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Introduction

THERE ARE TWO WIDELY HELD VIEWS about the origin of mankind. One is that we have been directly created in the image of God our Creator, just as Genesis chapter one informs us. The other view is that man has evolved up from some animal ancestor by a long series of evolutionary changes. If the second view were true, then it logically follows that as evidence from the more and more remote past was examined, our findings ought to show man to have been more and more primitive. In other words, if we had evolved up from the animal, then time-wise as we move further and further into the past, human artifacts should be more and more “primitive.” However, what do the findings of science actually show us? They seem to indicate exactly the opposite. With the possible exception of the amazing developments of the past one hundred years or so, the further we go into the past, the higher was the level of science and technology as reflected by human artifacts. Why, if man ascended up from the animal, do human artifacts not reflect this gradual improvement? How do we explain the fact that ancient human cultural remains such as what appear to be electric batteries, sophisticated mechanical computing devices, machine-cut stones, and other items, seem to show that man possessed a high level of technology even in the distant past? What explanation will make sense of the available evidence?

C H A P T E R 1

Out of Place Artifacts

IT WAS MENTIONED IN THE INTRODUCTION that there are two competing views about the origin of mankind. One is that we have been directly created in the image of God our Creator, just as Genesis chapter one informs us. The other view is that man has evolved up from an animal stage by a long series of evolutionary changes.

It will be helpful to explain here four terms used in this and following chapters. As explained in the Introduction, **evolutionism** is the *belief* that living things arose by a naturalistic process called evolution. **Creationism** is the *belief* that living things arose by direct creation. Thus *evolution* refers to the naturalistic *process*, whereas *evolutionism* refers to the belief that the naturalistic process happened. *Creation* refers to the direct acts of the Creator and *creationism* refers to the belief that creation happened.

However, there is a definite lack of convincing evidence for man's evolution. For a summary of the lack of evidence required to support the idea that man evolved up from an animal, please consult the Appendices. In addition to the negative fossil evidence and negative biochemical evidence for human evolution discussed in Appendix B, evolutionism must face up to yet another disturbing problem with scientific evidence, that of human artifacts. Human beings leave behind evidence in the form of artifacts of their past presence and

activities. Artifacts provide useful information about ancient man and his activities. However such artifacts pose a very great problem for the evolutionary picture that man developed upward from the animals. If evolutionism is correct and man did actually evolve up from the animal, then human artifacts should reflect that fact. The more ancient an artifact, the more "primitive" it ought to be. The actual case with the evidence, however, seems to be just the opposite.

In fact the cultural remains of ancient man are so at odds with the evolutionary picture for man's origin that a special term has been coined to describe these artifacts. The term is OOPARTS, an acronym for Out Of Place Artifacts.

For the past thirty years, there has been a steadily increasing number of historical and archaeological discoveries made at various sites around the world, which, because of their mysterious and highly controversial nature, have been classified as "out-of-place" artifacts—thus the name OOPARTS. The reason for this designation is that they are found in geological strata where they shouldn't be, and their sudden appearance in these layers of ancient dirt has baffled the minds of many a trained scientific observer. They emerge from among the remains of the treasured past sans evidence of any preceding period of cultural or technological growth.¹

What are some examples of items which might be classified as an OOPART? In 1952, archaeologists opened an undisturbed tomb in China. The tomb dates to the Jin dynasty (265–420 A.D.). A skeleton in the tomb was encircled with a belt on which were about 20 pieces of metal, four of which were nearly pure aluminum. Aluminum is not an easy metal

1 Rene Noorbergen, *Secrets of the Lost Races: New Discoveries of Advanced Technology in Ancient Civilizations*, Norcom Publishing Corp., Collegedale, TN, 1997, p. 2

to extract from its ore. Modern aluminum plants use a process of electrolysis to obtain metallic aluminum. It appears that the Chinese were able to isolate aluminum from its ores 1500 years or more before modern science discovered a practical method for doing it.

