Is the Smithsonian Suppressing History?

There is a climactic scene in the movie Indiana Jones and the Raiders of the Lost Ark showing a vast secret storage facility where the Smithsonian Institution consigns to oblivion artifacts that don’t conform to the establishment’s approved version of history. As it turns out, there is good reason to believe such a repository may be more fact than fiction. Over the years the Smithsonian has gone out of its way to deep-six scientific research that is not politically correct.

BY PHILIP RIFE

One of the establishment’s most cherished dogmas says only Indians inhabited North America before Columbus. That probably explains why a surprising number of artifacts that posed a potential threat to this establishment gospel has conveniently disappeared over the years. For example, here are some revealing cases where evidence challenging the Indians-first doctrine was stashed by the Smithsonian and never again saw the light of day:

- In 1928, a man discovered two unusual items inside a walled-up rock overhang in Cleburn County, Arkansas. One was a life-size “human skull” carved out of black onyx, which rested in front of a crude stone altar. He described the second item as a “book of metal plates strangely engraved.” The skull was sent to the state museum. Pre-Columbian North American Indians never developed a written language, and the man believed the book might shed important light on pre-Columbian American history. He shipped it to the Smithsonian, but they claim there is no record they ever received it.

- It was during the 1830s that a group of treasure hunters dug into the largest of a cluster of ancient earthen mounds located near Spiro, Oklahoma. They found a tunnel leading to a large oval room with a timbered ceiling and walls covered in beautiful tapestries made from fur and feathers. But the focal point of the room was the skeleton of an exceptionally tall man (no specific dimensions given) dressed in a suit of copper armor, which included engraved animal scenes. (North American Indians had no way of smelting, molding and engraving copper or any other metal.) The treasure hunters reportedly took a large quantity of pearls from the room but left the skeleton, which is said to have eventually been sent to
the Smithsonian. The latter lists a number of supposedly Indian artifacts from the Spiro mounds in its collections, but (no surprise) the skeleton in armor isn’t one of them.

As the next four cases demonstrate, the Smithsonian’s deep-sixing of non-conformist archeological finds was easiest to pull off (and most implausible to deny) when they themselves were in charge of a project from the very beginning.

Consider the following item from an 1885 issue of the magazine *American Antiquarian*:

A large Indian mound near the town of Gasterville, Pa. has recently been opened and examined by a committee of scientists sent out from the Smithsonian Institute (sic). At some depth from the surface, a kind of vault was found in which was discovered the skeleton of a [very tall] man. On the stones which covered the vault were carved inscriptions, and these when deciphered will doubtless lift the veil that now shrouds the history of the race of people that at one time inhabited this part of the American continent. The relics have been carefully packed and forwarded to the Smithsonian, and they are said to be the most interesting collection ever found in the United States.

This writer sent the Smithsonian a copy of the account you’ve just read, inquiring as to their ultimate findings in the case and whether these important artifacts are currently on display. Their succinct reply was as follows: “The National Anthropological Archives has no information on the excavations in any of its collections.”

The Smithsonian’s unscrupulous doctoring of history isn’t limited to covering up evidence of non-Indians in pre-Columbian America. They’ve also conducted a decades-long, self-serving campaign to blackball a true pioneer of aviation.

In 1948, the Smithsonian entered into a legal agreement with the heirs of Orville Wright that allows the institution to display the Wright brothers’ original plane. It was clearly spelled out in the agreement that the family could reclaim the plane if the Smithsonian ever said someone flew before the Wright brothers’ first flight in 1903. The Smithsonian was apparently colluding with the Wright
heirs to suppress the fact that a Connecticut man named Gustave Whitehead had actually flown at least two years before Wilbur and Orville Wright (TBR November/December 2012).

The only excuse the Smithsonian could come up with to justify this selling out of its integrity came from the curator of early aviation at its famous National Air and Space Museum in 1986: "It is not good practice to accept artifacts with conditions. (But) for an item of particular importance, there is always the possibility of an exception."

