

The Kabyles (Amazigh)

In North and Northwestern Africa, on the west side of the Nile River, live the “Berbers”, as the Arabs call them, or Kabyle, Imazighen (singular: Amazigh), Imazyen or Tamazight, as they call themselves; they number approximately 23 million people, residing in enclaves scattered throughout Libya, Algeria, Morocco, Mauritania, Niger, Mali and Tunisia. They consider themselves to be the native people on those lands who converted to Islam in the VII century, after having practiced both Judeo-Christianity and the Ariminic Christianity for over 200 years. These people, strongly Islamized and Arabized, present a significant peculiarity: anthropologically speaking, they are connected to the populations inhabiting the Central and Eastern Europe; however, no one made time to study them and wonder why most of the Berbers resemble the populations we previously mentioned and why some of the clothes they wear have elements also encountered in the Romanian folk costumes and in the traditional clothing of the Tohari people living in the Asian part of Russia. Seeing that their history directly concerns us, I will begin rummaging through the dust of time to find the traces of the lost steps and of the calls to remembrance.

An Emesh hymn says that Enki, meaning Mother Earth, gave her son Inzak or **Imzag** dominion over the entire country of **Dilmun**. The land of Dilmun is the territory situated to the north and south of the Danube, where we can find the oldest traces of civilization and the ancient stronghold of Dimun, dating from the 4th millennium B.C. These populations were the first to use writing. The Emesh (or Sumerians as the lying rascals called them) began their migration from the Carpathian region, **a historical truth which can be proved not only by the 2.982 words in the ancient Romanian, similar with the Eme-gi dialect and other 4.405 Romanian words composed of two or more Eme-gi phonemes**, but also by the information provided by the lead plates discovered in Sinaia. Perhaps Imzag in the Emesh myth is Pelasgus or Atlas in the mythology of these lands made known through the ancient Greek writings. A semantic analysis of the word Imazighen or Imazyen reveals a piece of the true history of our people, so terribly oppressed by fate; ima: fertile earth, crowd + zig: to be thrown out, to break off, to uproot oneself, to last, sky, tall, strong + en: land, country, ancestor. Or, in the second case, ima + zyen: deity of the moon and resurrection in the Emesh and Getic mythology, also written as **Zuen, Zoen, Zoin** – direct reference to the legend of humankind born from **Maia**, daughter of the Titan **Atlas**, who lived in the skies together with her six other sisters. The term „amazigh” decomposes into *ama*: mother, ox + *zig*: to be thrown out, to break off, to uproot oneself, to last, sky, tall, strong, also alluding to a people descended from the gods through the solar bull as a totem of the first people on Earth. The word Imazighen (in Tifinagh writing: Imaziyen) is the plural form of Amaziġ, which according to the medieval scholars Ibn Hazm and Ibn Haldun would mean “father”, “leader” or “freeman”. We know a Greek version of this myth which says that Uranus, the creator of the world (**Ur**: origin, soul, heart, being, foundation + **Anu**: God) gave his son **Atlas dominion over the lands situated north of the Danube** and meant as eternal halidom for the People Descended from the Gods; from Atlas, this country blessed by the Heavenly Father, came to the Hyperborean or Pelasgian Japheth.

The clay plates discovered in the lands where in ancient times lived the Emesh/Sumerians, say that on the island we call today Failaka, situated east of Kuwait, there used to be a temple sacred to Imzag of Dilmun and the merchants paid homage to this deity when they returned with silver from the faraway country of Dilmun, where a round trip took two years. In the same temple they also paid homage to the goddess Nigal of Ur. To the mythological information transmitted from Antiquity, I will add below a few historical data that nobody truly understood so far.

The ancient Greeks left us a story about the legendary king **Danaos** or **Danaus**, assumed to have ruled in Argos, Peloponnese, in the beginnings of their civilization. They also tell us that this king was born in Lybia – a country that was once controlled by the famous Gaetuli – and he had a brother called **Aegyptos**; after the death of their father Belos, who also ruled over the lands from beyond the Nile River, the kingdom was divided between the two sons: Danaus received Lybia and Aegyptos received the land of the Nile, which he named after him. Aegyptos had fifty sons, whereas Danaos had

fifty daughters and Aegyptos asked his brother to marry their children, in order to restore the old kingdom of their father. However, Danaos, suspecting that his brother had evil thoughts, put his entire kin and luggage into ships and set sail in secret to Peloponnese, where his uncle had built the stronghold of Argos, and he became king of these places due to the predictions of an oracle. During his reign, king Danaos or Danaus issued a law to change the name of the “**Danaans**” (meaning those he had brought with him) into **Pelasgians**, same as his uncle’s people and the ancient people who had built the stronghold. After Danaos’s death, the throne passed again to Gelanor, also called the Pelasgian, the former king. There are other myths which also say that the Danaans were Pelasgians, meaning the same people, but they were related to the ancient Egyptians. We encounter the same information written several times in the Torah, saying that the Philistines were brothers to the ancient Egyptians and that the Egyptians colonized Macedonia, led by the “brave” Macedo, covered in a wolf hide; his name also gave the name of the country. However, in Canaan there was the stronghold of Macedo, also known under the name of Megiddo.

In the work Description of Greece II, 19, the author Pausanias who lived during the 2nd century A.D., writes that after the death of king Danaos, the throne passed to **Pelasgos**, without mentioning if he was Gelanor or if this was actually the name of the new king. About these legendary facts we also have the testimony of the writer Ctesias who lived in the 5th century B.C. Ctesias tells us that a king of the Scythians (meaning of the Getae, because the Greeks called all those who lived north of the Ister Scythians) defeated the Egyptian pharaoh Sesostris on his own lands, retreating afterwards to his homeland.

In his work Philippic Histories, the Latin writer Trogus Pompeius, who lived in the 1st century B.C., left us a testimony that **king Tanausis of the Getae (meaning the Getae who lived north of the Ister) defeated the Egyptian king Vesosis** on the banks of the river Phasis (possibly a branch of the Nile River flowing into the Delta). Furthermore, the Greek historian Philo of Byblos, who lived in the 1st century A.D., wrote that the Egyptian pharaoh Sesostris came with a large army north of the Ister to subdue by sword the **Getae king Tanausis or Danaus**. The author says that he took this information from Sanchuniathon’s Phoenician history, written in the 12th century B.C., which he translated into Greek. Valerius Flaccus, another Latin writer who lived in the 1st century A.D., writes in Argonautica: “Sesostris was the first king to wage war upon the Getae, but terrified by the slaughter of his army, he withdrew fast to Thebes, on the banks of the Nile, accompanied by only a few of his people”, meaning that all their bravery had turned into a terrible defeat.

