



The Forbidden History of Europe

The Chronicles and Testament of the Aryan Nations



"John Smith"



The history of the world is littered with, and primed by, clashes between differing philosophical systems, and the civilisations intertwined with them.

The 20th Century was characterised by an unrestrained will to destroy the ancient order, coupled with a frantic need to find something suitable to replace it, amid ever-growing piles of human corpses.

What we are witnessing today, in the materialism, unspirituality, social dislocation and individualism of the 21st Century, is the aftermath of the Argan order's demise.

This, dear reader, is the sanguine tale of its epic beginnings, and closing days.



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Testament of the Aryan
nations



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2005



DEDICATIONS

This book is dedicated to a number of individuals who played an important part in this project - Firstly, no greater thanks can go to my family who patiently waited 10 years while their dad finished this book, and to my folks for their assistance when the going was really tough.

Thanks also to the idiot who undid my wheel nuts (almost wiping out an entire family), not to mention the vile piece of filth who cut through my brake hose causing my vehicle to spin out of control.

A heartfelt thanks must go to those academics who reviewed this work, even those who didn't want to make a public declaration, the more so because many of their colleagues are bound to see it as controversial. Through them I gained a much greater insight into how I might refine its presentation, plus rectify whatever inaccuracies were present in the infant manuscript.

Above all this book is dedicated to the search for the Truth, and to the great scholars of the past, present and future.

IN MEMORIAM

W. BRO. H. C. AMBROSE (KNIGHT'S TEMPLAR), WHO WAS AXED TO DEATH IN JANUARY 2005 HELPING HEROIN ADDICTS GET THEIR LIVES BACK IN ORDER

IN MEMORIAM

CLAUDIUS CALLIDIUS, AN ENTERPRISING DUTCHMAN WHOSE LIFE WAS TURNED UPSIDE DOWN TRYING TO SAVE WHITE WIZARDS FROM INCINERATION. JAILED IN 1593 FOR DARING TO WRITE AND PUBLISH INFORMATION ABOUT THE FORBIDDEN HISTORY OF EUROPE. FORCED RECANTATION ENSUED.

Please note this book exists in two formats. One is entitled *The True History of Christianity* and the other a 'right-wing' version called *The Forbidden History of Europe - The Chronicles and Testament of the Aryan Nations*. I felt compelled to do this so as to dispel accusations the original work was "White Supremacist propaganda", an allegation I repeatedly encountered in the left wing bastions of the modern university system. Some academics point blank refused to evaluate the text upon seeing swastikas and the word Aryan, which even today is as taboo as ever. Any reader wishing to compare both copies will soon spot the difference.

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Part I

Beginnings

Chapter I

Beginnings

BEGINNINGS	9
INTRODUCTION	9
THE INDO-EUROPEANS	11
THE VENERABLE PAGANISM OF THE WIZARDS	11

Chapter II

Methodology

THE INDO-EUROPEAN RESEARCH CONTROVERSY	15
THE BOOK'S DESIGN	17
- Discovering the past is difficult!	18
- What is evidence?	18
- The nationalistic agenda	19
THE TOOLS OF THE DETECTIVES	22
- Linguistics	22
* The Indo-European family	23
* The Slavic sub-family	25
* The IndoIranian sub- family	25
* Non Indo-European families	28
* Non-Slavic word correlations	29
* Findings	30
* Why some Vedic and Avestan words survived and not others	32
* Factors against survival	33
* Accidental modifications to religious terms	33
* Deliberate alterations to religious terminology	33
* Deliberate eradication of the language	33
* Aids to survival	34
* Lack of schooling, lack of contact with missionaries	34
* Commonality of words	35
* Later linguistic correlations	35
- Archaeology	39
- History	42
- Genetics	47
- Folklore and mythology	48
- Religious texts	49
- Art	52
CULTURAL INTERACTION	110
IMPORTANT COMPARATIVE EVIDENCE	63

Chapter III

Magi - The Magicians

MAGI - THE MAGICIANS	70
MONOTHEISM IN PERSIA AND MESOPOTAMIA	72
HOW MANY TYPES OF MAGI WERE THERE?	81
THE GREAT COSMIC BATTLE	88
THE INDO-EUROPEANS	90
THE ARYAN HORDES	94
AGAINST THE ARYAN INVASION THEORY	96
THE ARYAN PENETRATION OF EUROPE	97
THE ACHAEMENID PERSIAN EMPIRE	100
SCYTHIANS	107
MEANWHILE EAST OF SCYTHIA	112
THE LAST DAYS OF THE MAGI	116
THE EXODUS	122
THE WIZARDS COME TO EUROPE	125
NORDIC MAGI	129
THE END OF DAYS	145
THE EUROPEAN MAGI CONSOLIDATE POWER	150
THE SLAVS	159
THE FORMATION OF THE RUS' STATE	168
ELIMINATING OPPOSITION IN THE RUS' STATE	175
TIES WITH THE SILVER BULGARS	181
THE DANUBIAN BULGARS	188
THE CELTIC AND GAULISH MAGI	199
- Druidic hierarchy	200
- Druidic education	201
- Druidic ritualism	202
SIBERIAN AND ASIATIC MAGI	204
VOLKHYV - THE RUSSIAN MAGI	208
KOLDUNY - THE SORCERERS	214
CHALDEAN CUSTOMS AND TRADITIONS	219
CHALDEAN CEREMONIES	220
THE YEZIDIS	227
YEZIDIS RITUALISM	228
YEZIDIS FESTIVALS	230
YEZIDIS MYTHS	231
MAGUS - THE ROSETTA STONE FO EUROPEAN PAGANISM	232
THE VOLKHYV'S ROLE IN SOCIETY	233
- Offices of the subordinate initiates	239
- The hierarchy of the Magi	240
- Priestly accoutrements	243
- Magical badges of office	254
THE WHITE MAGI	259
THE BLACK MAGI	260
PAGAN SAINTS - THE FRAVASHIS	262
- White fravashis	263
- Black fravashis	265
- Odin the magician and witch	267
THE ROYALS WHO RULED RUS'	268

Chapter IV Paganism

PAGANISM	273	ASTRONOMY	359
PREHISTORIC ANIMISM	275	ANCEINT GREEK ASTRONOMERS	360
ARYAN PREHISTORIC ANIMISM AND DUALISTIC ARYAN ANIMISM	275	THE ALEXANDRIAN CONNECTION	360
ARYAN- BASED PAGANISM	275	THE ASTRONOMERS' TRAVELS	361
ZOROASTRIAN PAGANISM	278	THEIR LOVE OF THE STARS	363
ORTHODOX ZOROASTRIANISM	279	STARS OF THE SOUTHER HEMISPHERE	363
EASTERN DUALIST PAGANISM	280	THE ALMAGEST	365
PAGAN GNOTICISM	281	THE ALMAGEST'S VIEW OF THE CONSTELLATIONS	365
PAGAN GODS WITH INTERNATIONAL CREDENTIALS	285	VIEWING DEVICES	367
THE FOUNDATIONS OF RUS' PAGANISM	288	- Armillaries	367
RUSSIAN PAGANISM	293	- Fixed astrolabes	367
- Heavenly deities	295	- Hand astrolabes	367
- Earthly deities	301	ASCENSION TABLES	368
- Demon gods	305	COLLABORATION IN THE EAST	369
ANCESTOR WORSHIP	316	ASTRO-CARTOGRAPHY (URANOGRAPHY)	370
- Prashchurs	316	OPTICS IN ANCIENT ASTRONOMY	371
- Remembrance ceremonies for ancestors	316	- Fostir and baptistir	372
OTHER PAGAN BELIEFS	318	- Dioptra	372
- Diseases	318	- Mirrors	372
- The black and white kingdoms	318	RUSSIAN OBSERVATORIES AND ASTRONOMY	373
- The black and white animals, Holy dogs	319	WERE THE DRUIDS CONNECTED WITH ASTRONOMERS IN RUS'	375
- Holy birds	320	OTHER POSSIBLE INFLUENCES ON RUSSIAN ASTRONOMY	376
INTERCESSIONS	320	ASTROLOGY	379
- Making offerings	321	- Predestination	380
PAGAN RELIGIOUS DUTIES	322	THE SLAVIC ZODIAC	381
- Matters of piety and impiety	322	- Narodniye znaki zodiaka	381
		- The other Slavic zodiacs	381
		OTHER POSSIBLE INFLUENCES ON RUSSIAN ASTRONOMY	376
		CHRISTIANS, MUSLIMS, JEWS AND ASTROLOGY	381
		SCHAST'Ė	383
		- Invocations of luck and inviting misfortune	383
			383
		FATE AND DEATH	384
		DIVINATIONS METHODS	384
		- Anthropomancy, birds and birth cauls	384
		- Cocks, crystals, dream interpretation, fires and horoscopes	385
		- Temple horses, mirrors, waxen images, weather	386

Chapter V Astronomy, Astrology, education and the sciences

PAGAN HOLY BOOKS	324		
ON THE IMPORTANCE OF BOOKS	324		
ON SCIENCE	326		
THE ARAB LEGACY	326		
THE ANCIENT SCIENCES	329		
BOOK BURNING	330		
REASONS FOR THE BOOK BURNING	332		
BOOKS OF THE MAGI	334	MAGIC	387
HOLY BOOKS OF THE RUSSIAN PAGANS	337	- White magic and black magic	387
KNOWN RUSSIAN PAGAN TREATISES	339	MAGICAL RITUAL	391
- Putnik	340	- High and Low Magic	391
- Ostrologiya, Zvezdochot and Kolyadnik	348		
- Gromovnik	349	MAGIC THROUGH THE EYE OF AN HISTORIAN	392
- Snosydyets', Volkhovnik, Travnik	350	ALCHEMY	395
- Lichyebnik	350	- Hermetic alchemy	395
- Tsvitnik	352	- Eastern alchemy and the Indian connection	395
- Zilyeinik	354	- The "science" of alchemy	396
- Name lists and weather charts	356	- But did it do anything?	397
- Works on divination	357	GNOSTIC MAGIC	399
- Miscellaneous titles	357	- The source of the power	400
WERE THESE THE BOOKS USED BY MEDIAEVAL WITCHES?	359	- Pagan gnostic incantations	400

Chapter VI Magic

MAGIC	387
- White magic and black magic	387
MAGICAL RITUAL	391
- High and Low Magic	391
MAGIC THROUGH THE EYE OF AN HISTORIAN	392
ALCHEMY	395
- Hermetic alchemy	395
- Eastern alchemy and the Indian connection	395
- The "science" of alchemy	396
- But did it do anything?	397
GNOSTIC MAGIC	399
- The source of the power	400
- Pagan gnostic incantations	400

- Pagan gnosticism goes West	401	- The Lettish afterlife	475
- The Pagan Gnostics leave Egypt	402	- The Lithuanian afterlife	475
- Manichaeism and biblical gnostic magic	402	- Rus' realms of existence	476
KABBALISTIC MAGIC	403	- Khors and the 12 kingdoms	476
- The origins of Kabbalism	408	THE PAGAN COMMUNION OF THE RUS' MAGI, AND ITS ORIGINS	479
MITHRAIC MAGIC	405	- How old is <i>Haoma</i> ?	480
- The origins of Mithraism	408	- What plant was <i>Haoma</i> ?	482
- Mithraism goes West	409	- What we do know about <i>Haoma</i>	483
- Evidence of Mithraism in Mediaeval Rus'	409	- Golden Mistletoe	486
- The Mithraic initiation	411	- <i>Haoma</i> - The giver of life	488
DIONYSIAN AND ORPHIC MAGIC	411	- What is known of zurvanite ritualism?	490
- Dionysian rituals in Russia?	413	- Who could drink the <i>Haoma</i> ?	491
- Cannibalism; fact or fantasy?	413	PREPARATION OF THE <i>HAOMA</i>	492
PRIMITIVE MAGIC	416	- Milk-based <i>Haoma</i>	492
PRIMITIVE NECROMANCY	416	- The elixir of power - <i>Haumavarka</i> (The wolf drink)	492
SKOMOROKH'S MAGIC	418	OTHER LIBATIONS	499
- On music and magic	420	- <i>Beriozovitsa</i> , mead, beer	499
- Musical instruments	421	PAGAN Gnostic LIBATIONS - Kvas and wine	501
WEAVER'S MAGIC	422	NECROMANTIC AND DIVINATORY CONCOCTIONS	501
RUSSIAN MAGIC	423	DIVINE FOODS	502
MAGICAL OBJECTS AND TALISMANS	425	- Holy biscuits	503
CREATING MAGICKED OBJECTS	425	- Holy meat, drons and Holy gruel	504
- Theories of High Magic in the creation of magical objects	427	THE GAHS	505
- Affinities of the lower bodies	427	THE MAGIAN PROPHETIC CALENDAR	505
LITHICAS; GEMS AND THEIR PROPERTIES	427	PAGAN CHRONOLOGY IN THE BALKANS	508
- In search of gems and knowledge	429	CALENDARS	509
Miscellaneous magical beliefs	431	- The Old Iranian calendar	509
MAGIC BECOMES OUTLAWED	433	- Rus' Pagan calendar	510
		- The Christian, Jewish and Muslim calendars	510
		PAGAN FEAST DAYS IN RUS'	511
		- Vesna (Spring)	511
		- Lyeto (Summer)	512
		- Osen' (Autumn)	513
		- Zima (Winter)	514
		GAMES	516
		- Contests	516
		- Board games	516
			516

Chapter III

The white rites

ARYAN PAGAN RITES	435
- The coronation of a king	436
- The singing of the Aryas	436
- <i>Soma</i> (<i>Sima</i>) rituals	437
- The original <i>Soma</i>	438
- <i>Asvamedha</i> - The horse sacrifice	442
PAGAN RITUALS OF THE WHITE MAGI	443
- Coming of age	444
MAGIAN FUNERARY RITES	444
EXCARNATION - DEFLESHING	445
MAGIAN EXCARNATION TRADITIONS	446
FUNERARY TRADITIONS IN ANCIENT RUSSIA	446
ABLUTIONS AND PURIFICATION RITES	465
PADYAB, NAN AND BARESHNUM	465
PATET - MAGIAN SACRAMENTAL CONFESSION	468
SAGES, THE WISE MEN - WHITE MAGIAN CONFESSORS	468
THE HEREAFTER	469
- The Zoroastrian afterlife	469
- The Finnish afterlife	473

Chapter III

The black rites and pagan holy sites

THE COMING OF THE WOLVES	517
EASTERN EUROPE - A NEW HOME	526
VOLKHVY AND GARABANCIAS	526
BRABANCONS AND GRAMER	527
BLACK WITCHCRAFT, THE DEVIL'S MYSTERIES	529
ON DEVIL WORSHIP	531
- The cult of appeasement	532
- The division of the people into two flocks	532
- A love of the Daevas	533
- Zurvanites believed demons were gods	533
- Liberation from evil creation	533
- Zurvanite teachings on devil worship	533

Chapter III The conversion of Europe

THE FRANKS AND SAXONS CONVERT	740
RELAPSAE - THE HEATHEN DAWN	744
THE CONVERSION OF THE SLAVS AND THE MISSION TO KIEV	750
1054 AD - THE GREAT SCHISM	753
CATHOLIC CHURCH REFORMS IN THE MIDDLE AGES	754
WOLVES AMONG THE FLOCK	756
TROUBLE IN THE PAPACY	759

Chapter IV Intermediate states of Christianity

THE HERETICS SO-CALLED	763
BELIEFS COMMON TO HERETICS	764
VISIONS OF THE APOCALYPSE	764
- The fast encroaching millennial doom	766
RUSSES - TYPECAST AS THE LEGIONS OF GOG AND MAGOG	770
THE MARCIONITES	780
THE MASSALIANS	781
THE PAULICIANS	782
- Paulicianism's beginnings	783
THE MANICHAEANS	785
- The Manichaean world view	788
- Manichaean dress and ritualism	789
- The fruit feast	790
NEO-MANICHEES	792
THE BOGOMILS	792
THE BOGOMIL ANTI-POPE	795
THE BOGOMILS ENTER EUROPE	796
THE HERETICAL HIERARCHIES	797
THEIR BATTLE WITH THE CHURCH	798
PAGAN HOLY WAR IN THE BALKANS	800
EMPEROR ALEXIUS I - THE SWORD OF BYZANTIUM	801

Chapter V Medieval intrusions of the oriental traditions

EUROPE ON THE BRINK - THE ONSET OF DISASTER	803
A WORLD RIPE FOR THE PICKING	805
THE FIRST DISCOVERY OF THE HERETICS	806
THE INFILTRATION OF THE CHURCH BY THE MAGI	807
FRANKISH ROYALS - SUCCESSORS TO THE MEROVINGIANS	812
REFORMIST CHRISTIAN PRIESTS VS THE MAGIAN CHRISTIANS	815
THE MARRIAGE BAN	816
MAGIAN-CHRISTIAN CHURCHES	819
BUILDING ON PAGAN HOLY SITES	820
MEDIEVAL CATHOLIC VIEWS ON THE MAGI	846

Chapter VI Desperate measures

THE 'FINAL SOLUTION' TO THE GREAT HERESY	848
--	-----

Chapter VII The medieval and later witches

THE INQUISITIONS	857
The Antichrist	864
AGAINST THE GOD OF HEAVEN	870
MEDIAEVAL COVENS	870
WITCHCRAFT WAS USUALLY HEREDITARY	871
- Witches and Fairies	873
WITCHES - LEARNED SCHOLARS	875
MAN-GOD	876
THE ROBES	880
HEAD-RINGS	880
JABBING INSTRUMENTS	881
SCOURGING AND THE WITCHES BROOM	881
WITCH CEREMONIES	
- Bonfire days	884
- Esbats and sabbaths	884
- Desecrations	892
- Grain stealing	894
OBOROTEN'	895
- Nights of the field battles	895
- Shape-changers	901
- Undergoing transformation and the causes of shape-changing	902
NECROMANCY	903
ON THE IMPORTANCE OF CRIME	905
THE DANCE	906
THE LUCIFERIAN DOCTRINE	908
- Why was Lucifer like a cat?	913
- Was Luciferianism inverted Manichaeism?	914
EMPIRES OF THE BLACK MAGI	916
HUMAN AND ANIMAL SACRIFICE IN THE BLACK WITCH RITES	917
- On cock sacrifice	919
- Child sacrifice	920
WITCHCRAFT NEVER EXISTED?	922
HEY PRESTO! - HISTORY DISAPPEARS	933
DOES POLITICAL CORRECTNESS HAVE A PLACE IN HISTORICAL STUDIES?	935
THE INNOCENT VICTIMS	939
- Torture	940
- False or inaccurate testimonies	942
THE WITCH TRIALS - THE DEATH OF PAGANISM	945

Chapter VIII

Potential reasons for similarities between Christianity and Magianism

POTENTIAL REASONS FOR SIMILARITIES BETWEEN CHRISTIANITY AND MAGIANISM 949

Epilogue - The End

PAGANISM IN OUR TIME 981
WITCHES AND PAGANS IN THE NEW WORLD 992
THE ARYAN SWAN SONG 995
THE DEATH OF ARYANISM 997
THE DOWN-SIDE OF RELIGIOUS FERVOUR 999
BIBLIOGRAPHY 1012

Appendixes

appendix i

KEY EVENTS IN THE RISE AND FALL OF THE RUS' STATE 1026

appendix ii

PAGAN NAMES 1034

appendix iii

RUS' SOCIETY 1045
CASTES 1045
CLASSES 1045
THE FIVE CHIEFTAINSHIPS 1046
MAGIAN FEUDALISM 1047
SOCIAL STATUS 1048
THE SOCIO-POLITICAL ORDER OF HEATHEN RUS' 1049
- Rulers by blood 1050
- Priestly bloodlines, Warrior fraternities 1051
- Mercantile bloodlines 1052
TRIBAL / VILLAGE STRUCTURE 1052
- Upper and middle classes 1053
- Lower classes 1054
CITIES IN RUS' 1055
LIVING CONDITIONS 1056
TAXES 1061
THE LEGAL SYSTEM 1061
- Aryan law 1061
- Magian perjury 1064
RUSSIAN LAW 1063
- Russian law during Christian times 1063
- Penalties 1065
- Ordeals 1066
LAND OWNERSHIP AND TRADE 1068
- Weights and measurements 1069
CURRENCY 1070
- Cattle money 1070
- Coinage 1070
THE WATER ROADS OF RUS' 1071
- Boat and ship building 1072

MILITARY STRUCTURE 1073
- The Kievan Rus' order of battle 1073
- First echelon 1074
- Second Echelon 1076
- Third echelon 1077
- Armour and weapons 1077
- Prisoners of war 1079
- Aryan war doctrine 1079
- Killing your enemies 1079

BINDING TIES

- Families and Clans 1080
- Family life 1081
- Marriage 1081
- marriage and incest 1081
- Sex-based roles 1081
- offspring 1082
- Pagan sexuality 1082
- bastards 1083

BRATCHINI AND OATHS

- Joining a brotherhood or sisterhood 1084
- Military oaths 1084
- Offenses against the brotherhood 1085

DRESS

- Embroidery motifs 1085

JEWELLERY

1086

APPENDIX IV

WRITING SYSTEMS 1087

ENDNOTES PART II 1090

Maps

MAPS	PAGE	SUBJECT
MAP 1	13	HUNNS
MAP 2	14	HUNNS
MAP 2	23	LINGUISTIC MAP
MAP 4	25	INDO-EUROPEAN LINGUISTIC MOVEMENT
MAP 5	27	AVESTAN LINGUISTIC MOVEMENTS
MAP 6	31	LINGUISTIC CORRELATIONS
MAP 7	47	GENETIC BLURRING
MAP 8	86	PATRIARCHATES
MAP 9	105	ACHAEMENID PERSIA
MAP 10	106	MAP 4TH-5TH CENTURIES BC
MAP 11	113	3RD-1ST CENTURIES BC
MAP 12	123	MAGIAN MIGRATIONS
MAP 13	132	YINGLINGA SAGA MIGRATIONS
MAP 14	161	ROMAN PERCEPTIONS
MAP 15	178	EMPIRE BUILDING - INTERNAL WARFARE IN PAGAN RUSSIA, 840-989 AD
MAP 16	179	PAGAN RUS' MILITARY CAMPAIGNS, 860-989 AD
MAP 17	284	RELIGIOUS MAP
MAP 18	799	MOVEMENTS OF HERETICS
MAP 19	1019	RUSSIAN RACIAL MAP
MAP 20	1020	RUSSIAN CITIES AND TOWNS

Part I

Beginnings

It seems wild beyond belief that humanity's earliest attempts to construct civilisation were accompanied by some of the largest monuments and edifices ever attempted by our species; yet that is precisely what happened.¹ And today, as we spy those splendid works jutting up from the sands of Egypt and Mesopotamia, or an extremely ancient Stonehenge on Salisbury Plain, who can help but wonder why ziggurat, megalith and pyramid-builders so grand should just disappear from the face of the earth, and with them, the secret age of colossae. Could it really be that these talented ancients just drifted off into a coma of intellectual amnesia, or do our eyes deceive us? Their demise closed one whole chapter, one very major chapter, in human history. With their disappearance the guarded wisdom, secret building crafts and technology of the ancients seemingly evaporated amidst the dark and primitive ignorance of the countryside, amongst the very people who marvelled over such pathetically simple things as plough shares and scythes.

General consensus is that under pressure from Christianity and Islam, all the Iranian Magi, and the pagan Gnostic philosophers of Egypt, Babylon and Greece, saw their respective religions as archaic, futile and illusory, and subsequently they abandoned their faiths without a second thought. But is it stretching the imagination too much to believe that they happily walked away from their idols, ceremonial rites and sanctuaries in droves, thereby relinquishing for all time everything that their ancestors had taught for the past one to two thousand years?

In *The Forbidden History of Europe* you will learn they did nothing of the sort. Instead the most committed adherents of the ancient order chose to migrate to lands that afforded them safe repose, and with them the old ways lived on, even into the Middle Ages. For the greater part of them the Orient was a natural destination. To explain why this was so, we must regress to the age of the "Aryans" (the twice-born) and the Magi. Until now this phase of forced and self-imposed exile remained the forgotten years.

Introduction

Pan-European folklore is rife with tales of wizards, witches and warlocks, mystical figures so intriguing that they have endured in our imagination for more than a thousand years. In legend, pointy hats, brooms, lengthy robes, veils, long hair, beards, magic, astrology, gems and wands were their trademarks. Nowadays they feature in high-profile novels, spectacular movies, popular television shows and video games. With millions of dollars riding on them, they have truly become hot property. Despite this level of public adulation few scholars felt a need to explore the past for genuine evidence of their existence. Little wonder they are but a dubious flight of fantasy. As it happens

the truth is altogether different. European wizards were, for the most part, adherents of the religion of the Magi, a faith of fire and sun-worship vigorously driven from Iran by Arab forces intent on introducing Islam to Persia, and bringing the ancient creed of the Magi to its knees. For those unfamiliar with the title, Magus is the singular and Magi the plural. The word Magians collectively relates to the Magi themselves, and their followers. Such then is the origin of the English word “magician”.

THE ARAB INVASION OF
IRAN

Retracing the footsteps of the sages takes us back to Bronze Age Iran, a realm ruled by the tribe of the Medes. There its priestly caste of Magi revelled in arcana pertaining to the divine beings. To this can be added their impressive understanding of musical theory, politics, literature, medicine, mathematics, astrology, astronomy, meteorology and alchemy. Over the years their fame grew all the more, granting them exceptional renown and privilege throughout Persia, Egypt, Greece and Rome.

THE MAGI AND THEIR
SPECIAL POWERS

Theirs was a race apart, for they and all their kindred had unique spiritual powers; powers to speak with angels and gods, to prophecy future events, to understand dreams, to converse with souls in the hereafter, to perform magic and the religious rites, to cast horoscopes, to heal and increase the fertility of nature. Their royal bloodline, passed on to their descendants, gave them these supernatural abilities, this second sight. Having beheld the remarkable gifts at their disposal, the common folk adored them as incarnate gods and goddesses.

There's one thing history amply demonstrates; things change. The march of time leaves nothing unscathed, even civilisations crumble away, crushed by the hungry wheels of that weighty juggernaut. In direct contrast to this maxim, history also confirms that some things never change. Tragic events are doomed to be relived by those unwilling to learn the lessons of prior ages. War begets war.

It took a mere 20 years for the Muslims to go on the war path after the death of their prophet Mohammed. Between 642 and the first decade of the 8th century AD Arab Islamic forces pierced the vulnerable underbelly of Magian Iran, and across the Oxus river into the lands of the nomadic Turkic tribes. Tirelessly they annihilated the pre-Islamic Persian and Turkic cultures of the region, stealing for themselves the choicest jewels of Asia's lucrative silk road ... Bokhara, Samarkand. It was political and missionary activity of a different kind.

As the Arabs entrenched themselves throughout the newly-acquired Iran, remnants of the ousted Persian royal family, and the Magi of Zoroaster (an Aryan prophet who lived during the 6th Century BC) withdrew to Tabaristan near the Caspian Sea. Determined to preserve their people and faith from Islamic domination they established well-garrisoned settlements throughout Khorosmia, in conjunction with the region's already sizeable Buddhist population. Yet even this refuge was destined to collapse in time.

THE FALL OF KHOREZM

Location: The city of Khorezm, 712 AD, due east of the Caspian Sea, in the Land of the Sun.

Khorezm, one of the last great bastions of the wizards, had fallen to Caliph Walid I. Islamic cavalry and footmen engaged the city's last remaining defenders in pitched battles, as they seized control of the streets and public buildings. Smoke hung over it like a buzzard. Jumpy vultures swooped down on the many corpses littering its forlorn, sunburnt thoroughfares. Haunting screams reverberated around the dying city ... rape, people succumbing to wounds, weeping orphans. In the aftermath of the siege, its inhabitants were detained and questioned. Some if not many were executed, others deported to make way for the ensuing waves of Arab colonists.

The Magi, the priesthood of astrologers and scientists so central to Iranian pre-Islamic culture, were not to be spared. To let them live was to invite a possible resurgence of the old faith. So they were put to death as encountered. They had governed large parts of Asia, served in the court of the Chinese Emperor, and studied alongside the priests, priestesses and philosophers of Greece, Rome, India and Egypt. Could it be that a religion so esteemed throughout antiquity should perish this ingloriously? Could it be that the Age of Wizards had ended?

Arab soldiers rushed through the halls of the *Herbadestans* (Magian colleges), where wizards once trained. Rooms that formerly came alive with the orations of wise folk and academics stood deathly silent. All that remained was to destroy or commandeer the books kept by the wizards, a wealth of wisdom and higher learning accumulated by them since the Bronze Age. But as they furtively searched these institutions, they realised their worst nightmare had come true. Few writings were found... Evidently an unknown number of Magi had escaped their clutches.

Under new suppression orders Persian writing was banned, Magian fire temples refurbished as mosques, and

non-Islamic Iranian *dhimmi*s subjected to extensive public humiliation, heavy taxation and extortion. Over the next hundred years Islam spread like wild fire across North Africa, even as far west as Spain.

Location: Spain, the flourishing Moorish Caliphate of Seville, under the governance of Abd ar-Rahman II, Anno Domini 845

If it wasn't for the massive invasion fleet mustered off shore, it would have been an otherwise normal day in Islamic Spain. The muezzin should have been standing atop the minaret, his wail calling the faithful to the mosque. Instead, fearful citizens looked seaward in horror as hundreds of serpent-prowed ships glided ashore. They had sailed far just to get there, all the way from Russia, under orders from their king.

As the longships of the Northmen beached, their angry raiders leaping overboard into shallow surf, it became obvious that Seville was about to get a call from some old friends - *Al Madjus*, the Magi. By the time the invaders had settled their grudge, much of the city lay in tatters.

You see the Magi had not vanished at all. In the shadow of the lofty Caucasus the exiles rebuilt their temples, and hundreds of kilometres of stone defensive works and towers, all designed to keep the Muslims at bay. Others went further afield into Armenia, Transcarpathia, the Balkans, Russia and Scandinavia, into the arms of an even older enemy, the Christians. It was in such places that they regrouped, reorganised and planned retributive military action. Over the next two hundred years, combined heathen Norse, Russian and Alanic forces repeatedly launched brave attacks against the Islamic, Jewish and Christian heartlands of the east, brazenly foraying into Iran, Byzantium, Anatolia and the Caucasus. They were here to stay.

THE MAGI RETALIATE,
ATTACKING ISLAMIC
SETTLEMENTS IN SPAIN

THE MAGI DID NOT
DISAPPEAR

The venerable paganism of the wizards

There is an old saying "to the victor go the spoils". Our understanding of the nature and history of paganism has suffered greatly as a result of the Dark and Middle Ages, for it was during that tumultuous era that the Church sought to suppress and eradicate the 'idolatrours', 'superstitious' and 'heathen' beliefs of pre-Christian Europe in order to supplant it with the more 'enlightened' Christianity. For this reason, the Mediaeval churchmen did not seek to record the authentic traditions of the pagans at any great length. All we are left with are views of our ancestors parading about silvan woodlands, 'devilishly' dancing around bonfires, getting blind drunk, feasting, prostrating themselves before blocks of wood, venerating the sun and natural springs, sacrificing cattle, telling and retelling 'blasphemous' and 'obscene' myths, or "false histories". We also hear of their incest and the worship of men and trees.

Are we to believe that for thousands of years, Europeans had no religious sense at all, and delighted in the profane? Are we to accept that the heathen faith (or faiths) was as ridiculously baboonish as it has been portrayed; a feast of carnal longings and foolhardiness, and that it is only we who have genuine beliefs and morality? You are about to discover just how much information on the pagans has been preserved, only academics specialising in paganism and witchcraft studies have not bothered to pursue some of these very valuable clues to their ultimate conclusion, unashamedly for ideological reasons of a religious or political nature. In doing so they would have found an historical reconstruction greatly at variance with the current, almost nihilistic, interpretations of European paganism. So, what was paganism? In brief it is a Latin term first coined by the Romans; *paganus*: "villagers". It is therefore a contrived and deceptively naive term that conceals an amazingly wide range of beliefs. The term "heathen" possesses a similar quality. In Olden Rus', the word *pogan*,² which was derived from Latin, differed from other terms for "a pagan" like *yazychnik*³ or *busorman*.³ It meant "bad", "filthy", or "dirty". *Pogan* is most likely a word used by Christians during the post-conversion era when referring to devotees of the "Old Faith". Another interpretation is that it was used when speaking of certain pagans who deliberately defiled themselves with filth, or who had a different standard of hygiene. Throughout greater Europe the word "pagan" need not have applied merely to those who revered bonfires in towers or woodland clearings. Mediaeval clerics could just as easily use it when speaking of Muslims, or Jews, followers of "the Jewish superstition". In the *Hodoeporicon of St Willibald*, Huneberc of Heidenheim terms the Arabs "pagan saracens". Here formal religions, complete with their own holy texts, are derided as "paganism" and "superstition".⁴

Surviving data suggests that paganism connoted closeness with the land, fire, water and wind, and a deep

HISTORY WAS
REWRITTEN BY
CHRISTIAN, MUSLIM
AND JEWISH
AUTHORITIES

PAGANISM, WHAT IS IT?



Fig 1. The mummified remains of a 2m tall white Caucasian male. 1,000 BC. Found at Charchen in western China between Mongolia and Tibet.

HUNNISH FOLK
VENTURE BACK INTO
EUROPE FROM DISTANT
EURASIA



The remains of the so-called "saltmen". This 3rd Century AD Sassanian Persian body possesses white hair. Under a different light it appears to have had a reddish hue.

reverence for created existence. It comprehended the march of time, the cycle of life, death and destruction. Pagans, in synchronisation with nature itself, worshiped the Creator and/or the many living essences of creation, often by ritually emulating the eternally recurring drama of creation and destruction inherent in the cosmos.

Despite the fact that Celtic, Greek, Slavic, Germanic and Roman pagan observances had a certain degree of uniformity across virtually all of Europe, many authorities have not focused on their shared features, and the reasons for this inherent sameness. So what was the common source for their heathen observances? To answer this we must regress some 4,000 years to a time when white Europoids inhabited deepest Eurasia, in lands we normally associate with the Chinese. Nowadays researchers have termed the descendants of these Caucasians the Tokharians, or Saka who have in turn been equated with the Yuehzi tribes recorded in ancient Chinese historical sources. The Yuehzi were folk characterised by their white complexions and red, brunette or blonde hair. Following hostilities with the Chinese (the most catastrophic being in 140 BC), the Yuehzi were largely expelled from Eurasia. From the archeological examination of their mummified remains we know they were tattooed and wore clothing similar to tartan. While population movements between Europe and Asia took place as much as 3,000 years prior to the 2nd Century BC, the latter period witnessed an explosion of migratory dislocation.⁵

In an even more remote epoch this was definitely true of the inhabitants of Eurasia. In China's Tarim Basin approximately 100 corpses have been found in recent times, mummified by the dry sands and winds. These 3,000-4,000 year-old corpses were Caucasian and had blonde or brown hair.⁵ A number of them sported tattoos and owing to the solar nature of some pictures, it has been guessed that their bodies bore Iranian motifs connected with homage towards the later Persian sun God Mithras.⁵ So at the very least they were sun-worshippers. They pre-date the white, Buddhist, Indo-European-speaking Tokharians by some considerable amount of time, and for want of a better word these Indo-Europeans were Aryans/Scythians.⁵ From their well-preserved clothing we know that roughly 3,200 years ago these Caucasian inhabitants of Asia had practically the same tartan clothing as Europeans of the same period,⁵ a similar "*twill weave wool with a blue, white and brown plaid design*".⁵ On the basis of these finds it is difficult to conclude whether or not blondes originated in Asia or in Europe.

The Huns formed a later wave of emigres. They too possessed Caucasian and Eurasian physiology, and their constituent tribes controlled a broad expanse of land spanning from Europe to the quite distant Tarim Basin area. The period of the Hunnish excursions into Europe typified the westerly dispersions of these diverse white nations out of Asia, which, as mentioned, began in earnest from the second century BC onwards, owing to heightening levels of conflict. Many of them were Tokharian-speaking Buddhists and no doubt Magians, so their coming was synonymous with the introduction of Asiatic beliefs into Europe. Consider the word shaman, which entered English vocabulary via the Russian, which probably has as its source the New Persian word *shaman*.⁶ It may equally have come from the now-extinct asiatic Tokharian language (which was closely related to the Celtic sub-family),⁷ and in its original form denoted a wandering Buddhist monk.⁶ There you have it, white folk practicing a religion that began in India, and thrived throughout most of the Orient. They brought Asiatic linguistic affiliations with them also. Did you know that all the European languages, with the exception of Basque, Finnish, Estonian and Hungarian, are related to each other? Did you know that Sanskrit (the language used to record the Vedic holy texts of the Hindus) is significantly related to our European languages? Are you aware of recent developments in y-chromosome research, which indicate an archaic and substantial presence of white people throughout Europe and India.⁸ By implication they had interbred with the Dravidians, India's most ancient inhabitants, bequeathing their genetic legacy to the modern Indian population.⁸ The source of this genetic and linguistic inter-relationship was our Indo-European ancestors, these nations of nomadic Indo-European horsemen who saw fit to colonise not only Europe, but Asia. Amongst them were a great many Aryan tribesmen and their nomadic families.

Methodology

The Indo-European research controversy

The term Aryan is particularly applicable to the Indo-Iranians (linguistically the word Iran is related to the word Aryan). In saying Iranians, I am referring to Caucasian folk like the Alans and Tokharians, or Persian tribes such as the Germanians and Daans, or the pious Magian family of the Fryanaks who peopled Central Asia and the Caucasus in antiquity. Arab forces invaded Iran in the 7th Century AD, and deported many of the original inhabitants (many of which probably had blonde, red or brown hair). Thereafter they repopulated the region with Arabian colonists, with the result that many modern Iranians are a Semitic-Iranian hybrid, whereas they were once more Caucasian in appearance. Consider the existence of indigenous blondes and red-heads, with blue and green eyes, in places like the Balkans, the Ukraine, Afghanistan, China, Iran and Iraq, the genetic remnants of the Aryan, pre-Islamic age.

At a certain point research took a turn for the worse. Owing to the nazification and subsequent misuse of the word Aryan, the term has nowadays become taboo, synonymous with tyranny and evil. It would however be more fitting to associate it with a rigid, stable, social order and monumental civilisation-building, through which highly-evolved modes of living, complete with arts and sciences, came upon an otherwise barbarous world. In short, the term, and the people it once applied to, have a basis in fact. For this very reason the Aryan nations merit far closer scrutiny, despite the uneasy imagery the very word evokes.

I will begin by furnishing two examples from Persia, in which the word Aryan is used, in its original context. Firstly we have a monumental inscription carved into a rock face situated north of the Persian capital Persepolis. It reads *"I am Darius the Great King, King of Kings ... a Persian ... an Aryan, having Aryan lineage"*.⁹ And in the Magian prayer *Mihir Yast 1:4* we are told of the sun god Mithra's great virtues, as the Magi recited *"We offer up libations unto Mithra, the lord of the wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations"*.¹⁰

Admittance to one of the Aryan classes was by birthright only, a hereditary and unalterable inheritance bestowed by the creator. The following passages from Aryan scripture detail the fundamental precepts of Aryan lineage.

*"He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to an non-Aryan father (is and remains) unlike to an Aryan."*¹¹

*"Those who have been mentioned as the base-born (offspring) of Aryans, or as produced in consequence of a violation (of the law), shall subsist by occupations reprehended by the twice-born."*¹²

In other words children with Aryan paternity were considered to be members of the Aryan nations, whereas miscegenation by Aryan females under non-Aryan males gave rise to non-Aryan offspring, all of them doomed to dwell in the lower regions of the social spectrum; namely labourers, tillers of the soil and pedlars. These criteria, and these criteria alone, served to determine whether or not an individual was Aryan. Many Aryans had brown, black, blonde and red hair, fair and ruddy complexions, green, blue, hazel and even brown eyes, even with a slight darkness of skin (in the case of far eastern Aryan pedigrees). Aryans evidently had a certain amount of genetic

AFTER THE SECOND
WORLD WAR THE TERM
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PERSIAN KINGS WERE
ARYANS

variation, with respect to their outward physical appearance. So the image of a blonde-haired, blue eyed Norseman is not representative of all Aryan people. A father's lineage became the central issue, and it was of paramount importance.

Throughout this book you will be presented with information drawn mostly from Iran, India, the Balkans, Scandinavia and Russia (once called Scythia) which shall de-mystify and rehabilitate the seemingly leprous term Aryan, by rectifying the sort of misconceptions that most people have. Although the following information has been well known in European academic circles for some time, English-speaking researchers still approach the topic with great trepidation, perhaps understandably. Before I lead into the life and times of the magicians it behoves me to briefly outline the trail of discoveries which led to the unearthing of Europe's Asian connections, in both a religious and historical sense.

OFFSPRING LANGUAGES
OF THE INDO-EUROPEAN
TONGUE STILL CARRY
FOSSILISED SIMILARITIES

While studying Indian Sanskrit the Renaissance enquirer Scalinger chanced upon points of semblance between the Greek, Romance, Germanic, Baltic, Slavic and Sanskrit words for "God", or "a god".¹³ For example we have the Lithuanian word *Dievas* and the Latvian *Dievs* which meant "a god" or "the sky". Then there is the Old High German word for "god" *Ziu*, and the Greek *Dios* ("God"), or the Latin *Deus* ("a God") and *Divus* ("divine"). It can also be found in the Old Icelandic as *Tívar* ("the gods"). These many terms are cognate with the Old Indian *Devas* ("God").¹⁴

An apparently different Russo-Baltic tradition, which intimates that the *Daevs* are malign beings, seems to have stemmed from the Avestan Persian word *dev*, meaning "a demon". This tradition may well be embodied in the Slavic word *divii* ("something that is wild, untamed or savage"), the Latvian *diva* ("a monster") or the Greek *daimon* (derived from *daio* "to distribute fortune"). Whether celestial or subterranean, these gods had amazing powers, as is indicated by the Polish *dziv*, and the Lithuanian *dycvas*, both of which mean "a miracle".

FOR SEVERAL CENTURIES
SCHOLARS HAVE STUDIED
THE CULTURAL AND
LINGUISTIC DEBRIS OF THE
ARYANS, AND THEIR
IMPACT ON LATER
EUROPEAN CULTURES

Yet Scalinger was ill-prepared or unwilling to fathom the nature and genesis of these similarities, perhaps due to the prevailing religious climate of his era. Somewhat later, in the year 1767 AD, an English amateur linguist called Parsons, began a far deeper enquiry into the matter. His findings were tabled in what was then a ground-breaking work, the *Remains of Japhet*. Through this broad-based enquiry he deduced that the languages of Europe, India and Iran were fundamentally related to one another, in fact part of the same linguistic stock; of similar pedigree. Even so his observations failed to coax enough discerning minds to more fully examine the implications of his discovery.

It was only in the last years of the eighteenth century that someone of merit followed in his footsteps. Jones, the Chief Justice of India, and a qualified linguistic scholar in his own right, devoted much energy to paleo-linguistic research. From his labours came our first serious inklings that, at some time in ages past, the pagan Europeans shared the same linguistic and religious ancestry as many in India and Iran, not to mention northern, central and south-east Asia.¹⁵ There was a scientifically quantifiable relationship between Sanskrit and Europe's linguistic sub-families. Comparative linguistics was born.

Paleo-linguistics or comparative linguistics is the craft of "word archaeology", the valuable excavation of archaic words from diverse languages. Comparative linguists can make inferences about the cultural meanings originally associated with a given word, and the effect that these same cultural trimmings may have had on the recipient race, whose language is being dissected by them.

Amid the euphoria of Jones' revolutionary find, it probably never dawned upon anyone what a terrible scholastic burden had just descended upon academia. For now they had a duty of care to examine the many cultural and religious similarities between Europeans and Asians. If they had common linguistic ancestry, could it also be that comparable elements of their respective cultures were not a coincidence, but contextual features of a cultural inheritance shared by Europeans and Asians?

19TH CENTURY
BREAKTHROUGHS

Only in the late 1800's did the likes of Frazer, Muller, Darmesteter, and West begin to attempt the seemingly impossible, and evaluate the significance of these concurrences. Tangible results took form. But before too long their new discoveries were steered towards sinister ends, while studies in Aryanism were still in their infancy. On the looms of Nazi historians the "Aryan myth" was woven. Science had now "proven" the existence of a master-race, and surprise, surprise, it was Nordo-Germanic, to the exclusion of many other Europeans, who shared a similar cultural pedigree. With this myth a whole nation of industrious men and women were serenaded, and lured to the destruction of their families and country, as Germany prepared to do battle with all the great powers of

the time. Carnage enveloped their neighbours on every side as Germans tried to lift themselves from their problems by reliving those glorious days of old, a thousand year Reich. Jews and other condemned elements of German society died by the million. The unparalleled tragedy of these events left a stain that tarnished Indo-European studies, enshrouding it in taboos that are present to this day. For example, upon hearing the word “Aryan” most readers will think of Hitler’s “master race”. This graphically illustrates how a legitimate field of academic endeavour, like Indo-European studies (ie; Indology), can be hijacked and almost consigned to ignominy by misguided politically-inspired historical models. Nowadays researchers are loathed to use the word Aryan, because of the insurmountable level of ill will directed against a field of study they’ve devoted most of their lives to. Their solution was to engage in a little bit of PR, to coin the label ‘Indo-European’, a purely artificial and less emotionally evocative epithet than ‘Aryan’. After World War II any willingness to further explore Europe’s Aryan legacy had been exhausted by nightmare visions of a charred continent, further guaranteeing that researchers would need the resilience of hardened steel, and the skin of a hedgehog.

AFTER THE FALL OF THE
3RD REICH MOST
RESEARCHERS WERE
TOO SCARED TO RESUME
RESEARCH ON THE
ARYAN QUESTION

Still, some Orientalists persisted. In the 1950’s the “New-comparativists” (academics like Dumezil, Eliade, Mallory, and Gimbutas) emerged. They bravely stepped back into the breach and picked up where their predecessors had left off. Much toil remained. Archaeology, folklore, historical sources, mythology were all areas that needed to be explored to confirm or deny any actual or perceived connection between European and Asian cultural and religious manifestations. Thanks to them we are a whole lot closer to understanding the glorious and impressive history of the wizards.

European paganism included religious traditions that remained amid the cultural backwash left behind by the nomads who once ruled throughout Europe and Asia. Their form of Aryan paganism, though crude, concerned the worship of *Daevas* (a class of gods still worshiped by the Hindus of India), something suggested by the fact that the word for “god” in many European languages are related to the Sanskrit word for the *Daeva* gods, as mentioned. While it is true that Indo-European words for “god”, belonging to this etymology, continued to be used after the conversion to Christianity when referring to the god of the Christians, there is every reason to believe that the heathen priests of Eastern Europe and the Urals region, continued to understand the original context of the words.

ARYAN IDOLS IN
EUROPE

Idols with many arms and heads were carved by heathen Celts, Poles and Balts. These images resembled those of Vedic deities throughout India. Very often Gaulish and Celtic idols are seated in the “lotus position”, a traditional Hindu pose for divinities. Aryan *nagas* (magical, half-human, half-cobra beings from the underworld) appear throughout much of the ancient and Mediaeval world, thousands of kilometres west of India, as *naaki* (Finnish), *nakhi* (Estonian), *nocca* (Gothic), *nhangs* (Armenia), *nathr* (Old Norse for “adder”), *naia* (Egypt - “a form of poisonous asp”), *nga* (the Samoyed word for “a type of God, particularly a divinity that brings death”)¹⁶, *nix* (German),¹⁷ Other words for “snake” were *nathir* (Old Irish), *naeddre* (Old English) and *natrix* (Latin).¹⁸ The Aryans ascribed to the quasi-human, demi-serpentine naga beings, mighty powers of protection. This being the case, Aryans throughout the Orient often had them crafted into serpent amulets in the form of necklaces and arm rings. Similar items of jewellery continued to be worn by European heathens as late as the Middle Ages.

Aryan rites typically included the lighting of incense, the offering of libations and sacrificial meals, the slaughter of horses and oxen, as well as the lighting of perpetual fires which brought prosperity and protection to settlements.

For this reason many European words meaning “fire” are related to the Sanskrit. The Old Russian word was *ogon’* or *ogn’*. This is related to the Bulgar *ogn*, the Serbo-Croat *ogan*, the Slovenian *ogeni*, the Czech *ohen* or *ohne*, the Polish *ogien*, the Lithuanian *ugnis*, the Latvian *uguns*. The name of the Hindu fire god Agni is especially related to Indo-European words for “fire”, namely the Latin *ignis*, the Hittite *agnis* and the Vedic *agnis*.¹⁹

So by the 10th Century AD, after several thousand years of diversification, European pagan observances were simply a welding together of Aryan customs focussed on the performance of the old vedic sacrifices, rites still performed in India to this day.

The Book’s Design

Because this book contains a wide range of topical information, it is worthwhile saying a few words about its compilation, and address some of the problems associated with historical documentation and research in general.

For the remainder of this chapter you will be presented with some of the key pieces of evidence which support one of the book's primary themes, namely that many traditions of paganism persisted in eastern Europe as late as the Middle Ages. These are merely an appetizer, a taste of ever greater bodies of evidence that shall unfurl with each succeeding chapter. It has been included at the end of this Chapter instead of at the beginning (where it more properly belongs) simply to allow readers unfamiliar with the period to immerse themselves in the story without suffering the mental indigestion that this information would have caused them, had it been the first thing that greeted their eye upon opening the book. For those unaccustomed to unlocking the secrets of history a brief guide is hereafter supplied, which will help you to objectively assess the validity of any data you encounter. Readers familiar with the various research disciplines, and those who find this next chapter dry reading may want to skip Methodology and progress to the following chapter.

Discovering the past is a difficult proposition!

Written sources pertaining to Russia's pre-*Primary Chronicle* past are somewhat limited. It could hardly be otherwise with an empire forming in the barbarian wilds, far beyond Rome's field of view. The world's "cultured" civilisations saw Scythian Magog as one big question mark, and knew almost nothing of it. Indeed why would they want to probe such distant and hostile races when they had enough trouble fending off those much closer to home. But, all is not lost! In our modern age, detectives can walk into a crime scene and re-create what took place without actually seeing what transpired, simply by looking at the accounts of witnesses and the material evidence located there. However fantastic their methods, and precise their assumptions, the interpretations of the data, in each instance, *can only be 99.9% foolproof*, at best, because even first-hand witnesses can still give conflicting testimonies, *and they were there!*

But what is evidence?

What exactly constitutes evidence is often a matter thrashed out by lawyers across the courtroom floor. In real life, there is no wigged man at the bench who chooses what is admissible or inadmissible evidence; our minds do that job for us. When scrutinising data scholars must assess its acceptability. Does a given source contain exaggerations or stretch the truth to insane limits? Does the source material contain faults like translation and copying errors, or might it have been counterfeited by some unbalanced soul? Were the sources tampered with so as to prove cultural, political or religious superiority?

Having amassed their "evidence", they weigh its pros and cons.

Evidence should not be assessed alone, or taken out of context. When there is a pile of corroborating evidence, or information disproving a certain line of thought; it should always be pooled for analysis.

Evidence can provoke widely differing interpretations. Conclusions drawn by historians and archaeologists are still only assumptions, irrespective of how well thought out they may be. Most of the world's history has already been lost to us for good; unrecoverable. All that is left is what people have inferred. For argument's sake, paleontological artists paint dinosaur reconstructions with various shades of mottled camouflage, which they deduce from the presence of certain plants in the fossil record. This is sound guesswork, but even so we are unlikely to be able to confirm what colour they were.

Further, it is possible that information can be incorrect. Forged anthropological data, or biases in information are known to have occurred in the past, and this is another area where problems can conceivably occur without our knowing. The recent discovery of a counterfeiting scheme in Israel, involving fake archaeological artifacts, and huge sums of money, is a case in point. Historical sources are fraught with the dangers of misinformation, or what's worse, of disinformation - but they are better than nothing. The best thing we can do to minimise this, is to access diverse information from reputable academic sources, from a variety of countries.

From the evidence they compile, writers suggest theories and then set about proving or disproving them. At every stage the inferences of archaeologists and historians are modified by the author's own motives.

Firstly, some writers hope to fathom the truth as best they can. Such writers hope to provide hard and reliable evidence, and present it in an objective manner. The truth always has been a rare commodity, throughout any age. It can be forgotten, and also rewritten or undone in the future to accommodate changing social, political and

religious motives. These are all factors we must consider when analysing our information.

Other authors hope for prestige amongst their academic peers. Scholars of this calibre congratulate currently accepted theories and pander to public opinion. Even when they have privately noted facts contrary to the prevailing theories, they are likely to sacrifice these observations to maintain their already established reputation. One's peers might not like what you have to say, so it is better to not rock the boat.

The case of the Vinland map is particularly illustrative in this instance. The Vinland Map, which depicts Europe, Asia, Africa, and part of America, is the most advanced cartographical representation ever to have been devised during the Mediaeval-Renaissance era. It has been subjected to more scientific scrutiny than any other map. Even considering the substantial evidence which argues against it being a forgery, some academics refused to accept it. W. E. Washburn, the Director of American Studies at the Smithsonian Institute had this to say;

Two scholars keen to debunk the authenticity of the Vinland map, Peter Skelton and Helen Wallis “both exhibited a caution in their professional judgments that, in my opinion went beyond a judicious and rational evaluation of the evidence; it seemed related to fear of the consequence of their possibly erroneous judgment for their own reputations and that of the British Museum”.²⁰

I would be remiss in neglecting to discuss at this point the impact of gender studies on the objectivity of modern historical research. For it has become trendy among the academic elite to dabble in gender issues when compiling their varied theses. The dangers this poses to history as a purist discipline, first came to my attention at university. Guided by the post-modernist hand, history is kidnapped and cosmetically altered, only to emerge as a form of social science. What eventuates is, very often, a raft of social theory and opinion which seeks to evaluate rather than understand a certain era. History, per se, is no longer taught in many high schools; replaced by social studies, through which students are emancipated from the dark errors of the past. The past no longer has relevance to our new vision for 21st Century society. Why teach anything from the past other than those aspects of history which show this Brave New World in a glorious light?

My fears were amply vindicated once I began studying the history of the witches. Since the 1970's, when radical feminism gained impetus, the witches came to be garlanded as feminist martyrs; they were hot property. Renewed interest in their history, or should I say 'herstory', thankfully owes much to feminist fundamentalists (whether of the male or female sex). But that is about as far as the kudos should go, for many of them only succeeded in de-railing the empirical study of the witch trials, and the phenomenon as a whole. Numerous male and female writers now latched onto the witch phenomenon as proof of gendercide. Their imperious theorising converted witches into a priceless commodity that reinforces the rightness of the present-day struggle against “patriarchal society”. The zeal with which this theory has since been championed has seen veritable truckloads of uncomplimentary and unsupportive evidence thrown into the dustbin of history.

Yet if they really empathise with the hapless plight of those women (and men), they would do well to desist from dehumanising them, by stripping away the religious aspect of the witch's existence. In doing so they somehow rob the witches of what mattered most to them, their religious traditions. *The Forbidden History of Europe* provides irrefutable evidence that witches, many of whom were female, were not burned because of their gender, but because of their heartfelt religious allegiances and bloodline.

Post-modernism rightly alerts us to the fact that “racial purity” does not exist strictly speaking. Be that as it may, many in the ancient and Mediaeval world did think in these terms. Therefore “race” and racial concepts must feature in any credible historical reconstruction, however unpalatable it may be to some.

Finally some writers seek to grade the type of information they include in their history essays, hoping that the well-groomed data will promote their preferred political and religious persuasions. Others wish to slander certain races or people, whether due to ancient hatreds, feelings of supremacy, or to reinforce their country's claims on certain parcels of land. Usually, rampant nationalism is to blame for this.

The nationalistic agenda

In hindsight it is difficult to fully endorse the preachings of Communist and Nazi historians. From the very beginning they were expected to reinforce the political developments of their time. Their historical exposes were to

WRITERS RECOUNT
VARIED VERSIONS OF
HISTORY, FROM
DIFFERENT
PERSPECTIVES, OFTEN
THROUGH SOCIAL AND
POLITICAL GLASSES

MODERN MAPS

REPRESENT PRESENT DAY
REALITIES.

TIMES CHANGE, PEOPLES
CHANGE; MAPS CHANGE
ACCORDINGLY

highlight the progress of their new orders, or the racial superiority of their citizens. Unfortunately the Nazi vision of history was based upon an imperfect understanding of the Indo-European legacy. Perhaps the happenings of the early 20th Century would have unfolded differently had they traced Aryan history beyond Germany's borders. The nationalistic agenda is therefore one of the greatest liabilities to the formation of sound historical reconstructions.

When we look at a map of the modern world, we are seeing a snapshot of current political, physical and racial boundaries. While they are an invaluable tool for the geographer, maps are grossly misleading since they oversimplify complex realities, and serve to camouflage the original ethnic composition of geographical areas by giving them new titles. Maps change over time. The more time elapses, the more the ethnographic make-up of a given region is likely to diversify. When trying to rebuild a picture of pagan Europe *we must be very careful to take this into account*. Let's see if you recognise any of the following tribes which existed in Ptolemy's day, in the 2nd Century AD. He included these on his map of the ancient world, an amazing human achievement in itself, particularly for his era.

The Reni, Romandifsi, Marini, Tongri, Monappi, Erusii, Nemech, Uagy, Raurites, Longones, Dathau, Ubanerti, Carnuthe, Parisi, and Truasii? These were the inhabitants of Celtic Gaul, lands which later came to be known as France, but was every last one of these tribes Gaulish, with the same beliefs as Gauls?

The Bamony, Caledany, Carnones, Lugi, Cornaiuj, Silires, Lobum, Belge, Rigim, Dampnones, Brigantes, Cathidu, Orduies, Danj, and Silires? These were some of the tribes of Roman dominated Britain, lands which came to be known as England and Scotland, and eventually the United Kingdom. But were did each of them have the same cultural background as the Britons?

Magnete, Hebdam, Brigates, Hibernii, Rogbodi, and Gangam? These were just some of the tribes of a land which came to be called Hibernia and later Ireland. So were they really Irish? Did all these tribes believe the same things as the Hibernians and Irish?

Carudes, Sigulones, Cimbri, Sabalmgi, Saxones, Selmge, Teutonarij, Farodim, Anarpi, Omani, Batini, Diduni, Rutirli, Eluones, Luni, Tentones, and Luriburi? These became known as Germans in the Roman era, and later Danes and Franks. But were they all Germanic, with the same customs and beliefs as the Germans, as described in Tacitus' *Germania*?

Lenoni, Duthe, Sixcsi, Chedini lived in Scandia, across the straits from the Danish Peninsula. In time these became known as Swedes. So were they Swedes? As with the other tribes mentioned on this page, if it happened that they were not the original inhabitants of the area, simply immigrants, can we be sure that they had not displaced previous inhabitants? Or did they interbreed, and to what extent? What customs and beliefs of the previous inhabitants would they choose to adopt, if any? What lifestyle and belief system did they introduce into the area from their old homelands?

If you had trouble recognizing any of these names, then I am quite sure that you will be equally hard pressed to identify their languages, customs and religious beliefs. The point is this, that to explore the history of ancient nations with a belief that they had an ethnic composition identical to what it is today is totally wrong, and highly likely to conceal the real beliefs and customs of the people who lived there. Are the many Iranian words and customs of Europe purely coincidental, or are they the jettisoned refuse left behind by transitory tribes, whose names and lifestyles are lost to eternity? If so can we pinpoint the exact tribes who spoke these Iranian words with any certainty? Perhaps only archaeology can enable us to do so, but even then, migrating tent-dwellers and their wagons seldom leave traces of permanent habitation.

The ancient world, like the modern, tirelessly mutated. Maps required modification to reflect these changes, and so antiquated maps present a picture of what once was. Ptolemy's map *Geographia*, as reproduced in *Cosmography*, is a moment frozen in time, depicting Angles and Lombards living in Central Germany. As we know, these people eventually migrated to England and Italy respectively. Therefore we might ask what Germanic or quasi-Germanic customs and beliefs they brought with them into Post-Roman Britain and Italy?

In Europe the Great Migrations were characterised by Germanic population movements on a grand scale, leading Vandals into North Africa, Visigoths into Spain, Ostrogoths into Lombardy, Angles and Saxons into Britain, Franks, Saxons, Burgundians, Bavarians and Allemanni throughout Germany and France. With the exception of the Scandinavians, it seems the Teutonic nations were on the move. Progressively Gaul became more Germanic during the 7th Century AD. Prior to this Goths controlled the Ukraine, in unison with (Iranianised) white Scythians and Indo-Iranian Sarmatians.²¹

THE GREAT GERMANIC
MIGRATIONS

The waters to the north of Ireland were once called the Hyperborean Ocean, thus indicating that Ireland (Hibernia) was somehow connected the “Hyperboreans” who inhabited the lands of Russia and Scandinavia as far back as 500 BC or even earlier, if we can rely on Herodotus’ accounts concerning them. Nowadays many would dispute the factual existence of the Hyperboreans, yet Herodotus proved to be correct in what he said concerning so many other other seemingly incredulous details.

The Book of Invasions records an earlier belief that *Conaings* (perhaps from the Gothic *kunnigs*, or the Old Norse *konungur* ie; Kings) led the Fomorians to attack the country we know as Ireland. As the invaders arrived, Ireland’s original inhabitants tried to contact the Greeks for help in ousting the Fomorians, but were unsuccessful.²²

Could this mean that the migrations of Scandinavians to Britain and Ireland in the 10th Century were only the tail end of a long standing cultural link between Ireland and the east? Some might say that Herodotus’ description of the Hyperboreans was so sufficiently poor, that they were a fictional race, or indeed that map orientations of the past which show west as north might be responsible for calling an Ocean near Ireland “Hyperborean” (the race was supposed to have lived beyond the North Wind). Nevertheless there are a significant number of Gaelic words that are connected with the Russian. Whether this came about in the Bronze Age Hyperborean era (if there was such a time and place), or a later age will need to be examined.

Another problem is that ancient geographical sources might contain significant inconsistencies. For example, various classical authors provided information on the length of a day in Thule, an old geographical term which applied to an as yet unidentified stretch of land. These divergent details created confusion for modern scholars, about the exact latitude of the country (see p. 174). In the *Gothic Wars VI:15* (an account written by Procopius dating to the mid 6th Century AD), we find reference to Germanic warriors in Thule sacrificing battle captives to their war god, who he refers to as Ares, the same god worshiped atop the Scythian ziggurats 1,000 years prior. Might this indicate that the ancestors of the Scythians had, following the disintegration of their many nations, migrated far to the west of the Steppes, even as far away as Iceland, and that they were still performing the thousand-year old Scythian war sacrifices once witnessed by Herodotus during the 5th Century AD? If it does, then we would have cause to wonder how much Scythian paganism the Germans brought wherever they settled. Yet archaeologists have found no evidence of ancient Greek or Germanic occupation in Iceland prior to the arrival of the Irish monks. Does this indicate that Procopius was misguided in his comments? Or simply that Thule has been improperly identified as Iceland, or that there might be evidence for habitation buried under piles of Mt. Heimaey or Hekla’s volcanic ash, which is as yet undiscovered? In the Philippines, housing was almost instantaneously engulfed by streams of mud generated by the eruption of Pinatubo. The locals are still digging under the mud plains trying to find their old houses, and retrieve possessions, which are essentially well preserved by their entombment. The same is true of Iceland. As it happens there have been no less than fifteen eruptions in Iceland since the early 12th Century, which have repeatedly decimated settlements in the area. The argument that there is no archaeological evidence of ancient inhabitation at this point may not be as convincing as it seems, Bronze and Iron Age stratigraphy could be trapped more than 100 metres below ground. Only archaeology and lucky core-sampling will tell us whether people lived in Iceland before the Irish monks, but unfortunately it won’t tell us that Iceland was Thule. Only in situ monumental inscriptions to this effect could ever prove that.

By and large 20th Century warfare has centred around defending arbitrary lines drawn on pieces of paper, which show one race living here and another there and so on. Times of protracted peace, and the increasing mobility of human populations led to situations where different (and sometimes mutually hostile) races ended up living not on one side of a national boundary, but on the same side of the street.

