

Metahistory of Zalmoxis

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<http://e-n-r-r-i.blogspot.com/>

The Greek origin of Zalmoxis. If we take as a reference the quotations of Herodotus and Zeno, they tell us that Zalmoxis was a disciple of Pythagoras on the island of Samos. On the other hand, Herodotus himself says that Zalmoxis was the teacher who instructed the people of the Getai (Getas) about the immortality of the soul.

These historiographical references give us two clues: the island of Samos and the village called Getai or Getas.

1.- The island of Samos and Zalmoxis.

The island of Samos is one of the Cycladic islands closest to the coast of Asia Minor. This geo-historical situation plays a fundamental role in the development of the history of Zalmoxis. Samos as a territory has two important geographic-semiotic elements, which are the two emblematic mountains of the island: the Kerkis and the Ampelos. Both concepts are important: the "kerkis" which refers to "keros-Keras" (crag or peak and antlers) and the "Ampelos" which refers to "omphalos", a Greek term meaning "navel", and mythologically: the navel of the world.

Historically, the construction of the great aqueduct of Eupalinos is remembered from Samos. This aqueduct or water tunnel was built by the ruler of the island, Eaces, and later completed by his son Polycrates. The name Eupalinos has a Cervid resonance. Eupalinos would be Epaulinos-Elaupinos-Elaupos-Elauphos- Elaphos. The term Elaphos is Greek for deer. On the other hand, Éaces is reminiscent of Ealces or Elakes-Ealkion-Alkion. The Ealkes, would be the name of the king of Samos who associated the king of Samos to the Alkes or Elk or Deer. Another remarkable name of Samos would be the "Cape of Mycale" where the temple dedicated to Poseidon Heliconius was venerated. And the term Heliconius, as we have seen, was linked to the helicoidal god, i.e. the god whose antlers are helicoidal (elikos), like the "goat".

According to etymology, Zalmoxis may also be known as Salmoxis, Σάλμοξις, Zamolxis, Ζάμοξις, or Samolxis Σάμοξις. According to Diogenes Laertius and Porphyry (III b.c.) Salmoxis or Zalmoxis, is equivalent to "bear god" or "god of the bear skin", where Zalmos is skin

and Oxis

would be Bear.

But so far, I have not seen any bears on the island of Samos. On the other hand, there are those who consider attributing the root of "Zalmo-Zelmo" to the Thracians, according to whom it would be "earth" (zamol-zemel). But for me, Zalmoxis would be the Moxis of Samos, for the Ionians of Samos. Moxis of Samos being the Cervid God of Samos or the Elaphos God of Samos.

I venture to think, that even from Elaphos-Moxis, called Salmoxis gave the name to the island, called Samos. Being the Greek term for the god Zalmoxis: Salmoxis-Samoxis-Samos. Zalmoxis would then be the Helikaion of Samos (also called Heraklion as another Greek island), which would unify the two interpretations of Helios-sun and Helicon (helicoidal horn of the goat). Remember well this semiotic conjunction: illuminating sun and helicoidal horns.



2.- Zalmoxis and the Getas.

The island of Samos was inhabited from ancient times by the Karios, and later by the Ionians. It then became one of the twelve Ionian islands. But now I am going to dive right into this village called Getas. The Getas or Getai are interesting to know who they are before the 4th century BC. After that it is easy. The interesting thing is to know the way from the 4th to the 6th century BC.

The Getas are Karios of the Asiatic coasts of present-day Turkey. Those Asiatic Karios of Miletus, on the same coast where Ephesus will be, also called "Samo-rna". And Samos is very close to Ephesus-Samo-rna and the Karian coast. That's why the Karios with their ships

landed at Samos.

Therefore, we can say that the Getas are not "faces" who had a lot of nerve, but they are "Karios-Karios". And because they are Karios, they are "Kares-Keres", i.e. cuckolds. But I will talk about Karios in the next section. The Getas or Geton or Getai-Jedai, they don't appear in Star Wars, but they do take part in the Medo-Wars or Medical Wars.

The name Geta would have come from this itinerary:

Dah-Je (God Je+hovah)-Jedah-Gedah-Getha-Getha-Geta

.

In other words, the Getas are the Hebrew-Kharites who travelled to the island of Samos from the nearby coast of Turkey.

Now we must ask ourselves not where the term Geta comes from, but what it provokes. And what provokes the concept of "Geta" is the following:

1.- Geta-Gedah-DahJe-Dahtheus-Datheus-DahZeus-Dahceus-Dahcios-Dacios

The Dacians are for the non-karyotic Greeks, the Dracians. That is, the Drakios or Drakos.

And the Drakos are "men of the snake", who will give rise to two tribes that speak the same language and come from the same origin: 1.a.- The Jedah-Drakos, converted into Drakios or Dakios or Dacians. 1.b.- The Jedah-Drakos, converted into Trakos or Trakios or Thracians. Thus, each tribe will be assimilated to a totemic animal:

1.a.- Jedah-Serpents, which will be the Drakos-Darkios-Dakios-Dacios

1.b.- Jedah-Goats, which will be the Tragos-Trakios-Tracios

This is how the ancestral animaloid conjunction between Snake and Goat separates into two tribes, losing the original relationship between Dragos and Tagros.

