

The Egyptians and the Ariminic peoples

To better understand the connections between the Romanian culture and the Egyptian, but also the meaning of the many journeys made by Deceneus, Orpheus and Zamolxe in Egypt, we have to dive in the prehistory and history of this region where the seeds of the astounding civilization created by the Ariminic peoples settled on Hapi's riverbanks are to be found. One of the oldest cultures known on the land of Egypt from the Neolithic period is the one of Merimde, at the western brim of the Nile delta. Here have been found vases of clay, handmade and sometimes incised, animal skeletons and people where the dead were buried, often under the flooring in a sitting position. Very important is the discovery of a human figurine made out of burnt clay and a bull head made from the same material which during the historic period, will evolve in many more variants of the bull culture. A ritual model similar to the Egyptian one has been found by Romanian archaeologists in the prehistoric sanctuary of Parța, Timiș county, dating from the 5th millennium B.C. The solar bull appears for the Emesh on some sigils, starting with the beginning of the 4th millennium B.C. and for the Egyptians it is a religious symbol from the first phases of their civilization. The myth of the bull found at Parța, in the Carpathian culture, continues its religious-symbolic existence through the golden bull head found at Poiana Coțofenești, Bacău county, dated from the 7th century B.C. and appears also on the Sinaia lead plates which remain hidden by the rascals at the Institute of Archeology in Bucharest, which present the true history of the Ariminic peoples. The symbol of the bull head appears on the first coat of arms of Moldova from the beginning of the 14th century. But the civilization from the Carpathian space is much older and spread on a vast territory. We must bring to light the rupestral painting from Coliboaia, dating from the 38th millennium, where the deer as a solar totem appears, which in other lands will be replaced with the bull, the bird, the wolf, or the solar cross, out of which the Tree of Life or the Axle of the World rises and behind the deer, multiple free crosses are to be observed thus proving the existence of a cult which had the equal-armed cross as sacred symbol. Other cultic halidoms where the cross appears along with different signs, are the caves Gaura Chindiei and Clemente (15th – 10th millennium) and Măgura (10th millennium) in the south of the Danube, or the sites Lepenski Vir (7.300 B.C.), Turdaș, Tărtăria and Vinča (7th – 5th millennium B.C.).

Here in the **Land of the Gods** or the **Holy Land Dio Geta** mankind was created, descended from titans or giants, a theosophical concept and historic truth which awaits to be brought in the front of Romanian eyes, as we find it clear as the sunlight also in the Essene writing *Arbors*: **“In the old days, when creation was young / The Earth was full of giant trees / With branches that reached above the clouds / And in which our Old Parents lived / Who walked with the angels / And lived by the Holy Law.”** We have to understand once and for all that the “Sinaic visions” are nothing but Satanic poisons served to us by the Phanariote rascals during the middle of the 18th century, when they were the masters of Romanian Lands, as zealous servants for the Ottomans. All our ancient traditions have their roots in the religion and culture of the Getes, peoples descended from the gods and not from unfelt people as they portray us today in the front of many rapsallions. The idea of mankind's divine origin created in the Land of the Gods or the Holy Land Dio Geta, we find it also in the Essene manuscript *Angels* which says: **“Let's praise the Holy Angels...We praise the angels who firstly, listen to the thought and teaching of the Heavenly Father, of whose angels formed the seed of the peoples. Those who touched the eyebrow of our parent Eno and had guided the Children of Light on seven plus seven ways**

which lead to the Tree of Life..." Because here in the north and south of the Danube there was the first hearth of human civilization, constantly reproducing or willing to travel, some of them leaving to voyage the whole world to see for themselves and up-close, the whole creation of the Heavenly Father.

To prove the Carpathian origin of the civilization of old Egypt and of a part of the population who founded this ancient state, I will bring forward information and deeds worthy of consideration, even if they are myths or legends from the archaic world left to us by the Greek writer Pseudo-Apollodorus in *Bibliotheca* II-XIV, where he tells a story about king Danaos, ruler of the Peloponnesian Argos during the time of the beginning of their civilization. He writes that king Belos of Egypt together with his wife Achiroe, as the daughter of the Nile, had two twins - Egyptos and Danaos. In some myths he says about Belos that he had Agenor as brother who ruled over Sidon and Tyre in Phoenicia. After the death of his father, **Egyptos** received the lands from the valley of the Nile which were named after him and **Danaos** received Libya. Egyptos had fifty boys, Danaos had fifty girls and the father of the boys proposed to his brother to marry his daughters with his children, so that the old kingdom could be renewed. But Danaos suspecting his brother of trickery, quickly boarded his people on boats together with goods and chattels and left stealthily for Peloponnesus where his uncle had built the fortress of Argos, becoming king of these places because of an oracle's prediction. After the death of Danaos, the kingship over the fortress passed to Gelanor, also named **Pelasgos**, that which he had received from the Libyan fugitive. **Also in other myths it is said that the Danaans were Pelasgians**, meaning the same people who came to Peloponnesus from the north of Ister, **being brothers with the old Egyptians as the myth reminded earlier says**, a truth found in the old Egyptian writings but also in the Judean Torah. It is said in the Judean writings, but only for them – the Jews, that the Philistines were brothers with the Egyptians who colonized Macedonia with the help of their lad Macedo, who walked around being covered in a wolf's hide, like we see the Get priests on plate no. 9, also giving the name of the country! In Canaan and Palestine there was the fortress Macedo, also named Megiddo.

We also find another legend about the migration from the Carpathian Mountains to the valley of the Nile, with Diodorus in his work *Bibliotheca Historica, Books I-LV and XI-XLIII*, where he talks about the first deeds of the Scythians (Getes) who created a great kingdom in the north of Ister, reaching the Caucasus. After he borrows the legend of the snake-woman from Herodotus' Histories, he writes that she gave birth to two sons who became renowned kings – **Palos** and **Napes** – of the Scythians and their followers "had subdued many lands beyond Tanais (Don) reaching Thrace. **After they turned their armies to the other side, they spread their kingship up to Egypt, at the Nile.**" But Tanais was the eastern border of the Getes with the Scythians who occupied to the east the Great Russian Plain, some of them reaching China and Korea. The two historic sources talk about a great migration which took place from the north of Ister towards the Nile valley, during the dawn of the Egyptian civilization and in the Romanian culture this information is missing because some people and others don't accept history to be our history as well and not only the history of those who are skilled in lying or in Satanic revelations.

He also leaves us a testimony in *Book I-XXVIII*, about a great expedition of the Egyptian god User or Osiris, as the Greeks wrote his name, who began together with his armies to conquer the whole world, the Egyptian priests saying that they colonized the Babylon of the Emesh even, as well as all the lands from the north of Greece, meaning the Arimanic peoples of Thrace,

Macedonia and maybe Dio Geta, thus proving that they also kept the memory of the connections with the Carpathian peoples, but observing the flow of history backwards in time. In *Book I-XXVII* he affirms that king Belos of prehistoric Egypt sent an army of brave men to build a colony on Euphrates, naming over the mortals for the sake of the holy and the wise, priests who also knew astrology and in the time of the author they were known by the Babylonians under the name of "Chaldeans", having the same privileges as the priests from Egypt, being spared of taxes and other services to the state. But the name of king **Belos** is a transcript after the Greek habit, of the mighty Scythian or Get **Palos**, who Diodorus in the work mentioned earlier says that he left for the south taking by sword the kingship of the lands from the Nile valley, to be his home and kingdom.

In the *Description of Greece II-XIX*, the author Pausanias who lived in the 2nd century A.D., says that after the death of king Danaos, the Argos fortress was passed to **Pelasgos** without mentioning if it was Gelanor who he wrote about or even the new king who was named as such. About these legends we have another testimony of the Greek Ctesias who lived in the 5th century B.C. and talks about a king of the Scythians (meaning of the Getes, because they used the name Scythians for all the peoples living north of the Ister) who defeated pharaoh Sesostris of Egypt even on his own land, after which he retreated home, an information also used by Jordanes in his work *Getica*.

The Greek writer Euripides (480 – 406 B.C.) in his work *Archelaos*, says that **the Danaans** are the same with **the Pelasgians**, mentioning that the mythical king Danaos of Elada gave a law for his people that "**the Danaans to be named as the ones who before were named Pelasgians.**", **meaning that the ones who reached the Nile delta around 3.300 B.C. were also considered by the ancient Greeks, as Pelasgians from the north of Ister or the Getic peoples as they were later called in the Greek writings**, but as they were also mentioned in the early writings of the ancient Egyptians as "**peoples of Anu**"!

Diodorus in *Bibliotheca Historica, Book III-LX*, leaves us another legend about the migration of the Getes from Carpathia towards the Nile valley, writing: "After the death of Hyperion - it is told - the sons of Uranus had split the kingship between them. The most renowned were **Atlas and Chronos**. Atlas **received the kingship near Oceanos (Black Sea)** and the people in those days were called **Atlanteans.**" For the full understanding of the truth we shall complete the information above with the writings from the *Phoenician Histories* coming from Philo of Byblos (64 – 141 C.E.) about the **kingdom of Atlas which was the hearth of migrations towards Egypt**, writing about the king's brother as follows: "And **Chronos – Amon** – traveling to the land towards the south, **gave the whole of Egypt to god Taaut** to be his kingdom. All these facts were mentioned for the first time by **the seven sons of Sedek, the Khabirs together with their 8th brother Asclepios**, after the order of god **Taautus**... Out of Misor was born Taautus who **created the first signs of writing**. The Egyptians and the Alexandrians named this god Thoth, while the Greeks named him Hermes. Out of **Sydek** came the Dioscurians, **the Khabirs**, the Coribanthians or **Samothracians.**" The fragment from Philo was borrowed by Eusebius of Caesarea in his work *Praeparatio Evangelica I-IX*. The god **Taautus** or **Thoth** was considered by the old Egyptians as the inventor or the first alphabet, but writing emerged around the Carpathians at Tărtăria, Turdaș, Vadu Rău and Hândrești, even since the 7th millennium B.C. But Thoth as it was written by the skillful Hellenists, for the Egyptians it is written in Hieratic "DHT" or "DHWTY", which is spelled "Dahau-ti" or "Tehuti", meaning the **Scythian peoples** or the *Holy Law of Scythians*, as it

is written in the early Egyptian writings. He is also known under the name of Djehuty, meaning the Djed peoples who are the noble Dahae, a branch of the Massa-Getes, as are the Tocharian mummies from Tarim Basin (with the mention that in Romanian, Tărîm = Land). We also have in Romania a locality which bears his name called Dălhăuți, which is almost identical with the name Dahau-ti. Here by Scythians we must understand Getes, as Strabo writes explicitly in *Geographica I-II-XXVII*, about the Greek habit of naming Scythians all the peoples from the north of Thrace, meaning from the north, no matter how they themselves called each other, a darkness much cherished by the skillful Hebrews.

These legends say that it was Thoth who first gave the Egyptians the whole teaching in order to ease their life, but also the sciences and architecture, writing them on temple walls and on **plaques of rock** which he buried for safekeeping. For our culture, the practice of writing on tablets is old since the 7th millennium B.C. through the ones of Tărtăria, then around ca. 4.000 B.C. there are the clay tablets found at Vadu Rău and even rock tablets like the two tablets (the size of a matchbox) found at Hândrești, Oțeleni township, Iași county. In the Essene manuscript, meaning our Get ancestors, the just and the wise, named *Manual of Discipline*, the part entitled *The Beginner's Hymns, rows X-XI of I*, we find the prayer of initiation in the *Brotherhood of the Chosen* with the vow: "I will keep it as being part of the laws inscribed on **the old tablets**, to give the Lord as offering – the goodness of my lips... I will keep it as one of the laws inscribed on **the old tablets.**" The information coming from the old Egyptian culture does not say when did Thoth came to the Nile valley, but the bone or ivory tablets discovered there, show that the migration had taken place around 3.300 B.C.. The old writings also say about this god that he is at the origin of everything the human mind has created, **but he also was the lord of invaders coming from the east**, who conquered the lands watered by the Nile where they settled a new land to be their perpetuity. These facts and deeds coming from the old Egyptians, as well as from the Greeks, show without a shadow of a doubt that **the early civilization of predynastic Egypt has its roots in the civilization that emerged around the Carpathian mountains, not only as a nation, but as a spirituality through the migration that took place around 3.300 B.C.,** for all the deaf, the imbeciles and the dark of the earth to hear.