Jordanes, in Getica, tells us at VI,47: “This was the region where the Goths dwelt when Vesosis, king of the Egyptians, waged war upon them. In a battle at the river Phasis (whence come the birds called pheasants, which are found in abundance at the banquets of the great all over the world) Tanausis, king of the Goths, met Vesosis, king of the Egyptians, and there inflicted a severe defeat upon him, pursuing him even to Egypt. Had he not been restrained by the waters of the impassable Nile and the fortifications which Vesosis had long ago ordered to be made against the raids of the Ethiopians, he would have slain him in his own land. But finding he had no power to injure him there, **he returned and conquered almost the entire Asia** and made it subject and tributary to Sornus, king of the Medes, who was then his dear friend. At that time some of his victorious army, **seeing that the subdued provinces were rich and fruitful, deserted their companies and remained willingly in various parts of Asia**”.

This is what Late Antiquity knew according to the testimony left by Jordanes, but the falsifiers of history invented all kinds of stories so that the “Ivrit”, “Ever”, “Eber” or “Hebrew” people embed themselves strongly in the history of those places and people, although they hadn’t set foot in the Sinai desert! The text makes it clear as daylight that a part of those who invaded Egypt, led by Tanausis or Danaus, getting tired of so much loot, started towards their homeland. Some of them, however, seeing all the riches that had come their way, **settled in Canaan/Palestine**. The name of the leader (Tanaus) itself indicates his northern origin, as in Romanian the word *tana* means fog, mist and north in a figurative sense, whilst the Don River we know today, where the homeland of the ancient Scythians used to be, was called at the time **Tanais**, another clue which indicates the origin of the invaders and, implicitly, of those who remained in Canaan.



Maps with ancient Egypt and ancient Canaan, where the Scythian and Getae people or the Hyksos searched for their “relatives”!

We have information about these facts right from Egyptian sources – the notes written by the priest Manetho of Sebennytos. At the bidding of the Macedonian king Ptolemy Philadelphus, ruler of Egypt during the 3rd century B.C., priest Manetho wrote a history of the country where he calls the invaders who had fought off the Egyptian pharaoh Sesostrius, “heka khasewet” and “sasewet”, meaning “rulers of foreign lands” or “**the shepherd kings**”, that is the “**royal Scythians**” with endless herds, about whom Herodotus wrote that they lived north of the Black Sea. When taking this information from the Egyptian writings, the Greeks changed the name of the invaders into “**hicsoši (Hyksos)**”. However, since the ancient Greek alphabet didn’t include the consonant “š”, the invaders’ name could have been written at the very most as “hicsoci” and the termination “soci” leads us to think of the Scythian tribe called **Saci** or **Saka**. In some Egyptian texts, the Hyksos appear under the name „**heku šasu**”, which is similar to **Saka** or **Sacae**, meaning the **Scythians and Getae living north of the Danube, of the Black Sea and of the Caspian Sea**. According to the Greek texts, their capital Avaris, located in the northeastern region of the Nile Delta, was called in Scythian **Spune Daba** and these are both Romanian words; the first word is still used nowadays, whereas the second was written myriad times on the lead plates with the meaning of *stronghold*. The archaeological site where the stronghold of Avaris used to be is still called nowadays by the locals Tell (mound) **el-Dab’a**, to remind us all about the truth buried into oblivion and human malice. The city of Avaris was a strongly fortified settlement in ancient Egypt, located in the Nile Delta; it was used as an administrative centre and also as a summer residence for the kings of the 12th and 13th dynasty, but it was later conquered by the Hyksos (ca. 1.780 B.C.), who turned it into their capital. The city was rebuilt on the ruins of the Middle Kingdom stronghold of Rowarty and was destroyed afterwards (ca. 1.550 B.C.) by Ahmose I after a long siege, conducted mainly on water, so the invaders were mostly banished to the east; a great number settled in Canaan, but **a small group traveled west towards Libya** or to the oases of the Libyan desert. In the Anonymous Cosmography of Ravenna, written during the 7th century A.D. we find information about the stronghold of **Sacidaba** (daba: stronghold + Saci: Scythian people living at Pontus Euxinus) located in Moesia Inferior.

A stela depicts an attack initiated by Kamose against the last bastion of invaders, saying that he came from the centre of the country; it mentions the cities of **Pa-ym** (nowadays Fayum) or **Piom** in Coptic (the Ceahlău Massif was called **Pion** in ancient times) and **Saka**, whence they entered the delta to cast off the uninvited guests. According to the Greek writings, the name of the city (Avaris) also indicates the Ariminic origin of the invaders, because the word “ava” means father in Aramaic and “ris” means small ditch in ancient Romanian. The word “aba” inherited from our ancestors means father or parent and we see in this case how populations of the same origin have adapted their language according to their own will, since at the time there weren’t academies to sanction you for such actions. To show you how the inhabitants of these cities looked like, I appended some pictures discovered in the 20th century referring to the population who lived there during the last centuries B.C. and the first centuries A.D.



The pictures shown above, discovered in the cemetery of Pa-ym, reveal an anthropological composition of the population which is very different from the current one: the Mediterranean race (the first two pictures on the left), the Getae-Gaelic race (the next three pictures to the right), the Central European and North European race (pictures 6 and 7 to the right) and the Asian-European race (the last picture on the right) that lives today in Korea. We also found in this country archaeological evidence of the Scythians, showing that this wandering people reached the eastern edge of the Earth, as it was known at the time. **All these populations presented in the above pictures form today the Kabyle people with all their characteristics.**

A little north of the mummy cemetery (in which every mummy carried a small painted image of the dead) but before reaching Lake Mareotis, lies the territory where the mysterious Essene therapists lived. From them, the “talented” Hebrew rabbi Philo of Alexandria took his “Great Wisdoms”. He had already received the small and dark ones directly from Old Scratch, in the form of “revelations” or “visions”, as they brazenly called them.

During the New Kingdom (1.550-1.070 B.C.), the Egyptians waged war to the west against the Meshwesh or the Massilyii and Libu, who constantly invaded their country; the first two names, “Meshwesh” and “Massilyii”, are very similar to Meshech and Masha from the Mosaic writings and, in our opinion, to the name Messiah. The plunderers called their homeland **Berca** and the Romanians called it later Cyrenaica, which is the historical name of the land situated in eastern Libya, at the Egyptian border; we also encounter the word **berca** in ancient Romanian, meaning brick, shingle, the ruins of a stronghold, about animals: with short or shortened tail. To the same effect, the ancient name for Thrace was **Perke**, pronounced by others like **Berce** or **Berca**, encountered nowadays as a Romanian family name or as a place name.

