



# ANCIENT SKIES

*"Come Search With Us!"*

## Official Logbook of the Ancient Astronaut Society

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LETTER FROM ERICH VON DANIKEN TO GENE M. PHILLIPS,  
FOUNDER, ANCIENT ASTRONAUT SOCIETY

Bonstetten, July 30, 1977

Dear Gene,

Finally I now find the time to inform you in brief on what has happened in Brazil since your departure [on June 26]. Walter Ernsting, Willi Dunnenberger and I went to Manaus, Brazil to wait for Tatunca Nara, prince of Akakor, who should have been our guide for the planned expedition to Akahim. Because of the helicopters we needed a minimum of four weeks for the final planning. But, after three weeks Tatunca Nara did not show up. We had waited in vain. As I could no longer wait because of my other pending engagements at home, I had to cancel the reservation for the helicopters.

While waiting in Manaus I met a number of nice people. Among them was an Indian specialist, Dr. Paulo, who has published a number of books on the various Indian tribes in this part of the world. I also visited FUNAI, the government agency from whom I had gotten the permission to visit one of the Indian tribes. With a small seaplane Walter, Willi, and I, together of course with a pilot had gotten underway under highly dangerous circumstances. We had visited an Indian tribe, but not one of Tatunca's people. The tribe we had visited is already partially civilized and "missioned" and is therefore of no particular interest for our purpose. Still we had gotten our Indian-adventure and an unforgettable flight with a single engine seaplane right into the middle of the green inferno. One way of the flight took us three hours. The Indians we met were all friendly and very kind.

Finally, I had to decide to return home to Switzerland. Just before leaving Rio, I got a phone call from my partner, Mr. Schmid, from Manaus, informing me that Tatunca Nara had just arrived there! I delayed my departure for Switzerland for 24 hours and arranged for Mr. Schmid and Tatunca Nara to fly to Rio. There I finally met Tatunca and I had a lengthy discussion with him.

Here in brief is his report: Tatunca said that he had in the meantime been in Akahim. For 21 days he wandered in the jungle and he already had given up when suddenly he was attacked by some Indians. He succeeded in making himself understood and they took him to Akahim. There he met his brother-in-law and his sister (his brother-in-law is the chief of Akahim). The first few days were only for courtesy talks because they hadn't seen each other for a very long time. But then Tatunca came to the point. He talked of me, my research work and my books and he mentioned that I am researching on the traces of the gods. His brother-in-law, the chief, finally took him down to the underground world. Three doors opened mysteriously in

front of their eyes and they reached a large room in which the light came from the walls. In this room he saw various technical equipment which he described to me. Among others, he saw a large cross-country vehicle of an unknown technique. In the room itself there was a constant humming and he was told by his brother-in-law that according to the old tradition of the Indians, this humming means that the gods would soon return to earth again.

Suddenly a door opened and they met a very, very old man. The chief showed great respect towards this old man and he called him "The Eminence." He said that this man doesn't belong to their people. Nobody knows where he came from and what he was doing down there; but he must be in constant touch with the gods. Perhaps he is even one of them.

"The Eminence" spoke with Tatunca for a long time and this discussion was all very logical. Tatunca was unable to make any mistakes and he had to give a lot of information to "The Eminence." Among others, also about me and my work. "The Eminence" finally instructed Tatunca to return to civilization and to see me up. Tatunca was asked to convey the following message to me: "I, 'The Eminence,' give to Erich von Daniken 130 days to visit me here at this place. He may not travel by plane nor by helicopter. He has to make his way to here by common means over the river and through the jungle."

The way Tatunca explained to me, "The Eminence" intends to make some sort of cross-examination of me. He says that I am the representative for civilization. Should my answers be wrong or unlogical, civilization has failed. "The Eminence" does not wish to see the "common people": He only accepts me as a partner for a discussion.

This report of Tatunca was of course embellished with a lot of details which for reasons of time I cannot possibly mention here.

