



ANCIENT SKIES

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GIANTS IN SOUTH AMERICA?

BY JOHANNES FIEBAG*

Translated from the German by GEORGE T. SASOON**

One of the most interesting books of the apocryphal texts of the Old Testament is the Book of Enoch. It is well known that during early Christian times the book was regarded with great respect, but due to the efforts of St. Hieronymus in particular, it was excluded from the biblical canon and until the year 1773 it was regarded as lost. At that time the Scottish explorer James Bruce rediscovered the book in Abyssinia and took three copies back to Europe, but it was not until 1833 and 1838 that the first German translations appeared.

Briefly, the Book of Enoch announces a Last Judgment; describes the fall of the rebel angels who coupled with the daughters of men against the orders of their God; describes the space travels of Enoch; contains parables which the gods told Enoch to hand down to later generations because the men of his time were unable to understand the technical connotations; gives details of the orbits of the sun and moon, the stars and the functioning of the heavens; warns of the coming Flood; and ends with Enoch ascending into heaven in a fiery chariot.

The passages of most interest to us are found in Chapters 6 to 11 and 12 to 82, which describe the "fall of the angels", that is, the arrival on Earth of a group of 200 of the "sons of God" who mated with the women of Earth who subsequently gave birth to "giants" or "monsters"; and then Enoch's flight to Heaven and his encounter with the "All-Highest."

It is known that the Old Testament contains a fragment of the Book of Enoch, which is found in Genesis Chapter 6, verses 1, 2 and 4, namely: "And it came to pass, when men began to multiply on the face of the Earth, and daughters were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.... There were giants in the Earth

in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

While Genesis 6:4 does not lead directly to the conclusion that the giants were the children of the unions between humans and the "Watchers of Heaven", the Book of Enoch makes the unambiguous connection:

"After the children of men had multiplied, beautiful and lovely daughters were born to them in those days. But when the angels, the sons of Heaven, saw them, they lusted after them, and they said one to another: 'very well, we shall choose wives from among the daughters of men and bring up children for ourselves.'..." (Enoch 6:1 and 2)

"They and all the others that were with them took unto themselves wives, each of them choosing one for himself, and they began to go in unto them and to make themselves unclean with them...and they became with child and there were born unto them giants 3000 cubits long...." (Enoch 7:1 and 2)

It is hardly to be assumed that these giants were really "3000 cubits long." The authors of antiquity were much given to exaggeration, particularly where traditions such as this are concerned, with their origins lost in the mists of antiquity. Neither are we able to say when it was that these events took place. According to Enoch, the landing took place "in the days of Jared", his own father. But that does not help us, since neither Jared nor Enoch himself were historical persons in the strict sense. Nevertheless we are well justified in assuming that the whole thing took place a few thousand years before the birth of Christ.

According to Enoch, the appearance of the giants led to a veritable plague. He writes at 7:2 to 6:

"And they became with child and there were born unto them giants 3000 cubits long, who consumed all the wealth of the people. And when the people could give them no more, the giants turned against them and ate them up, and the people began to sin against the birds, animals, reptiles and fishes, to eat the flesh from each other, and to drink blood. And the Earth lamented over the unrighteous."

According to the Bible, this "corruption of the traditions" led to the Flood. Enoch, who appeared on behalf of the "fallen angels" before the "All-Highest", also proclaims this punishment:

"Go forth and speak to the Watchers of Heaven, who have sent thee to plead for them, saying: ye may only plead for men, but not men for you. Why have ye forsaken the high, holy and eternal Heaven to sleep with women, ye who have polluted yourselves with the daughters of men, ye who have taken wives and made like the children of Earth and begotten giant sons?..." (Enoch 15:2 and 3)

"Say then unto them: Ye shall have no peace!" (16:4)

(Continued on next page)

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(Continued from previous page)

From the foregoing passages, we can make the following interpretations:

1. At some time in the gray and distant past, a group of extraterrestrials came to Earth and decided to break their own laws by having sexual relations with human women.

2. The result of this contact was the birth of "giant sons", who afflicted the remainder of mankind so sorely that they too were forced into "sinful" behavior.

3. A superior authority (the "All-Highest" or "God") decided to exterminate the "sons of God", the giants, and the "corrupted humans."