The Latin Trogus Pompeius, in *Philippic Histories*, corrects the history by a little and writes that **Tanaus was king of the Getes**, but no one can be against the fact that Danaus was also written by others in the old times as Tanaus, just so that we shouldn't blindly search for the forgeries revealed to those who live off Satan's material wealth.

Another Latin author of Hispanic origin, the poet Lucan (39 – 65 A.D.), in his work *De bello civili*, says that our ancestors – the Getes, the Scythians, the Hyperboreans or the Pelasgians, had traveled in their journeys over seven seas and seven lands, **Europe, Egypt and Etruria, meaning that we have enough light to see the fabulous past if we are willing to search for it!**

Let's also disentangle **Sedec**, together with the seven Khabirs out of the breaks of history, mentioned in the *Phoenician Histories* by Philo of Byblos, who is supposed to have taken the ruling of the entire Nile valley in times long forgotten. Also written Sydek, the deity was a god of justice or the justice and virtue themselves, in the religion of the Ariminic Palestinians sometimes being the brother of **Misor** or **Misharu** as he is also mentioned, both of them having the gods Amunos and Magos or Magog as parents, who they themselves had descended from the **titans**. Again the legend brings us into the Land of the Gods or the Holy Land Dio Geta where

the home of the titans was, until the skillful Hellenists took them out of the history of antiquity. I think it is here where the deities Amon, Amin or Amun of Old Egypt are mentioned and Gog from the land Magog, as places from where the Khabirs came and settled in Palestine. But the name of the parent of the Khabirs had multiple meanings, being a philosophical as well as a theosophical concept with a large spreading in the early antiquity, until some of them with a very skilled foreskin and others skilled in theft, started to commit crimes and to gather riches from other people's stockyard (who were much homemakers), until they left them with the fence missing the posts and the house a nest of criminals. If we give the name, following the rules of the old Carpathian language, we have multiple variants for our understanding as follows: 1. *şed*: measure, to judge, priest, to say + *ig*: to search, first, eye, to shine; 2. *si*: to be birthed, sun ray, shine, to be fair + *dig*: calm, slow, gentle; 3. *zid*: faith, virtue, truth, sincerity + *ig*: to search, first, eye, to shine; 4. *zi*: soul, human, wind, breeze + *dig*: calm, slow, gentle. Let's dare to discipline the mind in order to understand this word which holds many meanings that gave others many difficulties naming it "Scythian language", meaning Getic, being full of meanings! We have the following meanings: brilliant judgment, first priest, speaking with eloquence, to search without measure, the silence that is birthed, the gentle brilliance, the luminous faith, first truth, to search with sincerity, calm soul or calm human, slow breeze, easy life. And the word "Khabirs" also mentioned as peoples on the lead plate no. 3 molten by Zamolxe around 540 B.C., would mean in a religious sense "the ones with the head encircled by an aura or rays" (*cap*: face [head] + *bir*: to shine, to radiate) as were the seven Dio from the Getes' religion who had their heads encircled by an aura or rays of light, being ruled by the Heavenly Father or Anu.

But the Khabirs were also called the shepherds who left from the north of Ister in immemorial times, towards the Peloponnesus or Asia Minor and from here also traveling towards predynastic Egypt.

We bring Diodorus again with the mentioned work, where in *Book XLVIII*, writes about the ancestors of Samothracians that they supposedly came from Thrace and after other legends heard by him, even from a more northern land beyond the Ister, meaning the world of the Getes or Scythians as the skillful Hellenists falsified their name. He writes about the cult of the Khabirs which was brought to Troy by the founder of the fortress himself, being honored with much ardor. "Dardanos was a man who aspired towards great deeds, being the first who crossed the sea to Asia in a boat built in haste and founded the city of Dardanus – this way creating the kingdom which will later receive the name of **Troy**. As well the Dardanian people were named after him...who are to be found beyond the borders of **Thrace**", meaning north of this territory, but here the Getes lived, in those days being the most numerous of all peoples. Other historic sources show that the true home of the Khabirs was to the north of Ister where on all of the monuments of Sarmise or Mithras, as the Romans called him, appears the name of Cauti or Cautipati, meaning *the Searcher* and *the Judge*, who also appears on the Getic icons.

The Greek poet Pindar who was born around 522 B.C., in *Cynoscephalae*, writes in the *8th Olympic Hymn* about Sydek the chieftain of Khabirs, that he was also named Adamas (*ad*: father, ancestor, sky + *ama*: mother, to care as a mother, spring), after the traditions of Lemnos being the first man birthed out of Mother Earth. He was the first man and first craftsman, being one of the seven ancestors and natives, but also **creators of mankind**. But in Lemnos, the Pelasgians from the north of Ister were the first to arrive in the first part of the 2nd millennium B.C. or even

earlier, also being the first inhabitants, their memory being kept in the writings of many authors from the ancient Greek and Roman world.

After we disentangled **Sydek** from the brakes of forgeries, of nonsense and other crimes, let us bring to light his brother **Misor** or **Misharu**. In the Emesh culture, falsified by the devils as being Akkado-Sumerian-Judean, we have two deities who accompany Utu or the Holy Sun, also being named **Kittu** or **Kettu** after the Akkadian writing and **Gittu** or **Gettu** in Eme-ġi, being the spirit of justice and the brother of **Misharu** who was the God of Justice. But other legends say that their roles were exactly inversed, but this can never really bother us. Aromanians called Egypt by the name **Misirie**, as a memory since their kin ruled it for almost 300 years, succeeding to be a factor of development for the natives of the Nile valley during the reign of the Ptolemaic kings.

In the beginning of the 4th millennium B.C. from the discoveries made in Egypt, a race of little people is to be remarked, fragile; specific to the entire Mediterranean land, a race somewhat taller and more robust, of whose traces are to be found in other regions of Northern Africa and a Negroid race, but which doesn't have the anthropology of the black population. Starting with the history of the Thisian epoch, a race with a smaller cranium appears, numeric reduced, being similar with the one of Sumer. In the archaeological site of Negade or **Naqada** from the proximity of Thebes – capital of Upper Egypt – several artifacts have been discovered from the end of the 4th millennium B.C. which show an incredible similarity with the Sumerian civilization, but also with the Carpathian civilization. A graphic representation of a boat with its prow highly elevated, specific to this civilization, groups of heraldic animals like the long-necked cat and a cylindrical sigil as the Emesh wore, used as a stamp. There are evident similarities between some signs used by the Emesh before the cuneiform writing and some Egyptian hieroglyphs from the dynastic period.



To the left there is the mythical egg, having several moving snakes on it, discovered at Naqada III, during the predynastic period of **3.500 – 3.100 B.C.**, while to the right there is a cultic vase for burning from the same place and period, together with a libation vase. Next to it there is the limestone egg with moving snakes on it, discovered at Lepenski Vir on the right bank of the Danube, when the Iron Gates barrage was built. It is dated from the second part of the 7th millennium B.C. At the end of the right side there is the rock egg, having a peculiar inscription on it with a Getic alphabet, discovered at Corbii de Piatră, Argeş county, which no one knows where to put it because it doesn't belong to our ancestors' culture as all the Romanian archaeologists affirm!



The first archaeological object from the left is an ivory tablet from the period of the First Egyptian Dynasty (3.130 – 2.906 B.C.) where it is mentioned through writing (signs) the reign of pir-o (pharaoh) **GET** (3.008 – 2.975 B.C.?) with many totemic symbols – the snake, the fish and the lion – which are to be found in the mythology of the Getes. However we are interested in the human head above the vase, who I believe is the chieftain from the Nile valley. The hair wrapped in a mane and the beard shortly cut are very similar with the ones of the peasants from Vrancea, in the following picture taken in 1925, but also resembles the sculpture from the right. This represents the face of a Get from Trajan's Column who wields a sword. The similarities between his face and the one of the peasant from Vrancea and both of them with the face of pir-o **Get** or **Getu** are incredible. But **pir-o Get** wore the pointy hat on his head, sometimes leaning to the front, called **he** (abundance, numerous) **getu**. He honored with fervor the god User who was named **Lord Getu**, where this god had as a symbol together with the bird Benu, also the **Geți** (Getic or Djed) **Pillar** that was risen during the New Year in a place called **Getu** (Busiris) and the deity had two companions called **me** (responsibility, law, the infinite spread of the gods, to say, cult, word, divine wisdom) **getu**. The Spanish prelate Saint Eugenius reminds in words of appreciation, the library of the Goth king Leovigild (568 – 586 C.E.) which shined with “**Getic light**”. On the crown of the late pharaohs of Egypt, appears a snake called **ua** (miracle, amazement) **getu** and in this amazing history you never see at least a trace of a Hebrew, the awful or the covenant. In the face of history this proves that our Ariminic kin stood closely tied to the Carpathian mountains for over 5.000 years, never reproducing with other nations needed be or not, as today all kinds of rascals affirm so that they can “ennoble” their kin, the people remaining as they were created by Anu and Maya, meaning people descended from the gods and not from Hell's covenant or from Hercules, a story manufactured during antiquity by the Greek rascals. In the row from the bottom, in the middle there is a detail from the amulet discovered at Mitoc, Botoșani county, from the 26th millennium B.C., where we have several signs out of which the first five from the right to the left – as the old Egyptians used to write – are identical with the ones on the Egyptian tablet. This proves that we are descended from the peoples who lived on these lands since the 26th millennium B.C., passing stories and knowledge from generation to generation by oral tradition, until part of them left for the Nile valley during the second part of the 4th millennium, carrying with them also the signs which prove over time the connection to the Carpathian space.



Also on these lands we find proofs of the Carpathian culture, because these people still kept their old rituals honoring their ancestors as we can see in the photo shown earlier, where a vase with two mouths for burning is used the same with the Egyptian one and on it you can see a snake, similar with the snake discovered at a mine from Brad, Alba county. Towards the right there is a Scythian vase found at the Museum of Tehran and at the end I put a photo with a cultic vase found at Gumelnița, Giurgiu county, dating from ca. 4.500 B.C.

The Emesh tablets from Ki-En-Ĝi(r) / Sumer say that they were making commerce during the middle of the 3rd millennium B.C., with the lands Magan and Meluha from where they brought gold, silver, stone for statues, ivory and other goods. In the writings of the Akkadian king Sargon I (2.350 – 2.300 B.C.) it is told that in the port near the city Ur, ships which were coming from Dilmun, Mekkan and Meluha were anchored, meaning the Land of the Arimins from Carpathia and the two lands from the Nile valley. The Sumerian tablets with cuneiform writing from the time of king Umamu (2.065 – 2.043 B.C.) from Ur, say that the commercial relations on the sea with the country Magan, had developed quite a lot. Gudea, *lugal* (king) in the Emesh political center of Lagash from the 21st century B.C., brought to his residency dolerite for statues from Magan and gold dust from Meluha.

The history of our all-knowing experts from Europe and everywhere did not retain this information so evident because it does not agree with the sacred forgeries upon which this culture is based. All the Emesh civilization is kept in a continuous semi-dark place because of the same criminal reasons of hiding the truth and the importance of this culture for the European and Oriental cultures and when they speak about it, they use the word *Sumerian* thus avoiding the word *Emesh*, in order to maintain the illusion of the Semitic people. There are obvious similarities between the Emesh religion and the Egyptian one and the symbolization of the sacred is the same in both theosophies, the cross and the star. Meaning that this Ariminic race who found a home under the sun on the banks of Tigris and Euphrates, walked during their millenary voyages to their brothers from the banks of the Nile as well, making commerce or just making a heartsick visit and the traces cannot be denied for whoever wants to see them and doesn't keep the rabid Indo-European nonsense in his head, of the classical stupefying Greco-Roman and Judeo-Christian antiquity.

