

THE MYSTERIOUS "UMMO" AFFAIR—PART 3

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Translation from the Spanish by Gordon Creighton

IN this part we proceed with a further selection from the remarkable UMMO documents which were sent to selected recipients in various parts of the world by beings, allegedly extraterrestrial, who said they had journeyed from the planet UMMO to Earth, where they landed in France, at La Javie in the Department of the Basses Alpes in 1950.

The UMMO documents carried, as authentication, a seal marked with a thumb-print and displaying an emblem like a letter H, with curved 'arms' and a shorter perpendicular bar bisecting the horizontal bar. In 1967 the mysterious gentlemen from UMMO announced that on June 10th of that year they would send a craft to land at Santa Monica, near Madrid. The recipients of this message were three of their correspondents in Madrid, and they, with many others, were present to see, on the day in question, a disc-shaped craft perform evolutions over the San Jose de Valderas suburb of Madrid, and subsequently land briefly at Santa Monica. The craft bore a sign on its under-belly very similar to the emblem of the seal on the UMMO documents: several photographs were taken of the UFO in flight.

This event was recorded by Rafael Farriols and myself in our book *Un Caso Perfecto*, published (in Spanish only) in 1968, and in my article *The San Jose de Valderas Photographs* in FSR (Vol. 15, No. 5 September-October 1969).

[New readers of FSR are strongly recommended to read the first two parts of this present article in order to pick up the thread of these strange events—EDITOR.]

Our views regarding relations with Earth-men

"It is not possible to give you a synthesis of our present-day culture without running the risk that our ideas may seem to you to be unconvincing precisely because, in a brief resume, they lack the support of the proper argumentation set forth and developed with the requisite breadth.

"Our desire is to offer you a surface panoramic view of the intellectual basis of our social structure on various planes that will be familiar for you, namely the

COSMOPHILOSOPHICAL
RELIGIOUS-MORAL
PHYSICAL

"For us, who view the warp and woof of the Cosmos as a harmonious 'whole' which cannot be split up into disciplines or sciences without gravely distorting the truth, this separation into such compartments as Cosmophilosophical, Religious-Moral, and Physical is of course artificial and wrong. The links between the various different aspects of the Universe are so intimate that the mental projection

of them into separate watertight compartments can easily alienate the student.

"But to set these ideas of ours down and transcribe them for you really is in truth a difficult task when you bear in mind the fact that *your* fashion of mental portrayal is differently formed from ours. We are unable to make use of a common language intelligible to both of us. Even now, when I try to use verbal forms in Spanish that are familiar to you, I am putting a block upon the flux of ideas which could otherwise be communicated with ease, for the accepted meanings of your phonemes cannot correctly interpret my thought. Could your brothers Rilke and Neruda and Garcia Lorca have expressed their exquisitely sensitive ideas merely with the verbal instrument of a vocabulary picked out from, say, the index of a manual on electrical technology?

"In our case it isn't only that we have to search for a Spanish word or phoneme whose meaning is analogous to our own corresponding word. The position is that, even when we have managed to do this, and even when we have made a complete lexicographic analysis of your language, the complex expressions formed by these 'words' of ours would still hold, concealed within them, meanings that are strange to the topical habits of terrestrial thinking.

"For this reason the ideas offered, in these communications, to others of your brethren of different nationalities are bound to be 'geotropical,' that is to say having a marked flavour of 'terrestrial cultural orientation' towards this or that area of the Earth, but this is due to the vehicle of social communication selected.

The evocative power of the phonemes that are familiar to you hinders any serious attempt at exgeognosological⁶ cultural transference.

"What is very far indeed from our minds is the idea of offering you these concepts in order that they might serve for you as a substitutional doctrinal basis in place of the present-day foundations of your own extraterrestrial human thought.

"Communications similar to these, although with a specifically different content, have been sent through the post to philosophers, to the hierarchies of various Churches, to graduates of various universities, to technical experts, to publicists, and to persons of average education in various countries of OYAGAA (Earth).

"We are aware that many of your brethren have rejected this material because they refuse to recognize our true identity. This attitude is the orthodox one from the point of view of normal logic.

"But even those terrestrial OEMMII (men) who, prompted by curiosity, have retained these duplicated pages in various languages, and who have been able to combine, in an admirable balance, the mental reserve and secrecy demanded by us plus an open

attitude of conditional acceptance of our testimony, have never been under any pressure from us to substitute our views for their own geognosologic ideas and concepts.