I told Tatunca that I would think about his offer and that I would let him have my answer by next morning. I must admit that I was particularly disappointed by the fact that Tatunca didn't bring along with him some object as a piece of evidence for the correctness of his report.

The next morning Tatunca visited me again and surprised me with the following statement: "I talked last night by means of telepathy with the priests. I have explained to the priests the situation in which you are and that you do not believe in my report. I am here with empty hands. The  
(Continued on next page)

## TEXT OF THE CUENCA PRAYER\*

(Continued from first page)

priests have now given me permission to come once again to Akahim in order to collect some piece of evidence which I may bring to you."

Before leaving, Tatumca promised to me to return from Akahim within two months and to bring for me the final evidence for the existence of the extraterrestrial gods in Akahim. As soon as he is back in Manaus, he will contact me by phone (I have explained to him how he can do this on a "collect call" basis). I should then take the very next plane to Manaus in order to inspect this object which he promised to bring along. From then on we shall see again.

For the moment I have no alternative but to wait and see whether Tatumca will keep his promise and bring this so much wanted piece of evidence. In the affirmative I am of course prepared to make this difficult trip and to travel personally to Akahim. It is up to Tatumca now.

Yours very cordially,

Erich

WE ARE PLEASED TO ANNOUNCE that we now have members in 40 countries of the world and in 47 of the United States. The only states not represented are Hawaii, North Dakota and Delaware. If you know of anyone in those states, urge them to join.

RESERVATIONS ARE NOW BEING ACCEPTED for the November 1977 Member expedition to Mexico. Sites to be visited include the Mexico City area - Teotihuacan and Tula; Villahermosa, with the unique open-air museum; and Palenque, site of the now-famous Palenque Slab. Trip dates are November 20 through 27, and the price is US\$649.00 per person, double occupancy, from Chicago. For members who wish to join the tour in Mexico City, the price is US\$400.00 per person, double occupancy. Space is limited to 24 persons. For further information call or write to the Society Headquarters.

THE FIFTH WORLD CONFERENCE of the ANCIENT ASTRONAUT SOCIETY will be held in Chicago, Illinois, USA, on June 8, 9, 10, 1978. This will be a truly exciting event with over 20 speakers from around the world. All members are urged to attend.

W. RAYMOND DRAKE's latest book, Messengers from the Stars, has been released in paperback by Sphere Books, London, England. Mr. Drake also will address the British CONTACT Association meeting at Caxton Hall, in London, in October 1977.

CONGRATULATIONS to Stuart W. Greenwood, who has completed the requirements for the degree of Doctor of Philosophy in aerospace engineering at the University of Maryland.

GOOD LUCK to Society member Mario B. Bosnyak who has launched a new magazine in our field. Called Specula, the magazine is published in the German language. Anyone interested in subscribing can write to Mr. Bosnyak, Merseburger Str. 3, D-1000 Berlin 62, Germany.

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The Ancient Astronaut Society, founded in 1973, is a tax-exempt, not-for-profit corporation organized exclusively for scientific, literary and educational purposes.

In Ancient Skies, 2:6, we have referred to a gold stele belonging to the Cuenca Museum, Ecuador. The script found in this stele has been identified as Brāhmī whose known records are available in the inscriptions of the Indian Emperor Asoka in the Third Century, B.C. Further studies have identified this stele as a prayer in 13 metrical feet with 4 letters in each foot and the fact of inscribing on gold indicate its sacrosanct character. The prayer may be restored as follows:

ṣaphaṃ (camā)	sūtrathuma
hamayapa	gidhīmaṛi
japaṃthaiva	vūpūkheda
dvugumtavi	dhyāyama ca
thaisūdāsa	talodadha
ñjhaitedā	sameghā
Om khavaṇa	tībranaghā

This may be translated into English thus: "The offering of oblations (i.e. throwing of clarified butter into fire) and the muttering of prayers are spontaneous; (but) muttering of prayers can alone lead to Heaven, like Sudāsa who was elevated (to Heaven). Oh you mighty Lord, we pray with the sūtras (aphorisms) as we undergo physical pains. We meditate on thee who live beneath the (or beyond) the waters (i.e. great seas), who come with the clouds and who possesses the sharp claws."

