

The mysterious stone of Fernando Sesma

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Object picture context

The object comes from the Sesma collection bought by Rafael Farriols from Fernando Sesma in 1972.

The photo of the object was taken by JJ Pastor at Rafael Farriols house in 1973 during the Barcelona meeting.

This mysterious engraved pebble has been without serious explanation for more than 50 years.

Reference to the object in the corpus U.

D1378¹

Recipients: Javier Serra and/or Barrenechea

Date: 30/01/1988 confidential

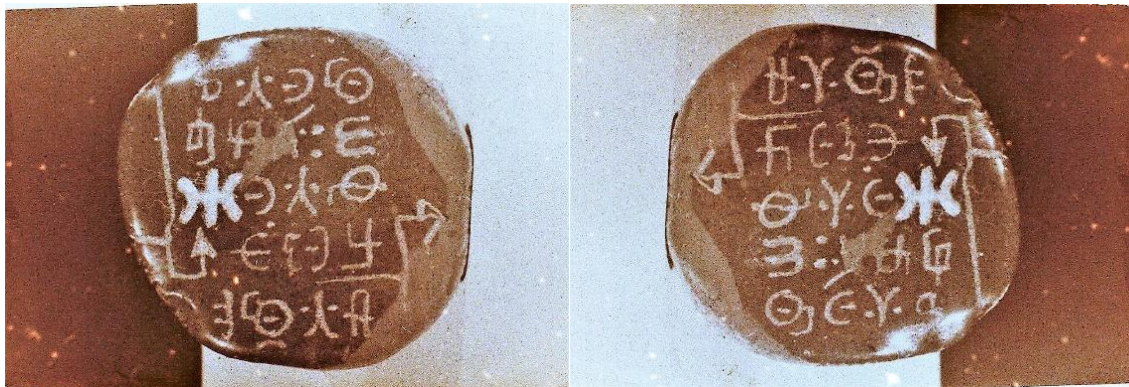
Date: public release 1996

¹ Ignacio Darnaude, UMMOCAT (N 3,467, N 3,577, N 3,819)

Fernando Sesma greeted the first phone calls with some suspicion. We captured a lot of data on his neuromental structure thanks to his phonalization and we understood that his intellecto-emotional models could be affected very favorably by giving him a message engraved on the enamel of a stone. Thus began the first telephone dialogues with your unfortunate brother (in 1965), victim thereafter of the infamous manipulations emanating from other intragalactic beings.

Description of the object

My first impression was that the object was in glazed pottery, JJ Pastor confirmed to me that it was indeed a pebble. The brown color where the symbols are engraved seemed to JJ Pastor to be a kind of natural gangue. Given the shape and surface appearance of the brown spot, we cannot exclude a varnish, probably that an *in situ* examination would make it possible to decide.



