

ANCIENT SKIES

"Come Search With Us!"

Official Logbook of the Ancient Astronaut Society

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DEUS EST MACHINA?

By George T. Sassoon* and Rodney Dale**

"And the Children of Israel did eat Manna forty years until they came to a land inhabited" (Exodus 16:35)

There has long been speculation as to what the "manna" which fed the Children of Israel in the desert was. One tradition is that the biblical manna was from the secretion of *Coccidae* which parasites on tamarisk trees (*Tamarix mannifera*). The insects extract the sap (which is rich in carbohydrates) of the branches of the tree, and the excess which their bodies cannot absorb is secreted as drops of transparent liquid which congeal into white globules containing glucose, fructose, and small amounts of pectin. The material is collected by ants and stored in their nests. Even today, the Bedouin collect this material and use it as a honey substitute. They call it "man".

Though there is some resemblance between this material and the biblical manna, it lacks several features of the biblical food. It contains no protein, whereas the manna of the Pentateuch is described as "bread" and as a basic food. Furthermore, "man" is only found during part of the year, and then in insufficient quantities to feed a family - let alone a nation wandering in the wilderness.

Some identify biblical manna with the lichen *Lecanora esculenta*, but there is no evidence that this species has ever been found in the neighbourhood of Israel.

Where, then, did the manna come from? We believe that we have found an answer in the *Kabbalah*. This is a term commonly used for the esoteric teachings of Judaism, especially in the form which they assumed in the Middle Ages, from the 12th century onwards. The word is derived from the Hebrew

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**RODNEY DALE, who co-authored the article, is a biologist and a freelance engineering writer, living in Cambridge, England.

"Deus est machina" is a Latin pun meaning "God is a machine." The idea for the title came from the Ancient Greek plays, in which there was a character called "Deus ex machina," or "God from the machine," a god who was lowered onto the stage and explained the action of the play.

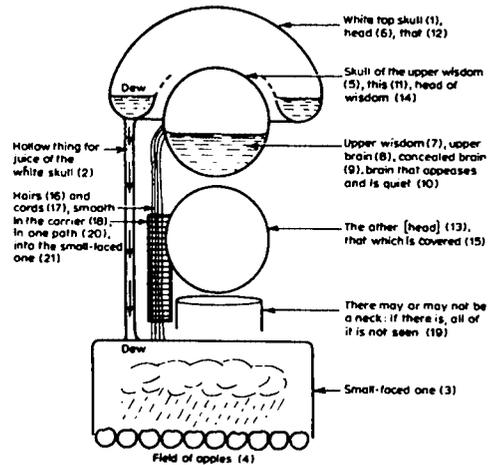


Figure 1 Sketch of the arrangement derived from the translation of the text in Figure 3

QBLH - "that which is received". Part of this corpus of traditional knowledge is found in three of the books of *Sepher-ha-Zohar* (*The Book of Splendours*), most of which was apparently written from oral traditions by a Spanish Jew, Moses ben Shem Tov of Leon, in the 13th century.

Our earliest source is the Aramaic *Cremona Codex* (1558), from which was derived the Latin *Kabbalah Denudata* (1644) and the English *Kabbalah Unveiled* (1892). Our original work was carried out using the English translation, and we are currently verifying the uses of the various words involved by retranslating the early Aramaic texts.

The three books contain a detailed physical description of a god called the "Ancient of Days". He consists of a male part (macroprosopus and microprosopus) and a female part (the bride of microprosopus). It was the oddity of a god which could be taken to pieces and reassembled - described, as we have said, in minute detail - which caused us to look closely at the texts, uncluttered by peripheral verbiage, and to decide that there was a high probability they they describe not a god but a machine in anthropomorphic terms.

This is just what one might expect of a non-technological people if they were called upon to describe a complex machine. Such reasoning is supported when we find that the Apache Indians use anthropomorphic words to describe the parts of a motor car - for example, "inda" (eye) for headlights, "tsaws" (vein) for wiring, and "chin" (in-
(Continued on next page)

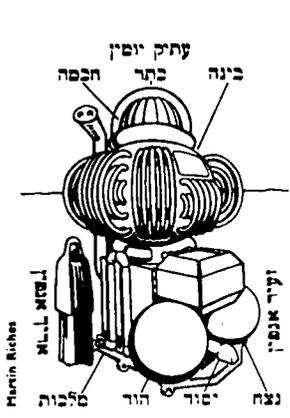


Figure 2 (above) is an artist's impression of the manna-making machine in Figure 1