Another migration of the Ariminic peoples in the land of Ra took place in the first part of the 18th century B.C. when the unwelcome Hyksos came to see their forgotten relatives, a visit which lasted for more than 150 years and in the angry hosts' documents nothing is mentioned about the wrongdoer guests because they didn't like their faces and habits.

In the archives of the Assyrian king Assurbanipal (668 – 631 B.C.) some tablets were found, that talk about his military campaign against king Taharqa, then with his follower the Kushite Tanutamon who then ruled over Egypt. In these writings it is said that the Assyrian king went to war with the intention of conquering the lands **Magan** and **Meluha**, the names of Upper Egypt and Lower Egypt and his follower's inscriptions Asarhaddon, say that he subdued by the sword the lands of Patsuris, Musur and Kush, meaning the two Egyptian lands and the Kushite. The Assyrians who were the temporary rulers of Mesopotamia, had taken this information from the Emesh tablets and the Akkadian ones or even maybe in those times in Sumer, there were economic relations with Egypt, made by the Chaldeans – the old Emesh – thus circulating on the banks of Euphrates, also the names for the historic distribution of old Egypt.

The oldest form of a political structure from the banks of the Nile was the tribal unification in territorial administrative units called **nomes** and separated between them by irrigation channels called *sapat* (in Romanian, *săpat* = dug) and they were dug perpendicularly on the course of the river. The oldest title for the leaders of the nomes had the meaning of "the one who builds channels" **taty** (*ta*: authority, father, stopper, lock, to open + *ti*: kin, to feed with, to keep alive). The number of the nomes varied in the beginning starting with 38 and reaching 42 in the period of the Middle Empire. Nome 8 of Upper Egypt with the capital This was also called **ta wer**, meaning the oldest land. In the Danube's defile the oldest artifacts were discovered, of the inhabitation of these lands which lasts since the 12th millennium B.C. and in the locality Lepenski **Vir** on the right bank of the Danube, the level of inhabitation dates from the period of 6.500 – 5.500 B.C. Where else should I throw myself and ransack the fierce stupidity and hatred against the truth and the Ariminic peoples which lingers for such a long time in the heads of historian prophets and traitors? And if what I wrote so far doesn't please you, I bring as testimony the speech of Aromanians who use the word **vîr** (whirl) for the Albanian people or the old Illyrians!

In one of the Egyptian myths their land was considered the center of the earth, where in the beginnings of the world, the sun appeared with wings and settled under the look of a bird, stopping on the primordial tree – the willow. But **the willow never grew in their land, the story actually showing the Carpathian origin of the myth as well as the origin of those who brought it there**. As a place of apparition of the sun god in a primordial tree after the Egyptian mythology, the palm tree, the willow and also the stone obelisk can have, judging through the minds of many mortals, the role of axis or axle of the world. The story carries the scent of the moist Carpathian land together with the solar vulture that stopped on the Tree of Life! The old Egyptians wrote in their manuscripts that they came to the Nile valley from other lands, their old home being called **Punt** (*pont*: a term often used in Romanian which means a point that sets a limit in space or in time; *punt*: round sign, poke, hole, a specific place, state, work, epoch, time, intersection between two lines, as we can see on the round tablet of Tărtăria) or „**Ta Natura**” (**Land of the Gods**). But **Dio Geta (Holy Getia)** was known by the deepest antiquity as the “**Land of the Gods**” and only the monstrous Judeo-Cretins have managed to erase us from history, putting themselves with their Judeo-Satanic revelations to cover the whole world. The profound meanings of the words *punt* and *pont* makes us think about a very important place for the old cultures, which was the link between the sky and the earth or an intersection of the cross that had a hole through which all the energies or the axle of the world were flowing. And also in these lands close to the Ister, after the mention of Pliny the Elder in *Naturalis Historia IV-*

I/bz, there was the “Boreal axis around which the Universe was spinning”, another fragment of the fabulous history of the Getes, falsified by all sorts of criminals.

The French archaeologist Émile Amélineau (1850 – 1915) who dedicated his activity to the first dynasties, excavating in the south of Egypt for the first time, the tombs of these pharaohs, discovering proofs of these groups of people who had an advanced level of civilization even before the foundation of the state. The most evolved were the peoples who were named in the writings as **Anu**, who practiced the growing of animals, the extensive agriculture along the length of the Nile, living in centers protected by walls of stone, forming real cities. He mentions the cities Esna (**Anu Tseni**), Erment (**Anu Menti**), Qush, Gebelein (**An-ti**) and even Heliopolis which was initially named “**Anu**”. The cities include in the writing of names, the characteristic sign – the three pillars of User – which designated “**the peoples of Anu**”. The Getes used in their lead plates, **three vertical lines (III)** for the Savior of mankind, the sign first appearing on a vase discovered at Vinča, dating from the end of the 6th millennium B.C. Also the old Egyptian writings talk about their mythology saying that **the main deities of ancient Egypt, like Ptah, User (Osiris), Iah (Isis), Thoth and Haru (Horus the Old) were brought from the old home of the Anu people**. But **Anu** or **An** was the supreme and unique deity of the Carpathian peoples since their inception until the 2nd millennium B.C. The proofs help us again this time, which determine us to tell their unknown story, thousands of years old. So in the mountainous land of the county Buzău from the Carpathian arc, there is **the Land of Luana**, here existing many cultic halidoms sheltered by caves which belong to the township Bozioru. On the walls and cliffs old symbols can be seen, writings with the Getic alphabet and lots of drawings. One of them represents the Fortress of God with the cross on top of the roof as well as on the walls and above it is written **GOG**, meaning God, after our Rumanian saying. Above it is written **AN**, so that anyone can find some peace of mind if he is willing to leave a prayer for the Creator, without coughing brimstone or other poisons which can be found abundantly in hell. The Emesh, when they left during the middle of the 4th millennium for Ki-En-Ĝi(r), had brought with them only **An**, **Ana** or **Anu** as supreme deity, proving that Gog was still yet forming. So the peoples of Anu from the old Egyptian writings, are the ones who worshiped the supreme deity Anu who has his home around the Carpathians, at the peoples created by the Father of the seen and unseen. In the old Rumanian we call the vulture by the name of *hărău* and Horus is often represented as a vulture.

About these skilled people – Anu – the writings also say that they knew the handling of metals and of ivory and the oldest places where metals have been processed are to be found on the territory of Romania, this being another argument that the peoples of Anu left during the second part of the 4th millennium B.C., reaching the Nile valley. And as for our sorrow that we can no longer manage to soothe because of the lies and the forgeries that we have to swallow, **their old writings say that the peoples of Anu had the knowledge of writing!** The archaeologist mentioned earlier, made excavations at Abydos telling the whole story in his work *Les nouvelles fouilles d'Abydos* (1896 – 1897), Leroux Publishing, Paris 1902, to serve as a reminder for the posterity.



The bone tablets from the left are discovered in the archaeological site of Nagada II (3.500 – 3.100 B.C.) and the one from the right is found at Abydos. Presently there are 230 clay tablets known and other materials from the predynastic period, thus proving the fact that when they arrived there, **they were already skilled in the art of writing**. Just to annoy the thieves, I would like to mention that at Vadu Rău, Neamț county, 100 clay tablets were discovered, dating since the beginning of the 4th millennium B.C. or the end of the preceding one, meaning the people who arrived on the Nile valley had someone from whom they could learn the art of writing on clay tablets, in their Carpathian home.

The French archaeologist mentioned earlier, cites as well an incantation from the 15th chapter of the *Book of the Dead* (the correct title being *The Book of Escaping in the Light*): **“Oh, Ye God Anu from the mountainous Antem, Oh great God, the Sun of the two mountains”!** But the meaning of the prayer is exactly what I affirmed earlier about the deity **An** or **Anu**, the word being written on the cliffs from the township Bozioru, situated in the Carpathian arc. And the word *Tem* in Aromanian means Builder or Creator of all seen and unseen, a better linguistic explanation regarding the origin of Anu cannot be given by anyone, as our Rumunian or Getic language has given!

Let me explain the meaning of the phrase “the sun of the two mountains”, a tad too abstract for our minds. The Egyptians considered that in Heaven where the souls of the dead go, there are two mountains; Manu and Bacau. But in Eme-ği *manu* also means husband, man or human, where for the Getes there is the Holy Mountain Bucegi with OMU peak and *bacau* in Romanian bears the meaning of judgment or to take responsibility for the committed deeds (but we also have the Romanian city named Bacău)! User of the Egyptians is the predynastic pharaoh who had this name of – **Antem** – difficult to understand for a history so heavily falsified, however when minutely searched it amazes you how much truth you can find within the mist of lies and of premeditated forgeries.

The British archaeologist William Flinders Petrie (1853 – 1942), egyptologist who was constantly preoccupied with the predynastic period had discovered in the temple of Abydos, a clay tablet with a hole and several signs on it. In the old days if a law or a judgment didn't fit on a single clay tablet, then there were made as many as needed, but each one had a hole through which a string was drawn so that they would be tied together. The inscription bears the face of Anu, leader in Ta-Natura, **meaning the home from where the “peoples of Anu” came to Egypt**. The inscription is amazing, but only when put in the context of the true history of the Carpathian lands where Anu or An was the Builder or God who radiated from the fortress, with wisdom, the whole of mankind. The palace of Anu or User from the Egyptian predynastic period was situated

in the city Erment (**An + menti**) with the meaning of “the heavenly wisdom of Anu!” This legend has lingered for a long time in the Egyptian theosophy because we find it in the Hermetic writings in an invocation called *Invocation to Hermes*, where the adorer says: “I know your name which shines in the Heavens, I know your forms, I know your tree and I know your wood. I know you Hermes, who you are and where you are from and what your fortress is. I know your names in **the Barbarian tongue** and your true name written on the holy tablet from the holy place, from the fortress of Hermes where you were born.” The fortress of Hermes (the Greek name for Thoth, which is another Greek name for the Egyptian word *Tehu-ti* with the meaning of “the peoples of the north” and written under the form *Dahau-ti*, has the meaning of “the Scythian kin”) was Hermopolis after the Greek language or Khemenu after the Egyptian language – but *căminu* in the Rumanian language means *hearth, house or home* – here Thoth and Typhon being the main deities. But the titan Typhon was the husband of the female titan Echidna from **the land Arima** from the north of Ister (who gave birth to Scythus, Gelonus and Agathyrus), the thread of the truth bringing us once again to the **lands of Luana** (lu + Ana) – as the locals from the township of Bozioru call this mythical place or the **Land of the peoples of Anu**, where the word *lu* in Eme-ği means kin, man, relatives, nation. The story after our understanding, is that of the Latin poet Ovid, meaning The Peoples of God or the people descended from the gods, as we find the expression “ON SENT RODIE” with the same meaning found on the lead plate no. 68!

The Egyptian archaeologist **Abdel Hakim Awyan**, specialized in the archeology of the predynastic period, talks about the pillar from the courtyard of the Saqqara pyramid (ca. 2.900 B.C.) which is named **GEȚI** (Djed) with the meaning of “**old ones**”, a word also used today when they address their grandparents. In Croatian the word *đed* (pronounced ‘Jed’) means *grandfather*, which is another proof that the word *Get* bears the meaning of ‘Old/Ancient’. Also in the Algonquian (*Omāēqnomew*) language spoken by the Menominee (*Mamaceqtaw*) natives of Northern America, the word *Gete* means exactly the same thing, being *old*. Homer in the *Iliad XIII*, praises “the Abyans full of justice” **from the north of Ister**, for their courage in the Trojan wars and in the old Rumanian the word *aba* means father, old man, wise man, ancestor, exactly what the just Egyptian sustains when he talks about **the Getes (Djed)**. But the pyramid itself is built in a yard much older which has the floor covered with large quartz slabs, being used for the treatment of illnesses through the use of sound and the similarity of the “home” of Djoser with Toaca peak from the holy mountain Ceahlău amazes oneself! But the first who made excavations at this pyramid were the British who mentioned in their writings the name of the pillar, **thus making a forgery** which nobody would dare to talk about. They wrote the syllable *ge* from the old Egyptian with *dje*, after the rules of the British grammar and since then everyone borrowed it, the same way today we are using the names forged by the Greeks, for the rulers and cities of old Egypt as well as for the name of the state which lasted for 3.000 years on the Nile valley. For the syllable *Ți* from Egyptian they used the consonant *d* and now we can see the forgery in its wholeness!

