

CULTURE SWARMS WITH ALIEN INSECTS

BUGS BAROQUE

by Martin S. Kottmeyer

Insect traits have invaded our ideas about aliens. The blockbuster "Independence Day" is driven by freaky fantasy bug-creatures that swarm over worlds like locusts. The recently canceled NBC series "Dark Skies" revolves around an insect-like lifeform which parasitically infests the brains of both humans and grays and makes them "Hive." "X-Files" and the new "Outer Limits" have both had episodes with space bugs that crawl into and under people's skin. "Starship Troopers," a movie to premiere in November based on Robert Heinlein's book of the same name, deals with humanity's war with the Bugs, a race inhabiting a distant world.

Over the past decade, ufology has displayed a similar trend of increasing "bugginess." Most noticeably, a new species called the Praying Mantis has emerged in ufo-naut taxonomies. The largely neglected cultural history of alien insects, and the overlapping genre of horror termed Big Bugs, is only partially charted territory and any conclusions here can only be regarded as preliminary. But it has come time to at least make a start in analyzing this long-gestating subject.

Worlds to Waste

Throughout most of history, believers in other worlds have buttressed their position with theology, the feeling that other worlds must be populated—because God would not waste worlds by having them barren



of life and people. In short, the world was designed by God for Man. Other worlds meant other men. The first important challenge to this reasoning appeared in 1742 when David Hume, famous for his criticism of the Argument from Design which supported belief in the existence of God, warned that life on other worlds would not be copies of ourselves. In a fictional dialogue, a character of his named Philo points out that nature is too diverse for such expectations.

Pierre Louis Moreau de Maupertuis in his *Essai de Cosmologie* (1750) soon after affirmed, "If such great varieties are observed already among those who populated the different climates of the earth, how can one conceive of those who live on planets so distant from our own? Their varieties probably exceed the scope of our imagination." The atheistic Baron d' Holbach in *La système de la nature* (1770) similarly argued that the different temperatures of other worlds meant their inhabitants may not be like us.

Cosmic anthropomorphism

This sensibility did not immediately overturn more stolidly anthropomorphic views. Pride of place on the eve of the Darwinian revolution goes to Thomas Cullin Simon's *Scientific Certainties of Planetary Life* (1855) which asserted all planets would share the same vegetable, animal, and intellectual life. Darwin's demolition of the Design argument with his theory of evolution by natural selection gave the speculation of non-human life elsewhere added force. In 1870, Richard A. Proctor indicated stellar nebulae might be inhabited by "their own peculiar forms of life." In his 1873 work, *The Borderland of Science*, he affirms that if life exists on Mars, "it must differ so remarkably from what is known on



I'M A KING BEE—From 'Five Million Years to Earth,' 20th Century Fox, 1948. Below: Illus. from *Astounding Stories*, 1953.

earth because of its atmosphere." R.S. Ball in *Story of the Heavens* (1885) indicated life elsewhere should be specially adapted to their particular environments: "Life in forms strange and weird... stranger than ever Dante described or Doré drew."

Camille Flammarion was especially influential with the 1885 edition of *The Plurality of Inhabited Worlds* in which he routed prior thinkers on the question for their anthropomorphism.

Freed imagination

The "planetarians" imagined by Huygens, Wolff, Swedenborg, Kant, Locke, and Fourier were only remodeled men. Soon after, the idea of silicon-based lifeforms turns up in *Astronomie* with a Dr. Julius Scheiner urging that extraterrestrials may not resemble us. Imagination was



clearly being set free by the new worldview of the Darwinians.

It was a cousin of Darwin, Francis Galton, who first introduced the idea of alien insects into scientific discourse. While on a dreamy vacation in 1896, he was pondering the question of Earth-Mars communication using dot-dash-line signals. A fantasy came to him of a mad millionaire on Mars signalling us. A clever girl deduces a base-8 code because "the Mars folk are

higher standards of scientific plausibility were expected.

SFX'd insects

In the 1950s, filmmakers enlarged bugs via trick photography, creating an easy horror cliché. There has been a relatively constant stream of insect-themed films, TV shows, comic books and cultural media ever since—much of it is considered campy by cul-

Whatever the ultimate explanation, the fear of spiders exists viscerally in many humans, and we might reasonably expect storytellers to have exploited it for its cringing value throughout history.

nothing more than highly developed ants, who counted up to 8 by their 6 limbs and 2 antennae as our forefathers counted up to 10 on their fingers." A couple years later, Edward Mason offers a paper which suggests life on the planets of other systems might be similar to ants and dragonflies.

Writers of scientific romances, later known as science fiction, adopted the idea of alien bugs very quickly. Fred T. Jane as early as 1987 was writing of big, brainy bugs on Venus. H.G. Wells famously populated the Moon with a society of

insects. Diverse writers in the pulp era, including leaders like E.E. "Doc" Smith, Edgar Rice Burroughs and H.P. Lovecraft, kept the idea and image going up to the Golden Age, when

ture vultures—and only rarely do any students of culture, even specialists in horror or science fiction, pay them any attention.