Figure 3 (right) shows parallel Latin and Aramaic texts of verses 51-73 from Kabbalah Denudata

118 *Idra Suta, seu Synodus minor.*

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§ 55. *Et dicitur quod dicitur, et dicitur quod dicitur, et dicitur quod dicitur.*

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§ 71. *Et dicitur quod dicitur, et dicitur quod dicitur, et dicitur quod dicitur.*

§ 72. *Et dicitur quod dicitur, et dicitur quod dicitur, et dicitur quod dicitur.*

§ 73. *Et dicitur quod dicitur, et dicitur quod dicitur, et dicitur quod dicitur.*

119 *Idra Suta, seu Synodus minor.*

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(Continued from first page) testine) for a radiator hose.

We therefore feel confident in essaying an interpretation of the description of the "Ancient of Days" of the Kabbalah in technological terms. We believe that if indeed the "Ancient of Days" were a mechanical product of some forgotten people, then it is possible that only now is our knowledge sufficient to assign scientific meaning to what has hitherto necessarily seemed mystical or meaningless.

In fact, much use has been made of the Kabbalah by "magicians", and much of the commentary on the original texts has sought to clarify by complication - a not uncommon phenomenon. It is, however, what one might expect to happen if a text were interpreted in the wrong way, and one factor in support of our theories is that they considerably simplify interpretation.

Machine for making manna?

We believe that the description is of a machine for making manna. Why? Simply because the texts say so: "Into the skull...distills the dew from the white head...and from this dew they grind the manna...and the manna did not appear to be derived from this dew except at one time: the time when Israel was wandering in the desert."

The three books are divided into 2173 verses, and to demonstrate our method of reconstruction we will take 23 verses and show a sketch based on the information contained in them. Of course, this sketch is by no means the only one which could be drawn from the description. However, by making a series of sketches from the texts, we have been able to assemble a likely and self-consistent picture of the manna-making process.

The chosen verses are 51-73 of the book called HADRA ZVTA QDIshA (Lesser Holy Assembly). An embodiment of the description is shown in Figure 1. Figure 3 shows the parallel Latin and Aramaic texts of the same verses from Kabbalah Denudata (1644):

"The skull. The top skull (1) is white. In it there is no beginning or end. The hollow thing of its juices is extended (2) and is made to flow...From this hollow thing for juice of the white skull the dew falls every day into the small-faced one (3)...And his head is filled, and from the small-faced one it falls to the field [of] apples [or blowers]

(4). And all the field [?of] apples flow from that dew. The Ancient Holy One is secret and hidden. And the upper wisdom is concealed in the skull which is found (i.e., can be seen) (5) and from this into that the Ancient One is not opened (i.e., there is no passage visible). And the head (6) is not single [or alone] because it is the top [or head] of the whole head. The upper wisdom is inside the head (7); it is concealed and is called the upper brain (8), the concealed brain (9), the brain that appeases and is quiet (10). And there is no son [of man] that knows it (i.e., it is incomprehensible to us). Three heads are hollowed out: this (11) inside that (12), and this above the other (13). One head is wisdom (14); it is concealed from that which is covered (15). This wisdom is concealed, it is the top of all his heads of the other wisdoms. The upper head is the Ancient and Holy One, the most concealed of all concealed ones. It is the top of the whole head, the head which is not a [conventional] head, and is not known. [This amplifies what has gone before, saying that it is not a normal head, capable of thinking, and that nothing is known about it, because it is concealed, and inaccessible]. And because of this, the Ancient Holy One is called "nothing". And all those hairs (16) and all those cords (17) from the brain are concealed, and are all smooth in the carrier (18). And all of the neck is not seen (19)... There is one path that flows in the division of the hairs from the brain (20)...And from this path there flow all the rest of the paths that hang into the small-faced one (21)."

From other parts of the texts, we know that "hairs" and "cords" are wires and pipes, and we have reason to believe that "wisdom" is a liquid used in the process of making manna.