That said, we know from Herodotus that there was a king of the Getas called "Zalmodegikos" or "ZalmotheusXikos". Moreover, it is Hesychius as early as the 5th century, who speaks of zemelen (ζέμελεν) as a Phrygian word for "foreign slave". In other words, Zalmoxis came from a double origin: foreigner and slave. This would suggest that the Getas-Karios already regarded him as a

"foreigner" and as a "former slave". And that would not refer from the Karios to the Egyptians, where some

The freed slaves set off one day for the coast of Karia and from there jumped to the island of Samos.



It is said that the year of Zalmoxis' birth would coincide with the reign of Berbistas. And Berbistas (the Phoenician Berber) reigned around 700 BC. It is possibly in 700 BC that the legend of Zalmoxis began to spread like wildfire from Egypt to Karia and from Karia to Samos. The Phoenicians should have been those slaves freed from Egypt who went over the sea to Karia and sailed with their ships from Tarshish to the island of Samos. Aristotle compares Zalmoxis with the Phoenician god Okhon.

According to Herodotus, Zalmoxis travelled to Egypt and transmitted to his people mystical knowledge about the immortality of the soul. But it is not that he went to Egypt, it is that he came from Egypt. It is not surprising, given the nautical tradition of the Phoenicians, that on the small island of Samos, once part of the Greek Ionian Sea, the largest fleet of the Cyclades existed centuries later, as the story goes:

"Samos, on the other hand, had a large fleet and sent 200 ships. After eight months of conflict, Samos capitulated, the city had to surrender its fleet, pay a large war indemnity and democracy was restored. In 412-411 BC, the head of the democratic party of Samos, Alcibiades the Younger, led a rebellion against the oligarchic government of the Four Hundred installed in the city.

Athens. From 412 to 402 BC, governed by a democracy, it fought alongside Athens until the end of the Peloponnesian War".

3.-Orpheus and Zalmoxis

To recapitulate, Zalmoxis, the god worshipped by the Getas, gave his name through Moxis of Samos to the island where they settled. They came from Caria, on the coast of central Asia, together with Ephesus-Samorra, which in turn came from the Phoenician slaves of Egypt. Now, what he was or represented for the Hellenes of Ionia, that is what I will try to answer here, contrary to the official thesis that proclaims Orpheus as the primitive Zalmoxis.

Another assumed thesis, with which I do not agree, is that before Zalmoxis the non-Islamic or pre-Socratic Greeks did not share the idea of a transcendence or an afterlife, such as seems to be the essence or substance attributed to Zalmoxis of the Getas-Karios. Herodotus tells us that the Getas saw Zalmoxis reappear, or rather be resurrected or reborn after four years of death.

The Greeks, at least Socrates in the Phaedrus refers to an ancient tradition founded on the mythical truth of the gods, and speaks of the theory of the reincarnation of souls as something not new or suddenly invented by him, but as something consolidated within the Greek mentality. Therefore, the second statement assumed by the majority of scholars, I question and even categorically deny: the pre-Socratic myths already implicitly taught the reincarnation of souls as a process of perfection towards the Ideal of the good. In other words, they were deeply transcendental beliefs. There was a sense of transcendence over the death of the body. For this reason, Plato would later carry out a logical construction to try to combine this tradition with the new theory of ideas. Platonic epistemological myth linked to pre-Socratic-mythical religiosity.

Two myths, one of faith and the other of logos, have already converged in the

Plato's time. And another proof that I am not fooling anyone is that the myth speaks of two rivers: the river of forgetting and the river of remembrance. Through the river of remembrance one can restart or hook into the chain of reminiscences about former lives taken by the same soul through different bodies. These are the two rivers of Hades and its ferryman Karonte, which by the way is Keronte (keros-keras) or Arkeronte (alkion).

The fact that Orpheus is the hero who manages to return to the world of the living after being in Hades is not in contradiction with what I have just said. That is to say, Orpheus is reborn from Hades, but under the same body and previous life. And that is not being born again as a reincarnated soul in another body. I mean, reincarnation is not prior to Orpheus. And Orpheus does not represent reincarnation but misfortune, the painful lament that the dead cannot be recovered precisely as they were, i.e. reincarnated under the same body. And this is the case with his beloved. Orpheus cannot recover the life of his beloved, as the beloved body as the one that died.

