

1

00:00:00,000 --> 00:00:06,320

Fi bod yn gw handleddb o'i admiredd yn yen d Baen, mae Dr Sher depend■■■ yw'r SM?

2

00:00:06,400 --> 00:00:11,220

%. Mae'r gyfar generalized ■■■ i hefyd na oedre!

3

00:00:11,220 --> 00:00:14,560

ENRIDAT■■■ neseg dda,...

4

00:00:14,640 --> 00:00:19,220

...ol angen ach bottles!

5

00:00:19,280 --> 00:00:25,300

Louw am fenortho.

6

00:00:25,300 --> 00:00:29,200

Mae'n cael ei bod ngyflflowy fwrdd i'r felony ond unrhywbeth,

7

00:00:29,200 --> 00:00:38,440

Roadiffe o sembl genedlau sharedd Vaenalear Pr Dyma wedi Edryd Ghostarbeiten ac fo cymryd me'n Chlyny fry'r euf Position Tomorrow,

8

00:00:38,440 --> 00:00:46,360

dwi'n cael gwahio arni Constitution of Freedom a Fund for the Empire.

9

00:00:47,200 --> 00:00:50,000

y profi sy'n gymaintiael ahaf.

10

00:00:50,000 --> 00:00:55,440

Cymaintiael i ffor wordon y bydd y Prif voall â gymun coff ■.

11

00:00:55,440 --> 00:00:57,640

CERFIN

12

00:00:57,640 --> 00:01:03,540

Roedd gennych ewsodus rhai yn hyfforddiant gyda'r eich dŵr ■■■■■.

13

00:01:04,040 --> 00:01:09,280

are seith et o bike ar exactamente maith y réin iddo ar deillur,

14

00:01:09,840 --> 00:01:14,360

Y dinidol ME- comparison ddod y gwyfAdw Grannau i Greening ac y dylai gan maith ymarfer.

15

00:01:14,560 --> 00:01:18,300

Mae gallai seith i weld datblygu rhywun yn ganllunio rhinid.

16

00:01:19,260 --> 00:01:24,240

Flug uniseldae Feith fair i ardedlaid a'rglwyd e'ch defnyddio ac yn y penno attil newid.

17

00:01:24,240 --> 00:01:33,340

kernelor risi 190 cm, sicrh y ceisig yn cael eu hely flowsigns ar y casaf IS uncle.

18

00:01:33,380 --> 00:01:38,020

Roedd yma airokod mai ei labour i ei casaf, ac mae y casaf Is costair o bonw■■arn■un

19

00:01:41,760 --> 00:01:44,940

y sy■■■ trefbarod yn egyn■■■■ol.

20

00:01:44,940 --> 00:01:48,440

Mae pawb yn ei chael'nicho sydd TER■ Situation Però requested ac mwy'n h■■id am gyian rwyldaid
defin500

21

00:01:48,440 --> 00:02:11,580

O bobl quech yn bwysig y bydd yn gweithraeth gael fan â achecholio a hanne, vanished rhai os,
seyddi■eth rhai

22

00:02:11,580 --> 00:02:14,900

y bydd hyn yn gallu gydag ar■■ cyfnod ymen newydd o dr Terry Baker's le decayr.

23

00:02:14,900 --> 00:02:28,640

■■■■■■■■. Falch chi'r amser yn gallucydwethaf am y cyfrifolaeth

24

00:02:28,640 --> 00:02:37,300

yn ei gwneud yn yr wrthengem ein bod eich hwyl yn awd■■etio i dystyn i grieveniu'r

25

00:02:37,300 --> 00:02:39,800

...en ■ amf Last 2, fel■ ddechamechYE...

26

00:02:41,800 --> 00:02:43,800

...el Gilis ar y Coniwrwyr teulu?

27

00:02:43,800 --> 00:02:46,800

Galleth f■■ unlikelynadileriaid yw tòm ym disgwddian F chuck-wd Cymru,...

28

00:02:48,300 --> 00:02:53,800

...ad rysg f improve anyr mm internationally, dwi sydd sy'n iddo i f PUBG, darna i dddangos ddim sy'n rydyn ni iechyd musQué, talion rydyn sy'n chi'n e chifsaf...

29

00:02:54,800 --> 00:02:58,300

...s mor wnaith o'ch erioed hyfforddiol, o nedi'r ff■■ ti comfortable ni yw yw'r nuun ar ddaf.

30

00:02:58,300 --> 00:03:03,160

Mae holl refill yn gw■■ögol liw affected patJeremy wedi gweithio y Llonw nestodaeth,

31

00:03:03,160 --> 00:03:09,000

gyda Subsdyn telefonus hynny, y Schengll Gweithy peu■■ appointed,

32

00:03:09,000 --> 00:03:16,460

ghi'r dechrau cheyrwyr heithai ar yCD.

33

00:03:16,460 --> 00:03:23,220

Nlest o armwys■■■■rit Fynol, dal■■'r ni i behaviouru y mae'n perthynastau at Ac oedd ein ddweud ddemol

34

00:03:23,220 --> 00:03:26,100

noch y blain bwysig ti fel', a siwng NEWAM at losenno bwysigtant tyd y Men Odys yn y effekt gwyneth

35

00:03:26,100 --> 00:03:35,100

As we know from ancient Egyptian history, there are symptoms of psychic changes that always appear at the end of one Platonic month and at the beginning of another.

36

00:03:36,100 --> 00:03:47,100

There are, it seems, changes in the constellation of psychic dominance of the archetypes, or gods, as they used to be called, which bring about, or accompany, long lasting transformations of the collective psyche.

37

00:03:48,100 --> 00:04:00,100

This transformation started within the historical tradition and left traces behind it, first in the transition from the ancient Taurus to the art of Aries, and then from Aries to Piscic, whose beginning coincides with the rise of Christianity.

38

00:04:01,100 --> 00:04:06,100

We are now nearing that great change that may be expected when the spring point enters Aquarius.

39

00:04:07,100 --> 00:04:21,100

It would be prudence of me to conceal from the reader the perfection such as these, and that I am exceedingly unpopular, but come perilously close to those turbid fantasies which preclude the minds and world improvers in other interpreters of science and portents.

40

00:04:22,100 --> 00:04:28,100

But I must take this risk, even if it means putting my high ground reputation for truthfulness, trustworthiness and scientific judgment and jeopardy.

41

00:04:28,100 --> 00:04:40,100

I can show my readers I don't do this for the light heart. I ought to be quite frank concerned for all those who are caught unprepared by the events in question and disconcerted by their incomprehensible nature.

42

00:04:41,100 --> 00:04:52,100

Since so far as I know, no one has yet felt moved to examine and set forth the possible psychic consequences of this foreseeable change. I'd do it my duty to do what I can in this respect.

43

00:04:52,100 --> 00:05:00,100

I undertake this thankless task in the expectation that my chisel or make the impression on the hard stone it meets.

44

00:05:01,100 --> 00:05:16,100

Now, the context in which Jordan gave his familiar mouth of warning, at a present, his book, a significant word, translated flying saucers, the myth of things seen in the sky.

45

00:05:16,100 --> 00:05:32,100

This context makes it clear what Jordan had in mind in the way these words. He knew that some form of encounter or illness of extraterrestrial life could not be long delayed.

46

00:05:33,100 --> 00:05:39,100

He also knew that such an event would cause the most balance of hewbles among people here on Earth.

47

00:05:40,100 --> 00:05:54,100

Just as primitive people suddenly face for the first time in European technology, often give way to the spharn, becomes demoralised, gives up and ceases even to breed.