Left View—Right View

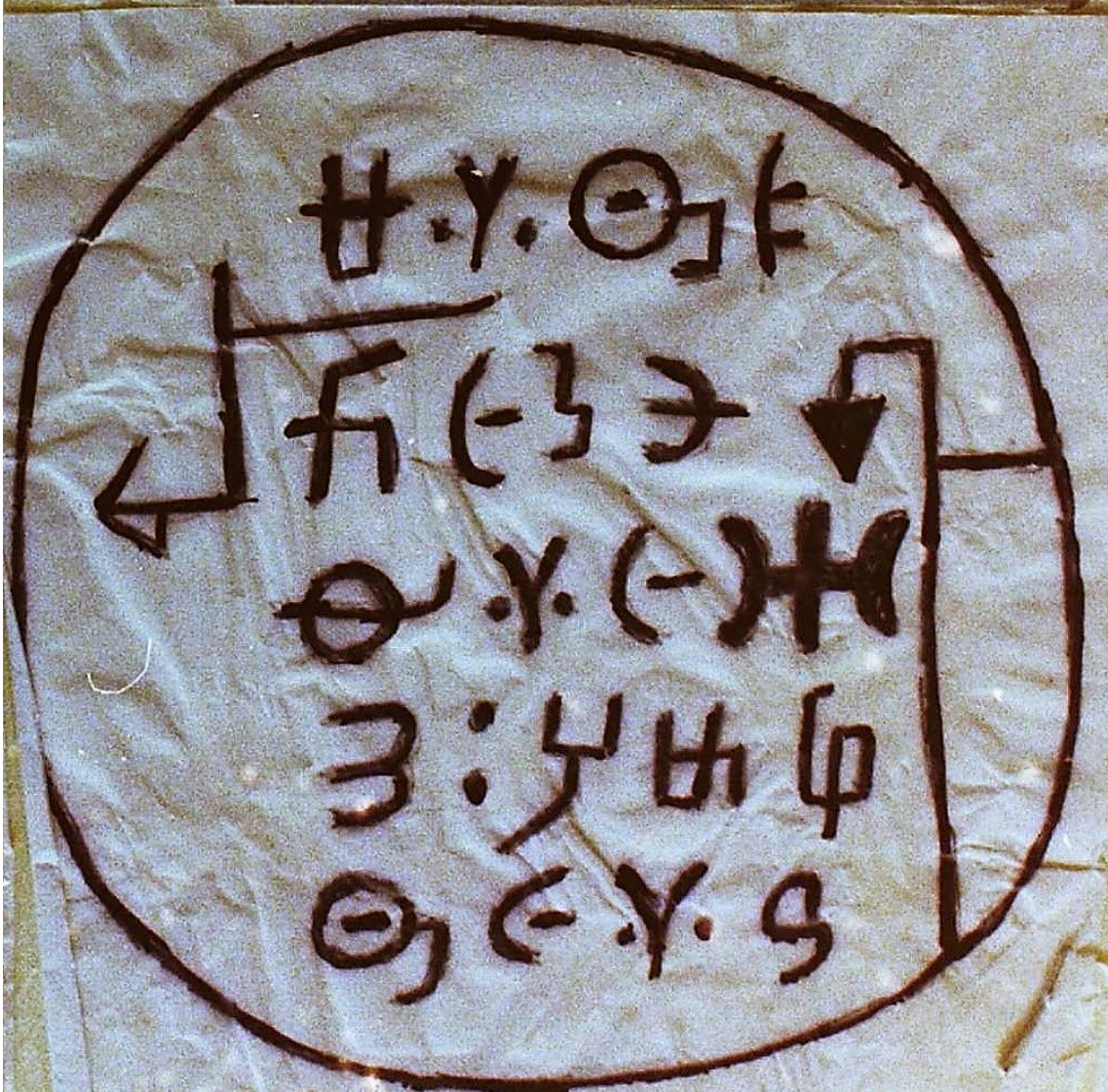
Object analysis

The pebble is relatively ovoid, its diameter is about 10-12 cm.

The pebble has symbols engraved on one side, mostly in the brown area.

Paper drawing

The engraved pebble was accompanied by a drawing on paper of the ideograms. This drawing is also an original.



Description of symbols

It looks like there are 20 symbols and 2 arrows. The symbols are relatively well aligned horizontally and vertically. One of the symbols is engraved in “bold”.



Symbol Analysis


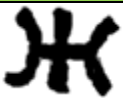
- a) A first hypothesis would be Berber symbols. In this case, the bold Berber symbol should be read vertically.²



The Berbers used different alphabets, but no other symbol significantly corresponds to them.

The hypothesis of Berber symbols can be ruled out without a doubt.

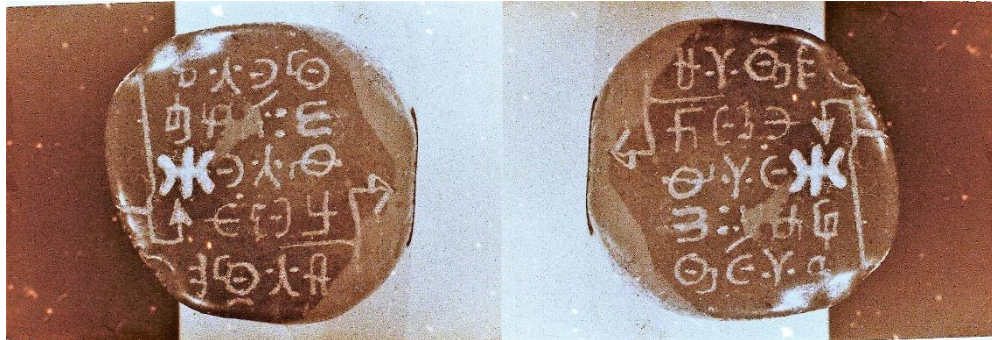
- b) The hypothesis of ideograms U.
we recognize with a high probability the ideogram
“UMMOAELEWEE GENERAL COUNCIL OF OOMMO”³