While the foregoing passages from the Bible and the Book of Enoch have long been well-known in pre-astronautical circles, we now have a third tradition which confirms the above interpretations; it comes from a completely different part of the world, yet it fits perfectly into the overall picture like a missing piece of stone in a mosaic-pattern.

Garcilaso de la Vega, the son of a Spanish conquistador and an Inca princess, described the history of the Inca people as he knew it in his Royal Commentaries, which was published in 1609. Although written with a strongly Christianized bias, this circumstance should not disturb us, because it is not relevant to the crux of what Garcilaso has to tell us. Under the section entitled "On the Giants who were in that place, and their Death," he writes:

"Before we leave this area, it would be correct to report on a most noteworthy and truly astonishing story, which the natives there received as a tradition from their forefathers, from very ancient times, about the giants, who it is said came here from the sea, and who came onto the land at the Cape which is named after St. Helena....The natives tell of visitors, that one of them measured as much to the knee as an ordinary man measures in whole....They assure us, that they had no beards, that many were clad in animal skins, and others in the clothing that Nature gave them and they had no women with them...."

According to the natives, after their arrival the giants established a village, digging deep wells which they lined with stonework. Garcilaso continues:

"After these tall people, or giants, had founded their settlement, and were in possession of these wells or cisterns, from which they drank, they destroyed and spoiled all foodstuffs in that area, in such quantities that it is said that one of them spoiled more than fifty natives of that country; and the food that they found was insufficient to support them, they killed many fish in the sea with the nets and equipment that they had. They were exceedingly hated by the natives for when they used their women they killed them, and they also killed the men for other reasons." [One is reminded of the American Indians' reaction to European settlers, whom they saw as destroying the hunting grounds with their intensive agricultural methods. And what about the giants of Patagonia? Trans.]

Finally Garcilaso tells us: "After a few years had passed and the giants were still in the land, and they lacked women, and those of the natives were no good for them because the giants were so large, or perhaps because of something else, some vice whispered to them by the Devil, they took to the gruesome sin of unnatural intercourse with each other, and they performed it openly and unconcealed, without fear of God and without the least shame of themselves."

When we attempt to put the report related by Garcilaso into relation with the Book of Enoch, some interesting correspondences appear. In both instances, a small group of exclusively male sex are involved, who brought the local population into dire straits and led a "sinful" life. Two further aspects I also consider interesting: neither in the Book of Enoch nor in the South American trad-

ition do the giants themselves appear to be capable of reproduction. Neither source reports that they had sons or daughters. But this is in any case to be expected from what we know already. Since they were mutated "cross-products" of two different races, they could hardly be capable of siring descendants. We know this from our own experiments involving the cross-breeding of animals. [Such as mules. Trans.]

The second noteworthy aspect is the fact that, despite their outwardly primitive behavior, in certain areas they were superior to the natives. They built deep, stone-walled wells and had "equipment" for fishing which was obviously unknown to the local people. This point fits in very well with our hypothesis that their fathers were of extraterrestrial origin.

What happened to the giants on Earth? According to the Bible and the Book of Enoch, they were destroyed by God together with the "men who had become sinful." Garcilaso says this: "And all the natives are certain that the Lord our God, not wishing to cover up so terrible a crime, sent them a punishment appropriate to such abominable sinfulness; and they say that when all the giants were together, indulging in their heinous lewdness, fire came from Heaven, gruesome and very terrible, and it made a great noise, and out of it there came a shining angel, in his hand a sharp, glittering sword, with which he killed them all with one stroke, and the fire destroyed them, such that only a few bones and skulls remained."

The whole story is overlaid with Christianity, but that does not alter the kernel of the tradition. Just as we read in the Bible, here also there is a fiery, noisy "something" coming down from Heaven and an "angel" with a shining sword cutting down those who have fallen from grace. Similar swords are described in Genesis 3:24: "So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

We are also familiar with man-killing fire from various reports in the Bible, such as the destruction of Sodom and Gomorrah: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities and all that which grew upon the ground." (Genesis 19:24-25)

Or in the Book of Job (1:16): "While he was yet speaking, there came also another, and said: The fire of God is fallen from Heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

A corresponding report is also found in the apocryphal Book of Abraham (8:7): "And before I had reached the gateway of the court, there came a great clap of thunder, and fire fell from Heaven, and it burnt him, his house, and all that was therein, even unto the ground for forty cubits."