The Ariminic groups of shepherds who occupied at the beginning of the 2nd millennium B.C. a wide geographical area (including Ki-en-gi/Sumer, northern Persia, Asia Minor, Canaan and Egypt), were also known in the writings of the populations living on these lands under the name of **Habiru** and later **Kabiru** or **Kabyle**. In Eme.gi/Sumerian, the word **kabar** means shepherd, which enforces the assertions of the Egyptian texts and of the Carian Herodotus that “the Royal Scythians and the Shepherd Scythians” had as main occupation animal breeding.

History mentions the **Habiru/Kabiru** people for the first time in the early 2nd millennium B.C., on the plates written in cuneiform script that were found in the Sumerian cities Larsa and Assur, saying that they had among their soldiers skillful **Habiru** or **Kabiru** mercenaries to defend them from harm.

One of the oldest scripts mentioning the Habiru is a plate pertaining to the Amorite king Irkabtum of Yamkhad (ca. 1.740 B.C.) from northern Mesopotamia, who wrote some memorable facts: “This year when king Irkabtum made peace with Semuma and **Habiru**”. This has been taken to show that the Habiru led by Semuma already wielded such influence in the neighborhood of Alalakh that the local sovereign felt obliged to conclude a treaty with them. Had they been nothing but a bunch of scamps who lived by begging and stealing, he would have surely banished them with a few words and sling thrown stones, because that was the practice of the time. The aforementioned stronghold was located at the western

border between Turkey and Syria in present day, close to the Mediterranean shores and was built at the beginning of the 2nd millennium B.C.

In Emesh/Sumerian sources, these bands of wanderers are identified by the logogram SA.KAS, written on the clay plates discovered in Southern Mesopotamia, dated from around 1.850 B.C. According to these plates, the people called “**Habiru**” by the Akkadians formed small military groups, apparently mercenaries at the service of local city-states, which supplied them with food and sheep. One of the plates describes them in cuneiform as “**soldiers from the West**”, indicating without a doubt **their northwestern origin**. The Tikunani Prism, dated from around 1.550 B.C., lists the names of 438 Habiru soldiers who served king Tunip-Tessup of Tikunani, a small city-state in central Mesopotamia. Another text from around 1.500 B.C. describes the Habiru as soldiers and laborers, organized into bands of various sizes commanded by **SA.KAS** leaders. In Eme.gi/Sumerian, the word SA.KAS (sa: reputation, fame, power, to originate from + **kas**: chooser, messenger, foreigner, to gallop) means famous or powerful foreigner, skillful rider, of distant origin. The Semites assimilated the Eme.gi word, writing it as KAŠ.RU, which can be pronounced as „habiru” or „hapiru”. History also mentions on those lands the **Kas.ka** or **Ges.ka**, who also appear with the names **Muski** or **Moska** and **Gesi** – perhaps in this manner we will remember the traces of our ancestors, lost in the dust of time. On the same lines, the word SA.KAS is phonetically identical to the name of the population **Saka** (known as **Saci** in Romanian) from the great Scythian tribe living north of the Black Sea, north of the Caspian Sea, in Asia Minor and north of Persia.

The written Hittite sources from the Old Kingdom (17th century B.C.) mention several times the SA.KAS as skillful soldiers, using the phrase “the troops from Hatti and the SA.KAS troops”, Hatti being the core region of the Hittite kingdom. Two plates from the reigns of Suppiluliuma (probably Suppiluliuma I, who reigned in 1.344-1.322 B.C.) and Mursilis II (around 1.300 B.C.) invoke a long list of deities who had to protect a peace treaty with Egypt; the most interesting fact we noted is that **the Hittites, as well as other ancient people attributed to the Habiru a mysterious relationship with the divine force**. This list ends with the following words: “...the Lulahhi gods (and) the **Habiru** gods, Ereshkigal, gods and goddesses of the Hatti land, gods and goddesses of Amurru land...” This mention of the Habiru gods in a list of deities shows explicitly that those blasted hordes of rascals were considered to be of divine origin, meaning People Descended from the Gods, same as the Emesh, their Egyptian brothers and the Getae claimed to be. Another mention appears in a treaty between kings Duppi-Teshub of Amurru and Tudhaliya of Carchemish, arbitrated by Mursilis II. The Hittite monarch recalls how king Abiraddahe regained the throne of Jaruwatta, a town in the land of Barga, which had been captured by the Hurrians and given to “the grandfather of Tette, from the SA.KAS people”. There is also a plate which records the name of a Habiru settlement – Taurpa – somewhere near a Hittite temple, along with the name of two female SA.KAS singers. Later on, we find the Habiru mentioned on the Hittite plates, which say that in the battle of Kadesh (dated in 1.296 B.C.) against the Egyptians, in the Hittite army there were also **Habiru** soldiers, as they were named according to the Hittite phonetics, but the Greeks mention them as **Kabili** or **Kabiru**.

The written sources from Mitanni begin with an inscription on a statue found at Alalakh in southeastern Anatolia, in which prince Idrimi of Aleppo (who lived around 1.500-1.450 B.C.) wrote that, after his family was forced to flee Emar, he joined the “Habiru people” in “Ammija, in the land of Canaan”. The Habiru recognized him as the “son of their overlord” and “gathered around him”, rallying their warriors who included “natives of Halab, of the country of **Mushki**, natives of other countries and also Nihi warriors from the country called Amae.” After living among them for seven years, he led his Habiru warriors in a successful attack against the city-state of Alalakh, where he became king; the SA.KAS warriors are mentioned on 80 plates found on this site, saying that there were 1.436 people who received food and sheep. The Habiru people are also mentioned in several documents belonging to the Hurrian town of Nuzi; according to these documents, the Habiru played an important role in the local

society.

In the port city of Ugarit located on the shores of the Mediterranean, in northern Syria, a cuneiform tablet that was still being baked when the city was destroyed (around 1.200 B.C.) mentions the **PRM** people (where M is the Ugaritic plural suffix). Consequently, PR might be read as Apiru or Hapiru. Some texts from the city of Aleppo make a distinction between “Aleppo of the PRM” (in Ugaritic) and “Aleppo of the SA.KAS”; history shows us that we are dealing with two related populations who lived together, but each of them had its own laws, rites and traditions.