- The myth of Orpheus and Eurydice tells the following story:
 - 1.- Eurydice, harassed by Aristeo, was bitten by a poisonous DraKos (Snake) and died.
Orpheus played such sad songs and sang so pitifully that all the nymphs and gods wept and advised him to descend to the underworld. On his way to the depths of the underworld, he had to overcome many dangers, for which he used his music, he softened the hearts of the demons.
Hades and Persephone, who permitted Eurydice to return with him to earth; but only on condition that he should walk before her, and that he should not look back until they had both reached the upper world and the sun's rays had bathed Eurydice. In spite of his eagerness, Orpheus did not turn his head the whole way.
 - 4.- They finally reached the surface and, out of despair, Orpheus turned his head to see her; but she had not yet been

Completely bathed in sunlight, she still had one foot on the road to the underworld: Eurydice vanished into thin air, and now forever. What do I see in this myth. Or shocks me. First: Aristeus is not mentioned, that is, he is left out of all interpretations of the myth. And this makes me very angry. My moustache-antennae stand up when I see such a thing. It is as if the interpreters relegate to oblivion any parameter that does not fit into their scheme (they dismiss it, as they dismiss the friction coefficients of an apparently smooth surface, or the wind force with zero value in most Newtonian mechanics problems). Any reduction of complexity means the elimination of an annoying parameter. And that, scientists have always disguised with great cunning.

Eurydice is the good Ridice (eu-ridice), which is the Good Eridic or eridix or Erix. Eurydice is the Good Erician Venus. Eurydice is an Erician Venus from Sikilia, where Mount Erix, the cradle of Venus, is located. And the good Venus is also fair: Euri+diké. But Eurydice is also called Agriope, in other versions of the myth, because Eridice or "Ericneda" can become an "Arachnid" or spider, which is why nowadays there are spiders called Agriope (Agriopyrum).

That Eurydice is an "aulon" nymph means that she lives or passes through the ravines near the rivers, around the meadows. Just where the shepherd of the cattle called Pan also passes by. That is why the myth speaks of Aristeus who is in reality the Aryes-Zeus or the Zeus Aryes, i.e. the Goat God, who is Pan. The one who looks after the livestock but also slaughters them on the mountain tops, because Aristeus is said to be "the best" or "the guardian of the bees" is in reality a shepherd who is the enemy of Orpheus, the one who slaughters animals and the bees take care of settling on them. And the enemy shepherd of Orpheus is Pan (son or direct relative of Dionysus). Why else would Ovid, in Book X, Metamorphoses, speak of the death of Orpheus on Mount Pangeus (Pan's Mount), where there was

an oracle to Dionysus. And where Orpheus was torn to pieces by the Thracian Maenads for not having honoured Dionysus.

If Pan was the shepherd who harassed Eurydice, and Pan was the one who sacrificed animals on stone altars, Orpheus and his Orphism will be characterised by not shedding animal blood.

Orphism seems to recall with metempsychosis (already assumed by Socrates) the Egyptian tradition and its rituals of leaving food inside the tombs. But Orphics is also: Orphico-Osciphoro, i.e. the Phoro of the oscis. The way of the bones, or the way of death. Path that leads to another life. While the Panic would be the Panoscios or Pan+oscis, that is to say the "all bones" and nothing more than that: bones. The immanence of the bone as corpse. There would be no life after the bones. Two traditions, then: Apollo's Orphics and transcendence; Dionysos' Panics and immanence. Plato versus Spinoza. Two totemic animals: Apollo - deer and Dionysos - goat. Two instruments to produce melody: Orpheus' lyre is the lyre from the Greek "λύρα", a stringed instrument shaped like an abacus. That is to say ugonia head of a cervid and between the two "horns" some taut strings.

Apollo and his cornucopia lyre -----Orpheus and his cornucopia lyre



Whereas the Siringa de Pan is a set of reeds (bad reeds or weeds). But the reeds are also hollowed out goat horns, which sound when blown like a trombone.

But do you know why he is an Orpheus Deer? Because his father Apollo is the Aphollos or Allophos or Elaphos, which means



DEER.

Orpheus with his musical lyre calms and soothes wild beasts and animals. It was Apollo who gave him his first lyre, a musical instrument with seven strings to which Orpheus added two more to make nine, like the muses. He is like Hammelin's flute player. While Pan, with his Syringa or Horn music, what he does is to provoke terror or panic in the animals, which causes them to stampede from the herds or flocks. Orpheus is a shepherd of individualised animals or oussies or subjects, whereas Pan is a shepherd of herds or multiplicities. Orpheus is to Descartes as Pan is to Deleuze. Aristeo is the Pan who rapes Eurydice, among the thick grass of the meadow. And Orpheus is the man in love who feels the pain of the rape of his beloved. Orpheus is thus the Sorrowful, the afflicted, the suffering, the masochist. While Pan is the Sadist.

Orpheus tried to descend to Hades for the second time to retrieve his dead beloved, but was met by Charon (Kero+nte), the ferryman of the Styx lake, who refused to let him in. Orpheus continued to wait for seven days on the shore of the lake until he left to wander the world with his lyre. His lyre is a lamenting twang, a sad melody of amorous tears, like the lyric, which will become the platonic love of the lyricists or troubadours of the Middle Ages.

The whole myth takes place, of course, in Arkadia, the land of the Shepherds. Plato cites Zalmoxis as the great physician of soul and body.

Socrates, who fights against the Thracians of Potidea, also refers to the Thracian physician, a disciple of Zalmoxis, who makes people immortal.

