

The Language of Inga Stone – A New Theory About the Origen of Phoenician Alphabet–Itacotiara/Brazil

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ASIN: B07JMY43YX

Abstract: This research is about a solution of the figures carved in the famous Inga Stone. Brazilian researchers tell us about indigenous abilities to organize communities and rituals of funerals, cultivation and planting of grains, plant breeding, and fertile soil maintenance, but although ceramic artifacts show quite developed ornaments and figures, so far, any form of writing from these peoples, or evidence of advanced botanical knowledge, would have been identified. The Inga stone reveals, however, the knowledge of the fertilization and crossing of the Ingazeira (a type of Brazilian tree), besides the verification of the origin of languages that evidently derived from the botanical knowledge.



In the state of Paraíba, Brazil, there is a stone twenty-four meters wide and three meters high with curious engravings. This is the stone of Ingá, or Itacotiara, which according to some translators of the Tupi-Guarani indigenous language means "scratched stone". Although it is a very visited stone and even known abroad, there are not many studies about its origin or the meaning of its figures. And, likewise, no current information is available on what would mean so many notches. It adds to this sad result the lack of interest of public or private institutions in supporting the science, history and social culture of our own country, either financially or through patrimonial protection. I then contribute, describing my interpretation of Ingá's stone engravings, which, as I have shown, is a botanical cycle, more precisely of the life cycle, fertilization and crossing, of the plant species known as Ingazeira. I also note that their symbols described as part of the life cycle of the plant in question are found in inscriptions of ancient Mesopotamian languages, as if botanical knowledge had established a language and many other languages in the world.

The carvings of the Ingá stone are 6,000 years old according to the last dating, at which time it would coincide with the end of the last ice age, whose melting glaciers in the oceanic region near Antarctica would be responsible for the Sumerian flood. The Sumerian civilization was the earliest to mention, in written form, a disaster such as that of the universal flood, to this day. His songs, business records, records of buying and selling of real estate, and a list of kings and rulers engraved on clay tablets (made available digitally by Oxford University), have been in existence for at least five thousand to six thousand years, about. They lived in the region south of Mesopotamia, where today lies Iraq.

The first mention that the Ingá stone would have a relationship with the Mesopotamians was described by Ludwig Schwennhagen in the book "Phoenicians in Brazil," and would have no connection with the date of the stone in question, he relied on research by which he had found archives of Amazonian scholars such as Onfroy Thoron and Bernardo Ramos, who believed they had found symbols similar to those of the Hittites engraved on the stone of Ingá. Thoron was a competent scholar who commanded several languages, including two natives and Hebrew. He theorized the voyages of the fleets of the King of Phenicia, Hirã of Tire and King Solomon of Judea, to the Amazon River, in his book published in the city of Genoa, under the title, "Voyage de Vaisseaux de Salomon au Fleuve", 1986). Ludwig also mentioned Bernardo Ramos, who would have compiled more than three thousand inscriptions of languages of Brazil, America and old world, besides, to have arranged a comparative between them. Both Onfroy Thoron and Bernardo Ramos sought to evidence a certain type of ancient writing derived from other non-native peoples who would have visited or even inhabited such regions of Brazil for at least three thousand years BC in addition, many others came to the same conclusion, as Ludwig describes in this excerpt from the book:

"The principal archaeologists who traveled through Mato Grosso are RO Marsh, General Cândido Rondon, Dr. Barbosa, Lecointe, Bernardo da Silva Ramos, A. Frot. Ramos and Frot discovered in that state rock inscriptions in Egyptian, Phoenician, and even in the Sumerian language, as well as texts written in ulfabetic characters analogous to those formerly employed in Crete and Cyprus. "(FENICIOS- IN BRAZIL - ANCIENT HISTORY OF BRAZIL)

(DE-1100 A.C. at 1500 D.C.)