User was as well mythologically tied to this pillar which rose in the place named Djedu, being mentioned in Egyptian as Per-Asar-Neb-Djedu with the meaning “**the House of User – Lord Getu**”. The Greeks named the place Busiris after their devilish habit, being the title shortened from Per-Asar – “House of User”.

Ptah, the national deity of Egypt better known as the patron deity of Memphis, is sometimes described as “**the noble GeȚi**”. In the beginning he was a creator god, the world being birthed

out of his thoughts and words, the same way we know that in the north of Ister, Anu, An, Ana, Gog or Sîntu was! In Palestine who was inhabited by the Philistines but militarily controlled by Egyptians for a long time, he is given the title '**dū gitti**', meaning '**Lord of Gath**' on a prism found in Lachish which has on its opposite face, the name of Amenhotep II (1435–1420 B.C.). The title *dū gitti* is also found in the *Serābitṭ text 353*. Cross (1973, p. 19) points out that **Ptah** is often called the **Lord (or One) of Eternity** and thinks it may be this identification of '**Ēl**' with **Ptah** that led to the epithet *olam*, meaning *eternal*, whereas in Romanian the word *El* means *Him*. And on the lead plate no. 70 we have the expression "**Die Giṭii**" for Holy Geta or the Holy Land. The falsification of the name *Geṭi* is evident also in the Old Covenant where the Get peoples from Palestine is written *chitim* and *ghitaim*, but in the *Vulgate, page 365, edition 1792*, they write it in Latin by **gethaim** (*geta + im*: for plural) in 2: *Samuel 4-3* and *Nehemiah or Nemeea 1-33*. Goliath's brother **Lahmi of Gath** is written in Hebrew as **the Gittite**, meaning **the Geta**. Gath (or Gitii) was the city inhabited by the Philistines. The word *lah* or *laha* in Eme-ḡi means *to shine*, whereas *mi* or *mu* means *fame, family, to give birth*. **Kamose**, the last king of the Theban 17th Dynasty refers to the **Hyksos** as "**Chietain of Retjenu**", meaning the **Keta** or **Geta** population of Canaan. The name **Retjenu** is very similar with the Romanian family name **Reteganu**. Also the name **Apophis** resembles the Romanian family name **Apopi**. But the **Geṭi** pillar was a cultic object until the old times of the Egyptian civilization, being associated with User (named Osiris by the Greeks), having the meaning of eternal lasting of the deity upon the land.



The *Geṭi* pillar discovered at the pyramid of Djoser (Gioser) from Saqqara, built around 2.900 B.C., is the first archaeological proof about this religious concept. Next to it, a drawing that encompasses several elements taken from different pillars, to the right I put an Emesh alabaster vase created in the 28th century B.C., with bas-reliefs which have a similar form with the *Geṭi* pillar. At the end of the row there is a ceramic column created in the 5th millennium B.C. at Cucuteni, which symbolizes the pillar of light that links the sky with the earth through the Axis Mundi or the Axle of the World or the Tree of Knowledge, according to our ancestors' "stories", which was situated somewhere in the Carpathian arc close to the Ister.

During the annual ceremony of **the raising of the Geṭi pillar** in a certain place named **Getu** in the region of the Lower Egypt delta, they were actually commemorating the death and revival of nature and specifically of the agrarian cycle, because the celebration was made a day before the new agrarian year. User is mentioned as "Lord of the Year", in Romanian being "Domn al Anului", *an* or *anu* meaning *year*, in the *Pyramid Texts* being also the god of agriculture who

brings the renewal of plants, securing the stability of the population's food. The deity is attested for the first time during the middle of the **5th Egyptian Dynasty (2.498 – 2.345 B.C.)**, but he was probably venerated much earlier; because the title of Khenti-Amenti, one of the epithets of User, dates since at least the first dynasty as a title for some of the pharaohs. He was also the heavenly judge, giving immortality only to the pharaoh, but once with the arrival of the New Kingdom this favor could be received by any mortal. The **Geṭi** pillar is one of the oldest symbols from the Egyptian mythology being associated with the creator god Ptah or Pitah and User, the god of death and the afterlife, the pillar being understood as his backbone.



In the left I put a picture from the time of the raising celebration of the Geṭi pillar, where the pharaoh is framed by two pillars and on each of them Ra is sitting in the form of a falcon with the heavenly disc (halo) above his head. Suspended on his right hand he has an equilateral triangle, the same with the one that represents the Heavenly Father on the lead plate no. 22. There are incredible similarities between the religion of the Egyptians, the Emesh and the Getes, which proves that these people had a common root which came from the dwellings of the prehistory of the Carpathian space. For the old Egyptians Ra (the sun god), in his heavenly journey was accompanied by Thoth and Maat, deities who represented the truth, the righteousness, the justice and the social order, during the early phase of Egypt's history. In the Emesh theology, Utu (the Holy Sun) was accompanied on the sky by Kettu or **Gettu** and Misharu (Musur, as the Egyptian Assyrians used to call him) and for the Getes there were the two Khabiris who accompanied Sarmis; Cauti (the searcher; in Romanian *a căuta* means *to search*) and Cautipati (the judge), borrowed by the Romans as the companions of Mithras (the one with the cap). I would like to mention that in Sanskrit the word *citpatī* means *Lord of Thought* and *cyutapathaka* means *deviated from the path*. But for User we have in the old period, two companions named The Enchanted Ones or The Blessed Ones, being two beings covered with some kind of a hood which had a cut in front of the eyes, only the feet to be seen.

The archaeologists didn't find a satisfying interpretation because this conceptual-symbol evolved a lot since the predynastic period until the New Kingdom, thus many of the referrals about the Getes are unclear because of their age and because of the lack of sources from the same period which could have been used for comparing. In the *Book of the Dead, chapter 155*, the Geṭi pillar is considered **the backbone of User**, the pharaoh after his death ascending to Ra in the sky's elevations, for the just judgment. The Geṭi pillar frequently symbolizes the sunrise as a metaphor for a new life of the soul of the pharaoh, brought to the other world. In other liturgical sayings from the *Pyramid Texts*, the Geṭi pillar is symbolized as **a staircase** through

which one can reach the Kingdom of Ra, the same way we have the staircase of Mithras in the Ariminic Christianity.

Another interpretation of the Geṭi pillar is the pillar or **the column on which the sky sits**, so that it won't collapse on the earth. In a hymn written on the temple walls of Esna or Khemenu (house), it is called the pillar of the heavenly stability who supports it as one would support it with the hands, being named "the pillar of the Great House". But according to the legend of User it can be represented as **a tree** (where inside it the body of the god is trapped) out of which a pillar was created for the king's palace in Byblos.

From the descriptions above, it can be understood that **this conceptual-symbol Geṭi** appears to be a combination between the backbone of User, a column through which the souls ascend to Heaven, a pillar which supports the sky and a tree that kept inside it, the divine body of the god. This mythological pillar begins off the earth and ascends somewhere in the skies where the soul of the pharaoh rises above, there meeting the deity for the just judgment of life's deeds. Later, all mortals who had done good deeds met in Heaven where they received the blessing of eternity in the Fortress of the Builder of all seen and unseen. And **its origins seem to be in the predynastic period**. It evolved from simple and individual concepts to a broader and more complex concept of the Egyptian theology in the period of the Old Kingdom.

But all of the concepts from the Egyptian theology regarding the Geṭi pillar are to be found in the theosophy of the Getes through the pillar of light, sky pillar, Axis Mundi or Axle of the World, Tree of Life, Tree of the Knowledge of Good and Evil and also in the culture of the Aryas through the two snakes which climb up the backbone to bring the divine knowledge through the act of initiation.

The meaning of "old ones" used even today by the Egyptians for **Geṭi**, we also find in the Essene writing *The Seven Ways of Peace* which shows from where they received the Law and in which period in time: "Make peace with all the Sons of Peoples and let it be known from the Chosen of the Light, because **we live in accordance with the Holy Law, since the time of Eno or earlier...** Long before the **Great Flood, The Great (Old) Ones** walked the earth and the giant trees which presently remain a legend, was their home and their kingdom." To better understand the depth of the semantics and phonetics for the word **Geṭi**, I give a few examples from the language spoken around the Carpathians in the 4th millennium B.C.: *Ge*: just, powerful, faithful, reliable, noble, towering, chosen + *ti*: arrow, life, to live, to inhabit, true. Which brings to mind a few expressions that have a connection with the sacred and the legend of User: living, noble life, true faith and others that could be interpreted after a broader documentation. But the shape of the Geṭi pillar from the pyramid of Gioser has many similar elements with the cup of heavenly knowledge from the theosophy of the Carpathian Getes!

One of the first kings from the prehistoric phase of Egypt was named **Aha** and was the ancestor of Narmer or Menes who reigned in the 31st century B.C. and brought the cultic form once with the migration to the Nile valley. After the story of Pseudo-Apollodorus mentioned earlier, Chronos was the brother of the titan Atlas who had his kingdom in the north of Ister, meaning that Thoth, Taaut or Dahau-ti could have been no more than a Carpathian loyalist of the titan, who received the building place of a new kin on the lands of Egypt. And the story explained is even older than the prehistory of Egypt and this is proven by the remnants of the cultic halidoms in the form of a circle, discovered at Nabta Playa, dating from 5.000 B.C., meaning with more

than 1900 years before the beginning of the history of those lands. This cultic halidom is the same with the one of Ma'rib, Yemen, Sarmisetuza, Goseck from Germany and Stonehenge in Great Britain, archaeological remnants completed by the information from Philo which proves the fact that there was a migration from the Carpathian region towards the Nile around the end of the 6th millennium B.C. The first historic ruler of Egypt is Menes who was leader of Lower Egypt, uniting with the Upper Egypt by the power of armies. In the Old Kingdom and the Middle, **pir-o** meant the royal palace or “great house” where the brave and the ones who share the truth and the justice gathered to decide the business of the collective. Starting with the 18th Dynasty the name was imputed to the royal person.

The Egyptians name the land “Black and Red” from the two distinct regions of the earth, black for the irrigated lands which gave rich fruits for the population and red for the desert which horrified them, being written with the sign for foreign place or mountain. In the old Egyptian the name of the land was **ta kenet** or **ta kemet**. Because the hieroglyph writing didn't use vocals, they were known only by those who read them, through time the correct reading of these texts being forgotten and the settlement of the vocals done by egyptologists is often arbitrary. Even more than that, the Egyptians from the delta were having hard times understanding those from the south of the land, every nome basically having its own language or dialect and the Semitic origin and linguistic unity that has been established by the specialists in “revelations” does not correspond with the truth, being a crime done for the purpose of the semitization of the entire ancient culture.

The word *kemet* must be read *chimet* which in the old Rumanian means counselor and with a broader meaning it can be accepted as the power which decides in common, because their king **pir-a** – pharaoh – is a fabrication belonging to some pharaohs who came from Peloponnesus. In the beginning they used to consult with the army of warriors and the council of the elders and to them came the ones who had problems (in Romanian *pîră* means *denouncement*). And the word *kenet* has to be read *cănit* which in Romanian has the meaning of *blackened, painted in black*, exactly how they were calling their land.

