

CHAPTER EIGHT

The Incredible Villas-Boas Incident

When Carol and Jim Lorenzen reported the Villas-Boas account in their *Flying Saucer Occupants*, (FSO) Signet Books, New American Library, New York, 1967, they gave the following caveat:

The Antonio Villas-Boas report is probably the most controversial ever to come into our hands. We present it here because the qualifications of the co-author, Dr. Olavo Fontes, APRO's Brazilian representative, are indisputable. Dr. Fontes is Professor of Medicine at the National School of Medicine in Brazil and is recognized as one of the top authorities on UFO's in South America.

(APRO was the Aerial Phenomena Research Organization founded by Carol and Jim Lorenzen. Like many other UFO organizations it eventually died.)

The reason for the caveat was the incredible description by Villas-Boas of sexual intercourse with a space women. At the time, and even today, in the face of the multitude of abduction reports, his account is almost impossible to credit.

His statement was given in the office of Dr. Fontes, and witnessed by Joao Martins, a journalist, on February 22, 1958.

His account is particularly important because it came from full conscious memory, without the use of hypnosis, and serves as a reference base for the later abduction accounts buried by memory suppression.

I defer other important aspects of the Villas-Boas account for later chapters. I shall present the account, and then go on to discuss its ramifications.

"They stripped me naked, and I was again in anguish, not knowing what would happen next. One of the men got near me. He was holding something in his hand that looked like a wet sponge and with it he began to spread a liquid all over my skin. It wasn't a rubber sponge, for it was much softer than one of those. The liquid was clear as water but much thicker and odorless. At first I thought it was some kind of oil, but I was mistaken, for my skin did not get oily. They spread the liquid all over my body, and I was feeling cold by now, for (outside) it was nighttime and cold of course, but it was much colder still inside the machine in those two rooms. As they began undressing me I had begun to shiver and now this liquid made me shiver all the more. But it dried quickly and after that I didn't feel much difference anymore.

. . . I was left alone for quite a long time, perhaps for over half an hour. The room was empty, except for a large couch in the middle of it. It looked like a kind of bed, though it had no legs to it nor any headboard and it looked a little uncomfortable to lie on, for it was very high at the middle, like a hump. It really was soft though, as if made from foam-rubber and was covered with some soft kind of thick gray material; all this I discovered when I sat on it, as I was feeling tired after so many emotions and so much struggle. It was then that I began to notice an odd smell which was also making me feel sick. It was as if a thick smoke was stifling me, and it smelled like painted cloth burning. Perhaps that is what it really was, for on examining the walls I noticed for the first time that there were many little metal tubes jutting out at the height of my head, which were closed but pricked full of holes, like those of a shower; from them there spread tufts of gray smoke which were dissolved by the air. It was the smoke that was causing the smell. I cannot tell if they had been working when the men were taking the blood from me, but I hadn't noticed them before. Perhaps, as the door opened and closed, better ventilation was afforded, and I hadn't noticed anything. But now, as I wasn't feeling well anyway, my feeling of sickness increased, and I ended up by vomiting. As I was about to do so I hurried to a corner of the room where I was very sick indeed. Then the difficulty I found in breathing ceased, though I still did not feel well because of the smoke. So I felt very much discouraged, and began to hope that something else would happen.

. . . After what seemed to me an enormously long time a noise at the door made me stand up with a start. I turned to look and received a terrible shock. The door was open and a woman was coming in, walking toward me. She came in slowly, unhurriedly, perhaps a little amused at the amazement she saw written on my face. I stared open-mouthed, which is not surprising, for the woman was entirely naked, as naked as I was, and barefoot too. Besides, she was beautiful, though of a different type of beauty compared with that of the women I have known. Her hair was blond, nearly white (like hair dyed in peroxide), it was smooth, not very thick, with a part in the center and she had big blue eyes, rather longer than round, for they slanted outward, like those pencil-drawn girls made to look like Arabian princesses, that look as if they were slit. That was what they were like, except that they were natural; there was no makeup. Her nose was straight, not pointed, nor turned-up, nor too big. The contour of her face was different, though, because she had very high, prominent cheekbones that made her face look very wide, wider than that of an Indian native. Underneath her cheekbones her face narrowed to a peak, so that all of a sudden it ended in a pointed chin, which gave the lower part of her face a very pointed look. Her lips were very thin, nearly invisible in fact. Her ears, which I only saw later, were small and did not seem any different from

ordinary ears. Her high cheekbones gave one the impression that there was a broken bone somewhere underneath but, as I discovered later, they were soft and fleshy to the touch, so they did not seem to be made of bone. Her body was much more beautiful than any I have ever seen before. It was slim, and her breasts stood up high and well separated. Her waistline was thin, her belly flat, her hips well developed, and her thighs were large. Her feet were small, her hands long and narrow. Her fingers and nails were normal. She was much shorter than I am, her head only reaching my shoulders.