Information on the Hapiru can also be found in some writings referring to the country of Canaan, that was being plundered by Hapiru or Kabiru hordes. A number of letters discovered at Amarna, in Egypt, that were sent to the pharaohs Amenhotep III (1.388-1.351 B.C.) and Akhenaton (Amenhotep IV) by some Egyptian rulers of strongholds from Canaan/Palestine, mention several times the name Hapiru/Habiru. In these letters, written in the cuneiform – based Akkadian language, the Canaanite rulers complain to the pharaoh about the attacks from these people, saying that they started true local wars with their rebellions and plunder to gather weapons, provisions and equipment. The name of the rebels is written both SA.KAS – in Eme.gi/Sumerian and Habiru – in Akkadian (in the letters sent by the ruler of Jerusalem). These populations appear not only in Canaan, but also in Phoenicia, Byblos, Batrun, Syria and Ki-en-gi/Sumer; consequently, they were very numerous and widespread. According to the written sources, these Habiru attacked and conquered the stronghold of **Macedo**/Megiddo, keeping it afterwards for themselves as a base for the attacks against the Arabs and the other people they could plunder. Idrimi, the king of Alalakh who lived in the 15th century B.C., son of the king of Aleppo, states in his chronicles that after his family was forced to flee Emar, with his mother's people, he headed to the land of Ammija in Canaan, where the Habiru gladly received him.

However, **most of the information we have about the Habiru** comes from the letters found at Amarna, dated from the 16th century, some even older. The Amarna letters mention these populations who wandered near the Egyptian borders or entered the country uninvited. The ancient Egyptians wrote that the **Habiru** or **Apiru** were shepherd tribes, some stronger, some weaker, depending on the times, and they created great trouble for the Egyptian people, storming into the country from the east. When they conquered Egypt, they were “like the sand on the seashore for numbers”. Before they were called Habiru or Apiru, these populations were mentioned in the Egyptian writings as early as the first half of the 18th century, when the Hyksos invasion took place. The Hyksos were known as “the shepherd kings” or “the people of shepherds” who ruled northern Egypt for over 150 years.

We find the same information even in the writings of Flavius Josephus, one of the greatest falsifiers of Antiquity. Quoting fragments about the Hyksos from the *Aegyptiaca* of Manetho with the purpose of “proving” that his people's origins went further back in time compared to other people and also in order to reply to the harsh critics made by Apion in 40 A.D. against the alleged Hebrew culture, Josephus states in his work *Against Apion*, Book I, section 73: “There was a king of ours whose name was Tutimaeus. In his reign, I know not why, a blast of God's displeasure broke upon us. A people of ignoble birth from the eastern parts had the audacity to invade the country, which they mastered by main force, without difficulty or even a battle. Having overpowered the chiefs, they then savagely burnt down our cities, razed the temples of the gods to the ground and treated the whole native population with the utmost cruelty, massacring some and carrying off the others with their wives and children into slavery. Finally, they made one of their numbers, named Salatis, king. He resided at Memphis, exacted tribute from Upper and Lower Egypt, and left garrisons in the places most suited for defense. His main intent was to secure the eastern flanks, as he foresaw that the Assyrians, as their power increased in future, would covet and attack his realm. Having discovered in the Sethroite nome, a city very favourably situated in the east of the Bubastis arm of the Nile, called after some ancient theological tradition Avaris, he rebuilt and strongly fortified it with walls and established a garrison there numbering as many as two hundred and forty

thousand armed men to protect his frontier. This place he used to visit every summer, partly to serve out rations and pay his troops, partly to give them a careful training in manoeuvres, in order to intimidate foreigners. He died after a reign of nineteen years. A second king, named **Baeon/Paeon** (author's note: the Paeonians were a Getae tribe who lived in Paeonia, a region bordering in ancient times Dardania to the north and Macedonia to the south; Paeon was the ancient name of Mount Ceahlău, the second holy mountain of the Getae), succeeded and reigned for forty-four years; his successor, Apachnas, ruled for thirty-six years and seven months; next were Apophis, who ruled for sixty-one years and Jannas, with a reign of fifty years and one month. The last one was Assis, king for forty-nine years and two months. The continually growing ambition of these six, their first rulers, was to eradicate the Egyptian people. Their race bore the generic name of Hyksos, which means **shepherd kings**. These kings and their descendants ruled Egypt for five hundred and eleven years.

Afterwards, the kings of Thebes and of the rest of Egypt rose in revolt against the shepherds and a great war broke out, which was of long duration. Under a king named Alisphragmuthosis, the shepherds, he says, were defeated, driven out of all the rest of Egypt, and confined in a place called Avaris, measuring ten thousand arourae (ca. five thousand acres). The shepherds enclosed the whole of this area with a great strong wall, in order to secure all their possessions and spoils. Tethmosis, the son of Alisphragmuthosis invested the walls with an army of 480.000 men, and endeavored to reduce them to submission by siege. Despairing of achieving his object, he concluded a treaty, under which they were all to leave Egypt and go whither they would unmolested. Upon these terms no fewer than two hundred and forty thousand, entire households with their possessions, left Egypt and crossed the desert to Syria. Then, terrified by the might of the Assyrians, who at that time were masters of Asia, they built a city in the country now called Judaea, large enough to accommodate this number of people, and gave it the name Jerusalem."

But Josephus doesn't stop here in his vain and empty boasting, adding in Book I, section 93: "After these people (or shepherds) departed from Egypt to Jerusalem, Tethmosis, the king who drove them out, reigned for twenty-five years and four months, and then died."

We also find interesting facts about the true history of the "shepherd kings" with the same author, in Book I, section 237: "After the men in the stone-quarries had lived a long time in misery, the king acceded to their request to assign them for habitation and protection, the abandoned city of the shepherds, called Avaris, that was according to an ancient theological tradition dedicated to Typhon. Thither they went and, having now a place to serve as a base for revolt, they appointed as their leader one of the priests of Heliopolis called Osarsiph, and swore to obey all his orders. By his first law, he ordained that they should not worship the Egyptian gods nor abstain from the flesh of any of the animals held in special reverence by the Egyptians, but should kill and consume them all, and that they should have no connection with anyone and save the members of their own confederacy. After laying down these laws and a multitude of other laws absolutely opposed to the Egyptian custom, he ordered all hands to repair the city walls and make preparations for the war against King Amenophis. Then, in concert with other priests and polluted persons like himself, he sent an embassy to the **shepherds who had been expelled by Tethmosis in the city called Jerusalem**, setting out the position of himself and his outraged companions, and inviting them to join in a united expedition against Egypt. He promised to escort those from Jerusalem to their ancestral home at Avaris and provide abundant supplies for their people, to protect them and fight for them when the moment came and to easily restore their dominion in that country. The shepherds, delighted with the idea, all eagerly set off in a body numbering two hundred thousand men and soon reached Avaris.