In 1988, a British aviation magazine denounced the Smithsonian’s dishonest efforts to exclude Whitehead from the history books: "[Whitehead's] excommunication from the halls of aviation history was an unmerited sentence imposed not by history, but by contract. The Smithsonian must do much more than pronounce him a hoax while willfully turning a blind eye to all the affidavits, letters, tape recorded interviews and newspaper clippings which attest to [Whitehead's] genius."

To be fair, other institutions devoted to historical orthodoxy have also on occasion been accused of suppressing evidence that contradicts certain establishment-decreed "truths" about America’s past. But no one else has even come close to perpetrating as many deliberate cover-ups over as long a period of time in as many areas the way the Smithsonian has.

However, here are some intriguing items related to pre-Columbian non-Indians in America that haven’t disappeared into the Smithsonian’s black hole and can still be seen in obscure museums:

- Newark Decalogue stone—discovered under a collapsed cairn near Newark, Ohio about 1860; a hand-sized engraved stone bearing the likeness of a bearded man labeled Moses and a condensed version of the Ten Com-
mandments written in an obscure 1st-4th century A.D. Hebrew funerary script unknown in 19th-century America; abraded in a manner consistent with regular use as a Jewish prayer object; found with a type of stone bowl used for religious purposes in Israel c. A.D. 70; now at the Johnson-Humrickhouse Museum in Coshocton, Ohio.

- Michigan relics—10,000 slate, sandstone, tempered copper and baked clay objects found by hundreds of different individuals in 27 Michigan counties between the 1850s and 1920s. Many were unearthed accidentally by farmers tilling the soil, during excavations for cellars and entwined in roots of very old trees; included coins, medallions, crowns, knives, spoons, axes, saws, chisels and spades of copper, cups, bowls, vases, pipes and lamps of clay, tablets and human idols of stone; some tablets were engraved with biblical scenes (including the Garden of Eden, the Tower of Babel, Noah’s Ark and Moses receiving the Ten Commandments), depictions of people in Middle Eastern-style garb battling American Indians and what appear to be zodiacs and calendars. They contained writing in a mix of Egyptian hieroglyphic, Greek, Minoan, Phoenician and Assyrian characters plus a still-unidentified cuneiform script. Some illustrations showed men with beards and non-indigenous animals including lions, griffins and elephants. Others featured early Christian religious imagery declared heresy in the 4th century. They are now housed at the Michigan Historical Center in Lansing, the University of Michigan museum in Ann Arbor and the Michigan State University museum in East Lansing.

- The Davenport tablets—found in a stone vault inside an earthen mound near Davenport, Iowa in 1874. They comprised three stones carved or etched with human figures, astronomical symbols and inscriptions in Egyptian and two ancient languages (Iberian Punic and Libyan) which modern scholars couldn’t yet decipher in 1874. Archeologists found an identical version of one inscription (“When the ram and the Sun are in conjunction [i.e., spring equinox] then celebrate the festival of the new year”) carved on a rock in Inyo County, California in 1929.

It included a scene depicting 13 people joining hands to form a circle around a large bundle of reeds, which conports with a ceremony honoring the god Osiris depicted in an ancient tomb opened more recently in Thebes, Egypt; now at the Putnam Museum of History and Natural Science in Davenport, Iowa.

- The Tucson crosses—found in a road cut outside Tucson, Arizona between 1924 and 1930; 30 molded lead crosses, metal artifacts and other objects inscribed with esoteric symbols and writing in Latin and Hebrew describing a colony established in the area, possibly by Roman refugees c. A.D. 800. The colonists’ fate is suggested by a reference to warfare with local Indians. Some objects were excavated by professional archeologists encased in a slow-forming mineralized substance called “caliche” in soil clearly undisturbed for many years; now at the Arizona Historical Society in Tucson.

When confronted with inconvenient artifacts like these, the kneejerk reaction of the Smithsonian and its fellow guardians of the status quo in academia is to resort to what (in their minds) is the next best thing to hiding or destroying them: Pronounce them all fakes.

“The Smithsonian has a habit of ‘losing’ artifacts it thinks may offend politically correct visitors & donors of its museums.”

SOURCE:
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