The language here is archaic Sanskrit but it is different from the Buddhist-Sanskrit and bears affinity with the language of the Avesta. The metre of this versified text belongs to the class of Vedic metre known as Pratiṣṭhā which consist of 4 letters in each foot. Two words occurring in the prayer can be found in the Ṛgveda. The word "Sudāsa" in line 5 refers in all probability to King Sudāsa who had been referred to in the Ṛgveda (X. 133) as a performer of great sacrifices. The monosyllable "Om" appended to the word "khobhaṇa" (Skt. kṣobhaṇa) invests it with the traits of a prayer and "knobhaṇa" as an adj of the Vedic God Indra occurs in Ṛg.X.103. In the Mahābhārata and in the Viṣṇusamhitā (Third Century, B.C.) also this word occurs as an epithet of a Vedic deity. The word "tībranaghā" in the last line bears similarity with the Vedic words "tibrān ghoṣān" and "tibrān somāsaḥ" (Rv.VI.75.1)

We are now posed with the question as to how and when did this prayer reach Ecuador? Historical records of trade and maritime intercourse with Egypt, Babylon and the Roman Empire may be found in the First Century, B.C. But no record of contact with old America is yet available. The date of the Ṛgveda has been put at c.2500 B.C.(1) The type of Vedic metre used in the stele turned obsolete at the time of the compilation of the Piṅgalacchandaḥsūtra in the Third-Fourth Centuries, B.C. The use of this metre therefore indicates a very early stage of metrical development. In our earlier article in Ancient Skies we have suggested a probable date of the stele, about the Seventh to Eight Centuries, B.C. An analysis of the contents seems to place it to a still earlier age.

In the legends of(2) Polynesia, Micronesia and Melanesia there are stories and legends regarding the evolution of the earth from an egg of the Supreme Creator like Brahmā of the Hindu pantheon and some stories which may have their origin in the mythologies of India in the Third Millennium B.C. Anthropological researches(3) have established the similarity of the inhabitants of Easter Island with the Mundas of Central India. The over-all probability of South-East Asia being connected with Old-America is hard to deny. The present discoveries of Dr. Erich von Däniken have brought us to the threshold of a new era of reconstructing the history of the world and of human civilization.

(1) History of Ind. Lit.- Winternitz Vol. 1, p. 271.

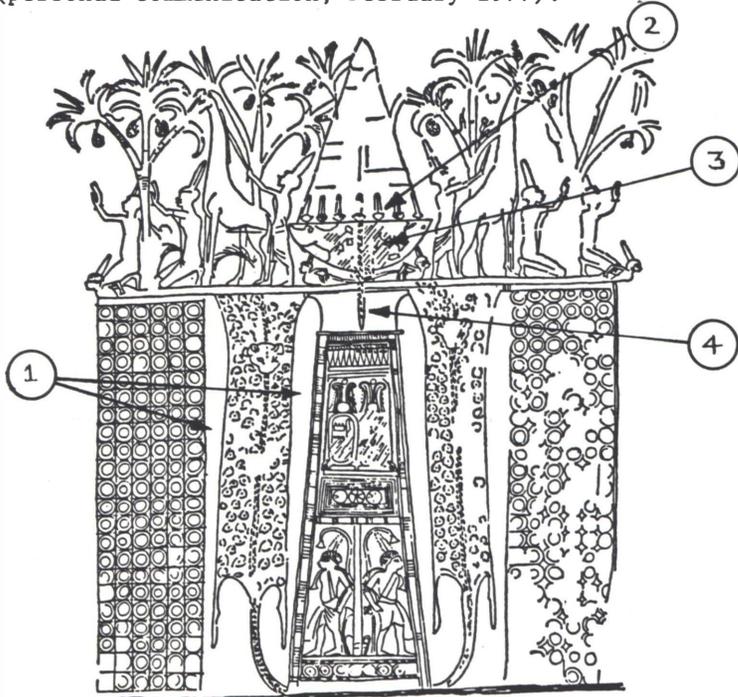
(2) Oceanic Mythology - Poignarl. pp. 34-37.