48

00:05:54,100 --> 00:06:10,100

So, it is possible that in our present state of unpreparedness, we too might become utterly demoralised and our society might simply collapse if faced with a sudden manifestation of an extraterrestrial people of incomparably higher technology.

49

00:06:10,100 --> 00:06:27,100

Yet, the extraordinary thing is that at the moment we are entirely unprepared for any event of this kind, a scientist, as you may say, that we are probably only one of the kindest other places in the

universe suitable for the evolution of life.

50

00:06:27,100 --> 00:06:44,100

But our present world thought, when this is quite incapable of understanding anything of what this might mean, is the only people who really take the UFO phenomenon seriously as starters like this one, which makes a special study of it.

51

00:06:44,100 --> 00:06:54,100

And the governments of the world powers, which you know have departments to examine and analyse the evidence.

52

00:06:54,100 --> 00:07:08,100

Apart from us, the governments, no one really is afraid of what the government really commits, the consciousness of us, to penetrate to us.

53

00:07:08,100 --> 00:07:27,100

But the tradition in which we work, which we think, that of Western revolution, is a highly evolved phenomenon. The trouble is, it has evolved as far as it can go, in people with limitations of any further expansion.

54

00:07:28,100 --> 00:07:54,100

For instance, it's quite incapable of dealing with the question of extraterrestrial life. Now when this question has to be faced, and the signs are that there may be little time left for us to prepare ourselves, when the question has to be faced of existing extraterrestrial life, these limitations of the boundaries of our thought may prove disastrous.

55

00:07:55,100 --> 00:08:19,100

Before a new order of thought can take care of us in our present world thought, a new hire where thinking can be established. It's possible we may have to undergo a disaster and chaos and the great tough of all the social patterns which our civilisations gradually evolved.

56

00:08:20,100 --> 00:08:26,100

We can't get near the nature of the event which will cause these changes.

57

00:08:27,100 --> 00:08:38,100

The oldest warning is in great terms because he rails the impossibility of expressing in limited present day words.

58

00:08:39,100 --> 00:08:46,100

An idea, quite unlike anything you've known before, is another way of being thought of before.

59

00:08:46,100 --> 00:08:56,100

It's in keeping with what one can do, and I can't really say what these changes will be, what will exactly cause them, what family will take them. We did know there wouldn't be changes.

60

00:08:57,100 --> 00:09:06,100

If there's something so relatively different than we've known before, that we can't really conceive

it. And Jung, who, where she picked her morning, was published.

61

00:09:07,100 --> 00:09:18,100

I think he was more specific than some of his writing which hadn't been published, but I thought his warning which had been really neglected. He could only write in these somewhat vague terms.

62

00:09:18,100 --> 00:09:42,100

Although we're apparently faced with a possible disastrous change, it is one helpful aspect. I believe that for those of us who can receive it, there is a work of influence who's aim is to prepare us for those changes to come.

63

00:09:43,100 --> 00:09:55,100

For this belief in the shape of things to come, the future zeitgeist, as it is, is in some way predictable. There's a basic belief behind all these civilizations.

64

00:09:56,100 --> 00:10:16,100

The science of astronomy and its practical central astrology, predicting the interpretation that happens in the universe, was a science to which primitive civilizations developed half civilizations to break it all their efforts to exclude what was everything else.

65

00:10:17,100 --> 00:10:39,100

This is particularly noticeable in the civilizations of Central America. It was also apparent in the case of the pre-strikes civilization in Britain, the civilization of four of the druids, from whom the druids inherited astronomical knowledge, which was of very high order.

66

00:10:40,100 --> 00:10:56,100

As somebody may know, the druid instruction was so highly thought out in Europe that rich and powerful people from the continent used to send their sons to England to be trained by the druids.

67

00:10:57,100 --> 00:11:15,100

This course was structured just about 20 years, just 20 years, to learn all that the druids had to teach of astronomy and the nature of the gods and future life and that sort of thing.

68

00:11:15,100 --> 00:11:40,100

The fact that all this was all of tuition had to be learnt in Rhymes, that the people of the druids had devoted their entire efforts to establishing the patterns of the universe to enable them to predict changes, and to this purpose they built the fantastic pre-strike conclusion in Stonheim.

69

00:11:41,100 --> 00:11:59,100

The fact that this belief in the possibility of some form of external direction in our stars exists today, and in fact evens used to be increasing, although there's no tradition of it, there's no form of education yet, but still people are thinking along these lines.

70

00:11:59,100 --> 00:12:13,100

This is an indication that our minds may be being interested, that they may be more receptive to the influence from somewhere else.

71

00:12:14,100 --> 00:12:32,100

Now another indication that we may be being prepared to see the new basis for our philosophy is I think the increasing interest that a large number of people are now showing in the use of psychoblastic or contrast expanding drugs.

72

00:12:33,100 --> 00:12:55,100

Now the subject of our use is a controversial one, and not a great deal is known about it, but there's no doubt that in some way they have already altered or already altered the general atmosphere, and the way in which we've print now the atmosphere of intellectual debate is in some way already changed.

73

00:12:55,100 --> 00:13:04,100

A different question to ask, and the possibility of a different approach to problems of all sorts, is now more likely to be considered.

74

00:13:07,100 --> 00:13:14,100

A most significant of all the indications of approaching change is however the appearance of UFOs.

75

00:13:15,100 --> 00:13:24,100

Now this is something deliberately enigmatic about these objects, although we're now seeing, we're seeing a way to know less and less about them.

76

00:13:25,100 --> 00:13:29,100

There seems to be a lack of pattern that behaviour to itself seems almost deliberate.

77

00:13:31,100 --> 00:13:38,100

The way that the intellectual way in which they behave seems to be part of a pattern, although no actual pattern can be protected.

78

00:13:39,100 --> 00:13:50,100

If you still have no readily good photographs, no reliable contact claims, you know you can doubt that UFOs are actually appearing in increasing numbers all over the world.

79

00:13:51,100 --> 00:13:56,100

They seem to be both important to changes to come, and an actual part of those changes.

80

00:13:57,100 --> 00:14:07,100

At any rate, their appearance has already dropped many people, perhaps everybody, into some degree of mental activity, towards the general idea of extraterrestrial life.

81

00:14:09,100 --> 00:14:21,100

And this idea that we may be living in the universe, we may even be as American national thoughts said it, property, a scale of influence of some other form of life.

82

00:14:22,100 --> 00:14:25,100

This idea is now becoming less and less unacceptable.

83

00:14:27,100 --> 00:14:33,100

Now I saw a example of a case where I was tempted by infiltration by an alien being like this suspected.

84

00:14:34,100 --> 00:14:39,100

And this is a case of Casper Hauser in 1828.

85

00:14:39,100 --> 00:14:59,100

Casper Hauser turned up suddenly as this is the case of several other people, several other creatures that are like him outside the gates of Europe on Sunday afternoon.

86

00:14:59,100 --> 00:15:03,100

And somebody saw this boy, he was hardly able to walk.

87

00:15:05,100 --> 00:15:08,100

He appeared to be absolutely enoghled in the world age.

88

00:15:09,100 --> 00:15:14,100

He was glimled by the light he was getting stagged about. He didn't even know where he was or anything.

89

00:15:15,100 --> 00:15:21,100

And he was late into the town, taken to the police station and examined.

90

00:15:22,100 --> 00:15:30,100

Now, the mystery at him was, of course, quite a sensation. People came to look at him and such.

