

NINGISHZIDDA AND ISHKUR

The Anunnaki connections between Mesopotamia, Egypt, and Mesoamerica

In his book "General Hystory", Antonio de Herrera y Tordesillas, reports some legends he had been taught by the Nahuatl tribes. The most important among these tells us that: *"In a very ancient time 4 tall men came by sea... they had long beard, pale skin, and they were extremely tall"*. These men discovered that the land they settled in was inhabited by primitive people, and was a very fertile land rich with lots of gold.

The legend also tells us that *"These men carried along the secret of time"*, a reference to the fact that it was them who started to count time in Mesoamerica creating the first mesoamerican calendar.

The "Codice Vaticano-Latino" gathered this and other stories told to the spanish after the conquer by the local tribes, in their journey from Mexico to Perù.

Particularly amazing is the story of the "Five Ages or Suns" , an aztec legend that came from a more ancient mayan one. The Codice reports that the First Sun ended 13.133 years before the writing of the Codice itself because of a huge flood. According to the tale, humanity was safe because 2 people were saved by a god: Nene and his wife Tata.

The First Sun lasted 4008 years, the Second Sun lasted 4010 years, and the Third Sun lasted 4081 years. The Fourth Sun began, according to the Codice, *"5042 years ago"* but there was no trace of how long it would last nor when would it end. The only other information was that the Fifth Sun would finish in 2012 AD.

Now, remembering that the Codice was written around 1533 AD, this date is enough to calculate the starting dates of all 5 Suns, the 'fundamental dates of Hystory' according to the Aztecs:

- Writing of the Codice: 1533 A.D.
- Start of the Fourth Sun: $1533 - 5042 = 3509$ B.C.
- Start of the Third Sun: $3509 - 4081 = 7590$ B.C.
- Start of the Second Sun: $7590 - 4010 = 11600$ B.C.
- Start of the First Sun: $11600 - 4008 = 15608$ B.C.

We have to add the information that the Fifth Sun would end in 2012 A.D., so we have a lap of time dating from 3509 B.C. to 2012 A.D. that covers 2 Suns. A period of time

of only 5521 years. Since the other Suns lasted some 4000 years each, this data is very anomalous. It is worth remembering another information: the Long Count calendar starts in 3113 B.C. (or 3114 whether we consider 'year 0' or not) and was calculated, according to the legend, since the arrival of Quetzalcoatl (Kukulcan for the Maya). Now let's try to make a comparison between the datas covered by Zecharia Sitchin and the prehistory of Mesoamerica. Sitchin contends that the mesoamerican civilization rose because of the settlement of some of the Anunnaki in Mexico and in Peru, moving from Sumer with the aid of some humans recruited in Sumer and in Western Africa (and Egypt). Sitchin goes on stating that there were two distinct fluxes of deities and people: one originated the myth of Viracocha, the other originated the myth of Quetzalcoatl. Viracocha was described in legends as a 'tall man with long beard, pale skin and using a rod that emitted thunders and lightnings'; Quetzalcoatl was the 'Feathered serpent', tall and mastering of the 'secret of arts and time'. According to the toltec and aztec legends they both came by sea.

I think it is due, at this point, to spend some time entering in details about these two deities, who were secondary characters at Sumer, but preeminent deities in Mesoamerica and Southamerica.

The identification of these 2 deities is mostly made by iconography. In the case of Ningishzidda / Quetzalcoatl we also have mythological common traits, like the attribution to both deities of a central role in the process of creating and instructing humanity. Ningishzidda was a pacific god, depicted with two entwined snakes, and when it was depicted in human form he had 2 horned snakes rising from his shoulders. He was a clever engineer and architect, infact King Gudea left us a tablet where he tells the story of the dream he had about building the Girsu for Ninurta, in Lagash. In the dream it was Ningishzidda who told him how to erect the Girsu and how to settle it in accordance with the 'signs in the sky'. He was called 'Falcon of the Gods', a name that bestowed him a reference to birds and flight. In this manner he was adored in Mexico as the 'Flying and Feathered Serpent', who educated the men and instructed them on how to write, build, etc.

Ishkur, instead, was a warrant god, depicted as a tall man with a long beard standing on a bull. He had lightnings or a trident of lightnings in one hand, and an axe in the other. These objects were also attributes of Viracocha, often depicted with lightnings bolts in one hand, and an axe or golden rod in the other. The first king of the Cuzco civilization, called Manco Capac IV, an adorer of Viracocha, is often depicted with the golden axe of Viracocha in his hand. Capac IV was a descendant of the first Manco Capac who founded Cuzco around 2400 B.C. According to the legend, it was Viracocha who gave

Manco Capac I a golden rod/axe telling him to build a center of cult for him in the place where the rod would fall and penetrate the ground. These two gods settled in mesoamerica and southern america in two different times and locations, Quetzalcoatl in Mexico, where the feathered serpent is present in many sacred buildings and architectonic motives, (among the most famous places we can recall La Venta, Tollan, Teotihuacan, Xochicalco, Chichen Itzà); and Viracocha in Perù where, on the shore reefs, we can still see the 'Candelabra of the Andes' , a gigantic glyph showing a trident that is the precise copy of the one depicted in some clay tablets representing Ishkur.