(3) Writing - D. Diringer, p. 92.

\*By Prof. Dr. Dileep Kumar Kanjilal, "Nishi-Saran," Deshbandhunagar, Calcutta 59, INDIA.

## AEROSPACE ENGINEER'S VIEW OF EGYPTIAN DRAWING

The accompanying illustration shown as Fig. 77 on P. 150 of Zecharia Sitchin's book The Twelfth Planet (Stein and Day, 1976), includes several highly suggestive features from a technical viewpoint. Mr. Sitchin has advised that the drawing is part of the wall decorations in the Egyptian tomb known as SAE40 (personal communication, February 1977).



(Figure 77 from the book The Twelfth Planet  
Reproduced with permission of the author)

My own impression is that, while the objects cannot be definitively interpreted as a recognizable rocket system as depicted, the author's distinction between a rockethead aboveground and a rocket shaft underground is a promising starting point.

With respect to the rocket shaft underground I am struck particularly with the airfoil cross-sections (identified as [1]) surrounding the rocket. Such shapes, similar to the cross-sections of the wings of conventional aircraft, are appropriate for the walls of a duct used for the development of thrust, as in a ramjet at moderate flight speeds. The duct is here presumed to be a part of a total system which has already been the subject of some development, and is termed a ducted rocket. Hydrocarbon fuels, such as are found plentifully in the Middle East, may be burned in the duct and would give a yellowish flame at high thrusts, explaining perhaps the symbolism of the tiger skins shown inside the duct.

My interpretation of the men inside the base of the rocket shaft is that they are inspecting the inner walls of the motors, which are subjected to high temperatures during operation. The curving tubes could be inspection lamps. The circular panels above them look like vaned centrifugal pumps used for pumping liquid rocket propellants into the chambers below. The zone above the pumps presumably constitutes the propellant chambers.

The rockethead aboveground is reminiscent of the Gemini space capsule, even to the appearance of the windows (shown as [2]) and the charred surface indicated on the blunt end at [3], typical of the appearance of a capsule after passage through the atmosphere and its return to the Earth's surface.

The spike shown as [4] is of interest. Some studies were conducted by NACA (the predecessor of NASA) back in the 1950's in which spikes were tested on blunt bodies of this type. They had the effect of reducing the drag of a space capsule model, but

increased the severity of the heating problem and so were not adopted in practice. The drawing suggests that the spike may have been retractable on the capsule shown, so perhaps its utility should be re-examined.

To return to the ducted rocket concept. If the relative locations of the rockethead and shaft shown in the drawing are those applying during operation within the atmosphere, the inclined shock wave from the nose of the rockethead would touch the duct "lip" (or the foremost part of the outer section) at about Mach 3 (3 times the speed of sound). The duct with hydrocarbon fuel combustion would then be operating with high efficiency.

Of course, there are objections that can be raised on points of detail to the conclusiveness of any of the above interpretations. For example, the rocket motors are not shaped in the usual "hour-glass" pattern, the propellant chambers are rather small, and so on. Nevertheless, making allowances for artistic freedom, the drawing is the most technically exciting to come to this writer's attention in connection with the ancient astronaut hypothesis. It is only one of the many fascinating illustrations in Zecharia Sitchin's compelling book. Stuart W. Greenwood, University of Maryland, College Park, MD 20742.

## MANNA MACHINE NUCLEAR POWERED?

George T. Sassoon, English linguist and electronics engineer, told the audience at the Society's Fourth World Conference in Rio de Janeiro that he now believes the Biblical "manna" was produced by a nuclear powered machine built by extraterrestrials.