To some extent, the current proliferation of alien insect imagery and ideas exists by virtue of a type of cultural momentum. While the current philosophy that Nature does indeed waste worlds—an idea now amply reinforced by space probes proving the existence of dead worlds—is partly responsible for alien insects being a feature of modern Western imagination, clearly non-rational aspects also spark their usage. The creatures are a way of exploiting people's fears about bugs, evoking emotions of horror. Obvious enough, it seems, yet this leads into a deep paradox.

Big bug history

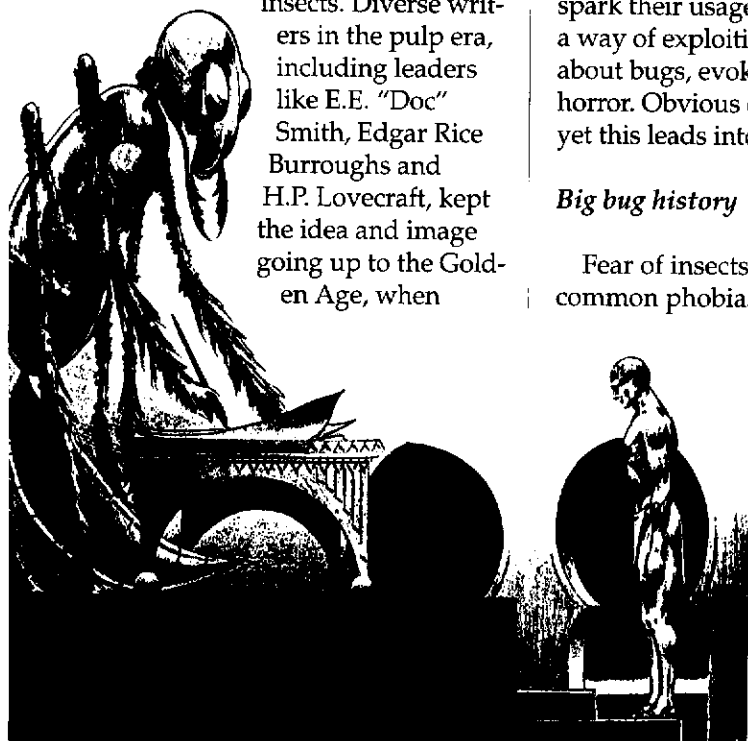
Fear of insects is one of the most common phobias in human psy-

chology, though the argument continues about whether this fear is innate or learned. The nervous system seems to have a bias in developing fears about spiders; arachnophobia is more easily acquired and harder to extinguish than most other animal phobias. It may in part be learned in youth when one sees the fear in the mother or others; but traits like blackness, similarity to pubic hair, or sheer strangeness may have some quality that acts on a more innate level to imprint fear. Whatever the ultimate explanation, the fear exists viscerally in many humans, and we might reasonably expect storytellers to have exploited it for its cringing value throughout history. Exaggerating the size of bugs would be expected to be a common gimmick, just as famous giants and monsters demonstrate.

Big bugs should be a staple item of the world's mythologies, but in fact the image appears nowhere else but modern Western civilization. One can spend days looking through texts on mythology and world artwork and find only ambiguous and isolated specimens resembling current big bug fantasies. One hopeful precursor would be the giant spider drawing among the Nazca lines etched into the landscape of Peru. Though the image is big, what is not known is if the culture actually envisioned the spider as large in its myths. Spiders appear on Nazca ceramics, and one seems to represent a demon transformed into a large insect that captures a bird. Tarantulas that have killed birds do exist in reality. Other animals like spider monkeys also appear among these drawings, also larger than life, with no indication of corresponding myths.

Creature lore

A compilation of superstitions about animals can be found in the Hastings' *Encyclopedia of Religion and Ethics*, where it is blatantly obvious that insect lore is a very tiny genre compared to that of bears, goats, dogs, cats, and even



*Illus. in
Amazing
Stories,
July 1948*

cuckoo birds. We are told that Bushmen worshipped a mantis named Cagn or Ikaggen. Caucasians termed the mantis the "Hottentots god." The Hottentots also feared the scarab beetle, and the author notes the existence of a cult of the scarab among the Egyptians. But if there is any relevance here to modern big bug fantasies, it has to be faint.

Should the scorpion men of the Epic of Gilgamesh be called big bugs or monstrous men? Should a vision of Satan as a centipede be called a big bug or a weird vision of a normal-sized Satan? An 1814 drawing of a giant earth spider in Japan may come as close as anything to a relevant big bug precursor, but I can't find anything on the myth it refers to. Even an 1846 Poe story I place in the chronology is ambiguous—it does not truly involve a big bug, but an illusion of a big bug. Even if we allow the ambiguous cases as relevant in some sense, their frequency before 1890 must be orders of magnitude below the rate since then.