We now give a short description of the machine derived from the Kabbalah - in Kabbalistic terms: Macroprosopus has two skulls, one above the other, enclosed within an outer skull. The upper skull contains the upper brain, on which dew distills, and the lower contains the heavenly oil. Macroprosopus has four eyes, the upper of the des- (Continued on next page)

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cription is shown in Figure 1. Figure 3 shows this is in the middle of the lower skull. The other three are not self-luminous and appear, from left to right, to be black, yellow and red. There is a voluminous beard of 13 conformations, the hairs of which grow out of one part of the face and back in again at another. The hairs are soft, and the holy oil runs through them. The main feature of microprosopus (the small-faced one) is the hard skull, within which there are expanded fire on the one side and air on the other. The subtle air is whirled about it from this side, and the subtle fire is whirled about it from that side. The oil from macroprosopus descends into this skull, where it changes colour from white to red. Round the hard skull of microprosopus is the lower brain, and from that skull there distills a dew upon him which is external, and fills his head daily, and this is manna. Below the skull of microprosopus are the hosts, or testicles, in which the manna collects, and below these the penis through which the manna is drawn. There are few details given of the bride, or woman: she has hairs of many colours but they all terminate in a gold colour, and she is conjoined to microprosopus. On the Sabbath, a trance falls upon microprosopus, and the woman is removed from his back. The parts are then cleaned and reassembled.

By retranslating the original Aramaic, and considering all the possible meanings where there is a choice, we postulate the manna-machine as follows. At the top is a dew-still: a refrigerated, corrugated surface over which air is drawn, from which water condenses. This is fed to a container in the centre of which is a powerful light-source for irradiating a culture, possibly of Chlorella-type algae. There are dozens of strains of Chlorella, and the balance of protein, carbohydrate and fat in a chosen strain can be varied by choosing the appropriate conditions of growth for the culture.

This algae culture circulates through pipes which permit an exchange of oxygen and carbon dioxide with the atmosphere, and also dissipate heat. The Chlorella sludge is drawn off into another vessel where it is treated so that the starch is partially hydrolysed to maltose, which is then burnt slightly to give the honey-and-wafers flavour (Exodus 16:31). The dried material is then fed to two vessels. One is emptied daily to provide the day's supply, and the other fills slowly during the week so that two days' supply is available on the eve of the Sabbath. This was so that the machine could be stopped, cleaned, and put on-stream again.

The machine had to provide an "omer" of manna per day per family for 600 families. (In Exodus 7:37 the word "thousand" can also mean "heads of families".) This is equivalent to about 1.5 cubic metres of manna per day. Since we are told that manna "was like coriander seed" (Exodus 16:31), the story that the manna was picked from the ground is clearly unacceptable - gathering it would be more than a full-time job.

What happened to the machine? After the Israelites left the wilderness, it was not needed any more; indeed, it stopped working (Joshua 5:12). After the capture of Jericho, the machine, now a holy object, was kept at Shiloh (1 Samuel 4:3). Later, it was captured by the Philistines, who hastily returned it after it killed many of them, and inflicted a plague of "emerods" upon the survivors (1 Samuel). The second century (CE) Judaeo-Roman commentator Josephus says that the Philistines also suffered from diarrhoea because of it. On its return, King David reinstated it as a ritual object in a tent at Jerusalem (1 Chronicles 15:1) and his son Solomon built the first Temple to house it (2 Chronicles 2:5). When the Temple was sacked in about 600 BCE, the machine was destroyed.

Machines on board spacecraft
Machines of this type would be essential equip-

ment on board space vehicles, since they perform the dual function of providing oxygen to breathe and food to eat. Soviet scientists have constructed such a machine and used it for purifying the air in a closed environment (on board a Salyut space laboratory) in which men lived for some months. However, the cultures were fertilised with the cosmonauts' own excreta and, possibly for that reason, were not eaten. Our present fermentation technology is not quite as advanced as that used in the manna-machine, the principal component missing being the high intensity, high efficiency light source. Laser optics might just about meet the requirement.

The question remains - where did the manna-machine of the Israelites come from? It is tempting to speculate, with many other contemporary writers, that the Earth was visited by space people some 3000 years ago and to go on to suggest that it was these visitors who provided the machine. This raises as many problems as it solves, and we would prefer not to propound such a hypothesis today. Perhaps, when we have completed our research on the texts, we will be able to answer this question.

SPAIN PUBLICATION OFFERS AWARD

Mundo Desconocido, a new publication in Barcelona, Spain, has announced an International Author's Contest for the best original, unpublished manuscript in the fields of ancient astronauts, astro-archeology, astronautics, parapsychology, ufology, futurology and ancient mysteries. The prize for the winner will be 500,000 Spanish pesetas (equivalent to approximately US\$7,500.00 at current exchange rates). Only one prize will be awarded and it will be indivisible. Selection of the best manuscript will be made by a jury of authors and experts in the fields involved to be selected by Mundo Desconocido.