The civil war in Bosnia, the ethnic cleansing of Kosovo, and racial tensions in Khurdistan and Azerbaijan were, in many respects, caused by a blurring of cultural boundaries, in areas that have changed hands many times over during the past thousand or more years. In each case the most fitting question to ask is where the borderline is properly situated? If you posed this same question to the local inhabitants, the answer you receive would depend on who you asked. The long running Serbo-Croat hostilities, were, in part, aimed at clearly defining cultural boundaries, by displacing persons of the other ethnicity into lands defined as belonging to their own nationality. The most ironic thing about their tussle is that neither of them originally came from the Balkans.

The Byzantine work *De Administrando Imperio* mentions that Croats and Serbs were related to non-Christian kinsmen, of the same tribes, residing in the east “beyond Turkey”. In the case of the Serbs this tallies well with the

IRELAND AND THE
HYPERBOREANS

THULE

SERBS AND CROATS ON
THE MOVE

Caspian homeland depicted in Claudius Ptolemy's *Cosmography*.²³

This testifies to the tragic aftermath of hostilities in which peoples try to make others shift out of their own homes and into another man-made geographical area, behind lines that will never adequately reflect the complex realities of cultural spread.

As you will soon learn, analysing repeated waves of eastern racial diffusion into western Europe, is a vital part of our search for the foundations of European paganism and witchcraft. In the past there has been a tendency to overlook the importance of Europe's constantly-changing ethnic composition. Being skimpy with this sort of subject matter has only prevented us from clearly seeing exactly who was living in Europe, even as recently as 1,000 years ago.

The Tools of the Selectives

MACRO STUDIES PROVIDE
NEW RESEARCH AVENUES

A full and complete reconstruction of the times is continually thwarted by the way historical information is conventionally assessed nowadays. As it happens the shreds of available information only take their proper place once one conducts a macro-study. That is a study using western, eastern and Islamic historical sources. These potentially tarnished documents are assayed by facts, weighed in the balance by applying linguistic, archaeological, folkloric, religious sources. This permits us to clarify the veracity of historical accounts, or dismiss them if need be.

An historical macro-study is rather like re-assembling a jig-saw puzzle. The full pictorial representation was mostly visible only in its day, but as time passed pieces of the puzzle were lost, some were deliberately destroyed, and others scattered. Each discipline just mentioned represents a box of jig-saw pieces; archaeological pieces, linguistic pieces, religious pieces, and so on. By dispensing with even just one of these boxes, it becomes impossible to place individual components of the puzzle in their correct place, in their correct context. Entire quadrants of the puzzle remain blank. Summing up a 1985 symposium on the conversion of Scandinavia the delegates concluded;

"Anthropology, art history, archaeology, runology, nordic languages, place-name studies, literary science, and comparative religion all have much to contribute (to help build a more complete picture of the Christianisation of Scandinavia). Only effective inter-disciplinary co-operation can free us from crippling preconceptions not only about the past but also about the methods of unfamiliar disciplines".²⁴

Interaction between two or more cultures leaves behind certain "fingerprints" which are hard to remove. If those prints are well enough preserved, and frequent enough to infer an actual connection, then you can be confident that you have nailed down some hard evidence. Archaeologists, folklorists, anthropologists and historians are tasked with discovering these "fingerprints". Among their ranks, devotees of the comparative method take these fingerprints and attempt to assess not only the plausibility of contact between these two cultures, but the nature of the liaison.

The Forbidden History of Europe is very much an attempt to gauge what is achievable using a multi-disciplinary approach. Each discipline applied in the comparative process has its inherent strengths and weaknesses. For the benefit of those who are unfamiliar with them, we will now examine these fields, in a cursory way, before diving headlong into the remainder of this work.

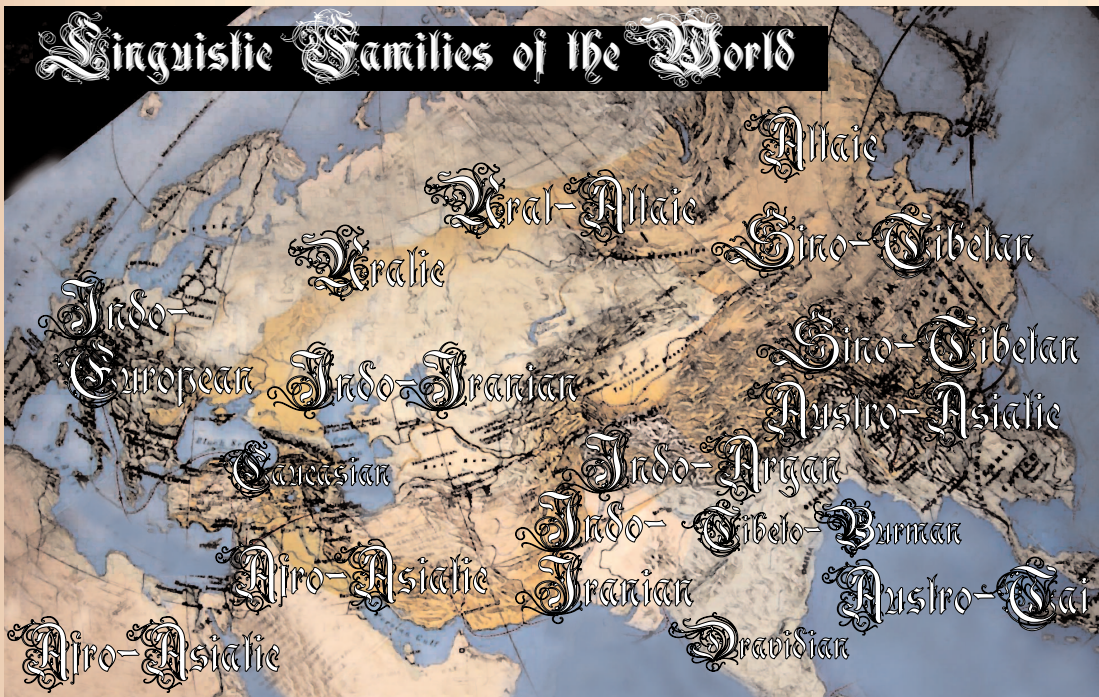
Linguistics

LINGUISTICS

Language is a means of communicating facts, concepts and feelings. Like dress, religion, cuisine, folklore and customs, language is a manifestation of culture. Linguistic information is a major pool of data from which we can expand our reconstruction of life in pagan Germany and Slavia, to include mundane concepts and technologies through to the esoteric and etherial. So it behoves us to familiarise ourselves with the linguistic inheritances of European peoples, and the wider world, so as to grasp their implications.

Throughout the following tables of languages bolded capital letters indicate the names of sub-families within a linguistic group. Underlined languages indicate those now extinct. Bolded upper and lower case entries are sub-groups within the listed sub-families. Those marked '-' are dialectal sub-groupings of a given linguistic sub-group.

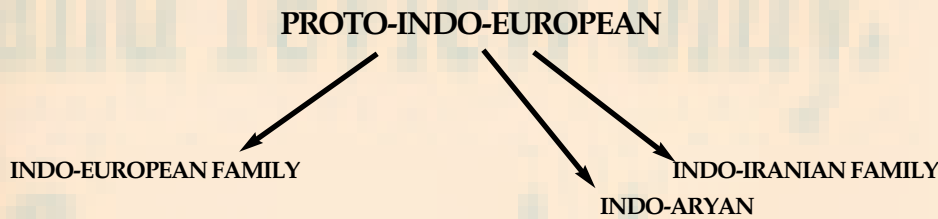
Some Indo-European linguistic subfamilies are suffused with Indo-Iranian words. These are denoted by an *; but the list could be somewhat larger.



Indo-European family

Indo-European emerged as a linguistic group from Proto-Indo-European, the embryonic antedeluvian Aryan mother tongue. Proto-Indo-European existed between 5,000 and 2,500 BC.²⁵ With the exception of Basque, Hungarian, Finnish and Estonian, all European languages have an Indo-European pedigree, and due to data discovered by linguists involved in comparative studies (ie; correlations in words and places) it is believed to have originated somewhere high in the Caucasus, Russia or Siberia. Consensus is not however universal. Even today international scholars pursue the search for the geographical Aryan motherland, the womb that gave birth to European and Hindu civilisation. Until laborious attention is paid to archaeological excavation throughout Iran, Central Asia and India, the linguistic arguments are like a dog chasing its own tail, incapable of independent verification. Indo-European once resembled Sanskrit, which is still used in India.

PROTO-INDO-EUROPEAN



INDO-EUROPEAN

SUBFAMILY	GEOGRAPHICAL AREA
ANATOLIAN	Bronze Age Turkey in the vicinity of the Black Sea
BALTIC	Along the south-eastern Baltic shores of Latvia, Lithuania and Old Prussia.
CELTIC	Britain, France, Ireland, and in ancient times, Central Europe
GERMANIC	A broad area of Northern Europe, Scandinavia, Western Europe, Britain
GREEK	Greece, Central Asia, Iran, Egypt, Middle East
ITALIC	Italy, France, Spain
SLAVIC	Central, South-Eastern and Eastern Europe
THRACO-ILLYRIAN	The Balkans
THRACO-PHYRGIAN	Pontus and the Caucasus
TOCHARIAN	Central Asia, China

AREAS SPOKEN

BREAKDOWN OF THE SUB-FAMILIES

ANATOLIAN

Hittite
Luwian
Lycian
Lydian
Palaic

THRACO-ILLYRIAN

Albanian
Illyrian
Thracian

THRACO-PHYRGIAN

Armenian
Grabar
Phyrgian

SLAVIC

W.SLAVIC

- Sorbian/Lusatian
 - High Sorbian
 - Low Sorbian
 - Lekhitic
 - Pomeranian
 - Kashubian
 - Slovincian
 - Polish
 - Czech-Slovak
 - Czech
 - Slovak

S. SLAVIC

- W. subgroup
 - Slovene
 - Serbo-Croat
 - E. subgroup
 - Bulgarian
 - Macedonian

E. SLAVIC

- Belorussian
 - Great Russian
 - Ukrainian
 - Old Russian
 - Old Church Slavonic

BALTIC

Lettish
 Lithuanian
Old Prussian

ITALIC

NON-ROMANCE

Faliscan
 Latin
Oscan

Umbrian

ROMANCE

- E. Romance
 - Italian
 - Rhaelo-Roman
 - Romanian
 - Sardinian
 - W. Romance
 - Catalan
 - French
 - Ladino
 - Portuguese
 - Provencal
 - Spanish

CELTIC

CONTINENTAL

BRYTHONIC

- Breton
 - Cornish
 - Welsh (Cymric)

GOIDELIC

- Irish Gaelic
 - Scots Gaelic
 - Manx

GERMANIC

E. GERMANIC

- Burgundian
 - Vandalic
 - Gothic

N. GERMANIC

- Old Norse
 - Danish
 - Faeroese
 - Icelandic
 - Norwegian
 - Swedish

W. GERMANIC

- High W. Germanic
 - German
 - Yiddish
 - Low Germanic
 - Afrikaans
 - Dutch
 - English
 - Flemish
 - Frisian
 - Platterdeutsch

GREEK

Aeolic

Arcadian

Attic

Byzantine Greek

Cyprian

Doric

Ionic

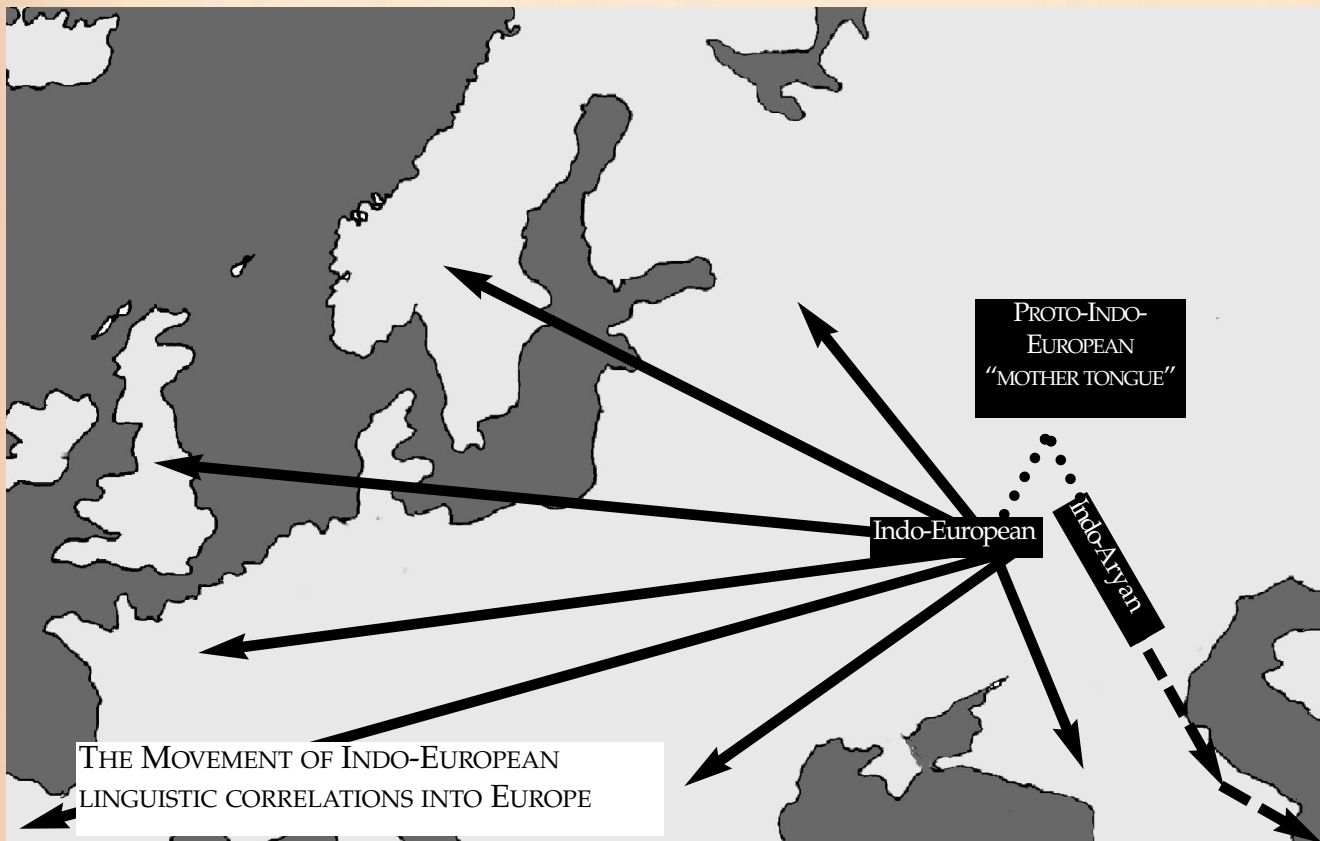
Koine

Ancient Greek

Modern Greek

TOCHARIAN

Tocharian A (Agnean)Tocharian B (Kuchean)



Slavic sub-family

The Slavic group was used as a means of communication throughout the vast expanses of Rus', as in eastern Europe, and on the Balkan peninsula. All languages spoken by the multitude of Slavic tribes were a component of this language group, which were ultimately derived from the language of the Indo-Europeans. Originally Slavic was mutually intelligible to tribesmen in the Balkans, Russia, Central and eastern Europe. But this uniformity came to an end shortly after 1,000 AD, when the Slavic mother-tongue began to seriously splinter.

The intervening distances separating the tribes ought not be seen as the foremost cause for Slavic linguistic disintegration. In many cases Slavic sub-languages arose in regions geographically close to one another. It was not a loss of physical contact, but much rather the abandonment of a desire for contact with nearby Slavs. The timing for the loss of Slavic linguistic commonality is important, for it neatly coincided with the introduction of Christianity. Here politico-religious factors were the likely catalyst for linguistic disenfranchisement among the pre-Christian Slavs, who until that time could communicate with each other with little difficulty. A break in racial solidarity caused a rupture in discourse between their many far-flung tribes. Since *Slavic language (particularly the Russian), is littered with Iranian words and religious terminology,*²⁶ it is highly likely that this splintering was due to the downfall of the Magian pagan intelligentsia, and the fragmentation which Christianisation caused among the Slavic pagan nations about 1,000 AD. Much the same date has been arrived at for the division of Common Norse into East and West Norse dialects (c. 1000 AD), and thence the formation of Old Icelandic, Old Danish, Old Norwegian and Old Swedish, and perhaps for the same reasons, though later warfare may have helped accentuate these growing differences.²⁷ As further evidence for this, there appears to have been a lull in the construction of fortifications in Sweden and similar locations in the Scandinavian north during their Viking Age expansion period, though they were built anew during the Christianisation era. This may indicate what linguistic evidence already suggests, that Christianity brought warfare and disunion among the Scandinavians (witness *St Olav's Saga*), tearing apart a widespread northern social and linguistic fabric, which had existed relatively intact prior to that period. If the incidents related in *St Olav's Saga* are correct, pagan Norsemen were repulsed by the conversions of neighbouring districts and kings, and prepared themselves for war on religious grounds, whether

THE SLAVIC INDO-EUROPEAN SUB-FAMILY

SLAVIC AND NORSE LANGUAGES SPLINTER 1,000 YEARS AGO

they themselves launched retributive strikes against the Christians, or whether their domains were violated by troops loyal to newly-pious Christian monarchs and chieftains.

Indo-Iranian sub-family

Owing to the nature of the region in which it sprouted, Indo-Iranian languages resulted from a fusion of Babylonian, Mesopotamian and Aryan languages, eventually including a multitude of Persian and Indian tongues. The Indo-Iranian group was indigenous to Mesopotamia, Persia and the Caucuses, and to the south and south-east of that area. Of course, like any language, it was capable of being transported to different geographical areas. We know that *Indo-Iranian entered the languages of continental Europe from the east, especially impregnating the Teutonic, Baltic and Slavic linguistic subfamilies*. Many came into Europe with migratory Indo-Iranian populations and, at various points in Iranian history, with their expansive armies. At other times they were learned by races and merchants that came into prolonged and repeated contact with them. The proliferation of Persian/Iranian/Avestan words in the Slavic and Teutonic languages was caused *not only by ancestral linguistic correlations* traceable to Indo-European, but an overlay of Indo-Iranian atop the ancient Indo-European language pool of Europe. Therefore it came in two ways. Firstly as a legacy of their ancestral linguistic parent (Indo-European and before that Proto-Indo-European), and secondly as a bi-product of direct contact with Indo-Iranians, Avestan-speaking Persians particularly.

That Avestan Persian linguistic correlations in the Teutonic, Baltic and Slavic linguistic subfamilies resulted from an additional direct penetration is proven by the high frequency with which they are found in them, when compared with their Indo-European sister-languages in Europe. If the correlations were only ancestral, linguistically speaking, then one should expect to see a more or less equal scattering of fortuitous and low-grade, time-worn "fossil" correlations across much of Europe. Instead what we find in Germany, Scandinavia, and in the Baltic and Slavia especially, is an aberration when compared with the other Indo-European languages, a preponderance of Avestan Persian found in varying degrees of preservation.

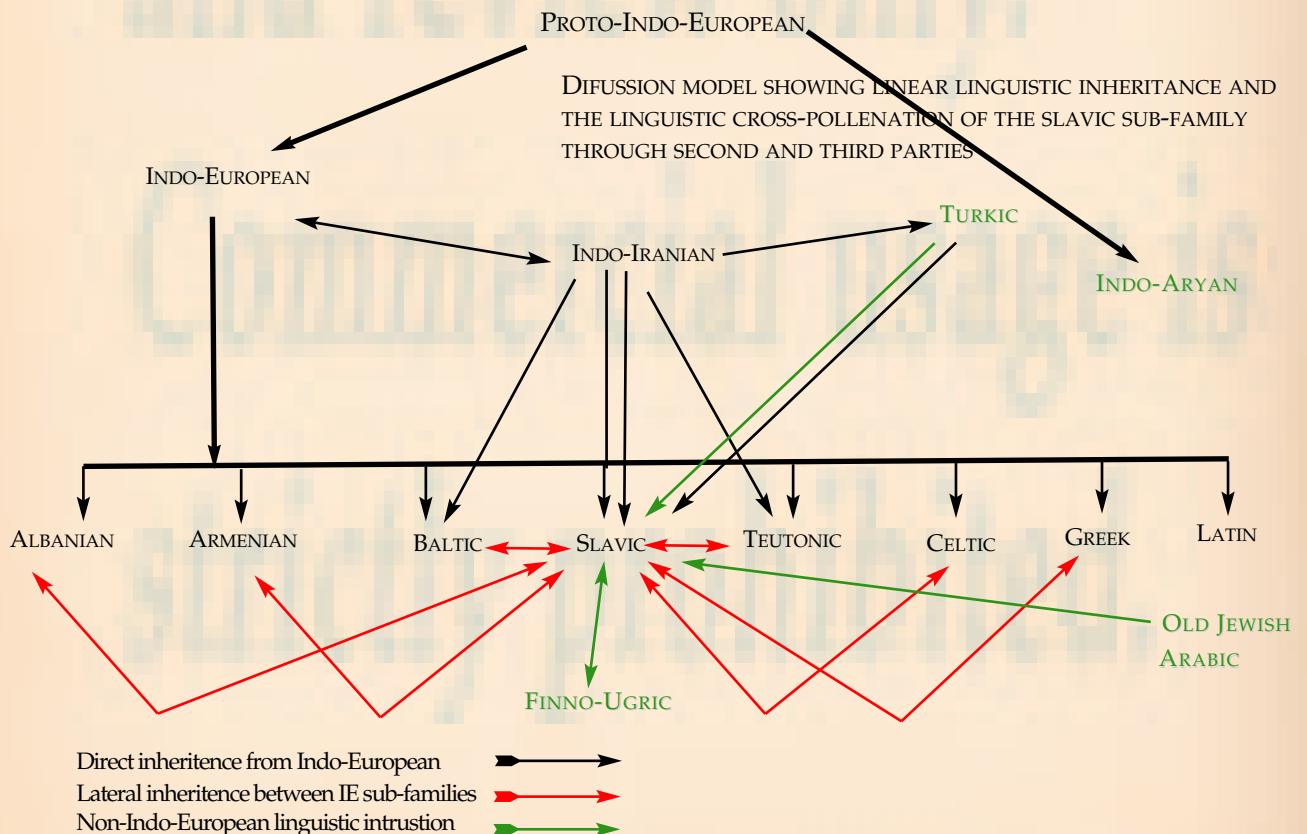
From the Slavic subfamily, for example, we know that this penetration entailed *an infusion of Persian religious terms*, thus indicating that the presence of these words is best attributed to *the importation of Persian religious beliefs and practices* with the various immigrants who came into Russia from the steppes.

The Scythians, Alans, Cimmerians and Sarmatians were all native-speakers of Indo-Iranian languages,²⁸ and it has been linguistically and archaeologically established that they had lasting contact with Assyrian and Persian civilisation.²⁸ Parthians, Soghdians and Bactrians also belong properly to this same group, though they were more urbanised than their nomadic Indo-Iranian relatives.²⁹

INDO-IRANIAN SUB-FAMILY

AVESTAN PERSIAN WORDS FIND THEIR WAY INTO EUROPE AS FOSSIL WORDS, OR VIA DIRECT CONTACT

SCYTHIANS, ALANS, CIMMERIANS AND SARMATIANS WERE INDO-IRANIAN SPEAKERS



We have even greater cause to accept the arrival of Magian Avestan-speakers in these areas during the Bronze Age and later periods, since features of Magian religion are found in the Germano-Slavic sphere, so too mediaeval pagan priests termed "Magi". This provides further mounting evidence of the Magi, who traditionally spoke many of these words, and who recorded those same words in their holy texts, in Avestan Persian. Later the Magi used Middle Persian for religious purposes, and even later, after the collapse of their religion, they employed local languages for the propagation of their faith.

Comparative linguistics still has much to teach us about the Indo-Iranian group, for in rather many cases, concrete laws have been difficult to ascertain among peoples

Indo-Iranian

DARDIC

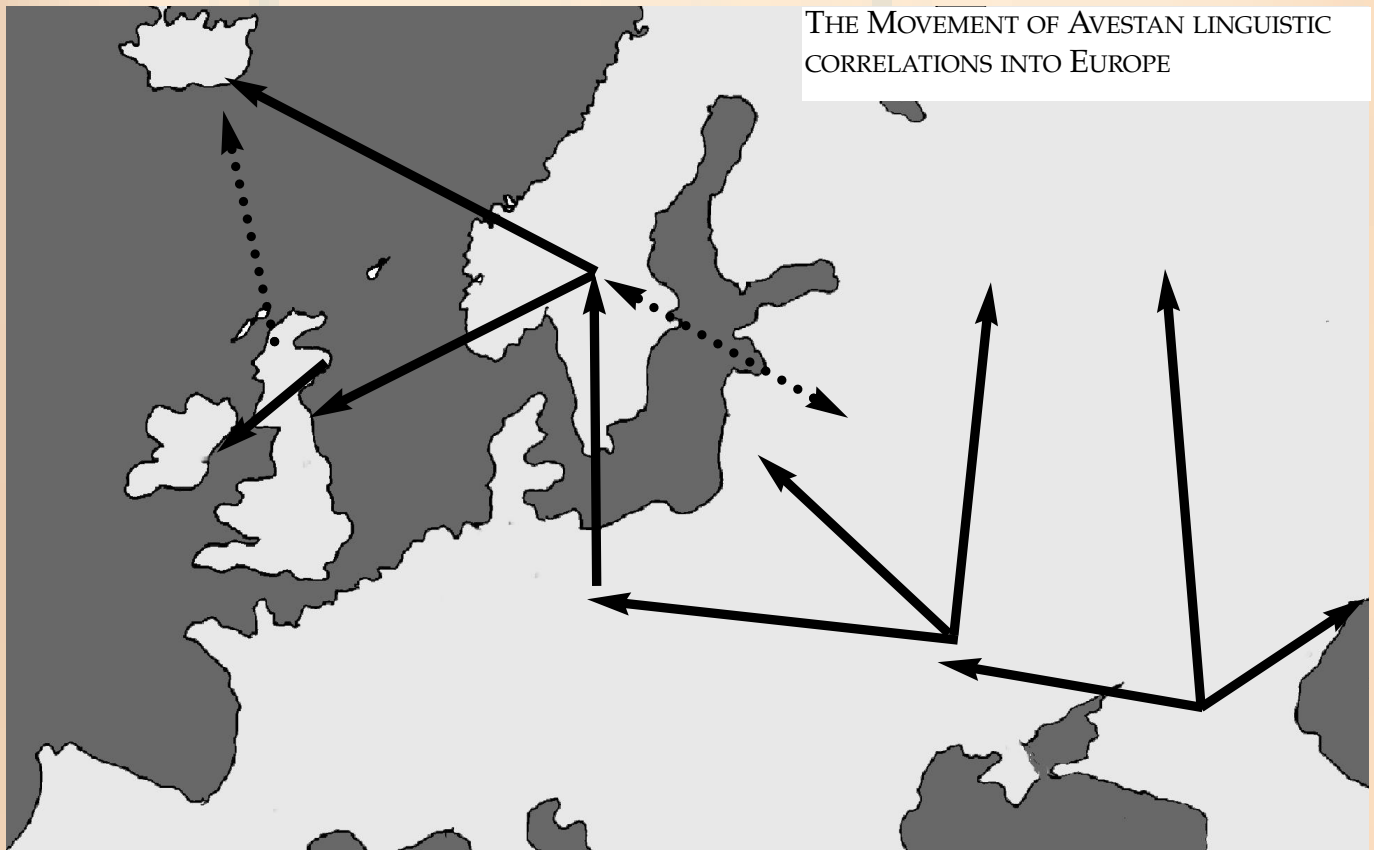
- Kafiri
- Khowar
- Shina
- Kohistani
- Kashmiri
- Romany Gypsy

INDIC (INDO-ARYAN)

- Vedic
- Sanskrit
- Prakrit
- Punjabi
- Sindhi
- Hindi
- Urdu
- Assamese
- Bengali
- Oriya
- Gujarati
- Marathi
- Singhalese
- Pahri

IRANIAN

- Old Persian
- Avestan
- Middle Iranian
- Parthian
- Saka
- Soghdian
- Khwarazmian
- Middle Persian
- Khotanese
- Farsi
- Pashto
- Baluchi
- Kurdish
- Pamir
- Yaghnabi
- Ossetian (Alanic)



Non-Indo-European families

A number of foreign language groups exist outside of the Indo-European family.

Caucasian family

CAUCASIAN

Avar
Chechen
Abkhaz
Adyghe
- Kabardin
- Circassian
Georgian

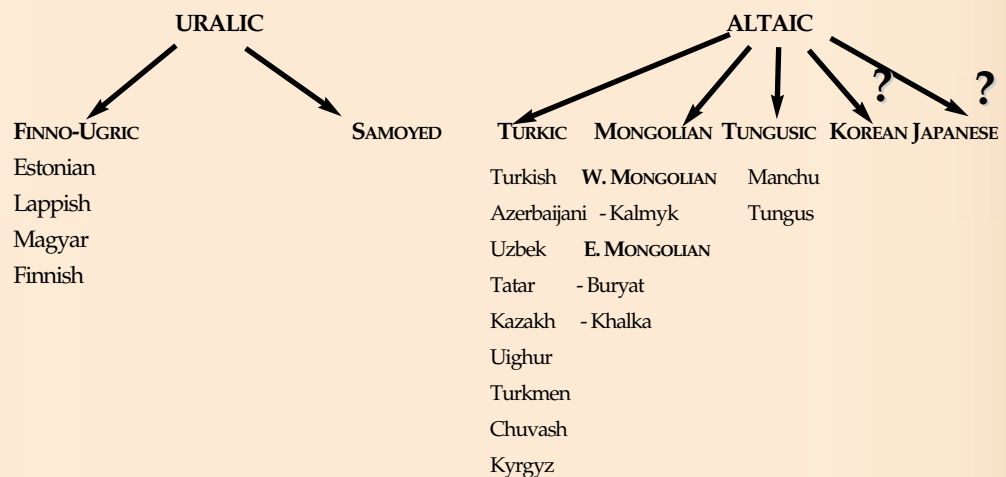
URAL-ALTAIC

Ural-Altaiic family

The Ural-Altaiic group represents many languages, spoken by peoples spanning from the Ural mountains, across the Russian steppe and Caucasus to Central Asia and Siberia. The Uralic portion of this linguistic group carries a number of word survivals from the old Indo-European. Comparative linguists refer to this connection as Indo-Uralic, a theoretical linguistic connection not all linguists agree upon. Much of the matching Aryan data within the Uralic tongues has a direct correlation with the most ancient Sanskrit holy texts of the Aryans, the four Vedas.³⁰ This leads one to believe in the existence of races in these areas, who were followers of Vedic tradition, such as is observed by the Aryans and the later Hindus. Since the Indo-European elements have been preserved in a relatively pristine form in many cases, it has been theorised they are unlikely to have survived over such large expanses of time without being handed down from generation to generation by persons learned in the Vedas. Perhaps traditional Brahmins, or Asiatic shamans conversant in Vedic lore were responsible. Mongolian, Japanese and Korean theoretically belong to this same linguistic family.

SOME INDO-EUROPEAN
WORDS SEEDED INSIDE
THE URAL-ALTAIC
GROUP

URAL-ALTAIC FAMILY



ASPECTS OF HUNGARIAN
LANGUAGE SEEM TO
HAVE HAD SUMERIAN
AND AKKADIAN ROOTS

In the mid-1970's Professor Badiny proposed the Magyars have been misclassified as Finno-Ugric.³¹ By his estimation the Hungarian language is unique. Though still allied to the Finno-Ugric family through past interaction with folk living near the Urals (such as the Sabirs), it more closely resembles the tongues of the Sumerians and Akkadians. How well-received this theory is nowadays I can't say, but I will speak of it again later.

Afro-Asiatic

Afro-Asiatic is divided into six linguistic sub-groups, spoken throughout Africa and the Middle East. At this point a definitive place of origin for this linguistic family has not been established. Many favour an African homeland. Equally noteworthy, constituent tongues are not related to Indo-European.

BERBER	Right across North Africa.
CHADIC	Western and Central Africa
CUSHITIC	Ethiopia and Eastern Africa
EGYPTIAN	Ancient Egypt
SEMITIC	Throughout Mesopotamia and the Middle East
OMOTIC	Ethiopia

BERBER	CHADIC	CUSHITIC	EGYPTIAN	SEMITIC	OMOTIC
Tamazight	Hausa	Oromo	<u>Old Egyptian</u>	E. SEMITIC	Dizi
Tachelhit	Angas	Somali	<u>Middle Egyptian</u>	Akkadian	Gonga
Kabyle	Bole	Agaw	<u>Late Egyptian</u>	W. SEMITIC	Gimira
Shawiya	Gwandara	Bedawi	<u>Demotic</u>	Canaanite	Janjero
Tamasteq	Ron	Burji		- Phoenecian	Kaficho
Rif	E.CHADIC	Daasanach	Coptic	- Moabite	Walamo
Siwi	Kamwe	Komso		- Ugaritic	
Zenaga	Kotoko	Saho-Afar		- Hebrew	
	Mandara	Sidamo		Aramaic	
	Biu-Mandara			Old S. Arabic	
	W. CHADIC			- Sabaeen	
	Kera			- Minaean	
	Mubi			S. Arabian	
	Nancere			Arabic	
	Tobanga			- Classical Arabic	
				- Modern Arabic	
				S. Semitic	
				- N. Ethiopic	
				- Classical Ethiopic	
				- Tigre	
				- S. Ethiopic	
				- Amharic	
				- Harari	
				- Gurage	

HEBREW AND
CHALDEAN BELONG TO
THE AFRO-ASIATIC
FAMILY, NOT THE INDO-
EUROPEAN

Non-Slavic word correlations

The figures provided below are based upon the precised table of word similarities contained at the end of *Etimologicheskii Slovar' Russkovo Yazyka* (Volume 4). This etymological dictionary (ie; one that traces the origins and diffusion of words) was devised from the comparative linguistic studies of varied linguists. A map is included (see right) to portray this same information pictorially.

The following table shows the number of non-Slavic word correlations found in the Slavic. It does not include Vasmer's many references to Polish, Bulgarian, Czech, Slovenian and words derived from other Slavic sources, nor do they include the Indo-European vocabulary from which many other words were derived (all of which appear in the main body of his four volumes).

LANGUAGE CORRELATIONS BETWEEN THE RUSSIAN AND THE OLD, MIDDLE AND MODERN FORMS OF OTHER LANGUAGES

OLD FORM	MIDDLE FORM	MODERN FORM
Ancient Greek 2112	Middle Greek 103	Modern Greek 81
Old Indian 1704	-----	New Indian 4
Latin 1531	Middle Latin 77	Italian 189
Old High German 1037	Middle High German 498	Modern High German 884
-----	Middle Low German 231	Modern Low German 104
Old Icelandic 712	-----	Modern Icelandic 16
Old Persian 46	Avestan 697	Middle Persian (Pahlavi) 28 Late Persian 201
Old Irish 129	-----	Modern Irish 359
Old French 31	-----	Modern French 226
Old English 304	Middle English 9	Modern English 151
Old Swedish 34	-----	Swedish 164
Old Norwegian 1	-----	Modern Norwegian 131
Old Dutch 1	Middle Dutch 12	Dutch 164

OTHER LINGUISTIC LINKS

Latvian 3484	Lithuanian 2817	Turkic 1595	Suommi 814	Gothic 664
Old Prussian 553	Armenian 256	Permiak 255	Mongol 252	Tokharian 105
Baltic Finnish 349	Albanian 314	Ugric 175	Saami (Lapp) 170	Arabic 110
Ossetian 110	Rumanian 96	Chuvash 95	Samoyed 61	Mordva 71
Mari 68	Old Saxon 57	Hittite 32	Old Jewish 30	Spanish 13
Portugese 8	Eastern Frisian 8	Old Frisian 7	Old Celtic 7	Macedonian 4

Russia's foreign linguistic connections mostly identifiable as datable to between 500 BC and the Middle Ages (in order of prevalence) are as follows. Only those with more than 100 correlations are included;

1 Latvian 3484	2 Lithuanian 2817	3 Ancient Greek 2112	4 Old Indian 1704
5 Latin 1608	6 Turkic 1595	7 Old High German 1037	8 Suommi (Finn) 814
9 Old Icelandic 712	10 Avestan 697	11 Gothic 664	12 Old Prussian 553
13 Mid-High German 498	14 Baltic Finnish 349	15 Albanian 314	16 Old English 304
17 Armenian 256	18 Permiak 255	19 Mongol 252	20 Mid-Low German 231
21 Late Persian 201	22 Ugric 175	23 Saami (Lappish) 170	24 Old Gaelic 129
25 Arabic 110	26 Ossetian 110	27 Tokharian 105	28 Middle Greek 103

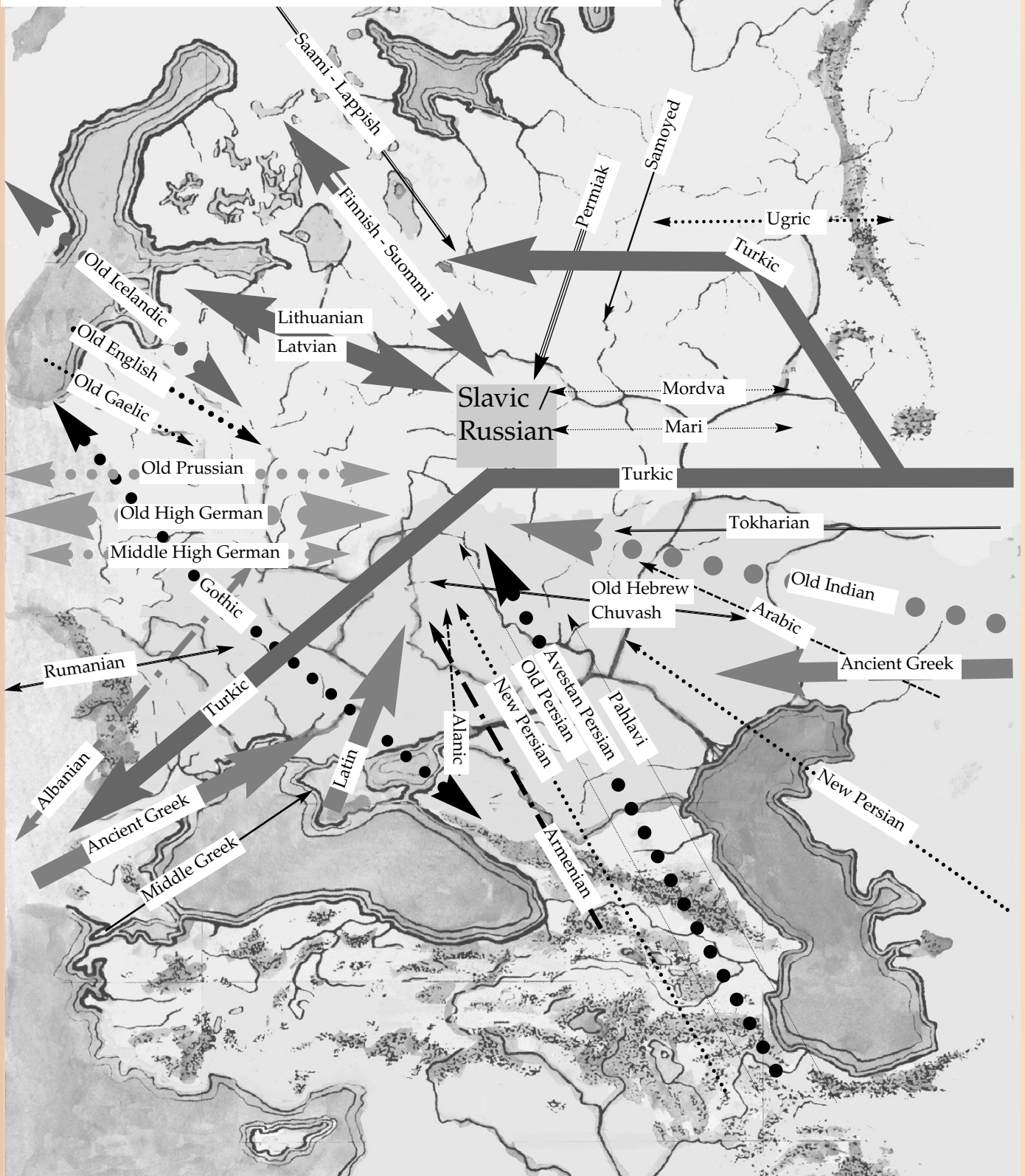
Findings

SOME WORDS SUGGEST
ANCIENT RUSSIA
ENJOYED CONNECTIONS
WITH BRITAIN AND
IRELAND

Behind this data it is possible to perceive a number of things. The presence of Breton, Cornish (not shown on the above list) and Irish word correlations were most likely the result of Norse settlers arriving in Russia from Britain and Normandy. This says something about the types of Norsemen who were coming to live in Russia and the Baltic region. These particular Norsemen were probably Danish settlers from England. Equally so the Old English which betrays contact with England during the post-Norman invasion era. Whether they were settlers, merchants or pirates, they brought their language with them. Perhaps some of these words from the British Isles found their way into Rus' with slaves purchased off the Norsemen. But since Rus' was a primary supplier to the slave trade, it is difficult to imagine them having to get them from Cornwall, the Danelaw or Ireland.

The figures show that Russians acquired many Old and Middle High German words. Some Germanic words would have entered the Slavic during a time when both the Germans and Slavs were still pagan, others with pagan Poles that had formerly been living among the Germans, but which resettled in the pagan Slav lands following the anti-Slav Crusades, and yet others were imparted to the Slavs by the Germans themselves as they conquered and settled the Baltic and western Slav lands. In excess of 700 Old Icelandic words confirm that the majority of the Slav-

LINGUISTIC CORRELATIONS, AND IMPORTATIONS INTO THE SLAVIC INDO-EUROPEAN SUB-FAMILY - 500 BC - 1200 AD



The thickness of the lines indicate the relative magnitude of the linguistic correlations between Slavic and the other linguistic group

Norse linguistic transactions were taking place during the pagan era. But in the 11th Century AD, the acquisition of newer Scandinavian words, in the form of Old Norwegian and Old Swedish were tapering off drastically, coinciding with the departure of the Norsemen from the service of the Rus' princes in 1054.

The presence of so many ancient Greek, Latin and Avestan correlations is indicative of Roman, Ancient Greek and Magian inter-relationships in the Slavic sphere, which continued to be perpetuated (knowingly or unknowingly) into later times. Greek cultural interaction with the Slavs virtually ceased with the coming of Christianity to Byzantium, as is evidence by the diminished number of Middle Greek (dating to between 5th-15th Century AD) and modern Greek words (15th Century AD+).

The existence of Avestan words, and lack of Pahlavi, clearly attests to Magian interaction (between 500 BC and 271 AD) inside Olden (and even later) Russia, but in a form other than Orthodox Zoroastrianism, which characterised the Sassanian period. The amount of Old Indian as opposed to the newer form of that language proves there was little or no direct contact with India for the period. These word links were either part of the ambient Indo-European linguistic structure, or used by Zurvanite Magians. The possibility that they came from say Soghdiana, where there were many Buddhists is lessened by the virtual absence of Soghdian correlations.

There appears to have been an injection of Latin into the Old Slavic realms, partially including Church Latin, though this latter form was a more modernised variant of the language. These evidently came about as a result of interaction with the many Romans that manned garrisons in the Crimea, of the Dacian frontier. As you will read later, cartographic and archaeological evidence suggests that it might also be attributable to Romans who had penetrated further into the Ukraine than has hitherto been recognised.

The Chuvash and Old Jewish correlations are probably attributable to interaction between the Slavs and Khazarians. After all Hebrew is part of the semitic sub-family of the Afro-Asiatic linguistic family; and therefore not possessing a Indo-European pedigree. Their terms, as few as they may be, could only have entered via direct contact.

As for the high number of Gothic, Old High German, Middle High German, Old Prussian, Suommi (ie; Turku) Finnish, Latvian and Lithuanian, it goes without saying that they highlight extensive cultural and trade relations between the Slavs and these various peoples, during virtually unrecorded phases of the Dark Ages and Early Mediaeval era, and long, long before that. There, far from the prying eyes of the Romans, and their historians (who preserved what little we know of these races), they shared forested domains and horizonless pastures which for others were little more than fable; nebulous, unknowable.

Lastly, consider the many Turkic words which are interrelated with the Slavic, because you will find a number of them throughout this book. I say this because (as you will read in Part I and II, Chapters VIII) there is reason to believe that these words may help validate the very existence of the black Magi, which according the holy books of the Magi were devil-worshipping Turkic wizards that the white Magi had expelled from Iran. And not only them, but white Magians and Zoroastrian fire-priests who lived in exile in Asia before coming to Rus'.

Historically though these Turkic correlations permeated Rus' because of a substantial Bulgar presence in Scythia, which was spread from the Urals down to Khazaria, then westward across southern and Central Rus' into the Balkans. These many inferences, extracted from linguistic evidence, fit well with known and hypothesised historical realities.

Why did some Vedic and Avestan words survive and not others?

In his gargantuan four-tome compilation, the *Etymological Dictionary of the Russian Language*, Max Vasmer provided a detailed account of the origins of 18,000 out of 34,000 or so Russian words, together with their often multiple meanings. In other words he examined only 52.94% of the language. And of these 18,000 words some 3.87%, approximately 1 in 25 words, have a correlation, if not origin, in the Avestan once used to record the texts of the Magi, not to mention those words which sprang from the Old Indian (sic. Indo-European), plus Old, Middle and New Persian. This may not seem like a lot, but 1,500-2,000 years later it is remarkable.

Words are very fragile, susceptible to modification and eradication over long periods of time. There are substantial factors which conspire to kill off words, ignorance and feelings of cultural inferiority being the primary causes. Other factors aid the survival of words. Thus we return to the problematic question of how up to 1 in 25

Russo-slavic words are readily traceable to Magian Avestan after some 1,000 years of Christianisation. Let's examine what seemingly insurmountable hurdles the Avestan has had to cross in that time.

Factors against survival

Ignorance, a willful choosing to disregard knowledge that still exists, causes the greatest loss of knowledge, the other primary factor being loss of contact with that same knowledge, either because it has been lost, or becomes inaccessible. These things can kill off a language. For instance I don't know whether there are any young Apaches out there astute enough to save their language from extinction, but as of only a few years ago there were a mere 10 speakers of fluent Apache left out of the former Apache nation.⁴⁴ This is an extreme example of how rapidly a language can die out *in a handful of generations* when it is inundated by a numerically superior culture with feelings of cultural superiority. But "linguistic imperialism" is not why a language dies, it dies because *the young were too ignorant to learn their tongue*, a priceless and proud inheritance for their future children. Once the elders pass away there is nobody to hand down their knowledge.

ACCIDENTAL MODIFICATIONS TO RELIGIOUS TERMINOLOGY

What enabled the Aryan Vedic and Avestan creeds to reach the status of formal religions was their use of a uniform body of religious texts employing a common language, which was regulated and propagated orally by their priesthoods over several thousand years. During this period of oral transmission it is possible, if not likely, that their religious traditions underwent some changes (in meaning and manner of expression) in regions which were more remote from the key centres of religious learning. Thus the story may have changed like a "chinese whisper". Only in later times did their priests seek to write down their scriptures in Avestan or Vedic Sanskrit.

DELIBERATE ALTERATIONS TO RELIGIOUS TERMINOLOGY

Deliberate modifications to the use of pre-defined scriptural words can affect the formality and uniformity which a religious language provides. Under these circumstances foreign words supplant accepted religious words, perhaps until the point where a holy text may not be linguistically recognisable in its anticipated form.

For example, Turks do not use Arabic to transcribe the Koran, but Arabic is normally used elsewhere for this purpose. Could we then say that Turks are not Muslim because they do not use Arabic? Of course not. Similarly the Roman Catholic Church used Latin during the performance of the tridentine "high" mass and in Church documentation, but from the time of Vatican II in the 1960's, it has encouraged the use of the vernacular instead. Can we say that Catholics are no longer Catholics because they do not use Latin?

Due to the formal and systematic use of both Church Latin and Arabic, Catholicism and Islam became relatively united world religions because of the unity which the language of the religion brought to races that could not otherwise have normally conversed with each other. It is clearly the case that not every one would have understood either Church Latin or Arabic no matter how many times they heard it, and repeated their religious observances in parrot fashion, or used handbooks which showed the religious text alongside the vernacular. In Spain, Germany, Italy, England, Sweden, and later in places like America, south America, or Australia, any person with a basic understanding of Latin could walk into Church in a foreign country and listen to the same mass as back home, and yet they might not be able to understand a single word spoken in the street outside the Church. A Muslim can go to a mosque in Medina, Algiers or Indonesia and hear the same Arabic as what they would in their own Islamic homeland.

If the Aryan religious hierarchies in some areas made a conscious decision to begin using the vernacular instead of Sanskrit or Avestan at some time in the remote unrecorded past, it is highly likely that the new words used to perform the religious ceremonies and prayers no longer contained words which reflected an obvious religious connection to their faith. So when analysing foreign languages for the existence of an archaic and formal religious Lingua-Franca, like Vedic Sanskrit and Avestan Persian, evidence may be difficult to find some two-thousand years later if, at some time in the past the people stopped using the parent tongue of that religion, when performing their rites. Consequently we might only find occasional word survivals with either definite or possible connections. If it happens that a word appears connected with another language in a religious context with some frequency, this is only possible by deliberate propagation.

IF PEOPLE DO NOT
CHOOSE TO LEARN A
LANGUAGE, IT DIES

RELIGIOUS WORDS
MIGHT UNDERGO
MODIFICATION AS TIME
GOES BY, WHERE THE
MEANS OF
TRANSMISSION IS ORAL

SOMETIMES PEOPLE
ABANDON THE USE OF
RELIGIOUS "COMMON
TONGUES"

RELIGIOUS WORDS
THEN SWAP OVER INTO
THE VERNACULAR,
WHICH MIGHT BE
UNRELATED TO THE
PARENT RELIGIOUS
LANGUAGE

COMMON RELIGIOUS
LANGUAGES

CAN ONE RECONSTRUCT
ANCIENT SCRIPTURES
USED IN FOREIGN LANDS
BY PALEOLINGUISTICS?

What would happen if we took Latin, French, English, Chinese, German and Swahili translations of the Bible and then burned all surviving examples of the New Testament except for one Latin copy. Is it possible for a comparative linguist some two thousand years later to compare what is known of the Latin, French, German and Swahili languages with a view to reconstructing a Christian holy texts (the last copy of which exists only in the Latin) from Latin vocabulary alone? The answer to this is no, but where there are sufficient linguistic survivals which are close to, if not the same as those used in some of the last surviving examples of the New Testament, then we can conclude with certainty that elements of these races once read it

DELIBERATE ERADICATION OF THE LANGUAGE

When talking about similarities in vocabulary between different languages, we not only have to explain how they got there in the first place, but establish reasons for the absence of many other words.

DID EUROPEAN PAGANS
USE AVESTAN PERSIAN
DURING THEIR
CEREMONIES?

Regional politics can have an impact on language. A thousand years ago the Christianisation of the Slavs severed the profound linguistic unity which existed between what are now the various Slavic and Baltic linguistic sub-groups. In other words Christianisation was the catalyst for cultural and linguistic mutation, as well as the disintegration of interaction between the Slavs, and to a great extent the Balts and Norsemen. This must be taken into consideration when analysing these languages for word-survivals from the pagan era. Authentic survivals are most likely to be found in those remote areas which were not subjected to the same level of missionary activity, or those places which showed a reluctance to convert to Christianity and Islam.

Whether Avestan, Pahlavi and Vedic religious languages were once used by various pagans (across whole countries), but later began to devolve as Christian and Muslim missionaries began weeding out the “unholy words” is open to debate; words like *dron*, *bareshnum*, *dastur*, *Magupat* and *barsom*. I have no problems with the idea that Christian and Muslim religious authorities succeeded in eradicating the “old faith” by eliminating or converting the priestly pagan intelligentsia, and through the implementation of compulsory Christian and Muslim schooling. These education programmes either superimposed a new religious culture over an older one (in which case some of the more anachronistic religious terms will still be found loitering somewhere in the background), or purposefully aimed at obliterating the old faiths, by progressively uprooting any known paganisms from successive generations of youths using the education system. In this way the old culture died year by year. We have witnessed the impact that schooling and cultural absorption has had on the indigenous cultures of the north and south American Indians, Australian Aborigines, and many, many others. Only a few hundred years after colonisation, the indigenous cultures of these peoples are tottering on the brink of extinction, and what has survived is likely to have been tainted in various ways by the cultures of the colonists which took over their lands. If it has taken only several hundred years to achieve this, then what was the true extent of the cultural extermination which took place over the past one or two thousand years, in places like Russia? How many Magian religious terms should have survived? Based on what you have just read, probably a great deal less than what we find. What makes matters worse is that at the time of the attempted superimposition of Catholic/Byzantine culture over that of the Slavs and Finns some one thousand years ago, there was no willingness on the Church’s part to record for posterity the language or religious beliefs of the common people.

No doubt all of the above factors played some part in ensuring that only a reduced number of archaic cultural and religious terms once spoken by the Brahmins and Magi, have continued to be used until the present day in a form that is readily discernible as belonging to the elder religion. Yet certain factors aided their survival.

Aids to survival

MISSIONARIES WOULD
HAVE BEEN KEEN TO SEE
SOME WORDS
DISCONTINUED. THESE
WERE WORDS IMPORTANT
TO THE OLD FAITH

LACK OF SCHOOLING, LACK OF CONTACT WITH MISSIONARIES

Is it not likely that the cultural and linguistic survivals of an older religion would be barely discernible after a thousand or more years of suppression? Based on the amount of Avestan word derivations extant in Russian, we need to examine why so many Magian words survived the last 1,000 years of evangelism, as well as Church and state schooling. The Russian Orthodox Church’s ability to eradicate the old faith of pagan Russia was severely hamstrung by the enormous distances its monks and priests had to cover. While it may have succeeded in converting the cities, Russian clergy had difficulty reaching out into the forests where many people still lived, and

the few travelling monks that did make it out there were often hard pressed to make it a lengthy stay. The people the monks visited were simple and uneducated folk who are unlikely to have ever sat in school; their lives were uncluttered by unnecessary complexities such as literacy and numeracy. They simply worked hard for their livelihood. This if nothing else can account for the level of Magian and Vedic survivals among the remoter Slavic and Finnish tribes of Far-eastern Europe and Siberia.

SCHOOLS HELPED DE-PAGANISE EUROPE

COMMONALITY OF WORDS

Words are in most cases easier to learn if they are similar to ones you already know. No doubt the survivability of Indo-European words is attributable to the fact that if you want to learn German, and you are French, there is a certain pool of vocabulary which originated from the mother-tongue of the Aryans, and is just that bit easier to learn, retain and survive.

WORDS SIMILAR TO THOSE YOU ALREADY KNOW ARE EASIER TO REMEMBER

Lateral linguistic correlations

Etimologicheskij Slovar' Russkovo Yazyka identified a number of languages that have linguistic correlations which are datable to the post-Mediaeval era. In order of prevalence they are listed below, though I have not taken into account the number of Finno-Ugrian and Turkic words of similar age.

AND THE CULTURAL/LINGUISTIC CONTACT CONTINUED

1 Modern High German 884	2 Irish 359	3 Modern French 226	4 Italian 189
5 Dutch 164	6 Swedish 164	7 Modern English 151	8 Modern Norwegian 131
9 Modern Low German 104	10 Modern Greek 81	11 Modern Icelandic 16	

These 2469 modern words (minus an undetermined number) are likely to have displaced words of older usage. We are unlikely to ever know what these lost words were, nor which languages they came from. And I must qualify this by saying that this figure (2469) has not been arrived at by discounting more modern phraseology and technological innovations, nor those that were the product of mutating Mediaeval words. All in all, 2469 does not amount to such a drastic eradication of the older linguistic framework of Old Russia. For instance hardly any of the 151 modern English word correlations relate to items of technology (eg; rails, carlock), and most are words that would be normally used by everyday people. But do words like baby, fly, pap (as in a witch's mark), dogdays, marsh, mugger, hooligan, mud, spell, ail, and fallow (to name a few) show that Russian-English linguistic interaction was partially concerned with matters relating to witchcraft?

Like Mongolian, the existence of modern French and German words is easily explainable in terms of past pre-war cultural interaction and vocabulary imparted by occupation forces left behind during the Mongol, Napoleonic and Nazi invasions of Russia. But the presence of so many Irish correlations is not so easy to explain.

The reason for these word survivals can only be determined in each particular instance by examining the nature of the correlations themselves. Since connections between words can imply a connection between peoples we need to explain any correlations between the Russian and the Irish words that are linked, and this I will do by examining the more archaic Old Gaelic words, which seem to indicate Russo-Irish contact from the early Mediaeval era. The Old Irish correlations are only half as many as the Modern Irish. To aid this survey I will list two other pieces of information, the first being a possible intermediary. An intermediary word is one that shows that the word was most likely carried between Russia and Ireland via a third party (eg; the Norsemen). A progenitor word is an archaic word that most likely gave rise to a cognate in both languages during an earlier period (eg; these would most likely be Avestan, Persian, Old Indian, Latin or even Ancient Greek). Therefore we may get some idea not only of the nature of the contact between Russia and Ireland, but the means by which the linguistic transaction occurred.

RUSSIAN CORRELATIONS WITH THE OLD IRISH

RUSSIAN WORD	INTERMEDIARY	OLD IRISH	LIKELY PROGENITOR
<i>Goret'</i> (to burn)	Pruss#	<i>Gorim</i> (to warm or heat)	Old Indian*
<i>Us</i> (whisker)	Slov# (<i>Vos</i> : whisker)	<i>Fes</i> (beard)	Greek*
<i>Drug</i> (friend)	Nor#/Germ#/Bal#	<i>Drong</i> (group/contingent)	Latin*/Avestan?
<i>Sam'</i> (self)	Slav/Germ/Eng/Bal	<i>Som</i> (self)	Avestan#/Old Indian#
<i>Sol'</i> (salt)	Slav#/Lat#	<i>Salann</i> (salt)	Latin#
<i>Sneg</i> (snow)	Slav#/Balt#	<i>Snigid</i> (to snow)	Avestan#

<i>Testo</i> (bread dough)	Slav#/Germ#	<i>Tais / Tois-rem</i> (dough)	Old Indian*
<i>Tennyj</i> (dark)	Slav#	<i>Temen</i> (dark)	Slavic
<i>Mzga</i> (rot)	Bal#/Germ#/Slav#	<i>Mosach</i> (unclean)	Greek
<i>Sliz'</i> (phlegm)	Slav#/Nor**	(make s.o. unclean)	New Persian?—
<i>Osteg</i> (clothing/coat)	Germ#	<i>Teg / Tech</i> (home)	Greek (a house, to cover)
<i>Zob</i> (pron. Zop)(to swallow or devour)	Slavic-?-	<i>Gop</i> (mouth or beak)	—?—
<i>Sta</i> (make s.o. cry), <i>Seta</i> (Croat: grief)	Bal/Nor re: magic	<i>Saith/Soeth</i> (hardship)	Latin-?— (See p.212)
<i>Chara</i> (cauldron) - (See p.213)	Nor <i>Hverr</i> (cauldron)	<i>Coire</i> (cauldron)	Old Indian #? / Turkic #?
<i>Bolxan</i> (idol) - (See p.583)	Germ/Prus*/Slav#	<i>Balban</i> (a straw image)	Avestan
	Nor*/Tur#		

KEY Germ (Germanic), Prus (Prussian), Bal (Baltic), Slav (One of the Slavic tongues), Slov (Slovenian), Nor (Old Norse), Tur (Turkic), and Eng (English). If an option is marked * it means that the phonetic association is poor, and by ** that the phonetic association is sound, but the meaning differs. # signifies an almost direct correlation in both sound and meaning. ? denotes that there is disagreement about the origin of the word

From these we can safely conclude that in many cases connections between the Old Irish and Slavic tongues are attributable to Norse and Germanic settlers who came to Britain (Ireland in particular), but indirectly to an older strata which was essentially Latin, Greek, Avestan and Old Indian. Behind the sheer diversity of subject matter conveyed by the above words, it is possible to discern religious concepts concerned with paganism and witchcraft, the rites of which are fully explained in Part I, Chapters VII and VIII. Direct contact between the Slavs and Ireland is strongly indicated by a correlation between the Russian word *os'* ("axle") and the later Irish word *aiss* ("axle") both of which come directly from the Avestan *asa* ("axle"). In this instance there is a total absence of a Norse or Germanic parallel which would have hinted that they had brought the word to Ireland from the east. What is more, because the Avestan word for "axle" was not present in the Old Gaelic, the suggestion is that the Magian word for "axle" came to Ireland during or sometime after the Middle Ages, imported by people who were the recipients of Magian technical knowledge.

On this basis we might deduce that this pagan linguistic data was transferred between Russia and Ireland by the Lothbroks, a clique of Norwegians based in Viking Dublin, who some have been identified as the "*Al-Madjus*" (ie; Magi) responsible for raiding Moorish Spain and North Africa c. 845 AD, plus widespread slave trading throughout Britain. The presence of art forms belonging to the Scandinavian-Celtic milieu in places like Novgorod further suggests that physical contact had occurred between Ireland and Russia, again most likely via this Norse intermediary.

Historically, *linguistic ties are usually the most reliable gauge of social interaction between peoples*. Consider the 800 or so potential linguistic correlations between Old Russian and Suommi (Finnish). It is impossible to attribute these similitudes to an archaic pool of common Indo-European words, from which both languages emerged. After all the Suommi language is not of Indo-European origin. This large number of likenesses is due to something known historically; frequent dealings between the Russes and Finns. The "loan words" generated in this case are considerable. The same could be said of Turkic or Baltic linguistic transactions in Russia. The level and nature of contact between nations and races determines the types of words traded, and the extent of the transaction. Where a linguistic transaction was confined to a certain geographical precinct, the loan word might linger there only in a dialectal form peculiar to that area.

FREQUENCY AND TYPES OF WORDS INHERITED

THE EXTENT OF KNOWN LINGUISTIC CORRELATIONS SUGGESTS THE MANNER IN WHICH A LINGUISTIC TRANSACTION OCCURED	TYPE OF CONTACT	NO OF LINGUISTIC CORRELATIONS	NATURE OF THE CORRELATIONS
	Trade	Low	Words for transportation, commodities, and trade terms
	Military occupation	Low-High	Varied depending upon the length of occupation
	Colonisation	Very high	Religious, technological and cultural terms, social terminology
	Travellers	Rare	Occasional miscellaneous transactions
	Education	Very High	A very wide range of cultural terminology is inherited

Linguistics is not an infallible science. Even after the application of recognised linguistic rules for sound shifts and morphological mutations, a universal consensus on a given word's travellings might not always be achievable. To Max Vasmer's credit he includes etymologies proposed by other linguists in his *Etimologicheskii Slovar' Russkovo Yazyka*. Differences of opinion can be frequent.

LINGUISTICS IS NOT
ALWAYS PERFECT

Some loan words may go unrecognised by linguists where they came into a recipient language through multiple intermediaries, as in the following model, and variations of it;

Donor language ▶ Recipient culture 1 ▶ Recipient culture 2 ▶ Recipient culture 3.

Yal (Persian) ▶ *Yal* (Ossetian) ▶ *Yarl* (Old Norse) ▶ *Eorl* (Old English) ▶ *Earl* (Modern English)

Having been bombarded by a range of linguistic modifications prior to being adopted by the last recipient tongue in the chain, a donor word might no longer comfortably conform to the rules that would normally govern the movement of that word from the donor language to say recipient culture 3 directly. Had it come straight from the donor to recipient 3 its origin might have been more easily spotted. Even so hand-me-down words with a long list of intermediaries can still have their origins pinpointed, but in each given instance it depends upon the scale of metamorphosis it underwent.

WORDS TIRELESSLY
MUTATE

For arguments sake the words for silver in the Baltic, Germanic and Slavic linguistic families have as their earliest predecessor the extinct Akkadian word *sarpu*.³² Due to the frayed nature of the Akkadian linguistic survival in these three subfamilies, linguists have guessed that the *sarpu* correlation entered the European lexicons via the agency of the Scythians, who themselves had a definitive physical relationship with both regions in antiquity. In this instance the Scythians served as a bridge for the passage of this Afro-Asiatic word into Indo-European vocabularies, not only across a large time span, but across immense distances.