It is also interesting to notice that the name ISH.KUR was the focus of certain linguistig controversy. If the word KUR is clearly sumerian, meaning 'Mountain', the root ISH is not sumerian but akkadian, deriving from ISHA that meant LORD. Reading ISHKUR as an akkadian name, thus, defines him as the 'Lord of the Mountain', which is an obvious reference to the fact he was in charge on the Zagros region, but also claiming a similarity to the mountain regions of the Andes where the Candelabra still lays, and the myth of Viracocha was born. The 'akkadian bound' between Ishkur and Viracocha also shows out from a comparison of the dates. The cult of Viracocha is thought to be born around 2400/2100 B.C., which, in mesopotamian lands, was the period of Akkad.

The big problem in accepting the correlation we have shown so far, is that people do not accept that mesoamerican and mesopotamian civilizations could have met. The establishment tells us that the oldest mesoamerican civilization dates back to 1400 BC, ignoring that some legends in the Codice and similar documents tell us clearly that various cities like Cuzco and Tlatilco were inhabited about 4000 years before the writing of the Codice. This would lead to a date of about 2500 BC, a date that the establishment refuses to accept. Many scholars say that the sumerian culture could never have been in contact with mesoamericans because by 1400 BC the sumerian culture had already disappeared, leaving ground to the Assyrian and Babylonian ones, which had a very different cuneiform system.

It' s obviously impossible to establish the exact dates when these two sumerian gods arrived in Mexico and Perù, but we can try to establish some 'theoric' dates putting the dates of the Suns in correlation with some other dates given by Zecharia Sitchin in reference to the passage of Nibiru.

Sitchin, like other scholars, dates the Deluge back to circa 11.000 B.C. with a discordance from the end of the First Sun of about 600 years (which, we remember, ended by a Flood). Given that Nibiru's orbit is almost 3600 yers long, Sitchin states these dates:

- The Deluge: 11000 B.C.
- Start of Mesolithic and reign of Osiris: 7400 B.C.
- Start of Neolithic and rise of Sumer: 3800 B.C.

According to other akkadian and sumerian sources, Sitchin gives us:

- Building of the Pyramids at Giza: circa 10500 B.C.
- Ra exiled and begin of the reign of Thot – use of a lunar calendar: 8000 B.C.
- Thot dethroned by Ra coming back in Egypt: circa 3450/3200 B.C.
- Egypt, under Ra, uses a solar calendar: circa 3150 a.C.

We can, at this point, put all the dates in correlation and notice some things.

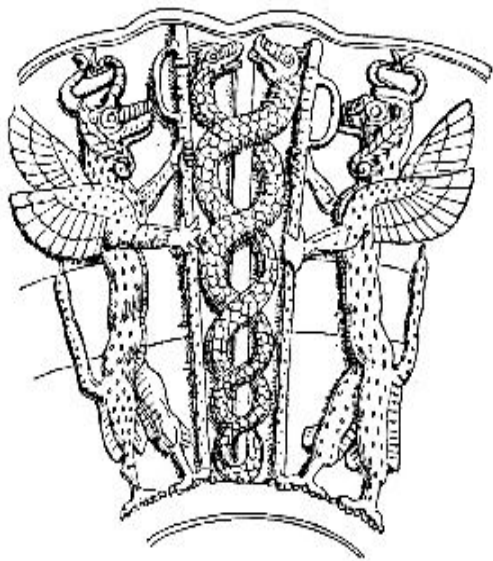
Starting from dates chronologically closer to us, we have in the same millennium some important happenings: the rise of the civilization of Sumer (3800 B.C.), the start of the Fourth Sun (3509 B.C.), Thot dethroned and exiled (3200 B.C.), the birth of the Long Count Calendar (3113 B.C.)

This series of dates seems to establish a dependence of the mesoamerican civilization from the mesopotamic one (sumerian and egyptian particularly). We have to remember that Sitchin identifies Thot as the sumerian god Ningishzidda, son of Enki and brother of Marduk, this latter adored in Egypt as Ra. Ningishzidda, an enkite god, was depicted by the symbol of the serpent (as we already said) and of the entwined serpents.

A babilonian hymn called the 'Temple Hymn' says about a building: "*Your prince is the prince whose pure hand is outstretched, whose luxuriant and abundant hair flows down on his back – the lord Ningishzidda*".

We can now make a list of some relating happenings:

- Sumerian civilization flourishes around 3800 B.C.
- Settlements of mesopotamic and egyptian/africans people in mesoamerica around 3800 / 3509 B.C.
- Dethronement of Ningishzidda/Thot by Marduk/Ra, and exile of Thot and his human followers from Egypt to Mesoamerica – rise of the figure of Quetzalcoatl, around 3200 / 3150 B.C.
- Birth of the first mesoamerican calendar in 3113 B.C.