Big bugs, little bugs

Cross-cultural studies do not exist to confirm or deny whether arachnophobia is a specifically modern phenomenon, but animal phobias demonstrably are not, and I suspect this would be sufficient grounds for thinking bug fears pre-date the modern era. In the 19th century, substantial strides in sanitation might have caused increased anxieties over the germ-carrying activities of bugs, but not so much that



associating bugs with sickness and death could not escape the attention of pre-moderns. It would be nice if we could blame the bad bug image on the invention of the microscope, but the image pre-dates that development by over three centuries.

Some big bug stories pre-date their use as alien insects, involving tropical origins and origins in biological experimentation, areas for which Darwin's work and travels were well-known. Even after they start populating fictional other worlds, these themes of bugs grown large in mad experiments and the tropics recur repeatedly.

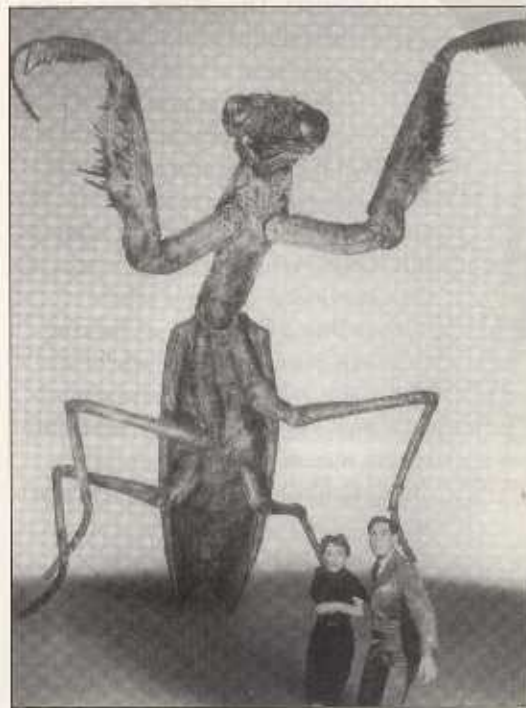


RAID!?—From reprint series of trading cards depicting 'Mars Attacks.'

DARWIN'S NIGHTMARE— *Hollywood fantasies.*

Left: Makeup artist and actor from 'Invasion Earth,' New World Video, 1988.

Below: Publicity shot from the film 'Deadly Mantis.'



Whatever the ultimate cause, the tradition doesn't seem to arise out of pure archetypal psychological processes, but was contingent upon some historical trigger. It wasn't an inevitable product of human psychology even if it does exploit a common fear. When they create new examples, artists and story-tellers are not re-inventing the idea but building upon prior work.

Bugs and saucers

The idea of UFOs being populated by bugs is one of the earliest speculations of the UFO literature, but evidence for it was indirect and arguably nonexistent. For the first couple of decades of the flying saucer era, no accounts exist of anyone seeing bugs inside an alien craft. There are a couple of ambiguous creatures—a humanoid with compound eyes like a bug and a dream reported to psychologist Carl Jung—but the first fully realized space bug appears in the mid '60s.

The claimant was named Ted Owens, and his story emerged under circumstances that would today be called channelling. That would be enough to render it dubious for serious ufologists, and Owens' claims were not embraced by ufologists. The saucer press leant him some publicity and he got an autobiographical account published by Gray Barker's Saucerian Press, but it was ignored by most. One can add that it looks doubly doubtful when one notices possible influences from the movie "First Men in the Moon" which ran a year prior to his experience. (See my article "Space Bug a Boo Boo" in *Talking Pictures*, Summer 1996, pp. 10-14.) The claim is historically important, however, because it likely led to the emergence of grasshopper-like aliens in abduction cases with more respectable pedigrees.

At least one taxonomist has begun to reclassify these grasshopper aliens as Praying Mantis-type aliens. This action should probably be resisted, for while it is conceivable that they make up a continuous tradition, it is quite plausible that they spring from an independent cultural root. Possible sources include an Escher painting, the space mantis Zorak in the film "Deadly Mantis Space Ghost" and the Gimantis of "Son of Godzilla."

Overly open-minded

That some researchers dare to allow such campy material as big bugs to be presented as evidence of the reality of aliens is a strange testament to open-mindedness. These reports will be rejected by most people with an exposure to the works of science. Bugs are small in real life for certain reasons. As they become larger, the weight of the body eventually cannot be supported by hair-like limbs. The physical material has to be thicker and stronger and placed more directly under the body. Bugs oxygenate their tissues via diffusion of air through small holes in the exoskeleton. Beyond a couple inch-

es, oxygenation of the deeper tissues become impossible. Bigger bugs need lungs. A more extensive muscular system is needed with increasing mass, and with it an interior skeleton. The proboscis of some bugs is an adaptation to deal with the problems of the surface tension of water and would be useless for man-sized bugs, yet it has been described in at least one encounter case.