The woman came toward me in silence, looking at me all the while as if she wanted something from me, and suddenly she hugged me and began to rub her head against my face from side to side. At the same time I also felt her body glued to mine and it also was moving. Her skin was white (as that of our fair women here) and she was full of freckles on her arms. I didn't notice any perfume on her skin nor on her hair, except for a natural female odor.

The door had closed again. Alone with that woman embracing me and clearly giving me to understand what her purpose was, I began to get excited . . . This sounds quite incredible, considering the circumstances. I suppose the liquid they had spread on me may have caused it; they must have done so on purpose. I only know that I became uncontrollably sexually excited, something that had never before happened to me. I ended up by forgetting everything and held the woman close to me, corresponding to her favors with greater ones of my own. We ended up on the couch, where we lay together for the first time. It was a normal act and she reacted as any other woman would. Then we had some petting, followed by another act, but by now she had begun to deny herself to me, trying to avoid me and to escape, to end the matter. When I noticed that, I too became frigid, seeing that that was all they wanted, a good stallion to improve their own stock. After all, that was all they were concerned with. I was angry, but decided not to attach any importance to the fact, for anyhow I had spent a few agreeable moments with the woman. Of course I would never exchange her for one of ours! I like one you can talk to, understand, and get along with, and with this woman that was impossible. Some of the growls that came from her at certain times nearly spoiled everything, as they gave me the disagreeable impression of lying with an animal.

One thing that I noticed was that she never kissed me. I remember that at one time she opened her mouth as if to do so, but instead of that she bit me softly on the chin, which of course wasn't a kiss.

Another thing that I noticed was the hair in her armpits was bright red, nearly the color of blood.

A little while after we separated, the door opened. One of the men appeared at the doorstep and called out to the woman, who left the room. But before leaving she turned to me, pointed to her belly, and smilingly (as well as she could smile) pointed to the sky, southward I should say.

Then she went away. I interpreted the signs as meaning to say that she intended to return and take me with her to wherever it was that she lived.

That is why I still feel afraid: If they came back to fetch me, I'd be lost. I don't wish to part from my folks nor from my country, by no means so!

The man came back again bringing my clothes with him. He beckoned to me to get dressed, and I obeyed in silence. My things were all in place in my pockets except for my lighter, which was missing. It must have been lost during the struggle when I was captured, so I didn't even attempt to protest.

I shall now offer my views of the meaning of the various details.

The washing of his body was intended to remove bacteria and viruses, a sterilization procedure.

The gas may have served two purposes. It may have helped sterilize his respiratory system, and also may have served to induce sexual drive. The tubes may have been concealed within the walls, and appeared only when brought to use, similar to the mysterious disappearance of doors. Villas-Boas then noticed them for the first time.

The lack of kissing may have been due to his vomit odor, or to prevent transfer of his internal bacteria to her. She had been prepared for the episode.

The couch was intended for only one purpose: the sex act.

The Racial Features

I shall now discuss background on the genetic properties of her race.

She had blond, nearly white, hair. She had bright red hair in her armpits and freckles on her arms. She had "slanted" blue eyes.

Her body features are similar to those found in the Keltic races. Although I cannot here discuss all the details of my research into the history of the movements of the people of Israel, I will offer items which may help understand her features.

The Keltic people are noted for their red complexions, many with bright red hair, and their freckles. This is well known in France, Ireland, Scotland and England, and found scattered somewhat among other Indo-European people. Many also have blue eyes. These features come from the more ancient people of Israel. The modern Jewish populations generally no longer retain these red attributes because they are contaminated by later cross breeding with Mediterranean stocks.