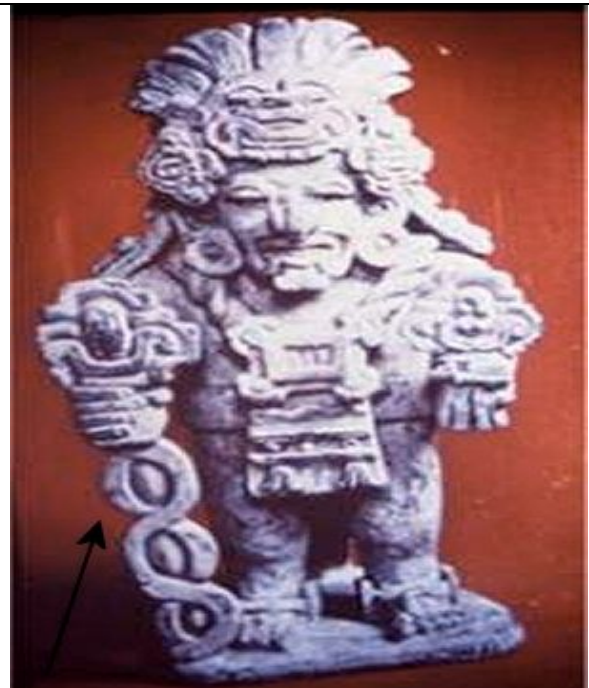
Seal of Ningishzidda as entwined snakes around a rod



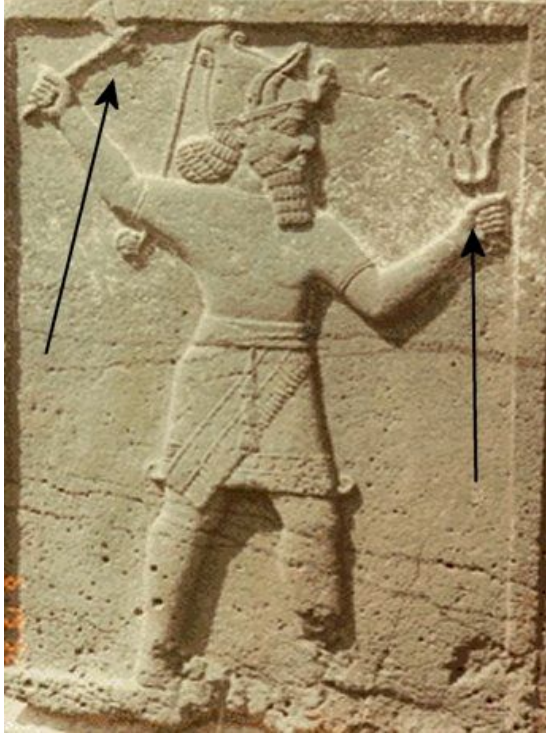
Ningishzidda in human form with horned snakes on his shoulders



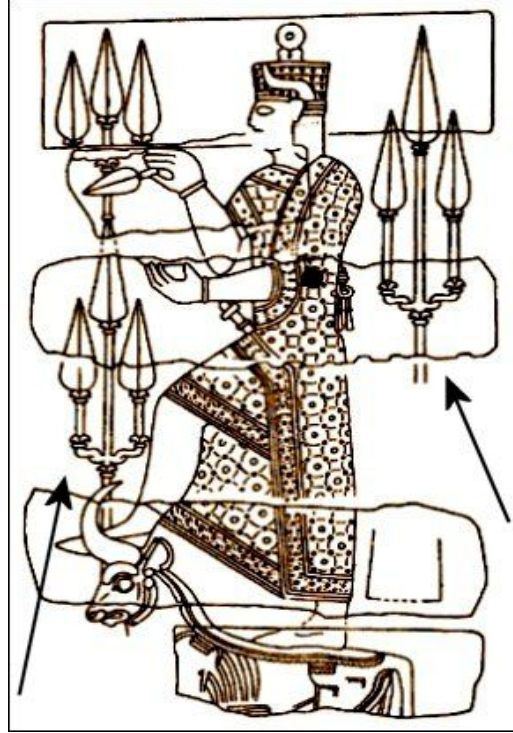
Quetzalcoatl the feathered serpent



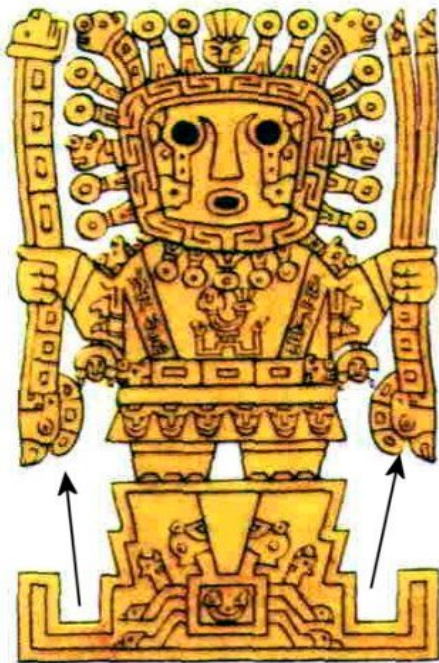
Statue of Quetzalcoatl with entwined snakes around a rod



Ishkur/Teshub holding the trident of lightnings and an axe.