By failing to reject such reports, ufologists implicitly grant themselves the same dramatic license as creators of horror films, and tacitly flaunt abductions as a tool to evoke fear, revulsion and confusion. The claim that abduction experiences are immune to psychological insight is only acceptable in the way one might casually lament why so many people go to horror films or how anybody can produce such monstrosities. These bugs stigmatize the abduction experience as a species of dramatic horror. Recommendation: study the literature and culture of paranoia.

Where fiction begins

The presence of big bugs proves with high probability the fictional character of a significant subset of abduction reports. The imagery of the UFO phenomenon is distinctly reflective of modern Western culture in this matter. To demand they be real would be an assault not only on the canons of biological thought, but a substantial cultural genealogy. Arguing the irrelevance of the precursors in the accompanying chronology would require amazing perseverance.

Defenders of the reality of space bugs will probably assert that prior material reflects the screened memories of unconscious abductions. The problem will be the 1890 arrival time, which has no precedent in UFO theorizing. Usually it is assumed UFOs have been with us throughout history; if so, where are the pre-1890 big bug myths? Or an arrival in 1947 is assumed, in which case, how does one account

for all the space bug and big bug stories between 1890 and 1947?

Perhaps someone will be bold enough to suggest aliens invaded our world then, fearful of the effects of Darwin's views. Though this does not have quite the same plausibility as the notion that aliens arrived in 1947 with concerns over our atomic weapons, I know a few people who could work up a little enthusiasm for the idea.

Repellent

It remains to be seen if this subject will eventually interest the culture vultures. It is not that they will consider it troublesome; it would clearly make an amusing footnote to the history of 20th century mass culture. The matter is one of taste. This is low culture: the media of bad films, gross-out exploitation, and—let's risk the groan—garbage.

Obviously, I like the subject. "Big Bug" films were a part of growing up, and they were silly fun when they didn't scare you silly. They should never be taken seriously, but it would be as big a mistake to forget them.

The infestation of ufology by the idea and imagery of Big Bug culture has to be regarded as one of the more irritating developments in UFO history. It is up to ufologists to decide whether they wish to deal with the problem and try to repel the ultimate consequences to their field. Perhaps they will choose to embrace the subject and adopt Big Bug genealogy as proof of a venerable ancestry, unheralded but fecund. Perhaps they will suppress it, as one might upon learning a relative was a Nazi officer.

I would suggest citronella, but when they get this size the army usually recommends flame-throwers. ●

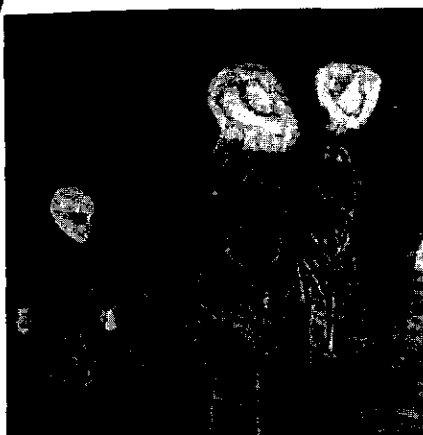
Martin S. Kottmeyer is a writer and researcher specializing in cultural studies. He lives in Carlyle, Illinois.

MANTIS CREATURES JOIN ALIEN TROOPS

By Jan Hester

Ah, the stuff of tabloid dreams. The bespectacled young man at the podium breathlessly told of his sexual liaison with the Insectoid Queen of the Universe. He then held up a drawing, and there she was, a person-sized creepie-crawlie, hardly your popular sex object. This man and his lurid entomological tale were discovered by journalist and credulous alien seeker Linda Moulton Howe, author of the lavish book, *Glimpses of Other Realities*.

For such an expansive universe, the types of creatures visiting earth appear remarkably limited. To hear tell from the painfully small research community worldwide that includes Howe and a handful of others, "experiencers"—or abductees, as they're sometimes known—mostly encounter regulation Greys. The other beings reported—accounting for just 20 percent of the cases—are primarily Reptilians and Nordics; the latter being tall, fair-skinned humanoid entities. Only one insectoid type appears to have joined these minority ranks: no statistics are available yet, but more and more,



Praying Mantises are showing up in the reports that feature beings other than Greys.

Having recently visited a number of other countries on a long-range speaking tour, therapist John Carpenter echoed the prevailing sentiment. "(Reports of Greys) form approximately 80-85 percent of the testimony . . . These statistics are very consistent in other countries as well," he said. "Tony Dodd of England, very well known there and a former policeman, basically corroborates these numbers."

When he visited Australia, the first four clients Carpenter saw all reported Mantis beings in their encounters, stories which in other ways conformed to the standard clinical profile typifying the average alien abduction report of Greys carrying out medical examinations and genetic experiments, among other things.