91

00:15:31,100 --> 00:15:35,100

And they found some very odd things about him. He was unable to speak, he knew no words.

92

00:15:36,100 --> 00:15:39,100

He knew one or two words, but in general he couldn't communicate.

93

00:15:40,100 --> 00:15:42,100

He appeared never to be in the world before.

94

00:15:42,100 --> 00:15:51,100

He was a life idiot, but not an idiot. He turned out he was a very clever boy in some ways.

95

00:15:54,100 --> 00:15:56,100

And when he was examined, some very odd things were found about him.

96

00:15:57,100 --> 00:16:01,100

His senses were, to a supernatural extent, developed.

97

00:16:02,100 --> 00:16:08,100

He had this remarkable eyesight, which was a controlled experiment done with him by scientists who took a study of him.

98

00:16:08,100 --> 00:16:13,100

And he could see things which detailed the thing which was absolutely visible to anybody else.

99

00:16:14,100 --> 00:16:18,100

Also his sense of smell, his sense of hearing, went about to an amazing extent.

100

00:16:20,100 --> 00:16:25,100

And in other ways he had certain senses which other people don't have, which all the human beings don't have.

101

00:16:26,100 --> 00:16:31,100

He could tell when a magnet was in the world, and he could tell which pole of a magnet was pointed

towards him.

102

00:16:32,100 --> 00:16:35,100

He said the south pole magnet affected him differently to the north pole.

103

00:16:35,100 --> 00:16:37,100

And also he was so simple metals.

104

00:16:38,100 --> 00:16:48,100

He could tell by approaching near a metal, covered by a cloth, what kind of metal it was, whether it was gold or brass or whatever it was.

105

00:16:49,100 --> 00:16:56,100

And he was, I said, at some time, pretty closely examined.

106

00:16:57,100 --> 00:17:00,100

Now he was educated and taught to speak.

107

00:17:00,100 --> 00:17:05,100

A wedi bod yn gallu'r bydd, he told most remarkable story of where he'd come from.

108

00:17:06,100 --> 00:17:10,100

He said that all his life, he'd built with that 17 when he appeared,

109

00:17:11,100 --> 00:17:16,100

he said that all his life, as far as I remember, he'd set in one room, one little cell, about six foot by four foot,

110

00:17:17,100 --> 00:17:23,100

with two small windows locked up so he couldn't see outside, two little round windows.

111

00:17:24,100 --> 00:17:32,100

And in the cell, no light would come in, no light outside, and no sounds outside.

112

00:17:33,100 --> 00:17:38,100

But the cell was always left evenly to an even temperature, at least to an even temperature and to an even degree.

113

00:17:40,100 --> 00:17:42,100

So there's no going to be any changes.

114

00:17:43,100 --> 00:17:47,100

In fact, he sat there all his life against the wall, wearing just a shirt and trousers.

115

00:17:48,100 --> 00:17:54,100

When he went to sleep, when he woke up, he'd find beside him food and drink,

116

00:17:55,100 --> 00:17:58,100

and sometimes his shirt was changed and his hair and nails were cut.

117

00:17:59,100 --> 00:18:05,100

But all his life, he never conceived the possibility of it being anybody else in the world,

118

00:18:06,100 --> 00:18:09,100

or being any other place outside this little cell, which he was left.

119

00:18:09,100 --> 00:18:16,100

One day, just before his release, someone did carry to his cell a hand, a peir rymd i'r shola,

120

00:18:17,100 --> 00:18:21,100

and put a wedding pair on his knee and dyed his hand in making certain signs on paper,

121

00:18:22,100 --> 00:18:26,100

including the words cast by Hauser, which was taken which it was known.

122

00:18:28,100 --> 00:18:34,100

Sometime after this, a man at his side and see him, because he couldn't really, for a long time,

123

00:18:34,100 --> 00:18:43,100

he couldn't tell, I'll explain now, he couldn't tell something was an object rather than part of a general background.

124

00:18:44,100 --> 00:18:50,100

But someone came into his cell, picked him up and carried him out, carried him down some steps,

125

00:18:51,100 --> 00:18:55,100

and lit him for some time, although he was in tremendous pain, he was unable to walk,

126

00:18:56,100 --> 00:19:01,100

he'd never walked before, and he was blind in such a situation, and there were sensations and swells in the world,

127

00:19:01,100 --> 00:19:03,100

and he was terrified and pain.

128

00:19:04,100 --> 00:19:11,100

He was left to the gates of Europe, and the man then vanished, and this is how he was found.

129

00:19:13,100 --> 00:19:24,100

Now, a great sensation is caused by his arrival, and that is to put forward the popular theory,

130

00:19:24,100 --> 00:19:32,100

because he appeared in the 19th century during a very romantic period, the popular theory was some sort of missing eye,

131

00:19:33,100 --> 00:19:39,100

he'd been tapped as a little boy and hit another dangerous or something like that, and well he was a real son of a friend.

132

00:19:40,100 --> 00:19:48,100

And this really drew attention from a much more remarkable theory by Fenn Farracar,

133

00:19:48,100 --> 00:19:55,100

who was the president of the Court of Appeal, a very leisurely man at the very, at the time,

134

00:19:56,100 --> 00:20:02,100

and he was a cook about him, and Farracar said, really two alternatives to think about this boy.

135

00:20:03,100 --> 00:20:07,100

He died there, he spent all his life in a hole in the ground,

136

00:20:08,100 --> 00:20:13,100

or he has come directly across some magic transportation from some other planet.

137

00:20:13,100 --> 00:20:22,100

Now, after Farracar said this, something rather remarkable had happened,

138

00:20:23,100 --> 00:20:29,100

which you may think remarkable, a knight in what we've heard in certain books,

139

00:20:30,100 --> 00:20:34,100

being the last subject, and what Dr Taylor Baker said a few weeks ago.

140

00:20:35,100 --> 00:20:41,100

The first part that I've written was, that I'd rather suddenly, unexpectedly,

141

00:20:41,100 --> 00:20:44,100

and it's been to work with him as the prime of life in a very good health.

142

00:20:46,100 --> 00:20:52,100

Now, he's not the only person who's died possibly for this sort of reason.

143

00:20:53,100 --> 00:21:02,100

There was an Asian-century Scottish minister for a Robert Kirk minister of church in the Highlands,

144

00:21:03,100 --> 00:21:07,100

who'd devoted his life to studying supernatural phenomena,

145

00:21:07,100 --> 00:21:11,100

and he'd made extra trust to creatures, pharras, and ghosts,

146

00:21:12,100 --> 00:21:14,100

from the Highlanders who had experience of them.

147

00:21:15,100 --> 00:21:17,100

He changed some very odd conclusions about these creatures.

148

00:21:18,100 --> 00:21:20,100

He'd won a very good expression, he said, pharras made up in G or R,

149

00:21:21,100 --> 00:21:29,100

which is a very expressive word describing what creatures whose persistency we didn't know

150

00:21:30,100 --> 00:21:36,100

are like that, different to us, and he put it this way, made up in G or R.

151

00:21:37,100 --> 00:21:44,100

He'd gone off the run, he'd collapsed, quite a while ago, he'd collapsed and died inside a fairy wheel,

152

00:21:45,100 --> 00:21:50,100

and a fairy mound, a secular fairy place.

153

00:21:51,100 --> 00:21:57,100

And he'd all ruled the country's burial, but the local tradition, in fact, was abductive.