The state administration was established by the divine kingdom; serving the **pir-a** meant serving the Creator as a symbol of divine light and justice, the judges having the title of “priests of Maat”. In the old Rumanian spoken by **the Rîmînians** from Albania they use the word *pira* for *flame*, where *pir* means *burning* or *to burn*, but we also have the Romanian onomatopoeic word *pîr* which is the sound made by fire and also the word *pîrjolit* which means *scorched*. This should really burn the criminals who falsified the history of our ancestors so heavily, but also the modern history. Also these Armânians have the word **biro** with the meaning of *bade (sir)* used by the peasants, but in Eme-ği it means the *flock of shepherds, to shine, to lead, mound, flames risen above*. The Ariminic peoples being pastoral peoples, considered themselves being led by a *baci (sheepman)* or older brother who was in the front of the shepherd flock, the same way the old Egyptians named their leader. The old name of the Inca Empire was Biru and this is how spark by spark we gather, so that we can make light in this devilish darkness created with such a hatred by the “civilized” nations of antiquity but also by the monstrous Khazars and Germans from the 19th century and the beginning of the next.

The right of judgment according to some norms was given by the Creator God himself and was protected by the king, the same way it was for the Getes and the Emesh through the *Way / Law*

of Truth and Justice, writing for guiding and leading for the existence of mortals until the end of their earthly lives and the return to eternity or the Fortress of Light. The royal person was purified with the **water of life** in order for him to occupy the throne, so that he could “grow young daily as Ra” and to have the shining of the heavenly god. For the Getes, the judgments were made by the collective, by *mato* (*leader*) and as a last resort the judged were brought in front of the priests *edia* or *ede*, the sentences being signed with the sign of the cross. Although every nome had its own religious cult, all of them kept a unitary theological and theosophical structure with a unique divine deity, unborn and uncreated who represents the beginning and the end through rebirth and out of which the other seven main deities were coming from. Even if they didn't have the same names and attributions in all of the nomes, the theological principle was sacredly kept until the Macedonian epoch. The same theological principle was found in the religion of the Emesh, the Getes and of a part of the Ariminic peoples of Thrace.

Before the unification under a single king, Egypt was divided and every nome had its totemic symbol, but after the unification some of the symbols were borrowed by the new kingship. Around the year 3.300 B.C., the populations from Hapi's riverbanks, from the sea to the mountainous region of the river, were found in this phase of development. The totem was put at the end of a stick which had at its end another smaller transversal stick, similar to a standard from the Middle Ages. The most frequent totems of the old Egyptians were the falcon, the lion, the bull head and the ram with the twined sided horns, a species of sheep which the Romanian shepherds have today. During times of peace the totem used to sit in the cultic halidom and in times of war the totem / standard went in the front of the clan and helped the peoples in battle. They found themselves in the magical cultic power of the ancestor represented by the totem as a form of rebirth of the ancestral virtues. After the battles between the clans of Old Egypt, there was imposed as main totem, the one of the clan of the falcon who also realized the unification of all the nomes from the course of the Nile, title worn also by the **pir-o** being introduced in theology as the unique beneficiary of this name.

The totem of **the falcon** belonged to the group who created the unification of all the lands from the banks of the Nile, being named in the old texts “friends and adorers of the falcon” or **Hor şemsu** for the occidental ears, but *Hor şemesu* or *şamesu* they called themselves. The pharaoh himself had this title of falcon – *hor* or *har* – and the sun during dawn was also named this way. In the Egyptian theology the falcon was considered the sacred bird of the king – god Horus and the bird Ba are resembled with a falcon.

In Romanian the word *şoim* (*falcon*) created the word *şoiman* meaning courageous man, brave, proud and towering. The word *şoimu* comes from the language spoken by the Ariminic peoples around the Carpathians during the 4th millennium B.C., being composed of *Şaue*: deity of death and rebirth + *mu*: fame, to name, first blessed. The occidentals who deciphered the old Egyptian language couldn't have known these meanings, because Romanians through a few criminals, have deliberately falsified the history and the old culture so that they could be presented to the entire world as people of low morals, emerged in the light of history in such a way that we don't know from where and since when!

In Eme-ği the word *hor* means *falcon* or *vulture*, a word which disappeared from the Romanian language and *samesu* in the Carpathian saying was the *baci* / *leader* of a stable.

The Egyptian kings as the *lugal* for the Emesh and *mato* for the Getes, considered themselves the shepherds who had to look after their kin with great care and by the laws and holy orders of the truth and justice, this meaning being evoked also by the word *Poimandres* from the famous and enigmatic Hermetic writings. From this moment on the falcon becomes the god or the guardian spirit of the Egyptian royal family, having a temple at Hierakonpolis. The falcon god also had the name of Harachte-Ra as an embodiment of the power of the sun upon the earth. In the Romanian language we have the word *herete*, very close to *herechte* as I believe the Egyptians from the 4th and 2nd millenniums B.C. used to pronounce the name of the deity. In the old Rumanian we no longer have the word which named those “friends of the falcon” that was supposed to be *hereteman* or *heretemin* the same way *șoiman* emerged out of *șoim* (*falcon*). The word *man / min* in Eme-ği has the meaning of *man, companion*. We also have for the word *șoim*, the word *hărău* and a story says that in immemorial times the Ariminic peoples were helped by a brave famous lad named **Aram** or **Arim** and the brave men from his army or the *șoimans* (*falcons*) were named *haramins* (*hara + min*) by our ancient language. I say as well Amin! Bowing to the Ariminic kin and to this unmatched mill that is the old Rumanian language!

Diodorus Siculus in *Bibliotheca Historica, Book I-LXXXVII*, talks about a legend of the Egyptian falcon as a divine bird: “Others say that in ancient times a falcon had brought the priests of Thebes, a book wrapped in a purple bandage on which one could read the teachings about the praising of the gods. Here is why – they say – the sacred scribes wear a purple ribbon and the feather of a falcon on their heads.”

The Emesh / Sumerians wrote the oldest encyclopedia in the world named *Harrahulubu*, a word composed out of *hara*, which we keep under the form *hărău* with the meaning of *falcon* and the word *hulubu* which is *the dove*. The definition of the writing could be interpreted as the *falcon of peace* as an absolute embodiment of divine power or the *falcon of love* as it was understood by the *pir-o* who received the power from the god, symbolized by a heavenly falcon. **The holy falcon lives in the eternity of the skies**, says one of their texts. On the lead plate no. 39, boero Bisto (Burebista) talks about the loss of his godchild Dima because of Beresio’s inability, who was the commander of the Get armies. When Dima stood on the incineration cart, boero Bisto named him falcon or hawk as a proof of the connections between the departed and those who remained honoring them for their distinct deeds that will remain in the memory of the peoples.

Another totemic animal from the peoples of the Nile valley was **the lion**, identified in a text about king Seti I (1.312 – 1.298 B.C.) which says about him, reminding the age of the totems from prehistoric times, that he is a “terrible lion, stepping on the borders of any foreign land; powerful bull with twined horns, he stomps the Asians and crushes the crowds from **Keta**.” The habit was also kept by the Getes because on one medallion, mato Oriloe the leader of Sarmisetusa Fortress after 30 B.C., says that he is a young lion and Lysimachos, when he arrives during 320 B.C. (lead plate no. 19) to take over the reign of the Macedonian kingdom, slaughtering the Getes and the Bastarnians who were mercenaries in Pela, is named the Perso-Macedonian bull. As guardian lion was declared also mato Bezina during 40 B.C., the follower of boero Bisto. The name of *Keta* I believe refers to **Geta** or *Getia*, because the Egyptians very rarely used the letter **g**, either the ones who deciphered their writings didn't find sufficient data about it. Andrei Mureșanu wrote the poem *Lion cubs* for the rebirth of the virtues of our ancient kin and he assures that on the Carpathian lands “forever will lion cubs be born”. I believe “The people chosen by Sîntu” were badly torn apart by people and eras and the numerous lion cubs

that existed in the time of Bezina and Orelia, can hardly be born presently in the land of the Getes. Out of the lowlife kin created by A. T. Laurian and his followers, only rascals and traitors can be born who give us numerous revolutions, reforms and progresses, so that the poor Rumanian doesn't know what to make of them anymore, already being filled with "happiness", cluelessly walking around for life!

Also **the ram** was part of the totems which crossed the history of Egyptians being considered as a symbol of fertility, but once with the disappearance of the species of sheep which existed in the beginning in Egypt, this animal was replaced with the goat which was worshiped as sacred animal in the city of Mendes – Dedet in Egyptian – from the Delta. Especially the women came and prayed to the goat for the fertility of the family, having tied to their heads, a headband like the one worn by the Get priests as old Arimaspians. In the inscriptions from the time of king Ramses it is said that Ptah, the one who created the world through the word and the thought, under the image of the ram from Mendez – then the species of sheep brought from the Carpathians was extinct during the 18th century B.C. and was replaced with goats – cohabited with the queen.

Even since the time of the Middle Kingdom (20th – 18th centuries B.C.) the ram from Mendes was represented as Ba (a notion not fully understood yet which is supposed to mean "divine soul or maybe the aura of people") of User or Osiris; because simultaneously he represents the "life of Ra, life of Şu and life of Geb, becoming the embodiment of the cosmic tetrad" and his image signifies "a god with four heads on a neck". The goats were sacrificed by the poorer population of the city of Mendes and the sacred goat from Men-des *Ba-neb-Dedet* was often symbolically represented as a ram. **Here was Zamolxe during 540 B.C. and the rascal Pythagoras, who left his goats to flee the barn, like the angry Get says on the lead plate no. 4 and the story was left with much turmoil for the Scythian Ili!**

On one of the rectangular tablets of Tărtăria an animal risen vertically can be seen leaning on a little tree that has five branches to the left and four to the right and in the front there is a goat. The tablets also having a religious character, these animals can only be totems or symbols of some divine embodiments which had a sacred meaning in the site discovered on the riverbanks of Mureş. I believe the message of the tablet is the goat as a symbol of fecundity and abundance, which was also considered righteous to taste from the Tree of the Knowledge of Good and Evil for the bettering of the community's wealth where it was honored.

In Ki-En-Ĝi(r) / Sumer the religious image was discovered much more visible than on the one of Tărtăria, made out of gold and precious stones, dating from the first half of the 3rd millennium B.C. The statuette presently found at the British Museum represents a goat sitting in a vertical position with its feet leaning on a little tree which has four branches to the left and four to the right. On some Emesh sigils, goats with the cross between the horns appear showing their sacred symbolism, the archaeological proofs presenting the spiritual unity as peoples of the three cultures. Diodorus Siculus writes that all the sacred animals had their own stables or cotes which were taken care of by special servants named "priests of the stable" and the lead plate mentioned earlier is saying exactly the same, through the story of the wise Get Zamolxe.

In the category of the old totems there was also **the snake Uto**, being a symbolic animal of Lower Egypt – from the Delta and worshiped firstly in the city of Buto, considered the eye of Ra, killing the enemies with its gaze. **Utu** for the Emesh was the spirit of the sun and in Romanian

utălui means *to hate*. The snake had a very big importance in the religion of the Egyptians, many deities having the head of a snake, being considered a symbol of eternity. Sometimes the solar disc as a symbol of eternal life was surrounded by two snakes.



On the temple walls of Hathor from Dendera there are three bas reliefs which show in the right side, how out of a lotus flower emerges a kind of elongated egg which has a snake inside being supported by the Geți pillar and in the left side the scene repeats, but the egg is lifted by the arms of some people.

In the Indian mythology which keeps many elements from the old Arya culture, the lotus flower is the point of beginning for the creation of the world and in the Carpathian culture it represents the heavenly egg surrounded by the snake of light, being the energy from the beginning or the *Great Mother* who sustains and gives birth to every single thing from the known universe. In this culture the snake as a totem was actually the wisdom and knowledge of the Creator which was perpetuated through the expression “heavenly snake”, “snake of heavenly knowledge” or “power of the snake”. This power of the Kundalini snake sits at the base of the spine, unknown and coiled around it such as a dormant snake. When this mysterious energy awakes it pushes through from the region of the spine found to the left – Ida and to the right – Pingala, thus bringing the awakening of the vital and beneficial energies which bring the communion with the supreme heavenly energies. Buddhism and Lamaism say that the Supreme Guru sits on a throne, on the Lotus with a thousand petals. Through the power of the snake caused by the awakening of Kundalini directed by the human guru, it is brought to the feet of the Heavenly Father where it bows and receives the blessing.