The news of their invasion sorely perturbed Amenophis, king of Egypt, who recalled the prediction of Amenophis, son of Papis. He began by assembling the Egyptians and, after deliberation with their chiefs, sent for the sacred animals which were held in most reverence in the temples, and instructed the

priests in each district to conceal the images of the gods as securely as possible. He also entrusted his five-year-old son Sethos, also called Ramses after his grandfather Rha(m)pses, to the care of a friend. He then crossed [the Nile] with three hundred thousand of the most efficient warriors of Egypt and met the enemy. Instead, however, of engaging them, for fear that he would have fought against the gods of Egypt, he turned back and repaired to Memphis. There he picked up Apis the bull and the other sacred animals which he had ordered to be brought thither, and started at once, with all his army and the Egyptian population, for Ethiopia, whose king was under obligation to him and at his service. The latter welcomed him and maintained the whole multitude with all the products of the country suitable for human consumption, assigned them cities and villages sufficient for the destined period of thirteen years' banishment from the realm, and moreover stationed an Ethiopian army on the Egyptian frontier to protect King Amenophis and his subjects.

And this is what happened in Kush... Afterwards, Amenophis returned from Kush with a large army, his son Rhampses at the head of another and the two of them attacked and defeated the shepherds and their polluted allies, killing many of them and pursuing the remainder to the frontiers of Syria." True history tells us that pir-o Ahmose or Kamose (1.554-1.549 B.C.) along with his brother Ahmose I, managed to cast off the Hyksos (the shepherd kings) from Lower Egypt to Palestine; in the texts which got to us, they are called „Chietain de Retenu" meaning the **Keta** or **Geta** from Canaan. On the other hand, the Ketain are mentioned in the catholic Vulgate as **Getaim** and in the orthodox Greek as **Chitiim**, where the Hebrew particle indicates the plural, so the name of the people was **Geta** or **Chita**. The country Retenu from the Egyptian text can be read Retejanu, and we have the Romanian family name Reteganu and the Retezat Mountains.

On a stone prism discovered by archaeologists, coming from the ancient Philistine stronghold of Lachish, located nearby Mount Hermon, next to the name pir-o Amenhotep II (1.435-1.420 B.C.) stands written the name of the Egyptian god Ptah, which is given the title "**du Gitti**" or Gaat. The term "du" has the same meaning as the words "dio, die, diu, dieu" used on the lead plates discovered at Sinaia, meaning heavenly or holy, whilst Gitti is referring in fact to **Gitia** or **Geta**, which indicates the Carpathian root of the people settled in Canaan all those years ago. The expression "du Gitti" also appears in the Serabit inscription number 353 and **Gaat** or **Gittaim** was a Philistine stronghold mentioned in Nehemiah 11,32, in Samuel 4,3 and in the Amarna letters. A **Gittite/Giti** is a person from Gat/Gitia, meaning a **Get settled in Canaan**, who named his new country after the old one from the Carpathians! In prehistoric times, the stronghold of **Gath**, located in southwestern Libya, represented an important trading centre on the Trans-Saharan route of the Berbers and an administrative centre in Fezzan. It was also an important base for the Touareg confederation Kel Ajjer, which covered most of southwestern Libya, including Ubari, Sabha, Ghdames and southeastern Algeria.

Ahmose I (1.550-1.525 B.C.), Kamose's successor to the throne of Egypt, who personally took part in the war against the "shepherd kings", managed to cast off once and for all the uninvited "guests". In present-day Gaza, the memory of the famous **Khabirs** from ancient times lives still through the name of the city Abasan-al-**Kabir**, even if the Hebrews tried to erase them from history with an endless hate.

The "skillful" falsifier of history Josephus Flavius concludes in the work we previously mentioned: "**Such and much more, which, for brevity's sake, I omit, is Egyptian gossip about the Jews .**" The bloody Hebrew liar! With one stroke of the pen, he aimed to ascribe the over 1.800 years old Khabir history to their accursed Judaism! During the feudal period, they also assumed the Bogomilic theosophy, naming it Kabala, but the theft is obvious to any person who knows well the true history of the Getae and Rumuns/Romanians.

The above specification that the city of **Avaris** was dedicated to **Typhon** made mincemeat of the entire fabrication of the scheming Jew and all the other blackguards who freely strung along with him.

According to some ancient Greek writings, Typhon was a fabulous monster with a hundred heads and snakes on his body, born to the divine couple Gaia and Tartaros. He managed to defeat the insurgent Zeus, cutting his tendons and his arm and leg muscles and then imprisoning him in a cave from which he escaped with the help of Hermes and Pan. In the second confrontation with Typhon, Zeus punished him with lightning, burying him under Mount Etna. This story is also found in the Romanian folklore, being included in the fairytales with Țugulea and Ioana Vivoranca from the collection Ionel Oprișan (see Fabulous Romanian Fairytales – Putrid Heart), which proves once more the Carpathian roots of the myth and, implicitly, of the Hyksos or Khabirs.

However, we have another version saying that in ancient times, when Osiris still ruled over the Earth, to the happiness and richness of humankind, and the Sun was under the sign of the Scorpion, his brother Typhon or Seth murdered him, making him lie in a chest, which he closed and threw into the sea. Isis, his sister and wife, began searching for Osiris and after she found him in Phoenicia, within the trunk of a tree which had grown on the seashore from the coffin carried by the waves, she took him back to Egypt and brought him back to life. However, the evil Typhon tried again to kill Osiris, cutting him into pieces and scattering them throughout Egypt. Isis gathered the fragments and buried them in various places. Afterwards, she gave birth to Horus, who avenged his father, killing Typhon. Osiris was taken into the world of spiritual beings, and is no longer active on Earth, but he makes his appearance when a person is on the road between death and rebirth. For that reason the Egyptians consider the road of the dead to be the path to Osiris.

The story of the famous Typhon is also mentioned in the second labor of the Greek hero Hercules, which required the slaying of the Lernaean hydra. The fierce creature, born of the parents Typhon and Echidna, residing in the country of Arima located north of the Ister/Danube, was a monstrous griffin whose breath killed anybody who felt it. She had countless heads and in the place of a head that was cut off, two new ones grew forth each time. One of the heads was immortal. Hercules managed to cut off its heads and, assisted by his nephew Iolaus, he burnt the place where a head was cut off, to stop it from regenerating. In the end, he also removed the immortal head and, burying it into the ground, he pushed over it a giant stone. The Hydra's blood was also deadly, so before leaving, Hercules dipped his arrows in it to make them poisonous. Hence, you rascals, take your minds off the history of the Hyksos or Khabirs who you've wanted for some time to make them your ancestors, same as you went to no end of trouble to draw the Emesh/Sumerians in the same weaving.

