

# **Egyptian Romany**

# **The Essence of Hispania**

Expanded Second Edition

**Moustafa Gadalla**  
Maa Kheru (True of Voice)



**Tehuti Research Foundation**  
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**Egyptian Romany**  
**The Essence of Hispania**  
**Expanded 2nd Edition**  
**by Moustafa Gadalla**

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*This Book is Dedicated to*  
*The Baladi People of Egypt and Hispania*

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## ABOUT AUTHOR

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Moustafa Gadalla is an Egyptian-American independent Egyptologist, who was born in Cairo, Egypt in 1944. He holds a Bachelor of Science degree in civil engineering from Cairo University.

Gadalla is the author of twenty two published internationally acclaimed books about the various aspects of the Ancient Egyptian history and civilization and its influences worldwide. He has several other exciting books and video series about to be published in the near future.

He is the Founder and Chairman of the Tehuti Research Foundation (**[www.egypt-tehuti.org](http://www.egypt-tehuti.org)**)—an international, U.S.-based, non-profit organization, dedicated to Ancient Egyptian studies. He is also the Founder and Head of the on-line Egyptian Mystical University (**[www.EgyptianMysticalUniversity.org](http://www.EgyptianMysticalUniversity.org)**).

From his early childhood, Gadalla pursued his Ancient Egyptian roots with passion, through continuous study and research. Since 1990, he has dedicated and concentrated all his time to researching and writing.

## ACKNOWLEDGEMENT

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**We appreciate the ability to display charts and tables from various references, as noted in the book.**

The title of this book refers to the Romany, which is one of several names given to these people (others being Gypsies, Bohemians, etc.). The term Romany is preferred because it does not have an unjustifiably negative connotation like the terms “Gypsies” and “Bohemians” do. The term Romany is derived from the Ancient Egyptian word, Rom-at, which means Egyptian people. This book will show that all these different names have meaning only in Egyptian context.

## PREFACE [2ND EDITION]

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This book being the Second Edition is a revised and expanded edition of the First Edition of *Egyptian Romany: The Essence of Hispania*, published in 2004.

This new edition expands and add to previous texts of the first edition.

**Moustafa Gadalla**

## PREFACE [1ST EDITION]

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It has been said that history is “written” (more correctly dictated/colored) by the winner(s) of the latest conflict. This is very true in the case of Hispania (Spain and Portugal), where the history books are tailored by the descendants of the northern “winners” of the Reconquest. The true builders of the Hispanic society were pushed out of their lands by the northern “winners”. Subsequently, these homeless people of non-European stock were called “nomadic” and “uncultured”.

This silent and peaceful majority—the truly civilized—were called by many names—Mossarabs, Gyps, Romany, Mudehars, etc. The true voices of Hispania—such as the poet Federico Garcia Lorca—highlighted and celebrated these people of non-European stock as the true people of culture in Hispania.

Lorca wrote in his book, *Gitano Ballads* [1928],

*. . . the gitano is the most distinguished, profound and aristocratic element in my country, the one that most represents its way of being and best preserves the fire, the blood and the alphabet of Andalusian and universal truth. . . .*

To further humiliate these people of culture—the Romany—western academicians denied their Egyptian heritage and arbitrarily and forcefully assigned/imposed an Indian ethnicity on them.

The essence of Hispania—namely the people known as the Romany, Gitanos, etc.—will be the centerpiece of this book, which will show the neglected historical evidence about the Egyptian roots of the Romany of Hispania and the intimate relationship between Ancient Egypt and Iberia. The role of the Egyptians in the Iberian history was credited to others, such as the Phoenicians, Romans, Arabs, Berbers, etc. These commonly held views are without supporting evidence and are mostly (if not totally) based on the repetitive assertions of unfounded views—sheer repetition and nothing else makes them appear to be “unquestionable facts”.

This book will contradict most of the present common theories and will provide the evidence that shows the intimate relationship between Egypt and Hispania—archeologically, historically, culturally, ethnologically, linguistically, etc.

Chapter one, *The Romany (Gypsy) Essence of Hispania*, sorts through the subject of the Gypsies and differentiates the Egyptian Romany from non-Egyptian nomadic groups. It highlights their Egyptian characteristics and their different related groups.