Sesma's pebble	S68-s1
	 UMMOAELEWEE GENERAL COUNCIL OF OOMMO

² https://fr.m.wikipedia.org/wiki/Alphabet_berb%C3%A8re_latin

³ PRESENCE 6 — Le LANGAGE du peuple d'UMMO DICTIONNAIRE DENOCLA, p474

b.1) In this case only the Left or Right views are possible, taking into account the symbol U. in bold.



Left View—Right View

b.2) In **right view**, 1st line, 4th ideogram, we recognize with a high probability the ideogram “HERE/THIS PLACE”

SIMARII

Concept “this place” SIMARII = [S] cycle “has” [[I] identification “has” [[M] join “has” [[A] displacement “has” [R] superimposition “has” [I] limit

[S] cycle “has” [[I] identification “has” [[M] join “has” [[A] displacement “has” bounded overlay]

[S] cycle “has” [[I] identification “has” [[M] join “has” [displacement has bounded overlay]

[S] cycle “has” [[I] identification joined with displacement of bounded overlay identified cycle joined with displacement of bounded overlay]

Suggested translation: Perimeter/contour joined to surface [inside perimeter/contour]⁴

In short: this area is demarcated

Sesma’s pebble	OT 20
	 CE LIEU ICI


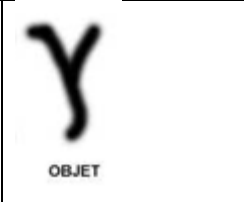
b.3) In **right view**, 1st line, 2nd ideogram,

In right view, 3rd line, 2nd ideogram,

In right view, 5th line, 3rd ideogram,



⁴ PRESENCE 6 — Le LANGAGE du peuple d’UMMO DICTIONNAIRE DENOCLA, p669

we recognize with an average probability, taking into account the absence of lateral dots, the ideogram "OBJECT"⁵

Sesma's pebble	OT 20
	

b.4) **In right view**, 5th line, 4th ideogram, **on the picture**

we recognize with a strong probability, the ideogram of the number/digit "7"⁶

Sesma's pebble	D45
	

b.4.2) **In right view**, 5th line, 4th ideogram, **on the drawing**,

the symbol is distinctly different from the number 7 and is unknown.



b.5) Other symbols are unknown.

Discussion of symbols

A) Our first feeling

Our first feeling of the Sesma pebble is suspicion. This for 2 reasons:

⁵ PRESENCE 6 — Le LANGAGE du peuple d'UMMO DICTIONNAIRE DENOCLA, p669

⁶ PRESENCE 2 " Le langage et le mystère de la planète UMMO révélés, Edition 2012-2016 — V1.8 d'après Notes de Recherches de 2003.

- The UMMO symbol is in bold, obviously to draw attention to it, which seems suspicious to us
- Two arrows are engraved in the traditional land way, while the UMMO people use “hook” arrows.

However, if one considers that the symbol for UMMO is in bold, obviously to draw attention to Fernando Sesma, as stated in document D1378, then the symbol for UMMO in bold is not suspect. On the contrary, it is consistent and accredits the authenticity of the Sesma pebble.

Just as the documents were typed on typewriters by terrestrials, one can reasonably think that the symbols were also engraved by a terrestrial. Which would explain the land-style arrows.

B) Results on the analysis of ideograms

- 2 ideograms out of 20 are identifiable with a very high probability
- 1 ideogram out of 20 is identifiable with medium probability
- 1 ideogram out of 20 is identifiable with poor probability

The result of 10% of the identification of the ideograms is quantitatively low, but qualitatively with very high probability for these 2 ideograms. This result also validates the reading in Right View of the pebble.

C) hypothesis on a possible decryption

As a general rule, 1 or 2 ideograms can be associated with a 'word' or a functionality.