Sarpu (Akkadian) ▶ ? (undetermined Scythian word) ▶ *srebro* (Bulgarian) ▶ *s"rebro* (Old Russian) ▶ *sirablan* (Old Prussian) ▶ *silabar* (Old High German) ▶ *silubr* (Gothic) ▶ *Silver* (English).³³

Commonalties in word form aren't always the product of direct contact in our own day. Many words we speak are inherited without any cognisance of their cultural etymology. We teach these words to our children, and they to theirs. What we are left with is a fossil word. For example, English speakers use the word *year* without knowing that it came from the Gothic (*yer*: year). But the Gothic was not its original source. *Yer* is cognate with *yara* which in the Russian, Bulgarian, Czech meant "spring" (ie; a certain season of the year). Its origin appears to be the Avestan Persian *yara* ("year"), which gave rise to the Gothic and later English words, presumably inside the bowels of distant Slavia. These fossilised words are an extremely valuable resource, allowing us to develop an understanding of ancient cultural ties and movements. This point will be further discussed at the end of this chapter.

WORDS PASSED DOWN
THROUGH ONE'S
ANCESTORS

To illustrate the significance of Iranian words in Russia I include three data signatures, each outlining an expected spectrum of evidence, or lack thereof, for a given level of linguistic interaction between Indo-Iranians and Slavs. These tables are a yardstick against which the mass of multi-disciplinary data can be compared and evaluated, aiming to ascertain the cultural processes at work which allowed for these linguistic accruals. Put simply, the words are there. I just need to explain the mechanisms of their transmission.

Fingerprint for an Indo-Iranian colonisation of Russia

Linguistic traces of religious beliefs	Yes
Historical reference to religious beliefs	Yes
Folk customs related to religious beliefs	Yes
Burial customs	Yes
Genetic remnants	Yes
Fashion and dress	Yes
Avestan and Pahlavi Language	Yes; varied frequency depending on level of colonisation
Writing	Yes
Art	Yes
Historical sources	Yes
Law	Yes

Governmental structures	Yes
Military structures	Yes
Science	Yes
Agricultural practices	Yes
Manufactured goods	Yes
Architecture	Yes
Money	Yes

Singerprint for casual Indo-Iranian contact with Russia, such as trade

Linguistic traces of religious beliefs	Negligible
Historical reference to religious beliefs	No
Folk customs related to religious beliefs	Negligible
Burial customs	Negligible
Genetic remnants	Negligible
Fashion and dress	Possibly
Avestan and Pahlavi Language	Crude survivals showing signs of decay, plus 'loan words'
Writing	Negligible
Art	Negligible
Historical sources	Scant references to trade
Law	No
Governmental structures	No
Military structures	No
Science	Negligible
Agricultural practices	Negligible
Architecture	No
Manufactured goods	Yes
Money	Yes

Singerprint for primordial Indo-Iranian linguistic survivals unrelated to Russian culture

Linguistic traces of religious beliefs	Negligible
Historical reference to religious beliefs	No
Folk customs related to religious beliefs	Negligible
Burial customs	No
Genetic remnants	No
Fashion and dress	No
Avestan and Pahlavi Language	Yes; Crude survivals that show signs of decay
Writing	No
Art	No
Historical sources	No
Law	No
Governmental structures	No
Military structures	No
Science	No
Agricultural practices	No
Architecture	No
Manufactured goods	No
Money	No

Evidence collectively suggesting an Indo-Iranian colonisation of Russia

From the outset I assumed the task of dismissing a Magian presence in Rus' would be mercifully easy and brief. Little did I know this particular research phase would consume almost eight years of my life, and mutate into a 1,000-page book. It was like opening a closet, only to be greeted by an avalanche of hidden contents. The more I rummaged through the historical, linguistic, archaeological and folkloric source materials, the more I found that adequately demonstrated that the priests of the Russes were, what has been claimed all along, Magi (the blood-priests of ancient Iran). The following table assimilates data obtained via various disciplines and points to Russians acquiring their Iranian terminologies not simply through trade and casual contact, but by colonisation, something already historically known.

Linguistic traces of religious beliefs	Yes
Historical reference to religious beliefs	Yes
Folk customs related to religious beliefs	Yes
Burial customs	Yes
Genetic remnants	Yes
Fashion and dress	Yes
Avestan and Pahlavi Language	Small-moderate linguistic survivals*
Writing	Yes
Art	Yes
Historical sources	Yes
Law	Yes
Governmental structures	Yes
Military structures	Yes
Science	Yes
Agricultural practices	Yes
Manufactured goods	Yes
Architecture	Yes
Money	Yes

* This point indicates Indo-Iranian colonists and refugees dispensed with their native tongue, and adopted local vernacular for daily communication (ie; Slavic, Bulgarian). This prognosis is not without precedent. Magians are known to have swapped from Persian to local Gujarati upon arrival in India from Islamic exile. As centuries passed the old tongue lingered in the background, sometimes in a fossilised state, sometimes used in its intended context. It is also fits the profile of a language (already impregnated with Ancient Greek in Parthian times) that entered Russia already in a corrupted state, previously sojourning in Central Asia, but not before intermingling with Turkic language outside the bounds of Sassanian Persia.

EXPATRIATE INDO-IRANIAN COLONISTS BEGAN USING THE LOCAL VERNACULAR

Archaeology

Archaeology is the science of forensically analysing what has been dug from a cultural layer, a moment sealed by the dirt, stone and sedimentary rock until excavated. Using the detective analogy, it is an ancient "crime scene" if you like. Underground radar, spectrographic analysis, x-rays, radio carbon dating, paleobotany, forensic pathology, DNA testing, and computer enhanced facial reconstructions are just some of the methods used to evaluate the nature of a given find, and its depth, which can help establish a date for its interment, when taken in conjunction with other dating methods. Many conclusions are drawn from these specialised assessments.

ARCHAEOLOGY IS CONCEPTUALLY AKIN TO FORENSIC SCIENCE - ARCHAEOLOGISTS RETURN VERDICTS ABOUT A GIVEN OBJECT'S NATURE

The very act of excavation, layer by layer, actually deconstructs or destroys a site forever. Bearing this in mind it is imperative archaeologists and technicians provide a guarded, but comprehensive and informed appraisal of what they find. But their evaluations might be errant. To combat this, archaeologists with a professional and open-minded approach to their own work always carefully bag and store everything dug from a site, just in case their findings need to be challenged by future generations of archaeologists, with superior techniques and finances.

EXCAVATION DESTROYS A SITE

If only artifacts had a caption describing their intended meaning or usage; but they don't. Often the nature of an object lends itself to different interpretations, and so assessors frequently table divergent conclusions. This is

MANY THINGS DO NOT
SURVIVE, AND THEREFORE
WILL NEVER BE
EXCAVATED

particularly noticeable when it comes to appraising engravings and artwork, especially those that appear to be religious motifs.

Archaeology's fullest potential is drastically limited because most artifacts rot away without trace. However lucky your house might be to survive the next couple of hundred years it is highly unlikely that your personal documentation, effects and possessions will ever survive the new tenants, let alone decomposition. In fact it is unlikely that you, the reader, will ever be remembered by history, or archaeology; the things you thought, believed and did, the things you own and cherish - the people you knew and your families will all be gone. Just because there are no surviving shreds of physical evidence does not mean a given object never existed where are your first childhood paintings, or your first pair of shoes? Your first TV or stereo? Just because these articles have decomposed or disappeared does not mean you never had them. So, it is the unenviable job of historians and archaeologists to try and discover the evidence, make an assessment and then inform the casual reader of the simple truth, in the light of *current* evidence.

THE EARTH DOES NOT
EASILY YIELD ITS HIDDEN
SECRETS

Archaeology is further hampered by the very medium it tackles; the earth, the greedy and secretive blanket which conceals the treasures of antiquity. Just what else lies down there waiting, once again, to see the light of day? The best news is, probably a great deal. Elder settlements once built near rivers quickly became swamped by silt as time and floods consumed the landscape, leaving sites buried 10 metres below ground next to some fossilised river bed that has long since been left behind as the river has changed its course. In Russia, as in many other places, it was standard practice for the pagans to found settlements in locations of this kind. You can be sure that many ancient strongholds and settlements still await the archaeologist's trowel. This is where the art of paleohydrography comes into its own, using modern satellite technology to peer beneath the immediate surface of the earth, and plot the courses of archaic waterways. This preliminary survey technique is especially useful in the cash-strapped world of archaeology. Before squandering financial resources on potentially fruitless field searches, archaeologists can zero in on areas of interest with a greater degree of certainty than was possible even in the 1980's. In Russia, for instance, many ancient settlements were established at river confluences. If you want to dig for thousand-year-old pagan towns and cities in Russia it is to some extent pointless fossicking around present day river confluences. You need to discover where they met a millenium ago. And when you pinpoint such a place you can run over the area with ground penetrating radar to catch glimpses of subterranean features. All this before you even turn the soil with a spade. As you will later see, by superimposing this data over the grid coordinates of known burial mound sites in the vicinity of a locale, one is only a hair's breadth from discovering the location of concealed ancient settlements with high degrees of certainty.

MUCH STILL AWAITS
DISCOVERY

And while it is possible that a large amount of Irish Celtic bronzework was formerly exported from the Isle, the fact remains that only 3/4 of a tonne of bronze artifacts have been recovered from the almost 400 tonnes calculated to have been mined there by the Bronze age Celts.³⁴ With only .18% retrieved there's plenty still there! And despite so many depictions of helmeted Norsemen, only one Viking Age Norse helmet has ever been excavated. These two examples reinforce my belief that a great deal more field work still remains to be done if we are to lift the item recovery rate.

PEOPLE SCAVENGE FROM
ARCHAEOLOGICAL SITES

After having been demolished by the hand of man, some sites will never be found. Past locations of static habitation can be destroyed by natural calamities, ploughing, warfare, demolition and scavengers. Even things as immense as brick or megalithic constructions can be dismantled by landowners who want to build a new barn, or by authorities hoping to retrieve them from dilapidated ruins for use in the construction of roadways or other civil construction projects and fortifications. For instance a farmer accidentally discovered the entrance to the megalithic site at Newgrange (in the Boine valley, Co Meath, Ireland) while rummaging about the tumulus looking for suitable building stone. In Britain the Romans and later royal engineers also requisitioned stone from wherever they pleased. Dressed or quarried stone is so much more convenient than stone which must be removed, shaped, and transported from distant quarries. Pure convenience, and sometimes expediency, dictates that many stone constructions in Europe have disappeared, long since dismantled and removed to a hundred separate places.

SOME PEOPLE LIVE ON
TOP OF ARCHAEOLOGICAL
SITES

Sites are not always accessible. An unknown proportion of sites have had dwellings and parking lots built over the top of them. Not unnaturally farmers resent unwanted intrusions onto their properties. Knowing the disruption that test trenches will cause to their crops and livestock, many simply refuse to allow exploration on



Fig 2.1



Fig 2.2

Fig 2.1. Excavations underway at Hamadan (Ecbatana) Iran.

Fig 2.2. What remains of Ecbatana's outer walls.

Fig 2.3. A massive citadel formerly existed at Bam, Iran. This 2,000-year-old mud brick construction was reduced to an amorphous pile of clay and dirt by an earthquake a few years ago. Photographs are all that record its previous grandeur for all time



Fig 2.3



Fig 2.4

Fig 2.4. Preservation and reconstruction work are important facets of modern archaeology. Here an ancient tower is being restored. Masonry has to be redesigned to fill positions left by locals who pilfered stone from the site.

Fig 2.5. Inscriptions are sometimes found by fossickers and archaeologists. They can shed light on historical events, or provide bridging tools for linguists attempting to decipher a long dead language.



Fig 2.5

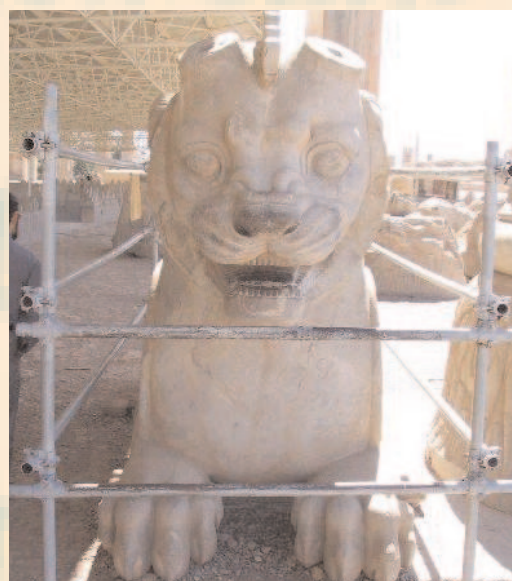


Fig 2.6

Fig 2.6. Statues found in Persia are conserved and put on public display. Admission fees are an additional source of funds for cash-strapped archaeologists.

their land.

Houses are rarely if ever found intact, with household utensils and furniture placed just as they were in everyday life. Consequently rubbish, broken pottery, ruins and lost, hidden or discarded objects are often all that archaeologists have to work with.

On the Persian front there is a mixture of good and bad news. In a few years time dams being constructed in Iran will open their floodgates. This will inundate some of the Persian empires finest archaeological sites rendering them inaccessible for all time. Rescue archaeology teams from France, Britain and America have taken the opportunity to race over and excavate areas that have hitherto been inaccessible for political reasons, or scantily picked over by half-interested tourists and researchers. If an intact piece of Simurgh cloth is indicative of local soil preservation conditions, there will surely be a storehouse of archaeological surprises and wonders coming our way very soon. Why only last year a team of Iranian and American archaeologists led by Karim Alizadeh found agriculturally developed city centres of Parthian and Sassanian origin in Ardebil Province on the Moghan Plateau.³⁵ They're finding entire cities!

As Dr Olmstead stated *"When their capital Ecbatana has received proper attention, we may venture to hope that the mound at Hamadan will grant us full details of Medean culture and even permit the Medes to speak for themselves in their own Iranian tongue"*.³⁶ This Ecbatana he speaks so highly of was the principal city not only of the Magus wizards, but of wise men who converted to Christianity.

This paucity of recovered metal goods from Britain bodes ill for the number of perishable commodities that will never be detected, owing to their fragility. Ancient books and documentation neatly fit into this category. Tablets from the Achaemenid Persian archives were executed in Elamite Cuneiform, and replicated in Aramaic on a duplicate parchment which was affixed to the clay original.³⁷ None of these parchments have survived, whereas the imperishable clay did. The fate of certain types of documentation remain a mystery. In the early 8th Century AD Pope Gregory II decreed that genealogical records were to be kept, showing comprehensive bloodlines of up to and including the 7th degree of consanguinity.³⁸ But today these records are for all intents and purposes non-existent. Why did they not survive where other mediaeval texts of similar age did survive? Or do these family records prove just how little documentation has made it through the last thousand years intact.

Natural attrition is savage enough on texts, but there are still worse threats. For argument's sake the earliest Irish administrative records and annals had to survive Norse attacks, and internecine conflicts between clansmen and kings. These upheavals led to the incineration of monastic settlements, and on a number of occasions libraries. Then there was the English civil war, during which Cromwellian troops ravaged the lands, besieging loyalist castles. As in England, Catholic establishments and civic records took punishing blows. How much survived precipitation into oblivion is pure guesswork. Amazingly one of the worst losses of Irish historical documentation happened as recently as 1922, during the siege of the Dublin Public Records Office. Likewise a recent library fire in Germany engulfed centuries of German history, sending it up in flames. Book conservators are still struggling to recover priceless water-damaged texts from the charred mess.

History

I have just discussed the immense dangers a given book has to endure to survive lengthy periods of time. It is therefore incumbent upon the historian to treat them with unreserved respect, if only for this reason.

In contrast to this, it seems to have become fashionable nowadays to discredit historical sources, particularly where Post-modernist adepts are concerned. Some fairly revel in this pastime, seizing the moment to ignore evidence they don't want to accept (eg; it contradicts their theories). Others do so due to their own biases, lack of interest, and just plain ignorance. On one hand there are those who will believe just about everything they read, which is not very helpful. And on the other hand there are the "ultra-sceptics", the so-called historians who scrutinise the primary texts (the priceless inheritance left to us by history) more than rashly, and what's even worse, with a view that these past authors were almost always misguided, simple-minded fools and habitual liars who just can't be believed. To this end, they evaluate history from their own viewpoint and toss out priceless information hand over fist. History is re-written to suite their taste, irrespective of what authors of the period being studied wrote at the time. While scepticism is a vital tool for any committed historian, it can also demolish whole slabs of history when applied with a certain cavalier penache. Some historians even venture to assassinate the

credibility of entire texts, based on a handful of textual inconsistencies! These become "bad books", as for instance the writings of Herodotus, who some typecaste as the father of lies rather than the father of history.

Much to their chagrin, many of Herodotus' more outlandish entries have since been vindicated by archaeological excavations. The truth is entire historical references should only ever be condemned where there is clear evidence that the entire text was the product of misinformation, disinformation, or substantially riddled with error. Even noticeably dubious texts should be evaluated in light of data obtained through other disciplines. Perhaps some points raised in them are factual, so we ought not throw the baby out with the bathwater.

Ambiguities in historical material are not infrequently encountered. Where numerous interpretations are evident, they should be listed in their entirety and fully explored.

We encounter difficulties when attempting to draw inferences from historical texts that direct negative references towards other races, religions or political visionaries. In doing so an author might be guilty of defaming or slandering some person or group. But they might also have recorded such details faithfully. We must not jump to what seems to be an obvious conclusion, and accept as fact that negative references are utterly without basis. By assuming this we not only become closed-minded towards other possibilities, but we may destroy portions of history that could well have occurred. To illustrate this, a couple of Church writers branded the Ros cruel and barbarous; they supposedly made sport of their war prisoners before killing them, exterminating the men and taking into captivity women and children. According to these sources whole generations of Greeks were wiped out during one of their attacks on Byzantium.

Political correctness dictates that the above account is a negative reference and therefore untrue, but ... *real life tells a different story*. What can we say about the believability of mass genocide, and on a scale of tens of thousands if not millions. The senseless atrocities in Kosovo, Bosnia and Rwanda, the extermination of indigenous people by colonists in America, Australia, South America, South Africa and elsewhere (natives who themselves also carried out similarly barbarous reprisals against these white attackers and settlers), Pol Pot's "killing-fields", not to mention the annihilation of a purported 6,000,000 Jews by the Nazis? These known events testify that mass killings actually happen and as unbelievable as it may be, they were carried out by ordinary people living in a different time, in a different place. What makes an "ordinary person" gun down men, women and children who they don't even know (Auschwitz, Cambodia etc), slay a thousand or so POW's in one night with a knife (Bosnia), or hack hundreds to death with axes and machettes (Rwanda). In short there are reasons why everything happens, even something as grotesque as genocide. Any historical reconstruction must take into account the cultural tapestry of their time, and be unbiased in its examination of popular feelings and sentiments. Only then can we glimpse through a window which allows us to see another age with a degree of clarity. There are lessons to be learned from history, even more so when we try and understand the cultural factors which shape "ordinary people". The objectivity of historical study must be such that we are prepared to entertain the thought that people once had beliefs quite dissimilar to our own, perhaps even what some would call "sick" or "abnormal".

Political correctness has added a dangerous slant to historical studies. Many modern historians have a bad habit of seeing negative references to certain events, races, religions and customs as totally unreliable, a sure sign that the writer was biased and had manipulated or manufactured the subject recorded matter, even more so when the source material is a religious book, produced by anyone from a religious order.

The politically correct stance is a reasonable one, yet one which we automatically accept at our peril. Is it possible that a number of incidents which appear to be slanderous, strange or outrageous are indeed factual references to what many would regard as murderous, lewd or perverse acts? I'll put it this way; in 1,000 years time will historians scouring Croatian newspapers from the early 1990's, accept the truth of reports concerning the systematic executions committed by Serbs against Bosnian Muslims and Croats; and vice versa, Serbian accounts of Bosnian and Croat atrocities. Mass graves alone provide the necessary clues, and even then dead men tell no tales. Can we be sure that future politically correct historians will not attempt to *portray as fact* the *opinion* that the events referred to in the newspapers were "non events" because the articles were "tainted" with the bias and propaganda that riddled the emotionally charged atmosphere of the Balkans at that time?

Or, in an attempt to shrug off such damning evidence as holocaust film footage, what is there to stop future Neonazis unveiling "the plot of the zionist-american cinematographers" who used a "Hollywood Auschwitz set" to drive a defeated Germany into the ground. To their followers this could be the worst frame up in history, and some

ANCIENT DWELLINGS
ARE RARELY FOUND
INTACT

DOCUMENTS WRITTEN
ON BARK OR
PARCHMENT ARE
SELDOM FOUND

HISTORICAL SOURCES
ARE VERY VALUABLE
INDEED

WHAT APPEARS TO BE
HISTORICALLY
UNTRUSTWORTHY
MIGHT BE FACTUAL

DATA CAN BE
AMBIGUOUS

NEGATIVE HISTORICAL
REFERENCES DO NOT
NECESSARILY SIGNIFY
DUBIOUS PROPAGANDA

UNPALATABLE EVENTS
STUD THE HISTORICAL
RECORD

UNPALATABLE EVENTS
ARE A PART OF REAL
LIFE

HYPER-CYNICISM
TOWARDS PRIMARY
SOURCE MATERIAL CAN
HAVE UNHAPPY
CONSEQUENCES

people could feel justified in believing it! This nice tidy little explanation could easily enshrine a corruption of actual history as a common truth! The likelihood of this happening in another hundred or so years has received a big helping hand from a group of academics known as the Post-Modernists, or Post-Structuralists, a faction of theorists who have worked their way into Universities and institutions to the highest level.³⁹ According to their programme of studies, history must be exterminated from the syllabus in favour of Social Studies, mainly because they believe that primary historical sources are unworthy of serious scrutiny because they only tell relative truths. For example texts are mainly written by men, and thus do not give the full story according to women. Looking at this logically though, historical sources have always been open to tampering, or the jaded views of the author. But there we find the very important task assigned to the historian, to try and cut through all of the "red-herrings" that have infected the source material. And don't say it couldn't happen; thirty million people are thought to have died during the famines following the Chinese cultural revolution and it is believed that there are no photos in existence to record the event.

IT CAN ERASE THE
TRUTHFUL EVENTS OF
HISTORY

Denying the reality of past happenings is particularly likely if later generations fail to understand past social climates. After all they were not there at the time to experience the mood and events of the day. That makes it so much more difficult to appreciate past events and attitudes.

IT CAN ENSHRINE LIES AS
THE TRUTH

As appalling as the subject may be, aborigines were once freely killed by settlers in many parts Australia during the 19th Century AD, at a time when the nation was very much like the Wild West. Not content with chance kills, a tribe here or there, troops were, according to some historians, ordered to sweep the island of Tasmania to remove every last vestige of aboriginal habitation. They were paving the way for uninhibited European settlement of the island. Their quarry had no route of escape and were allegedly shot or herded over the cliffs. Keith Windschuttle, on the other hand, sees it as a tribal relocation program that went seriously wrong, rather than an extermination protocol devised by the colonial Governor. Whatever the case, in one single operation the eradication of Tasmanian full-bloods was consummated. George Augustus Robinson made off with what few of them survived and mercifully protected them offshore. There, one by one, the last of them died of white-mans' sickness. In modern history it is difficult to find a more complete act of genocide. It might sound like a nightmare, but this actually happened. Most modern Australians have difficulty understanding how it could have ever eventuated; it rightly repulses them. Yet just a century ago, science told settlers that aborigines were less than human; the closest possible thing to the missing link in our evolutionary chain. Consignments of aboriginal skeletons were sent to London to be closely studied by the great minds of the time. The natives were further stripped of dignity by newspaper cartoons showing them as ape-like. In killing aborigines shooters may have felt as though they doing everyone a favour, ridding the land of vermin and animals, not men. The same mentality was responsible for Auschwitz. Just because there is potential for the fabrication of events to create mythologised evils, and add sway to one's cause, it does not mean that a falsification necessarily took place. Biblical references to Babylonian temple prostitutes seem like an incredulous fantasy story, a sick joke for the gullible reader. *Old Testament* passages mentioning them are all too easily written off as religious falsehoods dreamed up by the Jews to build a negative stereotype of the many idol-worshippers who inhabited the surrounding lands. But as it turns out, the existence of such practices has been confirmed by Babylonian clay tablets and carved effigies, depicting men having sex with women on an altar.

HISTORICAL SOURCES
BELONG TO ANOTHER
TIME AND ANOTHER
PLACE

TO UNDERSTAND THE
HAPPENINGS OF THE PAST
WE MUST DELVE INTO THE
MINDS OF OUR SUBJECTS

TEMPLE PROSTITUTES?

That I have gone to the trouble of illustrating these incidents, so close to our own time, yet a world away from our current thought processes, is highly relevant to a proper study of the witches who lived between 300 and 1,000 years ago. I say this because devil-worship is another of these imponderables. Based on our modern ways of thinking the majority of researchers specialising in the witchcraft phenomenon deem it preposterous that devils could ever have been worshiped, by anyone, at any time in the past. Yet demons were a component of oriental religious thought, and these concepts were coming into Europe. By paying homage to dark forces one could avert the misfortunes they caused, or take revenge on an enemy. We know this from Hindu and Iranian texts. As you will see in Chapters VIII a certain component of the mediaeval European witch population, and I want to stress a certain component, continued to observe these more ancient traditions of demonolatry, making offerings to devils out of love or fear. Even so the factual existence of black witches and devil-worship in Mediaeval Europe is largely denied by many specialising in witchcraft studies. Unable to grasp the idea of devil-worship they naturally conclude that it did not exist. Consequently any surviving witch trial documents containing reference to it can only be lies. In the blink of an eye even more priceless historical information goes under the hammer. There can be no

COULD AN UNCERTAIN
NUMBER OF WITCHES
HAVE WORSHIPED DEVILS
IN CONJUNCTION WITH
PAGAN GODS?

denying that thousands were burned to death, tortured, branded with hot irons. Yet according to Post-Modernist reconstructions of the witch trials, which is aided by the deconstruction of the primary sources, we are looking at governmental repression of epic proportions. Theirs is essentially a conspiracy theory with pan-European implications. In his appraisal of the witch trials Sidky condemns what he calls “mentalist” methodologies, which require the examination of trial documents in the belief that they might contain elements that reflect social realities. His is a tale of psycho-active drug addiction, and false evidence produced by “torture technicians” with pincers in hand. There is no need to study the accounts to attempt to understand the way the witches thought, everything is clear, conspiracy after conspiracy. If the methods he decries are mentalist, then his are, by implication, quasi-existentialist.

WERE THE WITCH
BURNINGS A
GOVERNMENT
CONSPIRACY?

True governments, nationalities and religions are old hands at giving *their* sanitised view of history. For this reason historians must scour their documentation for tell-tale clues as to the author’s agenda when pen was put to paper. So how much store can we place in the writings of Mediaeval Christian chroniclers like Helmold, Thietmar and Adam of Bremen? It’s an important question; after all they are the one’s who preserved much of what we know about the pagan Slavs, Franks, Saxons, Scandinavians, Magyars, Balts, Old Prussians and Frisians. On more than one occasion I have heard it said that you simply cannot trust what they say about the pagans *because these writers were Christian priests, with unhealthy religious motives and biases which destroy the veracity of their testimonies*. This typically post-Modernist evaluation of the Mediaeval Chronicles is based more on anti-Church bias, than an examination of the texts. If they bothered reading mediaeval texts with an open mind they would have happened across entries like;

OR WERE THEY A
BRUTAL CRACK DOWN
ON ALTERNATIVE
RELIGIOUS BELIEFS?

*“Although the Prussians do not yet know the light of the faith, (they are nevertheless) men endowed with many natural gifts. Most humane toward those in need, they even go out to meet and to help those who are in danger on the sea or who are attacked by pirates..... Many praiseworthy things could be said about this people with respect to their morals, if only they had the faith of Christ whose missionaries they cruelly persecute”.*⁴⁰

WERE MEDIAEVAL
MONKS IN THE HABIT OF
TELLING LIES?

Prussians were kind toward all guests, granting them every hospitable offering at their disposal. This same graciousness was extended even to destitute villagers, a form of pagan alms-giving no doubt.⁴¹

*“... its inhabitants (the luxuriant Slav city of Jumne) blundered about in pagan rites. Otherwise, so far as morals and hospitality were concerned, a more honourable and kindlier folk could not be found”.*⁴²

ADAM OF BREMEN HAD
MANY GOOD THINGS TO
SAY ABOUT THE PAGANS

Adam lays his cards on the table by revealing his intentions and motives (as a writer of history) up front;

*“My desire is to give a sympathetic account of the misfortunes by which the noble and wealthy cities of the diocese of Hamburg and Bremen were devastated, the one by pagans, the other by pseudo-Christians”.*⁴³

THEY HAD VERY HIGH
STANDARDS OF
MORALITY, AND WERE
KIND TO GUESTS

With comments like these, it is difficult to maintain that Helmold and Adam of Bremen purposefully prevaricated information about the pagan Slavs simply because they were pagan. Being priests it is only natural that their Christian leanings hampered the objectivity of their works. Their Christian biases *did not* however extend to attacks on heathenism with mendacious diatribe, but caused them to refrain from recording for prosperity an even greater wealth of knowledge which would have been commonly known in their day. Thus their works sought to immortalise the events of the time, but not include an A to Z of European paganism so comprehensive that later generations could resurrect the Old Faith. I steadfastly maintain that what they did preserve of the Old Faith is an extremely valuable legacy for the modern researcher.

HE WANTED TO WRITE
ABOUT THE HISTORY OF
HIS DIOCESE

But while they had these positive things to say, they also mentioned that: *“The Balto-Germanic Prussians payed homage to the two luminaries, certain constellations, toads and other creatures of the forest”.*⁴⁵

Polish warriors were said to be *“exceedingly hard-hearted in rapine and murder. They spare neither monasteries, nor churches, nor cemeteries”.*⁴⁶ By Helmold’s reckoning the Poles only undertook military campaigns on foreign soil for the promise of raiding Churches which were well stocked with bedazzling religious vessels and ornaments.⁴⁷

SOMETIMES THEY
WROTE OF THINGS THAT
CAN ONLY BE VIEWED
AS NEGATIVE

*“This whole race of men is given to idolatry, is always restless and moving about, making piratical raids upon its enemies, the Danes on one side and the Saxons on the other”.*⁴⁸

One is left with a distinct impression that the Chroniclers were noting the vacillating behaviour of their pagan neighbours, or that there were those among the good pagans who lived off plundering and mayhem as a matter of course. And by the end of this book you will come to realise that some Old Prussians probably did worship toads.

Irish documents suggest that Hibernian monks recorded few details of the local pagan beliefs, even though their writings directly concerned such matters. They simply skirted around matters, avoiding having to make more explicit references.⁴⁹ Perhaps the customs they obliquely wrote about need not have been spelt out in full, where the vast majority of contemporary readers knew full well what the writer was implying in the texts. Perhaps the local political situation was so precarious for Christians that the writer was in no position to go on the offensive against pagan practices, instead humbly alluding to the impropriety of certain observances. The overwhelming evidence is that Christian chroniclers and writers, from Russia, Ireland and Germany, did not want to record too much about paganism as it existed in their respective countries. In Part II, Chapter VIII you will come to understand why this was so. So much for the details contemporary writers refused to write about for philosophical reasons. With less rather than more at our disposal, we must content ourselves with what textual information has survived. After all it is better than nothing. Thankfully these writers were there to give us even these details. All too often factual historical events have gone unrecorded in their entirety. Just because an historical event is not documented does not mean it never happened. Who would have guessed that the remarkable story of Marco Polo's adventures in distant China were discovered by sheer accident. How many similar undocumented stories have been lost to history? How many adventurers just kept on walking, trying to reach the edge of the world, or "suicidally" sailed their boats to the place where sun rises or sets (the land of the dead)? The ancient Egyptians and Greeks, for instance, already knew the earth was round, long before Columbus. They studied mathematics, physics, optics and geography, but their knowledge was "lost", and only later rediscovered.⁵⁰

There are obvious deficiencies in the amount of classical literature on the Slavs and it is generally believed this resulted from lack of contact between Roman and Slavic culture. It is also plausible that writings formerly existed, but which were lost to perpetuity by natural causes, or in attacks on Roman posts and administrative centres.⁵¹

How then can we find a means of accessing undocumented chapters of history? The only way is to draw upon other disciplines like archaeology, mythology, linguistics, folklore and weigh this against the historical sources.

Throughout *The Forbidden History of Europe* you will discover a wealth of comparative data which tends to corroborate the sorts of things written by Mediaeval monks,⁵² especially the presence of blood Magi, witches and heretics in Europe. By augmenting what they recorded about these three European sub-cultures with other sound information, we are even able to reconstruct their lives and beliefs in an objective manner. What is more, there is zero chance these monastic chroniclers seditiously sucked these same details from contemporary European written sources to create an enduring literary myth of Mediaeval sorcery and gothic witchcraft.

Greeks knew nothing of Darius' Persian capital at Persepolis until its thorough sacking by Alexander the Great.⁵³ So when it comes to knowledge of the Persian Empire nothing could more glaringly illustrate the threadbare nature of classical Greek and Roman sources. For deeper enlightenment one must look toward Jewish, Phoenician, Lydian, Aramaic and Babylonian cuneiform texts. Here one accrues a living picture suitable for unravelling the life and times of history's most enigmatic powerhouse, the Aryan Persian Empire. I mention this because a broad spectrum of data found in this book centres on survivals of Indo-European customs and culture, in a relatively pure state, even into the Middle Ages. Some academics will be prone to ascribe this to literary tradition drawn from the writings of Herodotus. Many morsels of data, found throughout Europe, were not noted by the Father of History, or in Classical sources, therefore precluding them as the ultimate point origin for the later European cultural complex.

Pause to consider this. From the 14th Century onward barely five westerners are thought to have visited the ruins of Darius' ancient Persian capitol. So far as is known, it was not until the year 1621 that an example of Achaemenid cuneiform was brought into Europe.⁵⁴ It was at that time undecipherable, until German scholars and a Dane turned their minds to it some time later.⁵⁴ Thus the key to deciphering the script of the early Magi was finally broken in the first years of the 19th Century.⁵⁴ Only then could academics re-discover the religious teachings and history of the Magians and Zoroastrians, recorded in their ancient tongue. Prior to then all we had was a mere handful of sketchy classical Greek and Roman sources whose poor references (in terms of quality and quantity) are

MONKS PREFERRED TO OMIT REFERENCE TO PAGAN RELIGIOUS BELIEFS RATHER THAN LIE ABOUT THEM

WE ARE LUCKY THAT PAST WRITERS DID PUT PEN TO PAPER

MANY EVENTS WENT UNRECORDED, EVEN IN THEIR DAY

OVERALL, THE SORT OF INFORMATION FOUND IN WITCH TRIAL DOCUMENTATION COULD NOT HAVE BEEN FORGED

VERY FEW WESTERNERS VISITED THE ANCIENT PERSIAN CAPITOL

incapable of supplying the sorts of Magian details being recorded by monks around Mediaeval Europe. This is all the more startling because Europeans were, at that time, supposedly oblivious to their Oriental linguistic affiliations. Therefore an intellectual climate that gave cognisance to ancestral homelands in the east, simply did not exist. among churchmen, or the likes of Snorri, who recorded for posterity the stupendous *Ynglinga Saga*.

If these correlations can only be attributed to a literary tradition spawned by Monks whose inventive minds were palsied by ignorance and propaganda (as many post-Modernists would have you believe) how else can we explain the many details which suggest a factual Magian presence in Europe if not by an actual presence? Having independently noted many facets of residual Magianism in Slavia, I chose to revisit a number of mediaeval historical sources, invigorated by the knowledge that they may contain extremely valuable, virginal data.

Most importantly the contents of primary texts must always be viewed in their proper context. After all they were written in another time and another place, by people who lived in that era. The way we look at historical documents may differ from the way the original author intended them to be viewed. Archaeologists would not dream of assessing artifacts without considering the implications of their physical location in relation to other in situ finds. In doing so they come to understand a site's chronology, and perhaps the manner in which the object came to be deposited. Why then should historians examine European history without giving due consideration to its Indo-European heritage?

When confronted by information which they deem unpalatable, readers skim over these infuriating or embarrassing bits without a sigh. With our own rose-coloured spectacles, it is possible that *we* may be the very ones who dispense with the true meanings of primary historical texts, the valuable heirlooms of humanity bequeathed to us by history.

G

Genetics evaluates the nature of a chemical transaction that takes places following sexual union, hopefully quantifying the loss or acquisition of physical characteristics translated through breeding. The discipline is still in its infancy, but even so it has already yielded fascinating results, findings that will need to be statistically expanded upon through greater sampling.

GENETIC STUDIES HELP IDENTIFY PAST RACIAL AND CULTURAL INTERBREEDING



IN REALITY THERE IS NO SUCH THING AS 100% RACIAL PURITY

One major discovery is that chromosomal characteristics (whether matriarchal or patriarchal) peculiar to certain geographical regions, combine with dissimilar strains through the act of mating, thereby providing evidence for a biological transference of DNA coding that took place thousands, if not tens of thousands of years ago. Notwithstanding this today's geneticists seem stricken by the same bug as paleo-linguists; much of their evidence is assayed in the light of a common ancestor, or a proto-language, and this conceals micro-trends within the evolving gene pool.

I would like to cite the case of a certain east African tribe that is lauded as some kind of ancestral genetic super-donor, having a number of traits found in far off Asia and China. This tribe is seen as further proof for the "Out of Africa" theory. Geneticists never bothered to touch base with archaeologists before reaching this astonishing conclusion. As it turns out Chinese sailed to this very region at various points throughout the Middle Ages, and left physical traces behind for good measure. No doubt some of them stayed behind and integrated with the local negro populace. There African and Asiatic genetic trends intermingled. This had nothing to do with an ancestral super-pool. It was the product of miscegenation.

Likewise some Australian aboriginals are known to have genetic structures commonly associated with Korea and Mongolia. Here, once again, geneticists fondly harken back to the ancestral Lucys etc. What they never took into account was a massive medieval Mongol invasion fleet that attacked Indonesia in 1297 AD, but was shipwrecked by atrocious weather conditions. How many vessels sailed a short distance to the south, to Northern Australia, and there interbred with the natives? In Western Australia certain tribesmen have a weird blood disorder peculiar to Holland and the Dutch colonists dwelling in South Africa. So did aboriginals (isolated from Asia since the last Ice Age) get the blood disease from Lucy also? On the basis of archaeological remains and rock engravings in W.A. it can be demonstrated that it entered Australia's arid interior by interbreeding with shipwrecked Dutch sailors.

As to when historically unrecorded contacts took place between different peoples, other disciplines can often shed further light. Archaeology, linguistics and historical sources are all effective tools for determining whether or not a physical and cultural interaction transpired between potentially alien gene pools, providing meaningful answers from outside the chemistry lab and current theorising based on biological experimentation.

Indulge me in one further example, by applying these methods to my own country. Australians speak English, a language that progressively evolved in the British Isles as a result of its sometimes turbulent history. In its current form English is classified as part of the Germanic Indo-European linguistic sub-family, in spite of the high frequency Latin vocabulary that takes its place in our lexicon. The preponderance of Germanic terms resulted from direct contact with Teutonic invaders ... Angles, Jutes, Saxons, Scandinavians, who not only visited but colonised Britain. Their language displaced Latin words spoken in England as a result of the Roman occupation, which had the result of displacing native Gaelic language, which seems practically invisible nowadays. Gaelic, Latin and German are all derived from Indo-European and Proto-Indo-European, yet a secondary cross-seeding of vocabulary took place through direct contact, a contact fossilized in our language. Does the existence of Latin words mean Australians have Roman origins? Not necessarily. Was there a Roman colony in Australia? No. Genetically some Australians carry Roman genes even today, but their daily application of Roman terms was not the result of direct contact between Australia and Rome. It was a hand-me-down from antiquity. In this case the Roman terms are purely indirect. But what if one were to find Roman vases, texts, customs, clothing, inscriptions and evidence of social structure in the same cultural layer as modern Australians then you could conclusively say Romans were in Australia, however ludicrous such an eventuality obviously is. Taken singly each discipline is incapable of providing a complete profile for past happenings. Used collectively amazing results become possible.

Folklore and mythology

Old wive's tales, local fairs, secluded holy places with miraculous powers, angry gods, carved trees, fire wheels, bonfire celebrations, feast days, fairies, taboos, lucky charms; such is the stuff of folklore and mythology. For the avid researcher folkloric data is a windfall, allowing us to glimpse a long-dead communal psyche. Even so we are normally unable to establish the historicity of a given folk belief because they are rarely noted in writing. Except of

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LEGENDS AND MYTHS
ARE HARD TO PROVE

course where individuals purposefully or inadvertently preserved items of popular belief in personal memoirs, books or court trial documentation. Generally speaking it is impossible to date the origin of myths or folkloric superstitions with any certainty. The best we can hope for is to find the earliest manuscripts or documents in which a given oral epic was noted. Only then can we conclude that a particular strain of folklore was extant from at least a certain date.

The range of written folklore pertaining to 10th century Rus' is in short supply, and nowhere near as easy to find as, say, the Scandinavian sagas. In both cases they were either written or redacted during the 13th century. What additional things we do know about Russian folklore and mythology, have been diligently compiled over the past few hundred years by ethnographers and folklorists, who tapped into a thriving paganism, which prospered at a village level until the turn of this century. Foremost among these authors was the Russian version of Frazer, the mid-19th Century folklorist Sergei Maksimov. The dualistic folk beliefs of his own day are more than adequately illustrated in his work.

Regional folklore sets us all apart as distinct peoples. Without its enriching vitality, our respective cultures are all the poorer. Folklore is an oral pageant of popular culture. Well known society-wide folkloric strands came to be so, by being better disseminated, whether through books, ballads, spirituals or the theatre. Widely-held customs and superstitions require our special attention, because they may encapsulate events or attitudes so sublimely significant to a race that they are never allowed to disappear from their memory. Where analogous stories and legends are found across various cultures, it is imperative that the reasons for this are explored, not glanced over. Take the Russian legends of the Homeric exodus through their lands; the same theme also crops up among the Etruscans, Norse and Romans. Are one, none, or all of the myths credible? ...the "fable" of Troy ended up being Schliemann's archaeological reality.³⁵ And how is it that tales of King Arthur and Merlin were told and retold in as many as five different European countries? Why were fire-wheels ceremoniously used during particular festivals in Russia and Britain? Why were cattle driven between fires in both lands to avert sickness?

No better exemplars of Europe-wide beliefs can be found than witches, shape-changers and fairies. While they should more properly be viewed as a field of history, the witch trials also conveniently belong to folklore. Yet across much of the European continent men and women were executed for enacting folk beliefs then considered intrinsically criminal in nature - vexing crops and stock, making hail, spreading illness, healing with herbal remedies and so on. *The Forbidden History of Europe* allocates these powerfully alluring European folk beliefs not so much to superstition, but to a specific range of pre-existing pagan belief systems.

Folklore and mythology survive because they are elements of native culture that ordinary citizens hope to conserve. Why do you bless somebody who sneezes? Why did Russians place a deceased person near the stove? Why do you shake hands when sealing a deal? Why is Kupala's festival observed in Russia and Serbia, even in the 20th Century?

Folklore is traditionally transmitted sitting around the family dinner table or stove. Where family life deteriorates oral traditions die off. Television, cable TV, video games, computers and the internet have practically guaranteed that books like Frazer's *Golden Bough* are our last line of defence against the utter extinction of frail folk traditions.

Oral lore has one inherent weakness. From time to time grandmas and grandpas can't help supplementing a story with extra juicy details, to add extra flavour in the telling. What begins as an innocent modification could be blown out of all proportion, thereafter becoming an integral, though unoriginal facet of the tale. For instance, I know of an expatriate Latvian who told his children that Perkunas (the Latvian storm god) made thunder claps by beating his drum. I have never seen reference to such a belief in my studies of Perkunas. So was this an authentic detail attributable to him, but known only to a few, or was it an added embellishment? Thus the nature of folkloric material demands that few things be given a blanket endorsement. After all it does not kindly submit to the rigours of scientific evaluation.

Religious texts

Throughout this chapter we have embarked upon a journey from our ancient Indo-European past right up to the Middle Ages. We know that the Indo-europeans and Indo-Iranians brought their languages, wheeled vehicles, horses, iron, warfare and weaponry into Europe. Are we so naive to suggest that this cultural inheritance did not include religion also? On the balance of probabilities eastern mystical teachings must have entered Europe. Therein lies the special significance of comparative religious enquiry, where the descendants of the Indo-Europeans are concerned. It permits us to visualise and compare the sorts of religious traditions and superstitious observances

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DATE FOR THEM

FOLKLORE IS A
CULTURAL INDICATOR

ARE MYTHS AND
LEGENDS ALWAYS
UNTRUSTWORTHY?

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FOLKLORE

ORAL TRADITIONS ARE
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COMPARING ASPECTS
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RELIGION OF THE INDO-
EUROPEANS

shared by a donor and recipient religion. Is it a coincidence that Slavs, Saxons, Lithuanians, Romans, Norsemen, Celts and Finns used swastika motifs, like the Indians, presumably as a sign of prosperity?

SOMA AND SIMA

Another good example is the Finnish *Sima* libation, which may be related to the Vedic term *Soma*, one of the Indo-Aryan's most important ceremonial drinks. Is it acceptable in this instance to presume *Sima* is just a loan word, adopted by the Finns like a waif devoid of any meaning, context or purpose? Or does its application in a Finnish ritual context reveal that it crossed over to the Finns with a religious meaning attached to it. If there were many such religious "loan words" fortuitously derived from the same or similar religious source, can one then infer that the medium by which it made its transition from Vedic tradition into Finnish paganism was a religious one? I believe so.

COMPARISONS WITH THE
RIG VEDA, PAHLAVI AND
AVESTAN TEXTS

Comparisons between Finnish mythology and the *Rig Veda* may seem inane, until you realise that there are ritual, linguistic, mythological and symbolic similarities (fingerprints) of a very high order, and therefore difficult to disregard as a mere coincidence.

When dealing with something as historically remote as the diffusion of Indo-European religious traditions, studies in comparative religion allows us to examine the similarities that exist between the idols, customs, ceremonies and texts of the *Vedas*, *Zend Avesta* and *Pahlavi* books on one hand, and the religious cultures of the Rus', Slavic, Germanic, Baltic, Celtic and Finnish pagans on the other.

While, it is difficult to fully prove the degree of pagan cognisance as to the origins of their religious beginnings, the fact that Mediaeval pagan priests were termed Magi allows us to develop analogies of a potentially concrete nature. The *Ynglinga Saga* assertively directs us towards a need for a comparative religious examination of eastern mystical traditions and their potential pollination of European pagan belief systems.

From the sheer weight of evidence contained in this book regarding paganism (most of which you are yet to read), it possible to make two important inferences.

DID THE EUROPEAN
PAGANS UNDERSTAND
THE ORIGIN OF THEIR
RELIGIOUS HERITAGE?

1. The pagans were fully aware of their Indo-European and Indo-Iranian religious heritage, but the names for their deities varied on a regional level as centuries passed, in just the same way as St Mary is known across the world by titles as diverse as the Star of the Sea, Our Lady, the Heavenly mother, Theotokos, Anthropokos, Mother of Christ, the Madonna, the Virgin Mary, complete with differing images and statues. In another thousand years, will anyone think they are all separate figures? Or would someone twig that Theotokos and Madonna are one and the same; just Greek and Italian variants for the Mother of Christ? What is more, will future scholars know that the Greeks and Italians knew they were both addressing one and the same saint, but each preferring to use culturally familiar terminology? Will they even know that she was a saint, or jump to conclusions and label her a goddess?

In connection with this, Christianity has developed numberless forms throughout the ages. In the earliest era the Holy Sees were fundamentally similar, but with different names, slight liturgical variations and iconography, and the material cultures associated with them. This poses the question; when does a religion become something different? If pagans of common religious ancestry had deep cultural and religious links, and yet used different names for what were essentially the same gods, does it mean they were part of a different religion of alien gods, or were they simply using varied names?

PAGANS FROM GREECE,
PARTHIA, EGYPT AND
PERSIA FREQUENTLY
WORSHIPED THE SAME
GOD, BUT UNDER
DIFFERENT NAMES

We have only to look at the historical texts of the ancient world, and such things as silver sphinxine statuettes in Central Asian Parthia⁵⁶ to discover that the beliefs of the antiquarian cultures were far from the loose and scattered fertility cults that contemporary history has purported. Bear in mind that the surviving treatises of the Greek pagan Gnostic Neo-Pythagoreans⁵⁷ (such as Iamblichus; 330 AD) disclose that the Magi, Egyptians and Neo-Pythagoreans *officially recognised* that they all had the *same* gods. Consequently they had formal exchange programmes between their respective priesthoods, particularly in the fields of mathematics, medicine, music, astrology, divination and astronomy. These writings further reveal that the manner in which their faiths differed was only in the naming of those same deities, and *religio*, the precise rituals, prayers and ordinances used by the various peoples to acquire divine pleasure and favour.⁵⁸ Take the 2nd Century AD *Oxyrhynchus papyrus*, a lengthy spiritual petition which was recited to Isis, the Egyptian goddess of magic and resurrection. It proceeds to divulge her different names at various places.

THE NAMES OF ISIS

"at Pephrenis, Isis, queen, Hestia, mistress of every country ... in Hermopolis, Aphrodite, ... at Busiris, Good Fortune; at Tanis (in the southern Ukraine), gracious in form, Hera ... in Arabia, great goddess; in Syria, Leto, in Crete, Dictynnis; at Chalcedon, Themis, in Rome, warlike ... in Asia, she of the cross roads, ... in Samos, holy; in Bythnia, Helen; in Tenedos, the eye of the Sun; in Caria, Hecate".⁵⁹

Here, written by pagan hands, is a testimony to the widespread loyalties enjoyed by the goddess Isis. Without this papyrus we would be none the wiser as to her alternative names, nor to the various locations where her cult flourished. Later researchers might have thought that each of these names represented a different god. What we find on the other hand is an inherent sameness in their religious thought, but with local terminologies.

2. Perhaps the pagans continued in their religion, but lost the true meaning of their faith over time, and still continued to perpetuate Vedic and Avestan ritualism and customs in a fairly pure form, simply by sheer force of habit and inherited tradition. For example Slavs had a god called *Zhiva*,⁶⁰ and performed the *Smrtno Kolo* (a circular death dance) which was identical to the Hindu dance of Shiva in a number of ways. But did they know it was the Dance of Shiva, or were they just copying previous generations oblivious to the nature and origin of the dance?

Did the Romans know of their Aryan ancestry,⁶¹ and that their foes in Gaul and Germany had derived their religious traditions from the same Indo-European source? Did they know that swastikas originated among the Aryans/ Indo-Europeans that colonised Europe? This emblem is believed by some to signify the sun and good fortune, or the constantly rotating wheel of life and death, but did they know that is what it represented, or did they use swastikas because they liked the look of them?

Further to this point, while Hebrew is not an Indo-European language, the Jewish race actually exhibits many traits belonging to the classic “Aryan” life-style. This includes the struggle to maintain purity, both racial and religious, inherited society roles, ablutions, food taboos and strict laws for personal conduct. However unlike the Aryans, the propagation of Jewish blood was matrilineal rather than patrilineal. So do you have to be a blond-haired, blue-eyed, muscled Nordic warrior to be an Aryan, as Hitler’s misguided teaching professed? It’s doubtful. Modern-day Indians and Balinese practice religions which are an outgrowth of the Aryan faith, and have done so for some time! The Finnish lifeway was overtly Aryan, but their language is not derived from the Indo-European mother tongue. So was Aryanism a language, a lifestyle, a breed or religion? This question is more fully explored later on.

While they might contain factual references, religious documents are not totally reliable. Studies into Egyptian and Babylonian religious documentation have shown that their priests espoused a need to observe the path of moral goodness, which in practice was at least on par with Judaic or Christian morality, and yet they had alternative forms of religious expression towards the gods (and in some cases demons) which the Christians and Jews labelled idolatrous, iniquitous and repugnant. From this perspective we know that propaganda is used in racial, political and religious contexts, as has always occurred. But to what extent? You have to objectively examine information piece by piece before you can make a matter-of-fact statement about a given analogy’s applicability.

Contrary to what the sea of politically correct moguls will tell you, religious texts can and do contain factual historical references of uncertain number, which due to their off beat nature are initially difficult to accept.

Matches noted during the comparative process should be qualitative in nature and where possible quantitative. Ethnographic analysis is very good, especially where there are historical accounts, existent holy books or pertinent eye-witness accounts to help make inferences about the likely survival of more ancient traditions and beliefs among the Russians and other European peoples. After all it is well known that eastern religions quite readily influenced each other, especially where they co-existed with other belief systems. Whether it is reasonable to fill in historically undocumented gaps in the European pagan traditions using comparative religion as a yardstick is determined by the frequency and quality of the analogous religious traditions. If some elements of the religion are there, why not others? Which elements continued to be shared is another moot point? We cannot be sure that these faiths had not mutated, even only to a minimal degree.

For instance in Chapter VIII we examine pagan war banners in both India and Slavia. In both cases they were kept inside a vaulted temple tower in company with an idol that had its own bed. But did the Slavic banners have bells and tassels on their lower edge. Was the edge of the cloth straight, triangular or jagged? We will never know until one is found, and that is exceedingly unlikely.

At the end of the day, we will never know the precise content and wording of each and every Rus’ pagan prayer and ritual unless a manual of ritual ordinances is unearthed in Russia, written by a Russian. Even if one was found, I guess there would still be dissenters suggesting that the hypothetical text was not representative of the religion in every district.

It would be reasonable to suggest this too. Apparently in excess of a million lines of Zoroastrian scripture were formerly held in the library at Alexandria. Yet these scriptures perished under uncertain circumstances. Assuming

WHAT WAS AN ARYAN?

RELIGIOUS TEXTS
SOMETIMES CONTAIN
INACCURACIES

BUT THEY CAN ALSO
HOLD IMPORTANT
HISTORICAL
INFORMATION

that the majority of these works were original, and did not represent multiple copies of a given number of volumes, the mass of texts there overshadow whatever Mazdean scripture has survived to the present day. This tallies well with Zoroastrian writings that describe the copious number of codexes lost during the war with Alexander. Even modern-day Parsees do not possess the sum total of what the Magi once taught their disciples.

Art

ARTWORK AND SYMBOLS

Shared symbolism is another important feature of cultural contact, but it doesn't always signify the true beliefs or affiliations of the people with whom the symbol is linked, although they often do. Crosses don't necessarily indicate that one is a Christian. Red pentagrams were used by the Communists, and by the magicians before them, but that doesn't mean that the Communists were magicians. Following the Inquisitions, for example, the Spanish Crypto-Jews⁶² chose to use burial plots headed by a memorial cross - and they were not Christians. Crescent moons could be a nifty decoration, or symbolise Islam, a pagan god, or a barsom twig.⁶³

You'll soon hear of the double-headed eagle and the fleur-de-lis motifs, their origin and emblematic significance in the ancient world. But one of my neighbours has metal fence railings tipped with fleur-de-lis. In this case the fleur-de-lis does not possess its original meaning. They were what the owner liked at the time, and helped stop hooligans climbing over the fence.

Yet it would be wrong to suggest that symbols cannot have their own eternally immutable meaning.

Cultural interaction

CULTURES BORROW OF EACH OTHER

Whenever two cultures collide, the memories and other vestiges of that meeting are left behind, long after they have parted ways, and which stay with them for a long time to come. Some reminders of the encounter disappear, some remain vague memories, while others are so distinct that they are as uncontroversial as "finger prints" or "DNA samples" as they say nowadays; they are a means of reconstructing pagan Rus' and its religion.

All societies possess their own valued religious beliefs, laws, customs, cuisine and language. These fields can be conveniently termed *cultural indicators*. By being militarily strong, they get to keep these things. By being weak and conquered, they lose the purity of their culture and absorb certain traits from the victor. Traditionally by being very weak, the customs and languages of the vanquished can even become extinct; recondite languages are nowadays being exterminated at an alarming rate by the "cultural genocide" of prime time television.⁶⁴ For instance, native American and Australian Aboriginal languages are in intensive care!

MEDIAEVAL PAGAN RUSSIAN CUSTOMS WERE A POTPOURRI OF DIVERSE BELIEFS, INHERITED FROM A VARIETY OF SOURCES

People are very selective in the things they want to believe, and even choosier about the things they want to do. They progressively filter out and ignore all the unwanted pieces of information, whether valid or not, even at a mere glance. In short, we all censor information daily, with our own eyes and ears, wisely or unwisely. It is we, not our institutions, who turn out to be the greatest censors of all. The Russes (a repeated theme of study in this title) were no different. The things they absorbed from others are the things the Rus' wanted to absorb. Why did they take some things from some cultures and not others? All we can say about the Rus' is based upon the things they chose to borrow from the races they encountered (not the things they chose to discard or ignore, which we are unlikely to know). Maybe they adopted some traits, but later dispensed with them because the practices were old-fashioned, or became culturally offensive due to the rise of new belief systems, such as Christianity and Islam.

The cultures which profoundly effected the formation of Rus' paganism come from a variety of sources. Whilst you would expect the Greeks, Germans, Scandinavians and Finns to have had some influence on Rus' paganism, it is perhaps surprising that we can add Scythians, Neurians, Aryans, Goths, Alexandrian pagan Gnostic scientists and Indo-Iranian Magi to the list. But really, this shouldn't come as such a shock to us. Even in our age a person can still walk from France to China if they really want to. Such a trip would not be easy, but it is still possible. Consider the Nestorian Christian missionaries who ended up in Mongolia. Not only did they get to the Mongolian capital of Cambaluc, but they ended up preaching Christianity in the court of the great Khan. But, they weren't the first to do so; Manichaeism had already brought the Chinese a very different sort of Christianity long before!

Fig 3. 1

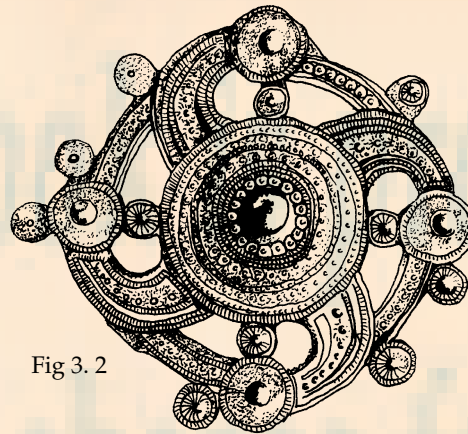
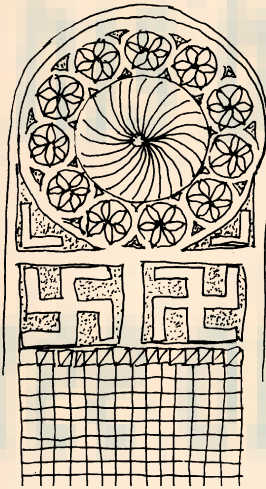


Fig 3. 2

Fig 3. 3

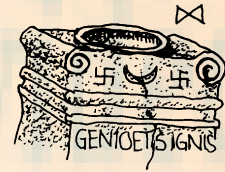


Fig 3. 4



Fig 3. 5



Fig 3. 6

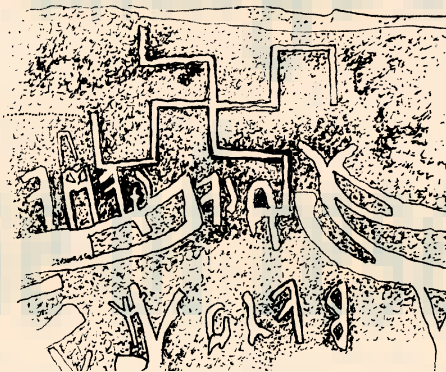


Fig 3. 7

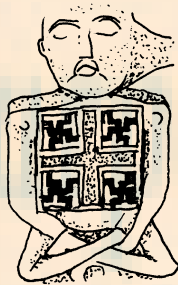


Fig 3. 8



Fig 3. 9



Fig 3. 10



Fig 3. 11

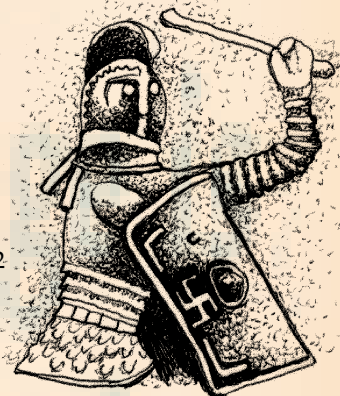


Fig 3. 12



Fig 3. 13

SWASTIKAS

- Fig 3.1 Roman tomb stone with swastikas, Spain.
- Fig 3.2 Swastika brooch, Iron Age Denmark.
- Fig 3.3 Swastikas on a Roman military altar, Germany.
- Fig 3.4 Lithuanian jewellery with swastika.
- Fig 3.5 Swastikas used as motifs in Lithuanian embroidery.
- Fig 3.6 Norse rock engraving of ships and a swastika, Scandinavia.
- Fig 3.7 Celtic handle in the lotus position, and with swastikas, Ireland.
- Fig 3.8 One of the swastikas sewn onto the Norse Oseburg tapestry, Denmark.
- Fig 3.9 Swastika used to illuminate the Lindisfame gospel, Ireland.
- Fig 3.10 Anglo-Saxon urn with swastikas, Suffolk, England.
- Fig 3.11 Swastikas used to embellish a drinking cup, Susa, Iran, 1,000 BC.
- Fig 3.12 Swastika emblazoned on the shield of a gladiator, as depicted on a bronze urn. Iron Age Roman Briton. In this case it served to protect the fighter in combat.
- Fig 3.13 Saxon swastika brooch.

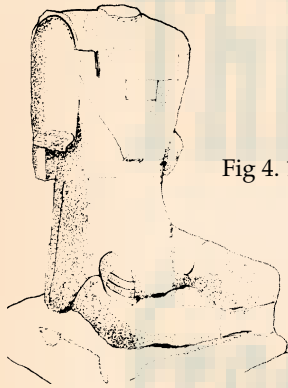


Fig 4. 1



Fig 4. 2a

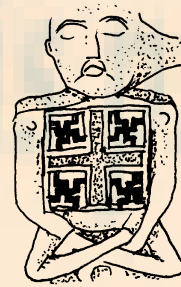


Fig 4. 3



Fig 4. 5



Fig 4. 4

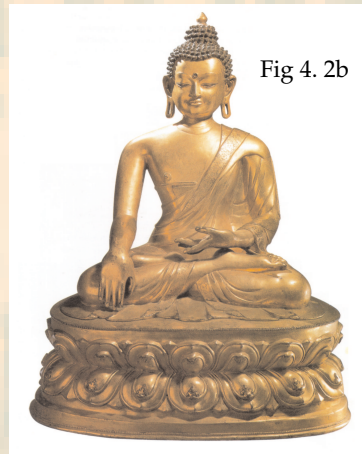


Fig 4. 2b

Fig 4. 6



Fig 4. 7a



Fig 4. 7b



Fig 4. 8



Fig 4. 9



Fig 4. 10



Fig 4. 11a



Fig 4. 11b



Fig 4. 12



INDO-EUROPEAN IDOL CRAFT

Fig 4. 1. Celtic idol, Gaul, 5th Century BC.

Fig 4. 2a. Hindu idol, India, 10th Century AD. Fig 4.2b. Buddhist idol, Tibet.

Fig 4. 3. Figure on handle, seated in the lotus position, and with swastikas, Ireland.

Fig 4. 4. Hindu Naga, India, 10th Century AD.

Fig 4. 5. Celtic idol, Gaul, 1st Century AD.

Fig 4. 6. Parthian bust with torque.

Fig 4. 7a. Parthian arm ring Fig 4.7b. Bangle, Denmark, 10th C.

Fig 4. 8. Bust from Parthia.

Fig 4. 9. Pagan Norse snake-amulet pendant, Sweden, 10th C.

Fig 4. 10. Pagan Norse snake-amulet pendant, York, 10th C. The snake may be a cobra.

Fig 4.11a. Torque, Iron Age Germany.

Fig 4.11b Greek Bronze Age golden bracelet; perhaps an amulet. The style is known in Central Asia also

Fig 4.12. A possibly religious figure from the Gundestrup cauldron, wearing a torque and headband. The hands are arranged in a typically oriental pose.

GRIFFONS

- Fig 5. 1. Griffon eating a deer, Partho-Siberian.
- Fig 5. 2. Beast on weather vane, Sweden .
- Fig 5. 3. Griffon sphynx, Egypt.
- Fig 5. 4. Carved griffon head, Pazyrk, Siberia, 6th C. BC
- Fig 5. 5. Hunnish tapestry, Mongolia, 1st C. BC.
- Fig 5. 6. Griffon on a Church door, Sicily, 12th C.
- Fig 5. 7. Griffon on a Church door, Spain, 11th C.
- Fig 5. 8. Griffon, Ancient Mesopotamia.
- Fig 5. 9. Chimera, Tang dynasty, China, 4th C. AD.