Chapter two, *Our Heavenly Mother*, shows how Ancient Egypt and Iberia share the intense love for the Virgin Mother (known in Ancient Egypt as Isis and in Christianity as Mary/Maria). A shortened version of the story

of Isis and Osiris is presented, so as to draw parallels between the Ancient Egyptian Isis and the Virgin Mary. The role of Mary/Auset formed the basis for the matrilineal/matriarchal societal framework. This chapter also shows the role of the bull in Ancient Egypt and Iberia, and that the practices of bullfights and running of the bulls in Iberia can only be found in Ancient Egypt, since at least 5,000 years ago.

Chapter three, *Out of Egypt*, gives an overview of the major pitfalls in the common theories about the history of Iberia. It highlights the false chronology and dating in most references. It also highlights the incredible silence in most references about the role of the most populous, wealthiest, and prominent civilization in the ancient world—namely Egypt. It provides the accounts of early Egyptian immigration to other countries, and accounts of some of their early settlements in Asia and Europe. It also provides the general consensus on the population characteristics in Iberia and how the Ancient Egyptians (of all nations in the world) match these characteristics exactly.

Chapter four, *The Egyptian-Hispanic Alloys*, describes the Ancient Egyptian knowledge of metallurgy, and their ability to make numerous metallic alloys. It will show how Ancient Egypt lacked certain minerals to make specific alloys (such as electrum, copper, and bronze), the high demand for metals in Egypt, and how the fluctuation in the production of such goods in Ancient Egypt correlated to the rise and fall of mining activities in Iberia. It also shows the Ancient Egyptian history of organization and management of large mining sites, settlement fortifications, etc.

Chapter five, *In the Beginning—Almeria*, highlights the archaeological findings at the early settlements in several Iberian regions—beginning at Almeria, and correlates these activities in Iberia with Ancient Egypt—to show unique similarities and affinities between Ancient Egypt (in pre- and early dynastic times) and Iberia, in all aspects of religion, architecture, farming, metalworking, etc.

Chapter six, *Masters of the Seas*, shows the supremacy of the Ancient Egypt ships, their sizes, types, and functions. It provides an overview of the Egyptian goods that were sought worldwide. It identifies the patrons (deities) of travel and how they were adopted 100% by others, such as the Phoenicians.

Chapter seven, *Merchants of the Seas*, evaluates the common theory about the role of the Phoenicians/Punics in the history of Iberia, by describing the archaeological and historical evidence in the Phoenicians' homeland. The evidence is overwhelming that Phoenicia was a vassal of Ancient Egypt and that the Phoenicians copied all aspects of the Ancient Egyptian culture. It shows that Phoenicians were experienced seafarers and traders and nothing else. The Phoenicians did not have the number of people (or the talent) for the farming, art, industry, and building skills necessary to establish new settlements in Iberia or elsewhere.

Chapter eight, *Canopus and Cádiz: A Tale of Two Harbors*, provides a clear history of Cádiz and its role as the western gateway to western Iberia, northern Europe, and the African continent. It shows that the reported fishing and salting techniques as well as its famed dancers were duplicates of the same in Ancient Egypt. It highlights the

significance of the Canopus harbors (Alexandria before Alexander), as the center of commerce in the whole world, for thousands of years. It describes the role of the (Egyptian) Hercules/Herakles at Egyptian harbors and how other countries imitated Egypt in this regard. It shows the similarities between the Cádiz harbor with its temples and the harbor at Canopus with its temples.

Chapter nine, *The Assyrian Devastation and Aftershocks*, correlates the rise of power of the Assyrians (and later the Persians), to the waves of mass migration from Ancient Egypt, which coincided with the increase in population and the number of settlements in Iberia.

Chapter ten, *Romanticizing the Romans*, addresses the lack of merit of Romans' influence in Iberia—in all aspects of Iberian life, such as culture, government, religion, language, society, buildings, etc.