There are very few common word ideograms known in corpus U. This makes this possible deciphering very difficult. The deciphering hypothesis does not impact the chronological analysis.

We have 5 lines of 4 ideograms. Maybe 5 'sentences' or 'propositions' of 3 or 4 'words'.

1. On the first line, we would have:

X 'object' Y 'here'

In the present context, we could imagine a sentence like:

- a. (ideo) (grams) engraved here
- b. the pebble engraved here

2. On the 2nd line, we might have something like:

'for you Mr. Sesma'

3. On the 3rd line, we might have something like:

X 'object' Y 'general council of UMMO'

In the present context, we could imagine a sentence like:

- a. (ideo) (grams) given by UMMO
- b. the pebble given by UMMO

4. On the 4th line, we might have something like:

In the present context, we could imagine a sentence like:

'with our respectful greetings'

5. On the 5th line, we might have something like:

X Y 'object' (7 ou Z)

In the present context, we could imagine a sentence like:

a. X (ideo) (grams) (7 ou Z) => reference U. of the object for internal tracking U. ?

b. X the pebble (7 ou Z) => reference U. of the object for internal tracking U. ?

6. In summary, I will favor the hypothesis of the following translation:

The ideograms engraved here,
are for you Mr. Sesma,
Ideograms are a gift from UMMO,
with our respectful greetings,
(object reference)

Timeline Discussion

Long before this letter was written, at the end of 1954 when Fernando Sesma created the Sociedad de Amigos de los Visitantes del Espacio. The group meets at the Ballena Alegre and 2 weeks after the creation of the association, Alberto Sanmartín Comes declares to have been contacted, and to have a stone on which is written a message. Sesma invites him.

The Alberto Sanmartín Comes stone has 9 symbols, while the stone of Fernando Sesma has 20 symbols. So they are not the same.

Ignacio Darnaude, UMMOCAT, N° 4,335—The violet stone tablet from space.

“ . . . two of the **nine symbols engraved** on said rock. . . ”



It is certain that the realization of the tablet of Alberto Sanmartín Comes, a priori 1954, is well before the letter D1378 of 30-1-1988. This stone with 9 symbols cannot therefore be a cheat inspired by the D1378. Alberto Sanmartín Comes is not among those known to have been put under mind control by the Salianos. Given changing versions of the story, the probability of fraud, inspired by the Adamski case of the news of the time, is very high for the Alberto Sanmartín Comes tablet⁷.

⁷ <http://elocritico.info/la-piedra-del-espacio-historia-de-un-fraude-compartido/>

Letter D1378 of 30-1-1988 to J. Barrenechea and his wife Carmen Maria, remained confidential until 1996. It mentions a message engraved on a stone by our friends U. for Fernando Sesma. The people from UMMO (OOMMO) begin by contacting Fernando Sesma by telephone in 1965 and personally gave him a pebble with an engraved message and a letter with the same drawing, probably quickly, that same year 1965.

Thus, the irrational and whimsical Fernando Sesma would be more receptive to their telephone communications. . . Fernando Sesma would be in possession of the U. pebble from 1965 to 1973, when it was bought by Rafael Farriols and photographed by JJ Pastor. There again, it is certain that the realization of the pebble Fernando Sesma is prior to the letter D1378 of 30-1-1988. This stone with 20 symbols cannot therefore be a cheat inspired by the D1378.

1954	1965	1972	1988	1996
pebble	pebble	pebble	Writing the letter	mailing letter
Alberto Sanmartín Comes	Fernando Sesma	Fernando Sesma	D1378	D1378
		Bought by Rafael Farriols		
		(photo)		

Conclusion

Given the chronology, the 2 pebbles cannot therefore be a fraud inspired by the D1378.

Given that the letter D1378 is a validated original, a pebble with ideogram U. is actually given by our friends to Sesma in 1965.

Considering the analysis of the symbols of the pebble held by Rafael Farriols and photographed by JJ Pastor, and that the tablet of Alberto Sanmartín Comes is distinct from the pebble of Fernando Sesma, it is certain that this is indeed the pebble given by our visitors U. to Fernando Sesma in 1965.

This mysterious engraved pebble had remained without serious explanation for more than 50 years, hope that this object joins collections for the heritage of humanity.