This startling new theory is based upon a study of an ancient text called the Zohar. Further, he has suggested that the machine still exists and is dangerously radioactive, which should be detectable, even through many feet of rock. Mr. Sassoon has proposed that an expedition be mounted to search for the manna machine, which he believes is hidden in a cave in the mountains which lie to the east of the river Jordan.

The original article on the subject, entitled Deus Est Machina?, co-authored by Mr. Sassoon and English biologist Rodney Dale, was published in the New Scientist, 1976, and reprinted in Ancient Skies 3:2. The authors have expanded their research on the subject into a full-length book, The Lord of the Manna, which will be published in 1978.

The authors have concluded that the earlier assumptions that the "manna" fell from the sky, or was a honey-like substance from the Coccidae, a parasite on tamarisk trees are in error and have suggested that "manna" was probably manufactured from a plant similar to chlorella, a microscopic algae which grows in ponds and stagnant waters. While discussing the subject in Rio de Janeiro with Society member Katsumi Koosaka, Mr. Sassoon was intrigued to learn that a food product made from chlorella is currently being marketed in Japan!

## PERU-BOLIVIA JOURNEY UTTERLY FANTASTIC!

"Each day was more exciting than the day before," was the consensus of the 31 members who participated in the Society's expedition to Peru and Bolivia in June and July, 1977.

At Nazca, we were pleasantly surprised to have the opportunity of meeting Maria Reiche, who graciously spoke to our group about her studies of the ground markings in the region. Miss Reiche, a graduate mathematician from Hamburg University in Germany, has spent the past 40 years at the Nazca site studying the markings.

A slide film report of the trip will be presented at the Fifth World Conference of the Ancient Astronaut Society in Chicago in June, 1978. Also, a detailed written report of the trip will be prepared for distribution to members.

## GENETIC ENGINEERING IN ANCIENT INDIA?

The ancient Sanskrit Poem of India, the Mahabharata, is a treasure-chest of information and data about India's rich heritage. Unfortunately, like many other ancient texts all over the world, it has never been subjected to a serious study from the technological viewpoint. In the paragraphs that follow, I have attempted to translate two very interesting incidents related in this voluminous work which deal with a subject that is a thing of the future even in our advanced times - test-tube babies.

The first of the two stories may be found in Chapter 115 and the second in Chapter 130 of the Adiparva, the first Book of the Mahabharata.

The Seer Vaishampayana is explaining the manner in which a hundred sons were born to King Dhritarashtra and his queen, Gandhari. He says:

"Once, after a long and tiring journey, when the great Rishi Vyasa happened by the capital city of King Dhritarashtra, the royal couple treated him with such respect and hospitality that Vyasa was very pleased with them. He requested the queen, Gandhari, to ask of him anything that she pleased, who promptly replied that she wished to bear her husband one hundred brave sons. Vyasa replied that her wish would be fulfilled. In due course of time, Gandhari bore in her womb Dhritarashtra's seed and became pregnant. But, very strangely, the seed in her womb, even after a full two years had elapsed, showed no signs of developing into a fetus. The queen, understandably disturbed by this curious occurrence, secretly underwent an abortion to free herself of this strange embryo. Vyasa, on hearing of this operation, hastened to the capital and reassured the queen that what he had said about the birth of a hundred sons would indeed come to pass. He then examined the embryo that had been removed. It appeared to be a shapeless mass of flesh and felt very hard and tough to the touch. Ordering the queen to have prepared a hundred small vessels filled with a special fatty substance, he sprinkled some cold water on the embryo which immediately dissociated into a hundred smaller ones, each one no bigger than the thumb! Each of these embryos were then enclosed in a separate vessel. Vyasa cautioned Gandhari to protect them with the greatest care, and to reopen them only after the passage of a certain number of months. The embryos developed into normal babies after that period had elapsed, and the royal couple were blessed with a hundred normal sons."

The other story is even more interesting. Here, the Seer Vaishampayana is explaining the events leading to, and the manner of, the birth of Dronacharya, the teacher of both the Kauravas and the Pandavas (the principal characters of the epic poem, the dispute between whom led to the catastrophic Bharateeya War).