Chapter eleven, *The Moors and the Egyptians*, addresses the falsehoods of credits given to the Moors/Moslems/Arabs. It identifies the true origin of these invaders and how they were removed from the civilized aspects in Iberia, such as farming, housing, gardens, arts, crafts, etc., and how all these aspects and activities were only found in Egypt, before they appeared in Iberia. It also shows the huge number of Egyptian settlers in the areas that are the best farmed in Iberia, such as Algarve and Murcia.

Chapter twelve, *The Origin of the Hispanic Languages/Dialects*, defines the role of the Ancient Egypt language as the mother of all Semitic languages, as well as all other languages/dialects in the Mediterranean Basin and beyond.

Chapter thirteen, *The Animated Religious Traditions*, shows how the people of both Egypt and the Iberian Peninsula share the same concept of Animism, the power of saints, religious pilgrimages, festivals, etc. It also describes the role of Ancient Egypt in Priscillianism, which was (and continues to be) widespread. It also relates the fate of Priscillian to the pilgrimage and traditions at Santiago de Compostela. It shows that the history and practices of confraternities in Catholic-ruled Iberia (and southern Italy) coincide exactly with “Sufi” Orders in Islamized countries, and that the fundamentals and practices of these mystical groups under Islamic and Christian rules are of Ancient Egyptian origin.

Chapter fourteen, *The Egyptian-Hispanic Musical Heritage*, shows the intimacy between the Egyptians and Iberian heritage as it relates to music, poetry, song, and dance. It shows that the Ancient Egyptians—not the Moors—are the source of music, singing, dancing, and poetry in the Iberian Peninsula. It highlights the role of the (Egyptian) Romany as the performers of these activities in the Iberian Peninsula. It describes the major celebratory musical activities in both Egypt and the Iberian Peninsula.

Moustafa Gadalla

Abib 19, 13002 (Ancient Egyptian Calendar)

July 27, 2004 CE

## STANDARDS AND TERMINOLOGY

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1. Words and terms have different meanings for different people, at different times in history. Here are a few examples:

a. North Africans are sometimes called Libyans, in documents from the first millennium BCE. North Africans are called Berbers, by the Moslem Arabs who entered North Africa from Syria and Arabia, from the 7<sup>th</sup> century CE onward.

b. The term “Arabs” is one of the most confusing and inaccurate ‘common’ terms. The term applies to all those who were conquered by the Bedouin Arabs from the Arab Peninsula, in ‘converting’ them to Islam. Arabs, as an ethnic group, are the people living in present-day Saudi Arabia. Calling everyone who was forced to speak Arabic by the Moslem invaders is a common error.

So, the terms, Libyans, Berbers, Arabs, ...etc., should be treated very carefully, because the meanings vary from person to person, from region to region, and from one era to another. Most references, however,

are very careless in using such terms, and omit adequate explanation.

2. The Ancient Egyptian word, *neter*, and its feminine form *netert*, have been wrongly, and possibly intentionally, translated to god and goddess, by almost all academicians. *Neteru* (plural of *neter/netert*) are the divine principles and functions of the One Supreme God.

3. You may find variations in writing the same Ancient Egyptian term, such as *Amen/Amon/Amun* or *Pir/Per*. This is because the vowels you see in translated Egyptian texts are only approximations of sounds, which are used by western Egyptologists to help them pronounce the Ancient Egyptian terms/words.

4. We will be using the most commonly recognized words for the English-speaking people that identify a *neter/netert* [god, goddess], a pharaoh or a city; followed by other 'variations' of such a word/term.

It should be noted that the real names of the deities (gods, goddesses) were kept secret so as to guard the cosmic power of the deity. The *Neteru* were referred to by epithets that describe particular quality, attribute and/or aspect(s) of their roles. Such applies to all common terms such as *Isis, Osiris, Amun, Re, Horus, etc.*

5. When using the Latin calendar, we will use the following terms:

**BCE** – Before Common Era. Also noted in other references as **BC**.

CE – Common Era. Also noted in other references as AD.