Towards the right there is an icon of our Get ancestors where on the right as well as on the left, two snakes can be seen coming out of two trees with their treetop tightly tied in the form of a pine cone and next to the Egyptian picture there is a drawing from the *Ritual* of metropolitan Stephen (1648 – 1668 A.D.) made for the letter “I” from the beginning of the chapter where the two snakes with the head of a wolf appear with flowers coming out of their mouths and in the same way flowers are coming out of their tale! This proves the lasting of the Carpathian theological concepts which even after almost 5.000 years they were still very much alive in the minds of Romanians before the disasters of the Phanariote ruling that came upon them!



But the heavenly snake we also find it drawn on the temple walls of Abydos as an animal which travels through the skies with the ones who have a calling for these elevations like it is shown in the picture from the left. In the middle there is the golden tablet which is part of the thesaurus discovered at Lechința, Bistrița-Năsăud county, executed in the 7th – 6th centuries B.C., which represents a *solomonar* reining a dragon; but having the image of a woman's breasts, I believe it represents Mother Earth or Zîna. To the right there is the same myth seen by the Maya population. For the old Egyptians the symbol for eternal life was also the *ankh* and in our religion the patriarch and the metropolitans have two coiled snakes on the scepter with their gaze pointing at the cross between them.

In *Amduat, The book about the underworld*, the two-headed snake appears. It was also understood as representing the burning power of the sun, being placed on the king's crown under the form of Ureus. On the other hand, when Ra travels to the kingdom of darkness he is accompanied by the snake Mehen – “ringed” as it was put in the Torah to be destroyed by Yahweh – a friend who helps him, coiling from the bottom up and then descending to the other side under the form of a curl entangled around the cabin of the solar boat. In the Egyptian and Ariminic religion the snake was seen as a renewer and continuer of the eternal life of heaven and earth, being always in the service of the Heavenly Father and not in the service of Satan as they falsified the history.

I also mention that **the cow** and **the bull** which had a great importance in the Egyptian religion, the cow being considered a sacred animal of the goddess Hathor and Isis and in the same way it appears in the Arya culture that migrated from the Carpathians to India. The sun and the moon had as an epithet “the bull of the sky” and the divine bull was considered “the great soul” of Ptah. The bull is the worshiped animal which belongs to several gods, but also in the Carpathians for the Get peoples it had a big esteem and then later during feudalism, through the ox on the coat of arms of Moldova.

The leader of Egyptians, **the pir-o** or pharaoh as the Greeks named him, is through the power of divinity, the king of the heavenly fire and thunder having the Ureus snake on his forehead, which throws flaming arrows destroying its enemies. His voice is like a thunder and through the screams *ham ham* frightens his enemies, being accompanied in battle by the wolf god or maybe the Egyptians were using trained dogs during war as the Emesh did. As a representative of deities on Earth, the pharaoh always wore the same **curled cross** on his hand named *ankh*, which represented the symbol of eternal life and of the sacred. This cross shape was borrowed without any prejudice by the Coptic Christianity, the same way the Orthodox Christians as well

as the Catholics, stole the religious symbols of the Getes with no shame and they boast with cheekiness with the “Greek cross” and the “Latin cross” which are supposed to come out of Abraham's covenant or Yahweh's covenant.

The curved sword represented the symbol of strength and courage and the pharaohs received it from Ra; the same was with the *lugal* of the Emesh. The worthy Getes, meaning the lion cubs, received the curved sword from their smiths, using it when they were angry because of foreigners and thieves who wanted to quarrel.

After a longer period, usually 28 years – some authors say 30 years without arguing the difference – the king had to perform a purification and regeneration ritual of the divine powers, which was done through the celebration of *heb-sed*. It seems this ritual has its roots in the myth of Osiris. After the god was killed - after ruling for 28 years - by his brother Seth, in a conjuration comprised of 72 dark ones and then out of his body a new life sprang over the whole earth (after he was found and brought to Egypt); so the king had to assure through his own symbolic death, the continuity of his people. The ritual assassination after 30 years of ruling - the ones who support it - link it to the orbit of the planet Saturn around the sun, which is of 30 years, but the argument doesn't apply in other practices.

For the peoples regarding the ritual death, there was the practice of making figurines of Osiris from the mud of the Nile and putting inside them cereal seeds for sprouting, as a symbol of rebirth out of death. We have such a tradition through the one of *Caloianu* (*kalo*: rare, to be liked + *iani*: heavenly beings of light, guardian angels), a ritual for the invocation of rain, for helping the life of plants and to control the drought. A clay doll (which was clothed) was made and its head was covered with red Easter eggs, doing incantations upon it and callings of the divine powers. It was taken with great suite and buried in a place unknown by villagers. Mourned like the dead, Caloianu was exhumed after 2 or 3 days and put in a small boat made out of bulrush which was put on a flowing water to bring it to the other world of light. In another variant of the myth, after the exhumation, Caloianu was torn in several pieces and thrown in the greenery so that its body could bring the missing rain. **The similarity between the two variants of the Romanian myth with the death of User is incredible!**

But the symbolic sacrifice of the king – who in Egypt was also the Great Priest over the high priests from the nomes – was just a reminiscence of the cult practiced in the Carpathians before their migration to the banks of the Nile. From the three tablets discovered at Tărtăria, the round one was read by many Russian sumerologists and the information on it was connected to some information regarding the Sumerian culture. Boris Perlov publishes an article called *The living words of Tărtăria*, in the magazine *Tehnica molodiji*, no. 12/1975, where he cites his colleague V. Titov who read the round tablet as follows: “In the 40th reign, for the lips (mouth) of god Şaue, the oldest after the ritual (was burnt). This is the 10th.” The reading of the Russian researchers is based on the information from Vlassa who discovered these artifacts and wrote some things about them that aren't true, like the fact that he found the tablets in a hole full of ashes along with some human carbonized bones. The text proposed by the Russian scientist V. Titov for the round tablet, written using the Latin alphabet is: “4. NUN.KA.ŞAUE.GULA.PI.ID.IM.KA.RA. Perlov modifies the interpretation of his colleague a little and gives the following reading: “The four leaders (females) for the face of god Şaue, the oldest (leader, patriarch, great priest, by the virtue) of his deep wisdom, was burnt as one.” In the forenamed article the author also

mentions the British Sumerologist S. Legdon who read an inscription in Sumerian where there is spoken about the ritual assassination of the supreme sacrificer and the choosing of another in his place. In the Sumerian tablet there is also spoken about four sister priestesses who were in the front of four tribal groups. But the signs on the round tablet refer to another episode of mankind's life, also having a religious character, but one which doesn't imply the human sacrifice, but represents a gesture of honoring the Heavenly Father, the Earthly Mother and Şaue, belonging to a deceased priestess.

The papyrus of Ani, chapter VI, says that in the coffin of the deceased, little statuettes were placed named *şauebti* (*şaue + bit or bîţii*) which had the gift of helping the deceased in the world beyond, in the works he had to do. In the beginning there were only two statuettes that were placed, but in time they became 360, meaning the days of the Egyptian year. We see that these statuettes are linked to the journey of the soul of the deceased in the other world and these little deities were supposed to accompany him, to guide him and protect the destiny of the deceased. God **Şaue**, in the Egyptian mythology was the deity of the individual's destiny, being written with the expression "that which is decided", having also temples in several cities. If the word *şaue* from the name of the statuettes was clarified, we have to make light for the word *bti*, which was wrongly written by Egyptologists. It has to be read *bîţ*, which in Romanian signifies a strand of hair or wool. For the Egyptians, from the hair on the head of the deceased, a strand of hair was cut which was burnt on the altar together with the cosmic egg named *ouţ* or *meska*, together with other offerings. But it can also be read *bîţii*, with the meaning of imitating someone, being the very role of these statuettes that were supposed to work in the place of the deceased, in the other world. Another variant of reading the word *bti* is *bîţi*, with the meaning of *grandparents* in Romanian. Also this semantic brings to mind the Carpathian origin of the god who was the main deity in the 4th millennium B.C., when they left for Egypt and brought with them the mythological legends which constituted the starting base of the theology.

In the villages of Maramureş, until the middle of the 20th century the majority of women used to give birth at home, being assisted by a midwife. The newborn was marked on the forehead with the sign of the cross three times over with the amniotic liquid, while a prayer was being performed. The egg in which the baby was born, meaning the placenta, was buried under the bed where the mother used to sleep, as an honor to Mother Earth out of which the new life emerged and in which it will return at the end of its days! Maybe in the days when our ancestors were practicing incineration, the egg was burnt in the hearth of the home which had a ritual role and specifically a special role of purification. If we will search the bag of Carpathian traditions and proceedings, we will surely find other similarities that confirm without a shadow of a doubt our continuity on these lands since the creation of mankind by Sîntu and also proving that the "Egyptian" Arimins had migrated from the Holy Land to the Nile valley during the end of the 4th millennium B.C., but we also have another earlier migration of ca. 1500 years old.

In the totemic period Şaue stood in the front of a tribe who had him as main deity, but in time their theology and theosophy was amplified through successive proceedings and Şaue - as for the ancestors from Carpathia - had entered a secondary plane of the ancestral. As a god he also got older together with his faithful ones, after many generations conceding his role to younger and more vigorous deities. In the old language Şaue means *divine vulture* (*şa*: great luck, divine grace + *ue*: falcon, vulture), this totem being the one which realized the unification of the Ariminic tribes on the course of Hapi.

When the soul of the deceased traveled to the realm of User or Osiris, it had to pass through *Amduat* where he was guarded by four protective spirits against Apophis who ate those who committed many sins on Earth. But we keep the name of the old Carpathian deity under the name of **Şaue**, as the locals from Şieu village, Rozavlea township, Maramureş county and from Şaulia, a locality from Mureş county, call their village. For the Emesh, the deity of destiny and rebirth of life out of death was called Suen, as a spirit of the moon.

The round sanctuary from Sarmisetuza had a diameter of 28 meters, the sun completing a rotation cycle within the universe - after the calendar of the Getes - in 28 earthly years and the Essenes considered that man spends a life cycle (childhood and youth, maturity, old age and wisdom) in 28 years. Maybe the death of Osiris of the Egyptians can be found in the Emesh culture in the myth of Dumuzi(d) who also has a similar destiny, both of them being a reminiscence of a Carpathian cult which today we only partly know under the name of Mioriţa and Caloianu!

In the symbolic death and rebirth ritual of the *pir-o*, named in Egyptian *hed-sed*, a priest was used who went inside a skin egg, considered the placental matrix through which the divinity recreated the beneficial powers of life into the pharaoh. In the texts from *The Book of the Dead* where the idea of immortality is the very foundation of the writing, the deceased was considered as the cosmic egg or golden falcon out of which a new life form will be born "you will die and you will become, I am today. I am yesterday. I am tomorrow. I pass through my repetitive births remaining strong and young, as Ra with the head of a lion, he claims his part of the heritage from the sky." In all of the supposedly revealed Mosaic writings, but proven as fabricated and stolen, nowhere an expression that could show the idea of immortality is to be found, as it appears for the Egyptians, the Emesh and the Getes.

In *Kohelet* or *the Ecclesiast*, **fabricated during the 2nd century A.D.**, in *chapter XII-V*, the tomb is named "house of eternity", but this expression belongs to the Egyptian theology from where the Mosaics took it, refusing the idea of immortality as a new world, because their theology supports the decomposition and total disappearance of the dead and about the soul not a word is said because Yahweh told them to shut up!