154

00:21:58,100 --> 00:22:02,100

A local people were always so that Kirk was taken away by the devil or something,

155

00:22:02,100 --> 00:22:07,100

because he knew too much about supernatural creatures.

156

00:22:10,100 --> 00:22:14,100

Now, Kirk Pahosa, after some time, after about 18 months,

157

00:22:15,100 --> 00:22:18,100

was living with a scientist who was investigating him,

158

00:22:19,100 --> 00:22:25,100

and Norman Herculys left him alone, and he was a victim of a murderous attack.

159

00:22:26,100 --> 00:22:29,100

Somebody came in and he described as a man who was the first religion to be on board,

160

00:22:29,100 --> 00:22:32,100

and stabbed him with a dagger, left him for dead.

161

00:22:33,100 --> 00:22:37,100

In fact, he wasn't stabbed in a fath o place, and though he'd been in that, he recovered.

162

00:22:38,100 --> 00:22:42,100

And after that, he's very carefully watched, kept under very close surveillance.

163

00:22:44,100 --> 00:22:52,100

And a creature was written about him, and a creature, a speculation, written about him.

164

00:22:53,100 --> 00:23:02,100

And he was taken up by an Englishman, Lord Stannock, who had some sort of relationship with him.

165

00:23:03,100 --> 00:23:07,100

He used to go out, dining, driving together, and Lord Stannock would have turned his head,

166

00:23:08,100 --> 00:23:11,100

and made him very conceited and very difficult to get on with.

167

00:23:12,100 --> 00:23:17,100

And then some years later, the association looked quite died down,

168

00:23:17,100 --> 00:23:22,100

as finally the Neuron back always been an object of pilgrimage by people from all over Europe.

169

00:23:23,100 --> 00:23:24,100

But he was eventually killed.

170

00:23:25,100 --> 00:23:30,100

He was stabbed in the public gardens, and when he came back from the public gardens,

171

00:23:31,100 --> 00:23:34,100

he was had a terrible wound on his chest, and he was sitting the same man again,

172

00:23:35,100 --> 00:23:37,100

stabbed in the floor, and he died.

173

00:23:39,100 --> 00:23:46,100

Now, the account of where he'd been, or his life before he appeared,

174

00:23:47,100 --> 00:23:49,100

seems so remarkable and significant.

175

00:23:50,100 --> 00:23:54,100

Because of course, in terms of the time in which he came, it's impossible.

176

00:23:55,100 --> 00:24:00,100

It's impossible to imagine, in the early 19th century, before electricity,

177

00:24:01,100 --> 00:24:09,100

the existence of any such cell, evenly heated, and evenly lit, no visible source.

178

00:24:12,100 --> 00:24:15,100

It's great to think of it, and there's two little windows.

179

00:24:16,100 --> 00:24:21,100

It's difficult to think of a sign, even a sign of thunder, of penetration.

180

00:24:23,100 --> 00:24:28,100

And it was the only thing that really asked the description,

181

00:24:29,100 --> 00:24:35,100

this little cabin of a cell in some kind of space therefore.

182

00:24:37,100 --> 00:24:43,100

I think it's possible, you see, that just the house of a scent, as a child, as a baby,

183

00:24:43,100 --> 00:24:49,100

so he means him where he came from, as an infiltrator, to give himself away into human society,

184

00:24:50,100 --> 00:24:51,100

which had been done before.

185

00:24:52,100 --> 00:24:56,100

But he was a kind of idiot or something like that, but he wouldn't be natious.

186

00:24:57,100 --> 00:25:02,100

At other times, his history, creatures like this, he appeared well particular in after-moth.

187

00:25:03,100 --> 00:25:09,100

But when the sensation arose about him, and he began to be investigated very closely,

188

00:25:09,100 --> 00:25:14,100

I think there was some fear that the thing had gone completely wrong,

189

00:25:15,100 --> 00:25:18,100

and that the suspicions of his origin might be awakened.

190

00:25:19,100 --> 00:25:22,100

In fact, phallobax suspicions may be close to truth.

191

00:25:23,100 --> 00:25:28,100

And so it's a sign that he had experimented, had to be terminated, and the creature killed.

192

00:25:29,100 --> 00:25:30,100

And this was done.

193

00:25:32,100 --> 00:25:35,100

A very remarkable thing about this story is that most people connected with him,

194

00:25:35,100 --> 00:25:38,100

his tutors and people who started him, all died very shortly afterwards.

195

00:25:41,100 --> 00:25:44,100

But Caspian was anoptim by any means of first-essence creatures.

196

00:25:45,100 --> 00:25:48,100

All through history is a kind of odd creatures turning up.

197

00:25:49,100 --> 00:25:53,100

But he asked me, of course, if they come into a society, a society of present destroyers,

198

00:25:54,100 --> 00:25:59,100

a part of monsters who are currently killed from this happening in the human planet,

199

00:25:59,100 --> 00:26:04,100

who hasn't died a child, and who has been killed by them to death,

200

00:26:05,100 --> 00:26:08,100

and executed for them, but they have been killed by much of the bodies.

201

00:26:09,100 --> 00:26:16,100

And then there was the feeding children of all the patients suffering,

202

00:26:17,100 --> 00:26:19,100

who appeared sometime during the 12th century.

203

00:26:20,100 --> 00:26:23,100

And there were very much like Caspian's, but they were particularly out of none.

204

00:26:24,100 --> 00:26:26,100

They didn't know where they came from, they were being killed.

205

00:26:26,100 --> 00:26:32,100

So he explained to Caspian's house that he didn't really appear at first like a human being,

206

00:26:33,100 --> 00:26:36,100

he had very odd features, and he was certain to forward his about him.

207

00:26:37,100 --> 00:26:40,100

But in the course of time, very quickly, he had abducted himself, he was abducted,

208

00:26:41,100 --> 00:26:42,100

and these odd features disappeared.

209

00:26:43,100 --> 00:26:48,100

The same happened with these green children at both of them, they lost their green colour.

210

00:26:49,100 --> 00:26:55,100

And although this little boy died, this little boy, little girl, little girl was about 16, I think,

211

00:26:56,100 --> 00:26:57,100

and he was cast a haws on.

212

00:26:58,100 --> 00:27:03,100

Little girl survived and became a normal human being, in fact married a local man.

213

00:27:11,100 --> 00:27:21,100

Now, if we want to see what sort of people these extra-striant infiltrators may be,

214

00:27:21,100 --> 00:27:33,100

we can first get some clue by the study of prehistory mythology and certain old aspects of folklore.

215

00:27:34,100 --> 00:27:36,100

Interaction mythology is never music.

216

00:27:37,100 --> 00:27:47,100

It can be used to support any kind of theory, and a great deal of misguided attempts have been made to see all stories in mythology in terms of early flying sources.

217

00:27:47,100 --> 00:27:52,100

Yet one aspect of the story is very striking, because the same stories that come out all over the world,

218

00:27:53,100 --> 00:28:03,100

and in all plentons, are mistakenly deriving from the same source, since some of the details and the names involved could not have occurred in widely separate cases entirely by chance.

219

00:28:04,100 --> 00:28:12,100

This must be to suppose that at least the basic shape of universal technology does derive from some sort of memory of another era of great changes,

220

00:28:12,100 --> 00:28:19,100

another period like the one we were possibly now entering, where the whole shape of human history underwent an upheaval.

221

00:28:21,100 --> 00:28:28,100

What happened then, as what we must possibly shortly expect to happen again in a such a different form,

222

00:28:29,100 --> 00:28:40,100

a race of highly advanced beings came to us in secular spacecraft, and these crafts clearly described in stories and pictures from early mythology.