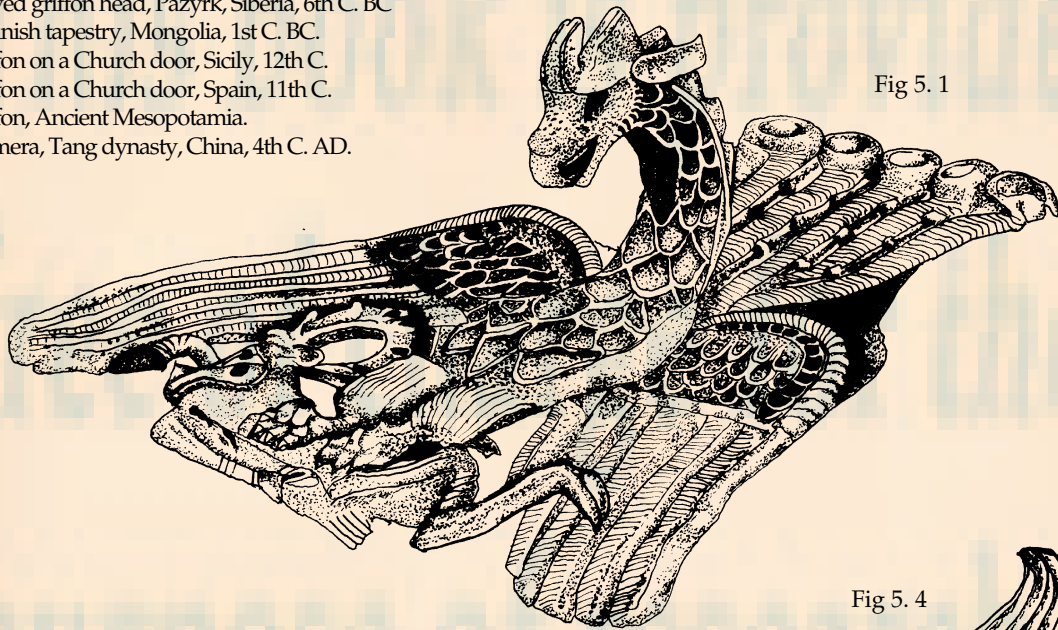


Fig 5. 1

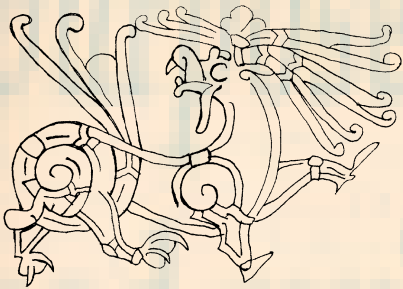


Fig 5. 2



Fig 5. 3

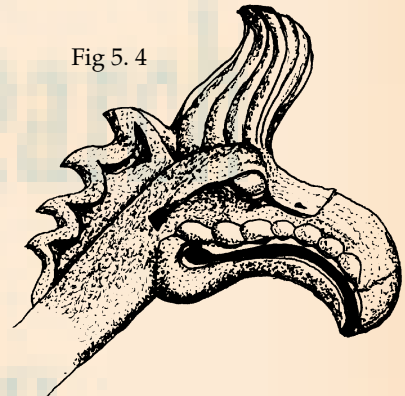


Fig 5. 4



Fig 5. 5

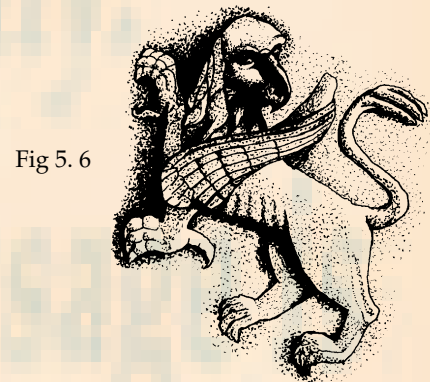


Fig 5. 6



Fig 5. 7



Fig 5. 8

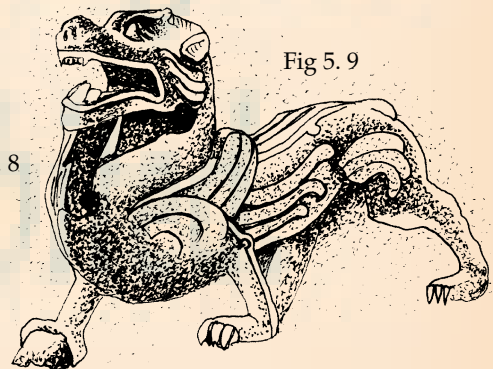


Fig 5. 9



Fig 6. 1

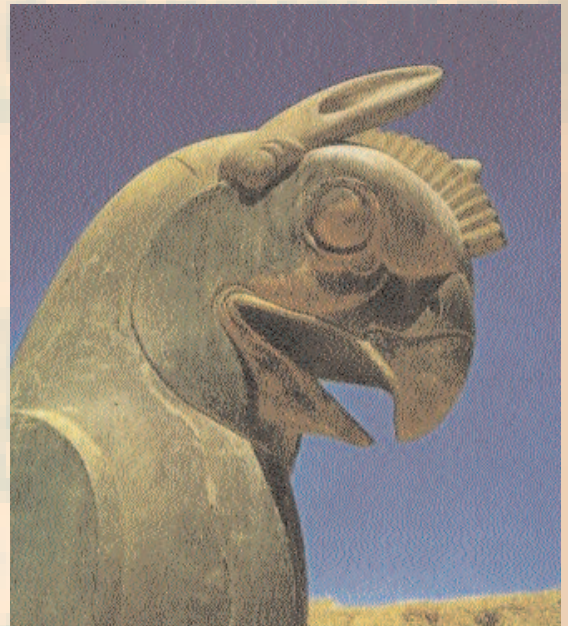


Fig 6. 2



Fig 6. 3



Fig 6. 4

Fig 6. 5

Fig 6. 6



GRIFFONS AND VULTURES

Fig 6.1. The white Magian fertility god *Simurg*, as depicted on Sassanian metalwork.

Fig 6.2. Griffon. The Achaemenid capital of Persepolis.

Fig 6.3. Griffon, Siberia.

Fig 6.4. Griffon, Siberia.

Fig 6.5. The head of an Indian vulture.

Fig 6.6. Eurasian Griffon vultures.



Fig 7.1

Fig 7.2



Fig 7.3

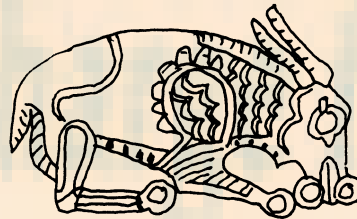


Fig 7.4

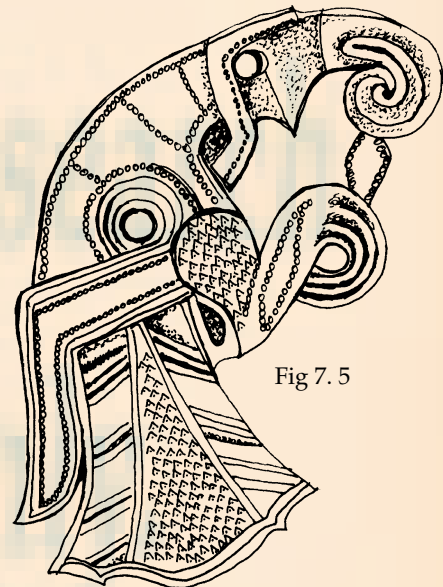


Fig 7.5



Fig 7.6



Fig 7.7

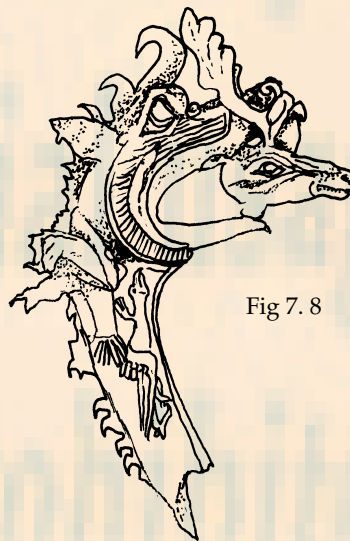


Fig 7.8

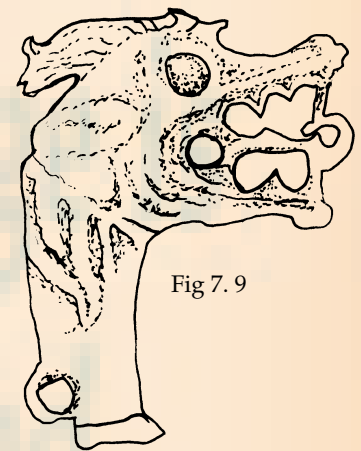


Fig 7.9

SCYTHIAN, NORSE AND SAXON ARTWORK

- Fig 7.1. Scythian ornament, Siberia, 6th C. BC.
- Fig 7.2. Sutton Hoo bird ornament, Anglo-Saxon 7th C AD.
- Fig 7.3. A hare executed in Medo-Scythian artwork, 6th C. BC.
- Fig 7.4. Scythian standard, Pazyrk Siberia, 6th C. BC.
- Fig 7.5. Bird, Sweden, 10th C. Possibly a vulture.
- Fig 7.6. Anglo-Saxon bird, England 7th C.
- Fig 7.7. Anglo-Saxon motif, England 7th C.
- Fig 7.8. Scythian griffon's head, Pazyrk Siberia 6th C. BC.
- Fig 7.9. Norse pin decoration, Gorodishche enclosure, Novgorod, Northern Russia, 10th C. (a style also known in Sweden).

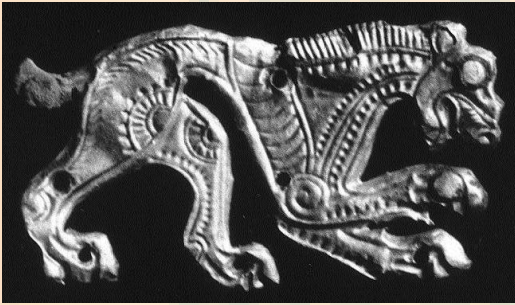


Fig 8.1

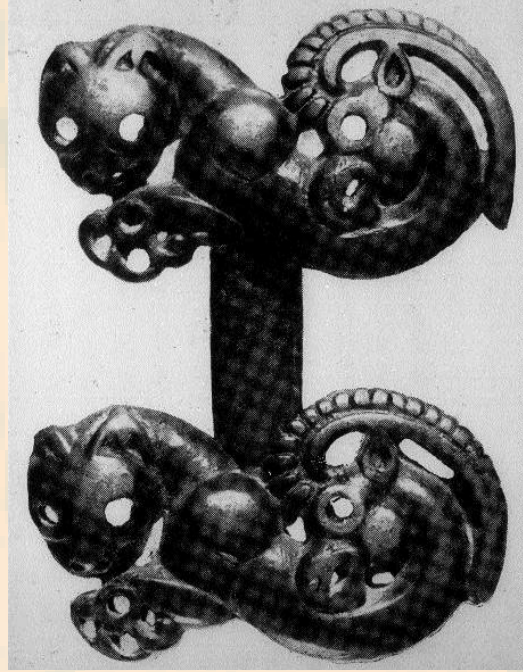


Fig 8.2



Fig 8.3



Fig 8.5

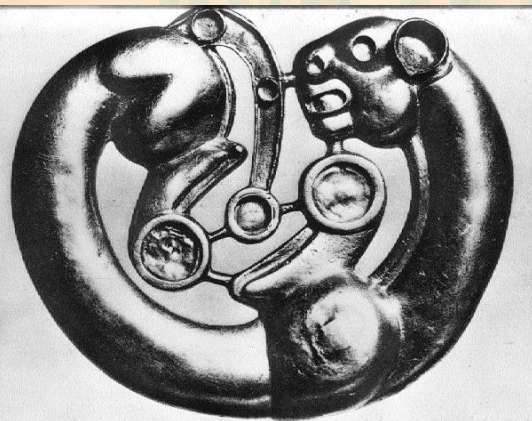


Fig 8.4



Fig 8.6

SCYTHIAN ART

- Fig 8.1
- Fig 8.2
- Fig 8.3
- Fig 8.4
- Fig 8.5
- Fig 8.6



Fig 9.1



Fig 9.2

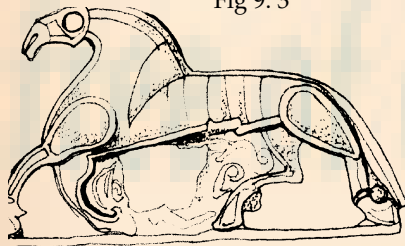


Fig 9.3

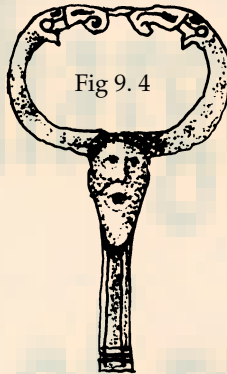


Fig 9.4

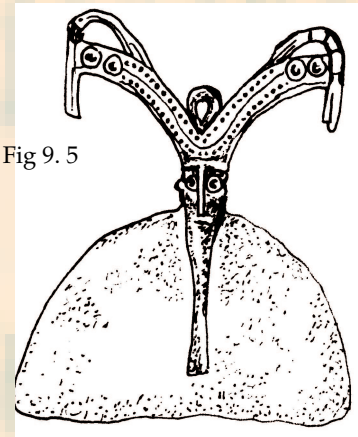


Fig 9.5



Fig 9.6



Fig 9.7

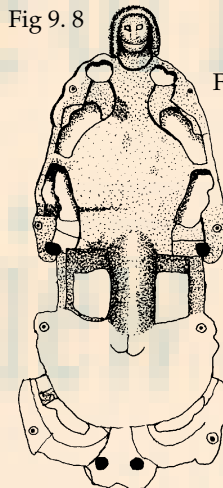


Fig 9.8

Fig 9.9

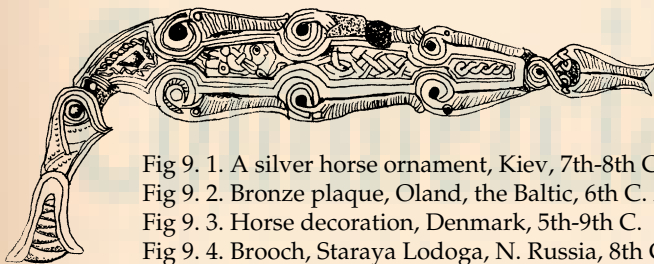


Fig 9.10



Fig 9.12

Fig 9.11



- Fig 9. 1. A silver horse ornament, Kiev, 7th-8th C.
- Fig 9. 2. Bronze plaque, Oland, the Baltic, 6th C. AD.
- Fig 9. 3. Horse decoration, Denmark, 5th-9th C.
- Fig 9. 4. Brooch, Staraya Lodoga, N. Russia, 8th C. AD
- Fig 9. 5. Magian bronze, Luristan.
- Fig 9. 6. Magian bronze, Luristan, 8th C. BC.
- Fig 9.7. Magian bronze, Luristan, 9th-10th C. BC.
- Fig 9. 8. Brooch, Russia, 7th C.
- Fig 9. 9. Grip decoration for the East Anglian king's shield, Sutton Hoo, 7th C. AD.
- Fig 9. 10. Decorative "bat" head from a saddle, Denmark.
- Fig 9. 11. Anglo-Saxon dragon, Sutton Hoo, 8th C. AD.
- Fig 9. 12. Horned man and horse, Magian bronze harness decoration, Luristan, 900 BC.

Fig 10. 1



Fig 10. 2



Fig 10. 3



Fig 10. 4



Fig 10. 5

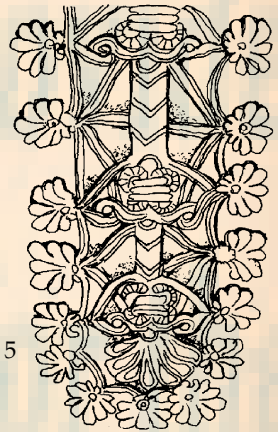


Fig 10. 8

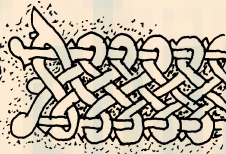


Fig 10. 7

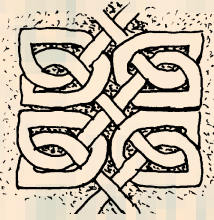


Fig 10. 11

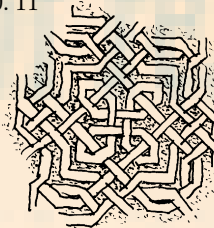


Fig 10. 12



Fig 10. 6



Fig 10. 10



Fig 10. 9



Fig 10. 13



Fig 10. 14

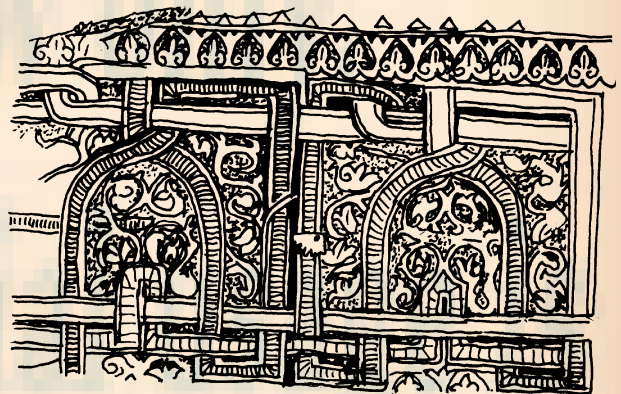


Fig 10. 1. Sword mount, 9th C. Sweden.

Fig 10. 2. Belt mount, Russia, 10th C. AD.

Fig 10. 3. Asiatic belt mount, Sweden, 10th C. AD.

Fig 10. 4. Asiatic belt mount, Sweden, 10th C. AD.

Fig 10. 5. Religious relief, Nimrud, Assyria, 7th C. BC.

Fig 10. 6. Mediaeval Russian interlacing.

Fig 10. 7. Mediaeval Russian interlacing.

Fig 10. 8. Celtic interlacing.

Fig 10. 9. Carved panel, Novgorod, Russia, 10th C. AD.

Fig 10. 10. Wooden spoon, Russia, 10th C. AD.

Fig 10. 11. Arab interlacing.

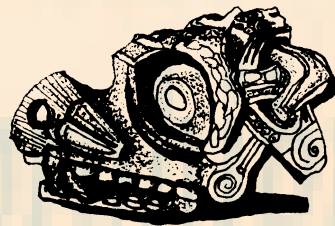


Fig 10. 15



Fig 11.1



Fig 11.2

BUDDHIST IMAGES

Fig 11.1

Fig 11.2

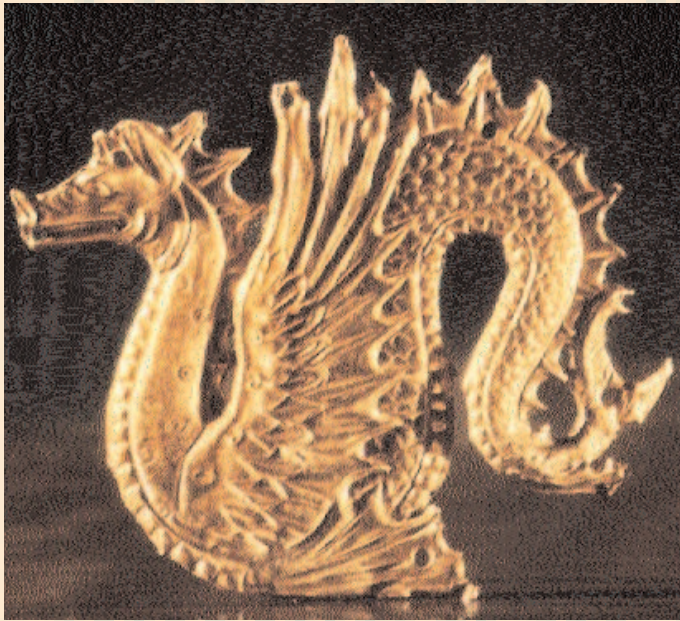


Fig 12.1



Fig 12.2



Fig 12.3

SCYTHIAN ARTWORK

Fig 12.1

Fig 12.2

Fig 12.3

The wide range of things which built Rus' paganism were not introduced to the Slavs at one single time, but were a progressive accumulation of foreign cultural material. In time Slavic customs and beliefs appeared like a house built from many individual bricks, many of which were baked from clay quarried in diverse locations. We will now look at some of the religious, material and linguistic evidence at our disposal.

Important comparative evidence

The jumbled potpourri of data found in the tail end of this chapter provides a thumbnail sketch of details important to historical reconstruction. Again, those who find it dry reading may wish to flip to Chapter III.

For instance Slavic paganism displays many aspects of Magian (Iranian) and Aryan Vedic (Indian) religion. Some of the key similarities between aspects of these faiths are shown here, but the bulk of them can be seen throughout this book. The Russes believed there was a world above and a world below, one of light, the other of darkness. This appears to have been a manifestation of Dualism, the stark good versus evil philosophy which flourished among the Iranians and throughout much of the Orient. As you will soon see, Dualism was the foundation stone of Slav and Balt pagan religious thought. Although the belief in an underworld and heavenly realm is not distinctive enough to trace to any one single race, it is noteworthy that, like the Magi, the Slavs believed in a fiery river in the underworld which the dead had to cross.⁶⁵ Other elements of Magian eschatology appear to have parallels in Norse and Slavic folk traditions, with only the thinnest of veneers covering them.

A Christian Carolingian source confirms that Slavs, while speaking the same language “*differ greatly in habit and customs*”, possibly in their religion also.⁶⁶ In this respect they were no different from the modern multi-cultural societies of the West.

Ancestor worship was a common feature of many pagan societies, and among the Rus', Balts and Finns the practice of ancestor worship exhibited similar characteristics. One's kinsfolk were venerated at various times of the year with feasting. Even more amazingly they worshiped Magi and heroes who had passed away.⁶⁷ This veneration of the dead is, I believe, related to Magian customs concerning the *fravashis*, souls which had become deified through the power of their life's works, and who had the ability to intercede on behalf of the living.⁶⁸ For example in Latvia the spiritual guardians of village domiciles were called *Majaskungs*⁶⁹ (which seems phonetically similar to Magus Kings).

The Magi exposed their dead to carrion birds and dogs for the purpose of de-fleshing the corpse. This was followed by the burial or immolation of the bones. The Slav customs of storing the cremated bones of their kinsfolk in mounds, underground boxes or ossuaries resembles Magian funerary customs in some respects. Excarnation was performed by the Baltic Slavs, and quite possibly by the eastern Slavs. Similarly, Finnish shamans underwent spiritual defleshing. This topic is covered at length in Chapter VII.

Like the Babylonians and Egyptians, the eastern Slavs employed sleds to transport the dead into the next life, for they were seen as magical vehicles, whose runners were likened to slithering snakes. The Nordic Rus' tribe used death ships during their funerary rites which were accompanied by human sacrifice.

Hemp, which was indigenous to Central Asia and Scythia, was grown by the pagan Slavs and Norsemen. Hemp was used to provide fibre for cloth, and also played a vital role in some *Haoma* (a Persian ritual libation) recipes, plus had obvious medicinal uses. Marijuana smoke was once used by the Magi and Scythians⁷⁰ to facilitate spiritual cleansing, but according to the Scythians it also had applications in spiritism, for it excelled at summoning souls from beyond the grave, who in turn granted the gift of divination.⁷¹ An Arab saw mediaeval Russian pagans smoking, an observation potentially relating to marijuana smoking.

In antiquity, people were normally afraid of demons, which represented the destructive aspects of nature, and enlisted the aid of sorcerers to help exorcise and expel them. Contrary to this, devil-worship found popularity in Babylon and Egypt, under the Zurvanite Magi and pagan Gnostic philosophers respectively. In time it penetrated into Zoroastrianism, and gave rise to the heretical Zurvanite movement. While Zoroastrians had one ritual feast day for each day of the year, they never assigned a calendrical feast day for the formal adulation and sacrificial appeasement of demons. This degree of religious formality was absent from primitive culture, but amongst the eastern Slavs (Finns and Lapps), devil worship was a religious devotion practiced in accordance with a sacrificial calendar of dates, marked down as formal demonic feast days. On other days they worshiped the white celestial

DUALISM; LIGHT
VERSUS DARKNESS

ANCESTOR WORSHIP

THE SOULS OF THE
IMMORTAL ONES

EXCARNATION

HEMP

A FEAR OF DEMONS

FEAST DAYS TO
APPEASE THE DEMONS

gods who brought fertility. This more than anything else smacks of the Magian cult of the Zurvanites, which made sacrifices to the forces of both light and darkness. Chapter IV contains a section on the Slavic demonic pantheon which existed in opposition to their celestial gods.⁷² Zoroastrian accounts concerning a large cult of Magian devil-worshippers are found in Part II, Chapter VII. Adam of Bremen, a Canon of the Bremen Cathedral Chapter stated in the mid to late 11th Century AD that the *pagan Saxons, Slavs and Swedes observed the same set of superstitious pagan traditions*.⁷³ One wonders if this statement also implies that Swedes and Saxon also had devil-worship.

Elements of Hellenic mythology existed in pagan Rus', some "Russified", others unchanged. Pan (Pan), Satyrs (Chugaister), Nymphs (Vili) Giants (Velikani), Cyclops (Viy), Harpies (Diva) are thought to have existed in many parts of Russia. Many of these beings can be traced back to the Aryans, indicating that they pre-date Classical Greek mythology, leaving open the possibility their acquisition was very archaic.

It seems likely that the Aryans left more than just their language behind in Europe. On linguistic grounds the Slav gods Moksha, Sima, Siva (Zhiva), Svyatovit, Stribog and Perun can be equated with the images and patronages of the Aryan Vedic Gods. Idols with many arms and heads are found among Poles and Balts which crudely resembled the Vedic deities of the Aryans. Some Celtic idols appear to be seated in the "lotus position".⁷⁴

Slavs customarily wore amulets crafted in the form of serpents. This custom might be linked to a passage in the Aryan text, the *Rig Veda*.⁷⁵ For the Aryan warrior, bent on waging war with his holy bow, and sacred poison-smearing arrow, the coils of the snake gave luck in battle, and fended off the misfortune of a snapped bowstring. Aspects of this vedic scripture are found in Slavia. Mediaeval pagan Slav warriors were said to have used poison-tipped arrows in battle⁷⁶, and worn snake amulets in the form of arm rings and torques. Throughout the Baltic region snakes were deemed to be holy creatures, and were kept as pets which gave protection against harm-magic. A major god of the Balts was called Zaltys, a divinity in the form of a giant snake.⁷⁷

PAGAN PRIESTS

Sacred groves were once widespread in Europe, and common amongst the Rus', Norse, Firns, Balts, western Slavs and Old Prussians. As in India, they seem associated with the worship of the Aryan gods, the Daevas.

The Magus priests of the pagan Russes⁷⁸ (the *Volkhvry*) possessed books on the topics of weather prognostication, wheels, horticulture, herbalism, astrology, dream interpretation, poisons, astronomy, crystal divination and surgery, just to name a few areas of interest. Although the Magi are known to have had similar books, the titles of these holy books set them apart from standard Magian ritual texts, or the writings of the Hindus, which existed in oral form until 400 AD. Nevertheless the Rus' pagan books might well have been connected with Magian books on science, astrology and magic. Books containing these sorts of subject matter were once kept by the pagan Gnostics and witches. The Slavs were skilled architects and built magnificent wooden structures, and the Volkhvry practitioners of classical and Magian astronomy.⁷⁹

SUN DANCING

With such rampant dualism present throughout all levels of Slavic society it is only natural that they would practice two different kinds of sacred dance. One, the *Khorovod*,⁸⁰ was a sun dance, where the participants emulated the graceful movement of the sun across the heavens.

Since Balkan Slavs believed in the existence of a god called *Zhiva*, some of their carols and circle-dancing seem to be the remains of the Aryan "dance of Siva", the ever turning wheel of life and death. A certain dance performed in the Balkans was the *Smrtno Kolo*, the dancing circle of death,⁸¹ in which the performers brandished live snakes in a manner usually associated with the dance of Shiva the Destroyer. Thus a certain number of Slavs seem to have been enacting Aryan (Hindu?) ritual dances during the early Middle Ages. In the 13th-14th Century, the length and breadth of western Europe had somehow acquired a new craze, the Dance of Death.⁸² Only this time it was performed by fleet-footed witches and the Slavic pagan dissidents who imported the practice back into Christianised Europe.

GRIFFONS

Griffons, Simurgh, Magian customs, and a white and black God are all elements of both Iranian and Slavic mythology and religion. Figs 5-7. illustrate the diffusion of griffons as an artistic phenomenon, from Mesopotamia, into Europe and Asia, into Mediaeval times.

THE SUN GOD

FIRE-WORSHIP

Dazhbog, a Slav sun god, was portrayed riding across the heavens in a sun chariot, yet chariots were never used in Rus' as far as we know. In its more archaic form, the fire worship of the European pagans stemmed from the Aryan cult of the fire god *Agni* (Fire- Vedic: *Agni*, Russian: *Ogon'*), which in turn proved to be the foundation for Zoroastrian fire worship. In Rus' they had fire shrines, fire tenders, ablution springs and sacred outdoor sites⁸³, things greatly linked not only to the faith of the Magi, but to the ancient Aryans.

In the *Hudud al Alam*, a Mediaeval Muslim source, the Slavs are described as “fire-worshippers”,⁸⁴ which was an Arab colloquialism for Zoroastrians, but the term could equally apply to Vedic or Magian devotees. The Slavs called the holy fire Svarogich (ie; son of shining god), just as the Magi also called it the son of god, son of the Radiant Ahura Mazda. Magian-style fire temples in Mesopotamia, Bulgaria and Volga Bulgaria⁸⁵ fortify Arab accounts⁸⁶ that there were Magi in the area. For the purpose of venerating the white and black gods, the Slav Magi utilised dualistic sacrificial altar stones. Such altars (one white and one black) stood on the isle of Khortitsa, upon which were sacrificed herds of cattle. Eastern Finns had similar altars in their groves.⁸⁶

FIRE, THE SON OF GOD

The Slavic pagan Magi were known as *Volkhvy*⁸⁷. Since the Russian word for “wolf” is *Volk*, it leads one to believe that they were “wolf-priests”. *Volkhv* has always had a specific dictionary meaning of Magus, and so this could make their holymen wolf-Magi. The Bug temple reliefs and the Radzivil manuscript illuminations further detail the characteristically Magian nature of *Volkhvy* ritual attire, which was depicted as a voluminous snow white robe, including the full headdress, wands and mask.⁸⁸ As with the Iranian Magi, only the *Volkhvy* could perform their religious ceremonies. Additionally the *Volkhvy* were known to have employed mirrors, gems, stick-wands, staffs and elaborate embroidery on their outer garments. It is therefore highly likely that the *Volkhvy* were either Magi or pagan Gnostics. *Volkhvy* seem to have been performing the Magian *Haoma* ceremony, rather than strictly Vedic rites normally carried out by Brahman. Moreover, the Slavs probably followed the more archaic form of the Magian *Yasna* liturgy, a form which pre-dated the rites of the Central Asian Zoroastrians from the 7th Century AD onwards. Therefore, these Magi most likely belonged to a very archaic wave of Magian immigrants from Central Asia into Europe.

VOLKHYVY PRIESTS

The existence of these many items of ritual equipment⁸⁹ are of singular importance in identifying the *Volkhvy* as a “mystery cult” rather than merely a group of Aryan Brahmans.

DRINKING HORNS

Drinking horns and glass conical cups identical to Magian/Zoroastrian ceremonial cups have been widely excavated in Rus’ and Scandinavia.⁹⁰ These drinking horns were of local manufacture. More is said of this in Chapter III. The million dollar question is, what cult or cults they represented, something given considerable attention throughout succeeding chapters.

If they were Magians then we must try and ascertain what kind of Magians they were. To resolve this, you will find many clues in this book, retrieved from widely diverse sources, including information derived from vital artifacts dug from the archaeological record. When everything is tallied up, there is every reason to suspect that the *Volkhvy* were, for the most part, the remnants of what were once major world religions, namely Mithraism and Magianism, who had withdrawn onto the wide plains of Rus’ to continue the worship of their pagan Iranian deities unmolested by Muslims and the reigning Church authorities. They probably coexisted there with other “condemned” sects such as the Sethian and pagan Gnostics, Manichaeans, exiled astronomers, elder nature cults and the remnants of the Zurvanite, Dionysian and Greek cults which once openly flourished in the backwoods of Russia and the Balkans.⁹¹ The degree to which they fused with Neo-Pythagoreans and other dualistic Magi living there is also an object of debate.

Amid the Magyars and Volga Finns, the shamans rarely performed funeral rites, being replaced by the *Tietaja* (a specialist female dirge singer). Among the Finnish Rus’ tribesmen some *Volkhvy* seem to have acquired shamanic skills and usurped the traditional role of the shaman, performing astral voyages and communal seances to help members of the community when they got into trouble. Like the Hungarian shamanistic *Taltos*, the *Volkhvy* were also shape-shifters. *Volkhva*, the female Slavic Magi, were supposed to have been the best of all spirit mediums; so too the Norse *Volva*.

Slavs and Teutons both acknowledged the existence of domestic and land spirits, a great serpent, and a dog of the underworld. The “Great Hound” of the Rus’, shackled and guarded by the auroras in the constellation of the Little Bear, is undeniably similar to the Norse Fenris wolf. One account from Thuringia, in Frankish Germany, shows that a potentially similar pagan priesthood to that of the Slavs was operating in the German groves, who were specifically mentioned as being *Magi*.⁹² Many elements of Norse mythology are identical to that of the Magi, which I will discuss shortly. Pythagorean Metempsychosis entailed the belief that the soul split into various components, one which went into the next world and others which stayed behind in the world to be reborn as trees, animals and relatives. Many (but perhaps not all) Aryans, Celts, Finns and Balts had similar beliefs. The Druids were recorded by

LIFE AFTER DEATH	classical authors as being <i>teachers of Metempsychosis</i> . ⁹³ For the Rus', life after death was beyond question, continuing on in an upper or lower kingdom following the transmigration of the soul. Belief in perpetual rebirth until liberation in its Buddhist or Hindu forms is not recorded in the Slavic lands. The Slavs, like Christians, Zoroastrians and Zurvanites, believed that an individual only lived once in this world.
MAGI DENOUNCED BY THE CHURCH	<i>The Primary Chronicle</i> contained denunciations of the Magi who were said to be responsible for the later uprisings against certain princes and the Church in Mediaeval Rus'. Mediaeval Roman Catholic sources also make reference to the blood-Magi, ⁹⁴ their activities, and their reputation as magicians and political manipulators. Indeed, a number of them had begun to infiltrate the western Church, for reasons which are discussed at length throughout this book. According to Spanish Muslims who experienced viking attacks on the Caliphate of Cordoba in the 9th Century AD, these Norsemen were <i>Al-Madjus</i> (the Magi). ⁹⁵
AL-MADJUS	The Slavs had another name for their sorcerers; <i>Kolduny</i> . There is some reason to believe that these magicians were the same as the <i>Al-Kaldani</i> mentioned by the Muslim encyclopedist Al-Nadim, ⁹⁶ who described them as Chaldean priests, astronomers and magicians who existed in fair numbers throughout the Muslim east during the 10th Century AD. These sorcerers apparently had books which contained ritualism and mysteries originating in Babylon, not the least of which were the sciences, horticulture, astronomy, horoscopy and rites concerning sorcery and devil-worship. The <i>Kolduny</i> are addressed in Part I, Chapter III.
KOLDUNY	The Slavs worshipped cattle ⁹⁷ as holy animals; the only difference is that unlike the Hindus, the Slavs sacrificed them ⁹⁸ in a manner reminiscent of the Aryans, Magi and pagan Gnostics. Slavs also had a deep respect for anything piebald ⁹⁹ (eg; magpies, cattle and horses), because in this mixture of pure black and pure white were echoes of the dualistic religiosity so common to the Zurvanite Magi and mediaeval heretics - they were an emblem of extreme sanctity and power, the marriage of the two irreconcilable opposites considered so heretical by the Orthodox Zoroastrian Magi, who had by that stage outlawed devil-worship in its many and varied forms. The Magi believed that the amount of cattle a man had was indicative of his true wealth, for they were a gift from the Creator. The old Slavic word for "money" was <i>skot</i> , which also meant "herd beasts", such as cattle. The Old Norse for "tribute" was <i>skat</i> . On the basis of these words we can infer that the Slavs and the Norsemen inherited similar views to the Magi concerning personal wealth. The black Magi, the servants of the Black God, hated the white Magi, and encouraged their followers to harm or steal the cattle of the pastoralists ¹⁰⁰ .
CATTLE-WORSHIP	The mediaeval historian Adam of Bremen referred to Norsemen, Prussians and Slavs collectively as Scythians. Its a seemingly innocuous, ill-informed comment; some would call it outright fiction. But as you have just seen in figs 13 to 16, archaeological material unearthed since the Middle Ages proves that Adam's comments nicely encapsulate cultural elements shared by these respective groups.
THE SERVANTS OF THE DEVIL HARM CATTLE	The intertwined serpents and woven zoomorphic motifs normally attributed only to the Celts and "Vikings", were also used by Bulgars, Slavs, Croats, Chinese and Ural-Altaic tribesmen. These have been discovered at Pazyrk in distant Siberia, tattooed onto proto-Caucasian bodies unearthed in Scythian-style "ice-tomb" burials, perfectly preserved in the permafrost since 500 BC. ¹⁰¹ These Scythian images seem linked to the ancient conception of the Zoroastrian or Zurvanite Yazatas and dregvants (angels and devils), spiritual warriors of good or evil, which in the Iranian view appeared as zoomorphic, demi-human winged beings often with mixed body parts, derived from different animal species. Only rarely did they appear as winged humans. Similar artwork was still being perpetuated by Slavs and Norsemen during the Middle Ages. The Siberians, Prussians, Anglo-Saxons, Scythians, Rus', and Celts all practiced body art. ¹⁰²
INTERLACED PATTERNS	Interlaced artwork normally labelled "Celtic" can be found across much of Europe (fig 10). Clearly the similarities in these designs over such geographically remote places hints that Norsemen, Slavs, Celts, Arabs and Central Asians had derived the style from a similar source, especially once historical and linguistic source material is taken into consideration
SCYTHIAN TATTOOS	On the wide expanses of the southern Russian grasslands, Scythian tradesmen of the 6th Century BC continued to manufacture ornaments bearing more ancient designs of Assyrian and Iranian provenance; ¹⁰³ images of a sacred tree being nibbled by deer and ibexes. In a number of instances these animals are seen assailed by the fantastical winged creatures and griffons, motifs that predominated in both geographical areas. This situation arose because Scythians once shared common artistic themes with the Achaemenid Persian craft workers. But previous to this,
EUROPEAN BODY ART	
ASSYRIAN AND IRANIAN MOTIFS CONTINUED TO BE USED IN SCYTHIA	

Magian metal work had itself been subjected to Sumerian cultural influence.⁶⁴ This augmented existing Medean craftsmanship, leading to a propagation of their more ancient bronzework designs and craft tools among the Medes.¹⁰⁴ Scythian artistic motifs were frequently used during the Achaemenid period, generally appearing on carved ivories and weapons. The artistic exchange seems to have been reciprocated.¹⁰⁵

Near eastern Tree-of-life motifs are found etched into, or embossed on Scythian weaponry.¹⁰⁶ Similar sword decorations were still being used in pagan Scandinavia and Russia, though sometimes these are inappropriately identified as Carolingian. Likewise it has been successfully demonstrated that the bull and horse-style jars fashioned in the Russo-Balkan region had emanated stylistically from examples originating in the Turko-Iranian milieu.¹⁰⁷ This westward movement of cultural indicators out of Siberia began aeons before the Middle Ages. Ceramics resembling early Greek and Roman pottery have been found in Siberia, *pre-dating these classical civilisations by 2,000 years*.¹⁰⁸

The Slavs built lofty towers to house idols¹⁰⁹ and temples similar to the ancient Iranian fire temples, and the Indian temples described in the *Agni Puranas*. Some structures excavated in the Baltic region resemble Iranian dakhmas (death houses). Bulgars used Sassanian building techniques in the Urals and Balkans, and coupled with Arab accounts that they were Magian, indicates that they were practicing the religion of the Magi in some form or other.¹¹⁰

Ancient Russian military arms were progressive by western standards, following eastern trends in weaponry, especially bludgeoning weapons, and armour. Rus' warriors used shields resembling those of 2nd century Roman legionaries, and their army was organised in a similar manner to Roman military formations. See Appendix IV for further details.

The pagan Slavs displayed an exceptional knowledge of the planets, constellations and other celestial phenomenon. Open air observatories were constructed in pagan Russia, as were more elaborate indoor versions in the form of multi-storey towers,¹¹¹ something the Druids are not thought to have had. Al-Masudi, an Arab geographer, described such an observatory in Rus'. Based on a two-storeyed Rus' architectural model excavated by archaeologists at Novgorod,¹¹² they were most likely 25 metre tall, spired towers with two or three levels. Much the same conclusion was drawn from wendish sites.

Balkan Slavic astronomical and astrological terminologies are the same as those used by the eastern Slavs. The heathen Slavs placed great faith in the very same zodiac (Sun-signs) once used in ancient Egypt, Babylon, Greece and Rome, and which is still with us to this very day. Al-Masudi stressed the superb astronomical, magical and divinatory skills of the Slavs,¹¹³ which were all interrelated, and inter-reliant for prognostication. Since the Serbs, Croats and Slavic Macedonians shared common astrological terminology, it is conceivable that they had observatories of the same variety as the Rus' Volkhvy. Eastern Slavs practiced astrology, and divination by mirrors and gems,¹¹⁴ arts which could have come from ancient Greece or Rome, or directly from Persia. What is more, pagan Slav magical recitations originated from *Greek and Babylonian* spell-craft.¹¹⁵ This hints that pagan Slav magicians performed magical ordinances which originated in Ancient Greece and Mesopotamia and were still being perpetuated in Russia.

In Iran only the Magi were allowed to make sacrifices, a point of potential similarity with the Druids. The sacrifices of the ancient Celts were all done through the mediation of Druids, an elite caste of astronomer-philosophers who gathered in colleges where they specially learned their rites, beliefs and other knowledge through oral tuition, rhyme and song. These druids periodically held council at their most prestigious meeting place, which was situated in Galatia, in Asia Minor (modern day Turkey). The Druids therefore had some kind of an eastern tie, if not genesis. A similar highly regulated priesthood existed amongst the Slavs, whose Volkhvy Magi gathered in colleges for the propagation of their beliefs. Like the Druids, the Volkhvy had the power to banish individuals, or refuse them entry into their rituals, which, during grave crises, also consisted of human sacrifices to the gods. It seems that the Druids and the Volkhvy Magi might have been culturally linked. Both were accomplished poets, musicians, magicians and astronomers. Both had gods with similar names, and similar feast days at certain times of the year, plus a formally structured dualistic calendar of white and black days. Like the Rus' "doctors" some Druids and Druidesses such as Mug Ruith or Tlachtga were regarded as gods and goddesses. Historical references label both the Volkhvy and Druids as Magi,¹¹⁶ something which would explain many points of similarity. In fact Pliny the Elder went so far to say that the British Druids were so taken in by the arts of magic, that you would think they taught it to the Persians. It is thought that the last of the Druids were slaughtered by the Romans on Anglesey, but

THE TREE OF LIFE

SIBERIAN POTTERY

SLAVIC TEMPLES
SIMILAR TO IRANIAN
FIRE TEMPLES AND
INDIAN IDOL TOWERS

EASTERN WEAPONRY

ASTRONOMY AND
ASTROLOGY

25-METRE TOWERS

SIGNS OF THE ZODIAC

ONLY THE MAGI COULD
PERFORM THE
RELIGIOUS ORDINANCES
OF THE IRANIANS

DRUIDS MEET IN
GALATIA, TURKEY

ASPECTS OF DRUIDRY
RESEMBLE MAGIANISM
AND THE ARTS OF THE
VOLKHVY

the sacrifice of a druid prince at Lindow,¹¹⁷ means that an undetermined of Druids probably survived the massacre. Might the astronomical arts of pagan Rus' be attributable to fugitive Druids? ... this unlikely possibility is discussed later in this book through a need to explain a number of compelling similarities between the religious customs of the Slavs and the Druids.

MAGIAN ZURVANISM

If we take into consideration mediaeval documentation on the Magi in Germany, we can quite reasonably infer that the priests of pagan Rus', Britain and northern Europe were the blood Magi; they could be found all over the continent! Because the Slavs had astronomy, fire temples, dualism, devil-worship and daeva idols it means that the Magus priests of Russia (and most likely Germany and the British Isles) were in all likelihood the descendants of Magian Zurvanites, expelled from Central Asia and Persia at least five to six hundred years prior, for religious practices contrary to Zoroastrianism, which at that time was the State religion of Sassania.¹¹⁸

DUALISTIC PHILOSOPHY

Greeks and Zoroastrians had ties in the field of dualist philosophy, especially the practitioners of the Neo-Pythagorean mysteries. A deliberate cross-synthesis of Zoroastrian and Greek gods was a direct result of this interaction, and occurred from the 4th Century BC during Alexander the Great's annexation of Old Persia. As with most Zoroastrian and Magian deities it is possible to equate them with ancient Greek Gods. *This fusion produced a Graeco-Iranian pantheon with many similarities to the Rus' pagan pantheon.*¹¹⁹

THE MATING OF GREEK AND IRANIAN RELIGION

Mt Olympus was sacred to Slavs, Greeks and Mithraic devotees. Legend relates how the pagan Russian gods visited the earth by descending the slopes of Mt Olympus.¹²⁰ Another tale exists about refugees from the Trojan war entering a new life to the north of the Slavic lands.

OLYMPUS, HOLY TO THE HEATHEN SLAVS

Herodotus spoke of the fortified city of the Gelonus wherein lived inhabitants of Ancient Greek stock, who spoke a hybridised Greek tongue. The city of Gelonus was square, with 6 km long log walls on each side. Besides a large amount of housing, it had countless Greek temples, all made entirely of wood. Crowds of pilgrims converged there for Dionysian Bacchic feasts every three years.¹²¹ The realm was present in the 6th century BC. One wonders who its population was, what gods they worshiped, where they went to, and precisely how much of their culture they implanted into future generations! For example, Dionysian images and even Hittite gods were carved in amber (used by the Aryans as a sacred incense) exported from the Baltic. The Bronze Age amber trade routes c. 1600 BC led from the Baltic to Minoan Crete, Siberia, Germany, England, Scandinavia, Italy and the Caucasus.¹²² In the early 1900's a Russian historian chanced across some Belorussian peasants performing what could only be described as a Greek tragedy - *Tragoidia*.¹²³ And what impact was made on later Rus' society by the neighbouring cannibalistic Androphagi, the Neurian wolf-men, the black-gowned Melanchlaeni, the curious pacifistic Argippaens, the Budini, the Royal Scythians, the Nasamonians, the Issedonians, the wise Hyperboreans, the Agathyrsi, or those of Darius' Zoroastrian/Zurvanite army that stayed behind to live in Scythia? According to Gimbutas,¹²⁴ the name of the Finnish tribe, the *Mordva*, is derived from a fused Indo-Iranian word *Mardkhar*, meaning "the man-eaters". It is believed that the term Androphagi was Herodotus' Hellenisation of the word Mordva. Thus the Mordva were once cannibals, but for how long and until what date is unknown. Adam of Bremen mentions that they were still eating people in the 10th Century Rus', though whether this was current knowledge in the Middle Ages or simply a retelling of Herodotus historical accounts of those lands is not known. Will we ever know?

DIONYSIAN CULT CENTRE IN BRONZE AGE SCYTHIA

THE AMBER ROUTES

ONE TRIBE MAY HAVE BEEN CANNIBALISTIC

ROADS MADE BY THE PAGANS

In Russia's north the people laid roads made from logs cut in half, and placed side by side in one continuous length, a method once used by Bronze Age Celts. These allowed year-round access across land softened by thawed surface permafrost. The northerners, who knew how to use the wheel, preferred to drive sleds along these roads rather than wheeled transport. These corduroy roads also tended to sink very rapidly, leaving them *in situ*, layer upon layer, many metres thick, and which were constantly having to be re-laid by work crews.

The Slavs had somehow acquired the engineering technology to make causeways which led across water to equally impressive circular villages, built in the middle of lakes. These were every bit as monumental as Caesar's bridge over the Rhine.¹²⁵ To undertake projects of this nature they would have needed pontoons and specially designed barges mounted with pile-drivers, operated by ropes and pulleys. Pagan Slavs also built enormous timber and rubble fortifications (complete with moats) to defend their major settlements.¹²⁶

There are grammatical similarities between Russian and Latin, and a substantial number of correlations between Slavic and Latin vocabulary. These ties either came from direct Roman-Slavic interaction, or are the

CAESAR'S ALTAR IN THE

fossilised remains of their common Indo-European ancestry. A Roman presence in the Ukraine is the most likely explanation, perhaps owing to settlers or the masses of Roman slaves emancipated by their Slavic captors. Roman coins and fibula (dating to the 2nd Century AD)¹²⁷ are found right across the present day Ukraine, not to mention Russia and the Baltic area. Some of it was no doubt war booty from their many penetrations of the Roman frontier, but it has become apparent to archaeologists that many Rus' cities were laid out similar to Roman town plans.

Roman artisans specialising in metalwork and lapidary appear to have shifted into the Crimea, and to the north of there as early as the 1st Century AD,¹²⁸ and from then on, the southern Ukraine became a place where quality merchandise was manufactured and exported into Europe. Roman fibulas also appear to have been used as a model for the creation of magical wards for the Russian plains dwellers. Balts also had much to do with the Romans. Since musk and amber were some of the holiest incenses to be burned on the pagan fires, such notables as Emperor Nero visited the Baltic to obtain gargantuan consignments of amber, a substance credited with great healing properties.

Ptolemy, an Alexandrian scientist-geographer, depicted Caesar's altar in the southern Ukraine during the 2nd Century AD. Since it was situated there instead of Rome, we might guess that a major pagan Roman cult site existed in southern Russia; one whose significance eclipsed anything found on the Italian mainland.

The unearthing of a Roman settlement in a down-town Moscow car park mid-1995 poses a number of riddles. Why did Romans found a settlement that according to historical records found prominence only during the Middle Ages? Why were some Mediaeval pagan Slavs worshipping the long-dead Roman Emperor Marcus Trajan? And just who were they? Were they lost legions? Dacian settlers and frontiersmen from Trajan's time? Remnants of Valerian's shattered eastern legions? Mutineers/exiles from the civil war? Members of the Mithraic warrior brotherhood who had fled Rome once the Christian authorities shut down the Mithraic temples?

Comparative linguistics has shown that almost all European languages are linked by common ancestry to the Indo-European mother-tongue¹²⁹ which is itself related to Sanskrit. Indo-European was once spoken by a race of supposedly Caucasian invaders who migrated into both Europe and Asia probably from the region of the Russian Steppes. If the language of the Mediaeval pagan Slavs showed traces of the Aryan tongue, how much more likely is it that the similarities between Vedic and pagan Russian religion might not be a coincidence, but the survival of Aryan customs in addition to their language. Traceable Indo-Iranian vocabulary is present in Russia, the Balkans and eastern Europe as it was among the Mediaeval Germans, Saxons, Norsemen and Finns, but Persian or cuneiform script is absent. Many Slavic words were derived from the Iranian, *especially religious terms*.¹³⁰ This is yet another fingerprint belonging to the blood Magi and their Iranian rites.

Norse words pertaining mainly to money, government, law and order are found in Rus'.¹³¹ A scarce number of Norse Runes have been unearthed in Russia, mainly used by Scandinavian colonists, though I am unaware of the degree of local Slav rune usage.

The languages of the Balts resemble Sanskrit in many instances, but Hindu script is absent. This illustrates the Indo-European linguistic inheritance passed onto the Balts. Latvian and Russian are said to closely resemble the Aryan language, as do the Greek, Latin, Indo-Iranian and Celtic linguistic sub-families. The archaeological record shows that the Balts were already inhabiting the Baltic hinterlands in the 6th Century BC,¹³² and therefore pre-dating Alexander the Great's campaigns. Thus any perceived ties with the Aryans belong to a fairly remote period, and not to contact with India during Alexander's eastern conquests of the 4th Century BC.

The Forbidden History of Europe is a wild journey through the lost and abandoned history of mediaeval Europe, proof indeed that history can disappear, but later reappear. In each successive chapter we will look at different aspects of pre-Christian religion in Europe and elsewhere, not to mention the time of their conversion to Christianity, and the subsequent devolution of beliefs experienced by adherents of the elder faiths as time went by.

UKRAINE

ROMANS IN ANCIENT
RUSSIA

INDO-IRANIAN
RELIGIOUS TERMS
FOUND IN THE RUSSIAN
LANGUAGE

strictly prohibited.

Chapter 11

Magi - The magicians

I shall now introduce you to the next most influential pagan tradition, that of the Magi, one born among these Aryan practices, yet which took its own controversial evolutionary course.

Today the English word "magician" conjures images of cunning tricksters performing astonishing illusions. In mediaeval Europe they were seen as masters of the devil's arts. Clearly our unflattering view of the magician has undergone substantial devolution. I will now elucidate their original form and virtues during that age when they held power.

So, who were the Magi? Well for a start, the Magi are not some figment of our imagination, or a fable; they were an actual religious hierarchy every bit as evolved as the Catholic or Orthodox churches.¹³³ Plutarch and Apollonius of Tyana were just some of the authorities to inform us that a Magus was a person of royal blood, possessing magu (a special mystical power that was inherited by bloodline from generation to generation). In addition to this, they were able to induct foreign persons of royal blood into their arts.¹³⁴

The Magi formed the Iranian religious caste, performing varied functions vital to the running of society, additional to their duties as divine intercessors. So in many respects they held similar status to the Brahmin priests of the Hindus. They worked as scribes, herbalists, doctors, teachers, philosophers, musicians, astronomers, astrologers, genealogists, judges, mathematicians, administrators, smiths, architects, builders and so on. Magi were the moral watchdogs of their society, exhorting the faithful to acts of goodness, truthfulness, and observance of the law. Above all they conducted many festivals and rites in adoration of the sun (the face of god, iconographically speaking), who was the propagator of all life on earth, and the source of *Spenta Mainyu*, the Holy Spirit. We get a brief glimpse of the Magi through Greek pagan gnostics, notably by Iamblichus in his writings on the life of Pythagorus;

"(Pythagorus) was taken captive by the soldiers of Cambyses, and carried off to Babylon. Here he was overjoyed to be associated with the Magi, who instructed him in their venerable knowledge, and in the most perfect worship of the gods. Through their assistance, likewise, he studied and completed arithmetic, music and all the other sciences".¹³⁵

Pythagorus also learned the rites of the Babylonian-Chaldean priesthood (which I shall discuss a little later), in addition to those of the Magi. Porphyry tells us they had special expertise in "astronomical theorems, divine rites, and worship of the Gods",¹³⁶ but, having witnessed Chaldean witchcraft first hand, Pythagorus "was shocked at all the blood-shedding and killing".¹³⁷

A MAGUS POSSESSED
ROYAL BLOOD, AND THE
POWERS OF MAGU

THE MAGI SPECIALISED IN
VARIOUS FIELDS OF STUDY

Among their number were counted the Magus-Kings, who were not seen as ordinary monarchs, but divinities in their own right. The Achaemenid and later Parthian blue-bloods were specifically referred to as "gods" or "descended from the gods".¹³⁸ Like their predecessors, the kings of later post-Parthian, Zoroastrian Sassania, they went by the formal title of *Bagi* which meant "gods" (which resembles the Slavic word bog, also meaning "a god", the plural being *bogy*), thus indicating that Sassanian monarchs were regarded as living-god kings too.¹³⁹ Their ability to enter a state of *magu* (a preternatural experience that placed them in league with the divine beings) is what distinguished the Magi from ordinary pagan priests and sorcerers, for in doing so they heard the voices of gods and otherworldly essences directly. In effect they were mouthpieces of the celestial divinities; prophets and prophetesses.

Apparently the magical power and wisdom of the Magi was very real indeed, partly owing to their masterful knowledge of the arts and sciences. Even as staunch an enemy as the Christian clergy had no trouble admitting the marvels they performed. Yet some misinformation arises. According to the Nicæan Anastasius and St Clement of Rome, Simon Magus (the arch-enemy of St Peter) was a master of illusion, arts known throughout the Middle Ages as *legerdemain* or *juggling*. Magus is a misnomer. To be more precise he was a gnostic sorcerer said to have crafted walking statues (mechanical devices animated by wires?), was unharmed by fire (a fire-resistant salve such as that used by modern stuntmen?), could make phantasmal images appear in the air (tricks with lenses, such as the Chinese lantern?). Before a large audience he made a person appear in every window of an upper story tower simultaneously (chicanery with multiple mirrors, perhaps based on Ptolemy's 2nd C. AD experimentation with optics?), he had two faces (facial masks?) and could mutate into a goat (costumery not unlike that of the witches?).¹⁴⁰

Later European witches were certainly purveyors of ingenious contraptions. For example, in a 1425 AD illuminated manuscript, penned during the Hussite Wars in Germany (entitled the *Anonymous of the Hussite Wars*), there is a picture of a heretical commando saboteur, or underwater salvage expert, dressed in a diving suit. His apparatus consisted of flippers, a safety line to the surface, and a hood (complete with transparent eye-holes) which was connected to the surface by a breathing tube. The insurrectionist or soldier is seen to be carrying crates, which were either victuals for the besieged commune of heretics, or even gunpowder as some have suggested.¹⁴¹ We again hear of diving apparatus during the trial of John Wildman in England on charges of sedition in the last years of the 1600's. He allegedly procured the equipment from a female witch who learned how to construct the devices from the angels. Being a resourceful chap addicted to treasure hunting, Wildman used this novel gear to fossick offshore, where Spanish shipping had gone down.¹⁴²

Fig 13 shows a modern physical reconstruction of equipment drawn in the *Anonymous of the Hussite Wars*.¹⁴³ What is not however shown in the picture is the use of bellows to pump air down the tube, thereby reducing the carbon dioxide levels that build up in longer air lines. To be fully plausible such methods must have been used. The illumination is not the only one to survive from the period, also appearing in the early 14th Century Italian works *De Machinis* and *De Ingeniis*.

The mystical potency of the Magi supposedly stemmed from the supernatural blood running through their veins. This precious blood was both pure and sacred, and could only be inherited by a specific pool of descendants who were all related to one another. In practice this meant that the Magi engaged in incest (for want of a better word) within various degrees of consanguinity, even with those as closely related as their cousins, largely by arranged marriages. The Parthian era saw a major deviation from this custom arise. Traditional Magian consanguineous nuptials competed with exogamous marriage rites, under foreign, and especially Greek influence. No doubt the more orthodox Magi would have seen this as debased, and in every way contrary to Zoroaster's unequivocal support for the next-of-kin marriage. Many Parthian Magi still wedded in the required manner, even allowing for the new exogamous fad, "and these Magi, by ancestral custom, consort even with their mothers".¹⁴⁴ Greek suggestions that they bred with members of their own immediate family are hotly contested by the Parsees (the last recognised descendants of the Magian exiles who resettled in Bombay), for this is not acceptable among the Magian exiles of India, if indeed it ever was. Perhaps the Greeks had misconstrued the meaning of the "next-of-kin marriage", and wrongly concluded that it included mother and son, and father-daughter unions. Whatever the case Magians belonged to one big family, genetically, culturally and philosophically - they were so to speak brothers and sisters, the brethren and sisteren.

THE MAGUS-KINGS
WERE DESCENDED FROM
GODS, OR WERE
INCARNATE ANGELS

SOME WERE TRICKSTERS
WHO CHARMED THE
MASSES WITH DISPLAYS
OF TECHNOLOGY

AS SCIENTISTS THEY
WERE POWERFULLY
INVENTIVE



Fig 13

SEEN AS THE “CHOSEN
AND PURE” LORDS OF
THE WORLD

The Medean Magi (whose tribal homeland centred around the Iranian city of Rai) were to the pagans what the Levites were to the Jews; potent inheritors of the sacerdotal priestly bloodline granting them alone the right to intercede on man's behalf before the gods of the cosmic and infernal realms.¹⁴⁵ Even more than this the Magi were believed to be incarnate gods, angels and archangels, of noble or Aryan birth, their pedigrees signified respectively by the terms *Arizantava* and *Ariyazantava*. In fine they were not seen as wholly mortal, gifted beings preordained to be the “chosen and pure lords of the earth”.¹⁴⁶ During the medieval Inquisitions they were still alive and well, though chided as a clandestine corporation of angelic beings. To a tenuously converted Europe, and a Church attempting to promulgate the magisterium, they were an unremitting disease that hung over the parishes and countryside.

The concept of divine mortals was certainly not peculiar to the Magi, for such beings were known among the Aryan Brahmins, sages and saints, not to mention the pagan gnostic priests and priestesses. Like the Magi, the Brahmin stood at the apex of the Aryan sociological tree.¹⁴⁷ Indian texts known as the *Puranas* state that Brahmins should be worshiped by all people, even kings.¹⁴⁷ With a religion directed toward Jesus Christ, the creator made flesh, Christians should be more than familiar with the idea also.

Egyptian and Greek pagan gnostic cults allowed their rulers and philosophers to become gods worthy of worship, providing that they had reached certain levels of spiritual and ritual attainment, and had been enlightened by the fine learning imparted by the Great Spirit.

What is even more interesting is that man-worship was a component of early Mediaeval European paganism. In Spain, Martin of Braga spoke of pagans making idol houses, within which were situated images dedicated to men, who in their turn received sacrifices.¹⁴⁸ Therefore Western European pagans, like the Slavic pagans, had gods who were, or had been, in reality, beings of flesh and blood. Some were venerated posthumously, others while they yet lived. For instance in Britain, in the year 959 AD, the Christian King Edgar began moves to eradicate heathenism in all its many forms. One item stressed in his letter to the clergy was that man-worship no longer be tolerated.¹⁴⁹ This is an undeniable reference to mortal-gods (male or female). Unless this relates to a form of man-worship imported into Britain at a later date, it might be residue from the age of druids. As you are about to see, the likely religious source for the divinity of these pre-Christian living gods was Magianism and pagan gnosticism.

Monotheism in Persia and Mesopotamia

MONOTHEISM, THE
VENERATION OF A SINGLE
SUPREME BEING, IS FAR
MORE COMPLEX THAN IT
FIRST SEEMS

Monotheism entails the worship of a singular divine being, theoretically to the exclusion of all others (except, as you shall see, where an angel or divinity is an incarnation or spiritual manifestation of the same high god, and thus due the appropriate honours). The very notion of a single divinity is extremely frail, undergoing a paralysing metamorphosis the instant one contemplates life's greatest horrors. A 1 year old child dies of leukemia, a baby is born deformed, the death of grass, trees, flowers, puppies and wildlife is everywhere, so too the extinction of stars (whether exploding as supernova, swallowed in galactic collisions or drawn down into the forbidding hollows of black holes), the outbreak of pestilences, earthquakes and surprise tsunamis that claim hundreds of thousands of unwilling victims with callous regard for the age of their victims, or their personal sanctity. Such are the tragedies that hamper and ravage the world each day. The sufferering creations just cited have two things in common ... they are sinless, yet die untimely, and they are unable to make decisions within the context of good and evil, and as such are unable to transgress 'divine laws'. Their deaths need to be explained in the context of an alien force, who unlike a just god, willingly exterminates the 'good' and 'bad' alike. Too many innocent things were dying. This point seemingly disallows any suggestion that demons are god's mafiosa, the goon squad who turn out to punish everyone and everything that transgresses the divine law, as stated by Jewish and Chaldean authorities.