Teshub holding tridents similar to a candelabra



Viracocha holding lightnings and an axe



The 'Candelabra of the Andes' symbol of Viracocha

Let us now have a look at some findings that establish a direct connection between Sumer/Africa and Mexico/Perù.

The Fuente Magna Bowl

Fuente Magna is a region near Chua, on the shores of lake Titicaca, circa 80km from La Paz.

In 1992 an expedition in Chua discovered a bowl, which was unearthed by a local man some 30 years before, all covered with glyphs. The stunning discovery was that the interior of the bowl was covered with what at first sight seemed cuneiform signs. Photos of the interior panel were sent to linguistics around the world, who declared with no doubt that the writing system was Sumerian cuneiform. Among the various linguists studying the bowl, we have to recall 2 important cases: the Italian professor Alberto Marini gave a first translation declaring it was Sumerian cuneiform; Prof. Clyde Winters on the other side offers an even earlier date stating it was 'proto-Saharan' cuneiform and that some of the cuneiform signs in the bowl were used in the Sahara about 5000 years ago. Clyde Winters was able to completely translate the content of the interior of the bowl.



Sumerian cuneiform signs in the Bolivian Bowl

In his study *"Decipherment of the cuneiform writing on the Fuente Magna bowl"* Winters clearly states that, in order to analyze the glyphs, he had only used orthodox material officially accepted from the establishment:

To translate the cuneiform I used Samuel A. B. Mercer's, Assyrian grammar with chrestomathy and glossary (AMS Press, 1966)

to compare the signs found on the Fuente bowl with the cuneiform syllabary.

*To read the Sumerian text I used John L. Hayes,
A Manuel of Sumerian: Grammar and text (Udena Publications, 2000)
and John A Halloran, Sumerian Lexicon*

After translating the panels of the Fuente Magna bowl, Winters states that:

The cuneiform writing was interesting for two reasons. First, we find that these panels have proto-Sumerian symbols mixed with the cuneiform symbols.

Secondly, whereas, the wedges of most Sumerian cuneiform text point leftward, the wedges of the Fuente cuneiform signs point rightward. This may result from the fact that in the Fuente text , the letters are read from right to left, instead of left to right like the cuneiform text from Mesopotamia.

The passage on the cuneiform panels of the Fuente Bowl seems to be very similar to the Proto-Sumerian inscription on the right side of the bowl.

The Fuente Magna bowl still remains the most important finding supporting the link between mesopotamic and mesoamerican cultures, establishing that sumerians were able to settle in Bolivia some 5000/4000 years ago..

Phoenicians and Elamites in Perù and Bolivia

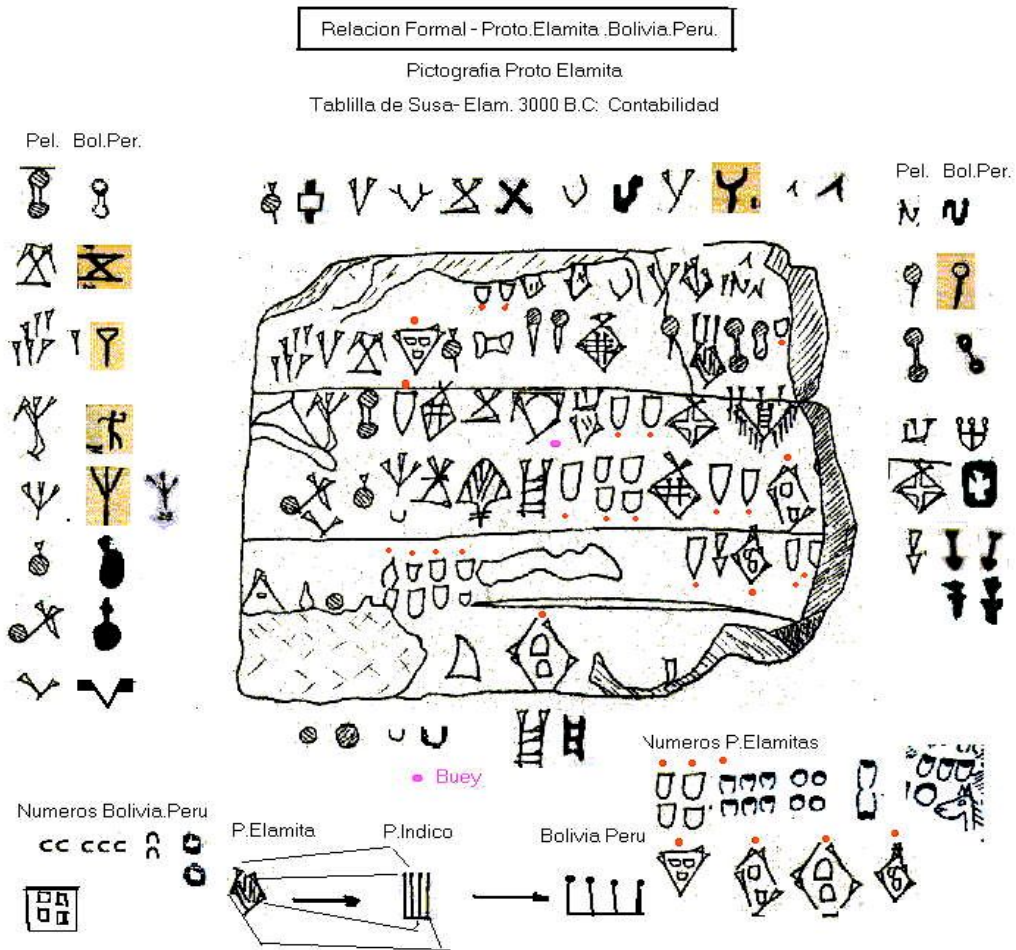
Between '80s and '90s a research project leaded by Bernardo Victor Biados Yacovazzo, chief director of the Institute for studies of precolombian language in La Paz, and by E.F. Legner of the University of California, examined dozens of locations in Perù and Bolivia looking for archeological documentation which could help clear some mysteries about precolombian cultures.