Time and again hearing the same general sequence of events, these researchers have theorized a hierarchy of alien behaviors, and while the Greys do all the work, the Mantises appear to share a higher ranking along with the Nordics and Reptilians. "They seem to be in the background watching," Carpenter notes. "It seems they perform some kind of supervisory role. . . . But when we hear people describing skinny beings, huge, bald, big heads and big dark eyes, we assume they're talking about Greys. But then I see a drawing. In some of my cases, I was surprised to see it was

the Mantis. I didn't realize that's what it could be." Even Budd Hopkins, champion of the Grey as principal Earth Visitor, has sheepishly



BUGGED EXPERIENCERS—
Drawings from 'Glimpses of Other Realities' by Linda Moulton Howe.



GRASS-HOPPER—
Being recalled by one of Budd Hopkins' subjects, a Washington attorney with two hours of 'missing time.'
Illus. By Harry Trumbore, from 'The Field Guide to Extraterrestrials' by Patrick Huyghe.

admitted that Mantises have been reported in some of his cases.

Actually there may be many more, since only the most traumatized abductees seek out help. Not all experiencers return with bad memories of Greys or alien insects, and if not, they may never share their experiences.

According to hypnotherapist Barbara Lamb, the aliens might just as well be helpful as not. "One woman I counseled began to recognize that the Mantis she often saw was really in a type of 'mentoring' role," Lamb notes, relating the story of the time this woman and her granddaughter were taken by the Mantis to a platform in outer space. "She remembered how the being took her and her granddaughter by the hand, and then they played some kind of game."

It wore a hood. Not until the hood slipped off did the woman see the alien's elongated head, proboscis and massive opaque eyes, and realized her mentor was a Mantis.

Jan Hester is a freelance writer in the Los Angeles area.

CLAVES

DEL AÑO CERO

Reptil, mutante o alien

Los medios de comunicación israelíes vienen informando, desde diciembre de 1996, del extraño ser capturado en la localidad agrícola de Achihold, en Galilea. Una mujer llamada Tziona Damti lo encontró en su granero y, alarmada por su aspecto, avisó a la policía, que se encontró con

sición se detuvo cuando los investigadores se decidieron a congelar los restos.

Muchos observadores se apresuraron a decir que se trata de un extraterrestre y buscan puntos de contacto con la intensa observación ufológica que se produce desde varios años en Israel y que se ha intensificado en los últimos meses. El diario *Maariv* ha relacionado la visión de luces y objetos voladores con las desapariciones de ganado que se están denunciando en los últimos días.

La *British UFO Research Association* (BUFORA), a donde llegaron conservadas en nitrógeno



Éste es el ser capturado en Gerona, que se conserva en un frasco con formol. ¿Es un gnomo o un extraño reptil mutante?

un ser de color verdoso, grandes ojos negros, cuatro extremidades sin dedos y 20 centímetros de longitud, que dio un gran salto y cayó luego muerto. Quienes pudieron observarlo aseguran que tenía aspecto humano y que se descompuso rápidamente, desprendiendo una gran cantidad de líquido amarillento. Parte de la cabeza se deshizo y el cuerpo se encogió hasta quedar reducido a cinco centímetros. El proceso de descompo-



líquido tres muestras de la criatura, encargó un análisis químico del que se desprende que se puede tratar de un ser terrestre parecido a los lagartos o anfibios. Este caso no deja de recordar al del ser parecido a un gnomo que fue encontrado en Cataluña (AÑO/CERO, 17) en el año 1991 y que todavía se conserva dentro de un recipiente con formol. ■

● MAMÁ ES UNA MOMIA

Dos hermanos de Tel Aviv han decidido momificar a su madre hasta que cambien las leyes israelitas que prohíben la criogenización. Tras la batalla legal contra el gobierno y la funeraria, que se oponen a sus planes de mantener el cuerpo congelado en su propia casa para devolverle un día la vida, Moshe y Raquel Beeri lograron que un juez les permita momificarla. El cadáver se conserva en aceite, envuelto en plástico en un centro médico, pero ya se está deteriorando.

(H)

HUMANOIDES

INSECTOIDES Y CIBERNÉTICOS EXTRATERRESTRES

Por Zita Rodríguez

¿LE GUSTARÍA SABER COMO TRABAJA UN UFOLOGO CIENTIFICO Y QUE CONCEPTOS UTILIZA PARA CLASIFICAR LAS RAZAS QUE NOS VISITAN?

LOS INVESTIGADORES JEFFERSON DE SOUZA DE NORTEAMERICA Y SÖREN WILKENING DE ALEMANIA ABREN SUS ARCHIVOS AL PUBLICO PARA MOSTRAR DOCUMENTOS QUE PUEDEN PARECERNOS INCOMPENSIBLES, PERO QUE, SEGUN ESTOS ESTUDIOSOS, EL MUNDO DEBE CONOCER.

La clasificación se refiere a extrañas razas que provienen de otros sistemas intergalácticos y que se han analizado a través de microscopios científicos modernos

Las referencias obtenidas por ellos han sido a través de observaciones personales, fotografías, películas y testimonios, para lo cual conforman un expediente propio de cada raza.