But although authors responsible for these theories may have been consistent with the description of the languages found in northeastern Brazil, and competent in their translations, they fail to be based on the date of King David's death (997 BC) as an anchor for the determination of a date, because possibly this king did not exist as the Bible states, but rather belongs to a synchronic representation of an important Sumerian God, as all biblical mythology is in fact its correspondent. So, according to the date of the existence of the Sumerian people, which is at least five to six thousand years BC, we have the same time as the Ingá stone, and also the end of the ice age, which corresponds to a possible date for the universal flood. And so, all the fonts are perfectly enclosed in a single approximate point on the historical time line which may have occurred even farther afield in the past.

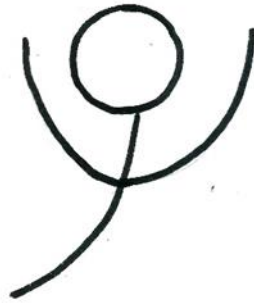
Based, then, my studies from the perspective of paleontology, which tells us that the figures developed by prehistoric man often comprise simple repetitions of what is seen in the environment or in nature such as customs, daily facts, imposing animals , and even indecipherable figures, which could have been recorded for any inferior motives, we understand that when they repeat themselves several times, and many of them in sequence, being able to be observed in the most diverse communities and similar cultures, they are identified as symbols, and it is through the symbols that communication develops. Therefore, in analyzing what has already been discovered on this question, that of symbols that relate to letters recognized to other peoples, other than the Indians, I have found the following evidence:

Ingá Stone



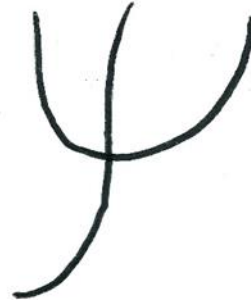
Seedling

Chinese



Kid

Phoenician



Dia

Inga Stone



Sporophyte

Chinese

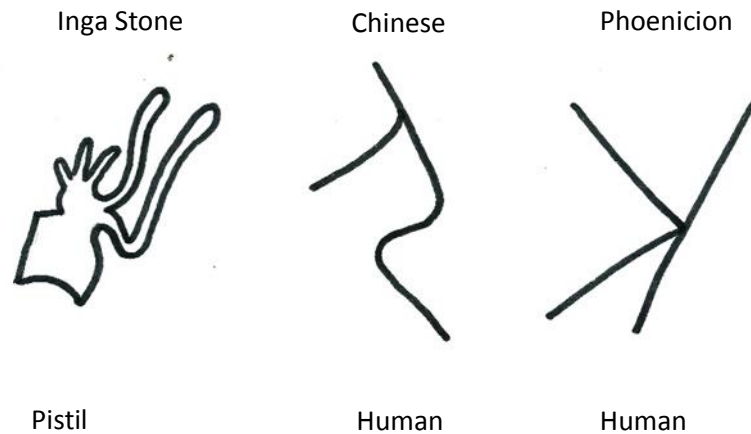


Woman

Phoenician



Woman



The body of the plant identified as pistil, from which the stamens come (part of the plant containing the pollen identified as male and the body of the plant containing the stigma, considered feminine) is hermaphrodite of the angiosperm species. Thus, in ancient Chinese, Phoenician and Greek, this figure represents the human, or body, rather than one of the polarities, male or female.

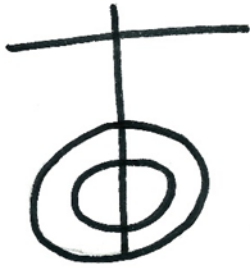
According to IBGE and FUNAI, at least two indigenous tribes of Brazil have Asian origin. In a document found in China, the Chinese navigator Zheng He, of Muslim origin, would have broken off America and its race mixed with the Indians.

The Greek alphabet assimilated the Phoenician. In a Greek variation understood as "sigma", which is body, the letters that translate K = Kappa = beautiful, N = Nu = young, also resemble and represent in face of its shape and meaning.