If we attempt to reconcile the legends of giants existing in semitic and South American traditions, the following picture emerges: after the arrival on Earth of the "sons of God" and the birth of the giants, these latter spread out particularly in the area known today as the Middle East. A few splinter groups in home-made boats landed near Cape Elena in modern Ecuador and founded a settlement there; fell into bad relations with the natives after having abducted their women of whom they killed a number, and finally fell into homosexual habits. Exactly as in the Middle East, this group of giants was discovered and destroyed, so that the "Mankind Development Program" of the "gods" could proceed undisturbed. In my opinion, this is the only feasible interpretation of the events which takes into consideration all the details. But what if Garcilaso de la Vega had merely copied from the Book of Enoch, or had heard similar traditions from the Spaniards?

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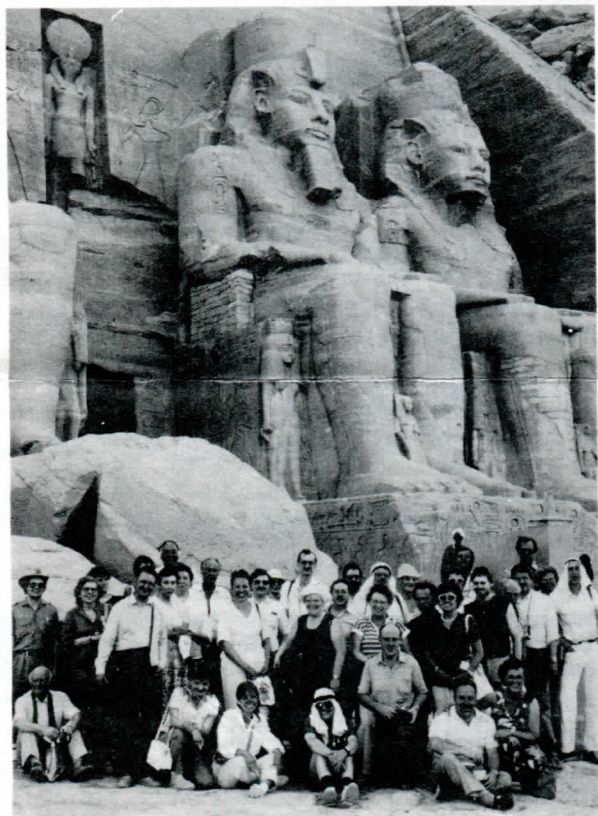
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This possibility can be ruled out, because Garcilaso published his book in 1609, some 165 years before James Bruce discovered the Book of Enoch in Africa. [There is also the Slavonic Enoch, used in the Orthodox Church, but it seems unlikely that a copy of this would have found its way to South America. But the Russians did get as far south as California, probably some time after 1609 though. Trans.]

According to Garcilaso, the first Spaniards did find gigantic bones in the places indicated by the natives; however, most of these have proved to be from fossilized mammals from geological times. Nevertheless, we should make a careful archaeological investigation of the area described by Garcilaso; perhaps we shall find not only the burned remains of very tall men, but also other things as well.

[The foregoing article raises the interesting speculation that the enormous stone structures in Peru and Bolivia might have been built by giant men. This certainly would solve the problem of how the stones were moved and erected into walls. Further, the idea set forth in the article that the giants possessed technical skills unknown to the natives could explain that the giants did possess techniques of construction unknown to us today.

Another interesting thought prompted by the foregoing article is that the colossal statues of the Pharaohs in Egypt might depict the actual size of the personages. One is reminded of the seated Ramesses II at Abu Simbel, with a figure of his Queen standing beside his leg and reaching only to his knee. (See photo below). Again, if the stone figures of Egypt represent actual size giants, then some of the mysteries surrounding the building of the pyramids and other structures could be solved. Ed.]



Ancient Astronaut Society members at Abu Simbel during the German Section Member Expedition to Egypt in April, 1986.
(Photo by Axel Ertelt)

MORE ON THE GIANTS IN THE EARTH IN THOSE DAYS

Startling evidence of ancient giants has been reported by Society members John Hoffmann and Pip Soller from the Republic of South Africa.