The manuscript must contain at least 200 pages, but not more than 500 pages, and must be typed, double spaced, and on only one side of the paper. The work can be written in Spanish, English, German, French or Italian, and must be submitted in duplicate, clearly indicating on the front cover "for the International Award - Mundo Desconocido," with the author's full name and address.

The manuscript must be accompanied by a sworn, notarized affidavit declaring that the work is original with the author, that it has not been submitted to any other national or foreign contest, that it is unpublished, and that it is completely free of any publishing rights or contracts.

In the event that the author uses a pseudonym, or pen name, the author's real name and address must be included in a sealed escrow, which will be held in trust by a notary, to be opened only if the work wins the prize or if it is to be published.

The winner of the prize will be published by ATE Editors, Barcelona, under a contract with the author, first in the Spanish language, and through Mundo Desconocido ATE will claim a first option to negotiate for rights to those works which do not win. Mundo reserves the right without obligation to the author to publish excerpts or abridgements of the prize winner.

Manuscripts should be sent to Mundo Desconocido, Bertran 128-130, BARCELONA 6, SPAIN, and must be received before October 30, 1976. The prize will be awarded before December 31, 1976. Submission of a manuscript implies acceptance of the foregoing terms and conditions, and Mundo Desconocido accepts no responsibility for loss of a manuscript. For additional information, write directly to Mr. Andreas Faber Kaiser, at the above address. Do not write to Ancient Skies, because the Ancient Astronaut Society has no involvement in the contest and assumes no responsibility in connection therewith.

EXCITING MAYAN ADVENTURE TO YUCATAN AND PALENQUE.

November 19-28, 1976.
Details will be available soon.

EVIDENCE

By WALTER JOERG LANGBEIN*

There are three kinds of evidences proving that astronauts visited Earth in ancient times. They are mythological, archaeological, and evidence in the form of advanced knowledge which our ancestors possessed. These proofs are scattered all over the world.

Mythological proofs are found in China, Greece, Sudan, Polynesia, Finland, and the Middle East. In China, the egg of the boneless HSU fell from the skies in ancient times, according to the people of the Thai. The Greek goddess Thetis came out of a flying egg. Her real name was said to have been "Eurynome", which means "travelling through space." In another legend, Ta'arua lay asleep for a long time in her egg-shaped shell, moving through the eternity of space. The Sudanese messenger of the Son of the Skies, "Nommo", could only land on flat areas. Another Sudanese myth tells of a flying egg from the skies which burst when landing with too great a velocity. The Polynesian god Oro came down to Earth in her heavenly ship. In Finnish mythology, Akko, the flying God, fought an aerial battle with Louhi. They used flying ships. These, and all of the hundreds of similar myths and legends, all tell the same basic story: that the gods flew in air ships.

Many Biblical texts can also be considered mythological. In the first book of Moses, the original Hebrew text (which the author translated personally) relates that Eve called her son "Seth" because God had implanted alien sperm cells.

Artifacts indicating ancient extraterrestrial visits are all over the world. Several gold plated pieces were discovered in a Chimu grave, in Peru. Plating techniques were supposedly not known to the Chimu. An aluminum belt was found in a grave in ChouChou, China. Again, the technique of manufacturing aluminum from bauxite was supposedly not known to the primitives.

All over the world, archaeologists discover rock drawings and rock paintings which obviously depict astronauts. An example is the painting in Val Camonica, in northern Italy of two helmeted figures with antennae. A drawing in the Caves of Varzelandia, Brazil, shows an exact sketch of our planetary system. A drawing on a ring thousands of years old shows that the Assyrians knew that planets move on ellipses, as well as the very complicated system of parallaxes. East of Bagdad, at Khiut Robbura, 2500 year old batteries were discovered. The mathematical systems and determinations of Pythagoras were known 1500 years before his birth. In the Barental, Germany, a ten thousand year old drawing was found which determined pi to be 3.141. In the village of Dhubai, close to Bagdad, pupils obviously used the Pythagorean Theorem thousands of years before he discovered it. These are only a few examples of the enormous body of knowledge which was so basic to our ancestors.