223

00:28:40,100 --> 00:28:47,100

They found the human race in a complete state of nature, and they were to take even the first step towards civilisation.

224

00:28:48,100 --> 00:28:53,100

The reason for this was that the concept of civilisation, of living in any other way, in that of animals,

225

00:28:54,100 --> 00:29:07,100

had no place in the boundaries of people's thought at the time, just to be left here with all of our minds to expand ideas to a higher system of thought, which you must possibly soon face.

226

00:29:07,100 --> 00:29:18,100

The reason why a human race would not have so long been even the first steps in civilisation being taken was that the atmosphere of thought was not that, and they wouldn't do so.

227

00:29:19,100 --> 00:29:35,100

Now, when these superior people from the sky came to us, man for the first time, when as they saw the possibility, it was a place for the public to be necessity for mental expansion, these creatures.

228

00:29:35,100 --> 00:29:44,100

So shocked at the people at the time that a new academy thought, as we put up to expect now, had become a being.

229

00:29:45,100 --> 00:29:53,100

And man for the first, the gods, as we call them, appeared to have acted to an extraordinary extent, like the 90th century, clearly rising power.

230

00:29:54,100 --> 00:30:09,100

The interview certainly meant a way of life. Shogun had a marriage the first two elements of civilisation, the use and control of power, the use of agriculture, including the use of wheat, and wheat appears not to be a natural growth on earth.

231

00:30:10,100 --> 00:30:11,100

And flight.

232

00:30:11,100 --> 00:30:34,100

How much the civilisation with the Libret is hard to say, maybe like the 90th century colonialists, in regards to new particular policy towards the natives, perhaps the use of fire and other things to be introduced, was given to man by mistake,

233

00:30:35,100 --> 00:30:42,100

or by some sympathetic god, some early liberal, as it was to be in the place of the weeklies.

234

00:30:43,100 --> 00:31:00,100

But over the past, it appeared in the brochure that was walls trapped between the gods and the natives. Again, as in anti-criminal walls, the gods were not exactly defeated, they could have out-taped the natives, and in fact it looks as if this was almost done.

235

00:31:00,100 --> 00:31:21,100

But for some reason they decided to withdraw, or electrically unopen it. A lift that left behind them, a post-colonial society, somewhere had very bad strategy technology, and for short time a culture like that of Britain, just after the withdrawal of the Romans, was able to flourish.

236

00:31:22,100 --> 00:31:38,100

But since the tendency of all civilisations implanted from somewhere else, which aren't natural growth, is to decline, the underlying culture on which it feeds is lacking. The post-indivision civilised communities on earth soon collapsed.

237

00:31:39,100 --> 00:31:52,100

In some cases, youthful knowledge survived in Britain, tribal law and taboo. Some remains of advanced technology also survived. India and China, for example, though a tradition of the departed gods remained strongest.

238

00:31:52,100 --> 00:32:05,100

A newdge of pride never quite died out. But the early history of India and China arched possibly other countries from the early civilisation.

239

00:32:06,100 --> 00:32:25,100

There used to be fine descriptions of flying machines based on those the gods used. They were however few in the country of real use, as the country of the time was either suitable for any use to be fine for the artist flying.

240

00:32:26,100 --> 00:32:36,100

In China, that manufacture was forbidden by an empire, who said that the widespread use of flight could mean that castles in cities were vulnerable from the air.

241

00:32:37,100 --> 00:32:51,100

In India, a man who made a flying machine, who was going to go to Australia, was asked to make a matter for the king. He said, no, the only point of these things is to keep them unusual, to keep them exclusive.

242

00:32:51,100 --> 00:32:58,100

He already could fly, but he made more fun to me. This was a level in which flight assisted as a kind of toy.

243

00:32:59,100 --> 00:33:11,100

Later on, of course, the Christian church suppressed no references to flight, either past or present. The church was concerned to stamp out all many of free Christian religions, if it was based on the traditional old flying gods.

244

00:33:11,100 --> 00:33:19,100

What is interesting is that nearly all later attempts to fly in medieval times and such were undertaken by monks or priests.

245

00:33:19,100 --> 00:33:34,100

The early people had accessed old documents describing flight in the past. In this way, it may be said that the traditional flight inherited from the gods never actually died and in fact was behind our present ability to make flying machines.

246

00:33:34,100 --> 00:33:53,100

The gods were to attend to our secular flying machines. This can be clearly seen and drawn in early carvings and documents. The gods were to be in the Assyria, the northern eastern countries.

247

00:33:53,100 --> 00:34:11,100

Those two traditional flight attaches are showing flying in the sky inside a circular vehicle, an emerging from a kind of wheel. This vehicle is also a vehicle of destruction during the rebellion of the medieval sub-gods in Egypt.

248

00:34:11,100 --> 00:34:23,100

The story comes from Mr King God, who sent one of his people to attack the rebellious men in a quick disk, which sorted a great number of them.

249

00:34:23,100 --> 00:34:42,100

Nearly all of them, and there are still some structures in time, because there are a few. This is one of the kind of monuments which are part of the civilization. This disk is seen depicted in Egyptian monuments, but briefly, the disk with wings, the disk in the sky, and the legend of this course is about.

250

00:34:42,100 --> 00:34:54,100

This kind of a view of the heritage had to be very general, in fact particularly original. It is had a mystery background to study at the persistence of the belief in flying saucers in very early times.

251

00:34:54,100 --> 00:35:12,100

It is very central piece of the study, and that is that the figure of a serpent, or the driver nor the driver nor the wind, is the same thing. Almost always stands for the flying saucer, the sector of the vehicle by which the gods came down to earth.

252

00:35:13,100 --> 00:35:22,100

This is going to be seen perhaps as pure as thought in the legend of the Ames, the Abelijinges in Japan, which describes the introduction of fire.

253

00:35:23,100 --> 00:35:44,100

The great discussion between goddess of fire was set down to earth on some mission, and the serpent who was in Lubwtah asked the people at company her, she did, and he took it down to earth, he pulled himself up into a circle, his tail was knife, and they flew down to earth.

254

00:35:44,100 --> 00:35:55,100

There was only so high the core of the legend that they made a kind of pit on the ground, and other dragons, other serpents came down too, and they also made pits.

255

00:35:56,100 --> 00:36:10,100

It is interesting I think to wonder whether this pencil is typed, the Ames, still know about it, they still know where they are, and they give the power of some kind of veneration.

256

00:36:11,100 --> 00:36:23,100

It is a collection between this kind of pit on the ground made by, allegedly by a bird from the sky, and the charred and crater which was found some years ago, appeared in Wiltshire.

257

00:36:24,100 --> 00:36:37,100

It seems possible that, not only in Japan among these people, but in other places, the stone pit on the ground had some kind of meaning to earlier people.

258

00:36:38,100 --> 00:36:51,100

In Scotland, a number of stone circles have in the centre of them a kind of depression, a kind of pit, which I think has some kind of significance.

259

00:36:51,100 --> 00:37:04,100

I suspect possible that a number of stone circles, which of course we've placed at a high altitude fashion centre, do in fact include a spot where a skydwecker has landed.

260

00:37:04,100 --> 00:37:22,100

A great percent, because another example of the Coral Up serpent, has come from Ireland in the serpents which Patrick rejected from Coral Patrick, the whole imagine of County Mayor, and they also were Coral Up.

261

00:37:22,100 --> 00:37:35,100

Recently, someone discovered that Irish people have believed that snakes move by calling up and spreading themselves up into a serpent, building them like hoops to wear.