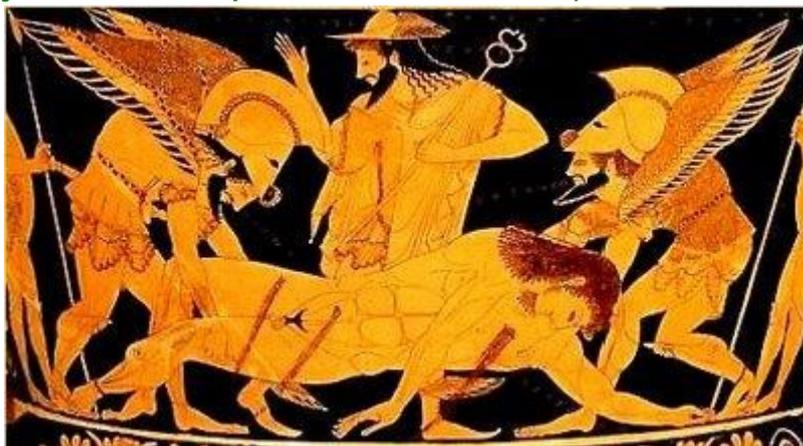
But these references of the IV adc. refer to the ancient Thracian king Zalmoxis-Zalmodygekes. Herodotus also speaks of the Thracians of Zalmoxis who inhabited Salmidesus or Zalmidexo or Zalmideus or the city of the god Zalmoxis.

I now turn to an image illustrated by Herodotus himself. It is the ritual of Zalmoxis in Book IV:

...the Getas believe themselves to be immortal... when they die they go to meet Zalmoxis (some call him Gebeleicis). Every four years they send a messenger, chosen by lot, to meet Zalmoxis... those who send him hold three spears, while others take him by the hands and feet, and after swinging him in the air, throw him over the spears. If, of course, he dies when pierced, they consider that the divinity is favourable to him. But if he does not die, he is insulted and branded as evil.Each time

thundering or flashing, they shoot arrows into the air, angry with the sky, while threatening the god.

Herodotus' logic is not so logical, for the three Venablos were not spears but originally three deer antlers (the deer horns were not javelins or spears or venablos).



The noun venado comes from the Latin participle venatus, from the verb venari (venor, venatus sum) meaning 'to chase a deer or game animal', 'to hunt'. The Latin verb venari belongs to the family of the Old Indian veti 'to pursue something', 'to go after something', 'to aim at something', 'to carry the weapon', to the same family belongs the Greek verb híemai (ἵεμαι) 'to advance', 'to go forward', 'to hasten', 'to aim at', 'to aim at', 'to aim at'. Venado, from venari, means primitively 'any animal hunted', 'a piece of game'; but Covarrubias already gives it as a synonym of the Latin cervus 'deer'.

The venablo is a small spear, a round and thin iron rod, which ended in an iron in the shape of a laurel leaf. Some venablos-spears were for war and others for hunting or hunting. The common stag, red deer or red deer (*Kervus elaphus*) is a species of deer. Herodotus speaks of the Thracians as wearing "fox skins on their heads, tunics on their bodies, covered with coloured marlotas, and on their feet and legs shoes of fawn skins" Herodotus VII 75. That is why the deer were later called javelins.

- Góngora, in his "Polyphemus and Galatea", also seems to play with ambivalence:

He was Acis a Cupid's venom, (ACIS is ALCIS or ALKIS the Elk or Deer).

of a faun, half man, half beast, in Simetis,
beautiful nymph, been;
glory of the sea, honour of its
shore. The beautiful magnet, the
sleeping idol that steel follows,
idolatrous venerates;
rich of all that the orchard offers poor,
cows yield and the oak trees grow.

- Akis or Acis was both the "Cupid's Arrow" and a "Venablo". That is, spear of Zalmoxis and Arrow of Venus Cupid with bow. And I add: a Deer of Diana the Huntress.

This tradition of the Devil as an impalement, already described by the Greeks, will give us the light to analyse the Danube and Zalmoxis. The impalement of the Danube Thracians will be the impalement of Count Thracians-Dracians-Drakios-Drakos: Count Dracula.

But the most exciting thing is that Deer or Deer in Romanian is "Vînat", and in general any "hunting animal". The Romanian Vînat-hunted deer reminds me of the name of the Goddess Bineth-Benthis (also called Artemis Tauropolos) of the Thracian Zalmoxis.

That is, the goddess Benthis would be Ventis or the Deer-Deer goddess of Orpheus-Zalmoxis. Who gave her name to the Vinitios or Vitinios, who were

a Thracian tribe. This concept is reminiscent of the French venaison 'big game'.

Zalmoxis, in an epoch like the Thracian and Greek would be the goat of Pan and the deer of Orpheus. The Goat-Zalmoxis would come from the Hebrews, i.e. from the Karyan origin of the Getas-Thracians, while the Stag-Zalmoxis would come from the Getas-Ionians.