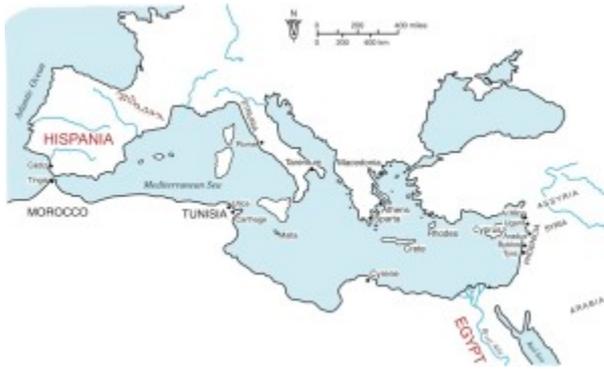
6. The term Baladi will be used throughout this book to denote the present silent majority of Egyptians that adhere to the Ancient Egyptian traditions, with a thin exterior layer of Islam. The Christian population of Egypt is an ethnic minority that came as refugees, from Judaea and Syria to the Ptolemaic/Roman-ruled Alexandria. Now, 2,000 years later, they are easily distinguishable in looks and mannerisms from the majority of native Egyptians. [See *Ancient Egyptian Culture Revealed* by Moustafa Gadalla, for detailed information.]

7. There were/are no Ancient Egyptian writings/texts that were categorized by the Egyptians themselves as “religious”, “funerary”, “sacred”, ...etc. Western academia gave the Ancient Egyptian texts arbitrary names, such as the “Book of This”, and the “Book of That”, “divisions”, “utterances”, “spells”, ...etc. Western academia even decided that a certain “Book” had a “Theban version” or “this or that time period version”. After believing their own inventive creation, academia accused the Ancient Egyptians of making mistakes and missing portions of their writings?!!

For ease of reference, we will mention the common but arbitrary Western academic categorization of Ancient Egyptian texts, even though the Ancient Egyptians themselves never did.

# MAP OF THE MEDITERRANEAN BASIN

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# MAP OF ANCIENT EGYPT

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Map of Ancient Egypt





The Iberian Peninsula - East

## CHAPTER 1.

# THE ROMANY (GYPSY) ESSENCE OF HISPANIA

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### 1.1 THE EGIPCIANOS OF IBERIA

The people commonly referred to as *Romany* (Gypsy, *Gitano*, Bohemian, etc.) are consistently found in (or near to) ancient settlement sites of the Iberian Peninsula, especially in the southern and central regions. Their Egyptian heritage is clearly recognized in the furthestmost areas of Iberia, such as the Basque provinces, where they are called *Egipcioac*, or Egyptians. The *Egipcioac/Egipcianos* of Iberia are proud of their heritage as the descendants of the Egyptian Pharaohs. They were/are fond of talking of Egypt and its former greatness. Unfortunately, the spirit of a post-Reconquest “purified” Spain lingers on, and as a result, the Romany of Hispania’s insistence of Egyptian heritage has been arbitrarily and capriciously denied by most of academia.

The Reconquest has created total demographic chaos, where the native people were forced to become refugees in their own land. Antonio Dominguez Ortiz points out that the word *Gitano* (after the Reconquest) came to be

applied not just to the *Egipcianos* (people of Egyptian origin) but also to other marginal groups: runaway slaves fearful of expulsion, as well as the *hungaros* (Hungarians) from central Europe, who live an entirely nomadic lifestyle. A detailed discussion of the various facets of this diverse nomadic group, which was/is carelessly called *gypsies* (*Gitanos*), is beyond the scope of this book. It is these un-Egyptian nomadic and sometimes criminal elements that give the *Egipcianos* a bad name.

It is interesting to note that the word *gypsy/gipsy* is derived from the Spanish word *Egipci-anos*. All other names that describe the *Egipcianos* are, as expected, Ancient Egyptian names. The Hispanic *Egipcianos* are known as *Roma-ny*, *Bohem-ian*, *Gitanos*, etc. All such terms are Ancient Egyptian.

- *Roma* is an Ancient Egyptian word meaning (*Egypt-ian*) *people/men*. The Egyptian people alone were termed **romat**; other nations were Negroes, Asiatics, or Libyans, but never *romat*. In the Egyptian and most Semitic tongues, the letter *t* at the end of the word is silent, and hence the common word, *Roma*. *Rom* is a recognizable Hispanic *Gitano* word meaning *man*. The word *man* in Sanskrit is *domba*. This is a strong linguistic confirmation of the falsehood publicized by western academia that the *Roma-ny* are of Indian origin, despite the Hispanic Romany insistence of their Egyptian heritage.