IT IS COMPLICATED
THROUGH THE EXISTENCE
OF DESTRUCTION, EVIL
AND NEGATIVE FORCES IN
THE COSMOS

So we might ask is the God of the monotheists running a sort of concentration camp, where on one hand it takes great care designing and fashioning our mortal selves, and then, at a time of his choosing strikes down all creation with an exquisite malevolence, laying waste with old age, disease, withering, carnage, famine and drought, even upon the blameless? The existence of such a being is abundantly clear, an alien force, or forces, antithetical to everything a loving Creator god should be, yet supremely powerful in an opposite way, diabolical in fiendish inventiveness, ready willing and able to destroy the cosmos by stages, at seasons of its choosing. Magian doctrine

IS GOD RESPONSIBLE FOR
THE PHYSICAL
DESTRUCTION OF
MATTER?

records many a tale of the evil one and his depraved hatred of creation;

In the “*Abyss full of darkness, unto the limits of darkness and confines of the luminaries; and in his terribleness and demoniacal deliberation he (the Infernal Lord) gazes at the unblemished light and creatures of the beneficent Ahura Mazda. And through abundant envy and complete maliciousness is his lying; and he mounts to seize and destroy, render unobservant, and cause to perish these same well-formed creatures of the sacred beings*”.^{149a} From the recesses of his unholy bunker the fiend tirelessly plotted and decreed “*the destruction of the living by the power of death; and one causing the manacling of souls by a course of wickedness*”.^{149b}

Since the dawn of time mankind mused over the unseemly inequity of such tragedies, and devised various explanations for their frightening occurrence. To maintain the goodness of the one god, a second force was required. For some it was a malevolent demon or dark angel acting as a stand-over man, to punish the wrongdoer, and leave the good god’s reputation unsullied by the grimy business of retribution. Others held it to be god’s own wayward son, acting independently of the divine will. In the final analysis such a being becomes God’s fall guy, who takes the blame for all the evils of the world, and the blood of the guiltless. Some held that the fall of innocents was attributable to punishments meted out in retribution for the sins of one’s ancestors (eg; Adam and Eve’s transgression against the divine majesty), yet such notions run contrary to perceptions of holiness, divinity and justice, qualities supposedly borne by the One God, who gave structure and life to the cosmos.

Throughout the orient it was postulated that since creation and destruction are seemingly eternal and daily-unfolding processes, it follows that the Creator’s unholy and vindictive adversary is, likewise, eternal, and infact so powerful as to claim the life of every created thing, consigning them to a bleak eternity in the shady kingdom of death. Throughout early civilization many felt the creator god of this transient world was of only cursory interest to the living compared with the demonic overlords, gods, wizards and spirits of the underlands, who, on an appointed day, would gain eternal power over our very being. The Creator mattered for barely five seconds in eternity. So in this world dazed and wearied folk readied themselves for the coming doom, attempting to build some sort of rapport with their future subterranean king and the many denizens of its dusty, foreboding halls.

According to the Magi Hell was a fearful place, full of “*wounders, slayers, destroyers, deadly ones, monsters, and criminals, those who are unseemly, those too, who are diseased and polluted, biters and tearers, noxious creatures, windy stenches, glooms, fiery stenches, thirsty ones, those of evil habits, disturbers of sleep, and other special cuasers of sin and kinds of perverting, with whom, in worldly semblance, are the spiritual cuasers of distress*”.^{149c}

In his work *Pythagorean*, Austophon describes the post-mortem outcome of observing Pythagorus’ Greek pagan Gnostic philosophical teachings and religious customs, based on visions of the afterlife.

“He said that when he did descend below among the shades in Hell, he there beheld all men who e’er died; and there he saw that the Pythagoreans differed much from all the rest; for that with them alone did Pluto deign to eat, much honouring their pious habits”.¹⁵⁰

In response to this fearful fate an Aryan religious doctrine gained currency, a sign or ray of hope that the underworld would not lay ahold of creation perpetually, but only for a time. In Magian lore the Creator, in his infinite wisdom, had sired a Resurrector, a spiritual being who was stronger than the devil; who could reach down into the darkest recesses of hell, reinvest the fallen with life, bringing them into a trouble-free future existence, in a heavenly place inaccessible to demon’s malicious hand.

When you mention monotheism most people think of Yaweh, the god of the Old Testament, through which we are taught that the God of Israel, is the one God, the only god, all-powerful, all-knowing. But he is also an enigma. Judaism was, to a certain extent divided over the origin of misfortune, sickness, aging and death. As compassionate and loving as Yaweh could be, the ‘*jealous God*’ would severely punish and ultimately destroy his flawed creations as repayment for their sins against him, or the deification of any spirit, person, image or object. So the Jewish godhead, as told by the Saducees, consists of a single unified force, the divinity Yaweh. The Jewish Pharisaic sect adored and feared this same deity, but professed that God created a multitude of angels and demons (angels who willfully fell from grace through disobedience) beneath him. In an administrative sense Yaweh accomplished the work of governing the world by sending angels deputised to carry out a variety of functions assigned to them. Demons, the

SOME BELIEVED ANOTHER FORCE EXISTED, CONTRARY TO EVERYTHING A CREATOR COULD EVER BE

THE DEVIL

SOME SEE THE DEVIL AS GOD’S FALL GUY

IN DAYS OF YORE PEOPLE BELIEVED DEATH HAD THE ULTIMATE VICTORY OVER CREATED EXISTENCE

THE AFTERLIFE WAS A SUBTERRANEAN AFFAIR

HELL WAS FULL OF SUFFERING

THE GREEK PAGAN GNOSTIC PHILOSOPHERS SUPPOSEDLY RECEIVED FAVOURABLE TREATMENT IN THE UNDERWORLD

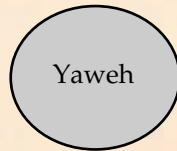
THE MAGI BELIEVED IN A FUTURE RESURRECTOR

WESTERNERS ASSOCIATE MONOTHEISM WITH YAWEH, THE GOD OF THE OLD TESTAMENT

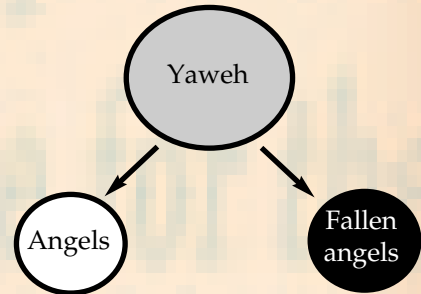
fallen choirs of rebel angels, were paradoxically still under his control, gaining power over mankind only with Yaweh's permission, or by direct command, bringing pestilence and harm.

As it states in Isaiah 54:16 "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy". The waster in this case is an avenging angelic creature.

REBEL ANGELS



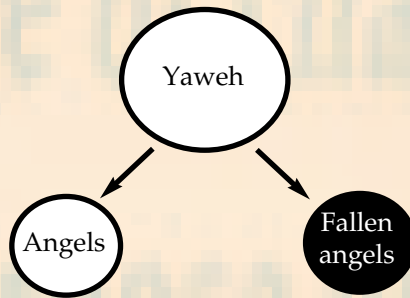
In this variant there are no angels or ancillary spiritual and unspiritual beings. Only a single force that acts according to its own will, for good or ill.



In this variant Yaweh deliberately gives rise to fallen angels to bring punishment on the world. Alternatively he strikes a bargain with the errant angels, allowing them to destroy the world for a specified period only.

THE OLD TESTAMENT CONTAINS FOSSILISED EVIDENCE OF EVOLVING JEWISH MONOTHEISTIC MODELS

THEY WERE ON A JOURNEY TO TRY AND UNDERSTAND GOD



In this variant god and his upright angels are pure and good. Fallen angels (who act of their own accord and without reference to the supreme being) in a state of rebellion are responsible for all the evils of the world.

THE JEWS ALSO BELIEVED IN THE EXISTENCE OF DEVILS; BUT THEY WERE GOD'S SERVANTS

The dark angels of Jewish lore (eg; Satan, Samael, Beelzebub, Azazel) were specially commissioned by God to destroy whosoever fell from Yaweh's favour; "And the visitation of all who walk in this spirit (of wickedness) shall be a multitude of plagues by the hand of all the destroying angels, everlasting damnation by the avenging wrath of the fury of God, eternal torment and endless disgrace together with shameful extinction in the fire of the dark regions. The times of all their generations shall be spent in sorrowful mourning and in bitter misery and in calamities of darkness until they are destroyed without remnant or survivor".¹⁵¹

MUSLIMS BELIEVE A DEVIL EXISTS ALSO, ALONG JEWISH LINES

The Islamic godhead is practically identical to the Jewish, save only that Yaweh is renamed Allah (from the Chaldean 'elah ("the deity")). Allah is primarily good in nature. "Men bear in mind God's goodness towards you. Is there any other creator who provides for you from heaven and earth? There is no God but him ... Let not the Life of this world deceive you, nor let the Dissembler trick you".¹⁵² This portion of text particularly inveighs against an excessive fondness for the transient material world, to the exclusion of the spiritual, and worst of all, a proclivity toward atheism and wrong belief. The latter were of course the handiwork of Satan himself, the beguiling master deceiver.

ALLAH SENDS PUNISHING ANGELS

But Allah also has a dark side when it comes to dispensing torments. As in Judaism it is not he who executes such designs. Under Islam it is the Archangels and angels who inflict punishments and natural catastrophes upon the world; "So We plagued them with floods and locusts, with lice and frogs and blood".¹⁵³ They also assign contrary demonic forces to oppose the prophets; "Thus have We (the Archangels) assigned for every prophet an enemy; the devils among men and jinn".¹⁵⁴

ANGELS OF DEATH

They also appoint a particular death angel for each human being, who escorts their soul in the hereafter. "The angel of death in charge of you will reclaim your souls. Then to your Lord you shall return".¹⁵⁵

Collectively these angels act in concert with Allah to effect his plans on earth, and to harshly reprove unbelieving infidels. "They plotted, and God plotted. God is the supreme Plotter".¹⁵⁶ The plotting in this case is against unbelievers and evil-doers only.

SATAN CREATED FROM FIRE

Satan was a created being, but, as with all the jinn, made from fiery rather than material substance. The Archangels said that; "We ordain life and death. We are the Heir of all things ... We created man from dry clay, from black

moulded loam, and before him Satan from smokeless fire".¹⁵⁷ Islamic doctrines profess that Satan is the head of all the fallen angels. The moment of Satan's lapse into disobedience is described in the *Qur'an*, in Surah 15 of *Al-Hijr*, where, in a fit of jealousy, he refuses to reverence God's new-fangled creation (ie; Adam), who differs from fiery jinn.

"Your Lord said to the angels: I am creating man from dry clay, from black moulded loam. When I have fashioned him and breathed of My spirit into him, kneel down and prostrate yourselves before him. The angels, one and all, prostrated themselves, except Satan. He refused to prostrate himself with the others. 'Satan', said God, 'why do you not prostrate yourself?' He replied: 'I will not bow to a mortal whom You created of dry clay, of black moulded loam. 'Begone', said God, 'you are accursed. My curse shall be on you till Judgement-day'" Then Satan requests that God give him permission to delude mankind. God agrees, but stipulates "you shall have no power over My servants, only the sinners who follow you. They are destined for Hell."¹⁵⁸

Other species of monotheism flourished in Persia and Mesopotamia, which I shall now explain, for those unwise to such religious theories. Where applicable I include schematics to illustrate, in simplified form, the concepts involved.

Chaldean wizards saw their high God as similar to Yaweh in nature, their creed having developed in Mesopotamia, the birthplace of Abraham. Chaldeanism varied from Judaism in that the Supreme God (ie; the Most High God) created many things seen and unseen, possessing either good, evil or mixed natures. These were not simply creations but particular autonomous aspects of the deity that demanded ritual interaction to tap into their enormous powers, as bestowed upon them by the Great Power. The planets, the primary lieutenants of the Great Power, personified certain positive and negative potencies and areas of responsibility, and were lauded as gods in their own right. Due to the vagaries of their movements the planets dispensed mixed fortune and could not always be relied upon to shower everyone alike with good fortune. Under the shunned theurgic art of sorcery Agathodaemon might be ritually invoked to 'terrify' the celestial divinities into granting pleasing outcomes. In a later time these Mesopotamian heavenly gods, lords over the zodiac, were found housed in Rome's great Pantheon temple.

SATAN IS THE LORD OF DEVILS IN ISLAMIC DOCTRINE

SATAN CURSED BY ALLAH UNTIL JUDGEMENT DAY

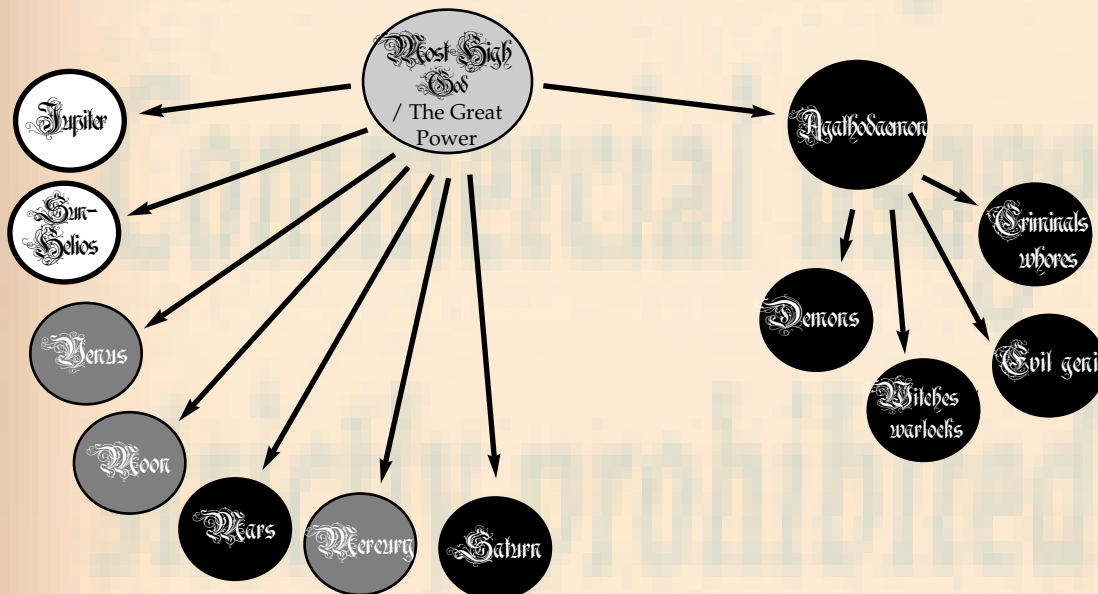
CHALDEAN WIZARDRY

The Great Power, the Most High God¹¹

Agathodaemon

- | | | |
|----------------|---------------|-----------------|
| Jupiter (Baal) | Venus (Belit) | Saturn (Cronus) |
| Sun (Helios) | Moon (Sin) | Mars (Ares) |
| Mercury (Nebo) | | |

Beneath them lay a plethora of celestial gods, devils, genii, angels and daemones.



THE CHALDEAN SUPREME GOD, THE MOST HIGH, CREATED MATERIAL EXISTENCE BUT COULDN'T BE BOTHERED OVERSEEING ITS DAY TO DAY AFFAIRS. THIS TASK HE COMMENDED TO HIS CHILDREN, THE PLANETARY GODS AND THE HIGH DEMON. THEY WERE LIKE OVERSEERS IN A QUARRY

At various points in this book you shall investigate schools of sorcery and magic. Here I expound the more evolved theological theories of the ancient philosophers as a backdrop to understanding the Christian Magi.

In the main Magi had a totally different concept of the universe. The cosmos had *two* competing forces; one a benign creator (*Ahura Mazda*, the wise lord), from whence came holiness, light and goodness, plus physical and spiritual creation, miracles and prophecies. His eternal enemy was not a God, but more properly an anti-God. It was, in form, an existent non-existence, the source of non-belief and unrestrained materialism. This demon of malice, deception, and mayhem is but is not. The destruction of the living world wasn't, strictly speaking, the product of sin alone (as expounded in the Bible). Much rather it was the machinations of this co-eternal destroyer who, owing to his twisted nature, desired to exterminate sinless birds, flowers, trees and plants as surely as any human being. The downfall of religion and faith were his key goals, by demolishing spirituality.

Here one finds an essential point of difference between Jewish, Chaldean and primeval dualistic Magian cosmology. While the Holy Spirit and angels emanated from the luminous High God *Ahura Mazda*, the Spirit of Evil actually had no relationship to the divine being beyond perpetual antagonism. Far from being created by God, the unholy spirit was utterly alien to him, of unknown origin, merely sharing the same time and space, constantly brooding, feuding and clashing with the Lord. Such then is the essential theory of dualism. This early notion of supernatural bi-polar forces can be shown in the following way, with the Holy Spirit emanating from *Ahura Mazda*, the Persian name for the God of all things good. Take note there is no connection between both forces.

THE MAGI PERCEIVED A
TWO-WAY DUALISTIC
PARTITIONING OF THE
COSMOS

IT STARTED OUT AS A
WAR BETWEEN TWO
MYSTICAL SPIRITS

AHURA MAZDA (SUPREME GOD)

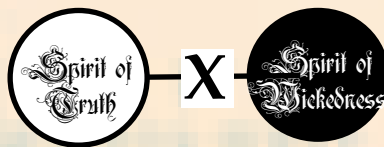
SPENTA MAINYU

Also called the Holy Spirit,
begetter of *Asha* ('the Truth')

ANGRA MAINYU

Also called The Spirit of Wickedness,¹⁵⁹
begetter of *Druj* ('Lies')

TRUTH AND LIES STOOD
IN OPEN CONFLICT



The Medean Magi dispensed with the teaching of the twin spirits and, for a time, turned primitive Zoroastrianism into a religion where creation and destruction were bi-products of a war between two separate polarised, equally powerful and utterly antithetical deities.¹⁶⁰ Angra Mainyu (The Unholy Spirit) became deified, boldly personified as God's crafty opponent Ahriman, Lord of Hell.

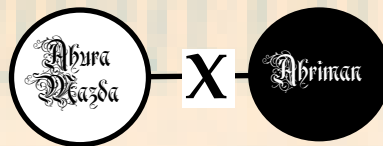
AHURA MAZDA

The White God, the Good God, the Creator

AHRIMAN (ALSO CALLED AHARMAN)

The Black God, the Evil God, the Destroyer

THE SPIRITS WERE
CONVERTED INTO GODS

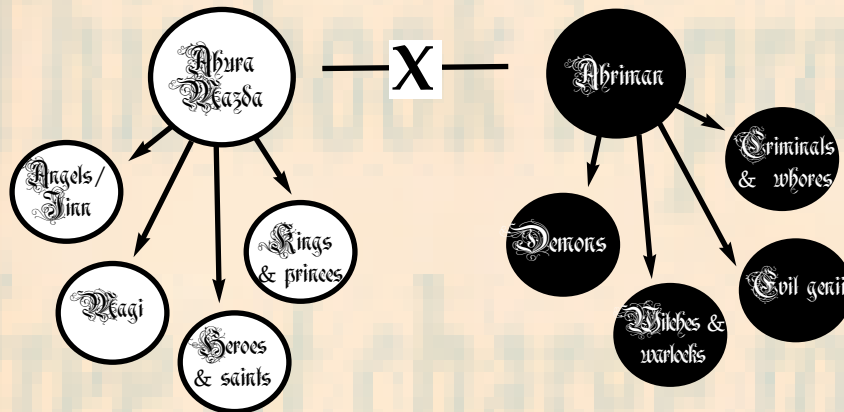


THE HEAVENLY LORD

THE INFERNAL LORD

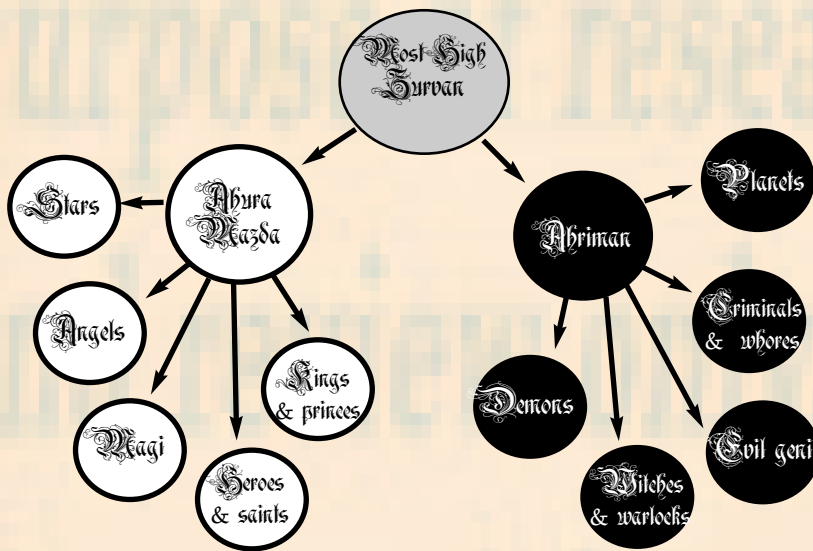
With the 'Spirit of Wickedness' elevated to the status of Prince Infernal, certain Magi gave him the rights of a God, with an entitlement to equal if not exclusive worship. Some, cleaving to both powers, felt it proper to bestow sacrifices upon both deities. They became the servants of two masters.

By the time you factor in the angels and genii born to these respective lords, not to mention the old royal cults allowing for the adoration of kings and Magi, the Mazdean godhead looks something like this.



Next came the Zurvanite doctrine¹⁶¹ which spoke of a single God above these. The sunny *Ahura Mazda* and infernal *Ahriman* were themselves created powers; fellow siblings born from an androgynous father-mother named *Zurvan*, the God of time. Zurvan's status was analogous to that of the Most High, the God above all other gods. This marks a departure from absolute dualism, but still the underlying dualistic camps are perceptible.

UNDER ZURVANISM THE GOOD AND EVIL GODS SPRANG FROM AN EVEN HIGHER SOURCE WHO WAS NEITHER TOTALLY GOOD NOR TOTALLY BAD, BUT A MIXTURE OF BOTH



This novel Magian trinity was condemned by influential wise men in its day, yet it snowballed into a popular religious mass-movement. It must have been a very ancient teaching, similar to the Chaldean godhead, and denounced by Zoroaster himself, in the following extract of Magian scripture.

ORTHODOX ZOROASTRIAN MAGI REGARDED THE ZURVANITE TEACHING AS PERNICIOUS HERESY

'And, from the statement of Zarathustra, about the shouting of the demon Aresh (a demon of lies and heresy) to mankind, thus: 'Ahura Mazda and Ahriman have been two brothers in one womb, and out of them the archangel liked that which is evil, through what occurs when the understanders of it have mentioned the worship of the demons and this, that, after it, you should present cattle to the planetary bodies and the demons'.¹⁶²

In this scheme, allegedly devised by the demon Aresh, the Supreme Being also gave birth to the dark power, allowing evil and misfortune to thrive in juxtaposition with the good. This act effectively made him the author and architect of both evil and goodness. Note well the favoured status of the evil brother in Zurvanism, epitomised by death's triumphant extinguishing of life, which though cherished is all too tenuously brief.

ZURVAN, THE MOST HIGH

AHURA MAZDA

The White God
The Good son (the Good Sun)
The Creator
King of the Heavens

AHRIMAN

The Black God
The Evil son
The Destroyer
Prince of the Underworld

THE DEVIL WAS THE
ENEMY OF EVERYTHING
THE CREATOR EVER MADE

According to Magian eschatological doctrines, we were living in the last age. Long ago Ahriman, the Evil One, made a dare to Zurvan (in some examples to Ahura Mazda) saying he could made humanity love wickedness and revere his way of life over that of the Good Son, and thus finally win favour in his Father's eyes. He claimed he could make humanity hate the White God. Zurvan readily agreed to his dare giving the Evil One free run of the creator's world, ruling the mystical planets as their Prince, thereby controlling earthly fate. The initial stages of the contest are explained thus:

"Ahriman, also, ever collected means in the gloom; and at the end of the three thousand years he came back to the boundary, blustered and exclaimed thus: "I will smite thee, I will smite the creatures which thou thinkest have produced fame for thee - thee who art the beneficent spirit - I will destroy everything about them"

Ahuramazda answered thus: "Thou art not a doer of everything, O fiend!"

And, again Ahriman retorted thus: "I will seduce all material life into disaffection to thee and affection to myself".

Ahuramazda perceived, through the spirit of wisdom thus: "Even the blustering of Ahriman is capable of performance, if I do not allow disunion during a period of struggle". And he demanded of him a period for friendship".¹⁶³

IN ZURVANISM THE
DEVIL MAKES A DEAL
WITH GOD

Ahriman was permitted to stand in Zurvan's presence whenever he felt like it, and the supreme god would give him permission to do things as he willed. But if a person sought to do good, then Zurvan would prevent Ahriman from truly hurting their choice to do so. Ahriman and evil's continued existence therefore relied on people freely choosing to sustain him through the "evil" of their words, thoughts, feelings and deeds. In the end though, the eschatological destruction of the Bull of creation in the next world by the Sayoshant (the last pagan Messiah), would obliterate the spirit of evil and the attendant wickedness for all time. In doing so, the planets, were to be destroyed in one cataclysmic moment, during the closing stages of the great cosmic battle; their mystical power to control humanity destroyed once and for all. This would cause a "meltdown" or collapse of the visible heavens. Accordingly, the planets, and in particular Gokihar, an eclipse-causing, sun-devouring beast that lived in the heavens, would be pulled from the sky and rendered useless during these last moments of good's ultimate victory. That is, just before it collided with the earth.

AT THE END OF TIME
THERE WILL BE A
FRIGHTFUL CONFLICT

"As Gokihar falls in the celestial sphere from the moon-beam on to the earth, the distress of the earth becomes such-like as that of a sheep when a wolf falls upon it. Afterwards, the fire and halo melt the metal of Shatvairo, in the hills and mountains, and it remains on this earth like a river".¹⁶⁴

Day by day, mankind played a crucial role in this war of Truth against Untruth, by choosing to do good in preference to evil, or evil in preference to good. Both the beneficent and iniquitous spirits penetrated the earth, entering our earthly bodies for the purpose of carrying out their respective duties, but it was we who empowered them to do so. Another school of thought is that the allotted destinies were predetermined from the beginning of time. Already at birth some belonged to the god of goodness, others the infernal lord.

Whatever the case the high demon was to be no pushover; although he was destined for destruction, his hold over people was exceptional, particularly through his ability to appear as something that he was not. Though still a serpent, Ahriman could seem as an innocent young lad, and what's more he could create illusory light. Such were Ahriman's powers of deception that Persians likened him to a chameleon; his potency multiplied whenever he remained hidden from sight. Humans had to be most careful in the choices they made, doubly sure that what they thought was the right choice was not in fact wrong-doing, dressed as good. These insights would only come from critical self-examination.

And so the world of the Zurvanite became a battle ground between two armies each struggling to ensure their respective Lord earned the High God's favour above the other. White Magus-princes forswore themselves to uphold the virtues of the white god, donning the dazzlingly white shirt-robe of the white Magi. Their mission was to protect the sanctity of life and marriage and continue the full scale war against the author of evil and lies, until their messiah finally arrived on earth from heaven high.

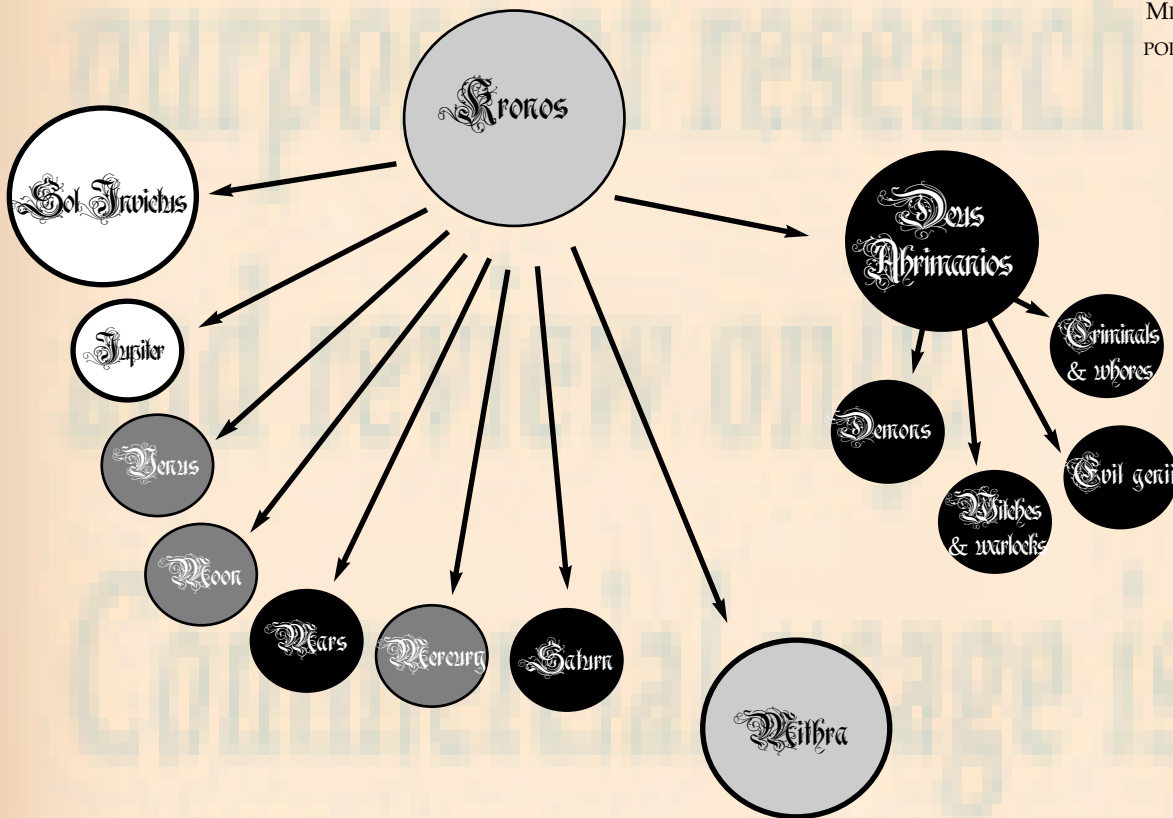
Others lent their support to the Dark Lord. These were Ahriman's unswerving black Magian priesthood and devotees, an entourage desirous of fulfilling the dare made to Zurvan by Ahriman on that fateful day. Such were the families beloved of the Evil One, obedient and eager to lay down their lives for him, in an unfair battle loaded in favour of the Good Son. To them, Ahriman gave miraculous powers, and the ability to manipulate creation through magical rituals, science, and varied acts of devotion to the seven planet gods (the warrior-brigands of Ahriman). Through the devil-angels of these luminaries, Ahriman controlled the world with a fist of fear and worry.

Zurvanism underwent a further metamorphosis, emerging as Mithraic religion, which began in Iran and later found untold adulation in Ancient Rome, but not before incorporating facets of Chaldean and Greek pagan Gnosticism. Under Mithraism *Zurvan*, the Time God of the Magian astronomers, acquired the name *Kronos*, *Sol Invictus* became the Latin name for the Sun God, while *Mithra* and *Ahriman* retained their Iranian titles intact.¹⁶⁵ Mithra the Mediator, the in-between-one, was the guardian of the Bridge of the Separator which led to heaven, and soul escorter. Sandwiched between sun and devil stood this Mithras, God's Warrior, who punished all liars, and fought as champion for the Good Sun.

THE DEVIL HAD HIS OWN PRIESTHOOD

IN ROME ZURVANISM BECAME KNOWN AS MITHRAISM

MITHRAS WAS GOD'S POLICEMAN / HITMAN



Whether in the physical or spiritual world, each of the two contending powers possessed its own kingdom, since in varied traditions, both powers had the nature of a creator. Each kingdom was born from its own respective father, each dimly reflected in the other. In the material world the two kingdoms collided *ad eternam*.

THE KINGDOMS OF LIGHT
AND DARKNESS MINGLE
IN THE MATERIAL
UNIVERSE

Kingdom of Light

- Angels
- Good Genii
- High priests
- Dogs and otters
- Horses, cattle
- Sheep
- Wheat and grain crops
- Judges and doctors
- Moist, fertile soil

Kingdom of Darkness

- Demons
- Evil Djinn
- Warlocks
- Wolves and sea serpents
- Insects, spiders, locusts
- Goats
- Weeds, briars and thistles
- Criminals and murderers
- Sterile dust

Mithraism's Zurvanite genesis becomes obvious once you compare it with the Roman Mithraic godhead:

SOL INVICTUS

- The White God
- The Good God
- The Creator
- The Invincible Sun

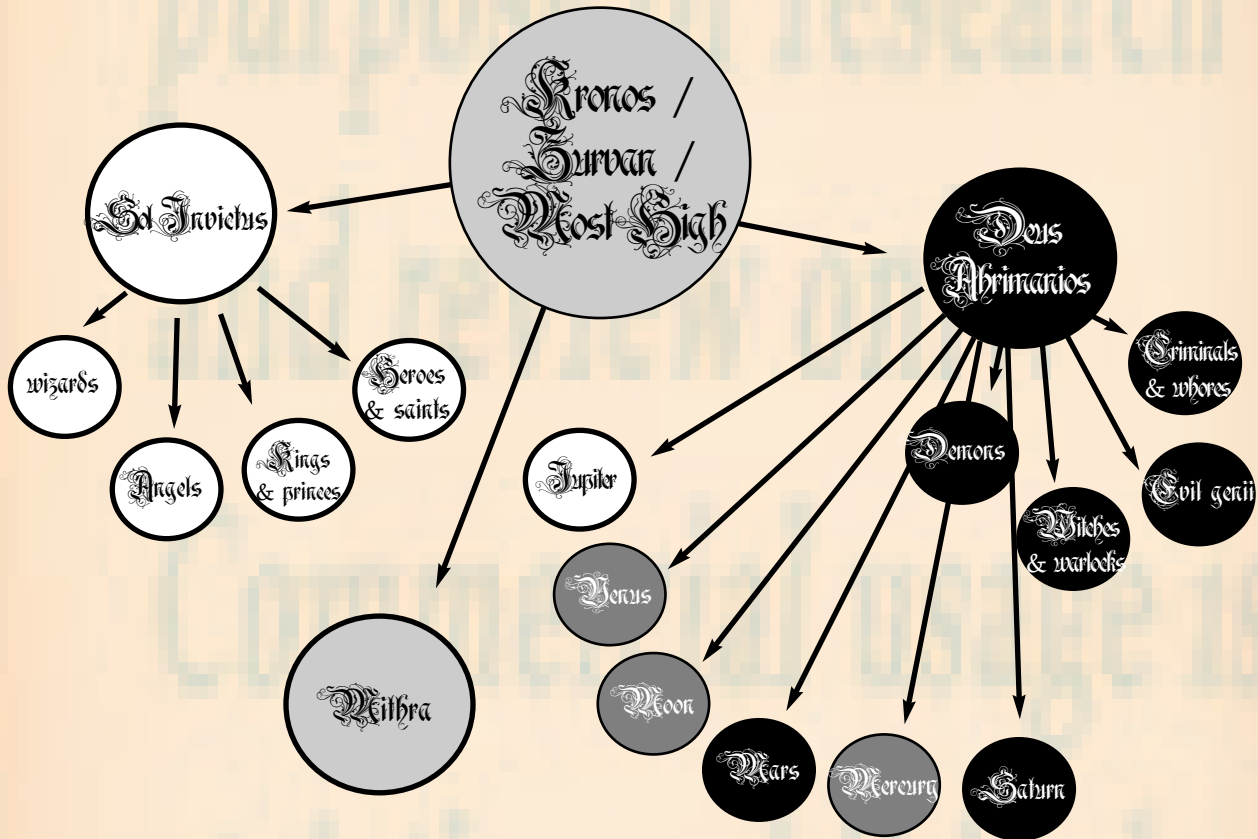
KRONOS

MITHRA

- The Mediator,
- Champion of
- the Good Sun,
- and justice

DEUS ARIMANIOS

- The Black God
- The Evil God
- The Destroyer
- The Demon Ahriman



ARGUMENTS ABOUT THE
MORALITY OF CALLING ON
THE CELESTIAL POWERS

Some wizards, while acknowledging a zurvanite-style godhead, may have followed traditional white Magian prohibitions on planetary worship. Under this scheme the planetary powers emerge from the Evil One.

Comparing the Jewish, Chaldean, early Zoroastrian, Zurvanite, and Mithraic godheads, one model stands out as uniquely different in-so-far as monotheism is concerned. It diverges from the others once one asks the question 'Is the supreme being, the creator, my destroyer, either directly or indirectly'. The answer, in the case of early Zoroastrianism is a resounding 'No!'. Never an intended part of the cosmos, destruction and evil found their source and strength in the free-wheeling evil nemesis, who was himself a miscreator, of all things wrong, of all creatures bad, of a wretched flock. Its very existence would be terminated in an apocalyptic spiritual war, with Judgement Day its crowning glory.

There are enough Zoroastrian and classical Roman sources to help us visualise that devil worship was far from a whimsical psychosis devised by the Church for mind control, but rites aimed at appeasing or soothing a spiteful spectrum of infernal deities, well known in Babylon and the Orient, which complemented and magnified their dualistic perception of the cosmos. These spiritual cancers had been transported to many and varied geographical locations in the West by autonomous black Magi, or by those who served in the subterranean hideouts, caves and temples of the Roman Mithraic legionaries and piratical Cilicians. One Roman, the highly respected, though atheistic natural scientist Pliny the Elder, had the following to say;

'Frail, toiling men, mindful of their own weakness, have separated these deities into groups in order to worship them piecemeal - each person worshipping the deity he most needs. Thus different races have different names for the same deities, and we find innumerable gods in the same races. Even the Gods of the lower world, together with diseases and many kinds of plagues are listed in groups in our fearful anxiety to appease them. For this reason there is a Temple of Fever, on the Palatine, dedicated by the state, one of Bereavement, at the Temple of the Household Gods, and an Altar of Bad Luck, on the Esquiline. One could take this to mean that there are more heavenly beings than men, since individuals also make as many gods, by adopting Junos and Genii for themselves. Some nations have animals - even repulsive creatures - as gods, and many things more disgraceful to relate: they swear by rotten food and other such things...But the invention of adulterous acts between gods and goddesses themselves, as well as quarrels and hatred, and the invention of gods of theft and crime, surpasses all shamelessness'.... 'They wait upon gods with foreign rituals, they wear their images on their fingers (engraved magical gem rings); they pass sentence on the monsters they worship and invent food for them; they inflict dire tyrannies on themselves, resting only fitfully'.¹⁶⁶

STATE-SANCTIONED
DEVIL-WORSHIP AIMED
TO HEAD OFF EVIL BY
GIVING APPEASEMENT
OFFERINGS

In other words Mithraism conformed to the grand precepts of absolute dualism, allowing ceremonies for the appeasement of the good and evil gods.

A more detailed description of Magianism's formative stages is divulged in Chapter IV.

HOW MANY TYPES OF "MAGI" WERE THERE?

Five different species of "Magus" originated in the region of Iran, though strictly speaking not all of them were Magi in the pure sense of the word, but fire-priests.

1. PRE-ZOROASTRIAN MAGI

Before the birth of the Magian prophet Zoroaster, the religious needs of the Iranians were served by wizards immersed in arts known to the Aryan Brahman, and Mesopotamian priests, such as the Chaldeans. Wizards of this calibre ceremonially interacted with an enormous range of eastern divinities, the foremost being Mesopotamian *daemones* and heroes, as well as the *daeava* gods of the Hindus, and the opposing faction of beings called *Asuras*. For instance one Iranian priestly camp was referred to as mantra speakers,¹⁶⁷ and it may well be that this group, like the Hindus, held formal beliefs with respect to Hinduism, reincarnation and past lives. Aryans were the "twice-born", so notions of repeated births seem at variance with Aryan lore.

THE ARYAN PROPHET
ZOROASTER

Pythagorus allegedly met Zoroaster personally, for in Porphyry it states "In Babylon he associated with the other Chaldeans, especially attaching himself to Zaratus, by whom he was purified from the pollutions of his past life, and taught the

things from which a virtuous man ought to be free".¹⁶⁸ Here Zoroaster is identified as an ethnic Chaldean rather than Persian. This is an interesting aside, largely because subsequent decipherment of an Elamite text reports that Ahura Mazda, the heavenly lord lauded by Zoroaster, was the 'God of the Aryans'.¹⁶⁹ This may be what is meant when Porphyry mentioned "the other Chaldeans", which points to a group of Chaldees cognisant of Aryan rather than Semitic notions of a divine being.

2. ZOROASTER'S "MAGI"

ZOROASTER KILLED

According to Magian texts the ascension of Zoroaster brought a time of major religious reformation in Iran. Under his guidance a new philosophical movement took root in the Aryan homelands, which disallowed the worship of daemones and Hindu daevas. For his fated meddling in their affairs the wizards conspired to kill Zoroaster at his birth, failing in their quest. At first his teachings were not well received by the priestly establishment and this led to him being ostracised by many segments of society. So he took to the roads hoping to be welcomed somewhere or other.

HE SUFFERED MIXED
FORTUNES

The sage needed to plant his roots in fertile soil, in a fertile flower bed befitting his destined portion in history, not surrounded by the lowly, but with rulers of men. "To what land to flee, whither to flee shall I go? From nobles and priestly colleagues they separate me, Nor are the peasants to me pleasing".¹⁷⁰ Fate modified by time reveals all things, leading Zoroaster and his white kinsmen of the Hvogva clan to the court of King Vishtaspa, a petty king known to Darius, who would become a gracious convert and benefactor to the fugitive wizard.

A KING GAVE HIM
SANCTUARY

As Zoroaster saw it, the cosmos was essentially a battlefield in which two spirits clashed. One brought life, good fortune and virtue, the other death, grief and iniquity. At this point in Iran's religious development however, the Evil Principle was not yet personified as a god. Accordingly all worship was to be monotheistically directed towards Ahura Mazda, the mighty sun, the Good and Wise Lord, and Spenta Mainyu, the Holy Spirit. In practice Zoroastrians revered trees, water, earth, animals and mountains as aspects of this one god, plus moreover the sphinxine yazata angels that shepherded creation.

Fig 14. Wall art from Dura Europus depicting wizards depicted burning incense.



Zoroaster's religion typecast believers as participants embroiled in a war of good against evil, white versus black, of god's light clashing with the darkness of Angra Mainyu, the Unholy Spirit. Their weapons were good thoughts, good words, and good works. Zoroaster urged them to venerate and vivify the creator through the cult of fire, which was, as before, celebrated in sacred groves. In his day the Magi briefly lost their role as tenders of these holy fires, a place ceded to the *Athravan* (literally. "Fire-men").¹⁷¹ Be that as it may, the priesthood he advocated still consisted of sun-worshipping astronomers and astrologers, though idolatry, powerfully integral to the rites of the Hindus, Chaldeans and Babylonians was banned.

Life and bounty were his for many a long year until brought to an end by marauding steppe raiders issuing from Margiana. During the tumultuous uprisings against Darius power-hungry, opportunistic factions were again on the move. These unpleasant happenings signalled the beginning of the end for the settled empire. Celebrating rites about his altar, in company with priestly acolytes, the prophet Zoroaster parted this life, struck down by Frada.

3. THE MEDEAN/ZURVANITE MAGI

The teachings of Zoroaster filled the Aryan heart with consternation. Was it fitting to worship the Daevas or the Ahuras? For many Aryans the answer was the path of least resistance, one which resolved the long-standing religious conflict. It was righteous to honour and appease both classes of Aryan god. From that time the ways of the Magi and the Brahman continued to mingle in very many respects (as they had been before Zoroaster), and this gave rise to a reinvigorated tradition which outwardly bore the characteristics of Magian and Hindu religion. In addition it retained the Persian and Mesopotamian cultus of their day, thereby forming a body of religious tradition capable of appealing to most of the Near-East. That is not to say that these hybridisations occurred as a result of dogmatism. They were probably haphazard, owing to the open-mindedness of regional heathenry.

Inevitably this type of paganism was built on a foundation of dualism, with the war between light (good) and darkness (evil) ensconced as a central theme. At some point during Achaemenid times, the Unholy Spirit was transformed into the nemesis Ahriman, Lord of Demons, the face of Chaos and disorder throughout civilisation and creation. There were now two gods in the universe, both part of the natural order of things; every area of existence now fell under the jurisdiction of one or the other. Still, some postulated the existence of an even higher power, who sired these gods of good and evil, these two pillars of the opposites, the fathers of the positive and negative aspects of existence. The awesome influence of both gods throughout nature was equally real, and equally perceptible: Happiness-Sadness, Life-Death, Growth-Demise, Health-Sickness, Order-Chaos, Generosity-Greed.

The Medean Magi espoused arts known to the archetypal Magi of the Medes and Mesopotamians, being astronomer magicians devoted to a spectrum of gods, above and below - the *Ahuras*, *Daevs*, hero-gods and *daemones*. The terms *Magus* or *Mageus* (similar to the Vedic term *magha*), once signified that the Medean priests were both holy and godly. By Greek reckoning, they were mortal-gods, the "Magu-men" scorned in later Orthodox Zoroastrian texts.¹⁷² If we are to believe the Zoroastrian scriptures, one segment of their number consisted of black Magian sectarians, or, to use a mediaeval phrase, "Luciferians". Just as the omnipotent, sunny *Ahura* Mazda had his own white priesthood, so too did *Ahriman* possess cohorts of devoted wizards and witches who enacted his decrees, ostensibly via the Mesopotamian rites of demon-summoning. Like their father in the underworld, their supposed miscreator, they sought to increase the earthly reign of crime and destruction, and bring much vexation to created existence. Through the efforts of incarnate angelic and demonic ministers, the world's greyness, caused by the mixing of the two opposites, came to an end, as humanity divided two ways, each flock veering toward its own peculiar path.

4. THE POST-KARTERIAN ZOROASTRIAN FIRE-PRIESTS

The Magi were known to successive Persian dynasties - the Achaemenids, Parthians, and Sassanians. During the Sassanian era a high priest arose named Karter. His reign brought a notable remodelling of Zoroastrian Avestan and Pahlavi religious texts and practices. In the formative stages of Zoroastrian Orthodoxy many of Zoroaster's original thoughts were re-kindled and re-written to incorporate new concepts from the west, particularly from Greece. The ancient Avestan literature (once devastated by Alexander the Great) was resurrected during this reorganisation, perhaps the greatest legacy of the long-defunct Parthian and Sassanian Empires. From that time traditional Magi began to fall from grace. Their functions were usurped by a new breed of fire priest, the *Mobed* (*Magbad* or *Magupat*). The main ceremonial offerings made by these fire-priests included the sacred *Haoma* drink (an Iranian variant of the Hindu *Soma* libation), holy gruel and dron cakes. Conversions to other apostate faiths, especially to Christianity (which their clergy held in great contempt), gnawed away at their religion during the Sassanian era particularly, and had to be halted by the threat of state execution. Modern-day Parsee *Mobeds* propagate ritualism and religious ordinances codified in Karter's day. While the Parsee fire priests are not related to the original Magus wizards, a large proportion of their religious rites were inherited directly from the Medes, and so represent a continuation of the most ancient Magian observances.



Fig 15. A wall relief featuring the Orthodox Zoroastrian patriarch Karter.

5. MITHRAIC MAGI

Mithra (The Iranian God of Truth) became the patron deity of Roman Emperors from 274 AD, a century after Marcus Aurelius fostered the cult of *Sol Invictus* (the Invincible Sun). The sect's administration was overseen by a college of fire priests (called Pontiffs) who, since 300 BC, performed the state sacrifices in Rome, the heart of the empire.¹⁷³ They were mostly drawn from the noble Patrician families, and wore mitres (a tall pointed hat originating in the Near East, so named in honour of *Mithra*). Greatly nourished by the patronage of Marcus Aurelius (who the Roman Senate lauded as *Gothicus Maximus*¹⁷⁴ [the highest Goth], Mithraism saw further high level sponsorship under his successors, notably between 284-313 AD.¹⁷⁴

At first Mithraism embedded itself among the highest officials; the divine Caesars (incarnations of Jupiter), provincial governors and renowned military leaders. With such respectable figureheads captivated by its sacred occult mysteries, not to mention its militaristic nature, it was only a short while before Mithraism blossomed among the legions guarding the frontiers, only later coming to Rome. Persian Mithraism had become trendy among the "people that mattered", and to show their unfathomable support for the cult, military engineers, craftsmen, soldiers and public monies were siphoned into constructing subterranean temple vaults (*Mithraea*) in Rome, and throughout

THE PONTIFEX
MAXIMUS OF THE
MITHRAIC
BROTHERHOOD

every region of the empire, even as far away as Britain.

Mithraism was, in some respects, an outgrowth of the radical Iranian philosophy called Zurvanism, a belief that a nebulous creator/time god made two sons, one holy, the other unholy. The Mithraic godhead known to the Romans consisted of a trinity, formed by the high god Kronos (the god of time), beneath which lay Sol Invictus (the sun) and his inveterate foe Deus Ahrimanios (the devil). Mithras (god of the light) stood between the sun and devil.

MITHRAS AND SOL
INVICTUS WORSHIPPED
OUTDOORS IN GROVES

Worshippers gave their homage to *Mithras* and *Sol Invictus* at outdoor locations, whereas *Deus Ahrimanios* was venerated in underground vaults (judging by the sort of idols unearthed in some of these chambers). At Carrawburgh in England, a well has been excavated containing various heads, statuettes of a horse or dog, bells, glass and ceramic receptacles, money, and some two dozen altars.¹⁷⁵ The altars were most likely ritually deposited there over a period of time, so perhaps these constituted older altars which had been replaced with newer ones. The altars invariably came from a Roman surface *Mithraeum* situated close by, directly above a spring. Dog statues were frequently found at the Lydney temple (wherein the Celtic god Nodens was also worshipped), and so Bond guesses that they were gifts to the lord of hell.¹⁷⁵ I believe they might also represent *Ahriman* himself, in a typically Assyrian dog form. Nevertheless these dogs might only have acted as guardians for the site. In Britain an outdoor well found near a *Mithraeum* was overlooked by two altar stones and an on-site building.¹⁷⁶ Buildings of sacramental significance were associated with wells in the orient, so by my estimation this may have been a hall in which the Roman soldiers shared ritual meals, or even a permanently covered fire sanctuary.

KRONOS AND THE DEVIL
WERE PRAISED IN
UNDERGROUND VAULTS

The influence of the fire-pontiffs attached to the Mithraic brotherhood, made itself felt not only in the halls of Roman power, but on the battlefield. During an outbreak of hostilities with the Germanic Marcomanni tribe, Marcus Aurelius supposedly gathered the Roman and Germanic pagan priests together in Rome prior to the commencement of hostilities.¹⁷⁷ There the German priests and Roman fire pontiffs collaborated, concelebrating certain ritual mysteries,¹⁷⁷ which we might guess were somehow connected with Iranian Mithraism. After all, participation in the Mithraic rites required one to be a member of the brotherhood, and of a certain minimum level of initiation. It therefore seems evident that the Marcomanni had their own Mithraic *flamen* (fire-priests) who were party to the same Iranian religious and ceremonial traditions as the Roman pontiffs. By my estimation the Marcomanni tribesmen of Germania ought to be identified with a Persian tribe known as the Germanians, who, more likely than not, originated among the Scythian nations who had begun moving out of Scythia into the northern reaches of Greater Europe during the Iron Age. What is more, observing the same or similar pagan Iranian cult traditions was in no way a recipe for cordial relations.

As with Magianism, the central doctrine of Mithraism was the eternal, primordial conflict between the insidious *Deus Arimanius* (Lord of Destruction) and *Sol Invictus*, the Sun-Christ (also known as *Helios Christus*) who had descended from heaven, and come into the world, where he shared a sacred banquet with twelve men.¹⁷⁸ The strength and life of the Invincible Sun was embodied in each successive generation in the form of Sun-Kings, kings who, like the Invincible Sun, were as one with fecundity in nature and the land.

MAGIANISM AND PAGAN
GNOSTICISM COMBINE

Not all Mithraic priests were Magi; some were pagan gnostic philosophers. As a consequence Mithraic Magianism became a melange of Chaldean, Greek and Persian religious thought and ritualism, a cross-pollination probably brought about by the prolonged Greek occupation of Persia, not to mention Pythagoras' interaction with the Magi during his extended period of eastern captivity.¹⁷⁹ For example Anaxilus, a deportee from Rome, was described as both a Pythagorean and Magus.¹⁸⁰ Evidently he was a pagan gnostic philosopher, but also possessed the requisite pedigree of the Medean Magus. True, the worship of Ignis (ie; Agni) and the vestal flame existed in Rome prior to the advent of Mithraism, and perhaps had been there in a primitive form since Indo-European times. Later, under Persian Mithraic influences the number of *flamens* increased at the Roman capital, and throughout lands occupied by the imperial eagle. Hierarchically speaking their brotherhood consisted of *sacerdotes* (priests), *antistes* (high priests), pontiffs, and of course the *Summus Pontifex* (otherwise known as the *Pontifex Maximus* or *Pater Patrum* (the Father of Fathers)). There one also finds the terms *magistratus* ("magistrate") and *magister* ("teacher"), both traditional roles of the Magi. St Augustine stated;

"they (the Romans) even appointed a *flamen* for him (Romulus), a type of priest so pre-eminent in Rome's religious rites that they had only three of these, distinguished by the wearing of a special mitre, appointed for three divinities, the *Flamen Dialis* of Jupiter, the *Flamen Martialis* of Mars, and the *Flamen Quirinalis* of Romulus (a patron god of Rome, suckled by a she-wolf at his birth)".¹⁸¹

Suitably attired in sacramental garb akin to that of the Magi, the Mithraic Fathers performed baptisms, cleansings, hymns and other rites peculiar to varied gods, on behalf of the Roman people. Membership of their brethren was only open to males naturally. As with Magians, women of noble blood were authorised to perform rituals in adoration of female divinities, largely for the females of their community.¹⁸² Female priestesses did exist, and possessed sacerdotal offices of extreme importance. With the exception of the inviolate virginal Vestals, most were married to male *flamens*, and aided them in their duties, in an auxiliary role, robed in royal purple.¹⁸³ The white-clad virgins formed their own special college, one charged with the care of Rome's state fires. It was directly administered by matriarchs, and ultimately by the *Pontifex Maximus*. The supreme pontiff's finery was readily identifiable to the populace, consisting of a white toga garment, held in place by fibulae, and a distinctive mitre sporting a length of olive foliage suspended from its point, tied with a thread.¹⁸³ Interestingly, Persian scriptural sources confirm the penetration of Magianism into the Roman Empire, possibly as a result of the Sassanian period of repression against dissident Magi and a host of other religions, beginning in 226 AD. The rise of Roman Mithraism coincides with this bloody imposition of Orthodoxy in Persia, and may help explain Rome's continued offensives against the Parthians, despite the common Iranian origins of their respective religions.

PONTIFEX MAXIMUS - THE "CHIEF OF THE ROMAN MAGI", SUPREME FIRE PONTIFF

"And Kai Spendad and Zargar and other royal sons instigating the many conflicts and shedding the blood of those of the realm; accepted the religion as a yoke while they even wandered to Arum (Rome) and the Hindus (India), outside the real (ie; Persia), in propagating the religion".¹⁸⁴

LATER CATHOLIC POPES RETAINED THE TITLE

In addition to this a Persian Pahlavi etching found at *Nakch-i-Rajab* translates the term *Pontifex Maximus* (the supreme fire pontiff of Ancient Rome, and a term used by later Catholic Popes) as *Magupat u airharpat Rum*.¹⁸⁵ In this instance the term *magupat* is clearly used, the Orthodox Zoroastrians knowingly classifying the Roman *Arch-flamen* as "chief of the Roman Magi and fire priests", in their own tongue. What is even more intriguing is that pagan Roman prophets were once associated with *Vaticanus*, the name of a hill near the Tiber river, beneath which lay Mithraic catacombs. By inference the Vatican was once connected with pre-Christian, Mithraic mysticism; *vaticanator* ("prophet"), *vaticinor* ("to prophecy"), which entered the English language in Roman times, appearing as *vaticination* "prophesying".

HEATHEN PROPHETS FORMERLY LIVED AT THE VATICAN IN PRE-CHRISTIAN TIMES

After the fall of the Late Republic, and the onset of the Julio-Claudian Emperors, laws were devised in Rome to combat the growing number of sectarians belonging to mystery cults, especially where black magic, crop hexing and transfers, demonic rites, and human sacrifice were concerned. Foremost of these statutes was the *Lex of the Twelve Tables*.¹⁸⁶ In 33 BC, during the reign of Agrippa, Magi, sorcerers and many practitioners of the arts were evicted from the Roman Empire, despised not only for their religious devotions, but their natural affinity with enemy barbarian states; the greatest being Persia. Marcus Cato mentions the existence of Chaldeans in Rome too, the erstwhile lords of Mesopotamia.¹⁸⁶ Barely two hundred years later the Magi had regained the limelight. Clearly these were new times in Rome.

MAGI AND CHALDEANS EVICTED FROM ROME

Being politically-aware the Magi divided their world up into five patriarchates,¹⁸⁷ each of them ruled by a Zarathustra (in other words an extremely high ranking Magus). Four of these religious regions centred around the key central Patriarchate of Khvaniras, which housed the supreme Magus, the head of the entire Magian religion, from one end of their known world to the other.

MAGIANS DIVIDED THE WORLD INTO RELIGIOUS PATRIARCHATES

PATRIARCHATE	NAME	LOCATION
Western	Arzah (Arsa?)	West of Khvaniras
Eastern	Savah	East of Khvaniras
Central	Khvaniras	?*
Northern	Vorubarst / Vorugarst	North of Khvaniras
Southern	Fradadafsh / Vidadafsh	South of Khvaniras

* During summer the sun illuminated only one half of Khvaniras. And due to references to winter sunshine illuminating a half of Khvaniras when it goes over to "the dark side",¹⁸⁸ one might think that it lay somewhere on the Equator. The only problem is that the equator is too far south of any plausible Iranian homeland. Alternatively Khvaniras straddled a latitude somewhere around 50° north, the twilight zone bordering the more northerly perpetual darkness, that takes over once the sun goes below the equator.

WE KNOW THE NAMES
OF THE PATRIARCHATES
BUT QUESTIONS REMAIN
ABOUT THEIR PRECISE
EPICENTRES



ISLAMICISATION
DECONSTRUCTED THE
ANCIENT RELIGIOUS
BOUNDARIES

Whatever the case, by the end of the 7th Century AD it is fairly certain the Magian patriarchates of the southern, and central regions had ceased to exist, due to the Muslim and Turkish holy wars and the Islamicisation they brought with them. This must have left only the Patriarchates of the eastern, northern and western world, which probably saw large numbers of refugees. And it was to these other zones that important Magian dignitaries fled. Some ended up in Rome, the wandering beggar-Magi.¹⁸⁹

Potentially well-organised dualistic traditions look to have entered Slavia. Thietmar seems to suggest Wendish Slavs divided their region into areas of pagan religious jurisdiction when he states that “There are as many temples and as many images of demons venerated by the infidels as there are regions in this land”.¹⁹⁰ At the very least the Slavic countryside was brimming with idolatry. He further explained that “In those days a variety of idolatrous cults and superstitious aberrations grew strong again throughout all Slavia”. From the tone and ascerbity of the comment, paganism of some previously-known variety, had regained a footing and a high level of public adulation. Religious changes were manifesting.

The geographical extent of Achaemenid Persian political influence is better identified in a monumental inscription gouged into a rock face situated north of Darius’ Persepolis. Such was the lordship of this Aryan King of Kings, master of the known world.

THE ACHAEMENID
KINGS RULED THE EARTH
BY DIVINE DECREE; BY
THE WILL OF THE
CREATOR

“Darius the King says: By the favour of Ahura Mazda these are the countries which I seized outside of Persia; I ruled over them; they bore tribute to me; what was said to them by me, that they did; my law – that held them firm; Media, Elam, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Drangiana, Arachosia, Sattagydia, Gandara, Sind, Amyrgian Scythians, Scythians with pointed caps, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Sardis, Ionia, Scythians who are across the sea, Skudra, petasos-wearing Ionians, Libyans, Ethiopians, men of Maka, Carians”.¹⁹¹

War amongst the Aryan gods

ZOROASTER HOPED TO
TAME DOWN THE
WARRIOR CASTE AND
THE ARYAN’S EXCESSIVE
FONDNESS FOR WAR

For so long the Aryans were devoted to the worship of the *Daevas*, yet finally it came to pass that the supremacy of this class of god was challenged. The revolt against the *Daevas* was promoted by the Magi who ritually interceded for the Indo-Iranian component of the Aryans. Their novel way of thinking gained even greater impetus with the arrival of the great prophet Zoroaster. It was nothing less than an inversion of the prevailing religion of the Aryans. Zoroaster preached long and hard against the ways of the Aryan nations to which he belonged, in particular the warrior culture philosophy which required the warrior class to make war flourish. Disappointed and repulsed by the spread of Aryan rapine and fury throughout the lands, his heart became filled with divine inspiration which came from a source that opposed the *Daevas*, namely Ahura Mazda, who shone with a brilliance as radiant as the sun. At his hand the religion of the Aryans was rent apart by a profound religious schism, drifting away from homage to *Daevas*, to the

“ways of goodness, peacefulness and piety” embodied in the Ahuras. Accordingly, many Aryans followed Zoroaster’s new creed, others remained true to the *Daevas*, and yet others, uncertain of which way to turn, gave worship to both the Ahuras and the *Daevas*. This intermediate form ever grew in size, and in time zealous Zoroastrians derided it as the faith of the ubiquitous Zurvanites; the schismatic Magian heretics.

The essential tenets of the Zoroastrian creed were embodied in the Mazdayasnian confession, which was recited during each *Haoma* ceremony, and which, for the sake of an analogy, performed the same function as the Apostle’s creed that Christians recited during the mass. The Zoroastrian profession of faith, as taught by the wizards, begins with a renunciation of Hindu ways;

*“I drive the Daevas hence; I confess as a Mazda-worshipper of the order of Zarathustra, estranged from the Daevas, devoted to the lore of the Lord, a praiser of the Bountiful Immortals, and to Ahura Mazda, the good and endowed with good possession, I attribute all things good, to the holy One, the resplendent, to the glorious, whose are all things whatsoever which are good; whose are all things whatsoever which are good; whose is the Kine, whose is Asha (the righteous order pervading all things pure), whose are the stars, in whose lights the glorious beings and objects are clothed. And I choose Piety, the bounteous and the good, mine may she be. And therefore I loudly deprecate all robbery and violence against the (sacred) Kine, and all drought to the wasting of the Mazdayasnian villages. ... Away do I abjure the shelter and headship of the Daevas, evil as they are; and, utterly bereft of good and void of virtue, deceitful in their wickedness, of (all) beings those most like the Demon-of-the-lie, the most loathsome of existing things, and the ones the most of all bereft of good. Off, off, do I abjure the Daevas and all possessed by them, the sorcerers and all that hold to their devices, and every existing being of the sort; their thoughts do I abjure, their words and actions, and their seed (that propagate their sin); away do I abjure their shelter and their headship, and the iniquitous of every kind who act as Rakhshas act!”*¹⁹²

The Greek geographer Strabo was intimately familiar with the Pontus and Persian region, and had personally witnessed Magian customs, shortly before the birth of Christ. Other things he knew of from history books he perused while studying in Alexandria, Egypt. With the exception of one or two extra details, the majority of what he recorded can be corroborated by surviving Magian texts. His writings preserve the traditions of several different groups of Magians; those who sacrificed after the manner of the Persians, and devotees of Mithraism who worshiped Mithras, nay even those who made obeisance to Ahriman (the Lord of Devils).¹⁹³

Strabo wrote, “*Persian customs are the same as those of ... the Medes ...*”¹⁹⁴ His statement is roughly correct, but not universally true. “*the Persians do not erect statues or altars (as the Medes did), but offer sacrifice on a high place, regarding the heavens as Zeus; and they also worship Helius (ie; the sun), whom they call Mithras, and Selene, and Aphrodite*”.¹⁹⁴

Many details found in Strabo’s descriptions of Magian ceremonial precincts resemble ritualism practiced by modern Parsees. “*it is especially to fire and water that they offer sacrifice*”. Fire was worshiped “*by adding dry wood without the bark and by placing fat on top of it; and then they pour oil upon it and light it below, ... fanning it*”.¹⁹⁴ In Strabo’s time the Magian process of igniting the holy fire was governed by ritual prohibitions of an extreme nature. Those who desecrated the holy fires with unclean matter, or breathed upon the flame, were liable for the death penalty (something also recounted in the surviving Magian scriptures).