De Souza y Wilkening aseguran que las especies que nos visitan se dividen en dos:

CIVILIZACIONES ORGANICAS Y CIVILIZACIONES TECNORGANICAS

Las orgánicas serían aquellas que se producen a través de las formas normales de reproducción y su esquema genético no es diferente al de las demás especies.

Las tecnorgánicas son aquellas que han sido desarrolladas -como su nombre lo indica- a través de la ciencia, es decir por medio de una avanzada biogenética de laboratorio.

Una de estas especies orgánicas trata de un ser al que De Souza y Wilkening han llamado MESHPHA, de estructura celular con aspecto de insecto.

Ambos investigadores ubican su origen en el sistema solar Píquius, M19, Región RV (NGC6273).

NGC equivale a la nebulosa correspondiente.
La clasificación de esta especie es la siguiente:

2P



14 R.O., N° 10, 1.993

IDES

Los investigadores Jefferson de Souza y Sören Wilkening nos muestran lo que parecen ser civilizaciones extraterrestres

FORMA DE VIDA:

Insectoide.

TIPO DE CIVILIZACION:

Sociedad colectiva.

NIVEL DE CIVILIZACION:

Muy inteligente (IV PLUS)

NUMERO DE PLANETAS EN LOS QUE SE ENCUENTRA ESTA ESPECIE:

06/M19-II, M19-III y M19-VII (sin identificación)

Se concentran en los sistemas: Z. RETICULI II

PULKOVA 123 DRACO ORION M42

FORMA:

Humanoide.

DIMENSIONES (En medidas terrestres):

1.62 m de altura

58 cm de espalda.

LONGEVIDAD:

Seis meses

FORMA DE ALIMENTACION:

Todo tipo de proteínas.

SU MISION EN EL SISTEMA SOLAR:

*INVESTIGAR INTERACCION HUMANA CON EL SISTEMA SOLAR.

*ANALISIS DE METAGENOS

*ESTUDIO DE ECOLOGIA Y BIOLOGIA

CIBERNOIDE.

ESPECIE DE CIVILIZACIONES TECNORGANICAS.

El cibernoide posee una estructura atómica y un brazo largo exterior y un sensor probador externo también alargado.

La estructura cibernoide en general tiene forma de almendra.

SU ORIGEN:

ORION (NEBULOSA) M42 (NGC 1976)

CLASE DE VIDA:

Tecnoránica.

TIPO DE CIVILIZACION:

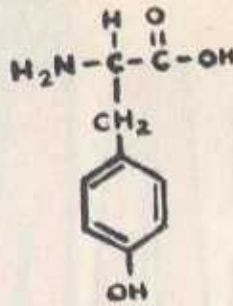
Sociedad colectiva.

NIVEL DE CIVILIZACION:

III PLUS. Con discernimiento inteligente.

COLONIAS:

Ninguna.



OTROS LUGARES DE ASENTAMIENTO:

EPSILON (SISTEMA)

NGC 4755 - IV (SISTEMA DE CRUCE GENETICO)

GAMMA-II (SISTEMA CETUS)

SISTEMA ERIDANI (EPSILON)

SOL.- (TIERRA SISTEMA SOLAR)

CONCENTRACION:

Z. RETICULUM II

PULKOVA 123 (DRACO)

M19 (OFIQUIUS)

FORMA:

"LENTICULAR" - NO HUMANOIDE: Lumínico,

luces rojas o naranjas.

DIMENSIONES:

(En medidas terrestres) 2.10 m. ALTURA 68

cm DE ANCHO.

EXPECTATIVAS DE VIDA:

95 AÑOS (EN AÑOS TERRESTRES)

ALIMENTACION:

ELECTROLITOS SUPERCONCENTRADOS.

SU MISION EN EL SISTEMA SOLAR:

*INVESTIGAR ACERCA DE LA INTERACCION SOLAR/HUMANA METAGENO.

Respecto a este tipo de seres podríamos decir que fueron el resultado de células de diferentes especies; pero concentradas a través de la cibernética.

Un poco complicado; pero si la ciencia desea entender la vida más allá de nuestro planeta deberá abrirse a otros conceptos, quizás como los que aquí utilizan los estudiosos de Souza y Wilkening.

2P

INSECTOIDES Y HUMANOIDES... ¿ELEMENTOS DE CIENCIA FICCIÓN?

*HAY MÚLTIPLES FORMAS DE VIDA EN EL UNIVERSO, ANDROIDES, HUMANOIDES Y HASTA ORGANISMOS INSECTOIDES HAN SIDO DETECTADOS POR NUESTROS CIENTÍFICOS.

¿Cómo trabajan e investigan los científicos que se interesan por las razas extraterrestres que llegan a nuestro planeta?