- The word *Bohem-ian* is also an Egyptian word. The verb-stem of this word is *Bohem/Bahm*, which means to *be/make obscure* or *dark/black/mysterious/mystical*.

*Bohem-ian* will thus mean *mystical*, which describes the mystical nature of the Hispanic Romany religious practices.

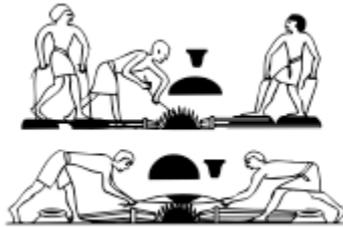
- The word *Gitano* is also of Egyptian origin. *Git/Ghit* means *tillable land*, in the Egyptian tongue. The term, *La Tina* also means *fertile soil/land* in Egypt. The Ancient Egyptian word *Kemet* also means *black (fertile) soil*. The conservatism of the Egyptians and Iberians is rooted in the earth/land. As such, these above-mentioned terms that are associated with the (*Egipcianos*) *Gitanos* are like-wise related to the earth/land.

In this book, we will not (and have no right to) deny the Egyptian heritage and descendancy of the Romany. We therefore will refer to these very ancient natives of Iberia throughout this book as (Egyptian) Romany, who are different than European nomadic groups. The heritage of the (Egyptian) Romany is totally credible from their physical characteristics and demeanor, as well as linguistically, historically and culturally—as will unfold throughout this book.

A significant number of the Romany are most noted for their traditional metalworking. They are usually found at the outer limits of most major Spanish cities. Just like in ancient times, industrial factories, in our modern times, are usually located at the outer perimeters of the cities.

In Ancient Egypt, the Pharaoh himself, as well as other spiritual leaders and spiritual intermediaries were/are identified with the mysterious craft of the smith. The smiths in Egypt were/are highly revered and sometimes

feared, because of their supernatural powers in handling, controlling, and manipulating the four elements of creation. These four elements are always present at the smith's forge: fire, the air of the bellows to tease fire, water to tame fire, and earth, as the provider of raw materials. These sons of earth are Animistic, and therefore they are noted for their spiritual powers.



As in Ancient and Baladi Egypt, the Romany craftsmen in Jerez (nicknamed the *City of Gitanos*)—including coopers, tinsmiths, hat manufacturers, and belt makers—were/are organized into strong guilds. By 1870, there were approximately 50 different societies of artisans, small proprietors, and workers in Jerez. The members of these confraternities are active participants in the numerous festivals.

The borough of Triana, on the other side of the river by Seville, has from time immemorial been noted as a favorite residence of the (Egyptian) Romany; and here, at the present day, they are found in greater number than in any other town in Spain. They are also recognizable at Cádiz and Córdoba, which contain a dozen Romany/*Gitano* extended families, as well as in Extremadura, Catalonia, Murcia, and Valencia.

Once the racial and cultural biases that lead to the arbitrary wrong premise about an Indian origin or nomadic

style of the (Egyptian) Romany/*Gitanos* are set aside, the facts become clearer (as some academic circles began to realize) that the Romany/*Gitanos*/Gypsies have been in Iberia much longer than the nomadic groups that arrived from central Europe a few centuries ago. The (Egyptian) Romany/*Gitanos* are what Andalusia is—they are the Andalusian way of life. [See affirming statements from the famed Andalusian Federico Garcia Lorca, later in this chapter.]

Immigration from Egypt to Iberia occurred in several waves. They were closely related to the events in Ancient Egypt. [Earlier waves during the 3<sup>rd</sup> and 2<sup>nd</sup> millennium BCE will be discussed in chapter 5.] Some came in prosperous times to pursue business contacts. The majority came in stressful times in different waves, which will be discussed in later chapters.