262

00:37:36,100 --> 00:37:51,100

That all of those in mythology, to be more measured in the flight attaches, are shown accompanied by a serpent. As many examples, the material, atomists, and the kind of mass pulled to where by chariots drawn by serpents.

263

00:37:52,100 --> 00:38:14,100

The winged disc of the forest is also a two-serpents star on each side of it. Over this plate in mythology, the serpent is always there. I think that's always that exception. The serpent is known as the business kind of code for the serpent or the dragon.

264

00:38:14,100 --> 00:38:34,100

The serpent is also, by transplants, identified with the superior race, the dragons themselves. The serpent is in part of ground knowledge. In some story, I know it's responsible for the introduction of really old knowledge in technology, in which the realization is standard.

265

00:38:34,100 --> 00:38:50,100

As trefios, the Greek blood of medicine is taught by a centaur or some sort of serpent, and the serpent is like a star. In Babylonian tradition, the serpent introduced to the agriculture and other advanced knowledge.

266

00:38:50,100 --> 00:39:02,100

It seems that the serpent in the sky is thought of as the kind of kind of civilization introduced ideas which didn't develop naturally that were introduced from somewhere else.

267

00:39:02,100 --> 00:39:14,100

Of course, in the realm of Eden, where the serpent first set in a number of parts of civilization, a stupor is forced to trust, and this is a great upheaval that we may possibly soon have to face.

268

00:39:14,100 --> 00:39:28,100

The serpent is also the guardian of precious things, which is beautiful women and objects which infers special qualities like longevity or wisdom.

269

00:39:28,100 --> 00:39:34,100

These benefits really get powered by the slow, low teasing of the serpent or the dragon, which guides them.

270

00:39:34,100 --> 00:39:46,100

Legends are being done by human heroes like Euclides, who used to be a star of the Astrolides. He had to kill the dragon, which guided him.

271

00:39:47,100 --> 00:40:00,100

In this way, the serpent, a gift which the serpent had, which man wasn't allowed to have, lived to a kind of target cut.

272

00:40:00,100 --> 00:40:08,100

There is a serpent being gladly to the kind of target cut such as the Beol Siddur, a man the nativist in Lugin, and other islands in the South Seas.

273

00:40:08,100 --> 00:40:18,100

A nativist has seen the, in the South Seas, when there is something with target cut, nativists have seen the possessions of the Europeans, and their associates are with the Alps, they see flying overhead.

274

00:40:18,100 --> 00:40:25,100

If only they think they can attract these vercos to come and land among them, they could plunder them as their rich target.

275

00:40:25,100 --> 00:40:29,100

They therefore try by sympathetic magic to attract them down.

276

00:40:29,100 --> 00:40:35,100

It's much the same belief as the Hydrogens of Dragan and the Serpent Slang.

277

00:40:35,100 --> 00:40:41,100

The Dragan or Serpent is the rich wealth of the gods, the disc in the sky for the gods' possessions.

278

00:40:41,100 --> 00:40:51,100

And if you could be killed, you're very far from finding it and killing it, and be able to take possession of the greatest benefits which the gods are doing and enjoying.

279

00:40:51,100 --> 00:41:02,100

A phod o phan o'r Dragan o'r Serpent o'r clywbeth is in the story of the sacrifice to it of young men and girls.

280

00:41:02,100 --> 00:41:07,100

The man at work was an example.

281

00:41:07,100 --> 00:41:15,100

Behind this story is a practice which was kept up low after the gods departed from living on earth.

282

00:41:15,100 --> 00:41:22,100

This was a practice that offered specimens of many animals and high places to the gods who still landed there to pick them up.

283

00:41:22,100 --> 00:41:33,100

The reason they wanted them, and the number of abductions and attempted abductions which go on to play according to reports, suggested they still have the same idea, was to study an experiment.

284

00:41:34,100 --> 00:41:40,100

A wonderful experiment is illustrated in a belief in what happens to people abducted by extraterrestrial beings.

285

00:41:40,100 --> 00:41:59,100

A belief which occurs in its purest form in a story, a popular story from Welsh folklore, which describes how two men are going from work in a country and they come across a circle on the ground, a fairy ring, a fairy ring or something like that.

286

00:41:59,100 --> 00:42:06,100

A man o dyme sticks and said it, and he's immediately whirled away and not seen again.

287

00:42:08,100 --> 00:42:17,100

Now a next thing happens is that some 600 years later, a man appears. This same man appears again.

288

00:42:17,100 --> 00:42:27,700

sparannodd. Ac ein hunytho gyda ni i fy addfeddwyr a chi dd■■wio am exec her o ran r rheumbol,

289

00:42:27,700 --> 00:42:31,920

boi'r ddweud a wneud ei lan yr adrig iawn eud yna o'r E manner GOOD Holyogi More

290

00:42:31,920 --> 00:42:38,100

ar cafod maen nhw.ce■ yw ddweud ei wneud?, ac mae negatain iawn am yr un cerd Curiol.

291

00:42:38,100 --> 00:42:41,180

fwy Outside Studios on that idea to doh i will yn i'r leograff am hyn o'w i'n tra fonnwch.

292

00:42:41,180 --> 00:42:43,460

Mae oes■io, nya mi hwn yn hyn o'n fusellolep bod nhw yn gyffredact yn gweld cof yn maethio,

293

00:42:43,980 --> 00:42:47,660

a ryn ag erioed wedi flynydd Yoshim fe wnaeth dim yn lleol.

294

00:42:49,060 --> 00:42:55,060

Ac efallai rydw i, o bwaith ein sylfaenfyr hyn o'r lleolyd.

295

00:42:57,060 --> 00:42:59,860

Fy pryd transaction hwn yn y ffraowen,

296

00:43:00,140 --> 00:43:05,500

ddu droi hwn yn y cyd UKfydd pob o'r amddogol■■■ leoedd,

297

00:43:05,500 --> 00:43:11,700

wo■ciad mewn foloedd cychwyn i'r ferifiad.

298

00:43:11,700 --> 00:43:16,500

Mae'r despyfr yn transcriptau a'r f recognised sylTE without having been successful

299

00:43:16,500 --> 00:43:22,500

ddim inni riding mewn waterchatan a oed technoad roedd y rhai a wnaeth eto eu ddefnyddio'n gynnig.

300

00:43:23,500 --> 00:43:29,500

Mae'n iddiw gyfer y vulgarrdau hefyd yn cael eu dressyll iawn.

301

00:43:29,500 --> 00:43:31,500

a fii gofyn ■■■■ Kryon?

302

00:43:35,500 --> 00:43:38,500

Be i modd importio y profiad ac y gallwn opif böyle.

303

00:43:41,500 --> 00:43:43,500

Gallwn munion cyntaf ni efo ddimhelo,

304

00:43:46,500 --> 00:43:48,500

ac mae'n hawd iawn i'r cyFr■aodl cyntaf Buddyn i.

305

00:43:53,500 --> 00:43:55,500

Dyna bod PHRA■inod gofynneu ofynu o wel Neller.

306

00:43:59,500 --> 00:44:16,520

Ond ond yn awr yn meddwl wrth dyn nhw dyn ni'n ll cubes, Mae'r r■■■ rhetorical o wyliad-■yn astisseis y gwanch ur chang sy'n hollol dennau maeddo ll typingx 15 yn fyw womb,

307

00:44:16,780 --> 00:44:21,740

Ysgolod am

308

00:44:22,460 --> 00:44:26,420

Ysgolaeth yma mewn haith niumpu

309

00:44:26,640 --> 00:44:27,160

y samannu.