The result of all studies and the material gathered is fully shown on their website (sadly only in spanish) which is full of images and 'anomalous' findings..

The material they gathered shows without any doubt the contact among elamites, phoenicians, egyptians, sumerians, and babilonians with the autoctone tribes of both Perù and Bolivia.

Beside the already mentioned Fuente magna bowl, Yacovazzo discusses about another famous finding: the Pokotia stelae, the stones and glyphs of Tiwanaku, strange

stone carvings, and a series of images that compare the writing system used in southern Asia with the one used in Phoenicia and Bolivia. There is also a section about the various stalae discovered in Bolivia that contain logosyllabic and cuneiform writing, of the same kind of the ones used in Egypt, Elam, and writings that are identified as protoelamitic and protohebrew.



Pyramids, Zigguratt, snakes, alignments and Sphinx

Few books deal with the correlation and the similarities that the Pyramids and other megalithic monuments show with one another. Almost any writer stops after noticing the alignment of a certain building with some constellation, or the heliac rise, the moon etc.

Nobody has mentioned that if we connect the Esagila in Babylon, the Giza complex, and the Teotihuacan complex, we obtain a perfect line where the three points have less than 1 degree of disalignment. We obtain a perfect line with the same degree if we connect Bad Tibira (an old sumerian metallurgic site) with Giza and going on to Machu Pich, the old Tampu Toco (a mayan metallurgic site in Peru).



1: Esagila (Babylon) – 2: Giza (Egypt) – 3: Teotihuacan (Mexico) – 4: Stonehenge (Britain)

In the image above we have enclosed also Stonehenge. How is it connected to the other sites? We must remember that the Stonehenge I was only made of some 50 holes in the ground forming a circle, called 'Aubrey holes', and of seven vertical stones, six of which were forming a circle and the seventh was a little out of the circle, the famous Heelstone. Well, we find a perfect match of these in Lagash, in the courtyard of the Girsu, the temple of Ninurta: six stones forming a circle and the seventh stone outside the circle. Lagash is less than 1 degree distant from Babylon, so if we connect Lagash and the Girsu with Giza we obtain a line that points to Teotihuacan. We then have:

- Lagash: the Girsu with 7 stones forming a circle (2100 B.C. circa)
- Stonehenge (phase I): 7 stones forming a circle (2900 B.C. circa)
- Giza: 3 pyramids, 2 in a line, and 1 a little on the left of the line (10500 B.C. circa according to Sitchin – 2500 B.C. circa according to orthodox egyptologists)
- Teotihuacan: 3 buildings, 2 in a line, and 1 a little on the left of the line (3000 B.C. circa)

Why did we have to notice these similarities? The common trait among these 4 locations comes from the analysis of the importance, in these 4 cultures, of the same recurring figure: the Serpent.

As we have already seen, at Sumer the serpent was a symbol for the enkites, mainly Enki and his son Ningishzidda. What is less documented is the importance of the Serpent among druids and celts, which we know by some images depicting the god Cernunnos. He was, as a matter of fact, depicted with a serpent in his hands, as we can see in the image below.



Cernunnos with the snake in the hand

Traces of the cult of the serpent in Britain and northern Europe are also revealed by Balaji Mundkur in his work *“The cult of the serpent: an interdisciplinary survey of its manifestations”*. For what concerns the serpent and the other cultures, we have already discussed it in a wide manner, but I think it is due to examine some other important similarities.