## 1.2 THE EGYPTIAN-IBERIAN FUGITIVES

Another word that is associated with the (Egyptian) Romany is the word *flamenco*, which appears to be a mispronunciation of the “Arabic” words *felag* and *mengu* (*felag-mengu*), which means *fugitive peasant*. This term is actually Egyptian (the origin of the Arabic language), and is pronounced in the Egyptian way—hard *g* and not the soft Arabic *g* (as in the English letter *j*). In any event, the term *felag-mengu* applied to all of the persecuted people who fled to the mountains, when the land was appropriated by the “winners” from the north, who defeated the Moorish rulers. The “winners” destroyed Spain—in “saving” it. Their actions went far beyond the elimination of a few thousand Moorish rulers, their families, and mercenary armies.

The Reconquest created waves of refugees that became nomadic by force—not by choice. The dispersions were caused by three subsequent decisions by the northern “winners”.

### **1. New land policy, where much of the land was colonized rather than settled by Castilians.**

Previously, under and prior to the Moorish rule, the rulers did not own that much land. They mostly acted as over-lords who collected exactions (taxes) from the working people. The concept of land for the working people (as is the case in Ancient Egypt) doesn't accept the premise that land is a property that can be owned. For them, people have the right to occupy a land, only if they work it, and they can only own the fruit of their labor. The Ancient Egyptians had no verb meaning *to possess*, *to have*, nor any verb meaning *to belong to*. On the other hand, for the non-agrarian “winners” of the Spanish Reconquest, a land without documented ownership is “owner-less” (i.e. “up for grabs”). Furthermore, as a result of the Reconquest, people whose lives were threatened naturally escaped for their lives. Leaving their land vacant, the marching army considered the vacated land (by default) to be “owner-less”. The victorious Castilian monarchs considered land to be a property that is owned, and as a result made lavish grants of land to loyal soldiers and to the military orders that had collaborated in the campaigns. Many farmers agreed to become tenant farmers, but others escaped to the mountains or left Spain for other countries.

### **2. Religious cleansing of non-Catholics.**

As a consequence of the Reconquest, Catholicism became the only official religion of the land. The northern winners considered any non-Caucasian European to be of a “Moorish” descent. To compound this wrong assumption, they assumed that these people were Moslems. The confusion of terms of categorizing a person as an Arab, Moslem, Moor, etc. began under the Arab-Berber rule, whose “tax” system was based on the religion of the taxpayer. Under Islamic rule, a person must officially announce his religion, since Islamic law imposes additional special “tax” (known as *Jizya*) on Christians and Jews. The Iberian population, controlled or threatened by the Moorish invaders, had to declare one of the three “approved” religions [Islam, Christianity, and Judaism]. Such declaration was a necessary and pragmatic announcement and never a conversion. As a result, we therefore have arbitrary categorization of people and their beliefs.

The confusion was compounded by the aftermath of the Reconquest and the violent actions to “purify” Iberia, which resulted in confusing terms, such as *Mossarabs* (Mozarabs), *Moriscos*, *Mudehars* (Mudejars), *Gypsies* (Gitanos), etc. Yet when the dust settles, we will find that such categorizations are arbitrary and careless. All these artificial categories are descriptions of one ethnic group—*Baladi*—simply the natives—the silent, peaceful, and truly civilized majority. There are absolutely no distinctions in the race or physical characteristics between these four arbitrarily-named “groups”—*Mozarabs*, *Mudejars*, *Moriscos*, and *Gitanos*—which means that they are one and the same.

The term, *Mozarabs* (Mossarabs), was given to those who “were considered Christians, but who adopted Arabic/Islamic manners and attire”. This is a capricious and wrong distinction, since Islamic law insists that *Dhimmi*s [Christians and Jews living in Moslem lands] must be discriminated from Moslems in their attire. Furthermore, the evidence shows non-Christian practices among this group of people. It is reported that the Church in 1076 forbade the “Mozarabic rites”, and despite the official suppression of such rites, they persisted in many of the Spanish churches. One must then conclude that the Mozarabic rites were contrary to Catholicism. In other words, such rites reflected the populous’ Animistic beliefs. [See later in this chapter and chapter 13 re: Animistic beliefs.] Actually, the term, *Mozarab*, refers to Egyptian, since *Mozarabic* is pronounced *Mossarabic*/*Moss-arabic*, meaning *Egyptian Arab/Egyptian dialect of Arabic*, and hence referred to by confused writers as “vulgar Arabic” or “Hispano-Arabic”. *Mossr*/*Massr* is the name of Egypt—known to Arabs and other countries ever since Pharaonic times.

