



ANCIENT SKIES

"Come Search With Us!"

Official Logbook of the Ancient Astronaut Society

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THE CANDELABRA OF THE ANDES

BY ROBERT CHARROUX*

(Translated from the French by Doris L. Phillips)

When we discover on our planet unusual objects, carvings, or writings which we are not able to date or decipher, we are invariably tempted to attribute them to unknown civilizations and sometimes even to extraterrestrials. Moreover, scholars usually expect them to carry some type of message.

On two hills named Gog and Magog near Cambridge, England, you can see from the air immense designs which escape observation from the ground. From the same vantage point, one finds in the County of Somerset the astronomical map of our hemisphere formed by dry areas and channels bordering a pond many miles long. In the United States there are mysterious mounds of earth shaped in the form of immense serpents.

These different symbols or designs seem to have been made to be observed from the sky only.

The Peninsula of Paracas is situated about one hundred and eighty miles south of Lima, Peru. It is here where the enigmatic Candelabra of the Andes is found, on a small mountain in the shape of a crescent, by the Pacific Ocean.

The soil is sandy, its surface being a thin film of violet-colored gravel covering a thick bed of fine floury sand ochre in color, very compact and, seemingly, without a trace of impurity.

The Candelabra, or the "Three Crosses" - as some call it - is situated facing Pisco, about ten marine miles across an immense bay.

To reach the Candelabra by land it is necessary to make a detour of about eighteen miles off the beaten track. And, I think that our party, my wife Yvette, a friend, Edmond Wertenschlag, and I, were the first in this century to tread on the sands of the Paracas site. We were told that tourists view the Candelabra from the sea or air, but never land.

On April 26, 1969, we crossed the Bay of Pisco by boat, and after a difficult landing due to the abruptness of the cliffs, we walked about one mile to the Candelabra.

Edmond Wertenschlag and the seamen of our



Candelabra of the Andes Photo by Robert Charroux

boat were able to attest that we found a soil absolutely virgin. No indication of the passage of a human being was evident. We found only what appeared to be the tracks of a puma.

"It must have passed through here last night," remarked Yvette because the pug marks seemed so fresh.

"Or perhaps last week, or even ten years ago," responded Edmond, who knew about the phenomenon of Paracas.

Because - and this is the miraculous reason which has permitted the Candelabra to withstand the punishment of time and bad weather - the dunes of Paracas have retained intact through the centuries and perhaps even millenia the traces cut into their mauve and ochre sand. A design traced with the point of a parasol, without human intervention would be preserved until the year 2000.

From our point of landing, we skirted the Pacific by a narrow plateau of semi-hard sand. The dunes rose to an elevation of over thirteen hundred feet, with an inclination of forty degrees.

Our first discovery were three tracks descending from the summit to the edge of the cliff. They resembled the tracks of an imaginary wheel which had left an imprint ten inches wide by compressing the sand lightly and forming a groove scarcely one inch deep.

As we approached the Candelabra, the sand began to get softer and we saw Yvette's bare feet sink up to the ankles, leaving ochre-yellow tracks which seemed strangely detached from the purple
(Continued on next page)

*ROBERT CHARROUX is one of the early writers in the ancient astronaut field and one of the most prolific. His works are originally published in French by Robert Laffont, Paris. Currently available in English in paperback are: One Hundred Thousand Years of Man's Unknown History, Legacy of the Gods, Masters of the World, The Gods Unknown, Forgotten Worlds, and The Mysterious Past.

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(Continued from first page)
background. We placed our feet carefully on the tracks made by Yvette out of humble respect for the virginity of the soil, and our walk took a solemn character which stirred our emotions.

The Candelabra - but is it really a Candelabra? - shows itself on the slope in grooves generally (but not always) bordered by calcareous stone, fragile and striated, oozing what we thought to be rock crystal in the fashion of sugar topping on mille-feuilles.

The central (North-South) axis could be the depression made by a giant toboggan or a whale boat which skidded from top to bottom. It measures about fifteen feet in width, two feet in depth, and five hundred ninety feet in length. The branches of the Candelabra and the designs which seem to depict humans or animals were less wide and deep.

The stones bordering the grooves are half buried in the sand and do not seem to have been affixed, so that they litter rather than form the edges.