310

00:44:30,360 --> 00:44:32,260

Bydd gwych hwn Kadroled,

311

00:44:32,420 --> 00:44:33,840

lliwyr colli,

312

00:44:34,020 --> 00:44:35,740

yn ysgolod pi fod yn Bundesregierung.

313

00:44:38,300 --> 00:44:38,820

Gyda ni,

314

00:44:40,440 --> 00:44:42,440

a os yw'r frych ini Shareysen Onidair.

315

00:44:42,580 --> 00:44:44,900

A blaen gyr■eth teith Poersigrwydd.

316

00:44:44,900 --> 00:45:01,260

Mae laddun neu cael daeth■■ thread i

317

00:45:01,260 --> 00:45:05,260

Ac rwyf oed ganweithio, LOTR attractive gyda hyfrych chi■wyr hefydion sy'n eich thartver importance

318

00:45:07,260 --> 00:45:14,260

Ac os ganhymru, tyrych yn gor backlog Ganbargell y gael at arkir sydd flach sydd pweithio.

319

00:45:14,260 --> 00:45:23,260

Roedd efallai erddai ffagae Gymraeg neu BCW Cymru.

320

00:45:23,260 --> 00:45:29,260

Mae'n fathog angen mae hydrwr i'r tuon yn gofarf.

321

00:45:29,260 --> 00:45:32,760

Mae mynd ■wen

322

00:45:32,920 --> 00:45:34,360

am godi antx- Mod i gynniadun eich nd clin

323

00:45:34,520 --> 00:45:36,920

mae embo elementoshand gyrfa

324

00:45:37,000 --> 00:45:41,240

i mewn cyflemono header

325

00:45:41,420 --> 00:45:44,020

Rydynau mynd i wneud yn ymwneud

326

00:45:44,180 --> 00:45:45,800

ir uneddeithas yn fewn i'n mend contrary

327

00:45:46,020 --> 00:45:49,480

ac mae unig■RAeei shefaf

328

00:45:50,480 --> 00:45:54,560

334

00:47:11,060 --> 00:47:22,720

ac e'n meddwl, er ryebrifodd g secular seeking

335

00:47:22,720 --> 00:47:29,020

Seeodd i went yn aelodu eraill ar gwrle a'n edrych matno■ tro chi starkod hynny.

336

00:47:30,360 --> 00:47:31,700

Be cyhoedd marchud yr awr.

337

00:47:32,080 --> 00:47:33,460

Mae'n f ■■■■■■ â'r ferwyr, hwn y Merthyn Arddang.

338

00:47:33,640 --> 00:47:37,140

Wel, mae'n eu ceuillwch yn awr i Doyle.

339

00:47:39,300 --> 00:47:41,880

Ond yg mwyn de un i~!

340

00:47:42,080 --> 00:47:46,880

byddwyd yn hun penactivrion ar hy immu at yr hyn sy'n gorau ddesgoryddol y mae amlwybon.

341

00:47:46,880 --> 00:48:00,620

Fe,cydwyr bwyd wedi cael baeth i elnoistad â'n ger■, daeth ni'n edrychw recher y bydd yw ez your mang nerf ■■■iad daeth ni flyneddau.

342

00:48:01,540 --> 00:48:05,540

Oni leodd fl■■■■ ■ Bug yn owniaethnetrif thlyg wedi argy Candy Revolt.

343

00:48:06,340 --> 00:48:11,480

Mae'n cfarm o gniaeth pwytratoedd i Eivrey.

344

00:48:13,500 --> 00:48:16,140

Fe yna hefyd yn Hyrtarad eich bodi'n hyn oETHo'u granwydo .

345

00:48:16,880 --> 00:48:21,940

Usually it's just Children of■■■

346

00:48:21,940 --> 00:48:25,320

because no one ever said they hold a paljon pen star i anafddoed sann■.

347

00:48:25,320 --> 00:48:33,420

But I think it's certainly connected with Africa.

348

00:48:33,780 --> 00:48:37,840

The people who, whether their offered to the beautiful men and girls

349

00:48:38,020 --> 00:48:41,380

we're offered to began to take it up.

350

00:48:41,920 --> 00:48:45,040

Other places like this are Cro ■■■res,

351

00:48:45,040 --> 00:48:50,040

ying Nghymru, yng Nghymru, yng Nghymru, yw'r ysgol yn ymddiwr.

352

00:48:50,040 --> 00:48:54,040

Yn y cwrwch o'r Pwysig, yw'r ddweud yn cyrchol, ac yw'r partyd yn ymddiwr.

353

00:48:54,040 --> 00:48:56,040

Mae'n ddweud yn ymddiwr.

354

00:48:56,040 --> 00:49:02,040

Mae'n ddweud yn ymddiwr, ond yn y ddweud,

355

00:49:02,040 --> 00:49:05,040

yn y ddweud, ond yn y ddweud,

356

00:49:05,040 --> 00:49:07,040

yn y ddweud, ac yn y ddweud,

357

00:49:07,040 --> 00:49:11,040

yn y ddweud, yn y ddweud,

358

00:49:11,040 --> 00:49:15,040

siteiriad fitted gynner yDILT ,

359

00:49:15,040 --> 00:49:17,360

mynd i syniadol i'i zeitho y DYNBY Mwnegun felly dywe ■■■■■■■■

360

00:49:17,360 --> 00:49:21,040

bod preferences ar gyfer heir PUBG diddordeb Tin Gw Arly wedi mynd atweud

361

00:49:21,040 --> 00:49:25,240

ac i gaf Ob

362

00:49:25,240 --> 00:49:30,920

los Borigo

363

00:49:30,920 --> 00:49:35,040

ers yr fleshetau cyffredziadau alluneddag a tu naturondeb.

364

00:49:35,040 --> 00:49:37,040

Saeth rymai'r lyry América,

365

00:49:37,040 --> 00:49:39,040

y Deyrnas Hebride, y Deyrnas Llywys.

366

00:49:41,040 --> 00:49:43,040

Ond mae'r canolion yn cael ei ddweud,

367

00:49:44,040 --> 00:49:46,040

ac mae'r cyffredinol yn cael ei ddweud.

368

00:49:52,040 --> 00:49:54,040

Mae'r clywed yn cael ei ddweud,

369

00:49:54,040 --> 00:49:56,040

mae'r clywed yn cael ei ddweud,

370

00:49:57,040 --> 00:49:59,040

mae'r grwp ymlaen, mae'r fflaenol.

371

00:50:01,040 --> 00:50:03,040

Mae'r gweithio'r Llywys yn cael ei ddweud,

372

00:50:03,040 --> 00:50:05,040

a happening dimension won ni,

373

00:50:05,040 --> 00:50:07,040

mwyb yn fy godliwy angu,

374

00:50:07,040 --> 00:50:09,040

yn existing i wneud roedd.

375

00:50:09,040 --> 00:50:11,040

Mae'r fflaenau a llefymau am y Deyrnas Llywys,

376

00:50:12,040 --> 00:50:15,040

fel y byw gwneud gyda normal

377

00:50:15,040 --> 00:50:18,040

i tensi'ch lleisiant i y Retral Pwaterl imagineant,

378

00:50:18,040 --> 00:50:20,040

stor Partogri Gwro Leonard.

379

00:50:21,040 --> 00:50:23,040

Fel insulation yn eu croel,

380

00:50:23,040 --> 00:50:25,040

mae'r gwneud am y solrings partogeniol.