The term *Moriscos* was given to peasants and farmers in south, southeast, and central Spain. This term applies generally to settlers who arrived during the Moorish rule (mostly Egyptians [as detailed in chapter 11]). The *Moriscos* are arbitrarily categorized as Moslems, based on their physical features of non-European Caucasian stock.

The term *Mudejars* (Mudehars) applies generally to settlers who were already present in the Iberian Peninsula prior to the Moorish rule. Like the *Moriscos*, the *Mudejars* are also arbitrarily categorized as Moslems, based on their physical features of non-European Caucasian stock.

The word *Mudejars* was explained as to come from the “Arabic”-sounding word that means *settled* or *tamed*. In other words, the term *Mudejars* means *baladi*—*native of the land*. *Mudejar* also means *darkish/tanned/blackish*. The apparent two meanings (*settled* and *darkish/tanned/blackish*) are related—in an Egyptian (not Arabic) context—to mean *a dark-skinned settler*. The Ancient Egyptian term, *Kemet*, has the same double meaning(s) as *Mudejars*—the *blackish land* as well as the *people of this land*. The people described as *Mudejars* are recognized as skilled craftsmen, masons, builders, and farmers mostly in central and northeastern Spain, as well as in Andalusia, in the Ebro valley, and the Levant, and in the big cities like Córdoba, Saragossa, Valencia, and Seville.

It was claimed that the *Moriscos/Mudejars/Gitanos* converted to Christianity and attempted to live under Christian rule. As will be explained later, they never really “converted”, since their Ancient Egyptian Animistic religious beliefs are consistent with the spiritual message of Christianity [as will be explained later in this chapter].

### **3. Racial/ethnic cleansing of non-European Caucasians.**

After 1525, all residents of Spain were officially Christian, but forced conversion and nominal orthodoxy were not sufficient for complete “integration” into Spanish society. Purity of blood (*limpieza de sangre*) regulations were enacted. Many of Spain’s oldest and freest families scrambled to reconstruct family trees, and forged documents in the process.

Between September 1609 and January 1610, an estimated

total of 135,000 tan-skinned *Moriscos/Mudejars* were ordered to be deported from the kingdom of Valencia. Then more expulsion orders followed from Castille, Extremadura, La Mancha, Andalusia, Murcia, Catalonia and Aragón. By the end of March 1611, a total of 300,000 tan-skinned *Moriscos/Mudejars* had been ordered to leave Spain. Some left for Egypt, France, and North Africa, but most formed clandestine groups and hid out, living their lives in a kind of hybrid underground culture. These forcefully transient people are generally known as *Gitanos*. To add insult to injury, the northern Catholic “winners” denied the *Gitanos* their Egyptian heritage, and imposed an “Indian” identity on them. The facts however remain that there were/are no distinctive or different physical characteristics between the “*Gitanos*” and either the “*Moriscos*” or the “*Mudejars*”. In other words, the Indian origin of *Gitanos* is nullified, since the *Moriscos* are recognized to come from non-Indian origin, namely North Africa.

The shared origin of “*Gitanos*” and “*Moriscos*” is being recognized more and more in academic circles. George Borrow in his book, *The Zincoli: An Account of the Gypsies of Spain* [1923, page 317], acknowledged that the “*Gitanos*”,

**... are the descendants of the Moriscos who remained in Spain, wandering about amongst the mountains and wildernesses, after the expulsion of the great body of the nation from the country in the time of Philip the Third.**

So, now we are dealing with the same people when referring to *Gitanos* and/or *Moriscos*.