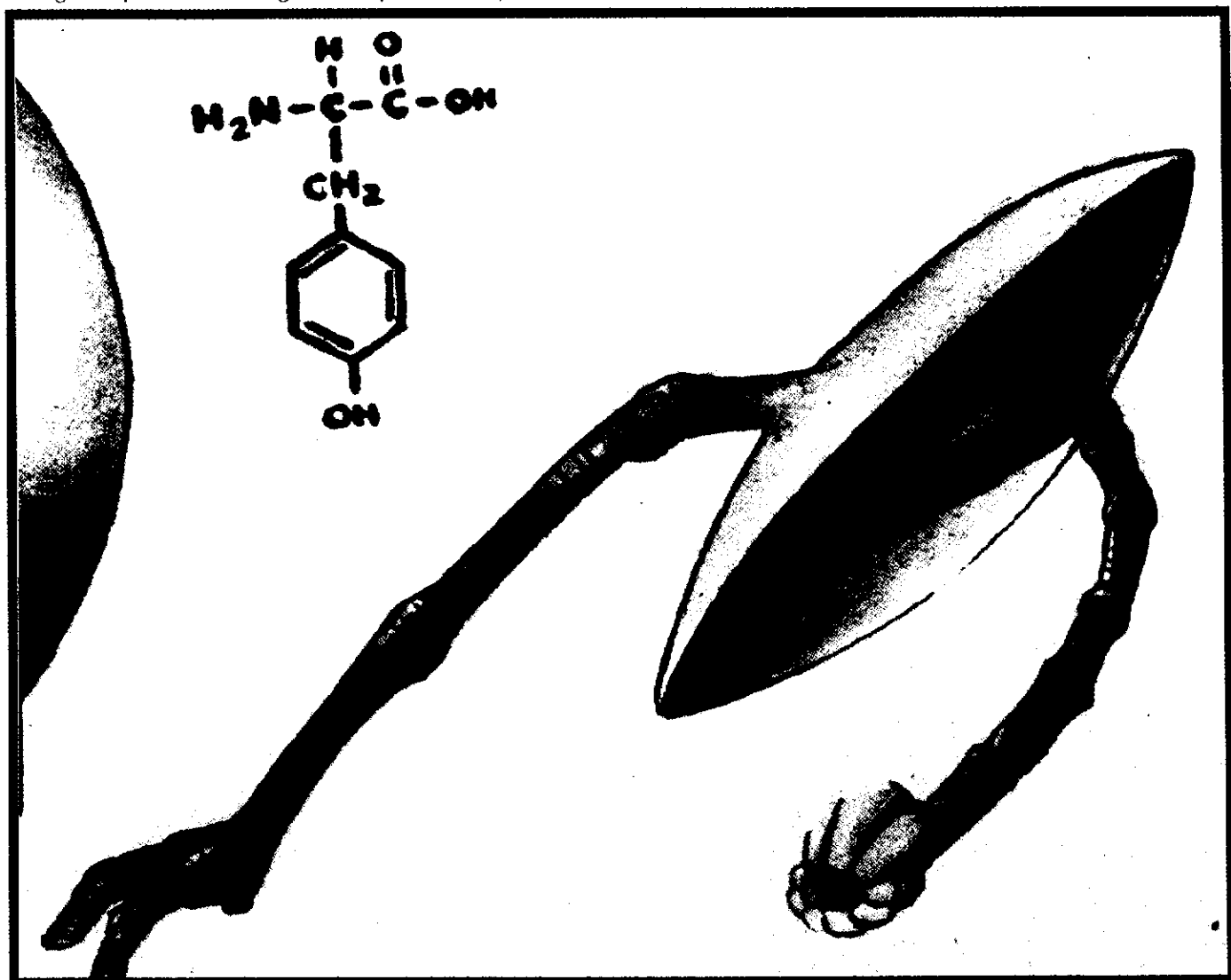
Hasta hace una década poco se sabía de los seres que no pertenecen a este mundo.

La guerra de los mundos y películas de ciencia ficción como "Marabunta" sugieren invasiones de extraños especímenes que llegan al planeta sin ningún fin específico cuyas inten-

ciones son desconocidas.

Hace 40 años podría pensarse que este tipo de seres existirían sólo en la fértil imaginación de los escritores de ciencia ficción, pero hoy, los mismos estudiosos admiten que este tipo de seres pueden existir realmente.

Siren Wilkening y Jefferson de Souza, ufólogos ambos, investigaron la existencia de extraños seres, cuya apariencia podría sólo compararse con insectos o enormes moscas de





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Su origen está ubicado en el
sistema solar Pfiqius, M19.

Su tipo de civilización está integrada por una sociedad
colectiva.

El nivel de la sociedad es muy inteligente. (IV PIUS)

Forma: Humanoide.