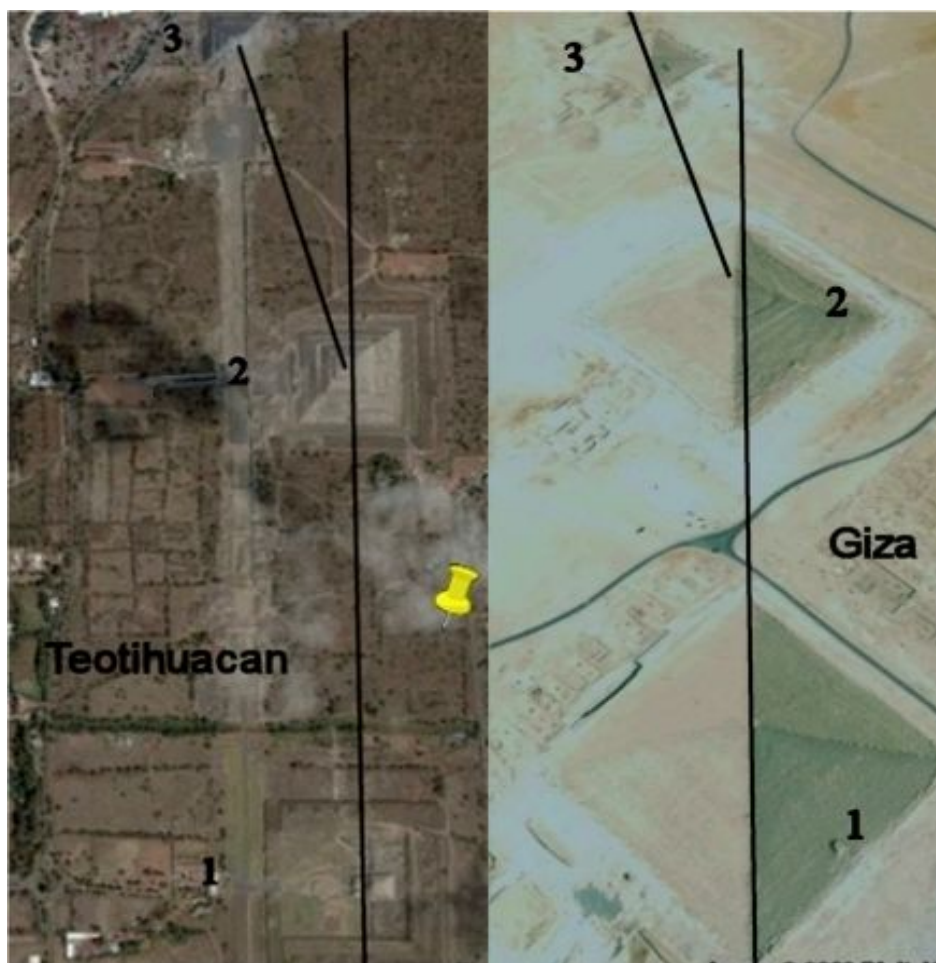
In both Mayan/Aztec and Egyptian iconography, the Sphinx had a human face and used the same kind of hat going down to the shoulders and showing the same horizontal carvings. Both kind of hat had a serpent on the forehead.



This is perfectly coherent with the identification given by Sitchin of Thot / Ningishzidda / Quetzalcoatl: The Egyptian hats would show a serpent in honor of Thot, and the Olmec/Aztec/Mayan ones would show a serpent in honor of Quetzalcoatl, both these deities identified with Ningishzidda.

It has been widely said that the pyramids at Giza show a particular alignment with the Orion Belt, explaining this as the try on behalf of the Egyptians to duplicate a stellar structure where they conceived the Duat, the 'path of Osiris', according to the principle of 'As above so below'. What other scholars do not mention, is that Giza is not the only place where this alignment occurs. We find a perfect match in Teotihuacan, in Mexico.

In both cases we have two buildings in a perfect line (pyramids of Kheop and Kefren in Giza – pyramid of Quetzalcoatl and of the Moon in Teotihuacan), and another building laying slightly on the left of this hypothetical line (pyramid of Menkaure in Giza – pyramid of the Sun in Teotihuacan). In the case of Giza we have an angle of 13 degrees, while at Teotihuacan we have an angle of 18 degrees.



Both sites have astrological meanings, and are correlated to the cult of the deads: from Giza (Rosteau) the 'KA' of the pharaoh begins its journey for the Duat; Teotihuacan is the 'path of the deads' and the corridor connecting the tree building is still called the 'Corridor of the Deads'. Teotihuacan is voted to the cult of Quetzalcoatl, and Giza is voted to the cult of Thot, both bounded with the image of the serpent and the bird (a Quetzal in the case of Quetzalcoatl and an Ibis in the case of Thot).

Common mistakes?

Another very controversial discovery, ignored by most scholar and never noticed by alternative researchers, is the common 'mistake' we find in many statues and depictions in Mesoamerica, in Egypt, and in Mesopotamia: people or gods depicted with 2 Left Hands. One of the best known examples in babilonian culture is the famous image of Marduk and the Mushushu.