In the case of the ingazeira, an angiosperm species, the same happens to perform the double fertilization. This means that it is capable of producing semen and fecundating itself. Already, in the case of the stone of Ingá, it is remarkable as it exemplifies, through its figures, besides the double fertilization, its crossing. If we look at the figure representing the pistil we will notice that there are two long stems and three short stems, in a clear demonstration that they were purposely cut. This procedure is recommended for the case of interest in crossing two similar species. When cutting the rods containing the pollen (semen), it is avoided that the plant is fertilized by itself and, thus, it is possible to fertilize it with the pollen of another species of similar plant. Thus, the result will be a plant of the same species, but differentiated from the matrix.

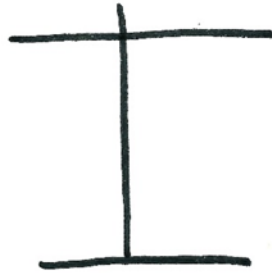
The Phoenician letter representing woman, "M", in Greek means "Myth", and we can understand that it relates to a divine being, and how it should be feminine, a mother Goddess. The three legs of this letter may be represented by the sporophyte root, while the head has lost its use. Already, to identify the woman, according to this same alphabet, we have the Greek letter "Γ or γ", (reads gamma). Its upper-case shape resembles the sporophyte designed with only one side of the top.

Inga Stone



Renovo

Chinese



Floor

Phoenician



Mark/Place

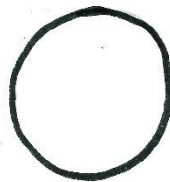
The "renovo" (bud), in botany, is related to the bud of the plant in one of its stages of growth. In the figure of the Ingá stone, the branch is represented with cotyledon, or, seed leaf. It is interesting to note that over time the figure gained the significance of the = X mark in Phoenician, and the place = Ττ in Greek.