"The revered Maharishi Bharadwaj was bathing one day on the banks of the river Ganga when his gaze was captivated by the enchanting beauty of a young damsel, the Apsara Ghrithachi, who had just completed her ritual ablutions and was emerging from the water. Her scanty clothing, soaked in water, clung to her heavenly body, enhancing the pulchritude with which she was already so amply endowed. This beautiful sight awakened such tremendous torrents of passion in the mind of the Maharishi that he experienced an involuntary ejaculation. He collected the sperm in a "dron" (which is a cup-like container made by joining together the leaves of a particular tree) and preserved it in a particular manner for several months when a child, a boy, was born. Bharadwaj very aptly named him Dronacharya."

I would like to emphasize that while in the first narrative, the embryo is said to have developed partly in the mother's womb and partly outside, that in the second narrative is said to have developed entirely in isolation of both the natural female egg as well as the natural incubator - the womb! It seems therefore that both Vyasa and Bhar-

adwaja had extensive knowledge of genetics, a knowledge that they could put into use very successfully.

Should we, then, credit these accounts to the wild imagination of an over-zealous poet? Or should we admit with candour that we have never really attempted to examine our scriptures with even an iota of the justice and fairness due to them? Clearly, Maharishi Bharadwaj had at his disposal the technology and the resources to synthesize 23 chromosomes and pair them with the 23 chromosomes present in his sperm cells. Can our "ivory-tower" genetic engineering and biology with all its scintillating progress and glittering achievements give us results like this? The time has come when our scientists must learn to look beyond their rigid boundaries and dole out lesser scepticism to ancient civilizations. Bhalchandra Patwardhan, 10A, Mangaldas Rd., Pune 411001, INDIA.

## THE LOST CITIES

BY ROY UPENDRANATH\*

I appreciate Fawcett's and Daniken's daring attempts to discover lost cities in the jungles of South America. The readers of Ancient Skies will be interested to learn that the ancient astronomical literature of India refers to four cities now lost in oceans. The names of these were Lanke, Yamakoti, Romak and Siddhafuri and all of them were situated on the equator. The local time of these cities was adopted as the standard national time of their respective countries according to the Surya-Siddhant, a work on astronomy in Sanskrit, the classical language of India. When it was sunrise at Lanka, it was noon at Yamakoti, midnight at Romak and sunset at Siddhafuri.

There is additional data regarding the rivers, mountains, etc. in the Maha Gherat and the eighteen Puranes, but I think they belong to a later period and if we mix them up, we arrive at confusing and contradictory conclusions. Unfortunately, even a great astronomer of the later period like Ahaskarecharya has committed one mistake.

However, the scanty information we get from the first and twelfth chapters of the Surya-Siddhant leads to the following conclusions:

(1) Lanka (75° East) was known as the abode of the demons and was about 900 miles away from the Indian mainland according to the Indian epic, the Ramayan. When it was lost in the Indian Ocean, some of the survivors might have moved northwards and occupied an island which got the name of the lost land (Lanka). The literature of South India seems to confirm the view that big chunks of land in India were devoured by the ocean and people had to move to the north. It is highly probable that the Indian sub-continent once extended up to the equator in ancient times. This explains why Lanka was regarded as a part of India and its local time remains even today in India what the Greenwich time is to the West.

(2) Yamakoti (165° East) was a city in the country called Bhadrasha. It is lost now in the Pacific Ocean. To me, it appears that Easter Island represents a part of the cultural heritage of the lost civilization of Bhadrasha.

(3) Africa was known as Kentunal in those times and extended up to 15° West where the city of Romak flourished. It is lost now in the Atlantic Ocean.

(4) Siddhafuri (105° West) was a city in Kuruvash, a country around the equator. A part of that country along with the city was lost in the Pacific Ocean.

I believe the above geographical data refer to a period not less than 12,000 years ago, though the work "Surya-Siddhant" in its present form may not be older than the fourth century A.D.

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