Two important elements were encompassed in my studies. The first was the red skin coloration described for the Hebrew people in the Bible, and for other Semites in Near East texts. The second was Iberi migrations out of those “Hebrew” people in the middle of the first millennium BC, carrying that red coloration with them. (The biblical name for the Hebrew people is “Ibri” or “Iberi.”)

Adam’s name offers insight. The Hebrew *Adom* derives from a word denoting redness. Biblical scholars generally accept it to mean “red” or “ruddy.” In their eyes it means “the flush of the white complexion.” Unfortunately, in this imaginary interpretation, the real history is lost.

A list of Hebrew words shows the meaning of this root word, and its many derivatives. For convenience of interested readers I offer dictionary numbers from *Strong’s Exhaustive Concordance (SEC)*, but equivalents can be found in the *Lexicon by Brown, Driver and Briggs (BDB)*.

119: *adam* -- To show blood, flush.

122: *adom* -- Rosy, red, ruddy.

124: *odem* -- Redness, ruby, garnet.

127: *adamah* -- Soil, for its redness.

131: *adumim* -- Red spots, a place in Palestine.

125: *adamdam* -- (A doublet) Reddish.

123: *edom* -- Red, for Edom, the son of Isaac.

1818: *dam* -- (With loss of “a” prefix.) Blood.

The Israelite Iberi (Hebrews) were descended from an ancestor with a red color.

Brown, Driver and Briggs show Assyrian *adamu* for “tawny.” They also show Akkadian *adamatu* in the same red-name associations. The Semitic Akkadian *Adamatu* were known as “red-skins.” The Semitic Akkadians were descended from Adam.

Literally, when we speak Adam’s name we say “Red.”

This is a lot more than mere flush of the white complexion.

According to the story in Gen 25:29-34 Isaac’s eldest twin son Esau picked up the nickname *Edom* = *Red* because he was famished from hunting in the field and wanted the red (*adom*) stew his younger twin brother Jacob was making. For this favor Jacob (Israel) demanded his older brother’s birthright. Jacob later became the father of the Hebrew tribes. *Edom* is really the name *Adom* with very slight change in vowel sound. He was descended from a forefather named *Adom* = *Red*, as was his brother Jacob, his father Isaac before him, his grandfather Abraham before that, and on back to that original parent named *Red*.

The story of Esau’s nickname in Genesis is a folk tale devised by later scribes to offer a comfortable explanation. Esau’s descendants, the Edomites, were described literally by their name, Red Men.

If we accept the literal meaning of the Hebrew word then *Adam* was the *Red One*. The Israelite *Benai Adam* are the Sons of the Red One, the Sons of Israel. As for Adam:

“... there was no *Red One* to till the ground.” God formed “*Red* out of the dust of the earth.”

Two other biblical names show connection to red skin colors. These two were the sons of Issachar, forefather of one of the twelve tribes of Israel. The first is Tola, Gen 46:13, Num 26:23, I Chron 7:1, Judges 10:1. *Tola* means *crimson*, from the crimson grub worm. The second is Pua, brother of Tola. *Pua* means *madder*, after the red dye obtained from the dried roots of the herbaceous climbing plant *Rubis tinctorum*. As Edom reflected the red or ruddy color of the Semites so Tola and Pua also reflected this skin color in their names.

The name Pua is especially fascinating because he was the father of the biblical Puni.

In Hebrew the family of Pua were called *ha-Puni*, literally “The Puni.” We know them commonly in English as “The Punites,” Num 26:23. They lived in northern Palestine near the territory of the Phoenicians. After the conquest of Canaan the tribes were allocated lands that included part of those known historically as Phoenicia, modern Lebanon. The tribe of Asher was spread along the coast from the city of Dor north beyond Tyre. The tribe of Issachar was located inland less than twenty-five miles east, along the Jordan river.

The Phoenician people believed they were descended from a remote ancestor who had a purple skin color. Their name meant “purple.”

Refer to Adam’s racial color in the *Urantia Papers* as violet.

(The ancient words for “purple” and for “red” were often confused.)