4.-ZALMOXIS and THE DANUBE RIVER

- The Getas were the original inhabitants of Samos, but the Getas also inhabited the cities scattered from the Black Sea, the Bosphorus and the Danube basin. Inhabitants, among these, of present-day Bulgaria (Bel+gor+karia) and Belgrade (Beltz+kar or Bel-Gor-Ker).

- Herodotus says that the chief gods of the Getas were Zalmoxis and Gebeleicis. The name Gebeleicis now comes up as a novelty. This name is a clue that leads us to the Hebrew Zalmoxis. If Zalmoxis is a Deer, Gebeleicis I will link it to the Goat. Gebeleicis for the moment, could be the Gebele or Je+Beltze or Je+Baal+Tze. The first "Je" being that of the Jedas or Getas as we have seen above.

- Herodotus also speaks of the king of the Getas called Dromiquetes, who in the 3rd century BC ruled the lands north of the Danube (Romania) whose capital was Helis. Helis being Helios (sun) and Helikos (elix). That area of the plain adjacent to the Danube was called Wallachia.



- But the settlement of the Getas, as we have already seen, predated the 3rd century BC. Already in the 7th century B.C. they settled on the Danube lands from the Asiatic Karia. They came from both the Scythian tribes of the Black Sea and the Phoenician tribes of the Middle East. In the same way, they ran towards Iberian-Celtic lands and not the other way around as the story goes.

- A now discovered archaeological settlement of the Thracians is located in Transylvania, which would be Trans-quilvania or Trans-Vaquilnia or Trans-Valachia. The settlement is called Ciumesti.

- The Danube River is the fluvial axis around which the so-called Getas: Thracians and Dacians settled for centuries. The Danube River, would be the Danubis River, which would come from the name: Dah-Nubis or Nubian God or the God of the land of Nubia.



And Nubia being Nubia, the southern part of Egypt along the Nile River:

"Nubia is the southernmost region of Egypt extending along the Nile valley and into northern Sudan, between the first and sixth cataracts, although in ancient times it was an independent kingdom. Nubia was Tai-Seiti, the land of the "bow people", a people who could hardly be subjugated, for they knew how to use their bows and arrows".

-This etymology of the Danube River would confirm my thesis about the double origin of the Getas. The Dacians would have come from Egypt and the Middle East. While the Thracians would come from Central Asia and the Black Sea. The Dacians would have come from

the Black River.

(Nile); the others, Thracians would have come from the Black Mountain (Carpathians) and the Black Sea. It is curious to think that the Nubians of Egypt were of black race.

"The Danube basin covers an area of about 817,000 k.c. and encompasses numerous countries in Central and Eastern Europe. The Danube River crosses Europe from west to east and its course includes parts of Germany, Austria, Slovakia, Hungary, Croatia, Serbia, Romania, Bulgaria, Moldova and Ukraine. The Danube basin also extends into the Czech Republic, Switzerland, Slovenia, Bosnia and Herzegovina and Montenegro."

- Remember that the King of the Dacian Burebista (also known as Burebista or Burebista) in the Danube lands between 60 and 44 BC, unified the Thracian population from the Hercynia or Morava river to the Romanian area. Morava, which gives its name to the area of Moravia, would be a derivation of Mor-szava. But Burebista chose the city of Dionysopolis as their capital. That is, the Polis of Dionysos, which was formerly called: Argedava. And Argedava derives from Ageron+dah, which was the god Ageron or Zeus Ageron or Tagros-Tagron. The king Dacio around the year 45 ad. fought and subdued the peoples settled there, called: Boyos and Tauriscos. That would be the Boos- Oxen and the Tauros-Tagros-Tagron. He extended his power to the whole Danube and Morava basin.

- The Danube River, which I said was the Nubian-black river, is born in the "black" forest and dies in the "black" sea. But curiously:

"The river is never called the Danube throughout the countries through which it flows, but acquires the following names: Donau (in Germany and Austria), Dunaj (in Slovakia), Duna (in Hungary), Dunav (in Croatia, Serbia, Bulgaria and Ukraine) and Dunarea (in Romania)".

- Among the tributaries of the navigable Danube are: the Lech or Lik or Likus or Likia, which personally reminds me of the Likeon-Ilysos river of the Greeks. Another tributary is the Isar or Jizera river or

Isère or Isel or Ijseel, whose oldest name would be Jazira from the Arabic or Ijseel which recalls the goddess Itxel or Itzel (the light of sunset and dusk, which in Christian is Rocío). But it is curious to note that when these toponyms reach French lands, they derive in the word "Isère" or Italian "isar". The French-speaking "isère" is the first cousin of the Catalan "isard". The "isard" being the goat that roams the disembodied crags of bare or black mountains such as Pedraforca. Therefore, the Danube River, which was the river of the black Nubians, was later the river of the "isards" or "billy goats" that live on the top of the black mountain. And whose course begins in a Black Forest and ends in a Black Sea.