This was at first seen as a 'perspective mistake' made by sculptors not being able to correctly rappresent the depicted characters with one hand showing the palm and the other showing the back to the viewer. It seems very strange that people who correctly carved and aligned monuments like the pyramids or depicted jewels like the Dendera Zodiac, or the incredibly small cuneiform signs in diorite (one of the hardest materials to carve), or the incredibly detailed statues of Chichen Itza, had so much trouble in depicting two hands. Moreover it would require an extremely strange coincidence to allow that 3 civilizations in distant places could make the same mistakes. The reason the iconography

shows this particular of the two left hands is unknown, but is a clear evidence that the three civilization were bounded or shared the same origin.

Again on Clyde Winters

Clyde Winters, whom we have already mentioned, is a linguistic scholar and archeologist specialized in the comparison of dead languages and the customs of different cultures. His studies are worldwide accepted and appreciated, and used in many universities, but completely ignored by the establishment and the big ring of the 'mainstream science'. These studies range from the identification of the Olmecs as a mixed population mostly made up of african people, to the finding of the resemblance and derivation of many terms in the chinese, mesoamerican, mesopotamic languages, to the deciphrement of the meroitic and dravidian languages. Winters produced a huge series of documents, images, tables, that strongly put in correlation the sumero-akkadian and babilonian civilization with the hindu, elamitic, egyptian, nauhatl, mexica, and phoenician.

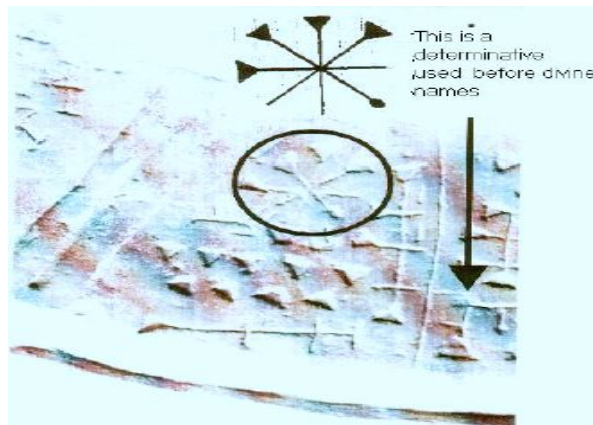


Image of the Fuente Magna bowl showing the sumerian sign 'DINGIR'.

But Winters is also an excellent discloser: in his studies he offers a tribute to many scholars in paleontology, archeology, linguistics, naturalistic sciences and genetics that prove the mesopotamic and african origin of the mesoamerican civilizations. And as we have already seen this is a focal point in Sitchin's theory.

It is due to particularly observe the analysis of the Pokotia stelae discovered by Bernardo Biados Yacovazzo and his treatise about the african origin of the Olmecs.

Regarding the Pokotia stelae, Winters writes: *"The Pokotia inscriptions show affinity to the inscriptions found on the Fuente Magna bowl"* and later in the same documents:

“The Pokotia inscriptions are written in the Sumerian language. The signs are related to the Proto-Sumerian writing. The phonetic values for the signs are the phonetic values of similar signs found in the Vai writing. The sounds for the Vai writing were also used to interpret the Olmec writing and Indus Valley writing.”

The Pokotia stelae also shares with the Fuente magna bowl a crucial common trait: *“The symbols on the Pokotia statue are read from top to bottom, right to left. The signs have syllabic values.”*

They are carved to be read from right to left, while the mesopotamic signs of later ages were carved to be read from left to right. This is, according to Winters, a precise indication that there was a migration from Mesopotamia to Mesoamerica about 5000/5500 years ago, and the writing system did not undergo the evolution occurred in Mesopotamia where the reading direction changed during time. Thanks to Winters' documents we also discover that Fuente Magna and Pokotia are not the two only cases witnessing the journey of sumerians in Mesoamerica. He quotes studies of earlier scholars (e.g. M.E.Moseley) that report the findings of some bricks in Tiwanaku, Moche, Virù and Nepeña in the northern part of Perú.

Some of the bricks unearthed in Moche contain the cuneiform signs for “Na, I, A, Mash/bi, Mi, Ma, Po, Ki, Ta” with a perfect match with the ones from the Pokotia stelae, while a portrait on a plate found in Tiwanaku contains the glyphs corresponding to “Me, Mash/bi” matching the ones in the Fuente magna bowl.

In the document entitled: *“Skeletal evidence of African Olmecs”* we learn that the idea of african olmecs is not new. It indeed dates back to 1972 when dr. Wiercisky gathered some evidence from the analysis of some skeletons found buried in well-known olmecs sites. In the site at Tlatilco (Mexico) the 13.5% of unearthed skeletons had negroid traits, in the sites at Cerros de las Mesas the correspondence was 4.5%. Although all these studies and comparisons were later disclosed by Jairazbhoy in 1975 and again by Rensberger in 1988, they are completely hidden or ignored by orthodox scholars. The ethnographic and ethnologic community particularly opposes to the disclosure of these documents not even accepting to discuss these findings and their implications, often stating that they are recent african skeletons of people who arrived in Perú and Mexico after the spanish conquer and somehow ‘penetrating’ the earth stratas.