"As we have stated above, we do not have the slightest desire that you should be tempted to give up your own religious, scientific, or political and economic ideas and accept ours instead. Indeed we warn you most strictly against such a course. You yourselves will recognize the rightness of such a warning."

"Just as, on your own planet Earth, if an engineer specializing in construction work were visiting a kindergarten, it would never occur to him to do violence to the normal cycle of infant education by trying to explain to the UYIIE (children) how to build the arches of a bridge with keystones of prestressed concrete."

"Naturally such a specialist could only make use of similies and expressions within the grasp of the embryo minds of those children. There is no need for us to emphasise once again that such a lesson would therefore be entirely out of place in a course of education for children."

"The honesty of our intentions towards you can be confirmed quite simply through the fashion in which we have chosen to address ourselves to you. If we were indeed desirous of injecting our own mental world into yourselves, we would carry on our proselytization by backing up these communications with demonstrations, sophisticated as these might be. We shall dwell no further therefore on the fact that our presence on EARTH is solely due to the vital necessity, which you yourselves will understand, of studying you and analyzing your bio-cultural evolution. Only when we had grasped that your own barriers of scepticism are actually a protection for us did we decide upon this plan for an intellectual symbiosis."

"We are now offering these documents to you even though we know that they will be received with reservations. We are depositing them with EARTHMEN like yourself who, impregnated with a strong interest in exobiological themes, will preserve them at least until genuine objective proofs shall confirm the authenticity of their source."

Our concept of the AIOOYAAIODI (Dimensional Entity)

"Every thinking person on EARTH will recognize the inevitable difficulty inherent in any attempt to project into unformed minds abstract concepts reflecting the wealth of ideas offered by the various philosophical schools."

"Our aim to explain such conceptions to you, condensed down into a few paragraphs, destroys right from the outset any possibility of establishing unified criteria in the adequate form such as we ourselves accept. But at least it will enable you to set down a rapid outline of the structure of our way of thought."

"The advances achieved by us in the field of Cosmology have thrown enough light for our thinkers to have abandoned, in their speculations, the shaky

foundations formerly provided by the intuitions, and to base themselves now upon a purified and all-embracing empiricism which has enabled us to formulate hypotheses that are far more consistent than those we held before."

"We can reveal to you that the first shock suffered by our former mechanistic conceptions of the Cosmos was administered when our cosmophysicists succeeded in determining the true nature of physical Space."

"Our model of the Cosmos can give satisfactory explanations for all the interrogation-marks raised not only in Physics but also in the biological and psychophysical fields as well. It is compatible with the whole of the rich phenomenology of which we have chosen to be observers."

"However it is not a definite and perfect model — that is to say real — for the simple reason that, although it answers our own questions well . . .

"What is being?"

"What is non-being?"

"What is \hat{m} -being?"

"Why are we here . . .?"

"What is the necessary 'entity?' (note that I am trying to use the formulations that are most familiar to you yourselves)

...nevertheless in satisfying harmoniously our own subjective aspirations for knowledge we are introducing, fallaciously, some false convictions, namely:—

"The false conviction that a model, objective to ourselves, exists. The conviction that, in satisfying our own mental figurations, suitable for beings with a definite neurocortical structure, we can qualify the OUTSIDE-OF-ME-MIND as a concept that is 'apprehended' in all its totality, without taking into account the fact that another DIFFERENT-FROM-ME-STRUCTURE had also satisfied its own formulated questions, arriving at conclusions which would be repugnant to my STRUCTURAL-I but would be perfectly valid for itself."

"But this is a corollary to the disturbing question set out in the first term. Is there an objective model of the 'Cosmos'? Because, if the answer is negative, then the confusion introduced will render all hope of certainty impossible."

"However, before we give you our ideas regarding entities, regarding the AIOOYAAIODI (Dimensional Entity), let us first see how we cope with the problem of information, whose perversion would negate all possibility of our understanding each other."

Language and our logic

"The first objective of our thinking was to create some dialectical bases, a logic which would be independent of language, of speech. This was of vital importance if you bear in mind the fact that our form of expression is bisynchrovalent, and that the verbal codification of thought into two modalities capable of being phonified simultaneously (one of them by a linguoguttural mechanism similar to that of the languages of EARTH, and the other by means of a code involving series of repetitions of the phonemes) predisposes to erroneous interpretations and is a source of fallacies due to the ambiguity of

the terms used and the emotive tone with which they are expressed.

"For this reason we chose our OIYOYOIDAA (or form for expressing ideas by means of the *codified repetition* of various words in the context of a normal conversation) to serve as a basis for the verbal communication of our AADOOAUGOOA (logical) concepts. The transcendental ideas expressed thus in a language having a mathematical basis.