The first mention of the name Hapiru or Apiru referring to the shepherd tribes who kept crossing the Egyptian borders from the east, appears during the reign of the pharaoh Thutmose I (1.517- 1.506 B.C.), but nowadays we can't be sure that the Egyptians gave the same meaning to those hieroglyphs. A scene sculpted on the walls of a temple depicts people working on a grape crusher and under this scene, a nearly indiscernible text says: "the **Apiru** making wine". The engraving is believed to date from the reign of Hatshepsut and Thutmose III, around 1.470 B.C.

After the Egyptians conquered the stronghold of Joppa, general Djehuti or Thothis of pharaoh Thutmose III (around 1.440 B.C.) asks at some point that his horses be taken inside the city, lest they be stolen by a passing Apiru. On two stelae at Memphis and Karnak, Thutmose III's son Amenhotep II, boasts of having made 89.600 prisoners in his campaign against the Canaanite rulers (around 1.420 B.C.), including "127 princes and 179 nobles of Retenu, 3.600 Apiru, 15.200 Shasu, 36.600 Hurrians", etc. In a letter written by Er-Heba, the Egyptian ruler in Jerusalem, who ruled over Canaan, we find other facts about the rebellious Habiru, who took over the lands and cities administered by him. The upset servant writes to his master: "See the deed which Milkilu and Shuwardata have done to the land of the king, my lord! They have the troops of Gezer, troops of Gath, and troops of Qeila. They have seized the land of Rubute, which fell away to the Habiru. And now, even a city of the Jerusalem district, Bit-Nin'ib by name, a city of the king, has fallen away to the side of the people of Qeila. Let the king listen to Er-Heba,

your servant, and send an army of archers who might restore the land of the king under your rule. For if there is no army of archers the land of the king will pass in the hands of the Habiru.”

The Amarna letters suggest that this class of people had a unique status in the Near East. A stela from the reign of Seti I (around 1.300 B.C.) says that the pharaoh sent an expedition into Canaan, in response to an attack of “the **Apiru** from Mount Yarmuta” upon a local town. The Egyptian papyrus preserved at Leyden, dated from the reign of Ramses II (around 1.250 B.C.), tells us that the empire needs: “grains, because they are necessary for the soldiers and for the Apiru, who draw stone for the great pylon of Ramses II”. A list of goods bequeathed to several temples by Pharaoh Ramesses III (around 1.160 B.C.) includes many serfs, Egyptian and foreign: 86.486 to Thebes (2.607 foreigners), 12.364 to Heliopolis (2.093 foreigners), and 3.079 to Memphis (205 foreigners). The foreign serfs are described as “Maryannu (soldiers), **Apiru** and people already settled in the temple estate”. The Habiru are also mentioned during the reign of Ramesses IV, who sent to the quarry of Wadi Hammamat in his third year of reign 5.000 soldiers, 2.000 men attached to the temples of the Pharaoh, as well as 800 Apiru. This is the last known reference to the Habiru in Egyptian documents.

Even so, we have plenty of historical data to identify the **Habiru**: Semite writings from Asia Minor (as shown previously), Egyptian sources who use the same term and the name Kabiru used by the ancient Greeks when referring to a people, all this because realities not only superpose, but they are inherently connected.

The Roman Nonnus of Panopolis wrote in his Dionysiaca about the war that Cybele, the heavenly mistress of Phrygia, planned against the Indus; the armies were to be led by god Dionysus himself and the first soldiers called to brave the untraveled worlds were the **Kabiru**: “First from the fiery rock of Lemnos the two Cabeiri in arms answered the stormy call beside the mystic torch of Samos, two sons of Hephaistos whom the Thracian Cabiro had borne to the heavenly smith, Alcon and Eurymedon, well skilled at the forge.” Let us try to understand to its full extent Nonnus’s saying: the Kabiru were not only two cherished deities, well skilled at the forge, but also a people originated from these gods, meaning a People Descended from the Gods. This is a story we also encounter in the writings of the Hittites, who invoked the Habiru deities along with the Hittite deities and the gods of other noted people, to defend their treaties with the neighbors or with empires from more distant lands. Had they been nothing but a bunch of scallywags, I should think that nobody would have paid them anyheed!

Strabo of Cappadocia (64/63 B.C. – ca. 24 A.D.) wrote in his Geography about the **Kabiru**: “Some call them natives of Ida, others settlers; but **all agree that iron was first worked by them on Mount Ida**; and all have assumed that they were wizards and attendants of the Meter Theon (Mother of the Gods), and that they lived in Phrygia near Ida.” Strabo’s text uses the term Kabiru with both acceptances of deities and people who were natives or settlers of Ida, adding that they were the only ones who knew how to work iron. We also come across the idea of Kabiru gods with Pausanias, who travelled through Hellas during the 2nd century A.D. and then wrote the Description of Greece. In his work, the Greek geographer says that the land of Pergamum was known to have been sacred for the Kabiru and **the religion of these deities appeared for the first time among the Pelasgians**, meaning the **People Descended from the Gods from north of the Ister**, whence they set out towards Pergamum.

Pindar (522-443 B.C.), the ancient Greek lyric poet, also wrote about **Kabir**, whose name at first was Adamas, saying that he was in the traditions of Lemnos the first man born from the bosom of the Earth. He was also the first male, the first craftsman and one of the seven native ancestors or progenitors of humankind.

Failing to defeat the Hittites in the battle of Kadesh, the Egyptian pharaoh Ramses II (1.301-1.235 B.C.) decided that an alliance with the Hittites was a better solution; in a letter addressed to the Hittite king, he

asks for craftsmen skilled in iron working, namely Habiru/Kabiru and not even by far Ivrits, Ever or Eber, as they try to put on airs nowadays. Seeing as they only live with lies forced into the heads of the rattle brained, I shall give them to ruminate on their “sainted” Torah itself, written by the talented quill of Old Scratch. The “holy” writing tells us that in those days, the “skilled” Ivrits, always imbued with so-called visions and other ineptitudes, didn’t even know what an iron hammer was. In Samuel 13, 19-22, we find the following information about the Ivrits and Philistines: “**Not a blacksmith could be found in the whole land of Israel**, because the Philistines had said, «Otherwise the Hebrews will make swords or spears!» So all Israel went down to the Philistines to have their plowshares, mattocks, axes and sickles sharpened ... So on the day of the battle not a soldier with Saul and Jonathan had a sword or spear in his hand; only Saul and his son Jonathan had them.” The texts presented above prove without a shadow of doubt that the Habiru or **Kabiru** (according to the information provided by the ancient Greeks), who **were well skilled at the forge** but didn’t want to share their art with the “famous” Ivrits, were one and the same with the **Philistines** or the **Getae from Canaan** (an information which also appears in the Hebrew history, but is available only for those circumcised), since both sources show that only the Habiru and Philistines knew how to forge iron in that area in the XIII–X centuries B.C. Just because the brave Ivrits had no swords or spears to hack the Philistines in battle, it doesn’t necessarily mean that they were powerless against the terrible enemies. Why, they could simply frighten them off with greasy beards, slingshots and flight, same as the lying rascals do nowadays, singing over and over the same song of the Holocaust industry and other satanic theories, equally profitable and heinous!