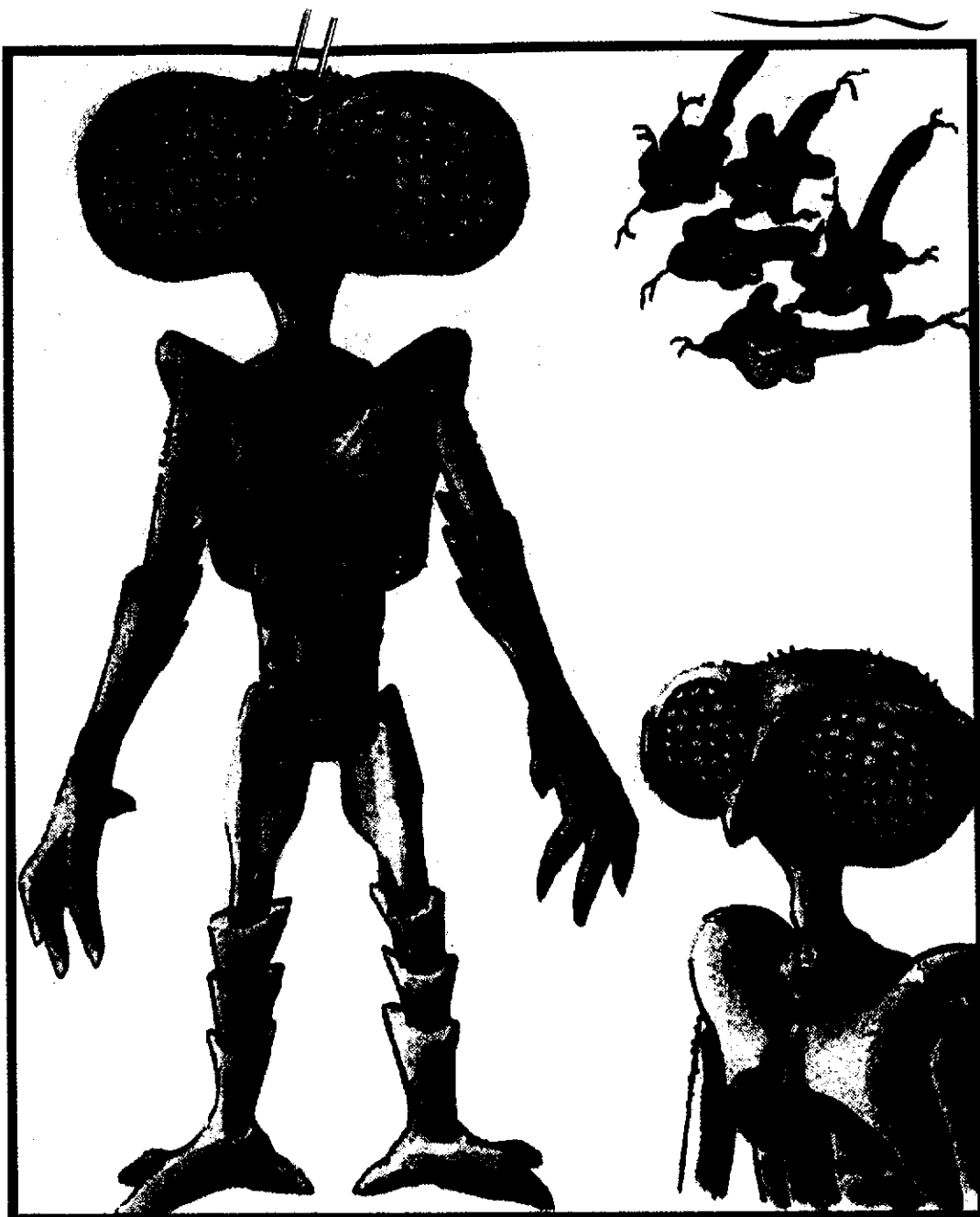
Dimensiones: 1.62 metros de altura, 58 centímetros de espalda.

Longevidad: Seis meses.

Forma de alimentación: todo tipo de proteínas.

Su misión en este sistema solar: Investigar la interacción humana
con el sistema solar.

Este es un cibernoide que puede medir
más de 2 metros de altura y llegar a
vivir 95 años terrestres. Su misión: inves-
tigar acerca de la interacción solar-
humana.



OTRO TIPO DE RAZAS SON LAS DE TIPO CIBERNOIDE

El cibernoide posee una estructura atómica y un bra-
zo largo exterior unido a un sensor probador exter-
no, también alargado.

La estructura cibernoide, en general, tiene forma de
almendra.

Su origen: Orión (Nebulosa M42)

Clase de vida: Tecnoorgánica.

Tipo de civilización: Sociedad colectiva.

Nivel de civilización: III Plus: Discernimiento inteligente.

Otros lugares de asentamiento: Epsilon, Gamma, Eridani y el
Sol (De nuestro sistema Solar).

Longevidad: 95 años (en años terrestres).

Su misión en el sistema solar: Investigar la interacción solar-
humana y la acción de metágeno en nuestro planeta.