“*And to water they offer sacrifice by going to a lake or river or spring, where, having dug a trench leading thereto, they slaughter a victim*”¹⁹⁵ Maintaining the purity of the water being venerated was of some importance. To this end they ensured that blood effused during the slaughter did not flow into the water. Having carved meat from the slain beast the Magi lay it upon a bed of laurel and myrtle foliage. Next came its consecration to make it pleasing to the gods. The Magus sacrificer blessed the meat with incantations, periodically touching it with a bundle of myrtle wands.¹⁹⁵

Then there was an outpouring of “*oil mixed with both milk and honey, though not into fire or water, but upon the ground; and they carry on their incantations for a long time*”.¹⁹⁵

Strabo mentions that a sizeable number of Magi congregated in Cappadocia, Turkey. Temples erected in honour of the Persian gods were situated throughout that same region also.¹⁹⁶ He went on to describe their sacrificial technique in the temples, namely bludgeoning the victim with a large wooden cudgel.¹⁹⁶ The Magian sanctuaries were;

“*noteworthy enclosures; and in the midst of these there is an altar, on which there is a large quantity of ashes and where the*

HIS FIGHTING WAS OF A
SPIRITUAL NATURE

THE RELIGIOUS
OBSERVANCES OF THE
MEDEANS AND
PERSIANS WERE VERY
SIMILAR YET POSSESSED
DIFFERENT ASPECTS

DEFILING FIRE, AN ACT
FAMOUS AMONG
DEMONS, WAS
PUNISHABLE BY DEATH

WATER WAS TO BE LEFT
PURE ALSO

MAGIANS WORSHIPPED
IN SACRED GROVES
FIRE ALTARS IN GROVES

Magi keep the fire ever burning. And there, entering daily, they make incantations for about an hour, holding before the fire their bundle of rods and wearing round their heads high turbans of felt, which reach down over their cheeks far enough to cover their lips. The same customs are observed in the temples of Anaitis and Omanus; and these temples also have sacred enclosures; and the people carry in procession a wooden statue of Omanus. Now I have seen this myself".¹⁹⁶*

* "incantation" is derived from the Latin *incantare*, meaning "to chant", "to bewitch", thus corroborating what is known from the Avesta, namely that Magian 'magical' recitals took the form of religious psalmody.

The great cosmic battle

The crucial moments of the great cosmic battle between light and darkness, the *causa bellum*, the opening shots, were preserved within ancient Iranian lore, as told by the prophets of the Magi, by Zoroaster especially. Death, evil and destruction were born when Ahriman, the father of all demons, after his initial incarceration, despondency and lamentation in the abyss, was loosed from his prison;

"because Auharmazd and the region, religion and time of Ahuramazd were and are and ever will be; while Aharman in darkness, with backward understanding and desire for destruction, was in the abyss".¹⁹⁷

"The Evil Spirit, on account of backward knowledge, was not aware of the existence of Auharmazd; and, afterwards, he arose from the abyss, and came in unto the light ... desirous of destroying, and because of his malicious nature".¹⁹⁸

Ahura Mazda said to Ahriman "Evil Spirit! bring assistance unto my creatures, and offer praise! so that, in reward for it, ye (you and your creatures) may become immortal and undecaying, hungerless and thirstless".¹⁹⁹

And the evil spirit shouted thus: "I will not depart, I will not provide assistance for thy creatures, I will not offer praise among thy creatures and I am not of the same opinion with thee as to good things. I will destroy thy creatures for ever and everlasting; moreover, I will force all thy creatures into disaffection to thee and affection for myself".

And Auharmazd spoke thus: "You are not omniscient and almighty, O evil spirit! so that it is not possible for thee to destroy me, and it is not possible for thee to force my creatures so that they will not return to my possession".²⁰⁰

Here *Ahura Mazda* threatens the devil's power by promising the arrival of *Sraosha*, the virgin-born pagan Messiah, and the resurrection he was empowered to bring. Through this act the seemingly-victorious fiend would lose his death grip over the numberless creatures of the god of goodness. *Sraosha's* power to raise God's creatures from death, meant that created existence would eventually return to *Ahura Mazda* the Creator from the Kingdom of Death, full of life, as before, hungerless, thirstless, devoid of infirmity.

Having seen the light of *Ahura Mazda* the brazenly defiant *Ahriman* "*fled back to the gloomy darkness, and formed many demons and fiends" ... "creatures terrible, corrupt, and bad"*.²⁰¹ Upon escape he was cast down into the world with legions of fiends as thick as clouds, to sow conflict, mayhem and distress, such as *Ahura Mazda* and the Archangels had never seen.

The Magi's Book of *Bundahishm* recounted exactly how this conflict came about. You see, *Ahriman* absconded from his imprisonment, not long after the Great Whore incited him into making reprisals against creation. In *Bundahishm III: 3-10 Geh*, the Great Whore, deliberately comes to rouse *Ahriman* from his darkened prison in the abyss, to cheer him on to greater heights of evil, yelling "*Rise up oh Father of us*", and she proposed the desecration and pollution of all the earth, and the destruction of so many souls. The Harlot told him of her unspeakable deeds, dumfounding the father of demons. So then he kissed her, causing her to spontaneously menstruate. Magian law decreed that all menstrual women were unclean for a short time, both during and after their menses, because they had been kissed by *Ahriman*. By her black witchcraft the world fell under attack.

"And, again, the wicked Geh shouted thus: "Rise up, thou father of us! for in that conflict I will shed thus much vexation on the righteous man and the labouring ox that, through my deeds, life will not be wanted, and I will destroy their living souls; I will vex the water, I will vex the plants, I will vex the fire of Auhuramazd, I will make the whole creation of Auharmazd vexed".²⁰²

By the power of the Unholy Spirit (*Angra Mainyu*) *Ahriman* became a mighty serpent, and, once conjured from his tomb, slithered forth to the very extremities of the heavenly vault. Backed by a demonic swarm he jumped

THERE IS A WAR
BETWEEN GOD AND THE
DEVIL

THE CREATOR WOULD
RENDER THE DEVIL,
DEATH AND
DESTRUCTION IMPOTENT
BY SENDING A
RESURRECTOR INTO THE
WORLD

THE DEVIL WAS WROTH.
HE WENT DOWN TO THE
ABYSS AND MADE AN
ARMY OF DEMONS

THE GREAT WHORE
SERVED THE DEVIL IN AN
ADVISORY ROLE

THE DEVIL BECAME A
SERPENT

down to earth through a hole bored in the clouds, all fiery and burning vapours. In the form of countless snakes, scorpions and poisonous toads, they pierced the surface of the earth, and entered his underworld (sometimes called Middle-Earth).²³³ Wherever he and his vicious serpent demons landed a hill or mountain grew ... *"As the evil spirit rushed in, the earth shook, and the substance of mountains was created in the earth"*.²³⁴

We are told of how the battle would eventually unfold. Towards the end of the world, all creation would enter a period of sustained spiritual and ecological defilement as a result of the prolonged, aeons-old activities of *Ahriman* and his demons, and the malignant spells of the Whore. From the time *Ahriman* set foot in the world, war broke out in heaven and on earth, as his unwholesome children, the demons, were enlisted to tirelessly pollute and destroy the lands, and all upon it. To save creation the *Yazatas* (angels and genii of creation) closed ranks, and waded into battle against the "Evil One". With great effort they succeeded in driving back the demons, and built a wall around the heavenly city (*Garodoman*) to keep them out;

"And afterwards, he (the Unholy Spirit) came to fire, and he mingled smoke and darkness with it. The planets, with many demons, dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it. And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it." "in their fearlessness they seek for the destruction of the demons and for the perfection of the creatures of the good beings".²³⁵

This hard-won battlefield accomplishment was by no means complete. The heroic bravery of the angels in repelling the demonic host only gave heaven a temporary reprieve, while on earth the demons thronged in still greater numbers, becoming more and more numerous as each year passed. At the end of the world their orgy of destruction, which will have left planet earth frazzled, denuded and exhausted, would be put to an end in the last great showdown between the forces of good and evil. The archangelic winged *yazatas* and holy *fravashi* saints, led by the returned *Sayoshant* (the last pagan Messiah) would enter into single combat with their own rival arch-fiend during that epic apocalyptic event, when evil would be killed off forever. To prevent the people being taken by surprise, the white Magi taught their flocks how to recognise the signs which portended the imminence of that terror-filled final moment, that "hundredth Winter" as they called it - the Devil's time.

Humans would be born very, very tiny, and destined to be *"deceitful and more given to vile practices"*. Medical marvels would have everyone living to a ripe old age, alive even when exhausted of blood.²³⁶ People would no longer care about their family, their parents, their brothers, their sisters, duty, their neighbour, or their country. Families would be torn apart as the penultimate fiend unleashed his last tyranny on the world ... brother against brother, son against father, friend against friend. There was to be much sodomy, promiscuity and unnatural behaviour. Bread and salt (ie; hospitality) would be held in little esteem. People would be much taken in by dishonest wealth and iniquity, and would go to great lengths to achieve either. The lands would be filled with crime and highwaymen.²³⁷

The deicidal fiend would war against all the gods, armed with atheism, his religion of non-belief. The love and faith of all people was to grow cold in that antithetical age, as the masses denied the very existence of the creator. It was at this time that the star bridge connecting the physical and spiritual worlds would collapse. Priests were to lose all heart, discard their robes, and wander destitute, while others were to fall prey to iniquitous activities and yet others would no longer perform the ceremonies correctly. There would be no prayers for the dead, nor lighting of holy flames, nor alms, nor gifts. Most of all, the people would no longer fear hell, and would rush there at break-neck pace, feeling self-satisfied. Everywhere, false oaths, gossip and calumny would be the order of the day. There was to be mismanagement, misgovernment, and an all pervasive lawlessness destined to throw the people into chaos and disarray. Contrary to Magian prohibitions against sowing death into mother earth, the dead of the future would be buried in the ground, fully attired in good clothing.

WHERE THEY LANDED
HILLS AND MOUNTAINS
SHOT UP



Fig 16. Horse nebula

THERE WAS TO BE A
FINAL BATTLE BETWEEN
THE COLLECTIVE
FORCES OF GOOD AND
EVIL

AT THE END DAYS THE
WORLD WOULD BE IN
THE TYRANNICAL GRIP
OF THE EVIL ONE



ECOSYSTEMS WOULD
COLLAPSE

MAGI HOPED TO STAVE
OFF THE EVILS OF THAT
TIME

THE TECHNOLOGIES OF
UR

JOURNEYS TO DISTANT
EURASIA

CHARIOTS AND WAGONS

CHARIOTS IN BRITAIN

And woe for the misery of the impoverished world of creation in that one hundredth winter, for the earth would be torn open with great gaping holes to expose her inner wealth and riches. There would be spots on the sun, strange winds, earthquakes, droughts, little food in the lands, seasons would be out of synchronisation; nine out of ten people would die of malnourishment. The plants of the earth would diminish too, so that more than 90% of the trees and plants would had been uprooted from the soil. What few plants remained would be sickly and unsightly to behold. Beasts of burden like the ox and the horse would carry less, and the milk of the cow would have little cream.

To preserve the world from this stealthy annihilation the heavenly lord, father of all things, sent down warriors from on high, to help put a stop to the desolation. Doctors, warriors against sickness, aging and death. Judges, soldiers against untruth, upholders of Law, inflictors of punishment on the wrongdoer,

thereby guaranteeing order to society. Military and constables, warriors against disorder and chaos. Scientists, combatants embroiled in the struggle to unravel the secrets of the universe, to comprehend as best we can the nature of the laws governing the order of the physical universe. Priests, servitors of the divine being and warriors against sentient evils.

So much for the basic tenets of the religion of the wise men and women, and the forebodingly grim future they foresaw, that lawless, tormented, ungodly time. What of their comings and goings? What of their history? What of their elder and future homelands?

The Indo-Europeans

And so it was in the remotest beginnings of the world, when the mighty kings of Ur built canals and the great ziggurats, that their citizens developed the arts of astrology, metallurgy, writing, music, poetry, glazing, brewing, mathematics, medicine, pottery and the craft of making wheels.²⁰⁸ These wheels were fitted to the very chariots that made them lords of the world.²⁰⁹ Long they reigned over the lands, and prospered.

Even the gods rubbed shoulders with mankind, giving advice to rulers, and making them great. But as they gloated over the "primitive beings" of the realms beneath their domination, and revelled in the glory of their Empires, nothing could prepare them for the coming of the invaders.

Far to the north of their prosperous cities, in the region of the Steppes, lived Caucasian Indo-European speakers from the Caspian area.²¹⁰ Numerous theories about the precise location and parameters of these ancestral Indo-European homelands have been postulated.²¹¹ At present the steppes of Central Asia, in the Pontic Caspian region, are favoured above other options. What is more certain is where they ultimately came from; Inner Eurasia.²¹²

Led by chieftains appropriately endowed with metal goods and other status symbols, their roving bands of horsemen left Siberia roughly 4,000 BC.²¹³ Thus began a series of epic tribal dispersions far to the west, into the European periphery. They may have arrived even earlier than this though, for there is evidence of horsemanship in the Ukraine as early as 4,000 BC, at Srednyi Stog. There these semi-nomadic horsemen and their families lived adjacent to the pre-Indo-European Tripole peoples, and made mound-covered *kurghans* pit graves of a type found in Asia.²¹⁴

In the millennium spanning between 3,000 and 4,000 BC the new-comers somehow acquired wheeled technologies. Since the Mesopotamians and Proto-Indo-Europeans spoke of these vehicles using linguistically similar terms, they evidently borrowed the ability to make them from the Mesopotamian states. This revolutionary technology saw service not only in the Pontic-Caspian and Mesopotamian region, but in the Carpathians and northern Europe.²¹⁵ At the farthest limit of their influence, Indo-European Celts are seen as responsible for bringing both horses and chariots into Ireland, perhaps in emulation of contraptions used by their Tocharian cousins in Eurasia.²¹⁶

An Iron Age chariot has been unearthed from an aristocratic burial site not far from Edinburgh Scotland, dating to the 5th Century BC, which makes it the oldest chariot found in Britain thus far, by two centuries.²¹⁷ The location lays in close proximity to an area of religious significance and habitation throughout the preceding 1500 years. Features of interment tend to suggest funerary trends shared with Europeans of Gaul.²¹⁷ They are still significantly younger than those found throughout Mesopotamia and the Orient, but still predate the Roman invasion. It was a relatively new development.

As far back as 3,000 BC wheeled vehicles, whether chariots or wagons, began appearing on the Russian steppe. Since the technology resembled that utilised in Central Asia during the same period, one might guess that the Ukrainian pastoralists lived in much the same way as those living in Asia's Altai mountains and the Urals. Some scholars have even theorised that Eurasians living as far away as the Yenisei river, had been influenced by the inhabitants of Russia and Central Asia. They suggest an eastward repopulation or population of farthest Asia, one which brought vehicle-making skills to their ancestral lands.²¹⁸

The remarkable successes of the Indo-Europeans are attributable not only to their vehicles and mounts, but to the many bronze weapons found in their pit-graves. Suitably armed they were able to overcome whosoever they encountered along their seasonal migratory paths.²¹⁹

These Indo-Europeans, like the Sumerians, were users of the plough, of metal, chariots and the sword; but they lived in close company with horses, whom they regarded as their children and brothers. When they rode they were as one; like riders grafted on the back of their beasts. These were the Aryan nations, the masters of bloodstock which would one day be synonymous with power over others.

Archaeological expeditions to the Urals in the 1990's may shed some light on what actually happened in the obscure forested regions far to the north of Mesopotamia. Numerous examples of four-wheeled carts dating to around 2500 BC were discovered in the Novotitarovskay and Novosvobodnaya graveyards, and were connected with mobile, stock-breeding communities. Technologies employed in their construction indicated shared fabrication techniques among the Kuban culture and Pit Grave peoples between the Dniester, stretching up toward the Ural mountains, and especially to the east of Magnitogorsk.²²⁰

European nomads, possibly desirous of repairs for their vehicles, and for some reason prevented from accessing Carpathian metal reserves, learned of cuprous ores deposits suitable for smelting in the southern Ural zone, at Kargaly. So they resolved to colonise the Urals and as a consequence developed the region into a vitally important metal production centre practicing metallurgical smelting methods commonly associated with Iran.²²¹ Their use of copper-arsenic alloy bronze devoid of tin (as a consequence of scarce deposits in that part of the Urals) is Iranian, differing from the pure copper smelting of the Balkans, both techniques being altogether unknown North of the Caucasus prior to that point. As-yet-unidentified neighbouring populations appeared keen on acquiring the veins and casting workshops, so the newcomers set about constructing slightly less than 20 moated, rubble and ditchwork fortifications throughout Kargaly as a protective screen for their industrialisation.²²¹ Most were square or circular in their outlay. This of itself suggests the presence of elite figures amongst the itinerant European herders, who were knowledgeable in civilisation building, especially drawing upon smithing and architectural principles peculiar to Anatolia and Iran. All these happenings took place during the age of Gilgamesh, somewhere between 2,000-3,000 BC, at a time when Mesopotamia was graced with the fortresses and bustling cities of Sumeria and Uruk. No traces of cuneiform tablets have been found there, indicating that it was not the product of Mesopotamian colonists, much rather these nomadists. Archaeologically the valuable industrial districts are nowadays referred to as the Shintashta Culture. The initial settlers were 'Poltavka' and 'Abashevo' Europoids guessed to have emerged out of Europe proper intent on establishing a new domain for themselves, with bountiful natural resources and plenty of timber to run their hive-shaped ore smelters (flue- or bellows- fed).²²¹ Whereas their wagons were originally of the ox-drawn variety, sporting large solid-wheels, there is evidence (soil impressions and clay models) that they also produced spoked wheels for chariots. Proof of horse domestication for transport and food is found throughout the area, in addition to harness pieces and adornments of varying styles and complexities.²²¹

It is here that evidence emerges of a collective culture bearing the characteristics of folk mentioned in Vedic and/or Avestan scripture, according to K. Jones-Bley.²²² She makes them Indo-Iranian and Indo-European, and notes their adherence to horse sacrifices plus excarnation burial traditions, in conjunction with kurgan mounds, erected over log-construction death houses.²²² Dogs also earned the right to interment in their masters' cemeteries, though Jones-Bley doesn't mention whether or not they died of natural causes.²²² Close by the remains of sacrificed cattle, sheep and even humans are found, evidently destined to accompany their lords into the next world.²²²

Two types of chariot were identified, one for military and transportation usage, the other for ceremonial and display purposes (due to their ornate form, yet less sturdy construction).²²³ I myself concur with her Indo-Iranian prognosis and am willing to speculate that these chariot burials were associated with a send off for mortal gods of the sort found in Vedic and Avestan lore, since, as she points out, chariots belonged to the gods, not mortals.

ARYAN MECHANICS
MAKE HORSE-DRAWN
VEHICLES

THEY WERE
ACCOMPLISHED METAL
SMITHS

EUROPEAN NOMADS
COLONISE THE URALS
AREA WITH THE
ASSISTANCE OF SKILLED
INDO-IRANIAN
INTELLECTUALS

THEY BUILT EXTENSIVE
FORTIFICATIONS

THEY WERE RELIGIOUS
PEOPLE



Fig 17. Ancient Aryan charioteer.

THEY TRAVEL TO IRAN,
AFGHANISTAN AND
INDIA, PROBABLY INTENT
ON WAR

CITY STATES WERE BUILT
THROUGHOUT IRAN AND
CENTRAL ASIA

THE ARYAN INVASIONS

As for their ceramic culture, it appears centuries later in Afghanistan after the fall of the Harrapans (2000-1700 BC), and in the region of what would become Samarkand (2300-1900 BC).²²³ Examples of their harness crop up there c. 2000 BC, and taken collectively they point to a movement of riders, perhaps with chariots also, from the Urals to the northern reaches of India. There can be no doubt they were skilled in the art of war, having effectively erected a network of defensive structures in their new Uralic homeland.²²³ They now appeared over a broad expanse of the steppe, reaching down into the mountains and plateaus of far western Iran, Margiana and Bactria. It was here that their native Sintashta, Potapovka and Petrovka cultures spawned the Andronovo material culture, later to become synonymous with the Russian Steppe.²²³

In toto these refined details fit the profile of pre-literate, yet highly-skilled individuals (perhaps including priests, engineers and artisans) of Iranian and Anatolian origin wandering into Eastern Europe via the Caucasus. After joining forces with European nomads they convinced them to form permanent settlements in and about the Urals. Under their influence a heavily fortified mini-civilisation grew and flourished, complete with Indo-Iranian religious traditions commonly associated with Magians. After a period of rapid development the Sintashta peoples deployed a force of horsemen and charioteers who spread down into their native Iran, Afghanistan and the Indian periphery, at least a century or two before the surmised Aryan invasion of India transpired.²²⁴ They were therefore plausibly prepositioned for an intrusion of the subcontinent. Only further archaeological investigations in India will determine whether or not these forces went on to penetrate Hindustan.

Between the 20th-23rd Centuries BC, Aryan Indo-European lords had begun to dominate a number of races then inhabiting regions to the north of the constantly feuding Akkadian and Sumerian city states (both of which were eventually absorbed into Babylonian Empire).

Evidently the Mesopotamians knew of these northern races because one of their northerly outposts lay not too far away from them. The city of Jeitun (situated in Iran near Kopat Dag) showed substantial Mesopotamian influences, thus indicating contact, if not outright Mesopotamian colonisation of the area c. 6,000 BC.²²⁵

During the Bronze Age urbanisation reached dizzying levels near Kopet Dag. Namazga (132 acres) and Altyn-depe (10.52 acres) were the foremost of these towns, with Altyn-depe serving as a major religious cult centre. These sites possessed novel features. The abodes of the priestly class surrounded a lofty brick tower; dual carriageways served the needs of pedestrian and vehicular traffic. Significant trade ties developed there, reaching out as far as Babylon, Sumeria and India.²²⁶

About 2,000 years before Christ, the oasis city-state of Margiana (near Iran) climbed to regional prominence. It took the form of a *qala*, a castle with crenellated battlements, outer defensive walls, palatial quarters, and densely packed intra-mural suburbs. The *qala* at Margiana, which bore some resemblance to the sorts of fortifications built in later Persia, was the first of its kind in Central Asia. From there the construction of *qalas* spread to even smaller provincial areas. They must have had trade and administrative functions, for they were inhabited by seal-bearing regional leaders, perhaps princes or chieftains.²²⁷

Some of the forts were built for religious purposes. In the white-washed interiors of their temples, pagan priests concocted ritual libations around fire altars using hemp and ephedra. Current thinking makes these holy drinks akin to the *Soma* and *Haoma* libations prescribed by the *Vedas* and *Avesta*, rites once performed by Brahmans and Magi respectively.²²⁸

Central Asian settlements of this design became linchpins in the network of international trade. Their ideal central geographical positioning enhanced the scope of their commercial ventures, allowing Iranian merchants to do business with Egypt, Mesopotamia, India, and China.²²⁹

In the wake of the highly successful power plays, which saw them muster formidable numbers of vassal warriors, Aryan leaders began to realise their dream of dominating the prosperous civilisations that lay to their south. In the last years of the 3rd Millennium BC their hordes dispersed east and west of the Aryan homelands, vanquishing everything that lay within the gallop of their steeds. Such was the dramatic emergence of a nation of peoples destined to topple successive Mesopotamian and Indian civilisations like a house of cards. Ethnically speaking these horsemen (the Luwians, Kassites, Hittites, Mitannians, and Hurrians) were all Indo-Aryans/Indo-Europeans, or tribes which had fallen under their suzerainty.²³⁰ This is evidenced by the Indo-European names of their various leaders, and unmistakable references to Vedic deities such as Mithra, Indra and Varuna, in their

writings of 1380 BC.²³¹

The presumably Aryan Central Asian Andronovo culture featured dwellings similar to those described in the Vedas.²³² It may well be that they were followers of Vedic religion, a pagan faith which, in time, they would bring into India and which, in a more evolved form, is nowadays known as Hinduism. With the white steppe-dwellers came y-chromosome marker M17, which began to displace M20, the foremost patriarchal gene indicator of Dravidian India.²³³

Some time around 2,000 BC they moved southward out of their tribal lands, into India and Iran. Following the death of king, Hammurabi, Babylon fell apart at the seams, rotten to the core with civil disorder, and the collapse of the agricultural sector which had been caused by the greedy overworking of the farms.²³⁴ The temptation to assail such a target was overwhelming for the Aryans. The Hittite attack on Babylon brought down the last vestiges of government there. But before long the Aryan Kassites had risen to even greater prominence than the Hittites and installed their princes on the Babylonian throne, which brought about a period of immense stability and growth in Babylon.

Some of the first Europeans to taste Aryan war doctrine were the "Old Europeans", the Balkan races and the Greeks, who crumbled under the oppressive weight of the Aryans some time around 1900 BC.²³⁵ Displaced by the Aryan attacks, these races were often forced to flee their war torn homelands into surrounding countries, where they were left with no other option but to make war against their former neighbours, or settle amongst them if they were previously on good terms. The Greek inhabitants of Doria, Iona and Aeolia, for instance, quit their lands as the Aryan raids became more intense. In their travels they battled other nations in Asia Minor and the Aegean. These itinerant Greeks have been credited with destroying Mycenae, and Troy (whose refugees in turn roved as far south as Egypt and Syria, and if the legends are correct, Rome, Russia, and Scandinavia, to name but a few places).

But for the Aryans, there was no stopping. During the intervening centuries between 2000-1600 BC Indo-Europeans made it as far west as Germany and the Danish peninsula, taking a northerly route across Russia and Poland. The slow pace of this penetration into Europe tends to suggest that the arrival of the Aryans was mainly due to migratory movements rather than swift conquest, though in many places conquest was synonymous with their coming, as was the appearance of domesticated horses (previously unknown in Pre-Indo-European Europe), metallurgy, the Aryan social matrix, language and Vedic religion.

Meanwhile the eastern Aryan migration route led through the Caucasus into Asia Minor and Iran, and there they encountered and subdued Ur and Babylon (1600 BC) before heading off into India a short while afterward. Blissfully unaware of the immense forces being arrayed against them, the Mesopotamian and Mesopotamian-like Indian civilisations were underprepared for the onslaught and fell easily. They were subjugated and humbled by a "superior race" (in reality a number of related races) made supreme by their highly structured social classes, which thrived on the power of the whole, rather than the might of the individual. The eastern and western Aryan invasion forces struck every farm and city before them; most settlements they were simply content to destroy and abandon, while others they colonised. In these instances they installed rulers or administrators from the cream of the Aryan chieftains.

Armed with some of the refined knowledge and advancement gained from the crushed Mesopotamians and Old Indians of Harrapa and Mohenjo-daro (which they hit in 1550 BC), others filtered through the Balkans into Greece, Italy and beyond, trampling under foot the villagers, agriculturalists and hunter-gatherers of these regions. Subsequently Indo-European steeds made their grand entrance into the world of the Balkans around the year 2,000 BC.²³⁶ With the dissolution of tribal unity, the great Aryan language splintered and scattered like glass dropped onto pavement, thus giving birth to the Albanian, Teutonic, Romance, Celtic, Armenian, Baltic, Greek and Slavic languages. The long distances that separated their war bands meant that the Indo-Europeans and Aryans were robbed of their ability to communicate, and therefore the right to exist as one nation. New peoples formed and grew stronger - new civilisations expanded and thrived under the rigid discipline of the Aryan lifestyle. Great thinkers later evolved and built upon the ancient sciences, making us "smarter and wiser". Examined collectively the evidence allows for two possibilities:

- 1 Populations exhibiting DNA structures indigenous to geographical Europe since the Paleolithic migrated eastward into the setting sun, over many time zones, some time before the establishment of Tripole culture in the

ARYAN GENES
DISPLACE DRAVIDIAN
Y-CHROMOSOME
HAPLOGROUPS

BABYLON COLLAPSES

OLD EUROPE

INDO-EUROPEANS
VENTURE INTO EUROPE

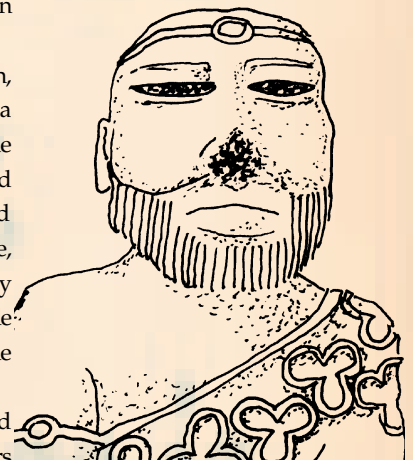


Fig 18. Bust found in the Indus Valley, supposedly that of an Aryan king

INTER-BREEDING
BETWEEN CAUCASIANS
AND ASIATICS

Ukraine. Thousands of kilometres to the east they encountered Asiatic Chinese and Indians, and a whole new world. After settling there for several millennia, in a zone where alien beliefs and new technologies freely commingled, they interbred with non-Caucasians to an as yet unknown degree, all the while maintaining contact with their relatives in Western Europe during a time frame still preceding Tripole. Eventually they lost all contact with Europe. They must have been oblivious to the new occidental developments taking place, for there is no evidence of double-storey housing complexes in central Asia during that period, which during that time frame were established at Tripole in the Ukraine. Nevertheless the culture they brought eastward continued to govern their lives, not to mention a preference for tartan garments that adorned their bodies. After a time of upheavals several centuries before the common era, they were forced to retreat back to the ancient mother countries of Europe. Under this eventuality, the returning genetic stock, that had for millennia sojourned in Asia, had accumulated a certain number of Asiatic DNA sequences and therefore bore the characteristics of prehistoric European DNA, modified to a greater or lesser degree by Asiatic liaisons.

2 That the invasion of 'Old Europe' entailed the subjugation of Europe's traditional genetic stock by Indo-Europeans possessing a similar yet different DNA sequence, desirous of expanding their domains westward. Only genetic evaluation of human remains spread from Europe to Tien Shan between x and x BC will conclusively resolve their degree of genetic divergence from the European cultures that stayed behind. The Asiatic Europoids were probably still 'white' ancestrally, though they had for sometime intermingled with the peoples of the orient, and so brought the art of war and Asiatic religious traditions to a Europe unfamiliar with fortifications, weapons and the like, being more intune with nature and its interrelationship with stock raising and agriculture.

The Aryan hordes

THE ARYAN INVASION
THEORY

I will now proceed to elaborate upon the Aryan Invasion theory which was largely pieced together by European archaeologists, but which many Hindu and Western academics do not agree with wholly or in part. Their contrary argument, which maintains that no such invasion took place, and that the religion of the vedas was indigenous to India. It has some merits, but needs to be substantially tempered by a number of arguments.

As mentioned a large component of their race rode into India. At the parting of the ways, one nation became cloven in two for all eternity, to impart a culture that would forever change the face of the earth, as far away as Indonesia and Ireland. Headlong into the thriving ancient civilisations of literate Mohenjo-daro, Harrapa and the Indus valley they came, smiting all resistance against their arms. Who could stand against such a war-like breed? There was only peaceful submission, or insolent rebellion and certain annihilation. Their warriors were like a meat grinder, drunk on a fury which caused them to relish the face of death, for in Vedic lore to die in battle was the source of their salvation. Their weapons mercilessly dispensed the carnage, so loved by their god of war, coating the sun-baked ground with gutted combatants, heads and hacked-off limbs. Archaeologists have revealed that death fell upon their victims so quickly at Mohenjo-Daro that they had no time to escape. The dead were simply left where they fell, indicating that (as strange as it may seem) a city as prosperous as Mohenjo-Daro (it had paved streets, a sewage system, dams and so on) was not reinhabited by the victors, but quite simply destroyed and looted. Behind them a trail of incendiaries painted ruined settlements, a blackened testament to the feebleness of their enemies. The cannibalistic natives²³⁷, indigenous Dravidians and what few remained of the civilised pre-Aryan Indians cowered before them.

THE HINDU CASTE
SYSTEM IS DERIVED FROM
THE ARYAN FEUDAL
SOCIAL STRUCTURE

I list here the preliminary results of two separately-conducted international studies (one specifically commissioned by the Indian Government) into the origins of the Hindu caste system. The findings of some 12 Indian researchers first begin with an appraisal of India's genetic and linguistic substrata. Modern Indians belong to one of two ancestral structures, namely the caste and tribal systems (known as Jati). While some caste-based communities speak non-Indo-European languages, tribal groups almost exclusively communicate in Dravidian, Austro-Asiatic or Tibeto-Burman terms.²³⁸ Tribal Indians are descended from Austro-Asiatics (the area's most ancient group of residents, a hybrid form of Asiatic Australian aboriginal), Dravidians, and a later group of intruders, the Tibeto-Burmans which seem to have percolated down into India from China and nearby Asiatic regions of South-East Asia. Into this eclectic mix rides a considerable number of Indo-European horsemen from

INDIA POSSESSES OTHER
NON-ARYAN LINEAGES

Central Asia and Afghanistan, apparently around 3,500 years ago. The preponderance of mtDna subhaplogroup U2i, reveals a limited number of matriarchal lineages on the Indian subcontinent.²³⁸ Collectively these varied points appear consistent with a mass arrival of male Europoids, bringing very few of their own women with them. This is suggestive of a military adventure into the region rather than colonization, which logically must have necessitated the presence of female Caucasians. In the main the higher up the sociological tree you go in Hindu realms, the closer an Indian's Y DNA will be to that of Eastern European males.²³⁸ It seems that Europoids interbred with locals either forming, or becoming part of, the aristocratic, military and skilled castes. Dravidians previously had dispersed throughout much of India, but the Indo-European penetration resulted in their dislocation and subsequent southern exodus.²³⁸

ARYANS BROUGHT VERY FEW WOMEN WITH THEM, PREDOMINANTLY INTERBREEDING WITH INDIAN WOMEN

One school of thought holds that Proto-Indo-European existed throughout much of Eurasia, and due to the technical and social advances of their mobile communities exerted a major influence even on the Chinese. The Taiwanese philologist Tsung-tung Chang managed to identify a considerable number of Old Chinese terms impregnated with Indo-European.²³⁸

SOME EVIDENCE FOR CHINESE AND INDO-EUROPEAN INTERACTION

So lasting an impression did they make on the local populace, that they began worshipping Indra after the manner of the Aryans, the mightiest divine warrior to have ever lived. All the world fell under the majesty of his sway. Loved and greatly feared by all his subjects, their epitaphs to his memory would be songs and chants sung with great feeling, until the end of time. As a divine being, he controlled the heights of heaven itself, seated in his mighty sky chariot, firing lightning down upon the earth, slaughtering demons on every side. Before him came rain, and clouds parted as he willed it. To him was the lot of rain-bringer, demon-slayer and the god of law, order, oaths and victory in war.

ARYAN RELIGION BECAME VERY POPULAR THROUGHOUT INDIA

The Indo-Aryans supposedly adopted elements of Harrapan culture around this time (the swastika for instance). Notwithstanding this, the level of cultural exchange between the winners and losers seems to have been mainly uni-directional. This Aryan legacy continues to exert an effect upon the India, which time could not sully. Devotees of their teachings enshrined their faith in the Vedic texts, which were and remain indelible marks of a truly great race. Organised society requires the tasking of people to perform vital communal functions, such as defence, health care, stock-raising and field work. Under pagan Aryanism, everyone was *born for a reason, to perform a certain role* in life, as was assigned to them by the Creator. Women attended to the household chores and children, while selected men ruled, worshiped the gods, maintained law and order, or fought and protected the people. The remainder traded or worked hard for a living. Thus the dereliction of one's duties was considered a crime against society and the Creator. What stemmed from this pragmatic view of society's most basic needs was a strictly regimented role-based tribal lifestyle. This system proved so effective and workable that it is still in use today in India, a country that has a burgeoning population and yet is one of the most peaceful and non-militaristic races on the face of the planet. Wishing to maintain their cultural purity amongst a sea of Dravidians, the Aryan occupation troops rigidly enforced their immovable caste system, that of warrior, priest, husbandman and untouchable. Merchants or traders were later added to these castes.

AN EXCHANGE OF IDEAS TOOK PLACE IN INDIA. A RELIGION WAS SPREADING

Title	Meaning	Role
Brahmana	Priests	A person born to serve the gods.
Kshatriya	Kings/Warriors/Nobles	A person "born with a sword in hand".
Vaisyas	Traders/Farmers	Those born to handle trade or farming.
Sudras	Manual labourers	The humble workers born to tend the crops and flocks, or cart water.

ARYAN SOCIETY WAS COMPOSED OF VARIOUS LAYERS, MUCH LIKE A PYRAMID, WITH KINGS AT THE TOP, WORKING ITS WAY DOWN TO THE MANUAL LABOURERS AT THE BOTTOM

Stepping outside of one's *varna* (a sanskrit word meaning both "caste" and "colour") was an extreme taboo, and threatened to destabilise their society. This association between caste and colour most likely indicates that the Aryans did not wish to interbreed with the local Indian population in that remote period, though clearly they did so as time went by. However this connection between colour and caste might just as easily be attributed to cloth worn by members each of the castes, each made distinct by differences in dress coloration.

ARYANS ORIGINALLY PROHIBITED SOCIAL MOBILITY

Yes, the Aryan occupation forces certainly made life hard for the Indian populace, as did their western brothers when suppressing the inhabitants of "Old Europe". Aryan justice was swift, brutal and often bloody. This ensured

that subjugated peoples remained blindly obedient, firmly under the domination of the high born castes.

"With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu.....If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urinates (on him), the penis; if he breaks wind (against him), the anus".²³⁹

ARYAN PUNISHMENTS

WERE EXTREME

The culture of this mysterious people had a degree of effect on many races in later history, the Baltic, Roman, Slavic and Germanic races, but none more so than the Indians. At the dawn of this new millennium ancient Aryan feudalism is still a part of daily life throughout much of India. In fact the present-day secular Indian government still has difficulties keeping a lid on caste-killings. Not infrequently upper-caste Hindus slay insubordinate lower-caste tenants, who sometimes undertake reprisals against their masters.

ARYAN FEUDALISM STILL EXISTS IN INDIA

Wherever Aryans went they enthroned their language, their gods, their beliefs, their social structure, their knowledge, and way of life. For instance in one of Plato's works²⁴⁰, Critias recounts to Socrates how an Egyptian priest once explained that the mutually similar caste structures shared by Greek and Egyptian societies had originated from one and the same source, namely a race of conquerors which took over their respective lands by force. He further said that the Greeks were instrumental in bravely opposing the very invaders who brought this caste system of government to Greece and Egypt when governing the tribes they made captive in Europe and Asia. According to the ancient tradition noted by Plato, these invaders originally came from the fabled Atlantis (a city surrounded by water and three ring-walls), and were governed by kings who saw themselves as rulers of the world. Greek society was divided along simpler lines, with judges and philosopher priests, hoplite warriors and the working class (composed of skilled and unskilled labour). Further east the Iranians had *Magi* or *Athravans*, *Rathaestar*, and *Vastriyo fsuyant*. In the western world the Romans had *Flamines*, *Milites* and *Quirites*, and the Celts *Druides*, *Equites* and *Plebes*.²⁴¹ Egyptian society was marginally more complex, but an underlying three-fold class structure is still evident. Their culturally-defined classes were *"the priests, the warriors, the cowherds, the swineherds, the tradesmen, the interpreters, and the boatmen"*.²⁴²

EGYPTIAN AND GREEK LEGENDS MAKE REFERENCE TO THE ARYAN INVASIONS

It can be shown that periods of political stability and peace flourished in the years that followed Aryan victories. Thus through the agency of their militarism the Aryans became agents for sudden and quite drastic social change across much of the "known world", forging societies based on Aryan law and order throughout Europe and Asia. Therein lies the paradox; between three and four thousand years ago there was probably a roughly homogeneous Indo-European religious culture spread from India to Germany. Like the Aryan mother tongue (proto-Indo-European), this religious strata steadily broke down as century upon century of time passed.

The Aryans were truly history's janitors, bursting their way into prehistory by sweeping away far more cultured and venerable civilisations in India and Mesopotamia, and tidying up, the Aryan way. That is not to say that the Aryans utterly succeeded in destroying everything about this civilised layer of previous habitation. No civilisation dies without leaving something of itself behind; customs, words, legends, religious observances (which later became known as superstitions), and archaeological debris are just some of the things that have survived. Modern day Indo-European studies hope to discover features of the Indo-European arrival in Europe, but also touch upon the manner in which Europeans lived prior to their coming.

Against the Aryan Invasion Theory

At this present moment the Aryan Invasion Theory (AIT) is the subject of a long-running and somewhat heated debate, that has raged through Indian and Western academic circles for some time. At stake is a credible reconstruction of where vedic tradition first started, and by implication the locus of the early Aryan homeland. Pro's and con's are bandied thick and fast as both side vie for the coveted golden high ground of blanket academic endoresment. That such debates are occurring is a sign of immense progress in Western academia, and symptomatic of a renewed willingness to once again re-open the Aryan case file for further exploration.

NOT EVERYBODY AGREES WITH THE ARYAN INVASION THEORY

Arguments that run contrary to AIT have been fielded in India in recent years, citing a vast spectrum of linguistic data in support of their hypothesis, on points so numerous as to be the subject of large research documents, and, considering the size of this present work, too much to indulge in. They raise questions over:

- a lack of war debris at the Harrapan sites.

- The discovery of horse remains in India dating to before the time of the supposed invasions (as it happens the Dravidians had their own pre-sanskrit, and therefore pre-vedic, word for “a horse”).
- The translation of Harrapan writing has subsequently shown that their language was akin to Sanskrit

Such points, they contend, seem to indicate that the vedas belonged to an Indian homeland. Yet how do we explain the great majority of vedic correlations in Europe, a continent that did not see itself overcome by dark-skinned migrants from India? How could this have happened where prakrit “loan words” are almost entirely absent in Europe? In short there was an ancient linguistic diffusion into Europe, that can be compared with Indo-Aryan, yet religious traditions that appear vedic in nature arrived there also **without the accompaniment of Indians**. One can argue that these vedic traditions were not specifically Indian in nature.

That some horse remains have been found by archaeologists in the Indus valley, in more recent times, dating to the later stages of Harrapan culture, has been used as a basis for the theory that an Aryan invasion did not take place, and that the *Rig Veda* was devised inside India. To then take this as proof that India was the birthplace of the *Rig Veda* might not be as watertight as some have claimed. You see one should expect to find not only horse skeletons, but large deposits of horse remains, which indicate that they had been ritually butchered in accordance with the Asvamedha. Where are all these sites? Accordingly, without mounting archaeological evidence for horse sacrifices in India, one can hardly argue that India was a vedic religious centre without counterparts elsewhere in Eurasia.

There can be little doubt that India figured greatly in the Vedas, not only as the site of an epic clash of cultures, but a terminus where ideologies met, and were exchanged. After all there are geographical locations within India listed in the *Rig Veda*. Yet if the precise geographical locations within the text (such as the Sarasvati, Sindhu and Rasa rivers, and the Arjika, Saryanavat and Mujavant mountains), were supremely important, and integral to that ancient faith, we must expect to see large-scale pilgrimages of Asians and white-skinned Indo-European devotees of vedic lore to the Indian sub-continent. But we don't, as far as I am aware. The fact of the matter is that irrespective of whether one accepts the AIT, or not, there must be archaeological evidence for Caucasian remains in India, if one is to accept that these locations are indispensable places of vedic pilgrimage. There must be chariot remains pre-dating the Indo-European intrusions. To date no evidence of this has ever been found.

Considering the antiquity of the European absorption of vedic language and religious ideologies, it is plausible that Vedic religion belonged to a tradition known throughout Eurasia. Elsewhere however, local rivers and mountains alien to India were deified, yet still happily found their place within their ‘vedic’ scheme of things. For instance in England, Germany and France the rivers Thames, Rhine and Seine probably held sacred status akin to that of the Ganges in Hindu culture.

The Aryan Penetration of Europe

Aryan culture sallied forth into Europe, probably in much the same way as it did India. Their less well known victim was a literate culture that had begun in Europe only a few thousand years after the close of the last Ice Age, which in some circles is nowadays known by the convenient term “Old Europe”. Old European script²⁴³, which resembles Linear “A” was commonly used by the Old Europeans for religious purposes, long before the Indo-European invasions ever took place, in fact long before the flowering of Minoan, Cretan, Sumerian and Harrapan civilisations. *This would make it the oldest script in existence*, one which was used beginning around 5-6,000 BC and continuing for some 2,000 years thereafter. It has been found engraved into excavated statuettes and ceramic items throughout the Balkans and Transylvania, the Danube River area, present-day Hungary, Romania and Moravia, not for secular, but religious/magical purposes. Although it possessed just over 200 signs, there were 30 primary characters which are believed to have been syllabic in nature. While one might expect that such a script would forever remain undecipherable, it is interesting that they bear an almost identical similarity to the later Classical Cypriot script whose phonetic assignments are known. It was in many cases written in a continuous circle, or characters were grouped in underlined word constructions. In other instances it was inscribed in a glutinous fashion, with the characters stuck together, modified by the addition of strokes, or rotated to form a jumbled mess of insignia.²⁴⁴ Many of these signs continued in use far into the future, and can be found on a 300 AD Mesopotamian magician's bowl.²⁴⁵ This proves the survivability of extremely specialised ancient cultural indicators, like writing. The

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Fig 19.1



Fig 19. 2

compelling similarity of the insignia used in both instances suggests a factual connection between the Old European writing system of 4-6,000 BC and the magical inscription on the Mesopotamian magical bowl. Since elements of the script are, in both cases, used in a religious context, it seems to indicate that Mesopotamian sorcerers, whether Chaldeans or Magians, were inheritors of knowledge once held by these ancient Europeans.

Artifacts associated with this Balkan/Central European culture may hold priceless clues as to the nature of the civilised inhabitants of pre-Indo-European Europe. Hairstyles and headdress (see fig 19.2) are skillfully enough engraved into images found in these areas of the Balkans (dating to 6,000 BC) for us to conclude that the local inhabitants wore turbans, tall bonnets and pointed hats.²⁴⁶ One form of skull-cap headdress was exactly the same as a type worn by Mediaeval sorcerers. "Far-eastern" headwear of this kind reappeared much later on in history used by Hittite priests, and the Magi (Fig 19.1) of nearby Mesopotamia, especially the pointed hat and turban. As you will see, these were the remotest possible ancestors of the witches.

The agrarian "civilisation", or homogeneous culture of "Old Europe", which existed throughout the Lowlands, Brittany, Germany, Britain, the Orkney Islands (but which had a focal point in the Balkans), had common methods for treating the deceased. In its initial stages they buried or immolated the corpses of their kin. But as far back as 3,200 BC *the predominant funerary rite of these Megalith builders entailed the defleshing of the bones by dogs and birds.*²⁴⁷ The cleaned skeletal material was either deposited in an ossuary, or cremated. Some of the Megalithic structures associated with these defleshing practices resemble ancient "death houses" described in the scriptures of the Magi.

Megalithic constructions are not to be found throughout every region of "Old Europe", and the absence of death houses at other locations is best explained by the absence of stone building materials suitable for these large scale construction projects, or the use of materials such as timber or mudbrick which usually do not survive lengthy periods of time. For example one struggles to find surviving megaliths in Iran, and I attribute this to the cleansing of Iranian society by Muslim polemicists, and the poor survivability of mud brick constructions due to natural weathering and decay in a harsh desert environment.

Pre-Indo-European civilisation is described by the late Professor Gimbutas as a society based on sexual equality, yet one which had clear sexual delineations. This self-segregation of male and female culture can still be found in the Balkans, in places like Albania - at a party for example, males and females will naturally withdraw to separate rooms for social interaction, males here and females there. This pre-Indo-European culture lived in relative harmony and peace throughout various parts of Europe in *unfortified village communes*, which were organised in a highly structured way, around more important cult centres. Their lives focussed upon raising stock (which until the time of the Indo-European invasions did not include domesticated horses) and agriculture, which in turn supplied their earthly needs.

Around 3,000-3,500 BC the Ukraine was inhabited by a flourishing "Old European" people, known nowadays as the Tripole culture. Their civilisation was characterised by around 200 smallish agrarian communes numbering up to 20 double-storey buildings layed out in rows of joined dwellings, much like today's townhouse complexes.²⁴⁸ They were originally unfortified, and so the noticeable emergence of Tripole defensive works around 3,000 BC help us to place Indo-European intrusions into the area during the same period.²⁴⁹ The peacefulness of their agrarian utopia came to an end as the horse-borne Aryan war culture from the far-eastern reaches of the Russian Steppe rained down upon them. From then on the antiquarian megalith building culture of Old Europe (which observed excarnation rites), was absorbed into the social matrix of the horse-sacrificing (presumably Vedic) Aryan (Kurgan-culture) invaders.

According to Gimbutas, "Old Europe" was predominantly a matriarchal society, and she inferred this because of the lavishness of female interments and the paucity of male religious effigies at the sites discovered. *If the archaeological data which she presents is representative of the overall number of finds relating to the period*, then I believe her remarkable observations are fairly sound. Nevertheless, as in the previous illustrations (fig 19.2.), male effigies do appear, so it is difficult to prove whether males or females held positions of absolute power. It is also worth adding that male deities and priests might have been depicted in female form. Male shamans had a custom of cross-dressing, and it is possible that they would seem as females when represented as a carved object.

While Gimbutas' work is for the most part sound, at some points her feminist interpretations of some religious motifs (like calling a bull's head a depiction of the uterus) are taken to the extreme, giving the overall work a

THE UKRAINE FEATURED
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SETTLEMENTS ENGAGED
IN AGRICULTURE

ACCORDING TO ONE
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MATRIARCHAL ELEMENTS

“politically correct” flavour. Nonetheless I am basically in agreement with many of her major reconstructions. So, despite Gimbutas’ clearly “feminist” undertones, which she allowed to intrude into her studies, it is still possible that her conclusions are sound, and this civilisation of “Old Europe” was stomped into the ground by the “patriarchal” Aryan Kurgan invaders, and so came to an abrupt end.

For a long time now studies in Indo-European history have concentrated on Vedic analogies when attempting to identify the cultural background and lifestyle of the Indo-Europeans. While there is an amazing and sizeable collection of archaeological data on the Indo-Europeans which shows such Vedic ritualism as the horse sacrifice, it also reveals funerary practices that were considered unacceptable in the Vedic texts, namely defleshing. Therefore, it is possible that the Indo-Europeans were a Magian race who had been influenced by Vedic teachings. We find evidence of such a hybridised Vedic-Avestan religion in the book *Dinkard IX*. Zoroaster was famous for his tireless, and what would have been for some controversial, preaching against the Aryan Vedic customs and rites which captivated preceding generations of Iranians and Indians. Their ethos held that Daevas were the supreme gods, whereas in Zoroaster’s words, and the words of the luminous Ahura Mazda, these deities were really demons who deceived mankind into following the way of destruction. Zoroaster might have succeeded in convincing the Iranians to pay homage to the Ahuras and renounce the Daevas, but it appears that he was not wholly successful in this venture, and Vedic Aryanism continued to remain popular within Iranian society. It is possible to conclude one of two things. Either Vedic lore maintained a strong presence within Magian society after the death of Zoroaster, thereby melding with Zoroaster’s teachings, and creating a hybridised faith. Alternatively a significant segment of the Iranian population apostasised from Zoroaster’s faith, and formed a quasi-Vedic Magian faith, which allowed for the worship of both Ahuras and Daevas. This latter form of Magianism was termed Zurvanism.

*“You rush out, astute in evil, to the extremity of that horrible gloom; so you are all from the demon, your race is really from Evil Thought, that is, your race is from there where Evil Thought, as well as Lust the destroyer and also Greed the well accumulating, resides, and where, moreover, Indar (Indra) the fighter is the spirit of the religion of apostasy and further deceives the worldly existence of mankind, as to proper living and immortal progress and first confines their thoughts”.*²⁵⁰

From the above passage which is contained in the writings of the Magi (the pagan fire-priests who governed the religious life of Iran) we learn that Indra was the chief god of this break-away Iranian religion, one which adhered to Magian customs, but also espoused key elements of the old Aryan codes, especially their continued worship of the Daevas.

One other interpretation is that Vedic Aryanism was younger than Magianism, a body of religious thought which apostasised from an older Aryan Magianism. Though it is possible to conclude that the preceding Magian text contains a Zoroastrian spin, it is also possible that it might contain a fossilised account of people apostasising away from Zoroastrianism, thus creating the original Vedic religion, or the much later demi-Vedic Magianism. This question will need to be looked at far more closely in the future. In light of the Magian-like funeral rites performed by the Kurgan people, I think it noteworthy that *Herodotus mentioned that the Medians (the tribe from which the Magi were drawn) were the original Aryan race.*²⁵¹

Returning to our theme of the Indo-Europeans, we will be exploring the many customs, words, gods and observances which they left behind as a legacy for generation after generation of Europeans. But first it behoves us to examine the history of Russia, that vast, ever-open portal bridging the Asian and European continents. In doing so we come to the swift realisation that eastern Europe was repeatedly subjected to, and saturated by, eastern and western cultural traditions.

Nowadays when we look at a map of Russia, we envisage a nation firmly under the control of one people, the Russians, and that’s easy to picture. In reality, Russians are only a fusion of many radically different cultures who came to inhabit the same geographical region. In former times unified control of the lands was definitely not the case. Prehistoric hunters, Indo-European invaders, Finns, Scythians, Sarmatians, Goths, Taurians, Geloni, Budini, Neurians, Athenians, Huns, Cimmericians, Avars, Antes, Alans, Roxolani, Persians, Jews, Ros, Slavs, Vlaxhs, Volokhi, Norsemen, Magyars, Bulgars, Khazars, and Central Asians such as the Pechenegs, Kipchaqs and Mongols have all had their day at controlling the steppes and forests of Russia and the Ukraine. Russia was and is one great genetic and ethnic jigsaw puzzle. To label the Russian people Slavs is correct only from the linguistic viewpoint - in reality

OWING TO ITS NEAR
PROXIMITY TO ASIA,
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ETHNIC AND LINGUISTIC
JIGSAW

they are an admixture of many, many races united under the Slavic tongues. Some folk, even a good many, were the descendants of races that were former subjects of the Persian Empire.

The Achaemenid Persian Empire

THE ACHAEMENID
PERSIAN ROYAL DYNASTY
WAS ARYAN

Susa, Persepolis, Istakhr, Ecbatana and Pasargadae (aka Parsagada) are places few westerners have even heard of nowadays, yet they left an indelible brand mark on world events, not just for centuries, but millennia, sending shockwaves even into the 20th Century. All of them have one major thing in common, they were regional capitals of the Persian Empire, a sometimes united, and often times bickering federation of states united under an Aryan Persian king.

PERSIA AND MEDEA

Who can guess when the Empire's foremost nations of Persia (Parsua) and Medea (Mada) first arose; so much of their beginnings are obscured by mysterious legends. Compared to the monumental statures of neighbouring Assyria and Babylonia, they must hardly have figured in the overall scheme of things, being little more than tax revenue for their neighbours. Records generated in the reign of Shalmaneser III, lord of the Assyrians, provide a minimum date of 836 BC.²⁵²

PERSIAN TRIBES

Persian tribal entities of that era included the Panthialaei, Derusiaei, Maraphii, Maspaii, Dai, Mardi, Sagartii (from whose name Asagarta is derived), Dropici and the Germanii (who appear to have dwelt at Kerman shah).²⁵³ As in India, Persian social structure provides a linguistic correlation between caste and colour and evidence for an Aryan social matrix.²⁵⁴ Persian and Medean folk fell into three distinct racial classifications, namely the Airyaman (an Aryan grouping to which the rulers, warriors and husbandmen belonged) who, one might guess, saw them selves as of higher status than their other non-Aryan compatriots, the Verezena and Kkhvaetu (possibly Semitic tribal groupings).²⁵⁴

MEDEAN TRIBES

ECBATANA, CAPITAL CITY
OF THE MAGI

Besides Persians, the Medes were the other up and coming regional power. Medean tribal names have survived, appearing as Paretaceni, Struchates, Arizanti, Busae and Budii, and last but not least, the Magi.²⁵⁵ Under Deioces, a revered chieftain newly promoted from high judge to great king of the Medes, Medean tribesmen set about constructing the royal city of Ecbatana in a mountainous area roughly 6,000 feet above sea level.²⁵⁶ Ecbatana also appears as Agbatana, and is thought to have arisen from an Aryan term Hagmatan, signifying that it was an assembly point for their tribesmen, perhaps for events of political, military and religious significance. It was no small undertaking, similar in scale to the Athenian city state, with a circular layout encompassed by seven defensive walls in total, each painted a different colour.²⁵⁶

ASSYRIA

Assyria was very powerful indeed. Fledgling states like Medea and Ecbatana had little chance of beating her into submission by their own means. If they wanted to pull a military stunt it paid to network with the Elamites and Babylonians; safety in numbers.

WARS

In the year 651 BC Cyrus provided Persian and Elamite military assistance to the Babylonians (collectively recorded under the term Guti) who were at that time in a state of insurrection against the Assyrian king Ashurbanipal.²⁵⁷ Things went poorly during the rebellion allowing Assyrian forces to overrun Elam and Parsuash, and reinforce their vassalage. At the passing of Ashurbanipal an opportunity to strike reared its head once more.

VARIOUS REGIONAL
KINGS CONSPIRED
AGAINST THE ASSYRIANS

Between 610 and 615 BC the Medes again sought independence by force of arms, forcing the Assyrians into retreat. Their successful uprising sent nearby powers like the Babylonians clamouring to join in. The siege of Assyria had resumed, though this time with a combined and reinvigorated force of Medeans and Babylonian-Chaldeans, who waged a series of epic battles against them. The last remaining Assyrian strongholds were bolstered by Egyptian troops sent across to Asia Minor at the eleventh hour, but all was lost. The enemy threw their full might against the final bastions of Nineveh, Assur and Nimrud and cast them down forever. Thus died Assyria.

Their new overlords, the Babylonians, never sought to rebuild their towns and cities; few indeed were spared. Meanwhile, sensing further strikes on the Egyptian homelands from this powerful eastern enemy, the Egyptian Pharaoh sent a large body of troops to occupy Syria and vital tracts of the Euphrates. Concerned by these developments, Prince Nebuchadnezzar of Babylon was directed by his father to utterly destroy not only the Egyptians, but the Greek forces which were lending aid to them, and thus reopen the route to the Mediterranean Sea.

Leaving their co-collaborators to sort out their own affairs with the Egyptians, the Medes began seizing land in Armenia and Asia Minor. Babylonian and Medean rule was to be all too brief though, with the emergence of Cyrus at the head of a Persian host which occupied much of Iran. Cyrus' military operations against the more easterly Choresmians and Soghdians had the effect of forcing the Massagetae to escape their domains, moving westward toward the steppe and Caucuses region.²⁵⁸

Somewhere around 550 BC the Medeans were effectively conquered by Cyrus and the Persians. Low and behold the Persians (who included ethnic Persian sub-tribes such as the "Germanians" and "Daans") had thrown off the Medean yoke, then subjugated not only their former masters, but the Babylonians as well.²⁵⁹ Their prior marriage of military convenience was over.

Hints of, and even the motivation for, Cyrus' final victory over the Medes were allegedly foretold in the Babylonian prophecies of Marduk.²⁶⁰ This conquest resulted in the fateful fusion of Median and Persian societal entities. The cultural joining was reciprocal, and of such a magnitude that the name Medes frequently applied to both nations, owing to the exorbitant number of Medes running the empire.

Accordingly new Aryan powers foreclosed on semitic Babylon, relatively speaking, and with it their leaders and their gods.

Daniel, a Jewish prophet serving in the Babylonian administration also prophesied the end of Belshazzar's Babylonian reign, his words immortalised in Jewish scripture, in (OT) *Daniel 5: 25-30*;

"And this is the writing that was written MENE MENE TEKEL UPHARSHIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Medean took the kingdom, being about three score and two years old."

Cyrus made it his business to bring the seemingly vanquished gods of Assyria back to life, by re-erecting their idols in newly built temples. Next Cambyses, the son of Cyrus, entered the holy and royal Egyptian city of Memphis, and Sais too (where many an Egyptian priest or priestess was trained), leading a multitudinous army. Like Ionian Greece, Egypt entered vassalage as a Satrapy of the Achaemenid Persian Empire, down as far as



Fig 20. Hieroglyphs on the belt of Darius, the Persian king.

Ethiopia.²⁶¹ From the inception of his rule Cambyses was termed the "offspring of Ra (ie; the sun God)", for he saw himself as ruler of the Egyptian people, one already related to their royal family, and the high gods of Egypt.²⁶¹ The Egyptian kings therefore seem to have been blood relations of the Sun-Kings of Medea and Persia.

Legends that Cambyses was in the business of habitually slaughtering Egypt's dearest earthly divine being (the Apis bull) are utterly false. In fact precisely the opposite was true. The king was a great patron of the Egyptian priestly families, and seems to have supported them in their undertakings, supplying expensive monumental masonry for the Apis' resting place in the Serapeum complex at Saqqara. As a reward for Cambyses' pious reverence one finds the names of Persian royalty recorded in customary pharaonic hieroglyphic cartouches. And so one reads "Horus, Santowi, king of Upper and Lower Egypt, Mestiu-re, Son of Re, Cambyses, may he live forever".²⁶² At the bovine cenotaph Cambyses is depicted kneeling in adoration of the Apis, dressed as an Egyptian prince, and a sure

CYRUS THE GREAT

JEWES AND
BABYLONIANS
PROPHESIED THE RISE OF
THE MEDES AND
PERSIANS

HISTORY PRESERVES
NUMEROUS LIES ABOUT
THE PERSIANS
PERSIAN KINGS BECAME
LORDS OF EGYPT

CAMBYSES, THE
EMBODIMENT OF
APIS-OSIRIS

incarnation of his father “Apis-Osiris”. Clearly Persian monarchs hobnobbed with priests and gods of every shade. No, there was more to the outward trappings than simple showmanship ... Cambyses was a fully fledged son of Osiris, which might account for the type of pharaonic crown he wore, even in his native Persia.

EGYPTIAN PRIESTS
INTERACTED WELL
WITH THE PERSIAN
DYNASTY

In the Nile lands he enjoyed the attention of countless heirophants, and this sometimes led him to become embroiled in local cult disputation. Many times the rationale for his actions are not entirely apparent. At one point Cambyses boots hellenic mercenaries from Egypt for daring to set up shop in the Temple of Neith (said to be the spiritual mother city of Darius, the son of Ra).²⁶² They had been purloining tithes due to the sanctuary, and diverted priestly serfs toward their own purposes etc. His hearty patronage of Sais, Hermopolis and Memphis was not replicated throughout many parts of the Lower Kingdom (in particular Thebes and Heliopolis) though, where local priests endured a litany of insults, relegated to marshlands with diminished livestock numbers and so forth. Clearly he didn't mind offending some divinities!

PERSIA INVADES
'GREECE'

The year 547 BC ushered in a new and unpredictable phase of Persian history, as the Iranians came to hear of Greek states far to their west, and sought to assimilate them into the king's expanding sphere of control. So came probing actions into the Aegean peninsula, where seaboard city states and peoples cleaved toward the Persians, with scant deference for the neighbouring, kingless Greek states, whose internal wars proceeded for ever and a day.²⁶³ Little could he have known that one such acquisition, Macedonia, would lead to the downfall of everything he held dear.

CYRUS THE GREAT

Somewhat later, in 539 BC, Babylonia-Chaldea was further humbled by the Indo-Iranian army of Cyrus the Great, a Medean who became King of Persia. This must in turn have caused an efflux of Chaldeans from Mesopotamia, into the lands of Scythia and remote Central Asia, or become absorbed into the warp and weave of Indo-Iranian society. These Indo-Iranians, the Persians, Medeans, Zikirtu, Haraiva, and Parthians,²⁶⁴ were the next wave of invaders, who in their turn, took over all the lands once held by the descendants of the Aryans. Upon their coming the Aryan *Daeva* gods officially became diabolised, and the *Ahuras* raised in great exultation. In practice though, the *Daevas* were worshiped by many commoners, but in a syncretic form which blended together portions of Vedic and Magian teachings. Indo-Iranian supremacy came via powerful and prosperous dynasties such as the Achaemenids, Parthians and Sassanians, who patronised the religion of the prophet Zoroaster, in various guises.

KHOREZM

Chaldeans maintained a significant presence in the Elamite capital of Susa which according to legends fondly recalled by the Greeks, was established by Trojan refugees.²⁶⁵

BABYLONIAN
SUBJECTS

Prior to their settlement East of the Caspian the Khorezmians were yet another trans-Oxanian people to wander into the Persian Empire.²⁶⁶ They lived in close proximity to the Massagetae, who, as fortune would have it, migrated even further westward with the Scythian bands, even into what would later be called Germany. The civilising influence of the Persians introduced a higher standard of living into the Scythian aggregate with the result that Scythians became progressively more cultured as years past.