381

00:50:26,040 --> 00:50:29,040

Mae'r gwneud yn erbyn drewr yn y starthnegif iawn.

382

00:50:29,040 --> 00:50:59,040

Mae'r hyn o'r llyfr yn ymddi'r llyfr yn y llyfr yn y llyfr, mae'n ddweud o'r llyfr yn y llyfr,
mae'n ddweud o'r llyfr yn y llyfr
yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr
yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr
yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr yn y llyfr

383

00:50:59,040 --> 00:51:15,160

yn y llyfr yn yr iawn yn teimlad gan ddweud
hynnyengine Time suffering is the gods wantedener destroyed in have been thinking hem lifting the

384

00:51:16,000 --> 00:51:23,180

■wl a rides or lifted byt A Tyiannaeth Alleys yn y Llyfr On the island he got the LM people 3 hours
on duty to the premier

385

00:51:23,180 --> 00:51:28,440

renamefa NotOK anyrifnu ond byddai.

386

00:51:28,440 --> 00:51:31,320

Cyngor i'r eksandomwyahb ast did groominga pleased Murly ningel are Carm several

387

00:51:31,320 --> 00:51:37,460

ac ei hyffordi cynnwys honno'i gym■■■lai wideradleg wedi mid paw ■■■■■■■■■dolod dance

388

00:51:37,460 --> 00:51:46,280

Dys exist nhau amf■■ ac dan eu za existeillus ygoledd mewn■■ a am angenwineision

389

00:51:46,280 --> 00:51:51,620

Al gwnaethu crapidio am g■, pan yn mynd i sy'n edryziadisi draggingono ni'n gwyntio,

390

00:51:51,620 --> 00:52:00,680

fel rhaoddals giants ac wy fedyn flyn cam mere Prif llwyelliad fe fans a'r bys yn dangos eich gweithio.

391

00:52:00,720 --> 00:52:03,760

yn Perfectág yno, yn feedback pod addysg allanol yn tyst!

392

00:52:03,800 --> 00:52:08,040

yn Morning Rabbi torm o'r cyfle ■■ethon roedd etrhaeth a'ch gwybod.

393

00:52:08,080 --> 00:52:11,480

■ halu — vermelladau, yn gymryd!

394

00:52:11,520 --> 00:52:11,840

lax hoehu contextson o gearbox ach 127

395

00:52:11,880 --> 00:52:14,380

Rwy a dd summon o navτ■'r hectelp

396

00:52:14,400 --> 00:52:17,480

disturbed y sniper-laen-naothfeyr ar y peth,

397

00:52:17,520 --> 00:52:20,120

icbwr an Gladiau nedw,

398

00:52:20,120 --> 00:52:23,400

tobarsowyd d ■■ogau Yma.

399

00:52:23,780 --> 00:52:24,580

Y Llywodraeth Yng Nghymru

400

00:52:24,780 --> 00:52:28,320

yn ni'n hyd drawgyddum ■■il i'saryddau

401

00:52:28,380 --> 00:52:31,800

gyr ■■■■ yn egweithiol!

402

00:52:31,920 --> 00:52:34,980

Met rulewyr mawr ystod lle haddon

403

00:52:35,060 --> 00:52:36,720

gwn i'r deilio cyhoeddfyrdd

404

00:53:49,280 --> 00:53:53,520

Billon ti'n ddechru datae■■ ddiwy deg cofn chapters admire shop Un Shop.

411

00:53:54,520 --> 00:53:58,000

Menynoyd jo a chifymryd.

412

00:53:58,320 --> 00:54:05,580

Rwy'n meddwl bod pobl yn Hermoddon Ccisig ond rynnu amdaddoddion dothau lag.

413

00:54:05,580 --> 00:54:17,900

Ac mae'n ddim hyn yn deall â'w eich edge then, lle mae'r emberon gwrs crud, ac driedd yn dreif■■ a'w siaradid.

414

00:54:17,900 --> 00:54:25,100

Mae gwrs cyflawn hon o un technol a'i d■t o ran oed oes i yn pob wad o itsiana'noh■ed warn gan ein bod Llyfrgell Aberuchol.

415

00:54:25,100 --> 00:54:53,140

Professor

416

00:54:55,100 --> 00:54:57,440

ma'n ddych chiWanau hwn wedi ar Woybawd,

417

00:54:57,440 --> 00:55:00,760

New ■■chal yn Llimit ym unedamesoedd ynglynigion Llyfr controller styn goodnessð

418

00:55:00,760 --> 00:55:03,300

Wybawd hisw Save Ohllys,

419

00:55:03,300 --> 00:55:04,840

■■with oherwydd staff yma y terfwrdd-

420

00:55:08,720 --> 00:55:10,760

a mein anhyfer y terfwrdd-

421

00:55:10,900 --> 00:55:13,900

Hefyd, rhai rundliadau gatheringenol age Synod■■■

422

00:55:13,900 --> 00:55:17,200

mewn cy eyebrogied entirely fel t■■ kwoithno new,

423

00:55:17,200 --> 00:55:21,280

er nwell dyna ddelirib na rhaid o ér graf■■■■ ym wortner.

424

00:55:22,240 --> 00:55:24,700

Si gan n Indust rywun o gael bell ychwaneged

425

00:55:24,700 --> 00:55:29,700

Y maen nhw consequir wedi wneud gwngheusu unig o ■ bryd d■on ac yna peolbaethwyr.

426

00:55:29,700 --> 00:55:36,740

Mae'r ddaenderames sy'n maen nhw cyn roedd bonello a leolbaethwyr wedi rhoiried bydd gennym hefyd i'r ddoeulu,

427

00:55:36,740 --> 00:55:43,740

yn dod a dyna dam yma, ac mae pawb yn ob wyfor.

428

00:55:43,740 --> 00:55:47,540

Oes fe■■ith Yongwch, am fyddaf...)

429

00:55:47,540 --> 00:55:53,060

Roedd fewn tynnu Christiaid i'r Shreibr, na nescaf yng ngyraith.

430

00:55:53,060 --> 00:56:00,920

yn y pethau wech ystyrnod os erdoedd ei cwmfaen geitangos.

431

00:56:00,920 --> 00:56:09,120

Felly roedd fod e trafyn cymdd bonus cyfasysoddwyddi allan o grwsteru bod yn nid siw dowd !!

432

00:56:09,120 --> 00:56:09,220

Maen, mae'r orangesidau mae Alian Sway■ yn yr afedd computer ar ar yn dangos,

433

00:56:09,220 --> 00:56:13,800

mae'n rent gennym ni mwy seldom ar gyflwyno.

434

00:56:13,800 --> 00:56:21,600

Mae'r Alian Swayx yn■■■u par ankle yn allan o'r grwst sydd yn ar g Louise Ne chip tripod dd

435

00:56:21,600 --> 00:56:24,680

ystyried mewn cystafell, lle rywodol.

436

00:56:28,220 --> 00:56:29,720

O submission eraill.

437

00:56:29,720 --> 00:56:33,620

Mae bod yn unigON

438

00:56:33,620 --> 00:56:35,420

mae'r eistedd bryd yn unig

439

00:56:35,420 --> 00:56:38,760

byddardol eto figurellau a nebTr ond y dod yn y synn—

440

00:56:38,760 --> 00:56:40,580

tre underneath.

441

00:56:40,580 --> 00:56:43,900

Mae eistedd ti gennynnau i'w divers sefydliad...

442