Inga Stone



Core

Phoenician



Eye

Hieratic



Eye/Core -origen

Inga Stone



Stem

Phoenician



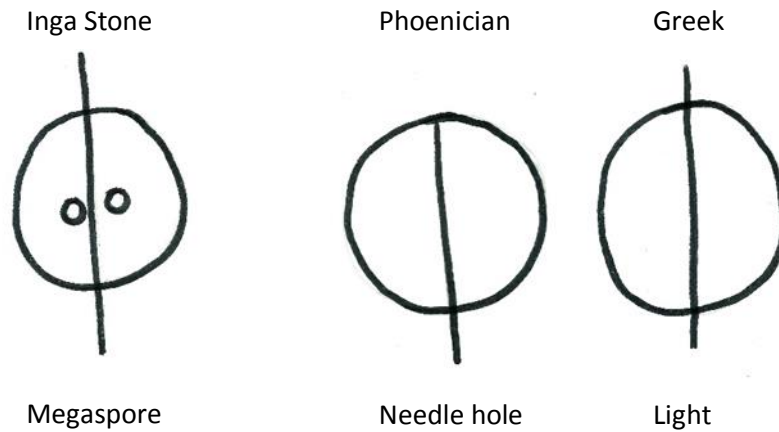
Zain

Greek

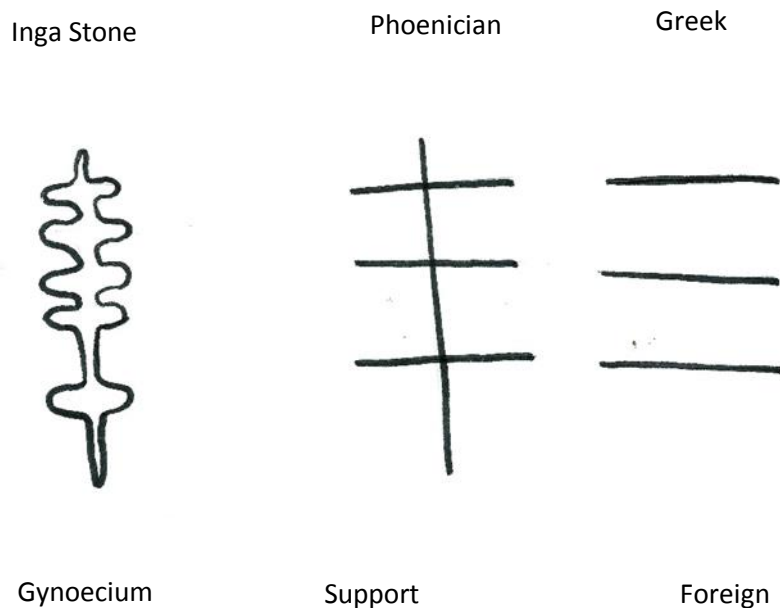


Zeta - Life

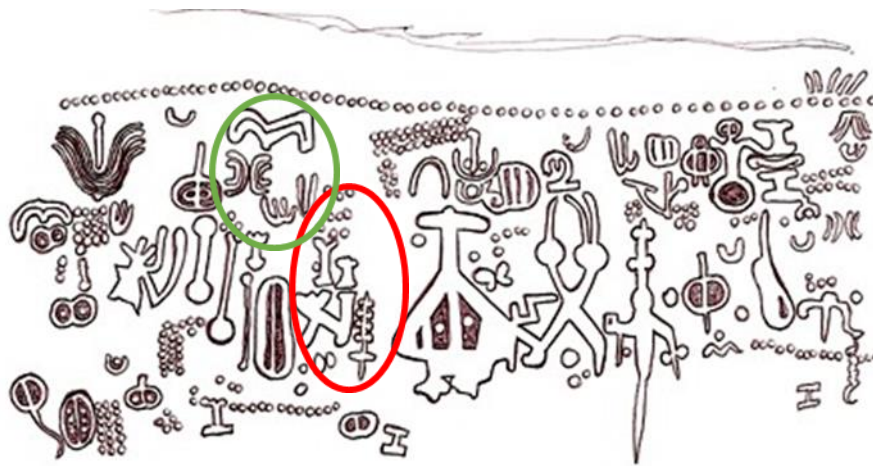
The ingazeira plant is a hermaphrodite plant, its male polarity is found in its pollen, which, once in contact with the stem, fertilizes the egg, its female polarity within the pistil. The stem can be identified by the figure of the meaning "Zain", which in Basque translates as "waiting for you", in Indonesian means "chain" and in Greek, "life".



The megaspore is the plant's egg, the fertilized mother cell. Its meaning in Phoenician does not make much sense, because it ended up with a very simple representation, if it is correct. Already in Greek = Phi = ϕ = light, and has a more interesting philosophy because, relates the relation 1,618 to the creation of all things existing in the universe. The meaning of light is knowledge, and the proportion can be applied from a small cell that will develop on a proportional scale of 1618, will become a megaspore and will continue its individual evolution to the death. That is, it represents the knowledge of divine emanation in an exact proportion and shared equally in all things, from micro to macro. This proportion was evidently used in various Egyptian and Greek works, and its origin may have begun from the botanical observation which gave rise to the symbol.

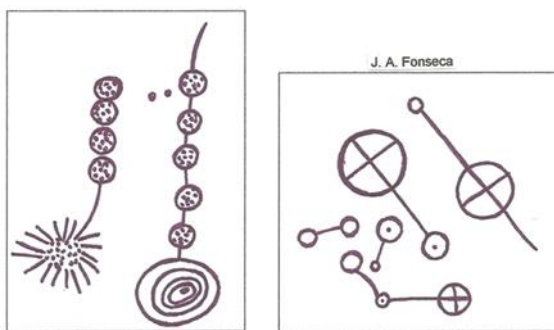


Gineceo consists of stigma (tip), stem and ovary. It refers to the part of the plant that supports the stamens and receives the pollen. The foreign word, or that comes from outside, may be related to the fact that, in carrying out the cross between species, the pollen receives the semen of a different species from the matrix, in spite of itself, being a hermaphrodite species, being able to fecundate itself. In the figure, the rods containing the pollen produced by the plant itself appear to have been cut for carrying out the manual crossing. So, if we look at the context from which the figure of the Ingá stone was extracted, we will have exactly the cycle of pollination that can only be done by human hands. In the image circled in red we have the pollen, the stem, and the pistil involved in the procedure.



