The Forbidden Archeologist

Extraterrestrial Archeology Goes Mainstream

Notes from Michael A. Cremo

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In June of last year [2003], I went to the World Archeological Congress in Washington, D.C. The WAC is the world’s largest international organization of archeologists. I had gone there to present a paper about the 50-million-year-old artifacts found in the nineteenth century in California gold mines. But I was surprised to see that mine was not the only extremely controversial contribution to the conference agenda. Scanning over the abstracts in the conference program (*WAC-5 The World Archaeological Congress, Washington, D.C., June 21-26, 2003*), I noticed that there was a major session on extraterrestrial archeology. A real shocker for a mainstream science conference.

The session on archeoastronomy and extraterrestrial archeology was organized by archeologists John B. Campbell of James Cook University in Australia and Clive Ruggles of the University of Leicester in the United Kingdom. It was divided into three sections: one on archeoastronomy, one on extraterrestrial archeology within our solar system, and one on extraterrestrial archeology outside our solar system.

The session on archeoastronomy was interesting, but archeoastronomy is a fairly common topic at mainstream archeology conferences, touching on, for example, how ancient stone structures are aligned to various celestial objects . The real news was the two sessions on extraterrestrial archeology. The one on extraterrestrial archeology within our solar system focused on coming up with United Nations and other national and international legislation to handle space heritage sites and artifacts. Two types of space heritage sites and artifacts were recognized, those resulting from terrestrial human space exploration, and those resulting from space exploration by extraterrestrial intelligent beings.

In ordinary terrestrial archeology, the ownership, protection, and conservation of sites and artifacts has come to be governed by complex national and international laws. How space heritage sites and artifacts will fit into this evolving system of laws is still a major question. At the present moment, there is a United Nations Outer Space Treaty which declares that remains of rockets, satellites, etc., whether found on the Earth, the Moon, Mars, or any other body in the solar system, belong to the nation that launched them. But the sites where the artifacts are found, if extraterrestrial, belong to no individual nation—just as is presently the case with Antarctica. The archeologists at the WAC recommended that further international agreements be signed to protect the sites themselves from tourism, unregulated scientific research, etc. Among the protection could be declarations that they are historical sites. The archeologists also suggested that objects floating in space should also be given some legal status, even though most of these objects are now regarded as being simply “space junk.”

Extraterrestrial archeology is moving beyond the theoretical stage. Beth L. O’Leary and her coauthors, in a paper on the Apollo 11 Tranquility base site on the moon, Lunar Archeology, say in their abstract (WAC5, p. 177): “With initial funding from the New Mexico Space Grant Consortium (NASA), team members researched and documented the archeological assemblage of over 106 artifacts and features ranging from discarded meal pouches to structural components of the spacecraft.” The team members have made a preliminary archeological map of the site, and argue that the artifacts and site fall under the existing US federal laws. They also believe that the site is eligible for listing in the National Registry of Historic Places and for protection under the UNESCO World Heritage List.

As far as extraterrestrial archeology beyond our solar system is concerned, scientists have been busy locating habitable planets in other star systems and are also actively searching for various kinds of signals from these planets. In their introduction to this section of the session, the organizers John B. Campbell and Douglas Vakoch stated (p. 177): “As with our own off-world heritage in the Solar System, we have no protocols for how we would deal with or respect artifacts from beyond the Solar System.” They added (p. 177-78), “Travel between neighboring solar systems might be quite possible. In fact, other intelligent species might send robotic probes to explore and monitor various planetary systems, as we already do within the Solar System. These extraterrestrial probes could be self replicating and might be made of materials which are hard for us to detect with radar, infrared, etc.” Campbell and Vakoch also suggested that archeologists might be able to help decode and evaluate signals from civilizations in other solar systems.

In his individual contribution to the session on archeology beyond our solar system, Campbell (p. 178) pointed out that in addition to searching for signals, the governments of the US and the former Soviet Union also funded projects that searched for evidence of nuclear wars and Dyson spheres. A Dyson sphere is a shell deliberately constructed around a star to create an expansive living environment with practically unlimited amounts of energy. The shell could either be continuous or constructed of millions of separate parts. Campbell said he believed it is time for archeologists to become involved in this kind of work. “Closer to home,” he stated, “some astronomers have considered the possibility that ETI [extraterrestrial intelligence] artifacts might be parked permanently at . . . points in the Solar System. It is assumed that these would be made of polycarbons or other materials which would be difficult to detect” (p. 178)

The section organized by Campbell and Vakoch also featured workshops on how archeologists could help identify ETI technologies. Addressing themselves to archeologists, they said (p. 178), “We wish to encourage your assistance or direct involvement with SETI [search for extraterrestrial intelligence], especially as it relates to technologies which may have been developed by other intelligent species. The successful detection and observation of extraterrestrial or Earthlike exoplanets in our galactic neighborhood (say within 50 light years) is likely to occur within the next 5 to 10 years. Archeological and archeometric advice on how to look for or detect the physical, chemical, and biological evidence for extraterrestrial intelligent life would go a long way in helping with the future research.”

Of course, most of the readers of *Atlantis Rising* are way ahead of these mainstream archeologists in their willingness to accept the reality of extraterrestrial archeology (as shown, for example, by ongoing interest in the reality of the face on Mars), but I thought it still would be of interest for *AR* readers to see just how far mainstream scientists are moving in our direction. They have made a few good steps (but have a long way to go).

For one thing, they are still caught up in a purely materialistic picture of the cosmos. Of course, even the “purely materialistic” picture of the cosmos is becoming quite strange, with cosmologists being forced to introduce new elements (dark matter, dark energy) to account for their observations. And these new elements have very little in common with ordinary matter. So like the archeologists, the cosmologists have been making some progress, but again, like the archeologists, they still have a long way to go.

Even with all its new elements and dimensions, modern cosmology is still quite some distance from the consciousness based multidimensional universe of the world’s traditional mystical cosmologies, such as my favorite, the Vedic cosmology of India. According to Vedic cosmology the planets in our solar system and those in other solar systems are residences of various categories of celestial beings and perfected humans. Indeed the Vedic literatures speak of 400,000 human species scattered throughout the universe. But reaching those planets and communicating with those beings will require techniques still unknown to today’s sciences.

It would seem, according to what we are told by mainstream scientists, that they have sent humans to the Moon, and unmanned probes to the Moon and other planets, such as Mars and Venus. But that is only partially true. First of all, I think it is quite possible that humans did not actually reach the Moon planet. I do not think that it has been conclusively proved that the Apollo moon landings were hoaxes. But there are certainly a good many reasons for thinking they might have been. As far as the unmanned probes are concerned, I think that they have been able to reach the physical locations of planets in our solar system. But I also think that these probes are being kept at a very superficial level of these multidimensional planets. For example, a tourist might be able to visit certain rooms in the White House but will be denied access to the more confidential rooms, the ones where the President and his family reside, and the ones where the President meets with his most confidential advisors. There is more to the Moon, Mars, and Venus than sand and rocks.

As far as extraterrestrials are concerned, we are all extraterrestrials, in that we all have our origin in some higher dimension of the cosmos, a dimension dominated by pure consciousness. But now that pure consciousness has become covered by layers of subtle and gross material energies. The ultimate extraterrestrial archeology will lead not to an experience of dead cultures, but to the experience of the living spiritual world that is our original home. But for that we may have to do more digging inside our heads and hearts than on other planets.