This is one way how the population living north of the Ister, of the Black Sea and of the Caspian Sea reached Canaan and Egypt and a small group, being cast off by the Egyptians in the 16th century B.C., took refuge in the oases located west of the Nile River and on the shores of the Black Sea, on the lands known in mythology as Libya. In the oases of Siwa and Gara, located at the Libyan border, lives at present a population of approximately 30.000 people who speak a Berber language, although it has been heavily influenced by Egyptian Arabic. The name of the oasis Siwa reminds us of another migration from the Carpathians to India and of god Shiva from the Aryan Mythology; we also encounter the word “siv” in ancient Romanian, meaning old or grey-haired. In the Indian culture appears the word Sivi, which appears to have been an ancient kingdom.

This population spread on the whole area from northern Africa is known nowadays as the Berber people, but they call themselves **Kabyle** or **Amazigh** and their history seems completely ambiguous. Another migration from the Carpathian lands and the North Pontic areas to the west took place at approximately one hundred years after the Egyptian migration. The wanderers crossed the south of Gaul and Iberia, reaching the north of Africa, where they settled; they are known at present under the name of Kabyles, living in the western and northern part of the continent.

The Latin poet Horace (65 B.C. – 8 A.D.) wrote in one of his odes addressed to Maecenas: “I, who am a child born of poor parents, and whom you Maecenas, honor with your love, I shall not die ... Soon I shall see the loud shores of the Bosphorus, and like a fine singing bird I shall fly over the **sandy deserts of the Gaetuli** and over the plains of the Hyperboreans.” The ancient sources also bring to our attention the fact that the first people who lived in the northern parts of Africa were the Gaetuli, who were divided in several tribes and lived on sheepbreeding.

The Latin Sallust (86 B.C. – 35 A.D.) says that: “The original inhabitants of Africa were the Gaetuli and the Libyans, savage and barbarous people, living on the flesh of wild beasts, or, like cattle, on the grass of the field.” On the same lines, the Spanish prelate Isidore of Seville (560-636) wrote about these disobedient people: “**The Gaetuli are said to have been Getae** who, setting out from their homeland with a huge force on ships, occupied the region of the Syrtes in Libya and **were named by derivation Gaetuli, because they came from the lands of the Getae.**” However, this history will not be learnt by the Romanian people in the near future, because their minds are poisoned with all sorts of balderdash,

each more phantasmagorical than the last. Some myths claim that the Amazons reached Northern Africa, where they settled and created an exceptionally brave and fearless people. Considering that there isn't great difference between the words "Amazon" in Greek (meaning "without breast") and "Amazigh" (the name given to the Kabyles in some regions) and if we add to this the historical fact proven above, which states that the Kabyles started from the north of the Ister and of the Caspian Sea, then many incomprehensible situations begin to have a meaning.

King Ashoka (273-235 B.C.) united the entire Indian Territory, setting up the Mauryan dynasty, who disappeared right after the founder's death. A part of the Kabyles reached the territory called nowadays Mauritania (Mauria + tana: fog, mist) and we also know that Romanians still use nowadays the female first name **Maura**.

To further prove the **Carpathian origin of the Kabyles**, I will add that **Şauia** is a region inhabited by Kabyles, located between Alger and Tunis; also, in the Emesh mythology, **Şaue** was the bird which carried the souls of the dead to heaven; there is a village called **Şăulia** in Mureş County and a town called **Saue** in Estonia. In the northwestern part of Africa stretch the **Atlas Mountains**, with the northernmost mountain chain called the **Rif** and a little to the east, on the Mediterranean shores, lies the town of **Rifain**, still inhabited by the Kabyles or Amazigh who set out from the north of the Ister and of the Caspian Sea around the middle of the 17th century B.C. We also know in ancient Canaan the **Refaim** tribe, wearing the same name as the town from northwestern Africa, where the endings **in** and **im** show the plural and the Rif mountains are called among their people **Rifa**, the same name that the Romans used when referring to our **Carpathians**. The name Atlas brings to mind the titan **Atlas** from the north of the Ister, whose empire had no limits and was considered the heaven on earth. If we look carefully at the models used on some Kabyle clothes, we can see that there are remarkable similarities with some articles from the traditional costumes worn by the inhabitants of the Romanian regions of Maramureş and Muscel.

Wandering through foreign worlds, the Kabiru took with them for solace the memory of their old homeland, just like many other uprooted people did. The Romanian folk songs contain fragments which are very similar with pieces from the Kabyle music; this fact strengthens our belief that some of the first Kabyles originated from the Carpathian region. The name "Kabyle" itself is an altered form of "**Kabiru**", which defines the deities and the people also known as "the shepherd kings"; however, as a result of the steady Arabization process, the consonant R came to be pronounced L (the ancient Arabs didn't have the consonant R in their alphabet), a phonetic phenomenon also known in Romanian (for example: "parincă" and "palincă").