Babylonians were an interesting subject people. The empire's significant and widely-spread Babylonian component maintained many of their older customs, holding their own councils (led by the 'head men') priests who acted equally as secular and religious officials, making sacrifices, divining the will of the gods by varied means.²⁶⁷ Being collectors of tithed livestock priests found their temple precincts teeming with growing herds of creatures.

PERSIA EVOLVED
INTO AN EMPIRE
COMPRISED OF 27
VASSAL STATES

Slave trading and the subsequent bounty of relatively cost-free labour enriched the profits of wily aristocrats and merchants, leaving free workmen and artisans to suffer diminishing standards of living as opportunities for full employment dwindled.²⁶⁸ We also find a reasonable number of shirku serfs, who manned the feudal fields and workshops of the Near-East.

State by state, country by country, a series of Persian kings steadily expanded the extent of their imperial jurisdiction to an Empire consisting of 27 satrapies (governmental districts) stretching from Libya to northern India. It was an empire such as the world had never seen. Each satrapy was administered by a governor answerable to the great king, ruling from within substantial fortifications. The Achaemenid state entities are listed here, placed in the context of their approximate geographical region.

Balkans/Russia/Turkey	Arabia/Mesopotamia	Central Asia	Africa	India
Armenia	Arabay	Arachosia	Libya	Hindush
Dascyleium	Medea	Drangiana	Ethiopia	
Cappadocia	Parsa	Bactria	Egypt	
Sardis	Elam	Chorasmii		
Caria	Assyria	Parthia		
Ionia	Babylon	Asagarta		
Thrace-Macedonia		Areia		
Saka Paradraya		Sattagydia		
		Saka Haumavarga		

Jewish scripture tells us a little about Darius' administrative apparatus. "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom. And over these three presidents: of whom Darius was the first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him, and the king thought to set him over the whole realm".²⁶⁹ Daniel's supposedly indispensable position as a personal adviser to Darius is not corroborated by other sources, but this might change in the near future as the Ecbatana excavations proceed.

DARIUS PLACES LESSER PRINCES ON REGIONAL THRONES



Fig 21. Darius, the Persian king at court

Persian custom attributes all forms of earthly lordship to the will of the divine being "A great god is Ahuramazda, who created this earth, who created man, who created peace for man, who made Xerxes king, one king of many, one lord of many".²⁷⁰ Every domain he ruled, every subject he gained, was a gift from the creator himself. It might seem a paradox but the king, as an angelic deputy of a divine being, who is all things good, becomes the principle inflictor of torments on the law-breaker, the advocate of military conquest against unrighteous peoples. "Good rulers let (Ahura) bring slaughter upon them and peace from them for the joyful villagers. Let him bring torment upon them, he that is Greatest, with the bonds of death, and soon let it be! To men of evil creed belongs the Place of Corruption".²⁷¹ As a consequence of this teaching rebellion was regarded as demonism to be put down without faintest mercy.

THEY RULED BY THE WILL OF GOD

THEY BROUGHT ORDER AND PEACE TO THE WORLD, BY FORCE IF NEED BE

Around 522 BC things were not going Persia's way, compelling Darius to mete out death suppressing a series of rebellions so widespread that his full inventory of satrapies looked to be falling away ... Babylon, Assyria, Media, Elam, Parsa, Parthia, Sattagydia, Egypt and the Scythians.²⁷² It seemed as though the entire empire was in open revolt, as provincial kings broke for freedom. It's not that the conspiratorial successionist uprisings were planned in unison; many were sharkishly driven by the scent of blood in the water, that of a king limping from endless conflict.

REBELLIONS MATERIALISED FROM TIME TO TIME

And then there were the intrigues of Gaumata the Magus who briefly usurped royal power, holed up in the citadel of Sikayauvatish. In true Mesopotamian style, Darius' cathartic response was to blind, impale or otherwise mutilate the turncoats; whatever it took to advertise that treason was punishable by the cruelest of means. The angels of Order were truly on the march.



Fig 22.1



Fig 22.2



Fig 22.3



Fig 22.4

PERSIAN CITIES

Fig 22.1. The Elamite capital of Susa

Fig 22.2. Ecbatana, capital city of the Medes

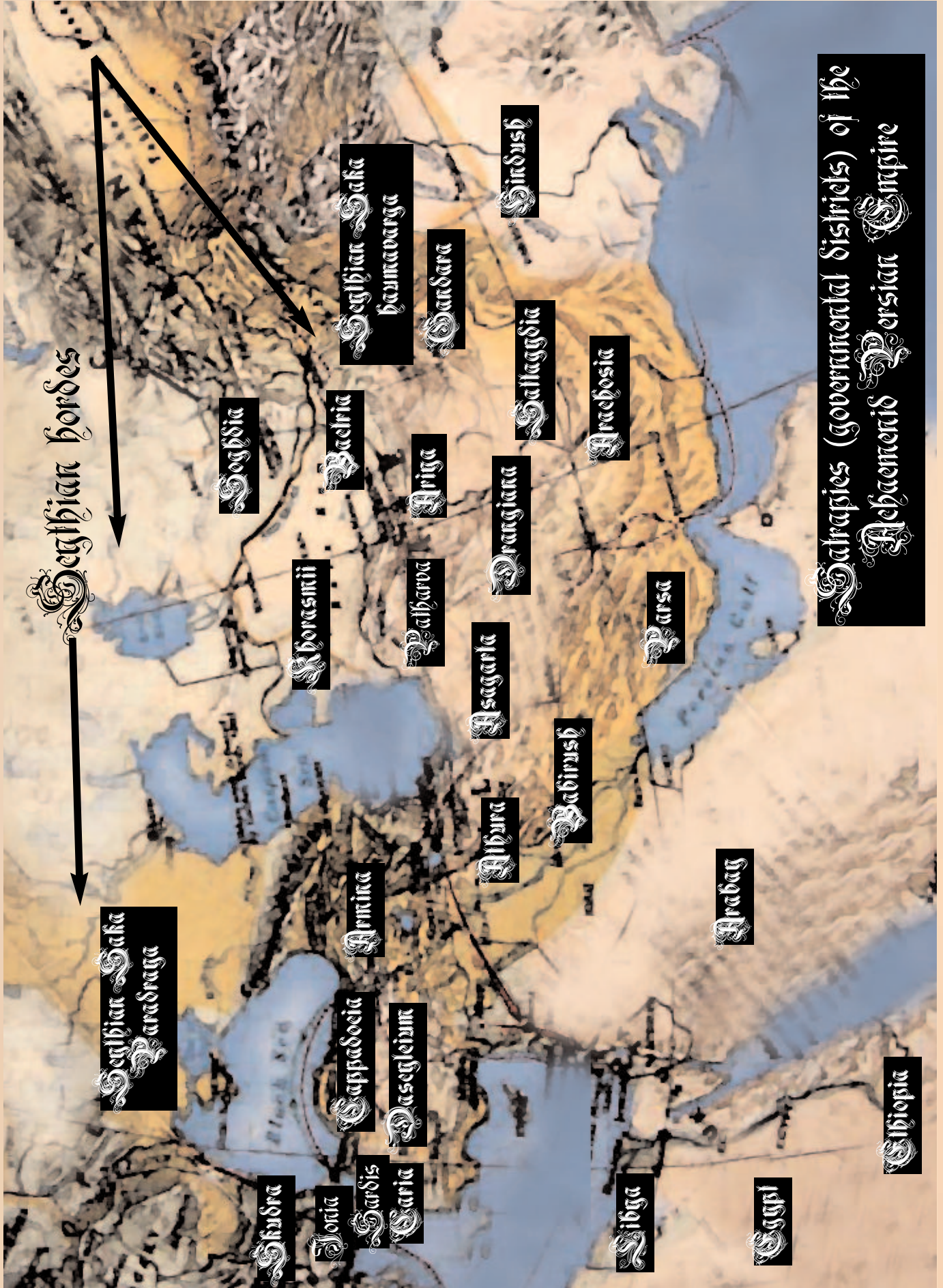
Fig 22.3. The elevated terrace at Pasargadae

Fig 22.4. ***

Fig 22.5. Persepolis



Fig 22.5



Satrapies (governmental districts) of the Achaemenid Persian Empire

But in better times gifts, tithes and taxes aplenty flooded into Greater Persia from outlying satrapies. Massive shipments of expensive frankincense totalling more than 60,000 pounds arrived from the Satrapy of Arabay annually,²⁷³ destined for the use of priests and royals, as offerings to the gods, and to make the air aromatic, pure and holy.

Manpower and academics of intellect were arguably the Empire's greatest imports, allowing Persia to expand in a way that it otherwise would not have. Achaemenid monarchs greatly prized the Babylonians for their sciences especially, all the while holding them in contempt for a variety of other reasons.²⁷⁴ They had an extensive repertoire of knowledge in most subjects, and deeply specialised expertise in areas they felt held a special allure. Babylonian study institutions produced a plethora of linguistic prodigies versed in present and past tongues, together with astronomers, natural scientists, mathematicians, doctors, inventors, mechanics, builders, planners and the like.²⁷⁴ They had knowledge of many lands, and of agriculture, they knew physics and tricks of light, and of weather.

Persia could learn a great many novelties from their subjects. Eastern mathematicians utilised two formal modes of calculation, an admixture of sexagesimal and decimal figures, popular in Babylon and Egypt respectively. Geometry was a little off by today's standards since Pi was reckoned to equal 3.16 rather than 3.14.²⁷⁵

Persians developed their own native innovations too, and they didn't mind telling you about it. In keeping with royal protocol many congratulatory inscriptions were made immortalizing the king's efforts, which in the case of Darius included the invention of Persian writing "*I made inscriptions in other ways, in Aryan, which was not done before*".²⁷⁶

At that point in their intellectual history Persian scribes apparently adapted Assyrian and Elamite cuneiform scripts for their own purposes, which developed into a twofold stream of characters consisting of ideograms and rudimentary alphabetic symbols.²⁷⁷ This Persian script was used for royal purposes only (as was also the case in Egypt with hieroglyphics), leaving the greater part of the king's subjects to notate their correspondence in Aramaic, and in earlier times, Akkadian and (the mostly indecipherable) Elamite cuneiform.²⁷⁷ Prior to this the Persians were illiterate.

Countless aspects of Persian law were hand-me-downs from Hammurabi's ground-breaking Babylonian law codes, which by order of Darius were rendered fit for Aryan usage. It was termed the "*Ordinance of Good Regulations*"²⁷⁸. Its major tenets sought to ensure that '*justice and righteousness*' prevailed, that '*the strong should not injure the weak*';²⁷⁸ that truth shall illumine the heart of earthly matters. In a society that prized truth above all else it comes as no surprise that perjury was the basest of crimes, whether of a defendant, an accuser, or some other witness. They were made visible to the general public in the form of carved standing stones which stood in all regional centres. Scribes versed in Aramaic compiled them into text books for the benefit of society's literate bureaucrats.

Darius' laws, the pillars of the Persian Empire, crumbled under Alexander's hooves, but were later revived by Parthian monarchs, appearing in the revamped *Videvat* codex. Such was the "*Antidemonic Law*" administered by princes and Magi. No man callous of the truth was fit to sit on the seat of judgement in Persia, especially not those amenable to bribery to pervert the course of justice (a crime for which they were debared from officiating cases and crucified).²⁷⁹

Scythians

No discussion of Persia would be complete without an examination of Eurasian Scythians who for so long were an integral part of Persia, yet a worrisome burden on the king, a fly in the Imperial ointment on account of their marauding ways. They were Persia's "loose canons", rude, boorish, tattooed, long-haired subjects you always needed to be wary of.

The earliest Indo-Iranian migrants to settle in Slavia, are associated with the so-called Andronovo culture, a people who once dwelt to the east of the Caspian in Central Asia. Their presence was signified by nomadic pastoralism, horse domestication and kurgan mound burials, which, as in the Afanasievo culture, were erected over square excavated sites, in which the body of the deceased was covered in ochre. The material culture of these various tribes was linked with the Caspian. Similar ceramic ritual braziers were found in both places.²⁸⁰

Next came one of the most important "races" to ever inhabit Russia. As early as 1,000 BC the widely-travelled nomadic Scythian cattle-herders moved westwards out of Central Asia and Siberia. Generally speaking the Scythians were white Europoids, yet some bore Asiatic genes to a greater or lesser degree, stemming from ancestral unions with Asiatic folk in Eurasia. When the Hunnish hordes eventually left Asia to its own destiny, mixed race

PERSIA BECAME WEALTHY THROUGH TRIBUTE PAID BY THE SATRAPIES

BABYLONIANS CONTRIBUTED TO THE ELEVATED INTELLECTUAL CLIMATE INSIDE PERSIA

ARYAN WRITING INVENTED DURING DARIUS' REIGN

ASSYRIAN SCRIBES ASSIST THE FORMATION OF ARYAN WRITTEN CULTURE

BABYLONIAN LAWS TAILORED FOR ARYAN USAGE

THE SCYTHIAN NATIONS

ANDRONOVO CULTURE

SCYTHIANS WERE NOMADIC HERDERS AND ADVENTURERS

Fig 23.
Scythian
cauldron
found in
Russia.



SCYTHIANS SETTLE
DOWN IN RUSSIA.
OTHERS LIVED FURTHER
EAST IN EURASIA

children had the option of staying behind in Asia, others rode with their fathers back into Europe. Upon reaching the prosperous grazing areas of Russia, many were inspired to settle down for at least part of the year, striking more or less permanent camps for these periods.²⁸¹ Commonalties in the construction of slab-grave funerary monuments in Scythia and Mongolia point to common mortuary rites spread from Scythia to Siberia during the Bronze Age. Massive burial mounds were also raised, containing sacrificed reindeers and livestock. Bronzes and other artifacts found in them prove that the Mongoloids and Europoids interred in them had traded extensively between Europe and Asia.²⁸²

SCYTHIAN TRIBAL
GROUPINGS

During the 7th-4th Centuries BC, the Scythian nations played a major role in the construction of the Khorezmian and Samarkandian city-states.²⁸³ These sites were admirably endowed with towers, irrigation and even luscious, well-stocked game parks for recreational hunting. There were holy sites too, perhaps cult centres around which the nomads congregated for religious feasts of calendrical significance. Cauldrons, iron-working, horses and religious depictions of deer were just some of the things that Scythians habitually carried with them on their travels.

SOMETIMES THEY
FOUGHT EACH OTHER

The Indo-Iranian-speaking Saka ("stag") nations had three main divisions. In the heart of Central Asia lived the Saka Haumavarga (future European inhabitants whose ancestral realms lay east of Tashkent), also known as the Amyrgaeon Sacae. Further west were the Tigraxauda, amongst whom were the Massagetae. The westernmost of the Saka were the Scythians of the Russian steppe.²⁸⁴

In the 7th Century BC Scythians fled from an internal conflict with the Massagetae. Consequently, the Scythians erupted onto the Russian Steppe where the castle-building Cimmerians dwelt. According to Herodotus a prolonged time of friction ensued, during which the Scythians sought to chase the Cimmerians from their pastures. At one point they harried a large band of fleeing Cimmerians, but took a wrong turn, headed down past the Caucasus and violated the Iranian borders of the Medes. For this reason throngs of Scythian horsemen ended up in Medea. A more likely reason for the Scythian invasion was some form of Scythian-Assyrian alliance with the Assyrian king, Ashurbanipal, built from the much flimsier military arrangements of prior times. What followed was a 28-year Scythian occupation of Medea.

SCYTHIANS VISITED
BLOODY RETRIBUTION
DURING RAIDING

Archaeological remnants at Damghan revealed evidence of bloody happenings there, resulting from this initial collision between Scythian Eurasian steppe raiders and the area's early Persian inhabitants.²⁸⁵

Playing their military gambit to the fullest, Indo-Iranian tribesmen swept into Elamite Susa, taking control of Semitic Chaldea, whose foremost city was Harran. Weapons spoke louder than words.²⁸⁶

At length the Scythians and their Saka allies governed Medea, sufficiently long enough to allow an intermingling of cultural traditions, and more importantly the integration of the Scythian and Magian aristocracies.²⁸⁷ Judging by one Scythian site in Russia, their religious architecture conformed to designs once employed in the construction of Iranian temples. Beasts were ritually slain in them too.²⁸⁸

Politics in Central Asia was eternally mutable though; fortunes changed quickly, drastically, unexpectedly. Because the Scythians had been draconian in their treatment of the Medes, the most prominent Scythian chiefs were assassinated while attending a Medean banquet in 624 BC, possibly at the command of the Magi. The ensuing confusion promoted by the loss of their leaders permitted the Medes to re-gain their sovereignty. Even after this act of treachery, Scythians lent their support to the Medes (ie; the Magi).

With Assyria in a severe state of decay and a resurgent Medean state strutting about, the Scythians decided to concern themselves with pillaging other locations. They were now ideally placed to raid prosperous southerly regions unopposed. Scythian horsemen of the Russian Steppe successfully conquered Syria, the Caucasus and as far south as Egypt, but diverted their attack on the Nile countries only when the Pharaoh made a sufficiently large offer of money and goods.

During Darius' period of sovereignty (522-486 BC), Persian troops marched into Scythian Russia with the aim of exacting a very great vengeance upon the Scythians. This was in retribution for the past warring of the Scythians against the Medeans, whose forces they defeated and whose lands they occupied for more than 20 years.²⁸⁹ The business of subjugating the Scythians was a necessary part of Persian empire building, though it turned out a very drawn out affair. All that remained was to bring the Sakas, especially the Massagetae, to a state of obedient submission. Cyrus attempted the same assassination ploy once used by the Medes on the Scythians, but it backfired and he lost his life. Though their leader perished, the Persians overcame the Saka and subsequently brought Central Asia into Persia's growing sphere of influence. At the end of it all the Persians emerged powerfully victorious, but were propped up by the very nations they had sequentially vanquished.

As a result of these Persian victories, the Scythians, Medeans and Massagetae became loyal to the dynastic visions of the Achaemenid state, and were an indispensable part of the Persian power base.²⁹⁰ Through them the Persians extended their trade influences far into Asia. Many Scythians served the needs of the Achaemenids, and, based on wall murals at Persepolis, took part in consular processions before Darius in their trademark tall pointed hats. Scythian resources were also highly prized. Scythian miners and gold prospectors became the largest single source of gold for the Iranians and Persians.²⁹¹ And for this reason, the relationship between Scythian Russia and Persia was sure to be a long one. One Bronze Age Scythian interment in the Urals contained a seal and bowls of Achaemenid manufacture, some of which were even engraved using Aramaic script. It is therefore likely that some of the Ural's Scythian inhabitants knew how to read and write Aramaic.²⁹² During the construction of the Achaemenid palace at Susa, Egyptian and Medean craft-masters were charged with all goldsmithing projects, owing to their special prowess in this art. They turned Scythian Ural gold into exquisite works of art.

THOSE UNKNOWN YEARS...

There had always been strange stories of these places in the north, in lands the Semites called Gog and Magog.²⁹³ Forgotten by time, a veil of blackness and ignorance seemed to hang along the Russian frontier like a pall of impenetrable smoke; who could hint what was there? Even the finest ancient minds knew scarcely anything of it. Strange, perhaps fictional stories emerged. Much later, according to Mediaeval Arabs, if you went trading there you took your life in your hands because the pagans there slaughtered all strangers; these were people who wished to live their lives free of uninvited, "unclean" guests.²⁹⁴ In truth the history of those lands is more amazing than fiction itself. Just how much of it was true, and how much is attributable to demonic cliches promoted by the Muslims, Jews and Christians is something I hope to explore throughout the remainder of this work.

For a very long time Russia was ruled by the very same Scythians who became embroiled in the Assyrian conflict. Further westward on the Russian steppe, Scythians lay claim to a great deal of territory, and built at least a hundred walled towns.²⁹⁵ Though fortified, many of these lesser settlements were merely seasonal places of residence, in which the nomadic Scythians pitched their tents.²⁹⁶ At other times of the year, Scythians followed their herds about in four or six-wheeled tent-covered wagons.²⁹⁷

To the north of the Scythians lived the Neurian wolf-men. In close proximity to them were the Melanchlaeni, a Gothic race who lived near the Pripyet swamplands, and who garbed themselves in black robes. To the east were the peaceful Argippaeans, who housed themselves in tented groves and were drinkers of the Aschy libation, a mixture of milk and the strained juices of squashed cherries which grew on their holy trees.²⁹⁸ Other locals, the Androphagi, were cannibals who probably dwelt somewhere near the Urals. They practiced a different form of cannibalism from the nearby Issedonians (who consumed the flesh of deceased kinsmen during a funeral banquet).

To the south lived colonists from Ancient Greece. Athenians sank their roots into the Crimea, establishing not only colonies but commercially viable agricultural districts.²⁹⁹ From these extensive wine-growing regions came taxes aplenty, and trade further afield. In adjacent territories the Scythians reaped copious amounts of grain, and sold it to the ancient Greeks.³⁰⁰ They became rich accordingly. Consequently an enviable range of exquisite gold ornamentation was manufactured by Greek craftsmen for the Scythians, for they prized that metal greatly, and even worshiped it.

PERSIA INVADES
SCYTHIAN RUSSIA
LOOKING FOR REVENGE

THE REGION WAS
FORMERLY ASSOCIATED
WITH GOG AND
MAGOG

WOLF MEN

GREEK COLONISTS



Fig 24. Scythians tend a fallen comrade.

MUMMIFICATION TRADITIONS

Scythians were keen to maintain the purity of their customs, and for this reason given to murdering fellow tribesmen infected by Greek teachings, Dionysianism in particular. The gods of the Scythians were peculiar to themselves, but owing to Herodotus's writings, confusingly equated with classical Greek divinities. Bearing in mind their xenophobic hatred of foreign ways the following correlations are unlikely to have been factually analogous. Thus the Scythians worshipped Tabiti (a fire goddess like Hestia was the greatest), Papoeus (a thunder god like Zeus), Apia (an earth goddess like Ge), Oetosyrus (a messenger of the gods like Apollo), Arimaspa (a heavenly goddess like Aphrodite), Hercules (none other than Hercules himself), Ares (a war god), and Thamimasadas (a sea god like Poseidon).³⁰⁰

After living so long among the Medes, it appears that the Scythian religion had inherited a number of Magian customs. The best evidence for them being Magian comes from Herodotus. They are likely to have been avid fire-worshippers, and drank their libations from golden cups. Like the Magi, the Scythians achieved bodily cleanliness by means of a paste made from pulverised cypress, frankincense (from Ethiopia) and cedar woods, which was plastered all over their body, and peeled off the following day. The Magi used this same custom because they deemed water so holy that they would not contaminate it for the sake of washing in it.³⁰¹ Embalming corpses in wax was another Magian funeral rite, one which was also incidentally practiced throughout Bronze Age Scythia.³⁰² The name of one of the Scythian leaders, Octomasadas, seems derived from the Zoroastrian word for God - *Ahura Mazda*. Their highest god was most likely the same as that of the Persians (ie; *Ahura Mazda*), as evinced by the following account. When the Persians lunged upon their Scythian quarry, the defenders appealed to neighbours for military aid ...

SCYTHIAN WAR COUNCIL

"The assembled princes of the nations, after hearing all that the Scythians had to say, deliberated. At the end opinion was divided - the Kings of the Geloni, Budini and Sauromatae were of accord, and pledged themselves to give assistance to the Scythians; but the Agathyrsian and Neurian princes, together with the sovereigns of the Androphagi, the Melanchaeni, and the Tauri, replied to their request as follows:

"If you had not been the first to wrong the Persians, and begin the war, we should have thought the request you make just; we should then have complied with your wishes, and joined our arms with yours. Now, however, the case stands thus - you, independently of us, invaded the land of the Persians, and so long as God gave you the power, lorded it over them; raised up now by the same God they are come to do to you the like".³⁰³

Several pieces of interesting information arise from this passage. Firstly there is an admission that the god of the Scythians and the Persians is one and the same. Secondly, there is evidence of social cohesion among the various northern races, many of which were ruled by princes. Despite being portrayed as pitiless man-slayers (and in one case cannibals) the likes of the Androphagi, and Tauri were well able to meet in council with all of their nearby neighbours, and reject the Scythian call to war against the Persians out of fairness and honour, and a desire to not commit the first wrong.

SCYTHIAN SOOTHSAYERS

Scythian priests, the Enares, were akin to the Magi in very many ways. Like the Magi, their soothsaying magician-priests sacrificed horses and cattle, and performed ceremonies using bound faggots of willow wands. Herodotus also tells us that Scythia was certainly not under-manned when it came to prophets, for there were already many different occult societies there, especially haruspex (anthropomancers).

According to Ptolemy's map, a presumably Indo-Iranian people known as the Anares lived east of Margiana, in Bactria around 150 AD.³⁰⁴ Bearing in mind that the Massagetae lived not far due west of them, and are known to have migrated toward Europe, it's plausible that the Anares did likewise. Accordingly the Scythian Enares may have been Anares. Recalling the Scythian fortune-tellers Herodotus recounted;

"Scythia has an abundance of soothsayers, who foretell the future by means of a number of willow wands. A large bundle of these wands is brought and laid on the ground. The soothsayer unties the bundle, and places each wand by itself, at the same time uttering his prophecy; then, while he is still speaking, he gathers the rods together again, and makes them up once more into a bundle".³⁰⁵

LOT CASTERS

Herodotus then wrongly asserted that this method of divining originated in Scythia, when in fact it was of Magian provenance, though not unknown in some Hindu vedic rituals. That the Persians had such a rite is confirmed by Magian scripture and a Persian relief depicting a Scythian magician with a pointed "scythian hat" and wand bundle.

Scythian war customs were exceptionally brutal. In my opinion the graphic barbarity described by Herodotus (which I shall now examine) might only normally have been unleashed when their kinsfolk were threatened, or when challenged by oath-breakers. As the text suggests, those who refused to side with the Scythians would have been compelled to aid their war effort if only the Scythian cause had been just. In war they took heads (for each head they presented to their leaders they gained a given portion of the war booty). Battlefield scalping was virtually a Scythian trademark, and proven by scalp marks found on a frozen corpse found at Pazyrk, Siberia. After cleaning a scalp, a warrior traditionally used the grim trophy as a placemat, or, if he had enough of them, sewed them together to make a prestigious cloak. They knew no limits when it came to grotesque ornamentation. Occasionally they dangled the amputated limbs and body parts of their enemies from the saddle or reins, or stretched the skin of a flayed adversary over a frame, which was in turn mounted on a pole and carried as a battle standard. Arrow quivers were made from skin flayed intact from a defeated enemy's arm. All in all they must have presented a terrifying and macabre sight to the 'more civilised' inhabitants of Greece and Persia.³⁰⁶

It is unfortunate that the passing of the Scythians went unrecorded, for they vanish from classical sources some time during the 4th Century BC. But of course they didn't disappear. Scythians nomads migrated further westward into what we now call Poland and Germany,³⁰⁷ while others no doubt stayed behind on the Steppe.

Other marvels existed there. In his 5th Century BC travel log the ancient Greek historian Herodotus spoke of Scythian ramped 'pyramids' made from kindling. They had 600-metre wide bases and enormous swords stabbed into their peaks. In comparison, their bases were two and a half times bigger than that of Egypt's "Great Pyramid of Khufu", or the Aztec "Pyramid of the Sun". While it is tempting to believe that Herodotus had over-inflated the true scale of these temples, it should be remembered that he actually visited Scythia at the time of the Persian invasion, and so saw these things first hand. The cyclopean dimensions described by him are probably credible considering the exactitude of his notations on the pyramid of Cheops.

Scythian megastructures had three almost perpendicular sides and a fourth consisted of a steep rampway which led to the top of the building.³⁰⁸ In some ways the design was akin to the sacrificial dais' of the Medean Magi, but built on a similar scale to ziggurats. These "ziggurats" were so heavy, that they sunk under their own weight, and each required 150 cart-loads of brushwood annually to help them maintain an appropriate height. The temples were raised in honour of the Scythian War God. Consequently herds of cattle and 1% of all war prisoners were slaughtered atop the temples to appease him. After pouring consecrated wine over their heads, priests slit the throats of captured enemies, allowing their lifeblood to flow out into a bowl, which was then ceremoniously tipped upon the sword,³⁰⁹ perhaps to give it life. In an almost Meso-American display of butchery, the sacrificers hacked off the sword arm of captives and tossed them into the air as an offering, after which the body was flung from the heights of the "ziggurat" to the land far below.

One sign of strong government on the steppes is that each Scythian district possessed one of these mountainous temples dedicated to Ares. Obviously they required a large labour force to construct. Equally so the canal which allegedly spanned from the Sea of Azov to the Taurus mountains. Why they stopped making these temples seems problematic, and today, no trace can be found of them. It is my guess they were burned down.

The Persian colonisation of Scythia provided a further powerful infusion of Iranian dualism amongst the various inhabitants of the region. The tattooed Scythian nations who built these "ziggurats" were perhaps related to the Tauri, a later people much given to human sacrifice and war, and who also immersed themselves in the construction of gargantuan building projects. One such location, Charax, has been excavated, providing firm proof of the epic proportions of their efforts. The Taurian fort called Charax³¹⁰ (named after the Chaldean for "fort"), at the foot of the Crimean Mountains, on the Black Sea coast, was eventually stormed by Roman troops who had gained a foothold in the area. Thereafter Rome used Charax as a permanent garrison.

As you will later see in this book, the fullest range of horrors is yet to be revealed, for in this land, among the pagan Slavs and their predecessors, lay a bizarre sect of devil-worshippers that lived by ethics too terrifying to contemplate....

EXTREME BRUTALITY
WAS THEIR TRADEMARK

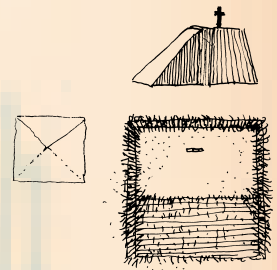


Fig 25. Artistic reconstruction of the Scythian temples. Compare their alleged size with that of Cheops on the left.

SCYTHIANS
COOPERATED IN LARGE
UNDERTAKINGS

THE TAURI POSSESSED
EDUCATED ENGINEERS

Meanwhile, east of Scythia

We now look eastward to the monumental developments taking place in Iran and Central Asia from the 3rd Century BC onwards.³¹¹ Alexander the Great assumed power over the Greek and Balkan peninsula in 336 BC, and followed in his father's footsteps not only by consolidating his hold on the area, but by pushing Macedonian influence into Asia.³¹²



Fig 26. Coin bearing an image of Alexander the Great.

Alexander, son of Philip II, king of Macedonia was, from the first, preened for great things. He studied the natural world, and learned the craft of governorship, under the famed Greek pagan philosopher Aristotle. And from his father he acquired an excellent grasp of the art of war, in addition to a war council of highly seasoned and decorated generals, all of them loyal to the memory of his father. Until roughly this time the Greek peninsula was in a sorry state in terms of pan-hellenism. It would be true to say that Greece only existed in linguistic terms, since the lands were divided amongst various city states, whether Greek or otherwise, and governed by no less than 158 different rules of law, not to mention oligarchal mercantile interest groups.

The Persian invasions of Darius and Xerxes were greeted with mixed emotion on their side of the Bosphorus strait. Some feuding hellenic states (eg: Ionia, Caria) gained new prestige and protection from local enemies by integration with Persia. With this new eastern player on the scene, Athens, Corinth, Sparta and the like were unable to exert their will over nearby states with the same ease as before. The Persian conflict had the effect of galvanising hellenic states hemming the borders of the Greek satrapies. Mutual solidarity as a means of curtailing further Persian incursions into the peninsula appeared to be the only solution. The Greek philosophers, through their political orations, prepared the groundwork for more formal alliances against the barbarians. This in turn led to the establishment of the Greek Corinthian league, which Alexander used as a secondary power base upon the death of Philip. He had everything going for him as a potential ruler. The vigorous and athletic twenty year old personally knew the main movers and shakers of Macedonia and Greek, whether military or academic figures. He came from a good family, his father was well regarded, and more importantly he was imbued with the fighting spirit imbued within Homeric epic. Here was a man desirous of flattening 'Troy' all over again, of piercing the lands of the King of Kings, to a depth and extent never conceived, even by the most optimistic Greek. With so much of Persia unknown to the Greek mind, and largely unmapped, many Greek leaders were understandably doubtful about a proper level of military commitment to his as-yet- sketchy plans for taking over the Persian empire. They granted him only a token number of forces, if only in the spirit of cooperation.

ALEXANDER'S ARMY SETS
OFF

So Alexander set off from home with a predominantly Macedonian expeditionary force augmented by small contingents of Greek auxiliaries and mercenaries looking for adventure. His unusually modest army initially consisted of no more than 35,000 combatants, mostly heavy infantrymen arranged in phalanxes, supplemented by cavalry. They were exceptionally well-trained and stalwart fighters, determined to live off the land by sacking cities along their invasion route, thereby obviating the need for excessively long supply routes. As he went he installed rulers favourable to his new territorial designs, but sought to retain the intactness of the Persian satrapy system, thereby minimising disruption to his planned colonisation.

EGYPT AND JUDAEA
CAPTURED

Alexander's troops began their march into glory with an initial military engagement against the Persians. This was to be only a preliminary engagement, for the time being. Alexander was more interested in Egypt at this point. So he ordered his forces to wander down through Judaea and into Egypt, annexing land and subject peoples all along the way. Only after this was he ready to begin a full-scale invasion of greater Persia.

DARIUS' POWER CRIPPLED
BY ALEXANDER'S
CONQUESTS

Alexander's timing was impeccable. As Alexander crossed the Persian frontier Darius III, the Great King of Persia, was already in hot water, being largely unable to muster the allegiance of uppety regional governors to put up a united front. Regular reports of a depressing nature must have flooded into the royal city with increasing frequency as Alexander's campaign snaffled some of Persia's finest city states, some of which were thought militarily impregnable (eg: Tyre). Darius' dreaded moment came at the Battle of Issus, a mere three years after the young Macedonian became helmsmen of the hellenic, anti-Persian resistance. Despite the superior number of heavy Persian cavalry deployed (the main battle tanks of the ancient world), the defection of Greek mercenary cavalry on the royal payroll had the effect of demoralising the Persian ranks. An air of despondency and defeatism settled over Darius' forces, as Alexander exploited his enemy's weakness. The Persians whose fighting spirit was sapped by high living, took to their heels, leaving the region open to exploitation, and the king's realm in tatters. Darius was subsequently assassinated by one of his petty kings, leaving the Empire without a head. To top it all off Alexander razed the Achaemenid capital city of Persepolis to the ground, and whether intentionally or

THE PERSIAN CAPITAL
RAZED

unintentionally, destroyed the master copies of the Magian holy texts, then housed in the royal treasury.

ALEXANDER, KING OF
ASIA

By chasing Darius afar, and subjugating Persia, Babylon, Afghanistan, and many other nations between Greece and the Hindu Kush mountains, the gutsy opportunist Alexander stole the mantle of King of Asia. From there he ventured into India, but found his warriors unwilling to over-extend themselves. By 330 BC the Greeks, now satiated by their opulent booty, were eager to return home with the spoils, and so left Alexander's service. The loss of so many veterans, while troubling, did not lead Alexander to curtail his long-term territorial ambitions, only limit its extent. He then returned to Persia from India, where he set about mating his forces with local women, with the aim of creating a superior breed of human. It was there that Alexander promoted the idea that he was a divine being, perhaps in emulation of the region's former rulers.³¹³ As a new place of rule Alexander chose Ecbatana, the capital city of the Aryan Magi.

ALEXANDER HELLENISES
PERSIA

Now that he had gained control over the area, he devoted much time to the finer points of how he would hold such possessions, especially with so many feudal kings loitering about the countryside in their petty kingdoms. Alexander the Great hoped to integrate Greek and Persian culture in a secular, religious and intellectual sense and this led to a situation where his royal court was frequented by Magi and Greek philosophers alike, each performing their oblations for his success. A certain amount of enmity arose in the Greek camp when Alexander was seen to fall under the influence of the Magi. The situation was bound to become even more inflammable as a disgruntled Alexander ordered the execution of Aristotle's relative, the philosopher Callisthenes, for snubbing his deification.

AFTER ALEXANDER'S
DEATH HIS GENERALS
CARVED UP THE
ACQUISITIONS

With the unforseen death of Alexander in 323 BC, the already serious fractures among his generals, became even worse as they hankered for control of the world Alexander had carved. The so-called "Wars of the Successors" erupted as the king's possessions were divided up the hard way; by force. Ptolemy held the western part of Alexander's empire, establishing a dynasty in Egypt that would one day end upon the death of Cleopatra. Being more powerful, Seleucius, and later Antiochus I, took control of Graeco-Macedonian Bactria, and strived to requisition lands in Khorezm and beyond the Oxus river.³¹⁴

GREEK COLONISTS

Greeks of every description came to live there, bringing customs, lifestyles, and Hellenic religious sensibilities and traditions that would linger for century after century.³¹⁴ As time went by the Greeks became more Persian in their outlook.³¹⁴ What emanated from this cultural marriage was the Iranian civilisation of Parthia, which lasted from 238 BC until 226 AD, when they lost power to Ardashir and an entirely new dynasty of Sassanian monarchs. The Parthian Empire was based for the most part on Achaemenid governmental structure, but with substantial Greek influence.³¹⁴

GREEK 'WHITE COLLAR'
WORKERS THROUGHOUT
THE EAST

Greeks formed the nucleus of their administrative engine, to the exclusion of Persian scribes and academics.³¹⁵ A shrewder means to alienate the Magi from the halls of power could not be found. Democratic processes were instituted in many places, where previously there had been absolute feudal monarchies with clear class distinctions.³¹⁵

GREEK ARCHITECTURE

From the reign of Seleucius through to the 4th Antiochus, Greek military outposts, villages, towns and cities flourished throughout much of Seleucia. Their farmers were at one and the same time warriors. This enabled the new regional overlords to cultivate a thriving agricultural sector capable of being defended at a moments notice. Larger cities were modelled on the autonomous Greek states, and very often possessed their own assembly.³¹⁶ Local religious heads, sacred prostitutes and their many holdings and temples were now required to submit to Greek rule.³¹⁷

Hellenic builders turned their hand to planning and constructing Central Asian cities using methods popular back in Greece, and, not surprisingly, their works include stepped theatrical auditoria, temples, not to mention classical Greek sculpting techniques for rendering regional gods in stone.³¹⁸

JEWES BESOTTED BY GREEK
CUSTOMS AND
TRADITIONS DURING THE
OCCUPATION

Under the leadership of the Soghdian aristocracy Saka, Scythians, Khorezmians and Hyrcanians pounced on the decaying remnants of Alexander's Persians acquisitions, and before too long had wrestled control of Hyrcania and Parthia.³¹⁹ From this opportunistic federation arose the dynasty of the Arasids, precursors to the Persian Sassanian empire.

THE JERUSALEM TEMPLE
REDEDICATED FROM
YAWEH TO ZEUS

Greek rule left its mark on Judah too, just as it did elsewhere. During their occupation of Jerusalem many Jews developed a fondness for Greek ways, attending theatres, sporting facilities ... *"They placed no value on their hereditary dignities, but cared above everything for Hellenic honours"*.³²⁰ Owing to the lure of these Graecophilic fads the Jewish temple High priests found it difficult maintaining religious order year by year. Undoubtedly the priests were perceived as rebellious against Seleucid governorship, and this led to the outlawing of Judaism. Crunch time came in 169 BC with Antiochus IV Epiphanes refurbishing Solomon's temple as a place of worship for Zeus (the so-called 'abomination of desolation'), and the profanation of the altar by swine sacrifice. In response a general Jewish

uprising occurred under Judas Maccabaeus, which saw the temple recaptured and rededicated, and the Seleucid rulers evicted from Judah.

JEWES REBEL AGAINST
THE GREEKS

As the power of Macedonia unravelled owing to successive failures on the field of battle, even as far away as Egypt, the eastern Greeks were cut off and forgotten.³²¹ The homogeneous Hellenic presence there entered a period of decline, and finally suffered its *coup de grace* at the hand of the Scythians, and allied Indo-Iranian tribes, like the Parthian Persians and the Saka.³²¹ The spark of Greek influence never fully died out though, for its virility had already inseminated the diverse cultures and religions of Central Asia and Iran.

MACEDONIA
COLLAPSES

Like a phoenix rising from the ashes, the Persian Parthian tribe rebelled against the waning power of the Greeks, under the Arascid dynasty, thereafter gaining a position of sovereignty. Parthian royals were notable for their attempts to resurrect the Zoroastrian teachings, which, during Alexander's reign, had lost the supremacy they had previously enjoyed under the Achaemenids.³²² And so the faith of Zoroaster, not to mention fire and sun-worship experienced heightened popularity. We have them to thank for the reconstructed Avestan texts which had been mutilated by Iskander.

PERSIAN REVIVAL

Aramaic became the script of the era, applied in both domestic and commercial documentation, whereas Ancient Greek saw service only among the Parthian administration. Its use had long been abandoned by ordinary people.³²³ The guiding hand of the Parthian kings prepared the way for the revivification of Zoroastrianism (which was suppressed by the Greeks), which in time led to the foundation of the Zoroastrian Sassanian state in 226 AD.

ZOROASTRIANISM
POPULAR ONCE MORE

The halls in which Achaemenid dignitaries once lived and dined, before the Greeks came, had their lofty roofs supported by equally impressive Greek-style columns.³²⁴ Later, between the 3rd Century BC and the 3rd Century AD, Parthians arranged their massive, oblong, high-roofed feast halls (*iwans*) in groups of four, each hall forming the side of square inner communal courtyard.³²⁴ Clusters of these square iwan arrangements were encircled by a surrounding wall. Parthians had a practice of buttressing their walls, and we also find lasting vestiges of Greek sculpturing and architecture.³²⁴ Thus Parthian monumental masonry was stuck in a time-warp, displaying ancient Mesopotamian beasts, griffons, and Greek iconography such as centaurs.³²⁵

Greek gods, religious traditions and philosophies were never far from the horizon in Parthia either. Parthian kings and their Armenian royal allies are known to have enjoyed the extravagances of Bacchic theatre,³²⁶ and this is something which ensured that they would be erased from Sassanian Orthodox Zoroastrian psyche from the 2nd Century onwards. So favourable an impression did the drunken revelry of Pan and Bacchus leave on the region, that his rites were still being celebrated in Central Asia as late as Islamic times.³²⁷ Though the Dionysian mysteries had by that stage incorporated the extremely ancient worship of Anahita, a goddess also found in Zoroastrian scripture.³²⁷

DIONYSIAN MYSTERIES

Meanwhile Babylonian temples nestled safely into their venerable niches, and were still substantially operative in Parthian times.³²⁸ They had resisted the absorption of religious hybridisations born to this Parthian menagerie of faiths, and would live on into the Islamic era, when they met their doom. Undeniable confirmation of a Babylonian presence within the Persian empire is provided by Darius, since one of his monumental inscriptions was rendered in Babylonian. It was obviously intended for the eyes of his Babylonian subjects. Temple prostitutes such as those once found in Babylon were still to be found in Armenia and Pontus in that day.³²⁹

BABYLONIAN RELIGIOUS
TRADITIONS LIVED ON
IN A RELATIVELY PURE
STATE

Military coordination and cooperation proved difficult to achieve in Parthia.³³⁰ Instead the land was studded with petty kings and princes who fielded their own forces, multi-national armies which may or may not have lent support to the Parthian kings.³³⁰ Such untamed arrangements left social unity vulnerable to the lobbying of kingmakers, or nobles intent on feathering their own nest.³³⁰ Some Parthian rulers were better able to muster support from lesser kings, with the result that they, and Parthia, fared better at those times.³³¹ But a house divided is one that is destined to fall, and for this reason Parthia fell victim to its own internal bickering.³³² It caused them to lose control over the silk routes which sustained them, and made them an easy target for Pompey and Trajan's legions. Only the Roman Empire and the prosperous Kushan empire to their east could profit from this.

PARTHIAN EMPIRE
STUDDER WITH PETTY
KINGS

Parthia's successors, the Sassanians, governed Persia from 226 AD through to the year 651 AD. I will omit further discussion on the Orthodox Zoroastrian Sassanian State at this point purely because they are discussed elsewhere in this book.

To the east of Iran lay the Kushan empire (50-250 AD), which was led by the Great Kings, the Sons of Heaven.³³³ They dominated a large part of northern India, Central Asia and Afghanistan, and many arterial trade routes along the silk road. But Kushan was itself subservient to Zoroastrian Sassania, with whom they presumably had strong contacts.³³³ An unprecedented spectrum of religions intermingled in Kushan lands.³³⁴ One could just as easily find Zoroastrian fire priests, preachers of ancient Greek philosophies, Chaldeans, Hindu Brahmins, Manichees,

KUSHAN EMPIRE

MANY DIFFERENT
RELIGIOUS TRADITIONS
INTERMINGLED
THROUGHOUT EURASIA

Buddhists, Chinese Taoists, Confucians and Christian priests.³³⁴ In this climate of coexistence, doctrinal purity was difficult to maintain. Antiochus' funerary rites were jointly performed in a Greek and Persian manner. As conservative as it may have been, Magianism readily accrued Oriental asceticism in certain areas.³³⁵ Greek and Buddhist philosophers likewise shared whatever they saw fit.³³⁶ Owing to a predominance of Buddhists, Kushan became a staging point for the intensive Buddhist missionary bombardment of distant China.³³⁷ With the wandering monks came countless Chinese monasteries, which sprouted from the mountains, hills and arid plains like wild-flowers after a desert shower.³³⁷

Kushan's extensive trade contacts are highlighted by their material culture, which showed evidence of Chinese, Indian, Greek, and even Egyptian craftsmanship.³³⁸ Its pre-eminence in Central Asia diminished after 250 AD, leaving the region open for later Kidarite and Hephthalite control.³³⁹ Much of the countryside was governed by wealthy regional lords known as the *Dihqans*.³⁴⁰ The affluence of these nobles was measured by the extent of their trade and agricultural holdings, and the size of their castles, manor houses and private armies.³⁴⁰

Khorezm, one of the most lavish and important cities in the entire region, fell into decline. After a lull in progress spanning the 300-400's AD, the Khorezmian city-state once again emerged as an illustrious promoter of advancement under the Iranians.³⁴¹ Extensive irrigation projects, astronomical observatories, educational, and profitable craft centres were built.³⁴²

TURKIC EMPIRES

The next major regional development was the formation of two Central Asian Turkic empires between 552-734 AD, the first of which collapsed around 630 AD.³⁴³ The Turkic ethno-cultural complex was diverse, for they inhabited lands ranging from Mongolia through to Scythia.³⁴⁴ Ancestral legends depict them as having originated in the Altai mountains in distant Siberia, where they were led by demi-gods. These same rulers continued to govern them throughout their history.³⁴⁵ From the 6th Century AD Turks displayed a strong desire to usurp mastery of the trade routes throughout the various regions in which they lived. Turkic mounted war bands earned their notoriety and power by sacking the immense wealth of the Chinese Empire, at every opportunity. This prosperity coaxed many of them to revel in the luxuriance of their spoils. Turkic nobles became enamoured with Chinese ways, and this resulted in their Sinisation, and subsequent pacification. The raiding which brought them their pilfered riches became less, and their status as a regional power waned accordingly. The Khagans were further lulled into a false sense of security by arranged marriages between the Chinese and Turkic highborn. Now inside the Turkic elite the Chinese were better placed to exploit inherent inter-tribal animosity. Imperial forces were then able to pounce on the squabbling khaganates and through a series of battles, picked them off one by one.

TURKISH CONVERSIONS
TO TAOISM AND
BUDDHISM BROUGHT
PACIFICATION

In the 7th and 8th Centuries the Turks attempted to regain their grip on Central Asia, but this came to nought with the assassination of Bilga Khan in the year 734 AD.³⁴⁶ Grandiose plans for the establishment of urban centres and monasteries to house their Taoist and Buddhist adepts were abandoned, since it was thought that becoming sedentary, and adopting pacifistic lifestyles would rob them of the warrior spirit that made them great. Nevertheless some favoured urbanisation.³⁴⁶ After an illustrious career the second Empire came to a violent end, causing many Turks to disperse throughout Asia in every direction. It was succeeded by the Uighur Empire, which, within a short space of time, became the foremost champion of Manichaeism, a nominally Christian heresy. Eventually they turned Muslim.

The last days of the Magi

MANY DIFFERENT RACES
HAVE INHABITED RUSSIA
THROUGHOUT ANTIQUITY

For many, many hundreds of years leading up to the 10th Century AD, successive waves of invaders poured through Russia and the Balkans, as they trampled through the steppes and entered eastern and western Europe from Central Asia. From that time the Balkans lost its old Latin title *Haemus*, earning the new Central Asian name *Balkan* (from the Kalmyk language).³⁴⁷ These intruders were the numberless Scythians, Sarmatians, Goths, Taurians, Huns, Cimmerians, Avars, Antes, Alans, Roxolani, Slavs, Serbs, Croats, Vlaxhs, Volokhi, Magyars, Bulgars, Khazars, Pechenegs, and Kipchaqs, many of whom were adherents of Zoroastrianism, Manichaeism, Buddhism, shamanism and other such oriental faiths. Rarely do scholars ever attempt to explain the reasons for such mammoth population dislocations. It is hard to believe that entire nations just wandered into Europe without some apparent cause. Considering the large numbers involved, it is far more likely they were the victims of catastrophes capable of afflicting entire communities, things such as plagues, water shortages, failed seasons and malnutrition, or religious, ethnic or military persecution.

As fugitives they exited regions in which elaborate formal religions thrived. Most if not all were party to such creeds. Since the pagan priests of the eastern Europeans, and the religious figureheads of these many

invaders/immigrants were very often Magi (or at the very least inheritors of Magian beliefs), we have just cause to ask why Magi chose to emigrate from their Iranian holy lands in the first place. The solution to this perplexing question comes from an obvious source, namely the holy texts of the Magi.

The *Avesta* and the *Pahlavi* writings of the Zoroastrians recount in graphic detail the last days of Magian rule in Iranian Sassania, and provide blow by blow accounts of “the desolation of localities and settlements”. According to the Magian holy texts, Iran’s demise did not happen in a single moment, but was the culmination of three separate holy wars directed against their homeland, the first by Turkic “devil-worshippers”, the second by Byzantine military forces, and the last by Muslim Arabs. The last and most disastrous of these invasions saw the collapse of their social unity, logistical infrastructure, and communication network (a “pony express” system with a delivery motto like that of the US Mail Service).³⁴⁸ This demolished whatever cohesion existed between the isolated pockets of Iranian princes still offering resistance to the invaders. In addition to that, their elaborate irrigation systems fell into disrepair, guaranteeing the withering of their lush desert gardens and crops, which they needed to sustain their people. Much, but by no means all, of Iran is a parched desert wasteland. Through their ingenuity the Persians developed the so-called foggara technique for tapping into subterranean water sources and basins. This entailed the sinking of periodic shafts down to water level, along the length of the water course, and then joining these shafts with lateral connector shafts. Once completed these shafts constituted a water delivery system relatively impervious to evaporation in the unforgiving desert sun. Spent portions of the grid could be requisitioned for use as sewer system. One of the oldest tricks in siege warfare is cutting off a city’s water supply. You’d be surprised how quickly a city of 100-500,000 folds once its water supply is interrupted by military or ecological intervention. In the arid environment everything begins to die, whereas in the presence of water the sun brings life and abundant growth.

Most importantly, the extinguishing of the Millennium-old holy fires (*Farbag*, *Gushnasp*, and *Burzen-Milhr*), plus the eradication and expulsion of the Magi who could re-light the holy flames, which were the focus of their spiritual life, utterly demoralised the Iranians, and amplified the hopelessness of their plight.

We shall now explore the downfall of their religion and their society, because in many ways the story has a direct bearing on the nature and consolidation of pagan Slav dualistic religion in eastern Europe during the 7th-10th Century AD. In sadness the white Magi recounted thus;



ENEMIES CONVERGE ON
PERSIA, AIMING TO
FINISH IT OFF ONCE
AND FOR ALL

WATER IS LIFE. WATER
ALLOWS MASSIVE
POPULATIONS TO
INHABIT OTHERWISE
INHOSPITABLE DESERTS

Fig 27. King Chosroes II wears a winged dynastic helmet. It also has horns and a sun disk between them. Similar headress were worn by Egyptian princes in pharaonic times.

“And that which was of steel is the reign of King Chosroes son of Kexad, when he keeps away from this religion the accursed Mazdak, son of Bamdad, who remains opposed to the religion along with the heterodox. And that which was mixed with iron is the reign of the demons with dishevelled hair of the race of Wrath, when it is the end of the tenth hundredth winter of thy millennium, O Zarathustra the Spitaman (Spitama meaning ‘the white’).....”³⁴⁹

Ahura Mazda spoke thus: “Righteous Zarathustra! I will make it clear: The token that it is the end of thy millennium (somewhere near the year 10,000 of the Zoroastrian calendar), and the most evil period is coming is that a hundred

THE RACE OF WRATH

ENEMIES CONVERGE ON
AN AILING PERSIA

kinds, a thousand kinds, a myriad of kinds of demons with dishevelled hair, of the race of Wrath, rush into the country of Iran from the direction of the east, which has an inferior race and race of Wrath. They have uplifted banners, they slay those living in the world, they have their hair dishevelled on the back, and they are mostly a small and inferior race, forward in destroying the strong doer....the race of Wrath is miscreated and its origin is not manifest. Through witchcraft they rush into these countries of Iran, which I, Ahura Mazda, created, since they burn and damage many things; and the house of the house-owner, the land of the land-digger, prosperity, nobility, sovereignty, religion, truth, agreement, security, enjoyment, and every characteristic which I, Ahura Mazda, created, this pure religion of the Mazdayasnians, and the fire of Vahram, which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. And that which is a great district will become a town; and that which is a great town, a village; and that which is a great village, a family; and that which is a great family, a single threshold.

RAIDERS WALK ABOUT
PERSIA AS IF THEY WERE
SOVEREIGN LORDS

"...the reign of Wrath with infuriate spear and the demon with dishevelled hair, of the race of Wrath, the meanest slaves walk forth with the authority of nobles of the land..."³⁵⁰

CHRISTIAN FORCES

"...after the ill-omened sovereignty of those of the race of Wrath there is a fiend, Shedaspah of the Kilisyakih (the ecclesiastics/ Christian priests - and bearing in mind the supposed time frame of the account, they could be either Byzantine or Nestorian Christian Priests), from the countries of Salman (near the Tigris River); Mhaxan-dad said that these people are Ruman, and Roshan said that they have red weapons, red banners and red hats. It is when a symptom of them appears, as they advance, O Zarathustra, the Spitamam the sun and the dark show signs, and the moon becomes manifest of various colours; earthquakes, too, become numerous, and the wind comes more violently; in the world want, distress, and discomfort advance the sovereignty for the vile, and they are in hundreds and thousands and myriads. They have the red banner of Shedaspah of Kilisyakih, and they hasten much their progress to these countries of Iran which I, Ahura Mazda, created, up to the bank of the Arvan, some have said the Frat river, "unto the Greeks dwelling in Asuristan; they (the Rumans) are Greeks by strict reckoning, and their Assyrian dwelling (Anatolia) is this, that they slay the Assyrian people therein, and thus they will destroy their abode, some have said the lurking holes of the demons".³⁵¹

And as the dualistic, animistic, demon-worshipping Turks went about their destruction of Iran, further misfortune was to come to the Iranians via the Christian Romans (who were really Greeks, ie; the Byzantines) and Arabs. According to the Magi the Byzantines apparently had another objective there, namely to destroy the subterranean Assyrian temples then found in Iran.

THE FINAL BATTLES

"miscreated by wrath, were, through the war of the religion, in the combat of Sped-razur (the Hoary Forest) some have said it was in Pars: and the third when it is the end of thy millennium, O Zarathustra the Spitamam! when all three, Turk, Arab and Ruman come to this place, some have said the plain of Nisanak."³⁵²

The rapid decline which they inflicted upon Sassanian civilisation, and the tragic dispersion of the Aryan Iranian Magian race was recorded in the following way;

CHRISTIANITY SAID TO BE
RELATED TO
ZOROASTRIANISM

"There is this marvellousness, really overthrowing the blessedness of the knowledge of former government, revealed by the Avesta about the ninth and tenth centuries (of the Zoroastrian calendar), that which is an indicator of circumstances now visible such as the dispersion of the sovereignty of Iran from the country of Iran, the disturbance of just law and custom, the predominance of those with dishevelled hair, and (at roughly that same time the prevalence of) the haughty profession of ecclesiastics."³⁵³
Also the collection and even connection of all their four systems of belief (which the late Prof west noted as Zoroastrianism, Mohammedanism, Christianity, Judaism or Idolatry) together for the upper rank; the coming of one working with the sacred beings to the inferior (a defiler of the worship of the sacred beings), the transient, and the captive of the period; and the dispersion and downfall of dependent and public men in their time.

MASS APOSTASY

The disappearance of a disposition for wisdom from the foreigners in the countries of Iran, which is an indication of shame at the truth of the religion, and at the praise, peace, liberality, and other goodness whose provision has lodgement in a disposition for wisdom. Also the abundance of the decisions of apostasy, the falsehood, deceit, slander, quarrelsomeness, fraudulence, ingratitude, discord, stinginess, and other vileness whose real connection is a disposition to devour, neglecting heedfulness for the archangels of fire, water, and worldly existence. The oppressiveness of infidelity and idol-worship, the scarcity of freedom, the extreme predominance of avarice in the individuals of mankind, the plentitude of different opinions about witchcraft, and the much inclination

*of many for paralysing the religion of the sacred beings.*³⁵³

*The annihilation of the sovereignty of mankind one over the other, the desolation of localities and settlements by severe actual distress, and the evil foreign potentates who are, one after the other, scattering the valiant; the destruction among cattle and the defilement of the spirit of enjoyment, owing to the lodgement of lamentation and weeping in the countries of Iran, the clamour of the demon-worshipper in the country, and the unobtainable stature, non-existent strength, blighted destiny, and short life of mankind. Also the abundance of ordinances of various descriptions, the approval of the apostate among tyrants (it was an anathema for the white Magi to countenance the reign of an unjust ruler, especially one who was an apostate) and the non-approval of the Zoti (Zoroastrian High Priests) who is well-disposed and wise, the coming of the Zoti (high priests) to want, and all the other adversity, disruption, and running astray which are overpowering even in districts and localities of the countries of Iran.*³⁵³

*The maintenance of no ritual of the religion of the sacred beings; the weakness, suffering, and evil habits of those of the good religion; the lamentation and recantation of the upholders of the religion; and the wickedness and extermination of good works in most of the countries of Iran. Also much other misery in these two centuries is recounted in the Avesta, which passed away with them (the Avesta slid into oblivion with the very people who observed its teachings) and is also now so visible therein, and manifestly occurs in them.*³⁵³

The religious hierarchy of the Magi disintegrated at that time, so that the white Magus priests of Zoroaster wandered aimlessly and forlorn in that unforgiving time, and came swiftly to destitution. Shunned by the masses who abjured their faith in the face of such unflinching adversity, the white Magi faded from sight. Yet other Magi became corrupted by the lifestyles of the invaders, and crossed over into their ways.

*This, too, is a statement as to them, which revelation mentions thus: "That is the age mingled with iron (that is, from every side they perceive it is of iron) in which they bring forth into life him who is a sturdy praying apostate. This is their sturdiness, that their approval is unobservant of both doctrines; and this is their praying, that whenever it is possible for them they shall cause misery to others; also when an old man publicly advances into a crowd of youths, owing to the evil times in which that man who is learned is born they are unfriendly to him that is, they are no friends of the high-priests of the priestly assembly. They are freely speaking (that is, they utter phrases smoothly), they are wicked and are fully maliciously talking, so that they shall make the statements of priests and high-priests useless; they also tear asunder the spiritual lordship and priestly authority, and shall bring the ruler and priestly authority in to evil behaviour as vicious, but they bring together those who are singular (ie; individualists more interested in their personal welfare than that of the state).*³⁵³

Anything they say is always mischief, and that district which had a judge they cast into the smiting precinct, into hell; it is misery without intermission they shall inflict therein, till they attain unto damnation through the recitation they persevere in, both he who is the evil progeny disseminated by the apostate and he who is the villainous wolf full of disaster and full of depravity. ...

Then, when character and wisdom recede from the countries of Iran (that is, they depart), so that destitution and also winter, produced by demons who are worshipping the demon, rush together from the vicinity of disaster on to the countries of Iran, where even rain becomes scanty and pestilence is secretly advancing and deceiving, so that deaths become numerous; thus even he of perverted wisdom, who is wicked, and the apostate also, who is unrighteous, rush together in companionship. As what one says they all exclaim thus: "Consume and destroy, O ruler! for it is to be consumed and destroyed by thee; destroy even the fire, consume even as food those who are the protection of the association enforcing religious obedience, and those leading on the poor man of the righteous dispensation for guidance". So that they shall make him thoroughly detached and smite him;... And about the ninth and tenth centuries this also it says, that, as that age proceeds, this is what occurs, O Zarathust of the Spitamas! when many apostates utter the righteousness of priestly instruction and authority, which is wickedness towards me, they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness". ... This, too, he says, namely: "Of those, O Zarathust of the Spitamas! who come in the 9th and 10th Centuries, I tell thee that they are of the fiend of Greed (Azi); it is in her womb that they are to be fashioned, they who assist those who would be vicious, through pre-eminence in leadership, or through excellence in subserviency".³⁵³

And this, too, it say about them: "Those men are much to be destroyed." so it is said by Ahura Mazda that "these who are righteous, who carry away a corpse in this world, distress their fire, according to every high-priest, and even long-flowing water; their

ENEMIES LAY WASTE TO
THE FLAGGING EMPIRE

KINGS APOSTACISE

ZOROASTRIANISM
ENTERS AN
IRREVERSIBLE PERIOD OF
DECLINE

THE HORRORS OF
THOSE TIMES
ATTRIBUTED IN PART TO
DEMONIC ACTIVITY

GREED OVERCOMES
RIGHTEOUSNESS

THOSE WHO GLORIFY
DEVILS

bodies, which are really cesspools of a terrible character, become very assisting for the tormentors whose corpses are grievously wicked. Concerning them I tell thee, O Zarathustra of the Spitamas! that, in the 9th and 10th Centuries, there come those who are the brood of the fiend and the wound-producer of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers; they also produce extermination for these who are mine, for these of my religion, whom they call a provision for destruction (that is, when it is possible to live in our way, and ours are wicked, they diminish in superiority).³⁵³

THOSE WHO
EXTERMINATE

Even the iniquity that they shall commit in leadership and subserviency, the sin which is smiting thee, they call a trifle, O pure one of the Spitamas! and the smiter, they say, is he whom these of thy religion of Mazda-worshippers smite" They foster villainous outrage, and they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those too, that they exterminate their own souls, they exterminate the embodied existences of the world, and they produce lamentation for the soul, and even the religion, as regards what is the mode of controlling orthodox people together with the iniquitous of the same period"³⁵³

THOSE WHO ENTER
COMBAT FOR FUN

EVIL WIZARDS

This, too, it says, that Zarathustra enquired thus: "Is he, O Ahura Mazda! who is a Kai or a Karap (Prof west: two forms of wizards), or he who is a most evil ruler in authority, mingled again with the good?" And Ahura Mazda spoke thus "Even he". Zarathustra also enquired thus: "Is he, too, O Ahura Mazda! who is one of those of the good sovereignty, mingled again with the good; or these such as the Kaisar and Khagan? (Prof west: the rulers of the devil-worshipping Turkic invaders) And Ahura Mazda spoke thus "Even that former, O Zarathustra!" ... those three manifest branches, that worship the fiend with simultaneous worship, are really these who march for eminent service on horses, even the Turkish demons with dishevelled hair, the Arab, and also Shedaspo the ecclesiastical Aruman (Prof west: the Roman (Byzantine) Emperor ie; Caesar).³⁵³

BYZANTINE-PERSIAN
WARS

These passages from the Magian texts reflect what we already know historically. The end of their civilisation came as a result of the three-fold foe - the Turkic devil-worshippers, Byzantines and Arabs.³⁵⁴

The shutdown of Sassania was well and truly underway following the bitterly contested Byzantine Crusade against the Zoroastrians in 622-628 AD. This war was merely the culmination of centuries-long warfare between the Roman and Persian states.