The slope was at times so steep for us that Yvette, after many attempts, had to crawl on hands and knees to make the climb, and even so perilously due to the strong winds which blow in that region of Pisco. The winds of Paracas are known in Peru like the North wind in the Mediterranean.

These details are of great importance and can be summarized thusly: In spite of the wind and the slope not a single grain of dust flew around us. As if the forces of dispersion had been conquered by the density of the sand.

It would certainly necessitate long weeks, months, and much longer even to erase the marks of our passage. This may seem incredible, but it is certain that in the loose dunes of Paracas a mark which anywhere else would be erased in one hour endures intact for centuries, perhaps for millenia.

The Candelabra of the Andes could be ascribed probably to the epoch of the Incas, or even to the Aymaras. Christians have baptized this monument "The Three Crosses." The natives call it more willingly "The Trident." It shows itself like a Candelabra with three branches and a strong central axis mounted on a rectangular base. In the middle of this base one sees an excavation cut into the sand which we believe was made at a later date. The central branch is topped by a sort of totem showing a head, so to speak, and two raised arms. At some distance below and at each side of the central axis, two "rods" extend ending in spirals. Towards the middle of the Candelabra two other branches part from the axis at about three hundred feet forming a right angle, but not reaching the height of the central totem. The two troughs appear to support the two branches.

Many explanations have been advanced. One, that it represents the Tree of Life; another, offered by Eduardo Garcia Montero in his book Free Code of the Pirates states: "This is a sign left by pirates to mark the proximity of their caches of treasure." Others believe that "The Three Crosses" were drawn in the year 1835 by a Catholic priest, Father Guatemala... "between point Pejerrez and the island of St. Gallan, so that the fishermen of Pisco Bay could contemplate the crosses amid the treacherous waters aroused by the furious winds."

This is undoubtedly a pious falsehood for the Candelabra had been seen and described more than a century earlier. In all truth, neither the epoch nor the construction can be determined with certainty. The miraculous preservation of the sand troughs has never been studied by the Peruvian archaeologists; and scholars of other countries totally ignore the existence of the Candelabra.

The only observation we dare formulate on the subject is that the natural resistance that the fine sand offers to the forces of dispersion does not provide the sole explanation for the pheno-

menon. The hill on which the design rests, by its orientation and incline, is harbored from the dominant winds of Paracas which normally blow from East to West.

What is the meaning of this great design which in the absence of a better definition we are forced to call the Candelabra of the Andes? Incontestably, the Candelabra points towards the markings of Nazca, and to explain one would furnish the essential knowledge to resolve the enigma of the other.

One point is established: the region of Paracas (Bay of Pisco) is rich in archaeological vestiges to which its name has been given. The pottery of Paracas is famous. And, because it is in Paracas where Inca mummies have been found in large numbers it will not be entirely erroneous to assume that this region was a holy place par excellence. A place of interment like that which the Celts called Ker Lan, that is, City of the Holy Place.

On the interior of the Peninsula, that area which we know well, and on the side facing the open sea, which we did not explore, one sees only abrupt cliffs, pierced by deep caverns which are sometimes mouths of tunnels opening on the Pacific, sometimes labyrinths or mangled columns where the waves break and multiply in a kaleidoscopic play of color.

It is in these caves where the celebrated mummies of Paracas were found. It is in these caves that one can't help imagining, perhaps not erroneously, that pirates, at the time of the Silver Fleet, cached their booty and treasures.

Could the pirates have designed this Candelabra or Trident in order to easily recognize their caches?

Certainly not! The Candelabra antedates the 16th Century. Furthermore, it is not visible from the high seas where, in principle, the vessels of the "black flag" sailed. However, we must ascribe the Candelabra the significance of a sign.

We may not be far from the truth when assuming that the Peninsula of Paracas was under the sign of a TABU.

At the bottom of the mountain: tombs, mummies, treasures perhaps, gold surely.

At the top: the Candelabra, a beacon and a sign of a TABU. Beware of violating this place!

One could link the Candelabra to the lines of Nazca by virtue of its enigmatic design but they differ in that the Nazca lines can be seen from the air only, whereas the Candelabra is also visible from the sea.

In the face of these enigmas, we lean towards the audacious hypothesis that they are messages coming to us either from another planet or from peoples of an ancient race now extinct.