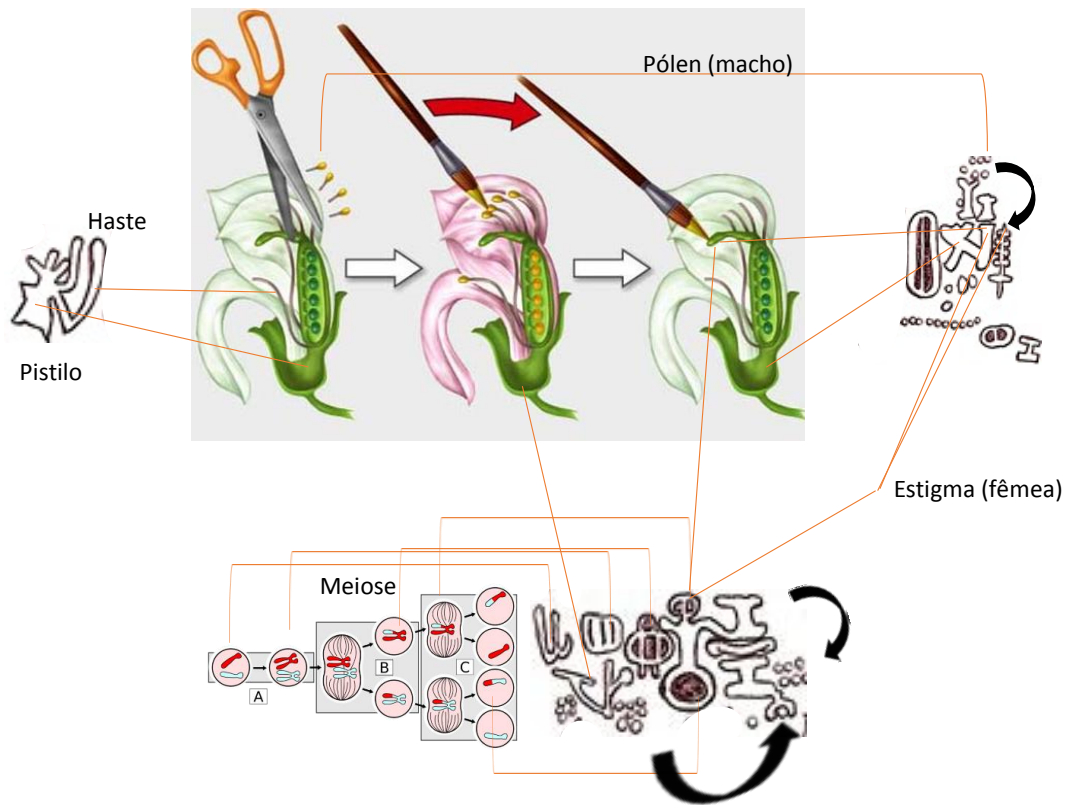
In the image below and to the right, we have two different species of plants whose pollen was also released for cross fertilization, and the next, the cycle of the microspore, that is, the pollen. In the microspore cycle, the mother cell undergoes meiosis for the generation of male gametes, which first develop into a diploid, then haploid or "tetra" cell. For the complete formation of the gametes that will fecundate the plant, three cells degenerate and one expands, thus generating two cells, vegetative and generative. Thus we have in this demonstration the meaning of the Greek letter Thêta = Θ = death, which comes from the Phoenician symbol represented by an X within a circle, as well as the stem of the figure on the left, and reads "Tet." Its meaning in Greek, "death", represents the degeneration of the three cells of the four, which will give rise to the gametophyte that accommodates the vegetative and generating cells.