It is implied that the *Moriscos* are the immigrants from North Africa. This is partially true, because they came from the North African country of Egypt. However, the implication of non-Egyptian North African origin—namely the nomadic Berbers—is incorrect for several reasons. Berber men had white skin, and they frequently had light colored eyes and blond hair. They are distinctly very different than Egyptians who are tanned/brown/dark, with dark-colored eyes and hair. Most importantly, Egyptians are un-warlike, and have relied exclusively throughout their history on foreign mercenaries for their military forces. When we review the writings of Ibn Khaldun—a Spaniard of North African Berber origin—he states that his people are nomads who abhor farming, industry, etc. [See chapter 11 for specific references.] The North African Berbers also speak a particular Berber tongue, with distinctly different sounds of the alphabet, than both Egyptian and Hispanic languages—such as the letter *g*, which is always pronounced as the hard sound *g*, in the Egyptian/Hispanic tongues. However, the Berbers never pronounce the hard *g*, but always a soft *g*, equivalent to the English letter *j*.

Additionally, by comparing the spoken language of the *Gitanos* and the North African Berber (or Arabic) language(s), we find a lack of affinity. Yet there is a strong affinity between the Egyptian and *Gitano/Morisco/Mudejar* tongue, which again leads to the real origin of *Gitano/Morisco/Mudejar*—Egypt. [More about linguistic affinities throughout this book and in a later chapter about languages.]

### 1.3 THE CULTURED ROMANY/GITANOS

The historian J.H. Elliot wrote the following about the consequence of the Reconquest,

***Spanish society drove itself on a ruthless, ultimately self-defeating quest for an unattainable purity.***

But these very same people who were pushed out or into hiding are the essence, soul, and root of Hispania. This fact was publicized by the famed Andalusian poet, Federico Garcia Lorca, who saw the (*Egipciano*) *Gitano* as the perfect embodiment of his country, as stated in *Gitano Ballads*, a volume of poetry published to great acclaim in 1928. In commenting on the significance of the (Egyptian) Romany/*Gitano* in his poems, Lorca observed:

***Although it is called gitano, the book as a whole is the poem of Andalusia, and I have called it gitano because the gitano is the most distinguished, profound and aristocratic element in my country, the one that most represents its Way of being and best preserves the fire, the blood and the alphabet of Andalusian and universal truth . . .***

The Egyptian origin of the Romany/*Gitanos* was noted by Voltaire, who could easily see the figurative relationship between the ancient dancers of Cádiz and the *Gitanos*. In his *Essai sur les mœurs*, Voltaire maintained that ***“the gitanos were the descendants of the priests and priestesses of Isis, whose castanets and tambourines derived directly from antiquity.”*** [Vaux de Foletier pgs. 25 and 238].

Lorca called Jerez the City of the (*Egyptian*) *Gitanos*, where

its quarters of Santiago and Puerta del Sol are heavily populated by the Gitanos. Jerez is located in the very heart of the flamenco country and has nourished some monumental figures in the history of *cante jondo*—a great example being the legendary Pharaonic Manuel Torres, *Niño de Jerez*. Lorca dedicated his series of *Viñetas flamencas in the Poema del cante jondo* [I: 201-08] to this (Egyptian) Romany (*Gitano*) singer. Even though Manuel Torres, perhaps the greatest flamenco singer of all time, was an “illiterate”, Lorca nonetheless called him, “***the man with the greatest culture of blood I have ever known***” [I:1098]. Lorca related that the Andalusian *Gitanos* are the quintessential Andalusians. About his *Gitano Romances* he once commented that the book was *Gitano* because it was Andalusian: “**The gitano is the purest and most authentic thing in Andalusia.**” Then he made an extremely important qualification, “**not the filthy beggars in rags who wandered from town to town—they were Húngaros, that is, they were not Andalusian gitanos. The true gitano were people who had never stolen and who never wore rags**” [I:1121-22].

In a 1933 interview, Lorca referred to some facts: “From Jerez to Cádiz, ten family clans (extended families) of absolutely pure blood are guarding the glorious tradition of flamenco.” Jerez is an Egyptian name meaning *guard*. It is a short distance from Jerez to Cádiz. The (Egyptian) Romany/*Gitanos* are also found in the mountain towns above Jerez as far as Ronda, and in Triana, and many other places throughout the Iberian Peninsula. These ten extended families of *Gitanos* represent the tip of the iceberg of Andalusian art, and they were the source and substance of much of Lorca’s poetry.