Robert Charroux at the Candelabra of the Andes

We are pleased to announce that in addition to the speakers listed in the last issue of Ancient Skies, the following persons will present lectures at our Fifth World Conference to be held at the new Marriott Hotel in Chicago, July 27,28,29, 1978:

ROBERT K.G. TEMPLE, England. PhD candidate and Fellow of the Royal Astronomical Society, Mr. Temple is the author of The Sirius Mystery, the account of the Dogons of Mali in Africa and their uncanny knowledge of the universe. The book is now available in the United States from St. Martin's Press, New York.

W. RAYMOND DRAKE, England. One of the early writers in the ancient astronaut field, Mr. Drake's first book Gods or Spacemen was published in 1964. Many books have followed in his Gods and Spacemen series.

DR. IRWIN GINSBURGH, USA. A physicist and inventor, Dr. Ginsburgh's book First Man, Then Adam theorizes that the Biblical Garden of Eden was a controlled environment spacecraft. The book is available in hardcover from Simon and Schuster, New York and in paperback from Pocket Books, New York.

REV. JACK A. JENNINGS, USA. An ordained Presbyterian minister and Campus Pastor at Montana State University in Bozeman, Rev. Jennings' first literary effort in our field was published in the Christian Century magazine as a challenge to organized religion.

DR. AND MRS. IGNACIO ITURBE, Mexico. He, a medical doctor, and she, a lawyer, have developed their interest in archeology and the Maya civilization into a passionate hobby. They will present their interpretation of the Aztec Calendar Stone as representing a spaceship.

In addition, the City of Montreal, Canada, will display many exhibits from the Strange, Strange World Pavilion of the permanent Man and His World Exposition, including a large scale model of the spaceship of Ezekiel as envisioned by Josef Blumrich, former NASA space engineer. Also, the pavilion Director, Michel Lambert, will present a slide lecture about the Pavilion. Tickets are available for the Conference and the Banquet to be held on Saturday evening at the close of the Conference.

SOCIETY'S FIRST BOOK PUBLISHED IN FRENCH

Le Livre Des Anciens Astronautes (The Book of Ancient Astronauts), edited by Jacques Bergier and Georges H. Gallet has been published by Editions ALBIN MICHEL, 22, rue Huyghens, 75014 Paris, France. The book presents the proceedings of the Society's Second World Conference held in Zurich, Switzerland in 1975, with a Preface by the Editors consisting of an interview with Dr. Vladimir Avinsky, one of the leading proponents in the Soviet Union of prehistoric extraterrestrial visitations to Earth. We are indebted to Jacques Bergier for his efforts in organizing the work and arranging for its publication, which we hope to have in English in 1979.

CONGRATULATIONS to Professor Dr. Ricardo Salazar-Southwell who was awarded the Gold Medal "HIPOLITO UNANUE" by his native country of Peru for his outstanding achievements in the field of Odontology. One of the original members of the Ancient Astronaut Society, Dr. Salazar has been dedicated to the practice of his profession for the past 57 years, and was formerly a Professor at the Loyola University Dental School in Chicago. The "HIPOLITO UNANUE" is the most coveted award for science in Peru. Dr. Salazar's address is: Los Sauces 266, San Isidro, Lima, Peru.

The Ancient Astronaut Society expedition to the Yucatan and Southern Mexico, November 19-28, 1976 proved to be a very arduous but rewarding experience. Thirty-two Society members participated, including travellers from the United States, Canada, Sweden, Italy and Mexico. The expedition began in Merida, near the Gulf of Mexico and proceeded to visit the ruins of Chichen Itza, almost fully restored, which features the steep El Castillo pyramid, the long double-walled Ball Court and the round Observatory. An unexpected site was the giant quarry-like Sacred Well, or Cenote, hundreds of feet deep, which contains a large lake.

Uxmal consists of many unrestored pyramids which made for good exploration. Hills which appeared to be made only of dirt and small rocks turned into old pyramids. Faint pathways surrounded by dense jungle plants and occasional armadillos led to faraway ruins, virtually unexplored. A beautiful Light and Sound Show told the story of Uxmal's early existence to our group.