- Another tributary of the Danube is the one already mentioned in another post: the river Sava or Szava or Skava, which, remember, referred to the black skarabeo of Egypt. And the "skarabeo" was also the "ash-ker-boo" or horned cow. Both animals carry the solar disc with their horns. This river Szava, which is 945 kilometres long, flows through countries such as: Slovenia, which would come from Slovenia-Szovenia-Szava-Skaba-Skaba-Skaraba or beetle; Croatia, which would be Kroac-Kere-Gora or black mountain; Bosnia which would come from Bosnia (land of boos); Herzegovina which would be Szegovina-Szagovina- Szavagona-ScaravaGona or Black Beetle; and finally, Serbia or Cerbia-Kervia-Kervido or Deer.



- The impalement spears before the great Zalmoxis, which were originally deer antlers rather than javelin spears, were inherited by the Thracians of Romania. And a representative of

this tradition he was called Count Thracian-Dracian-Drakio-Drakula. Count Dracula became exceptionally famous for his sadistic habit of impaling his enemies. But this is not a myth, but the heritage of the tradition that worshipped Zalmoxis. Vlad Tepes was the name of Vlad the Impaler who lived in the 15th century and was the Prince of Wallachia. If in Romanian "Dracula" means demon, then the Thracian worshippers of Zalmoxis were a demonic people.



"Prince Dracula, who ruled the lands that now make up the country of Romania, was born in 1431. His birthplace, Transylvania, is the region that was inhabited in antiquity by the Dacian-Romans. Having been conquered by Rome in 101-105 AD, the original inhabitants, the Dacians, giving up the struggle for the land, allowed it to be incorporated into the Roman Empire. Thus the Romania of the time witnessed a massive immigration from all corners of the Empire. Located beyond the Carpathian Mountains and due to its geographical position, very close to the Black Sea and the lands of the Ottoman Turks, Transylvania and the entire region was vulnerable to invasion by the infidels, who, by conquering these territories, gained free access to Central Europe".

-Valachia, therefore, is that territory of the ancient Getas ruled by the heir of the God Zalmoxis: the Thracian Count Drakos-Serpent, who is linked to the Deer-Deer, by his impalements with Venablos-Lances. But Count Dracula was called Vlad or Valad. And Wallachia is the city of Valad. And Valad is Vaalad or "Baal Galath" or God Galatos or God Galatha or the God of Galathea. And Galathea is the same as the goddess called Gebeleicis and worshipped by the Thracians. Now I will not say what Gebeleicis-Gelebeicis really is, nor what Galathea was. But it is not what you think it is.

- The Southern Carpathians or Southern Carpathians are also called the Bucegi Mountains or Boos-ker-gor, which you know what it means: the horned ox that lives in the Black Rock. And these Bucegi Mountains divide Romania into two parts: Trans-Sylvania or Trans-Kilvana or Trans-Valkania and Wallachia. The capital of which was Curtea de Arges, founded in the 13th century by "Radu the Black". From Agres or Agros or Ageron of Zeus Ageron. Also called Târgoviște that the Targo+viste or Tagro+viste. And finally Bucharest or the Boos+Ker of the East. Other toponyms of this area, are Czechoslovakia or Txeko-slovakia or Txeco-Slovakia which is the land of Valad Szava or Valad Skaba or Vaalad Skarava. Or the city of Sarajevo which would be Sjaraveo or Skarabeo or scarab.

- The whole area is on the Pan Plains or the "Pannonian Plans". It has also traditionally been called "Pan's Sea" not because it dried up but because it was the meadow sea of the Pan Grass. The plain was named after the Pannonians. These plains are at the foothills of the Carpathian Mountains or Karpaty or Karpatok, which would be the "ker-patok" or "ker-pahstok" mountains of the shepherds (pashtun). Another possible origin would be from "Karpetes" and Albanian remembers it as "karpe" which means Rock or Crag or Peak, and it would be a reduction of a "Kara-Betes" or "Kara-beos" from the black beetles. Or kara-beos or kara-beocios. Or kara-boos, the mountains where boos, the Cow, passes. (and that in Asturias would give name to the Karibios or Kabirios or Karabeos). It is curious to note that :

"In late Roman documents, the eastern Carpathian mountains were referred to as the Sarmatici Mountains. The Western Carpathians were called Carpates. The first known Carpates appears in Ptolemy's geography In official Hungarian documents of the 13th and 14th centuries, the Carpathians are named Thorchal or Tarczal, or the Latinate Montes Nivium".

Where the Carpathian Mountains are named as the "Sarmatici"

mountains, which would be derived from "Samartici" where the root "Sam-" is used.

"is reminiscent of the "zam-" of Zam-olxis and of the island of Samos. On the other hand, the toponyms of "Thorcal" (from Torques) and Nivium (from Nibia) are also cited as the river of Nubia: Danube.

Carmides, Zalmoxis and camel's milk PLATON

CARMIDES: two quotes on Zalmoxis

But let's get down to business: if, as Critias says, you are sensible and therefore behave sensibly, you need not the ensalmos of Zalmoxis nor those of Abaris the Hyperborean, but the thing to do is to give you the remedy for your head. But if you need it, the incantations must be intoned before giving you the remedy. Tell me, then, whether you have enough sense, as Critias thinks, or whether you lack it.