A typical example of the behaviour of orthodox scholars comes from Diehl and Coe of Harvard University who in 1995, in their document "Olmec Archeology", stated that "One cannot accept the hypothesis of a contact between africans and olmecs until an african skeleton is found in a well known olmec area" completely ignoring the findings disclosed by Wiercinsky and Irwin in Mexico.

Winters also reports the considerations made by C. Marquez and M. Desplagnes who, respectively in 1956 and in 1906, had already noticed a resemblance between the negroid traits of africans and the ones shown in olmec statues.

We can read hereafter the methods used to determine the resemblance between african and olmecs skeletons:

To determine the racial heritage of the ancient Olmecs, Dr. Wiercinski (An anthropological study on the origin of Olmecs – 1972) used classic diagnostic traits determined by craniometric and cranioscopic methods. These measurements were then compared to a series of three crania sets from Poland, Mongolia and Uganda to represent the three racial categories of mankind

Later in his documents, Winters offers an analysis made by well-known genetists Cavalli Sforza , Keitha, Kittles, Wuthenau, who were able to trace a chronology of migrations from the saharian region to Mexico and Perù:

The Olmec came from Saharan Africa 3200 years ago. They came in boats which are depicted in the Izapa Stela no.5, in twelve migratory waves. These Proto-Olmecs belonged to seven clans which served as the base for the Olmec people.

Linguistic resemblances

By analysing the terms for proper names, objects, and locations used in the middle east and in mesoamerica, it is stunning how many correspondences we find, often being almost perfect matches. In his "The lost realms", Zecharia Sitchin reports of some similarities discovered by modern linguists that relate the term 'Manco', used to describe

the Inca kings, to a similar term used in semitic languages meaning 'King'. A similar analysis was made around the term 'Meshica' which is not Nauhatl but is used in some mesoamerican celebrations singing: 'Yo Meshica, He Meshica, Va Meshica', and is put in relation with the term Mashi'ach from which 'Messiah' would derive. Other terms with a clear resemblance are the nauhatl 'Tupal' with the babilonian 'Tubal' (that arrived to us via the Bible and the semitic name Tubal, e.g. in Tubal Cain), the nauhatl 'Nusan' with the semitic 'Nissan' and babilonian 'Nisannu', and the nauhatl 'Tic' with accadian 'Ticu'.

We can also find a nauhatl legend involving the 'Priest Balam the Jaguar', who finds a perfect match in the egyptian records about a priest called Balaam whom the King of Moab asked to cast a curse against the israelites. Other terms that offer an incredible resemblance are the mesopotamic 'Choi', corresponding to the mesoamerican 'Chol-ula', the mesopotamic 'Zuibana' related to the mesoamerican 'Zuivan', and the mesopotamic 'Zalissa' related to the mesoamerican 'Xalisco'.

In his book *"Linguistic archeology: an introduction"*, Edo Nyland deals with the pre-japanese language of the Ainus, putting it in relation to the northern african language and the basque. Basque has always been considered a real mystery by scholars, and it is not secondary to mention that it is, like sumerian, an agglutinative language. Let us read what Nyland writes:

" For instance, the many names beginning or ending with 'ama' (Goddess) are all thought to be of Ainu origin. In 1994 the newly married prince and princess of Japan traveled to the cave of the 'Goddess Amaterasu' to ask her blessings for their marriage. The name Amaterasu is agglutinated from 'ama-atera-asu', 'ama' (Goddess) 'atera' (to come out, to appear) 'asturu' (blessings flow): Blessings flow when the Goddess appears. This name is made up of perfect Basque!"

Clyde Winters too offers an analysis of two important terms. He reports that one of the locations discovered by Yacovazzo was called 'Potosi' and puts this name in relation with the sumerian term 'Patesi' who indicates the dynasty of prist-kings (the name was similar in meaning to the more famous Lugal). The same term 'Inca', according to Winters, may have been an evolution of the sumnerian 'En.Ka / En.Gal' meaning 'Great Lord'.

Sources:

Sitchin: The Lost Reals

Sitchin: The lost book of Enki

Winters: African Origin of Olmecs

Winters: An Anthropological Study on the origin of the Olmecs

Winters: Pokotia Inscriptions

Winters: Skeletal Evidence of African Olmecs

Winters: The Proto-Saharan Civilization

Winters: Deciphrement of the Fuente Magna bowl

Yacovazzo: Petroglyphs and Pictographs

Yacovazzo: Phoenicians in Brazil

Wiercinsky: An anthropological study on the origin of "Olmecs"

Nyland: Linguistic Archaeology: An Introduction

Websites:

<http://www.faculty.ucr.edu/~legnerref/biados/texts/brazilph.htm>

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