Since the small ruins of Sayil, Xlapak and Labna are in the heart of the jungle, they can be reached only by jeep. Seven hours of driving time in foot-deep mud (to cover only 22 miles!) severely tested our endurance. The remote sites had many interesting glyphs and reliefs, but were poorly kept.

The city of Villahermosa offers a chance to see the outdoor LaVenta Museum and the indoor Maya Tabasco Museum. LaVenta contains the giant Olmec heads and other stone works situated in a natural setting of trees, vines and insects. The Maya Tabasco Museum displays many statues, pottery and other trinkets of the ancient Mayas. Copies of old Codices and great murals show more evidence of the Maya's preoccupation with flying gods.

Palenque, the small cluster of ruins at the edge of a great jungle, proved to be the high point of the trip. The great sarcophagus lid in the Temple of the Inscriptions, showing the Palenque "astronaut," confirmed everyone's belief in ancient astronauts as did other reliefs in adjoining temples which depict the vehicle without the astronaut inside. A small museum at the ruins contains many steles, figures and early photographs of the Temple of Inscriptions. Waterfalls abound everywhere, deep in the tropical jungle.

The trip concluded with a small aircraft flight to the ruins at Bonampak and Yaxchilan. Bonampak has one large structure with rooms containing colored murals, almost obliterated. Yaxchilan, completely engulfed in jungle growth, is unnoticeable from the air, and is unrestored. After climbing a 100 foot high mountain complete with trees, vines and loose stones to reach a temple at the top, we realized that we had scaled a giant pyramid. Decaying ruins and occasional stelae were eagerly examined.

While books on the ancient astronaut theory stimulate interest and provide speculations and conclusions, they can only do so much. It is the first-hand investigation of the many ancient sites which puts the theories of books into proper perspective. Jorge M. Phillips

RECOMMENDED READING:

Incidents of Travel in Central America, Chiapas, and Yucatan, by John L. Stephens, with the famous drawings by Frederick Catherwood. Rutgers University Press, New Brunswick, New Jersey.

Copan-Home of the Mayan Gods, by Francis Robicsek, Museum of the American Indian, New York 10032.

ERICH VON DANIKEN has moved. His new address is: Baselstrasse 10, 4532 Feldbrunnen/SO, Switzerland. Telephone: 065/231113. His latest book, Beweise, will be available in the United States soon in paperback from Bantam Books, New York, under the title Von Daniken's Proof.

MORE ON THE DOGONS

BY VLADIMIR V. RUBTSOV*

I have been studying the question of extraterrestrial visitations to Earth for the past 15 years, and particularly the paleocontact aspects of the Dogon mythology, having published three articles on the subject. I know Prof. H. Schindler Bellamy as an eminent atlantologist and the author of several important books, but I must take issue with some of the matters in his article, *The Rockets of the Dogons* (*Ancient Skies* 4:5).

The French ethnologists, Dr. Marcel Griaule and Dr. Germaine Dieterlen never regarded the Dogon myths as "the mere fantastic mumbo-jumbo of primitive tribal priests." The late Dr. Griaule was very considerate of the spiritual culture of this West Sudanese people and appreciated it most highly. Their philosophical system was, in his opinion, as high as the Platonian one. Dr. Griaule was initiated into the most secret esoteric Dogon tradition and he published the description of this tradition in several of his books (most notably, *Le Renard Pale*, Institut d'Ethnologie, Paris). His principle was to describe only - not to interpret - that is why his reports of the Dogon customs are remarkable for their accuracy and reliability, based upon an investigation of almost 30 years.

Robert K.G. Temple, in *The Sirius Mystery* (Sidgwick & Jackson, London or St. Martin's Press, New York) did not regard astronomical and astronomical aspects of the Dogon myths "only as strange and peculiar." He put forward the well-grounded hypothesis connecting these aspects with ancient visits of inhabitants of a planet of the Sirius star system. Mr. Temple has found very interesting proofs in the mythology of some other peoples (for example, the Sumerians, the ancient Egyptians and ancient Greeks) and supposed that the paleocontact took place in the early period of ancient Egypt's history. I would add that paleocontact interpretation of the Dogon myths was advanced quite independently and somewhat earlier by the French researcher Eric Guerrier in his book *Essai sur la cosmogonie des Dogon. L'arche du Nommo*. Robert Laffont, Paris.