The “Phoenician-Canaanites” who earlier occupied the Mediterranean coast were part of Iberi migrations in the third millennium BC, just as Abraham the Iberi came out of those migrations through Ur. Therefore, when the Israelite tribes settled in the “promised” land after their escape from Egypt they were mixing with close Semite relatives. (The two languages were nearly identical.) According to Gen 10:18-19 “*the families of the Canaanites spread abroad. And the territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza . . .*” According to Number 13:29 the Phoenician-Canaanites dwelt along the (Mediterranean) sea and the Jordan river, identical to the tribes of Asher and Issachar. Repeated references show these Canaanites scattered throughout the “promised” land. Mixing of the Hebrew tribes with the “pagan” Canaanites was strongly condemned but nevertheless went on pervasively. See Gen 24:3, 36:2, and so on.

The Hebrew name *Puni* is striking because it is the same as the Roman name for the colonists of Carthage, the *Poeni* or Puni. Historically, the *Puni* (Punics) are recognized as Phoenician people; the Punic colonies of Carthage and other cities of the Mediterranean were settled by the Phoenicians. The Romans fought with the Puni Carthaginians in the Punic wars. Thus there is a direct and explicit connection between a Hebrew tribal family name and the Phoenician name, both denoting the purplish-red color. The close proximity, even identity, of the tribe of Issachar with the Phoenicians, together with the Puni name, shows the two were of one blended blood. The later Phoenicians were actually mixed people from the

earlier Iberi migrations interbreeding with the Hebrew tribe descended from Issachar. Through this interbreeding they picked up the Puni name from the son of Issachar.

Still another red color connection to the Iberi tribes is found.

The ancient Kimmerians were part of the movement of the Hebrew-Iberi tribes. They migrated from Asia Minor and the regions of the Black Sea across Thrace into Europe.

The Medes referred to the regions of Cappadocia, location of the Kimmeri, as Gamir. This name is similar to the biblical Gomer. Both Gamir and Gomer are thought to refer to the Kimmeri. Other Assyrian historical records show a group of people living in Media called the Kumri. There was a fortified town on the Araxes River called Gumri. Again, ancient records and traditions confirm the same geographic location for Iberi and Kimri.

This information becomes even more intriguing when we examine the Semitic root word *khamar*.

Brown, Driver, and Briggs, on page 331, show *khamar* as a verb which means “to be red.” In Arabic it is used for “dye red,” “redness,” and “reddish brown, apparently a skin color.” In Job 16:16 it is translated in some versions as “my face is reddened from weeping.” The verb also means “to boil up” or “to ferment.” It has the following inflections:

- 1) Kimmer = Pi’el singular third person past tense.
- 2) Kimri = Kal singular female imperative.
- 3) Kimru = Kal plural male imperative.
- 4) Kammri = Pi’el singular female imperative.
- 5) Kamru = Kal plural third person past tense.
- 6) Komer = Kal first person present tense.

The *Kumri*, *Gumri*, and *Gamir* names are all phonetic variations of words readily identified in Hebrew. The designation Kimmeri/Gimirrai, as a description for red skin color, may have developed from groups of red-skinned Iberi who integrated among the native tribes around the Black Sea. The appellatives *Kimmeri*, *Kimri* or *Gimmeria* denoted the visible skin color rather than the *Iberi* racial designation.

All of this evidence shows the strong red color associated with Adam and the tribes of Israel, and how those genetic features came into the people of Europe.

This racial color is also indicated by Revelation:

UP850: Adam and Eve were the founders of the violet race of men, the ninth human race to appear on Urantia. Adam and his offspring had blue eyes, and the violet peoples were characterized by fair complexions and light hair color -- yellow, red, and brown.

It may helpful to note that all races on this planet, other than the Caucasian, have black hair and dark eyes (with some minor exceptions). The “white” Caucasian races have a large component of Adamic blood. Other than the white race, only the Mandarin yellow race received significant portions of his genes.

In this manner we have a direct connection with the color of the woman who came from another world, and races on this planet.

Undoubtedly, the woman came from that other standby world in space. She is part of a genetic pool containing strong elements of Adamic blood. She was used in genetic breeding with a selected man of Portuguese blood from Brazil.

When the space woman in Brazil pointed to the sky she indicated where the seed of Villas-Boas would be, not to return until some future time. Indeed, he was a good stallion to improve their stock.

Little did he know. Or any of us.

What does this mean for the depth and breadth of the celestial activities? Clearly a major genetic enterprise is underway. The resources dedicated to this program are almost beyond our comprehension. Our God, with this world as his home in his earthly incarnation, is making this planet a memorial to the universe.