A giant footprint imbedded in granite was discovered in 1912 in a remote region of the Transvaal about 27 miles from the western border of Swaziland. The discovery was made by a farmer, Stoffel Coetzee, but was never investigated because of the remoteness of the area. His grandson, Jan Coetzee, says the discovery caused quite a stir at the time.

The footprint is embedded in a granite outcrop of rock halfway up a steeply sloping hillside. It is not flat on the ground, but is impressed into a vertical rock face a few feet above ground level. It is believed that the stone could have been flat at one time, but that earth movements pushed it into its present vertical position.

Jan Coetzee stated: "The land on which the footprint stands once belonged to my family. I have absolutely no idea how it came to be there.

"It really is the most amazing thing. It really does look as if someone stepped in the rock when it was soft and when the rock hardened it retained the shape of the print. You can even see where the mud squished up between the person's toes."

The giant footprint measures four and one-quarter feet (1.3m) long, over two feet (69cm) wide and over seven inches (18cm) deep. The footprint is a perfectly formed impression of a human left foot with the individual toes and curve of the arch clearly visible.

Daniel Dlamini, at 90 the oldest Swazi tribesman in the area, stated that he was taught when a boy that the footprint was made by God. "To us the rock outcrop where it stands is a sacred place," he said. "In the old days none of our people would go near it. Today the young people are not so afraid and sometimes walk through the area, but still no kraals are built within a half day's walk of it."

Nobody knows who made the footprint or how it came to be where it is, but everyone agrees that the footprint is not a hoax. Warrant Officer Danie Slabbert, the most senior policeman in the area and the Station Commander of the Lothair Police Station in the Transvaal said: "There is no doubt at all that it is a footprint and it is not a hoax. Nobody carved it into the rock."

Officer Slabbert said the footprint was "rediscovered" ten years ago by policemen who were investigating cattle rustling in the area, but that no further investigation was made because of the remoteness of the area.

Prof. Arch Reid, head of the Department of Geology at Cape Town University, examined the photographs of the footprint and confessed that he was baffled: "I can't think of any logical explanation. I think it very unlikely that it could have been carved because granite is a very hard rock. You can't make an impression on it."

The weirdest part of this entire story is that the giant's right footprint is in Sri-Lanka (formerly Ceylon), separated from Africa by several thousand miles of ocean! Jan Coetzee said: "It is a complete mystery and the strangest thing of all is that the right footprint is in Sri-Lanka. I have an encyclopaedia in which it says that 74 kilometres east of Colombo near the summit of a 2247 metre high mountain called Adam's Peak, lies the right foot. That print is roughly the same size as ours and is also impressed in granite."

Jan Coetzee believes that the footprint might be the traces of a lost race of giants. He said: "I know that sounds bizarre but what other explanation can there be? To me the footprint is one of the world's greatest mysteries."

The foregoing account is based upon and has excerpts from the article published in the Pretoria Sunday Times Magazine of April 12, 1987, entitled "Who Made the Giant Footprint?" by David Barritt.

MORE ON MAYAN ARCHAEOSTRONOMY

BY HELMUT ZETTL*

I read with great interest the articles by Andrew Tomas and Vladimir Gercke in *Ancient Skies* 14:1 and 14:2 respectively. I agree with their opinions that the ancient Mayas used telescopes. I have seen two lenses made of quartz and used by ancient people, one a magnifying glass from Sumer in the British Museum, London, and the other a concave lens in the Museum of Ankara, Turkey, which had been found during excavations at Ephesus.

Moreover, we may notice many "gnomons", that is, crossed observation sticks, on many Mayan temple friezes. By using the gnomons, Mayan priest astronomers were able to observe the parallaxes of the stars, the same as using windows, as Mr. Gercke described.

As Mr. Tomas pointed out, the Mayans had developed three calendars, more precise than our own today. They had a Venus calendar of 260 days, which indicated the 252 days of the visibility of Venus and the 8 days of invisibility.

Another was a season calendar, showing 260 days of drought and 100 days of rainfall. A third was an almanac, or horoscope, with positive and negative numbers and symbols, the combinations of which predicted the fate.

Dr. Johanna Broda, who holds a chair in history at the University of Mexico, wrote her doctoral thesis on the Maya calendars.