158-b

So I said to him:

-That's right, Carmides, that's the way it is with the ensalmos. I learnt it, back in the army, from one of the Thracian doctors of Zalmoxis, who is said to raise the dead. By the way, that Thracian said that the Greek doctors would be happy with all this that I have just said; but that Zalmoxis, our king, being a god as he is, was a god, held that no attempt should be made to cure the eyes without the head and the head without the rest of the body; nor the body without the head and the head without the rest of the body; nor the body without the head and the head without the body.

the soul. This was the reason why many diseases escaped the Greek doctors: they were unconcerned about the whole, when it is This is what requires the most care, and if the whole was not well, it was impossible for its parts to be well. For it is from the soul that all evils and good things for the body and for the whole man arise; as it is for the head with the eyes. So it is the soul that is the first thing that one has to take the utmost care, if one wants to keep the head and the whole body well. The soul is treated, my blessed friend, with certain psalms, and these psalms are good speeches, and of such good speeches,

It is the birthplace of good sense. 156-d

- 19 Pl. Chrm. 156d. *Τοιουτον τοίνυν υστίν, w Χαρμίδη, καὶ τὸ ταύτης τῆς "Ἐπωδες". ἔμαθον δ' αὐτὴν ἐγὼ ἐκεῖ ἐπὶ στρατιᾶς παρὰ τινος τῶν Θρακῶν τῶν Ζαλμόξιδος ἰατρῶν, οἱ λέγονται καὶ ἀπαθανατίζειν.... Θεραπεύεσθαι δὲ τὴν ψυχὴν ἔφη, ὦ μακάριε, ἐπωδαῖσι, τὰς δ' ἐπωδὰς ταύτας τοὺς λόγους εἶναι τοὺς καλοῦς-* "So it is, Carmides, this of the ensalmos. I learned it, there in the army, from one of the Thracian doctors of Zalmoxis, those who say that they also raise the dead...and it is said, oh dear, that the soul is cured by ensalmos, and that these ensalmos are the beautiful words".

What strikes me here is not that Zalmoxis knows how to heal, nor even the more impressive Greek name of Ζαλμόξιδος.

Which, by the way, misreading it seems to read "Zalmo+Eidós" (The Eidos of Zalmos). Well, what bothers me is not Zalmoxis but the "ensalmo". Which in Greek is Epodás-Epodés=ensalmo.

But if Ensalmos, it comes from Psalm or religious song. Like the Hebrew Psalms of peace "Shalom-Salmosh". The chants or recitations that are in Buddhism the "mantras". Or the "psalmodies" that make the spirits come from the beyond. They are the Psalms of Orpheus, the Thracian Cantor. But they are also the "peaceful psalms" of the Hebrew Bible. It is like an incantation to ward off evil spirits or demons, it is like an exorcism. It is like a chant of magic, done by the

magician priest to remove evil spirits from the body of the sick person.

Similar to them are the so-called "βάρβαρα Ονόματα" barbaric onomatopoeias or exhortation chants, chants of expulsion of foreign spirits from the patient's body. It would be like a "prayer for the repatriation of all foreign and evil spirits".

I was saying... that if Epodes is translated as Ensalmos, it is curious, isn't it? Since Epodes in Greek would also be Edopes-Odepes, which reminds me of Oedipus. And Zalmoxis that of the zalmos-salmos, is also the Zemelen, from Zemel-Zelme which means Foot (which touches the ground with his

feet). And Oedipus-Oedipus is: the one "who was hung from a tree by the foot" when he was born and is also "the one who limps on one foot". Doesn't all this seem strange to you?

The psalms of peace (shalom) of Salmoxis are also the Epodes of Oedipus and Zemelen. The psalms of Zalmoxis heal the soul, like the reciting of mantras, like the reading of the psalms of the Bible, like the sounding of the lyre of Apollo, which later became Orpheus. And from Orpheus to Orphanatus, which is the place of the one who does not know the Father, like the Greek psalm which is Epodes, reduced to Edopes which is Oedipus: the one who limps by the foot and from Zemelen the one with the feet.

But notice, however, that the Ensalmos, of Psalm is also besides Healing, Deceiving as the music of a flute for the Serpent. The "ENSALMO" is the Psalm that deceives, that traps the listener. Like the lyre of Orpheus, it deceives the beasts and calms them. Like the Pied Piper of Hammelin who tricks the rats. It is, then, not an Ensalmos or Psalm but a Calamus. And the Kalamus-Calamus is the melodious and milk-sweet voice of Kamalo-Kamello-Gamal. That in Arabic **جمال**(gamal) and in Greek **καμήλα** (which is not a musical group). But look how curious: Kamelar in gypsy is "to win someone over... through the sweet voice". In Spanish, "camelar" even has an entry in the dictionary:

1. tr. To deceive or seduce someone by flattering them: is allowing itself to be taken for a ride and ends up giving in.
2. Enamorar.