(I circled the pollen cycle green in the context of the Ingá stone image)



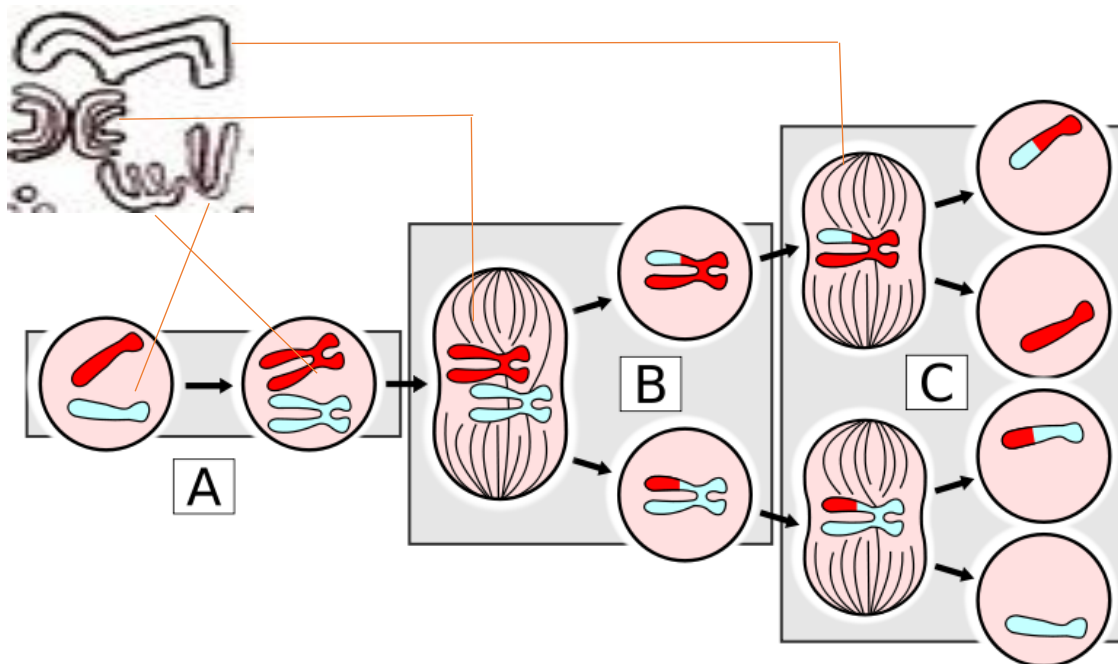
ALGUMAS DAS INSCRIÇÕES EM BAIXO RELEVO DENTRE AS INÚMERAS ENCONTRADAS NESTA REGIÃO – PEDRA PRETA – PARANÁITÁ - MT

Polinização Cruzada



Meiosis

The meiosis process begins after duplication of the chromosomes, which occurs in the so-called interphase. After doubling, the first of the two divisions that will occur in this process of cell division begins. Diploide and Haploid.



Application of archaeoastronomy study in the Inga Stone

The stone was also studied by Gabriele D'Annunzio Baraldi, who discovered, in addition to archaeoastronomic patterns, signs of Hittite writing, developed and used in Turkey in mid-2000 BC. Archaeoastronomy studies the astronomical knowledge of prehistoric man. Their patterns are identified and determined by observing the alignments of the stars and the planets in relation to the structures and figures erected by man. By constructing their monuments in this way, humans would be able to observe and predict the climatic seasons of the equinoxes and consequently prepare themselves to plant or reserve the foods that would serve their needs during difficult times, although it is necessary to remember that hunters and pastors (who were officially supposed to live at that time) would have neither the time nor the knowledge to do so, not to mention the fact that they are always changing and therefore unable to devote themselves to such specific matters, require of them a place to residence. That is, in order to determine the stone marking of a given astronomical phenomenon and its representation, it would be necessary for these people to remain in place during the seasons, and thus, as a consequence, to devote themselves to illustrate a pattern.