After the ruckus started by the Frenchman Jean Loret, who claimed in 1970 to be the son of Adolph Hitler, a truth which was "confirmed" by Dr. Werner Maser, in 2008 the Flemish writer and journalist Jean-Paul Mulders started a research on his own, managing to take DNA samples from the relatives of the Nazi leader settled in Long Island (U.S.A.) and from one of Hitler's cousins living in Waldviertel, Austria. The DNA tests (for the Y chromosome - **haplogroup E1b1b**) revealed that this type of chromosome is **very seldom encountered in Germany and the rest of Western Europe, but it is quite common among the Khazars and Berbers from northern Africa**. The research report was made into a book which appeared in German at the Munich-based publishing house Herbig Verlag and in Dutch at the Aspekt publishing house in 2009. The genetic proof, albeit correct, was interpreted as a fake by some big mouths who wallow in Zionist lies. **There isn't any historical or cultural connection between the Kabyle/Berbers and Khazars**; the only connection between them is genetic (just like there is a strong genetic connection between the Germans and Khazars that nobody dares to speak about), because both populations are of Scythian origin. The Kabiru settled in northern Africa that we call Berbers at present started their migration around the middle of the 17th century from the area stretching between the Eastern Carpathian Mountains and the Caspian Sea and stopped in the region where they still live nowadays. On the other hand, the **Khazars** formed as a people in approximately 800 years, up until the beginning of

the 9th century, when they shifted to a new type of Mosaism. However, **genetically speaking, they are a mixture between the Goths originating from the Scandinavian Peninsula who settled north of the black Sea and of the Caspian Sea, the native Scythians and other smaller groups of Scythians from the Caucasus and the Ural Mountains.** Therefore, these two populations have similar elements in their genetic structure, but the research results also prove that the Kabiru or Kabyle/Berbers departed in ancient times from the Carpatho-Caspian space, just like we proved above based on historical, archaeological and ethnographical sources!

I will further exemplify my assertions with a couple of Amazigh words, may the rascals burst from spite and the fountain of satanic revelations run dry! The word on the left pertains to the language spoken by the Kabyles and after the equal (=) sign I gave the equivalent in Romanian or Eme-gi. Hence kem: to enter, to arrive, to go in = chem: to urge to come, to arrive, to permeate, to go in; anen: established = amin: finished, established, stopped; oma: mother = oma: mother; aba: father = aba: father, as it was written on the lead plates; ababa: grandfather = Ababei: surname; amama: grandmother = mama: woman with children; memi: baby = mami: mother; baba: respectful name for older people = baba: old woman. **A comparative study between the language spoken by the Kabyles and Romanian/Rumunian language, along with Eme.gi, would remove once and for all the veil of darkness off the historical truth about this migration towards the west, south-west!**

I enclosed below a couple of photos which require no comments, as they are more eloquent than any treaty of fabricated, visionary, shortened or truncated history!



Kabili carpets

Rumunian carpets



Kabili ceramic



Scythian ceramic



Philistinian ceramic



Rumunian ceramic - 4th millennium B.C. symbolizing the family



Amazigh born in England, but originary from the Rif Mountains and other Amazigh children nowadays at home



Amazigh child

Rumunian children

Amazigh woman

Rumunian woman from the Land of Moți and two Rumunian traditional costumes



Amazigh woman dancing

Rumunian women dancing and wearing traditional costumes

The famous Rumunian singer Sofia Vicoveanca

Amazigh child

Rumunian child



Amazigh woman with a bundle of ears in her arms

Rumunian dancers from Bistrița-Năsăud

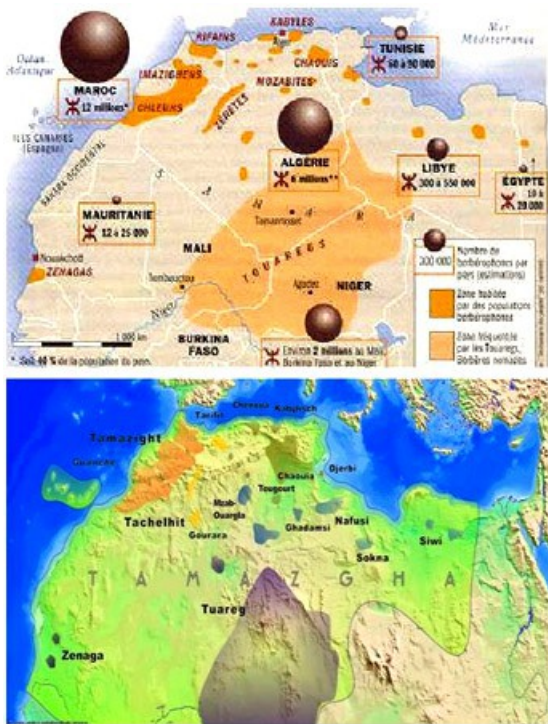
Details for Amazigh and Rumunian women



Symbol on a gate from Maramureș (left) and to the right, an adornment used by Amazigh women

The Pisces star sign (left) in the Getic religion and the Amazigh identitary symbol (right) - containing the word “Amazigh”

In the Getic alphabet, the sign for Pisces is vowel E, whilst the Amazigh use consonant Z.



LUME... LUME!		Semne din alfabetele getilor	Semne rizuite de plutasii de pe Bistrita
A	Σ 8	Σ 8	A
Β 8 Δ	Σ 8	Σ 8	Β 8 Δ
Λ	Σ 8	Σ 8	Λ
Ε	Σ 8	Σ 8	Ε
Ζ	Σ 8	Σ 8	Ζ
Η	Σ 8	Σ 8	Η
Θ	Σ 8	Σ 8	Θ
Ι	Σ 8	Σ 8	Ι
Κ	Σ 8	Σ 8	Κ
Λ	Σ 8	Σ 8	Λ
Μ	Σ 8	Σ 8	Μ
Ν	Σ 8	Σ 8	Ν
Ξ	Σ 8	Σ 8	Ξ
Ο	Σ 8	Σ 8	Ο
Π	Σ 8	Σ 8	Π
Ρ	Σ 8	Σ 8	Ρ
Σ	Σ 8	Σ 8	Σ
Τ	Σ 8	Σ 8	Τ
Υ	Σ 8	Σ 8	Υ
Φ	Σ 8	Σ 8	Φ
Χ	Σ 8	Σ 8	Χ
Ψ	Σ 8	Σ 8	Ψ
Ω	Σ 8	Σ 8	Ω

The territories where the Kabiru, Kabyle or Amazigh are spread at present, to the north and northwest of Africa; on the right, there is a comparative table with: the signs used in the writing from Mohenjo-Daro (2.500-1.600 B.C.) where the Mauryan empire appeared in the 3rd century B.C. – the first column on the left; the next column to the right shows the writing used by Touareg and Kabyles in the XV–IV centuries B.C.; the third column contains the writing used by the Kabyles from Libya in the XV–III centuries B.C.; next column to the right reveals the **Getic** alphabet discovered on the lead plates and the last column shows the signs used by **Rumunian** rafters on the Bistrița river around the 1880’s to mark the logs.

Visit my website too, by going to www.ariminia.ro because that is where I posted a material (Eire - Ireland), in which I demonstrate the connection between the Ionians, as the ancestors of today's Irish people, with the Carpathian area. In another text of mine (Carpia), I bring proof that there was a migration from the Carpathian area, and that the old populations of the Iberian Peninsula are connected to their country of origin from the land of Carpathia.

Author: Constantin Olariu Arimin