One could also speak of "Camelar-Kamelar-Kamelo", "Zalamero-Zalamear" or even "Karamelo-Caramelo-Caramelo-Caramelear". All of them refer to "sweetening" but through sound, words, sweet songs that hook or trap the seduced listener.

All the Psalms or Psalms of Psalmoxis are sweet as the Calamus of Orpheus' voice and his lyre melodious and sweet as camel's milk. The same milk of the "Ge-ur" which was double milk: camel's and goat's (Amalthea).

In the Jerusalem-Geursalem of "Zal-Moses" all three are given: peaceful and sweet Psalms like the milks of the goat (Ur) and the camel (Ge).

The Katabasis would be doubly effective in its double function: to exhort evil spirits and to deceive the good spirits (the faithful).

Added at the wrong time:

The famous Epodes of Horace (I adc.), whose work is compiled as "Odes and Epodes" of the great Horace, are derived from the concept of "Epode". In Epode X, Horace speaks of a letter dedicated to those acquaintances who are leaving on a journey. And Horace does not wish the hated "Mevio" a good journey. On the contrary, what he intends is to attract the force of hurricane winds to destroy even his ships. In this case, the "epode" has the function of attracting the evil spirits of the winds. It would then be an epode understood as "black magic". I even believe that it describes the sacrifice of a "goat" as a necessary rite for the fulfilment of the malefice. The good vibes of the psalmic Epode becomes a war curse! It is as if the Epode-salmody can either be administered according to the Good God Zalmoxis (white magic) or the Bad God Gebelicis (black magic) to which we have alluded in the other post.

Perhaps the sweet milk of Camel is to Zalmoxis, as the sour milk of Goat is to Gebelecis.

Oh, another thing, Horace was a close friend of Virgil, and it is precisely Mevius who criticises Virgil for a composition. So perhaps this is the reason for Horace's curse against Mevius. But furthermore, Horace, in Epode XCVIII, directs invective against Vectio's "bad breath". And the "bad breath" is due to the consumption of garlic.

NOTE: The Professor will remember that back in August I told him in his blog that I had discovered something wonderful about the Thracians: "that the Thracians had bad breath or suffered from Alitosis". And it was then that I did a little dossier on the Thracians and Garlic. And their other God: the God of the Barley (who has been the most universal Catalan, even more than Dalí).

Anselmo's "Helmet"

A brief note on Goths and Geths. It has occurred to me, as a way of forging ahead with the relationship between the Getas and the Goths, to talk about Helmets and Helmets as an appetizer.

The helmet for the Greeks, who were not Getas, was called for example: the Corinthian helmet in ancient Greek, κόρυς κορινθίη, and in Greek κάσκα κορινθιακή. But the Getaeans who among them, were Thracians, made Ensalmos to Psalmoxis (as we have seen) either to: cure, protect, or curse. Therefore, for every good Geta, protection was assured, if he recited Psalms to Psalmoxis. And the "psalmodic protection" of the ensalmos became a "cranial protection" for the descendants of the Getae.



Corinthian helmets from V-VI BC.

The descendants of the Getas-Gethas-Gothas-Gothos-Gothos-Goths were the Goths. And the Goths called those who were "God's protégés" by the name of their ancestral Ensalmos. That is, they called them "ANSELMOS".

Anselmo is said to be a Gothic name. We are also told that ANSELMO is ANS+ELMO. Where the root ANS means God and the root ELMO means "protection". Therefore, we are told that Anselmo= Protection of God. Hence the "protection" takes the form of a Helmet to protect the Head or Helmo or Helmet. Hence the English "Helmet".



Helmet as Helmet, it seems to induce the Helmet
Viking Cornupet.

Therefore, the Ensalmos that protected the Reason of the Getas became Helmets to protect the Skull of the Gothic Anselms.

The mind is to the ensalmo

as the head is to the helmet.

*as the Skull is to St. Anselm as the
skull is to St. Anselm as the skull is
to Geta*

as strength is to Godo.

The Conjura de Santa Marta: a 17th century ensalmo (The Spell of Santa Marta)

I have found a jewel on the Ensalmo. It is a study by Mrs or Miss: Araceli Campos Moreno entitled "The rhythm of prayers, ensalmos and magic incantations". She says that :

"The texts, collected from the 17th century Novo-Hispanic inquisitorial archives, are part of the magical practices of the colonial period. In order to study their rhythm, we used the method described by Navarro Tomás in his book Arte del verso".

I will keep this example of verse, as is the case of the Conjuro de Santa Marta, version G, no. 65:

5. the one entering Mount Taburon. with
three black goats he found,
three spoons of black cache cojió,
three black cheeses quajó,
on three black plates,
10 With three black-handled knives he cut them,
with three black devils he conjured them,

and so I conjure you.

Don't say it's not nice, the ensalmo of the "black goats" and Mount Taburon-Taguron-Taugron-Tagron. Oh, and goat's milk curdled into cheese.