The Pyramid Texts use several words for the divine egg-matrix relationship or the cosmic egg out of which everything was born: *meska* (*meş*: thin leather footwear with no heel + *ka*: door, new place), *meskhent* (*mascat*: masked), *kement*, *ut* (*ud*: humid, the aspect of the egg-matrix, or the genital organ in general, through which the birth takes place or the urination), *shed* (*şedă*: supervision, order, power), of which names show "**lands or cities of the skin**". In *Torah*, the Mosaics write the land from the south of Ister, Mesia, with the name of Meşec, very close to *meşka*, where the mention about "lands or cities of the skin" refers to those peoples who used leather to clothe themselves during the cold periods of the year. But to the north of Ister, as far as the south of the mountains of Thrace, the cold horrified all the brave and Ovid talks about the fierce Getes who walked through Tomis in their woolly sheepskin coats. Of course they were woolly but also warm for the body and the bearded faces. We also have the family name Meşca as another proof for the minds of fools who can't find their peace on the Carpathian lands!

As Great Priest over the high priests of the nomes, the pharaoh could enter together with the priest Sem - who controlled the procession of rebirth through the *meska* skin - in the place where the statue of the god was located. Starting with the periods of the Middle Empire, during

the *sed* or *shed* ceremony, a cloth is used instead of the skin, for the making of the mythical egg and the texts say that “it is crossed through her, to go in the sky”, for those worthy of gaining immortality. But also the priest Sem was replaced with a commoner named *tikenu* or *tukanu* who went inside the divine egg. He was put on a sled which was put on a boat that was carried to the necropolis where the funeral ceremony was being done. *Tekenu* or *tukanu* was taken out of the egg, a *biṭ* (topknot) was cut from the mane and together with the egg-matrix they were burnt on the altar, thus completing the pharaoh's regeneration and rejuvenation ceremony.

As well in texts and also in the current life, **the pir-o** was greeted with the formula “life, prosperity, health” which was written in Egyptian *An huda sana ba* where we have *an* (light, sky, Creator in Eme-ĝi and *year* in Romanian) + *huda* (morning, house in Romanian) + *sana* (health in Romanian) + *ba* (living person, to repay, soul in Eme-ĝi).

It seems the story of Abel and Cain from *the Torah* has its roots in the myth of Osiris who is killed by Seth or in another similar myth known from the “spiteful” Philistines of Palestine, a variant of the death of Dumuzi(d). Also from here they took the two sons of Noah, **Sem** and **Ham** mentioned earlier and they took **Japheth** from the Greeks who knew Iapetus, the father of Prometheus – the builder of mankind. The Mosaics could steal this information only after the Egyptian religious texts were translated into Koine by the order of the Macedonian king Ptolemy II, under the supervision of the Egyptian priest Manetho, thus ending in the public library of Alexandria. The action was performed during the years of 270 – 240 B.C. and only after this date the Hebrews were struck by revelations, emanations, emulations and other devilish conspiracies with which they were blessed by Iahō, later called Yahweh!

The Egyptian religion had two distinct parts in the practice of the cult, a public manifestation which was attended by all members of the community and a very restricted manifestation named by the Greeks **mysteries**, where only the initiates attended. In this category were a part of the priests, some commoners with special qualities, the high priests and the *pir-o*. Every nome had its mysteries, but the most known that reached our understanding, is the mysteries of Osiris. They were true theatrical representations performed in public by a great number of actors together with priests and part of these mysteries were played in temples or in specially prepared buildings which were meant for this ceremony, being the most important part of the celebration. The nomes had their own religious organization with the Great Priest in the front who worshiped the parental deity. For the Egyptians the priestly roles were not hereditary and those who didn't show an inclination towards learning, were left alone to indulge in other activities, the Great Priest being the initiator in the cultic mysteries of the main god and gained divine wisdom through clairvoyance. The entry in the Egyptian temples was conditioned by a purification and that is why there were pools filled with water, where every faithful one could cleanse himself. The tradition was borrowed by the Mosaics when they fabricated their mischievous stories, darkened, revealed and poisoned. Other myths from antiquity say that User had the titan Typhon or Seth as brother, a name which was used by the Getes of Thrace under the name of Seuthes, but also by the Getes from the north of Ister, meaning from Holy Geta. But Typhon was the husband of Echidna, a being from the kin of the titans who had her kingdom to the north of Ister. Manetho mentions that Typhon was also named **Smu**, a name identical with the one of *zmeu* used today by the Slavs of the south and by Aromanians and in our ancient language we have the word *smeu*, in Romanian. Homer in *the Iliad 2-783*, describes a place which he names it “bed of Typhoeus” and places it in the land of Arimoi, while Hesiod in his

Theogony 295-305, writes that Typhon was the husband of Echidna from the land Arima. Demetrius of Scepsis (2nd century B.C.) considers the land Arima “**in the land Catacecaumene** (*cata*: to look up, to search + *ceca*: owl + *umene*: humane, about man) **from Misia**”! Diodorus Siculus in his *Bibliotheca Historica, Book III-LX*, says that the titan Atlas had Chronos as brother and when they split the world, they took the lands from Oceanos (Black Sea) and the Carpathians, while the brotherhood went to rule over Egypt. In another legend which proves the connection between the Ariminic Getes with the ones from the banks of the Nile, the Egyptian priests said that Egyptos had Danaos as brother, who together were the sons of Belos. But the Danaans were the Pelasgians as we find with many testimonies coming from the ancient world of the Greeks. Also the Egyptians said that the Macedonians are one of their colonies, being the same kin because they spoke common languages and had a similar culture, as they also affirmed that they founded the fortress Macedo (Megiddo) from the north of Canaan, being the bridge point between Syria and Egypt! Also Diodorus Siculus in his *Bibliotheca Historica I (XXVIII-IV)* writes that: “**the nations of the Colchians from Pontus...were founded by some emigrants from their land (Egypt) who created colonies...**”. Just so a dark one won't throw himself at the neck of the Truth, I bring as witness over time, the Latin poet Ovid who wrote in his *Tristia II*, about the colds he suffered in the fortress of Tomis where he was sent by the order of Octavianus and only the Ister separated him “from Metereu, **Colchians** and lazyges”, his mention being direct, sending us straight to the locality of Colți from the Carpathian arc. **The Egyptians had a clear conscience that they were related to the Ariminic kin or the Getes of Europe** and not with the Semitic peoples as the multimillenary history fabricated by the monstrous Khazars says.

The Carpathian origin of the old Egyptians, I want to prove through the explanations I have shown so far and as an addition I have gathered 116 words from the books I have read about the civilization of the Nile, proving that there are linguistic and religious connections that cannot be denied, between the old Carpathian civilization from the 4th millennium B.C. and the Neolithic one. The other words have to be discovered in the *Egyptian Grammar* by A.H. Gardiner, Oxford 1927; *Hieratische Paläographie* by G. Möller, Leipzig 1936 and *Demotische Grammatik* by W. Spiegelberg, Heidelberg 1925. In the hieroglyphic writing the words were written only with consonants and the vocals were known by those who read them, this information being lost in time and most of the times the localizing of vocals from the Egyptian texts, in the contemporary translations was done arbitrarily even if they are compared with the Coptic language which appeared much later and cannot be a sure reference point in this direction. The oldest writings are from the Thisian Dynasty (ca. 3.000 B.C.) who had the residence in the city of This from the Delta. I give the words below, the first one being in Egyptian and after the “=” sign there is the Romanian or Eme-ĝi / Sumerian word, as this language was named so that it could be easily stolen by the masters of lies and of theft.

Ab: Egyptian name for the nome Elephantina = *ab*: ancestor, first apparition, beginning in Eme-ĝi and *aba* for the Getes with the meaning of father, parent, ancestor. *Aha*: ancestor = *aha*: to remember; *akhu*: ritual made for becoming sacred = *aka*: in Eme-ĝi meaning to make, to settle something, place; *akhit*: the period of the flooding of the Nile when all the channels were opened to receive the water = *achit*: to fulfill an obligation. *Amenti*: the place where the virtuous dead go after the judgment of Osiris and stay together with him, in some of the myths the place is located somewhere under the earth, in others it is located somewhere in the skies, in the

western region = *aminti*: to judge, to remember, to honor, to do a religious or secular action for the worshipping of the dead; *ankh*: Egyptian cross as a symbol of the divine and eternal life = *angea*: angel, as it appears on the Sinaia lead plates; *aat*: temple, from the old times = *at*: ancestor, sky in Eme-ġi; *arate*: the seven gates through which the soul has to pass for reaching Amenti = *arate*: to indicate, to lead and *arete*: a battering ram used to demolish the walls of fortresses or to open the gates, but also used when it was sacrificed during someone's death.

Ba: ram = *ba*: sounds made by sheep when they are unsettled because of different reasons; *baba*: Egyptian deity, guardian of the palace of User, having the meaning of parent, father, known in the old mythologies when the souls of the deceased helped their close ones = *baba*: father in Istro-Romanian;

Chemu: the period of harvesting when the population was called to gather the crop as fast as possible = *chem*: to call, to advise; *chep*: from the expression “chep + eru”, face, look = *chip*: look, image, figure; *dabat*: ring sigil, while the letter *t* represents the feminine = *daba*: fortress, as it appears on the Sinaia lead plates. The Hebrews borrowed the term under the form of *taba*, *at* and we have the word *tabă* which in Romanian means *effigy* or *sigil*, thus the term is borrowed from the Philistines; *dad*: father, parent, old man = *tată*: biological parent or *tete*: uncle, old man, *dad* in English is identical with the Egyptian term because there was a migration from the Carpathians also to the British Isles during the end of the 4th millenium B.C., *dada*: the council of the elders = *dadă*: a term which shows respect for the older sister or used to describe a mature woman in Romanian;

Earu: the plains of the blessed where those considered worthy by Osiris went = *Er*: in Eme-ġi means to lead, to guide, to travel; *eru*: from the expression “chep + eru”, shining, luminous, beings of light = *er*: in Eme-ġi, to lead, to accompany, to guide to.

Facu: to do, to make. In the Leyden papyrus it is written that “The Demiurge / Father made / created His whispers.” - *dad faqou titi* – meaning he created the world through his word and thought = *facu*: to do, to execute.

Ha, hi: interjections = *ha, hi*: interjections; *haka*: spell, incantation = *hac*: service, face, ability, similarity, solution; *ham ham*: the battle cry of Egyptians, because they were fighting under the flag of Anubis who in the old times was a dog = *ham*: the barking of a dog in Romanian; *hm-stu, hame-situ*: the malevolent powers that wanted to eat *ka* = *hămesitu*: very hungry, person who eats a lot; *harou*: Horus represented as a falcon = *hărău*: falcon or hawk; *hat*: forward = *hăt*: far away, forward; *hati*: the heart as a place of moderation and anticipation = *hățj*: to pull, to take out and *hățui*: to lead from the chariot, to guide, to control; *hen*: human embryo, fetus = *ham*: empty and uninhabited house, bulrush basket used to carry food in the plains; *Hinu*: the name of the boat with which the dead were carried to the other world = *hina*: the rear part of a raft; *heri*: leader, one who decides, announcer = *hiri*: news, announcers; *hob*: religious dance made through powerful leaps and twisting in the air = *hop*: leap, crossing; *hotep*: peace, satisfaction, abundance = *hutupi*: to eat fast (a lot); *huta*: house = *hudă*: house;

Gheb: earth, first mound which appeared out of the primordial water = *gheb*: hump, mound:

I: interjection = *I*: interjection; *Iaru*: happy = *Iaru*: Romanian family name; *im*: earth = *im*: soft earth or mud; *ion-mutef*: ritual through which *tikenu* or a priest during the simulated ritual death of the king, had to pass through that skin as a symbol of rebirth, then he took a strand of

hair from the head which was burnt together with the skin in a hole = *ion*: beings of light or guardian angels in the Egyptian theology and in the one of the Carpathian Getes, but also of the Getes from the south of Ister; *ib*: the heart as a place of sensible or divine thinking = *iub*: love, affection, but the old Egyptian form can be found in the word *ibovnic* (ib + ob + nig): *ist*: behold = *ist*: this;