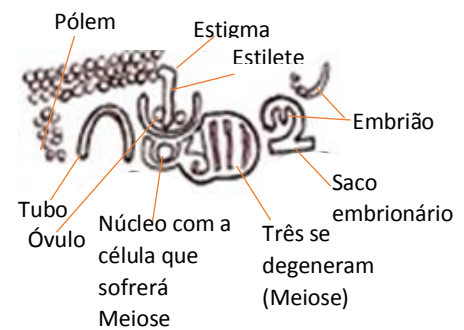
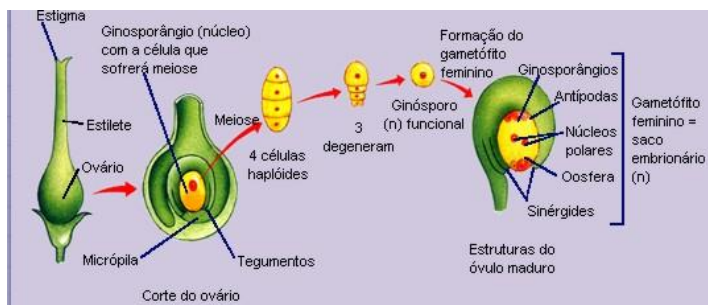
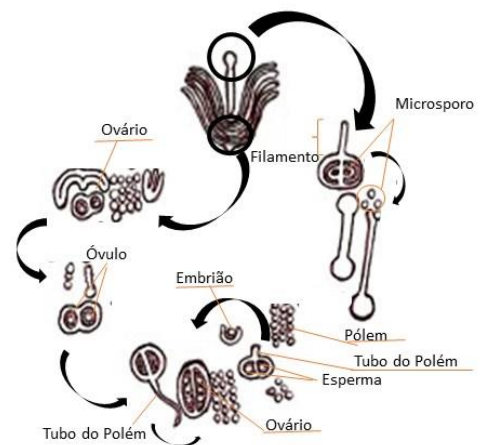
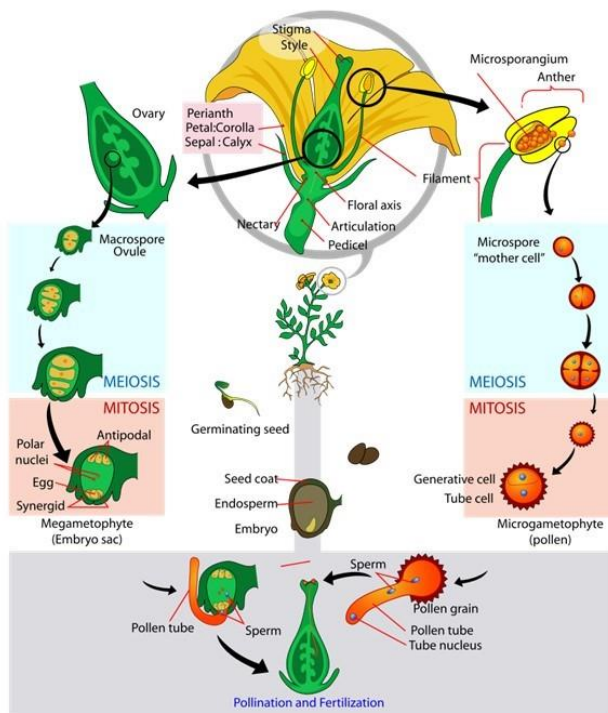
Independent researches, such as the ethnoastronomic Chantal Jègues-Wolkiewiez, which proved the theory of Alexander Marshack, (associate researcher at the Peabody Museum of Archeology and Ethnology at Harvard University), about the lunar calendar described as points on a piece of bone found in Grotte de Thaïs in southern France, demonstrate that circular figures organized in arrangement can mean an astronomical pattern. This proof made possible a more in-depth and conclusive analysis of the archaeoastronomic patterns related to the lunar cycle that I could identify in the Ingá stone.

In this way, I could not fail to notice the circular figures aligned that extend for almost the whole dimension of the width of the Ingá stone. As I had already observed in Chantal Jègues's studies, this could be a signal for a lunar cycle. For me, who only had access to photographs and negatives shared by other researchers, I could count the total of one hundred and fifteen circles stretched horizontally from one end to the other in the figure. Therefore, considering that there will certainly be errors in my observation, I am content to deduce this number in an approximate way. Therefore, one hundred and fifteen moons are equivalent to three months and seventy-eight days, the same value for the germination of some types of plants.