Much has been made of the so-called Nanjing belt. No vague tale from antiquity, the tomb and belt were thoroughly studied by modern archaeologists and chemists. The latter vouched for the existence of aluminum. A hoax was deemed highly improbable. Where, then, did the aluminum come from?²

Even more surprising perhaps is the discovery in 1900 of an object (Figure 1) located on a ship that was sunk in the Aegean Sea before the time of Christ.³ When found, it was encrusted from being underwater for so much time and was somewhat corroded. The mechanism was a jumble of gears and dials inside of a metal box originally made of bronze. Because the ship sank near the island of Antikythera, the device was dubbed the "Antikythera Mechanism". The object was carefully and thoroughly cleaned and then studied for a number of years. Then in 1950, Derek de Solla Price, Yale University science historian and a specialist in the study of scientific instruments, began a study of the device. He concluded that it was a calculator of some sort. By 1974, the technique of gammarradiography became available to Price. It allowed him to peer beneath the corroded metal case and to focus at various depths within the box. This provided additional scientific information about the device and revealed details on the internal mechanism. Inside the mechanism were more than thirty high-quality bronze gears.

2 William R. Corliss, *Archeological Anomalies: Small Artifacts*, The Sourcebook Project, Glen Arm, MD, 2003, p. 249

3 "The Seminal Science" *Mosaic* May/June 1978, pp. 2-8



Figure 1a.

An analog computing device or "computer" was recovered from a ship which had sunk in the Aegean Sea in the first century B.C. The device incorporated a variety of very sophisticated gears. The quality of the gears is comparable to gears made with modern technology.

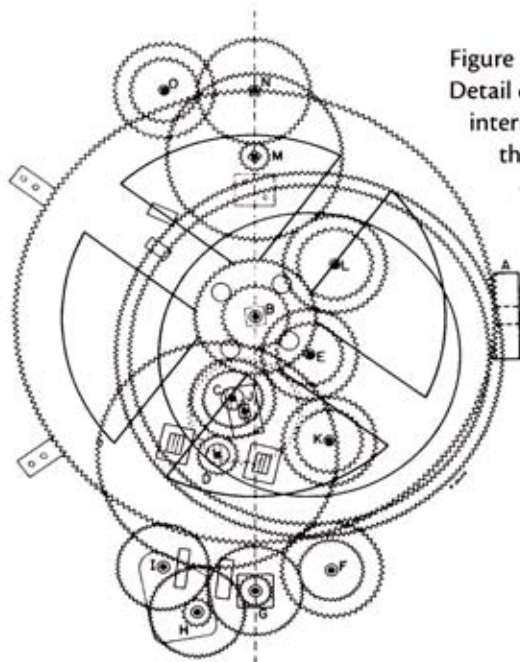


Figure 1b.

Detail drawing of the internal mechanism of the analog computing device pictured above revealed by gamma-radiography.

Photos courtesy of the National Science Foundation.

The Puzzle of Ancient Man...

Popular culture has led us to believe that ancient man was primitive, originating from primates and steadily improving through a process of time and chance. But does that agree with reality? What does the evidence left behind from past cultures tell us? Was ancient man simple and primitive as we have been taught, or did the level of science and technology existing thousands of years ago rival, or even surpass, the level of ours today in the 21st century?

In this updated edition, Dr. Chittick examines more details of technology, evidence of ancient machine power, and optical technology possessed by ancient people. Come and examine with Dr. Chittick what the facts say about ancient man that have long gone unnoticed and often times ignored by today's secular culture.

About the Author

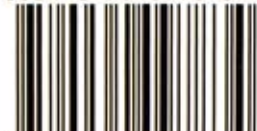
Dr. Donald Chittick holds a Ph.D. in physical chemistry, and has taught at the University of Puget Sound and George Fox University. A contributor to several books and periodicals, he has lectured on the creation-evolution topic throughout the past four decades, both in the United States and abroad. He is an experienced lecturer on the topic of origins and earth history with a special interest in the first eleven chapters of Genesis.

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