Kau: to destroy, to judge = *căi*: to feel for, to cry; *qeni/căni*: black, blackened = *căni*: to paint with black; *kahibit*: "shadow" of the deceased understood as a posthumous memory, the loss of the "shadow" during the crossing through Amduat lead to the disappearance of the soul = *cahile*: little raft used for crossing over a river; *kemkem*: god who protects the virtuous = *chem*: invoke, ask, sky; *kemet*: gathering = *chimet*: counselor; *kenet*: blackness = *cănit*: blackened, painted with black; *khem sekhem*: the holy of holies from the Egyptian temples where only the king as Great Priest and the high priests could enter = *chemui*: to think, to measure, to search or *chimă*: germ, top of the head, top; *khemenu*: religious center from Wnt which was Thoth's = *căminu*: house, home; *khen*: skin pouch through which one would cross during the ritual of the ascension to the sky = *chin*: sadness, hard work; *khenti*: judge, high dignity = *chintic*: unit of very low mass used in the old times; *Khepra*: the scarab emerged out of the primordial mud = *chipru*: black grass; *khep*: being = *chip*: body, being; *kher*: to die, to judge = *cher*: to die; *khru*: voice, speech = *cri, cri*: sound made by crickets and *gri, gri*: sound used for dove calling;

Ma: one who gives birth, mother = *ma*: mother in Romanian and Eme-ğj; *makhru*: the birthing voice of the seen and unseen from the sky and on the earth = *macru*: weak meat (low fat), very good; *meduta*: order, method = *mitodi*: means, methods, word used on the lead plate no. 45; *Mehen*: big, voluminous = *mahal*: big, voluminous; *mrt* (read *mărit* or *merit*): loved woman = *mărit*: to marry and *merit*: to recognize a quality, favor; *meru*: man loved for his merits = *Meru*: the sacred mountain of the Getes where the ones who became OM (human), were risen to the skies; *mest*: tanned leather or skinned leather in which *tikenu* entered the ritual death simulation = *mesti*: thin leather footwear with no heel, worn by men. On the lead plate no. 36 it is told that such footwear was given to the dead; *meska*: tanned skin = *mescă*: tub in which the tanning was done; *mire*: to love = *mire*: groom; *miri*: spade, tool with which the Egyptian peasants gained their fortune and also paid tribute = *mirii*: riches, thesaurus, taxes; *mose*: to give birth = *moși*: to help giving birth, with the help of this word the Hebrews fabricated Moses; *mos*: the name of Ra as builder of the world = *moș*: the dead parent of a clan, ancestor, old man; *mut*: move = *mută*: without voice, silent; *mutef*: crossing, to supervise, to take care = *mutevliu*: administrator; *ntr/natura*: god, divinity, they had the concept of the divinity who created the seen and unseen and after death returning to the creator energy of the beginning. Composed out of *na*: human, being, earth, plants, water + *tu*: shining, faith, breath + *ra*: overflow, roots, to radiate, beloved. The meaning of the word is to be found identically in the Essene writings, Hermetic writings, the *Book of Eno* and the Chaldean writings, meaning in the wisdom of our Arimanic ancestors; *neheb/nahab*: giant snake, monster = *năhoadă*: monster, apparition; *nemes*: a type of kerchief worn only by the pharaoh who had a unique status within the Egyptian society = *nemeș*: belonging to a great kin, noble; *nemu*: the participants in the first row from the funeral processions of the old Egyptians = *neamu*: blood relatives; *neb*: crowd, gathering = *nib*: loud crowd, gathering; *neniu*: the stoop-shouldered, the ones attending the ceremony being full of sadness = *nene*: older person; *nepere*: that which doesn't die = *nepere*: that which doesn't die;

Nun: the primordial ocean in which the germs of all beings were found = *nun*: origin, birth, to rise, to grow in Eme-ġi; *nu*: no = *nu*: negation; *non*: no = *non*: no in French;

O: interjection = *o*: interjection; *okket*: came out of the word *sarsarokket*. An epithet for Horus who lost an eye during the battle versus Typhon = *ochit*: hit, targeted; *Oua-oua*: tribe from the predynastic period = *oua*: to conceive chicks, to reproduce (to lay eggs; *ou*: egg in Romanian); *ouț*: ritual through which the deceased was covered with a skin symbolizing the return to the uterus or in the primordial egg for a new birth in the other world = *ouț*: little egg, in the old Rumanian there used to be said about the pregnant woman that she “has (an) egg”.

Prt, pãrut: emerged, appeared = *pãrut*: emerged, imagined; *perit*: the sowing period when the seeds were put into the ground so that they could die in order to be reborn through the wheatear = *perit*: dead; *pir-a*: the pharaoh’s residence, but also his official title after a longer period of time. He was considered clothed in a heavenly aura as a divine leader. In the beginning he consulted with the army of warriors and the council of the elders and also the ones who had problems came to him to denounce whoever they were in conflict with or whatever the nature of the problem was = *pîrã*: accusation, misunderstanding, dispute, enmity, judgment, doom. In the language spoken by the Rîmînians of Albania, they used the word *pira* for *flame*, but the saying was also used by us Romanians because we can find it in the composed word *pirogravurã* (pyro engraving) or *piroman* (pyromaniac) and we also have the word *pîrjolit* (scorched) where the word *pîr* is the sound made by fire in Romanian; hence the word *pyre* in English.

Ra: mouth, name of the main deity = *ra*: to give birth, to shine, beloved; *rmn/ramin*: stall, abidance, lasting, steadiness = *rãmîn*: stall, abidance. The Egyptian word can also be read *rumun*, *roman*, *rimin*, all of them having a major significance for the identity of Romanians, if only they wouldn’t have given us the Latin nonsense and more recently, the Thracian or Celtic nonsense. The Arimins of Albania call themselves *rîmîni*. When they left during the end of the 4th millennium B.C. and then again through the Hyksos incursion, the ones remaining home called themselves **the steady** or **the remaining** and on the lead plates they are written *rumun*, *rimin* or in other variations; *rîma(t)*: man avid for knowledge = *rîma(t)*: to rake, to search; *Rosetau*: was a land with tunnels where the soul was required to pass through for it to reach Amenti. Here was a lake/tãu of fire guarded by a crocodile with a flint knife = *rose*: red; *remet/remetet*: human, humanness = *Rîmeți*: monastery from Alba county; *roskait*: epithet for Isis with the meaning of *great flame* = *red-haired*: reddened, lit and *roșcãit*: used, chewed, grinded; *rosta*: iron bar in Egyptian = *rostei*: iron grid for doors; *rumit*: tear, they had a myth in which was said that man was born from the tears of Atum, the creator of the world = *ruminãție*: grinding; *ruha*: wisdom = *ruha*: Romanian family name. In Aramaic *raho* means *wisdom* and in Hebrew *ruah* means *spirit*. This proves that the Hebrews manufactured all their “revelations” after they were cast out of Egypt as soldiers of the Persian occupant, meaning in the 4th century or after the texts of this culture were translated into Koine during the middle of the 3rd century B.C. from where they took their inspiration when they became a compact group in Alexandria in the 1st century B.C. In Romanian we have the word *rugã* with the meaning of *veneration* or *honoring the ancestors*. But the Hebrew word has also the meaning of knowing someone through sexual intercourse, proving that their religion was a total and eternal perversity, because the rabbis had for their own hedonistic desires, near the temple of Jerusalem, a very big brothel with qadeshas (prostitutes) and also homosexuals called *dogs* as it is written in *Genesis IV-I*. Many young Hebrew women passed through this devilish closet and the story of Mary and her insemination

by Yahweh was a horrible practice of the Mosaic cult from this brothel, selling her to the clay-headed Goyim as a divine “blessing”, her being a horrible latrine stench of the rabbi fornicators. After they were left “with (an) egg”, the qadeshas were put forward to marry, together with the seed provided by these monsters and the “purity” of their kin, trumpeted with a never before seen impertinence in speaking, as well as in their Satanic forgeries, which is exactly the practice mentioned earlier, which cannot be found within any other nation from antiquity.

Saba: star = *saba*: to trick, to say things; *sabaiu*: doctrine, instruction = *sabaia*: to rush, to defeat; *sabaoit*: wise woman, learned woman = *Sabaot*: for the Bogomils it represents the creator of the spiritual world; *sabau*: wise man = *sabău*: tailor; *sakhu*: sacred or purified being, ritual of the Old Kingdom where a substitute person or even the deceased was put inside a sewed skin, following the unification of the soul of the deceased with *ka* and *ba*, the divine substance of the universe which accompanied his existence on Earth, for obtaining immortality = *sacu*: cloth or skin object which helped with the storage of some products; *saciu*: the deceased who passed through the skin-egg for rebirth and then received in the skies = *sa-ku*: border, coast, sanctuary in Eme-ġi; *Santi*: religious epithet for Iah (Isis), the supreme feminine deity = *Santta*: one of the names of the Creator for the Getes; *Sentit*: religious epithet for Isis = *sînțit*: sainted, blessed by God; *sapat*: the names of the irrigation channels which separated the nomes = *sapat*: hack labor through which a channel is made, or through which the terrain is prepared for sowing etc.; *sar-sar*: came out of the word *sarsarokket*, being an epithet for Horus who lost an eye during the battle versus Typhon = *sarsar*: imp, (sărsăilă), devil; *sat*: place = *sat*: the place where several individuals have established a permanent home, through the construction of houses; *sed*: to write = *sed*: to settle, to be calm in Eme-ġi; *sekhat*: plain = *secat*: place where the water sitting on a plain was being drained; *seșa*: to write = *seșa*: gathering of villagers in order to entertain themselves; *sin/son*: brother = *sin*: godchild, nephew, his son; *serdab*: room built inside a mastaba and the corridors which lead to the statues of the deceased = *serdar*: army commander, *sargedab* is the name of the fortress as it appears on the lead plate no. 63; hence the English word *sergeant*; *sder/sedere*: to sleep = *ședere*: to rest, to idle; *Seta*: the name of Seth as a god of the sandy lands = *seta*: to thirst; *sethos*: another name of Seth = *setos*: thirsty one.

Smu: Egyptian name for Typhon or Seth, after the testimony of Manetho = *smău*: dragon; *suma*: union = *suma*: to gather;

Șaue: god of destiny in the religion of the old Egyptians = *Șaue*: divinity of Tărtăria, village from Rozavlea township, Maramureș county; *ședșed*: place of rebirth = *șede*: surface in the extension of a bake-house where one can sleep; *șarpuarka*: the eyes of Horus compared to the eyes of a viper or female snake = *șerpoaica*: crawling being, snake female; *ști*: to know, to search for something = *ști*: to know.

Tap: head = *tapă*: indentation made at the end of a piece of wood to join it with another; *taty*: administrator of Egypt = *tati*: nickname for father; *Tatu*: the holy mountain of Egyptians, situated somewhere in **the far north** where User retreated after he died. The Buddhists also called Mount Meru from the far north, by the name of “Father” = *tatu*: father, parent; *tau*: lake = *tău*: lake, pond, pool; *Te chem*: the great god invoked by the soul of the deceased in Amduat = *Te chem*: formula of veneration in Christianity. *Temu*: one of the mysterious epithets of Ra with the meaning of *destroyer* = *temu*: frightened one, scared one, God in Aromanian; *tikenu*: the deceased or the initiate who entered the skin *ouț* or *meska* to be reborn in the world of User,

being brought on a sled at the place of the proceeding = *tucanu*: naive man, hardy man; *titi*: to say, to whisper = *titii*: to whisper;

Uret: ugly, dangerous, coming from the expression “the great overflow” and it refers to the journey on the boat of Ra to the other world full of demons and traps = *urît*: repulsive, hideous;
User: the Egyptian name of the **Greek** variant **Osiris** who was the main deity that ruled the land of eternity where all the souls of mortals wanted to go = *ușer*: Court beneficiary in Moldova who had the duty to welcome the emissaries and bring them to the Lord. I would like to underline the fact that in **Romanian** *ușer* or *ușar* means **gatekeeper**; *urthekau*: spells and incantations used also in medicine to treat illnesses = *urtica*: to nettle.

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