Ingazeira's Botanical Cycle in the Ingá Stone

The flower of the angiosperm species that, as biologists usually present in their cyclic schemes, is found in the middle of the ground so that we can see its interior and the way in which a double fertilization of the species occurs, is described in the stone of the Ingá. This means that the stone of the Ingá brings in its curious figures nothing more than symbols representative of the lunar cycles referring to the time and the double fertilization of the angiosperm, referring to the flower of the Ingazeira.

Ciclo – Fertilização da angiosperma



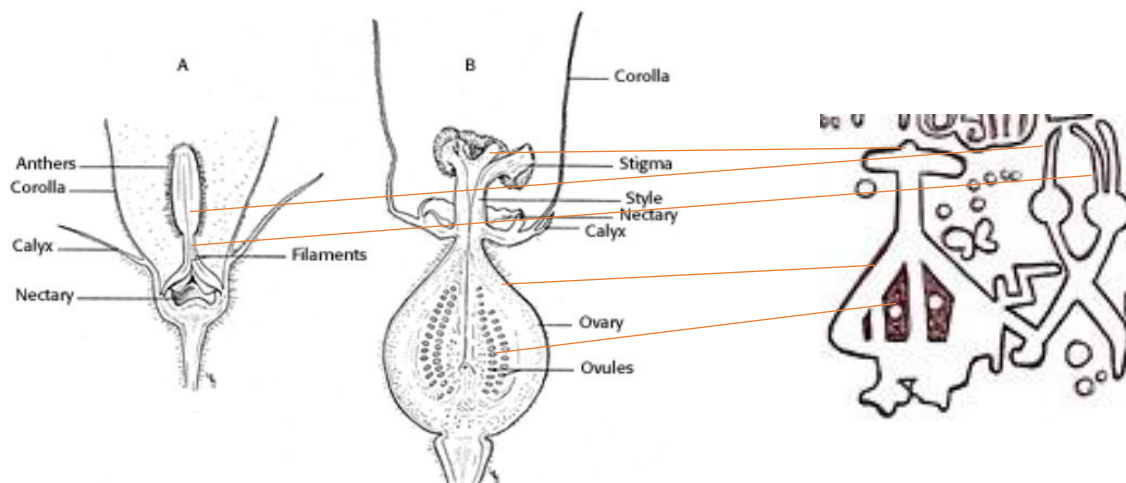


Figure 162. - Longitudinal section of reproductive portions of acorn squash flowers, x2.
A, Staminate, or male flower; B, pistillate, or female flower.

Considering, therefore, that the ingazeira cycle demonstrated in the ingá stone deals with the symbols used for intelligent communication, we cannot fail to recognize that the indigenous peoples, called "hunter-gatherers" until then, should possess at least knowledge beyond those identified so far. And that Brazil, like Peru and Mexico, may have been a place where developed peoples once settled.

Such evidence, therefore, seeks to regain the pride and honor of being Brazilian and participating in global history in a more meaningful and much more intimate way than was previously believed. His figures resemble many others scattered around the world, and is part of a well-crafted linguistic arsenal.

FENICIOS- IN BRAZIL - ANCIENT HISTORY OF BRAZIL / Ludwig Schwennhagen

L'ETHNOASTRONOMIE NOUVELLE EDITION 2015, REVUE ET AUGMENTEE / Chantal Jègues-Wolkiewiez

Department of Botany - USP:

https://edisciplinas.usp.br/pluginfile.php/2327458/mod_resource/content/1/E4_Exercicio%20FILOGENIA%20de%20EUFILOFITAS_2016-GABARITO.pdf

Life Cycle Angiosperm - USP: <http://www.gradadm.ifsc.usp.br/dados/20161/SLC0622-1/aula%205%20parte2.pdf>