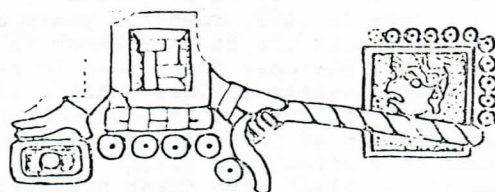
The so-called "Calendar Stone" at the ruins of Copan in Honduras, has been interpreted as representing an astronomical congress at that site. The four-sided stone depicts personages of many races.

A similar congress was held at Xochicalco in Mexico in the 8th Century AD, at which a calendar reform was made. The archaeological site of Xochicalco is nestled in a subtropical valley near the city of Cuernavaca. Our first knowledge of the site comes from Fr. Bernardo de Sahagun (1494-1530), from Algate, who visited the ruins in 1777 and published an article on them in 1791, and we get more details from Eduardo Seler in 1887. The first excavations of the site were made in 1934 by Eduardo Naguero.

Today the archaeological zone of Xochicalco consists of the Great Pyramid of the Plumed Serpent, Complex D, the main temple called "Malinche", the altar stela, the ball court and the Observatory. All are dated 700 to 800 AD.

The Pyramid shows a classical structure with an area approximately 33 feet square, and probably was roofed by two pairs of pillars. The ball court resembles those of Copan and Monte Alban in size and shape. But the most interesting feature at the Xochicalco site is the observatory. Described by Erich von Daniken in his book "3114 BC-The Day the Gods Arrived," the observatory consists of a hexagonal shaft over 20 feet deep from ground level to a cave below. On June 22 of every year the cave is lit spectacularly by the sun's rays through the shaft, thus indicating the summer solstice.

But Xochicalco had another very important function, in that it was the site of a famous astronomical congress which was held in the 8th Century AD and attended by astronomers from all over the Maya empire. The purpose of the congress was to reform the Maya calendar. How do we know this? There is a relief in front of the Malinche Temple which shows calendar glyphs, quartered discs and a calendar glyph showing a priest astronomer pushing away the old, or former, calendar with one hand and dragging the new, reformed calendar towards him with a rope. I found this glyph at the site only after having contacted a Mr. Kolb, an Austrian who lived for more than 40 years in Mexico. He told me of his astronomical research and brought the glyph to my attention.

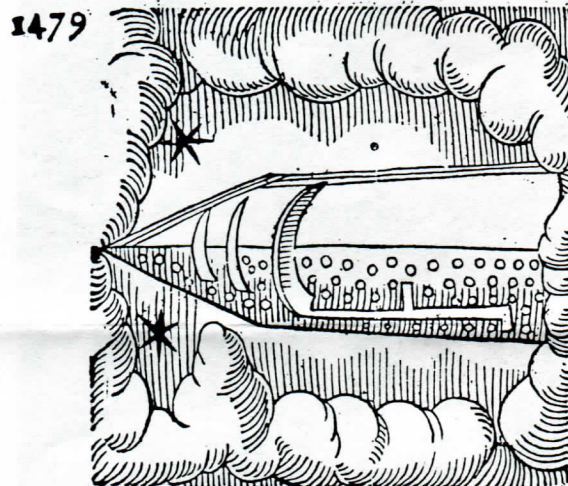


How do we know that Xochicalco was a meeting place? Cesar Saenz, who excavated the site recently, has the opinion that Xochicalco was a center of precolumbian cultures, because he found glyphs of the Zapotecs (Monte Alban), the Teotihuacans (near Mexico City) and the Totonacs (Veracruz). There are also glyphs at the Pyramid of the Plumed Serpent showing Maya priests sitting among the other priest astronomers, but Xochicalco was not Maya territory. Therefore, it must have been a very important congress or symposium to assemble priest astronomers from all parts of Mexico.

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TO THE EDITOR:

Recently I received a catalog from London on Rare Books from the Fifteenth to Eighteenth Centuries. I was amazed to see on page 85 of the Catalog a description of a book containing woodblock prints, one of which depicts a spaceship over Arabia in the year 1479 AD! Chef Louis Szathmary, The Bakery Restaurant, 2218 N. Lincoln Ave., Chicago, Illinois 60614 USA.



Woodcut shown in Rare Book Catalog depicting clearly a bullet-shaped spaceship with rudimentary wings and portholes.

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