The myths, artifacts and bits of knowledge of our forefathers clearly point to some outside influence which aided the primitives. The proofs could not have evolved naturally. It took an alien influence which educated our ancestors; when the influence was removed, the human mind atrophied to its present state.

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BEWEIS - Von WALTER JOERG LANGBEIN

Allgemein gesprochen gibt es drei verschiedene Arten von Beweisen für den Besuch von Astronauten in vorgeschichtlichen Zeiten: 1) mythologische, 2) archäologische Beweise und 3) Beweise in Form von Kenntnissen, die unsere Vorfahren nur von Ausserirdischen erhalten haben können.

1) China: das Ei des Knochenlosen Hsü fiel vom Himmel-gemäss den Thai. Griechenland: die Göttin Thetis kam aus einem fliegenden Ei. Ihr richtiger Name soll "Eurynome" gelautet haben, was so viel heisst wie: weites wandern durch das All. Eine andere Legende: "Ta'arua hatte eine lange Zeit geschlafen. Währenddessen bewegte sich ihre Muschel, die wie ein Ei aussah, durch die Ewigkeit des Alls. Ueberall war Dunkelheit. Der Name der "Muschel": Rumia. Sudan: der Botschafter des Himmelssohnes, Nommo, konnte nur auf flachem Boden landen. Ploynesien: Oro kam in ihrem himmlischen Schiff auf die Erde. Finnland: Akko, der fliegende Gott, kämpfte mit Louhi in den Lügten. Er benützte ein fliegendes Schiff. Sudan: ein fliegendes Himmelsei kam von den Himmeln und zerbarst, da es mit zu hoher Geschwindigkeit landete.

Es gibt hunderte von Mythen und Legenden wie diese, die alle das gleiche erzählen: Götter flogen am Himmel umher. Ich nehme an, dass diese "Götter" Astronauten waren!

Viele biblische Texte können auch als mythologisch erachtet werden. Im ersten Buch Mose heisst es im originaltext, den ich übersetzte, dass Eva ihren Sohn Seth (Setzling) nannte, weil Jahwe ihr fremden samen eingepflanzt hat!

2) Archäologen fanden in Suedamerika (Chimu-volk) in einem Grab Goldbeschichtungen, die nur mit heutiger Technik hergestellt werden können. Ein Toter trug in Chouchou, China, einen jahrtausende alten Aluminiumgürtel, der wie Archäologen sagen, damals nicht hergestellt werden konnte. Woher stammt der Guertel?

Auf der ganzen Welt entdecken Archäologen Felsmalereien und Zeichnungen die ganz offensichtlich Astronauten zeigen! Beispielsweise: die beiden Astronauten im Val Camonica, Italien. 3) In den Höhlen von Varzelandia, Brasilien, gibt es hunderte faszinierende Zeichnungen. U.a.: die genaue Darstellung unseres Planetensystems! Die Assyrer kannten, was ein Rollsiegel beweist, die Methode der Entfernungsmessung mit Hilfe der Parallaxe! Ebenso wussten Sie, dass sich die Planeten auf Ellipsen bewegen! Im Barental, Weismain, Deutschland, war pi vor 10 000 Jahren als 3.141 bekannt: das beweist eine Höhlengravur. 1936 fand man im Osten von Bagdad bei Khiut Robbura 2500 jahre alte Batterien. In der Naeh, im Dorf Dhubai, rechneten 1500 Jahre vor Pythagoras Schueler mit den Gesetzen des Pythagoras, die es damals noch gar nicht "gegeben" haben "darf". Zumindest zum Teil beruhen m.A. nach diese Erkenntnisse auf Kontakte mit Ausserirdischen!

MEMBERS IN EUROPE who have not paid their membership dues and who owe renewal dues, may now pay their dues directly to the following account in their own currency equivalent to the amount of US\$: Schweizerische Bankgesellschaft, Bahnhofstr., 8021 Zurich, Konto "Ancient Astronaut Society", Konto-Nr. 659.749.02 U.

BRAZIL TO HOST FOURTH WORLD CONFERENCE

The Fourth International Congress of the Ancient Astronaut Society will be held at the Hotel National, Rio de Janeiro, Brazil, June 22-26, 1977. Details will be available soon.

Members in Europe can join the group flight originating in Zurich by writing to AAS, 8906 Bonstetten, Zurich, Switzerland.

Members who wish to be considered as speakers should send a two-page summary of their papers in English to the Society office as soon as possible.