"Amma" is not the name of a star, but the name of the chief god of the Dogon. Similarly, "Nommo" is not the name of a "rocket landing vehicle" but rather the name of an amphibian, space culture hero. Nommo came from the sky in the "ark" together with the ancestors of men.

The Dogon designs of the sirigi which resemble rockets do not represent space-ships in which the superior beings came to Earth, but symbolize only the descent and impact of the ark. While it is possible to interpret the "ark" itself as a spaceship, its pictures do not resemble rockets or any other known flying craft.

I believe that the main source of danger to ancient Dogon tradition is not political changes in Africa, but the attempts of well-meaning enthusiasts to go to the Dogon country to "gather more material on rocket myths." Material gathered by the less-qualified researcher will diminish the value of the material already published. Therefore, any efforts to gather and study more material from the Dogons should be made on a scientific approach of the highest level.

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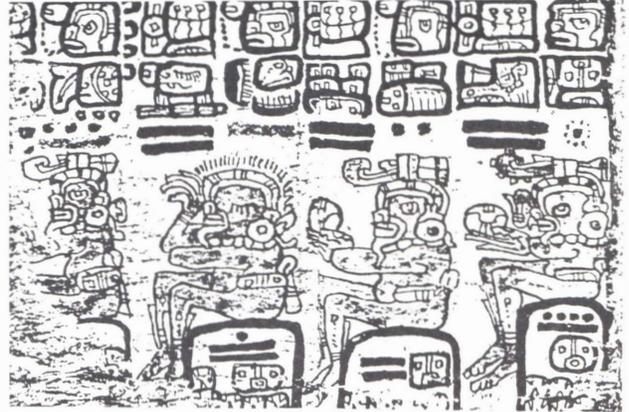
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WILLY WEGNER

MEMBER EXPEDITION TO GUATEMALA AND HONDURAS

A member expedition to explore the Mayan ruins of Tikal, Antigua and Quirigua in Guatemala and Copan in Honduras is being planned. The tour will leave from Chicago on December 27, 1978 and return on January 6, 1979. Tikal, the largest of the Mayan sites with 20 story high temples, and Copan, one of the most beautiful, are both situated in remote, exotic jungle areas. This will be a rugged, exciting adventure-filled trip, which will culminate in a two day rest period on Roatan Island, on the "Spanish Main" off the northern coast of Honduras, made famous by Sir Henry Morgan and his buccaneers. Members outside the U.S. and Canada may join the group in Guatemala City on December 27. Details soon, but space is limited and anyone interested should contact the Society office as soon as possible.



The above panel is from the Madrid Codex, one of the sets of Mayan picture writings. Although the experts have failed to agree upon a meaningful interpretation of the Mayan writings, they do agree upon the symbols for numbers. A solid dot represents the value one, and a solid bar five; thus, a dot and a bar would be the number six. Referring to the panel above, note that the people are seated in a row on what appears to be numbered seats. Reading from right to left, we find nine, ten and eleven. Could they be riding on a public conveyance, such as a train, or a plane?

SIXTH WORLD CONFERENCE

The Sixth World Conference of the Ancient Astronaut Society will be held at the Hotel Sheraton in Munich, Germany on June 14, 15, and 16, 1979. A group flight will leave Chicago on the evening of June 12. Details will be available soon.

MEMBER EXPEDITION TO EGYPT AND ENGLAND

A member expedition is being arranged for 1979 to visit The Great Pyramid at Gizeh in Egypt, then to explore the sites of the ancient Egyptian civilization in the Nile River Valley. After Egypt, the group will travel to England and examine the mysterious Stonehenge and surrounding areas, then to London for a much-needed rest. The tour will be in two groups, one leaving Chicago on June 12 to Munich to participate in the Sixth World Conference, then on to Cairo, Egypt on June 18.

The second group will leave Chicago on June 17 and meet the first group in Cairo on June 18. Since reservations must be made several months in advance, anyone interested in joining all or part of this journey should contact the Society office soon.

DR. EUGENIUSZ E. FILIPOWICZ would like to exchange opinions with members concerning the geographical interdependence of ancient sites and whether New Guinea was the origination of the world's languages. His address is: ul. Mickiewicza 61 m.76, 81-866 Sopot, POLAND.