"In this fashion, we OEMMII of UMMO can make use, as and when we so desire, of three verbal instruments which are utilized in accordance with the needs of each individual at each moment.

"The first instrument, DU-OI-OIYOO (this can be translated as 'linking language') uses ideograms in its graphic expression together with connected or associated words which represent concepts, values, and concrete objects and at times even complex series of ideas. It is a vehicle which serves for carrying on a conversation about routine questions (domestic, technical, popular macrosocial speech).

"During the process of teaching, and in gatherings of a transcendental character, in dialogues between what you would call intellectuals; when the hierarchies of our society (our supreme authorities are situated on three planes: UMMOAELEWE, UMMOAELEVEANI, and UMMOEMII) have to address themselves for some transcendental reasons to the component elements of our Social Network, and on specific occasions when the urgency of the case calls for great speed of information, two orders of ideas can be transmitted simultaneously by us to the person whom we are addressing. Of these two communications, the more transcendent, or more complex one, or the one requiring expression of great precision, is produced by means of a numerical codification in which each digit is picked up by the repetition, 'n times,' of the same phoneme, with the help of a special peculiar modulation of the phonemes.

"This last-mentioned manner is the one which serves as the basis for a third class of language which, utilizing the fundamental codification of the more elaborated propositions (numerical codification) establishes flexible rules, much more complex and exact, in the communication of information.

"So that, when we need to converse or express transcendental ideas of a logical, mathematical, 'metaphysical,' or physical nature, we require a unique codification of propositions, formulated in such a fashion that our conversation shall encounter no phonetic or emotional idiomatic obstructions. The high yield in informative power compensates for the slowness or the poor fluidity of the flow of verbal communication.

"We observe that there are some notable discrepancies between the logical bases familiar to you and our own.

"We deny the EARTH principle of the third excluded term (the excluded middle, enunciated by Aristotle) according to which propositions can only be TRUE or FALSE.

"The same line of dialectic requires likewise that we do not accept the principle called CONTRADICTION by you (for example in the field which

we call the Theory of BIEEWIGUU). (This term can be translated as *psychophysiology*.) We respect in all cases what you call the principle of IDENTITY.

"The information which we have just given you calls for a clarification. In our normal process of becoming, our routine daily life, our dialectic can be confused with yours. If I say YES, I woke up at 26 UIW, such a proposition is either true or I may have falsified the reality, in which case no other class of statement other than TRUE or FALSE is possible (that is, HERE in my tri-dimensional version of my WAAM (Universe).

"For topical matters of daily life, this ingenious bipolar or di-valent principle is valid and useful (similarly you, when you are shopping in the market, also do not have to make relativistic corrections in the mass of a piece of merchandise moving from the shopkeeper to the customer).

"But when we need to speculate concerning transcendental values, and when we try to study concepts which you would term gnoseological, ontological, physical, biological, theological..., then this principle has to be discarded totally.

"And this precisely is the great obstacle to which we referred above. How are we to explain to you our metaphysical bases if our respective 'languages' are founded on contradictory principles of logic? The problem is, as you may well imagine, one not to be resolved merely by transcribing the meanings of phonemes.

"This is the reason why (apart from those reasons inherent in our need for protective censorship) we are obliged, in our communications to you, to make use of terracentric similes, narrow and mutilated propositions, trimmed of all the informative wealth of our own dialectical expressions. Even the mere use of the verb to be sets a restraint and limitation upon all our possibilities. The whole ontology of terrestrial thinkers is saturated with expressions like 'TO BE,' 'I AM NOT,' 'I EXIST,' without any option for other forms of different content.

"In this sense great perceptiveness is displayed in the orientation followed by the Neopositivist philosophers of EARTH, like Russell, not so much as regards the rejection of all metaphysic but as regards a demand for the revision of the language. Until you yourselves clarify your forms of informative communication the process of seeking the truth will be very laborious and slow."

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Notes

6 Here one may admire an excellent example of the skill of the alleged "Visitors" in word-concoction, the result being an extraordinary product, comprising the Greek terms for *outside*, *Earth*, and *knowledge*, thus meaning what we would call, in our more usual *Latin-based* terminology, "extraterrestrial knowledge." A few lines further on in the text will be found the word *geognosological*, meaning, of course: "relating to terrestrial knowledge."

Other terms which will be noted in the text are: *macrosocial*; *biocultural*; *gnoseological*; *bisynchrovalent*; *terracentric*; *geosocial*. Evidently our "Visitors" have "done their homework" in Greek and Latin!