HOLY CROSS CAPTURED
BY THE PERSIAN KING

The 7th Century AD Roman counter-offensives against the Magians were heavy handed and vengeful to say the least. After all, the Zoroastrians had previously taken Edessa, Jerusalem, and what's worse the greatest relic of Christianity, the Holy Cross upon which Jesus was supposed to have been crucified. Such was the inflamed ideological arena in which Magians and Christians fought it out to sever the ancient connection between their two faiths, since mass conversions of the former had given rise to most of the latter throughout much of the east. The reason why Magians so readily mutated into Christians is a story in itself, and one I shall not indulge in at this point.

GUSHNASP FIRE TEMPLE
DESTROYED

Anyhow, steamrolling Byzantine forces crippled them to the point where political and religious disunion, coupled with a fractured organisational and logistical structure, made them incapable of adequately repelling the massive Arab Muslim incursions, which began shortly after the cessation of hostilities with the Byzantines. Notable in this Byzantine campaign was the use of marines to penetrate deep inside Iran, whereby they ransacked Gushnasp,³⁵⁵ one of the three greatest Magian fire-temples to have ever existed, and made their way to just outside Ctesiphon, the heart of Sassanian royal power. The death blow was not far off.

MAJOR MILITARY LOSS IN
637 AD

For the Magi, the year 637 AD marked one of unparalleled tragedy. Mohammedan forces routed whatever troops the Sassanians had mustered, during a battle on the plains of Harran.³⁵⁶ From there the Muslims grabbed much of Iran and the Caucuses on the western shores of the Caspian.

THE FARR

If the Arab general Qutayaba was to instal Islam in any meaningful way, and gain prestige for Allah and the prophet Mohammed, he desperately needed military victories of ideological importance. And so it became imperative that he subjugate the Farr which was at that time under the control of the pagan Iranian Sassanian monarchy and the Orthodox Zoroastrian religion. The Farr is a geographical term scattered throughout early Iranian literature, and especially noteworthy in the early medieval Persian epic of the kings 'Shah-Nameh' first noted by the Muslim writer Hakim al-Qasim Firdowsi.³⁵⁷ In essence the romanticised word applied to Central Asia and Iran stretching back into antiquity when the divine ancestors of the Magians held sway. It was a land with an almost supernatural aura hanging over it; overseen by god, ruled by kings whose authority to govern the said zone

was by divine right.³⁵⁷ By defeating the last of the Zoroastrian kings in open combat, against the backdrop of this mythical landscape, Islam would snap the soul of ancient Iran. Certainly from the Magian perspective the military collapse was as haunting as it was catastrophic in a military and governmental sense, for it sounded the death knell for their belief system, and the beginning of a new.

In disarray, the Sassanid leader Yazdegird retreated to the city of Merv, situated south-west of Gurganj in Khorezm flying an apron from a battle standard.³⁵⁶ Yazdegird was assassinated some 14 years after the debacle at Hamadan (Ecbatana), thus prompting his hereditary successor Peroz to take flight into China.³⁵⁸ Into this vacuum fed tens of thousands of Muslim settlers from Arabia, lured by the promise of land grants.

In this initial phase of Islamicisation, Qutayba was installed as the most influential of the Umayyad Islamic governors.³⁵⁹ To realise the resettlement program of his masters required the depopulation of Merv and Khorezm, either by genocide or selling the Magians into slavery.³⁵⁹ Muslim documentation tells us that Magian archives, educational institutions and books were destroyed, and the intelligentsia liquidated, at Khorezm.³⁵⁹ In one stroke a thousand years of Persian and Babylonian civilisation evaporated. By Al-Biruni's recollections Qutayba further eliminated opposition to the conquests by re-opening wounds in Iranian society, and turning the protagonists on each other. Whether the Persians liked it or not, Arabs were there to stay.³⁵⁹

Early Arab leaders were open to the possibility of negotiations with Iranian infidels but only if they remained humbly obedient and submissive to their new overlords. This is how Qumis and Rai escaped the typical predations, and gained concessions for the continuation of their faith, by handing over the princely sum of half a million dirhems (Iranian variants of the Greek drachmas introduced after Alexander's time).³⁶⁰

In spite of the terrors inflicted on the white Zoroastrian Magi and their flock, they still found some way of surviving. As the irrigation channels which turned their desert cities into livable oases capable of supporting phenomenally-sized populations dried up, many of the wizards, and fellow Iranians faithful to the creed of Zoroaster, withdrew to more secluded locations. According to Al-Masudi, the magicians still possessed well-fortified enclaves during the Middle Ages, which harboured practitioners of the old faith, even as late as the 10th Century AD. While they had lost substantial geographical regions to the Muslims, they were regrouping in strength, and well able to maintain sovereign Magian rule over certain areas. For instance in 913 AD Abbasid Islamic forces were forced to retire from Tabaristan (on the Western Caspian seaboard) at the hand of a Magian army. Many of their forces garrisoned massively-walled cantonment valleys on the Caucasian seaboard, pre-positioned there to fight off Islamic amphibious intrusions. Further inland others manned formidable mountain fortifications once built there by the Arasid kings of olden Iran.³⁶¹

The city of Istakhr, the location of the wizards' greatest library, remained psychologically significant to the Magi in Islamic times, and for this reason a spirited resistance took root there in the 10th Century AD, which the Muslims spared nothing to suppress. The uprising ended with *"fierce fighting ... siege engines and killing therewith 40,000 of the (Magian) Persians and wiping out most of the noble houses together with the chiefs of chivalry"*.³⁶²

As years went by the ferocity of the Islamicisation push died down somewhat. Judging by Al-Nadim's mention of Muslim religious texts dedicated to refuting Magianism and other diverse pagan faiths,³⁶³ Islamic preachers no doubt hoped to convert the remaining pagans rather than kill them. After all, forced conversions are technically forbidden by the *Qur'an* (*"There shall be no compulsion in religion"*),³⁶⁴ but that never stopped some people in the past Liquidating Magians might not have been the right thing either. On Judgement Day, Muslims expect to see themselves standing in a great company of many and varied faiths, each awaiting their trial before God and his angels. *"As for the true believers, the Jews, the Sabaeans, the Christians, the Magians, and the pagans, God will judge them on the Day of Resurrection"*.³⁶⁵ Magians would be there too.

Once Islam was firmly entrenched in both religious and governmental terms, alien creeds posed minimal threat to the new order, and a spirit of tolerance flourished. Fugitive Magians lived an existence quite separate from that of Muslims, yet a certain number chose to remain behind and slotted into Islamic society fairly well. As a result of this, most of the Abbasid Caliphate's administrative apparatus was still being run by Magian civil servants during the Mediaeval era, still wearing the tell-tale white linen shirts and *kustik* belts, the traditional dress of the Magians.³⁶⁶ Yet others served as court astrologers to the Caliphs. In the end, Muslim authorities became so tolerant, that the Yezidis, the surmised devil-worshippers of Iraq's Basra marshes continued to live there unmolested, and still do, to this very day. After all the *Qur'an* maintains that those who maintain an exterior appearance of Islamic piety gain social rights not enjoyed by non-believers.

ISLAM GAINS CONTROL
OF PERSIA

THE PERSIAN ROYAL
HOUSES SCATTER

ISLAMIC GOVERNORS

HUGE SUMS OF MONEY
EXTORTED FROM THE
PERSIAN REMNANTS

LIBRARIES AND
ACADEMIC
INSTITUTIONS
DESTROYED

MAGIAN CULTURE
DISMANTLED

CONVERSIONS BY
STEALTH AND FORCE

EVENTUALLY THE
MAGI CAME TO BE
TOLERATED

SOME CONVERSIONS TO ISLAM WERE NOT SINCERE, AND IN APPEARANCE ONLY

UMAR II WAS HEAVY HANDED

PERIODIC MAGIAN REVOLTS

A FUTURE MAGIAN MESSIAH FIGURE FORETOLD

MANY MAGIANS LEFT IRAN TO LIVE ABROAD

SOME WENT TO CHINA

SOME MIGRATED TO INDIA

OTHERS CAME TO SIBERIA

But as a rule, the fate of the blood-Magi was vastly different to that of their followers, the Magians. The Magi, together with their books of ancient lore and fire temples, were destined to be systematically exterminated by Muslim devastators, particularly during the harsh rule of Umar II.³⁶⁷ Paradoxically many of their treatises on the ancient sciences found their way into Islamic academic institutions, to be fully investigated. Al-Nadim reported how one group of Magians fared after having surrendered themselves to Islamic authorities, to convert to the faith of the *Qur'an*.³⁶⁸ These Magian turn-coats who apostasised to Islam the Magi called *Mutazalik*. So heinous was apostasy in their eyes, that the Magi professed that it was better to suicide than abjure the religion of Zoroaster. In a scene that was probably repeated many, many times over since the advent of the 7th Century Islamic conquest of Central Asia, the Muslims were only too happy to accept the prospective recruits whole heartedly. Not so the white Magus, who was just as eager as his followers to become a Muslim. They slaughtered him on the spot. Al-Nadim explained that they did this simply because he was a Magus priest. He had the blood, the blood that others once wished for but could never have; once a Magus, always a Magus. By killing him they were helping to eliminate once and for all the powerful lineage that was the backbone of Magianism. To kill a Magus was to kill everything that he held so dearly in his heart, his impressive command of the sciences, and the prayers and rites committed to memory during at least a decade of rote learning and tuition. Most of all they were killing the only folk able to pass the blood and faith on to their offspring, and the only figures permitted to conduct their foremost ceremonies. With the death of each magician the chances of the Magian faith ever resurrecting itself from the ashes of what once was grew less and less. Accordingly Islam waxed stronger.

Some Magus-priests stood firm in an overwhelmingly Islamic world, unsuccessfully attempting to re-muster support for the faith. Prince Mazyar's failed rebellion was beaten down in 854 AD.³⁶⁹ The *Muslimiyah* was a Magian-Muslim sect of uncertain size, begun by one Abu Muslim, a self-styled prophet of Zoroaster.³⁷⁰ According to his followers Abu Muslim would make a dramatic return in the distant future to reinstall the faith of the Magi, and this is probably connected with Iranian teachings concerning the Mahdi, a religious teacher who will one day return to put an end to the Jihads, ushering in an unprecedented period of peace and prosperity for the region.

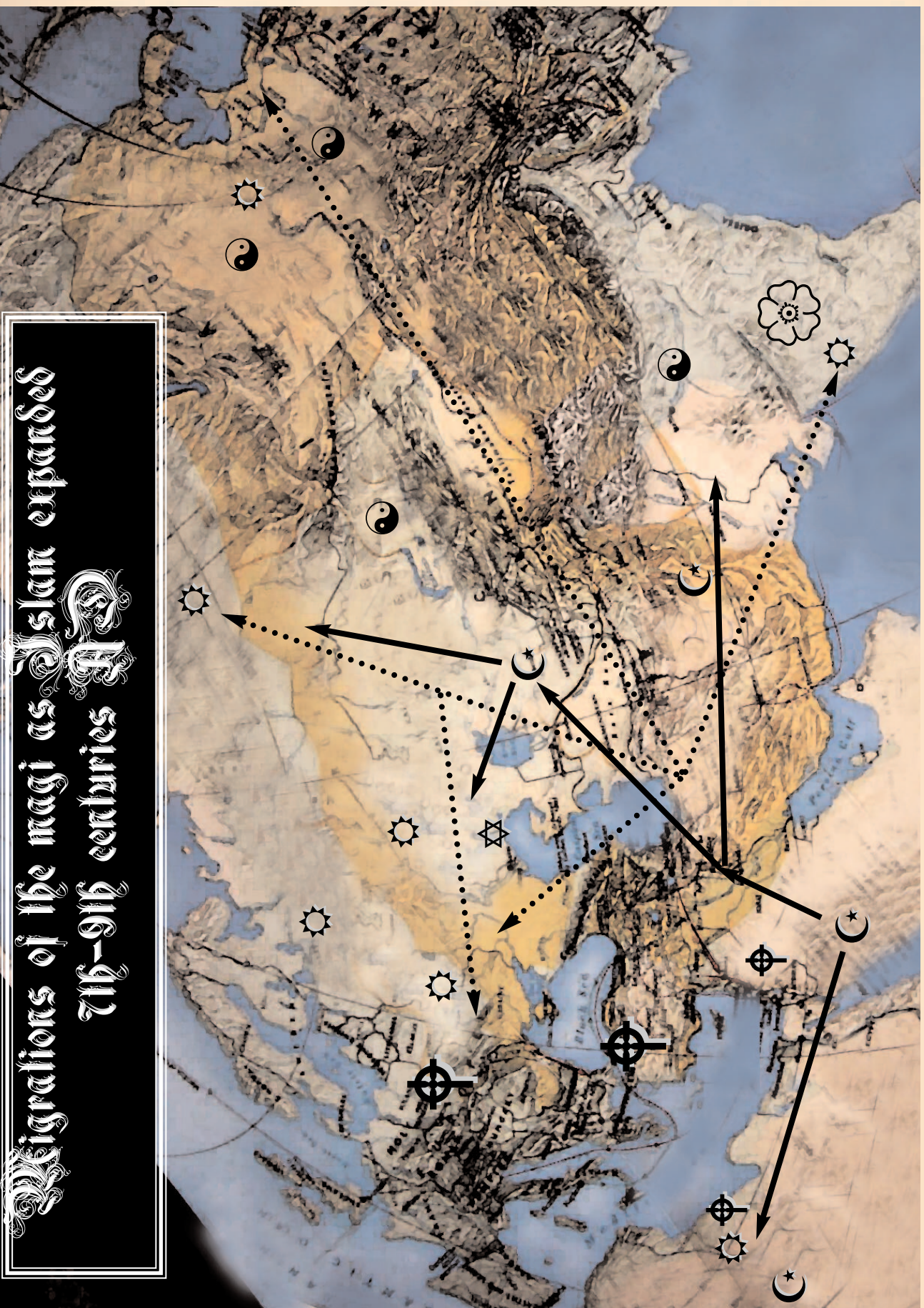
The exodus

With death constantly staring them in the face as the Islamic crescent overshadowed Central Asia, and Iran, many Magi logically chose one of the last courses of action available to them; to migrate eastward into India or China, north into the Siberian forests, or westward onto the great Russian steppe (the mouth of the Volga is only 800 km's from Khorezm), and thence into the Balkans, the Baltic and other little-known locations.

Chinese annals and substantial Iranian archeological remains in China tell us that thousands of Magians sought refuge in the Far-East too.³⁷¹ Most probably reached there after a 5,000 kilometre journey across the 3-7,000 metre-high Tien Shan range. They arrived there firstly as small cogs in a large oriental trade machine, and the last wave of them rolled in contemporaneously with the collapse of the Sassanian empire during the reign of King Chosroes II. The final Sassanian King of Iran was amongst those who preferred a life of exile in China, and in 651 AD he packed up his royal heirs and went to live under the protection of the Tang dynasty.³⁷¹ As a destination for the dispossessed, China was probably highly favoured, especially when one considers the extensive diplomatic and trade connections which they enjoyed with successive Chinese emperors, particularly during the 5th-6th Centuries AD. The number and types of books spirited away to their oriental havens by the Magians went unrecorded, but it is difficult to accept that the Muslims succeeded in destroying or acquiring everything they possessed on the sciences.

The better documented refugees sailed to India in the 10th Century AD, or trekked a taxing 2,250 kilometre route across the 5,000+ metre-high Hindu Kush Mountains. There they were called Parsees, which meant Persians. In the 20th Century the Parsees are all that officially remains of the Magian religion besides small pockets living in Iran and the West.

Other Magian colonists continued their religion in the vicinity of the Ural mountains, and beyond its ridges, out in the forests of Siberia. There the inhabitants were largely animists, or the inheritors of Aryan pagan religious customs, particularly in the form of Buddhism. Others made a brief expedition over much kinder terrain into once-Scythian districts, into pagan eastern Europe and the Balkans (barely 800-2,000 kilometres away, depending on how far they wanted to penetrate into the area). The really smart ones probably boarded ships which took them across the Caspian, and straight up the Volga into new lands, and a new life. The only thing they did not count on



Migrations of the magi as Islam expanded
7th-9th centuries AD

THOSE WHO SETTLED IN EASTERN EUROPE WERE LEFT HIGH AND DRY FOLLOWING THE CONVERSIONS TO CHRISTIANITY

though, was the Christianisation of these heathen nations in the 9th and 10th Centuries AD, roughly 300 years later. After the loss of these final western Magian refuges to Orthodox and Catholic Christianity the Magi knew no safety. Without a home or land to call their own, many wizards and witches took their chances at surviving in a Christian environment, while the even more committed of their adherents took to the roads, moving into the Baltic, where paganism still flowered until suppressed by the Teutonic knights during the especially violent Northern Crusades of the 13th Century AD.

Owing to many similarities between the beliefs of the Magi and those of the Christians, Magian and Christian religious themes intermingled. Subsequently, heterodox forms of dualistic Christianity began popping up in Eastern Europe as Magians and Christians interacted inside the parishes. Over time these new demi-pagan Christian teachings gained momentum, drawing more and more Church vitriol, as apostolic Christianity, a more Jewish vision, became stronger and sought to purify the faith from the influence of Magianism.

Later in this book you will explore the life and times of the heretical Christian witches and wizards, a remarkable story beginning with the journey of the Magi at the birth of Jesus Christ.

The extent of the Magian diaspora is perceptible in the following words, found in locations many thousands of kilometres apart.

TERMINOLOGIES PERTAINING TO THE MAGI ARE FOUND OVER A HUGE GEOGRAPHICAL AREA

LANGUAGE	WORD	MEANING
Old Persian	<i>Magus</i>	"a Magus" ³⁷²
Greek	<i>Magos</i>	"a Magus" ³⁷²
Latin	<i>Magus</i>	"a Magus" ³⁷²
Latin	<i>magicus</i>	"magical"
Arabic	<i>Al-Madjus</i>	"a Magus" ³⁷³
German	<i>magishch</i>	"a Magus" ³⁷²
Spanish	<i>Magoa</i>	"a magician"
Hungarian	<i>Magoch Magus</i>	"a pagan priest who keeps the bonfire"
Sassanian Pahlavi	<i>Mog</i>	"a Magus" ³⁷⁴
Lithuanian	<i>Mag</i>	"a magician, or wizard" ³⁷⁵
Old Russian	<i>Mag</i>	"a magician, or wizard" ³⁷⁵
Old Russian	<i>magiya</i>	"magic" ³⁷⁵
Estonian	<i>Maag</i>	"a magician" ³⁷⁵
Old Chinese	<i>Myag²</i>	"a magician" ³⁷⁶
Babylonian	<i>Rab-Mag</i>	"Chief Magian" ³⁷⁷

Other interesting terminologies exist in Eastern Europe, words once related to the Magi and the specialised roles they undertook.

Slovak	<i>Bieloknyazi</i>	<i>Bieloknyazi</i> were heathen white priests known to the Slovaks. ³⁷⁸ It translates as "The White Princes".
Magyar	<i>Arbis</i>	A doctor or herbalist.
Old Russian	<i>Arbui</i>	"A priestly sacrificer versed in the old pagan rites" ³⁷⁹ The Old Russian verbs <i>arbovati</i> or <i>arbuyu</i> meant "to perform the pagan religious ordinances" ³⁷⁹
Finnish	<i>Arpoja</i>	"A pagan priest who foretells the future" ³⁷⁹ Among the Finnish Mari tribe they were called <i>Arbuj</i> , which is derived from the words <i>ar</i> ("intellectual") and <i>-buj</i> ("head"). ³⁷⁹ Finnish pagan priests were therefore part of an intellectual class.
Magyar	<i>Baksa</i>	A pagan priest knowledgeable in the sciences.
Kirghiz	<i>Baksy</i>	A sorcerer skilled at healing, and fighting off the demons responsible for illness.
Tibetan	<i>Bhikshu</i>	A Tibetan Buddhist monk.

From historical and folkloric sources we know that certain pagan musicians performed a religious role, which continued well into the Christian era. For this reason I include the following words;

Old Russian	<i>Skomorokh</i>	A minstrel-poet
Magyar	<i>Harsany</i>	A minstrel-poet

And then there were the witches dedicated to evil.

Magyar	<i>Garabancias</i>	A warlock.
Serbo-Croat	<i>Garabancias</i>	A warlock. The <i>Garabancias</i> ³⁷⁸ priests of Slavia and the Balkans seem to have been dedicated to crime, brigandage and every kind of lawlessness; “crime-fathers” if you like. The Old Prussians had priests of evil also. In ceremonies reminiscent of the witch Sabbaths of the later Middle Ages, Renaissance and Early Modern era, a 13th Century AD Prussian “black priest” was recorded as congratulating attendees for their crimes, pilfering, extortions and bloodshed, and anything else “iniquitous”. ³⁸⁰
Polish	<i>Planetnik</i> ³⁷⁸	An astronomer in some way akin to the <i>Garabancias</i> .
Russian	<i>Ved'ma</i>	Witches who interacted with demons. ³⁸¹

The wizards come to Europe

To adequately probe the question of wizards as historical entities one must put certain regions of Europe under the microscope, places like Russia, Scandinavia, Germany, Hungary, the Balkan, Britain and Ireland. For it is in such lands that we find a point of origin for the European wizards and witches. Vital clues exist suggesting the existence of a shared regime of religious traditions throughout these vast tracts of Europe, and with them comes proof of cultural interaction between the pre-Christian inhabitants of these localities.

The likely truth underpinning the close inter-relationship between the Mediaeval pagan Norse, Hungarians, Goths, Finns and Slavs is a shared religious heritage, traceable to nations of eastern magicians who had emigrated from Persia and Central Asia over a wide span of centuries. From the Bronze Age onwards they came into Scandinavia and Eastern Europe via Scythian Russia, especially so between the 1st-3rd Centuries AD, when the Huns and Goths proceeded into Europe from places as far away as China. From that time Europe became home to “witches”.

For much of their formative history the Magi passed on their erudite teachings, histories, sciences and ritualism orally, varied colleges of brethren being the mode of transmission. Only later, during the persecutions of Alexander the Great, the Christians and Muslims, did they commit them to parchment. By the Dark and Early Middle Ages, as Christianisation gained ground, the histories, as told by the Magi, fell under the assault of polemicists, who detested the public recitals of this knowledge taking place in royal courts. Then came the inquisitorial censors, who extirpated or requisitioned many volumes kept by the wizards. Small wonder we only have Jewish Old Testament records of the monumental migratory period.

Writing in 1531 the German Christian wizard Cornelius Agrippa Von Nettesheim divulged what he knew of this ancient connection between Goths, Hunns and the geographical region of Iran and Central Asia. He states;

*“it is delivered in histories, that certain women of the Goths (which they call Alrumna or Halirunae) eminent both for beauty and ingenuity, long since at Filimire or (as other say) at Idanthresie, going forth out of the tents of the king of the Goths, wandered in the deserts of Scythia in Asia (Central Asia and Iran) beyond the marshes of Meotis (Russia), and there being impregnated by fauni and satyrs, brought forth the first Huns”.*³⁸²

The following portion of text was drawn from a 10th Century Hebrew document (the *Book of Jossipon*) penned in Kiev by Jews who had been driven out of the crumbling Khazarian Jewish empire, then situated by the Caspian Sea. It drew upon the *Old Testament* when explaining the ancient waves of migrants who shifted into Europe from the vicinity of Mesopotamia and the Steppes, but goes on to specify the various family groups that migrated elsewhere after the dissolution of Babylon. Considering that Moses can be seen as the founder of Judaism, the many figures preceding him (Noah etc) need not necessarily be seen as Jews in the pure sense of the word, but much rather the earliest ancestors of later generations of humanity, some of whom were Jews.

EUROPEAN MAGI

THE GREAT EURASIAN
MIGRATIONS

DIFFERENT COLLEGES
OF MAGI

ACCORDING TO
AGRIPPA THE ARTS OF
WITCHES AND WIZARDS
ORIGINATED IN
OSTROGOTHA ,
SCYTHIA AND EURASIA

BIBLICAL NARRATIVE
CONCERNING THE
MIGRATIONS

EUROPE'S RACES SAID TO
HAVE EVOLVED FROM
NOAH'S SONS

"Noy (Noah) sired Sima (Shem), Khama (Ham) and Iafet (Japheth). The sons of Iafet were Gomer (Homer), Magog, Madai, Yaxan, Tuval, Meshekh and Tiras. The sons of Gomer were Ashkenaz, Ripat and Togarma. The sons of Yaxan were Elisha and Tarshish, Kittim and Dodanim. And all the lands had one language and one dialect. And having moved out of the east, they settled the plains. And they said to each other, let's make ourselves a city. And the Lord God came down to see the city and the tower, and the Lord said "This one people, I will descend upon their language and jumble it up. And the Lord scattered them from there throughout all the lands, from that place he calls Babylon. These are the races of the sons of Iafet, and the lands which they settled in, recorded in the tongue which they use in their own homelands.

The sons of Gomer are the Frankos (the Franks) who live in France on the river Seine. The sons of Ripat are the Bretons, who lived in Brittany, on the River Lera. The Lera and the Seine flow into the Great Ocean. The line of Tograma consists of 10 races, of which there are Khazars, Pechenegs, Alans, Bulgars, Kanbina (unidentified), Turks, Buz (or Kuz, perhaps Oghuzz), Zakhuk (unidentified), the Ugrians and Tolmach (a Pecheneg tribe). All of them live in the north, and their countries are named after them, and they live along the Itil' River (the lower Volga).

Only the Ugrians, Bulgars and Pechenegs live along the Great Danube River, that is the Dunai River. The sons of Yaxan, the Greeks, live in the countries of Ionia and Macedonia. The sons of Madai, the Al'dailash, live in Khorezm. The sons of Tuval are the Tuscans, who live in Tuscany on the River Piza. The sons of Meshekh are the Saxons and the sons of Tiras are the Russes.

The Saxons and the Angles live on the Great Sea, the Russes live on the Kiev River, which flows into the Gurgan Sea (the Caspian). The sons of Alisha, the Alemani, live between the Iod and Sabtino mountains (the Alps). They conquered Italy and settled there until this very day, along the River Pao and Tichno, and from them are the Burgundians who live on the River Rodno (Rhone), and from them come the Baioriya, who live on the River Renus (the Rhine) which flows into the Great Sea. The Tichno and Pao Rivers flow into the Venetian Sea (Venetian Gulf).

The sons of Dodanim are the Danes, who live in the gulf of the sea, of the Ocean, in the countries of Denmark and Indri'ya, on the Great Sea. They swore never to submit to the Romans and lay concealed out on the high seas and the Ocean, but they could not do so (for long) because the power of Rome stretched unto the farthest islands in the Sea.

And the Moravians, the Croats, the Serbs, and the Luchanians and the Lyakhs (Poles), and the Krakars, and the Boimin (Bohemians), consider themselves to stem from the sons of Dodanim, and they inhabit the coastline between the Bulgar border and the Venetian, and from there they stretch up towards the Saxon frontier, to the Great Sea, and they are called Sclavi (Slavs).

Some say that they are from the sons of Khanaan (Canaan?), but they elevate themselves to the pedigree of Dodanim".³⁸³

THE MYTHS PRESERVE
FACTUAL RACIAL
MOVEMENTS

For so many years now, educated westerners remained convinced that such records are little more than fairy tales, bankrupt of any truth whatsoever. Genetics, archaeology, linguistics, history and folklore tell a vastly different story, one largely supportive of events similar to those portrayed in the above-mentioned Jewish text.

GENETICS IS BEGINNING
TO FURNISH INTERESTING
DATA ABOUT OUR
ANCIENT ANCESTORS

For instance, Dr Ornella Semino, an Italian genetic researcher, has determined that almost all European males emerged from ten different patriarchal gene pools, that originated in the Middle-East and Ural regions. Of them, four-fifths are thought to have dwelt in Europe since the stone age (25-40,000 years ago), while another one-fifth arrived intermittently between 10,000 years ago and the present. The point of origin for a Y chromosome characteristic possessed by one in 20 European men is yet to be identified. At this point I feel these researchers need to work hand in glove with archaeologists, to see if the timing of these population movements can be more precisely mapped out, by comparing modern samples with DNA extracted from excavated skeletal material.

JEWISH PRIESTS HAVE
GENETIC FEATURES
PECULIAR TO THEIR
GROUP

A genetic appraisal of modern Levitical Ashkenazi Jewry has established that some 50% of the men folk carry y chromosomes inherited from Slavs as the result of interbreeding about 1,000 years ago.³⁸⁴ Some of them will no doubt be descendants of Jewesses inevitably raped by members of Svyatoslav's Russian invasion force during the 965 AD invasion of Khazaria, 1,000 years back. Whereas others will be related to Slavic converts to Judaism. Since Levitical origins are dependant on patriarchal inheritance this data conclusively proves that some were fraudulently trying to pass themselves off as members of the elite group, or is evidence of extra-marital hanky panky. Rather than assume Slavs were eager to infiltrate the Levite fraternity, the rape theory might account for past attempts to cover up a dodgy non-Levitical paternity. The results seem straightforward and logical yet it

doesn't sit well with historical sources which point to the Jewish converts being of Khazarian Turkic ancestry rather than Slavic.

This points to a potential flaw in the Jewish text cited above for here, a millenia ago, the Jewish author makes Ashkenazi Jewry paternally associated with the Bretons, Khazars, Pechenegs, Alans, Bulgars, Kanbina (unidentified), Turks, Buz, Zakhuk, Ugrians and Tolmach, whereas lab results show Slavic paternity, said to be descended from the patriarch Dodanim. Unless of course the gene marker chosen in the study was itself inherited by the Slavs through interbreeding with the prior-mentioned steppe races, in which case the accuracy of the Book of Jossipon remains intact in this respect.

The Jewish author of *The Book of Jossipon* lists Yavan as one of Japhet's sons, not Younan (as Abu Muslim states). The Kievan Jewish text identified the sons of Yavan as Romans, Greeks, Tarshish, the Alemanni (ie; Germans), the Burgundians and Baioriya, Danes, Moravians, Croats, Serbs, Poles, Czechs, Slavs and Bohemians. Thus Abu Muslim classified the Bulgars as belonging to the same racial pool as the above nations, whereas according to *The Book of Jossipon* Bulgars belonged to the descendants of Tograma, son of Gomer, son of Japhet. Whether this represents an additional tradition, or whether Abu Muslim or the author of the *Book of Jossipon* is mistaken is not easily resolved.

Considerably older is the 2,000-year old *Genesis Apocryphon* of the Jewish Essene brotherhood.³⁸⁵ In it we personally hear from Noah, writing in the first person, describing his descent from Mt Ararat in Armenia, and how he started off the human race all over again, immensely thankful for the Most High's intervention. In it he names his grandchildren by his son Japhet, namely "Gomer and Magog and Madai and Yavan and Tubal and Mashok and Tiras, and four daughters".³⁸⁵ As time passed by the lands were divided amongst Noah's descendants "He gave the first lot to Gomer in the north as far as the river Tina, and afterwards to Magog, and afterwards to Media, and afterwards to Yavan, all the islands that are by Lydia".³⁸⁶

Using the Dead Sea scrolls as a measuring rod, as recorded traditions sealed for 2,000 years, the Kievan Jewish text unquestionably preserved teachings of extreme antiquity, but what is even more useful and important, is that it went on to describe the early medieval racial descendants of these post-deluvian patriarchs. From a Jewish perspective Ashkenazi Jewry had more in common with Europeans genetically speaking, while their religious observances were inherited from semitic Jewry.

Archaeological debris indicates the importation of artifacts and manufacturing techniques from the Near East into Europe. Linguistics confirms that European languages branched out from a source common to Hindus and Central Asians. Genetics proves the reality of a past migration of peoples from the east into Europe. Put simply, in the millennia following the retreat of the Ice Age glaciers, the northern world was peopled by hunter gatherers, owing to the agriculturally marginal nature of the climate and soil. Whereas more southerly latitudes particularly lent themselves to exploitation by farmers skilled in sowing and harvesting crops, and domesticating livestock; the very things which allowed for the establishment of permanent settlements. Using an undreamed of range of data on genetic distances, mitochondrial DNA and craniometric measurements, geneticists have illustrated that much of Russia and Central Europe was settled by eastern farmers, with segments of the modern population still exhibiting genetic traits characteristic of these ancient folk from Asia Minor.

Linguistics not only clarifies a time frame for this genetic intrusion, but provides clues as to the ethnicity of the immigrants. Fossilised words tell us that European farming was heavily steeped in Persian agricultural practices, and that many of these same techniques were shared by Slavs, Balts, Germans, Scandinavians and Saxons.

Russian folkloric tradition has it that many of their vegetables once came from Asia in remote antiquity: buck wheat from Turkestan, peas from China.³⁸⁷ Their oats, barley, rye and wheat first arrived in the Dunai region from the Indian sub-continent, via the Caucasus.³⁸⁷ Linguistics in part confirms this, for some Russian words concerning agriculture and agricultural produce come from the Avestan and later Persian. Consider the following examples;

The Russian word for a garden *bashan* came from the Turkic/Persian *bostan*.³⁸⁸ *Ovoshchi* (meaning "vegetables") came from *ovosh* which was derived from *vagsaiti* (Avestan: "to grow") or the Old Indian *vaksayati*, a connection more faithfully preserved phonetically in the Gothic/Germanic languages.³⁸⁹

The Russian word for "wheat" (*pshenitsa*) is traceable to the Old Indian word *pistam* (meaning "flour") through intermediate words. The Russian word for barley (*yachmen*) is part of many Eastern European languages and is believed to be related to the Greek word for "barley".³⁹⁰ The Russian word for "rye" (*roz*) is not traceable to Indo-

A PROPORTION OF THE ASHKENAZI WERE CONVERTS TO JUDAISM, AND NOT JEWS BY RACE

THE SONS OF NOAH

THE GENESIS APOCRYPHON FOUND AT QUMRAN

A VAST RANGE OF DATA CORROBORATES THE FACTUALITY OF EASTERN MIGRATIONS INTO EUROPE

PERSIA IS A LIKELY PLACE OF ORIGIN

RUSSIAN AGRICULTURE SHOWS EASTERN INFLUENCES

European or Avestan roots, but is in common use (in various forms) by the Finns, Scandinavians, Germans, Balts, Saxons and Slavs.³⁹¹ The Russian word for “porridge”, *kasha* (which is found in a number of Eastern European countries), is only barely traceable to the Indo-European.³⁹²

Perhaps Russians might also have grown egg plants (aubergine). The Russian term *baklazhan*,³⁹³ otherwise known as the *Solanum esculentum* (egg plant) began somewhere near Astrakhan, and came into Russia via the Eastern Turkic and Arab-Persian. Their other crops³⁹⁴ were;

CROPS

Northern crops:	Flax, hemp, and millet
Southern crops:	Millet, oats, wheat, barley, rye, and hemp
Fruit crops:	Pears, apples, grapes, plums, and cherries
Nuts:	Almonds and walnuts
Vegetable crops:	Onions, garlic, pumpkins, cucumbers, radishes, cabbages, beetroots, lentils, mushrooms, peas, and turnips

Apricots were unknown in Mediaeval Russia if we consider historical sources alone. Linguistically however, the Russian *zherdela* came from the Turkic, and indirectly from the Avestan and New Persian.³⁹⁵ This suggests that apricots initially entered Russia with Turkic-speakers, perhaps Bulgars, as early as the 7th-8th Centuries AD.

Archaeological excavations at Novgorod show that agriculture was rudimentary during the 10th Century, because of problems with seed stock. Many different crop types were brought northward from the steppes by Slavic colonists during the 9th and 10th Centuries AD, but not being suited to such harsh climes they had trouble growing,³⁹⁶ with the result that famines were a regular occurrence. It took a few hundred years of sustained cultivation to produce seed capable of producing acceptable crop yields in northern regions.

In Mediaeval Rus' peasant plot farmers were called *ryadovichy*, which implies that they worked in fields laid out in furrowed rows or lines. This is fairly natural considering that they extensively used ploughing as a means of soil preparation, and practiced crop rotation. The plough was therefore an implement vital to progressive agriculture.

PLOUGHS

By examining Russian words for “plough” we gain some understanding of where Russian agricultural technologies originated. Two Russian words for “plough” (*omezht'* and *omezha*), and Bulgarian and Croat words with similar forms, come from the Persian *amazh*,³⁹⁷ thus indicating Persian influences in the field of Slavic agriculture, among the Russians, Bulgars and Serbo-Croatians. Then there was a scratch plough known as the *sokha*, which proved so remarkable an innovation that it opened up much of the northern forests to plot farming.³⁹⁸ *Sokha* is related to Old Indian and New Persian words meaning “a branch” or “a bough”, or “a horn” (which were arguably plough components), but originated from the Gothic *hoha* (“plough”).³⁹⁹ It is also related to the Old High German *sahs* (“a knife”).³⁹⁹ In this instance the Slavs and Goths probably utilised *sokha* scratch ploughs, which scarified the surface of the ground, rather than digging under it. They were therefore ideally suited to cultivating the stump-riddled, agriculturally marginal northern soils of Russia. The Russian word *plug* (“plough”),⁴⁰⁰ which often has pagan religious connotations, is a pan-Slavic linguistic form related to the Old High German *pflug*, the Old Icelandic *plogr* and the Anglo-Saxon *plog*.⁴⁰⁰ In this instance we find neither Baltic nor Gothic correlations, thus indicating that it was something shared within a Slavic and Nordo-Teutonic forum. It was either present from very early times, when both races freely shared cultural traits, or it was exchanged between all three cultural groups, taking root as far away as the Balkans and England.

LIVESTOCK

And now for livestock. The massive, long-horned aurochs once found on the Russian steppe were without question descended from stock once raised and herded into the region by Magian pastoralists. The Russian word *tur* (“an auroch”) is related to the Avestan Persian *staora* (“huge, horned cattle”).⁴⁰¹ From this we get the English word “steer”, which came via the Gothic *stiur*.⁴⁰¹ Likewise the English word *cow* is closely related to the Avestan *gao* (“a cow”).

AGRICULTURE

The Russian words for “a sow”, *svinoi* or *svina*, are related to the Gothic *svain*, the Anglo-Saxon *su*, the Latin *sus*, the Greek *us*, Middle Latin *suin*, the Avestan Persian *hu*, the Old Prussian *swintian*, and the Old Indian *sukaris*. Similarly related is the Latvian *sivens* or *svēns* (“a suckling pig”).⁴⁰² *Kaban*, the Russian word for “a boar”, comes via the Turkic.⁴⁰³

Etymologies concerning domesticated pigs are unlikely to have arisen from the Indo-European since observers of Hindu vedic lore did not eat swine meat, deeming it unclean. Therefore European terms for pork are likely to have come from the next most likely source, Avestan. Consider one Finnish term for "a pig", *porkus*. It evidently came from the Avestan Persian word for "a pig". The English word *pork* has the same origin.

Many Old Russian words used to describe housing seem to be of Magian origin. For example the Slavic word for "a village", *derevnya*, is predated by the older word *ves'* (meaning "village" in Old Russian and Old Slavonic). This word can also be found in use in other languages. For example *vas* (Slovenian), and *vies* (Polish) meant "a village", but were also connected with *viespatis* (Lithuanian meaning "a Lord"). These are all derived from the Old Indian *vic* ("a settlement"), or more especially the Avestan and Old Persian *vis* (meaning "a house").⁴⁰⁴ One Russian word for "home", *khata*, comes directly from the Avestan Persian word *kata*.⁴⁰⁵ The other commonly used word *dom* (Old Russian for "home") is traceable partly to the Old Indian *damus*, but more specifically to the Avestan *dam* all of which meant "a house".⁴⁰⁶ The Latin *domus* and the Greek *domos* no doubt originated from the Old Indian or rather Indo-European, instead of the Avestan (which gave rise to the Russian). As correctly pointed out by the late Professor Margaret Murray, *khata*-style housing existed not only on the steppes of Russia, but in Britain also, where they came to be associated with the huts of the mystical fairy folk⁴⁰⁷ (which by her reckoning was another name for the witches).

Khata were made by heaping thatching over a skeleton framework of timbers, which radiated outward from a vertical pylon. The Russian word "to build" *stroit'* comes from the Russian *stroj* or *stroya*. These originated in the Lithuanian word *straja* ("to cover with thatching"), with its true origin residing in the Avestan *urvaro-straya* ("the cutting of plants").⁴⁰⁸ Obviously the construction of Magian *khata* in Slavia and the Baltic took place at harvest time, when bundles of cut grass and hay were gathered up and piled on their roofing. Again, an Avestan connection.

Where there's smoke there's fire. Where one finds the activity of pre-Islamic Persians and Iranians, one will, no doubt, also detect the presence of Magi, the priests and priestesses who tended to the religious needs of that same culture. And that is exactly what one finds.

Nordic Magi

On our voyage of discovery, ancient Russia and Scandinavia excite our every interest. Perhaps the greatest single confirmation of a Magian (or at the very least Chaldean) presence in Scandinavia, Germany and Russia can be found in none other than the Nordic *Ynglinga Saga*, as recorded in Mediaeval times by Snorri of Iceland, based on epics narrated at Scandinavian royal feasts. This particular saga is notable for its worldliness, since much of the interaction between the vikings and mortal gods like Odin takes place in known geographical locations such as Turkland (Central Asia), the Ukraine, Saxony and Denmark. In essence the *Ynglinga Saga* traces the ancestry of Odin (one of the principal gods of the Norsemen), his people and his gods to an ancient homeland in the east. According to the surviving pagan, non-Jewish tradition, he was the leader of a mass migration into Europe from Eurasia during the era of Roman conquest in Persia and other such places. It was from his bloodline that so many European royals claimed ancestry. The Norse *Ynglinga Saga* evidently recalls the arrival of the Magi in Europe, and their leader, a man-god called Odin;

"The country east of the Tanaquisl (the Dnieper River) in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard. In that city was a chief called Odin, and it was a great place for sacrifice ..."⁴⁰⁹

"There goes a great mountain barrier from north-east to south-west (the Urals), which divides the Greater Swithiod (Greater Scythia) from other kingdoms..

South of this mountain ridge it is not far to Turkland (the Caspian, Iranian and Central Asian region), where Odin had great possessions. In those times the Roman chiefs went wide around in the world, subduing to themselves all people; and on this account many chiefs fled from their domains. But Odin having foreknowledge, and magic-sight, knew that his posterity would come to settle and dwell in the northern half of the world".⁴¹⁰

"He therefore set his brothers Ve and Vilje over Asgaard (in Asia); and he himself, with all the gods and a great many other people, wandered out, first westward to Gardarike (Russia), and then south to Saxland (Poland/ Saxony). He had many

PERSIAN WORDS
RELATING TO HOUSING
AND SETTLEMENTS TAKE
ROOT IN RUSSIA



Fig 28. This reconstructed Bronze Age hut from the British Isles is almost identical to a Russian *khata*.

'VIKING' MAGI

ONE NORSE SAGA
SPEAKS OF ANCESTORS
COMING IN OUT OF THE
EAST

ODIN WAS ORIGINALLY
A WIZARD

sons; and after having subdued an extensive kingdom in Saxland, he set his sons to rule the country. He himself went northwards to the sea (Denmark), and took up his abode in an island which is called Odins in Fyen".⁴¹¹

ASGAARD WAS PROBABLY
A FACTUAL PLACE

From these arts (of magic) he (Odin) became very celebrated. ... He taught the most of his arts to his priests of the sacrifices, and they came nearest to himself in all wisdom and witch-knowledge. Many others, however, occupied themselves much with it; and from that time witchcraft spread far and wide, and continued long".⁴¹²

SOME DISCREDIT THE
SAGAS AS UNHISTORICAL

This was how the Norsemen inherited their religion, or so Snorri Sturluson tells us in the 12th Century, some 200 years after their conversion to Christianity. So how reliable is this Saga? After all it was written down some 200 years after the Norsemen had converted. The average person today has precious little idea of historical events and details dating back to Ivan the Terrible, Abraham Lincoln or Napoleon's time. One might guess that they are fairly unreliable as an historical source. This widely accepted stance presupposes that ancient teachings and myths cannot be carried across centuries in a pure or even partly pure form by oral means. It also assumes that myths were unimportant both to the reciter and the audience, that they were treated flippantly and contemptuously. This is most untrue. Before the age when they were first recorded in writing, the teachings of the Magian religion were propagated orally from generation to generation, as was the religion of the Vedas which formed the basis of Hinduism. These faiths were, if you apply this same yardstick "oral traditions". But they were "oral traditions" with a difference. Magian scholars charged with propagating their respective creeds had a serious attitude towards learning. Students spent 20 years learning both general and specific doctrines, rituals, and the stanzas, which were memorised by rote-learning. They had to pass the tests of their peers, and be able to repeat the ancient teachings and prayers word for word before they were ready to begin their careers as priests. Innovation and embellishing the teachings was positively frowned upon; it amounted to a corruption of what once was, and this was "unholy". While the organisation of their priesthoods remained intact, the chance their vital oral lore could slide into degeneracy was minimal

HISTORY FORMERLY
TRANSFERRED VIA ORAL
FOLK TRADITION

Myth and legend were important facets of pagan and mediaeval culture, much more than during the 20th Century. It is this change in attitude which has seen the disappearance of oral traditions throughout western society. It is not evidence that it is impossible to remember the epics of the past, but much rather that we want to forget them. To say that we have the same attitude towards ancient oral traditions as the pagans of yesteryear is laughable, for we are no fitting yardstick for the potential survivability of ancient traditions.

THE HOMELAND OF ODIN, AND HIS MIGRATIONS

In the "mythologised" *Ynglinga Saga* I perceive several phases in the migrations of Odin and his people.

ODIN COLONISES EUROPE

1. Odin's ancient homeland lay to the east of the Dnieper River, in Asia
2. Odin came to Asaland, perhaps in the Caucasus, in the domains of the Alans (Asaland). The capital city of the Asalanders was the ancient Asgaard, and it is recorded in the *Ynglinga Saga* as being a major religious centre. Odin, the other gods, and his people departed for the west.

ODIN POSSESSED LANDS
THROUGHOUT TURKLAND

According to an old Ossetian (Alanic) legend, the great and wise hero Udan went north to Scandinavia in ancient times to find a suitable fair haired wife. He was of the race of the Asii (Alans), and is said to have been buried in a mound on the Tarma-don river following his death.⁴¹³ Russia's Don river, the rumoured site of Odin's mound, was originally called the Tanais. Later, under Alano-Iranian influence it was renamed the mighty Don (so named after the Alanic *don* "river", which comes from the Avestan Persian *danu* "river").⁴¹⁴

It is difficult to see how this parallel myth eventuated in far off Ossetia (the land of the Asii in the Caucasus) if Snorri's epic was a phoney tradition. Scandinavian tales of Odin, make him not of the Asii, but the Aesir, who were a specific group of gods. If there is a connection, then it is just possible that Odin might have been an Asii, who was revered in the far-north as a God; a man-god. As you will read later, this in itself might be sufficient proof that not only the Asii, but Odin himself ("the long-haired friend of the altar fire")⁴¹⁵, might have been of the race of the Magi, priestly wizards, who were both man and divine beings. Clues for the timing of this migration might be contained in the *Ynglinga Saga*, which states;

*“There goes a great mountain barrier from north-east to south-west (the Urals), which divides the Greater Swithiod from other kingdoms ... South of this mountain ridge it is not far to Turkland (the Caspian, Iranian and Central Asian region), where Odin had great possessions. In those times the Roman chiefs went wide around in the world, subduing to themselves all people; and on this account many chiefs fled from their domains. But Odin having foreknowledge, and magic-sight, knew that his posterity would come to settle and dwell in the northern half of the world”.*⁴¹⁶

Accordingly we might place Odin’s exodus from ‘Turkland’ as early as the 2nd Century AD, during the time of Emperor Trajan, or the battles between Mithridates and Pompey. Roman expansionism in the east was most characteristic of this period. Archaeologically speaking these wanderers ought to be equated with the Late Sarmatian period.

Some tribes affiliated with the Huns spoke Germanic, Iranian and Turkic languages,⁴¹⁷ and it may have been at this point that eastern beliefs came to Germania, though I still favour a period many, many centuries earlier.

Though small in number the Alans were truly rulers amongst men. Just before the mid-14th Century AD John of Marignolli wrote of a lordly Alanic presence in the land of the Tatars. “... the chief princes of his whole empire, more than 30,000 in number, who are called Alans, and govern the whole Orient, are Christians either in fact or in name, calling themselves “the Pope’s slaves”, and ready to die for the “Franks”.”⁴¹⁸ Obviously this is a post conversion account depicting the Asii as militant Roman Catholics, but in ancient times they were devotees of Persian Mithraism.

3. Odin took Russia, whose inhabitants espoused the religion of the Vanalanders. After a period of prolonged conflict Odin made peace with the Vanir and an exchange of religious ideas (including magic) took place.
4. Odin carved out a massive kingdom in Saxony.
5. Thereafter he chose Denmark as the centre of his realm, and saw to it that Sweden was also incorporated.

Prior to these folk movements Odin had sovereignty over many eastern realms, which he had conquered by force. Then Odin’s eyes spied lands in the west, in Europe, and he knew that it was his destiny to conquer them ...

*“He therefore set his brothers Ve and Vilje over Asgaard; and he himself, with all the gods and a great many other people, wandered out, first westward to Gardarike (Russia), and then south to Saxland (Poland / Saxony). He had many sons; and after having subdued an extensive kingdom in Saxland, he set his sons to rule the country. He himself went northwards to the sea (Denmark), and took up his abode in an island which is called Odins in Fyen”.*⁴¹⁹

In this particular passage one gets the impression that Odin and the other immigrants established a settlement, or gained power at Asgaard, which is in all likelihood a Norse folk recollection of the Persian governmental satrapy of Asagarta; also transliterated as Sagartia. By some quirk of fate the state of Sagartia vanishes from the thriving heart of the Persian empire in an as yet undetermined year,⁴²⁰ leaving one to conclude that it was somehow destroyed, assimilated into Medea, or even relocated elsewhere.

Having set forth from the homelands he and his peoples left westward and moved into Russia, then Saxony, then into Denmark. After arriving on the Danish peninsula he founded a Kingdom on a particular island, perhaps the very one which Al-Ghazali referred to as the island of the King of the Magi, in 845 AD. If it happened that the Magus-king lived in Scandinavia rather than Ireland or Russia, then Odinese may be a likely location for this ancient settlement, however such a site has eluded archaeologist there for some time. Either it wasn’t there, or they still haven’t found it yet.

THE ALANS WERE A ROYAL NATION

ODIN GRABS LAND IN SAXONY, RUSSIA AND SCANDINAVIA

Fig 10. A section of the Oseburg tapestry, which was crafted by pagan weavers. It depicts a tribal migration, or a religious procession. Note the robed figures, often with baggy trousers, as well as the swastikas, and the horned man who leads the band.



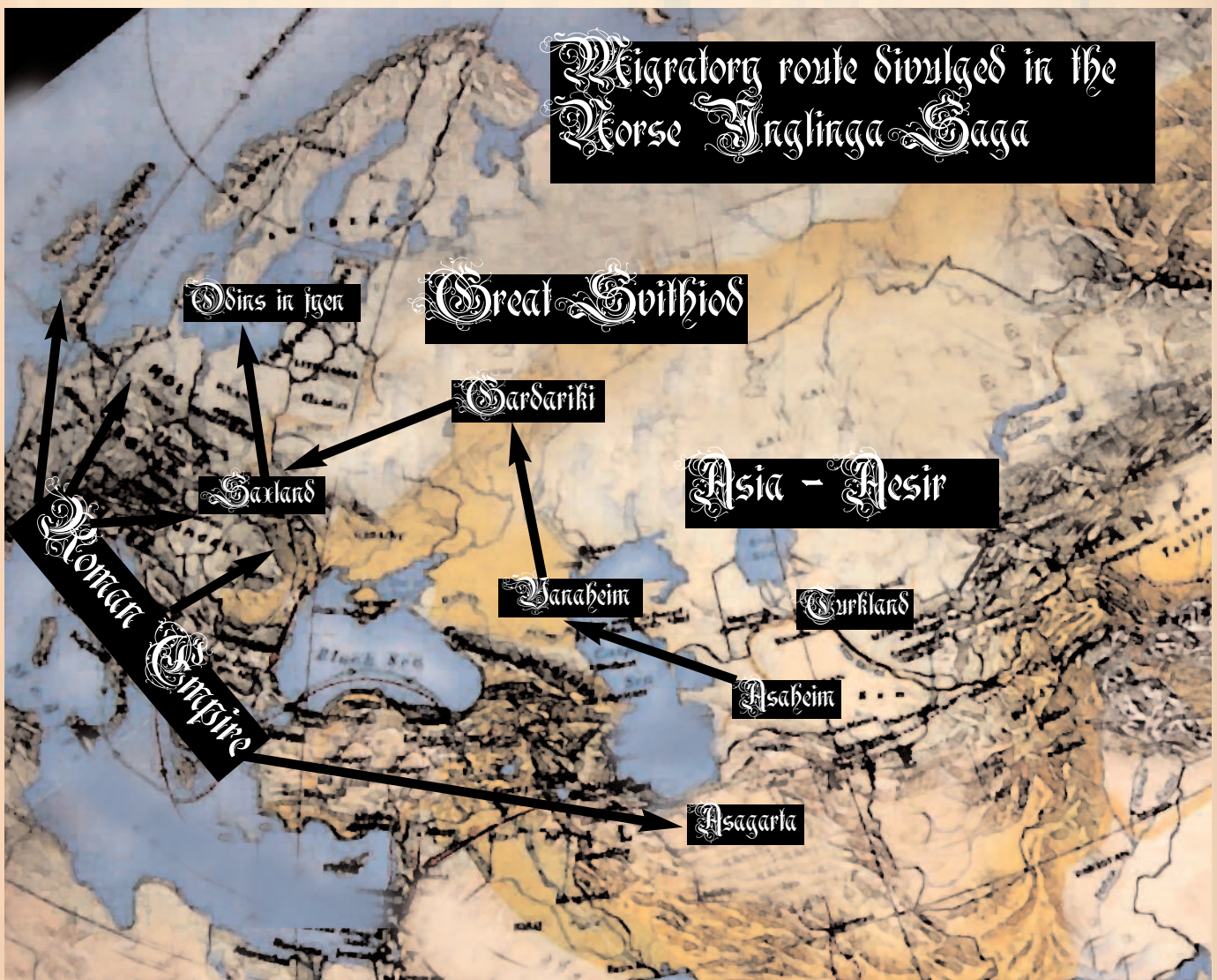
Based on linguistic similarities, the names of the Persian and Iranian tribes involved in the migration into Russia, Germany and Scandinavia might have been the *Germanians*, *Guti*, *Dannis* and *Perse*. In their new homeland they probably became Germans, Goths, Danes and Prusi (Prussians) respectively.

"The country east of the Tanaquisl (the Dnieper River) in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard. In that city was a chief called Odin, and it was a great place for sacrifice. It was the custom there that twelve temple priests should both direct the sacrifices, and also judge the people. They were called Diar, or Drotner, and all the people served and obeyed them. Odin was a great and very far-travelled warrior, who conquered many kingdoms, and so successful was he that in every battle the victory was on his side. It was the belief of his people that victory belonged to him in every battle. It was his custom when he sent his men into battle, or on any expedition, that he first laid his hand upon their heads, and called down a blessing upon them; and then they believed their undertaking would be successful. His people also were accustomed, whenever they fell into danger by land or sea, to call upon his name; and they thought that always they got comfort and aid by it, for where he was they thought help was near. Often he went away so far that he passed many seasons on his journeys".⁴²¹

ODIN FREQUENTLY TRAVELLED TO THE EASTERN HOMELANDS

ODIN BLESSED HIS WARRIORS

The religion of the Norse was probably linked with distant regions of the Far-East, for in the *Ynglinga Saga* it appears that they ventured there rather frequently, and for prolonged periods. Not only Odin, but his many underlings made such treks. This contact probably belongs to an era subsequent to their colonisation of eastern, central and northern Europe. When Odin sent his warriors off, he called down a benediction upon them by a touch



of his hand. Like the Magi and pagan Slav priests, Odin and his priests were both sacrificers and judges. Moreover an excellent parallel is found here between Odin’s religious functions (judge, ruler, divine intercession), and those of the Magi. There, in Asaland;

*“Odin placed Njord and Frey (who were Vanir) as priests of the sacrifices, and they became Diar (gods) of the Asaland people. Njord’s daughter Freya was priestess of the sacrifices, and first taught the Asaland people the magic art, as it was in use and fashion among the Vanaland people.. While Njord was with the Vanaland people he had taken his own sister in marriage, for that was allowed by their law; and their children were Frey and Freya. But among the Asaland people it was forbidden to intermarry with such near relations”.*⁴²²

SOME OF THE MORTAL
GODS WERE
ENDOGAMOUS, OTHERS
EXOAMOUS
MAGICIANS

Like the Magi, the Vanir of southern Russia were incestuous and practitioners of magic. More specifically Vanaland was probably the *Vaino land* spoken of in the Finnish Kalevala, and perhaps therefore a Finnish homeland in European Russia. Alternatively it might have been derived from *Vununund*, a proto-Bulgar word used to describe southern Russia. After the truce between the Aesir and the Vanir, Odin installed several of the Vanir priests (Njord, Frey, and Njord’s daughter) as gods of the Aesir. In subsequent generations, despite the passage of centuries, these Vanir inherited an important place in the Norse “pantheon”. After marrying his own sister Njord had two children, namely Frey and Freya. Again, these two became gods of the Aesir and the later Norsemen.

Odin was, according to legend, deposed by the other gods for his wrong doings. In his place they installed a magician named Oller to rule over the Swedes, who was not only royal, but a god.⁴²³ After being ousted Oller died somewhere in Sweden, by unrecorded means. Here Odin and Oller very much seem to have been living men and divine beings.

ODIN DEPOSED BY THE
OTHER GODS

Around the year 550AD a Gothic Christian Bishop by the name of Jordannes made reference to the Getae (Goths who lived in Thessaly in the Balkans). With the arrival of the Goths on the Scythian steppe under King Filimer (*Filimir?*), a large number of witches⁴²⁴ (many of whom were Goths) who had been living in Scythia since the 500’s BC⁴²⁵ were banished to remote deserts (Central Asia?, Persia?, Arabia?). There, according to the tales recounted by Cornelius Agrippa, they interbred with demons and begat the race of the Huns. Thus European witches were somehow related to Gothic and Scythian witches (Gothic: *Alrumna*) that formerly lived among the Huns, a race frequently associated with the Turks and Magyar of Central Asian provenance.

JORDANNES CONNECTS
WITCHCRAFT WITH THE
GOTHS AND HUNNS

Linguistics and historical reports suggest a factual connection between the vikings, the witches and the Magi. Any suggestion that this amounts to a factual Magian presence in Scandinavia has never been given a second thought by the vast majority of researchers, and for this reason much of what you will read here concerning the Norse *Al-Madjus* is controversial, but by no means unsupported. As it happens nobody has bothered to examine the possibility or impossibility of the connection, they just simply ignore some very significant clues. On the other hand I spent a considerable amount of time examining the Magian aspects of Russian pagan religiosity, only to discover that many Magian-style features were present in Scandinavia also. For this reason we ought to wonder about the significance of a temple site found near Oslo, Norway, which contained objects from Europe, India and Persia. It dates to the time of the Islamic penetration of Iran.

AN UNUSUAL
NORWEGIAN TEMPLE

With the Magi came power politics. Many Scandinavians were peaceful farmers, highly accomplished artisans, explorers and merchants. Even so we cannot ignore evidence that a fair number of Norsemen were eager to blood their swords, some as part of a king’s territorial and political designs, others as a matter of lawlessness and piracy, others just trying to find a new home.

MAGI WERE POLITICAL
DYNAMOS

Academics are still theorising about reasons for the viking attacks on Europe and Church property. Was this conflict something which predictably accompanied their migrations into Scotland and Ireland, a result of population pressures, attempts by banished Norsemen and their kin to settle down in new regions, a looting spree, or an anti-missionary response prompted by their staunch adherence to paganism, or a combination of the above theories?⁴²⁶ I personally believe these were all factors.

THE RUSSES ATTACKED
MANY OF THEIR
NEIGHBOURS

In the pagan Rus’ attacks on Byzantium, the Caucasus, Khazaria and Islamic Volga Bulgaria, immense wealth must have been sacked. Therefore the acquisition of booty and new territory is widely viewed as being the only motive for Rus’ hostilities against their neighbours. But if this was their only inspiration for warfare, how do we explain the relative absence of foreign booty hordes in the archaeological record. Admittedly some, or even a lot, of

SOME BELIEVE THEY DID
SO TO ACQUIRE LOOT

OTHER POSSIBLE REASONS
FOR THEIR BELLIGERENCE

their loot would have been in the form of perishable commodities; grain, cloth, slaves and so forth, but that still doesn't account for the paucity of Byzantine wealth which they appropriated during extensive raiding against Constantinople, and the length and breadth of their northern Anatolian provinces. How do we explain their reluctance to hold territories which they had attacked? Obviously we are looking at piracy and brigandage of the magnitude employed by the Turkic hordes of Central Asia, which extracted wealth from China like milk from a docile cow.

Perhaps the Russes went to war for other reasons besides monetary gain. One plausible reason for the collaboration of the Bulgars, Finns, Slavs and Norsemen might have been the formation of a pagan army, and preparations for what was initially a defensive pagan holy war across several fronts. By my reckoning the military operations which helped create the pagan Rus' state in the first instance, and later assailed regional powers (like Christian Bulgaria and Byzantium, Muslim Volga Bulgaria and Jewish Khazaria) were at least partially designed to surround the last major pockets of eastern European Magians with a protective shell.

THE MAGI SERVED AS
ADVISORS TO THE KINGS.
THEIR COUNSEL
FREQUENTLY INFLUENCED
MONARCHIES

Grasp the idea that Magi were an organised religious hierarchy of royal intellectuals, who were literate, and who headed a formal religion with many and varied customs. Are we to believe that only the Christian, Muslim and Jewish states which surrounded Russia on its southern and eastern flanks were able to formulate a creditable retaliatory response against external pressures? Are we to believe that Oleg, the (possibly Magian) Sage, had only money and power on his mind when he tore down the Christian Churches in Kiev, newly founded after the 860 AD attack on Constantinople? Are we to believe that a Magus thought only of looting, and had no designs on protecting the last of his faith, some of the last of a religion viciously driven from Iran and Central Asia? One missionary could be more damaging to their civilisation than any army; for apostatising threatened the most cherished ideals of their society. Are we to believe that Magi (who were seen as living gods) had little or no influence over the pagans and their royal houses? It's like saying bishops had no influence over kings, nor rabbis over the Khazar Khagans, nor Islamic Jurists over the Caliphs? Of course they must have had some influence, it's only logical.

A LARGE PROPORTION OF
THEIR RAIDING
CONCERNED GATHERING
THE SPOILS OF WAR

We are thus presented with another plausible reason for the acquisition of wealth by force; religion. Pagan Slav temples often contained large amounts of war booty as offerings to their gods. Profitable raiding could enhance the relationship between rulers and their gods. Trading was also profitable for their temples; merchants could neither buy nor sell in heathen Slav settlements without giving a portion of their most profitable commodities to the gods.⁴²⁷ For Magians silver, and more especially gold, were amazingly holy, they were the body of Gayomard, and it was not proper for non-believers to possess these things. They professed; *"One should not give gold or silver to the vile"*.⁴²⁸

Once coins like Arab dinars and dihrens were gathered in as a result of trading in commodities like slaves and amber, or by raiding if need be, these noble metals were probably ritually purified and smelted down. The holy metals might be used by the royals to pay their loyal retainers, chieftains and boyars, or paid to the Magi so their sins were forgiven. Magi could have used it to increase their standing within the religion, since they paid good money for the choicest ranks within the priesthood. Gold and silver might also be deposited in the temples, where the Slavs are known to have kept stocks of precious goods and bullion. As a result the monies were not used for internal trade within Slavia, at least not between non-believers anyway. Even so, theory is one thing, and practice another. We know that Sassanians traded gold and silver objects with the Chinese,⁴²⁹ so they can't have been as scrupulously protective of gold and silver as their scriptures would suggest.

THEY PROVIDED A
SECURITY BLANKET
AROUND THEIR PAGAN
EMPIRE

This multi-national collaboration between Scandinavians, Slavs and Finns allowed them to become an important regional power, but it would also have permitted the formation of a state in which they could practice the Magian religion free from molestation by Muslims and Jews, and the Byzantine or Roman Catholic missionaries, who were beginning to feed across the border into what was essentially pagan country. By pooling their forces and resources they could push back the many Jews and Christians living in and around the pagan Rus' border areas. They would thus have created a buffer zone against the encroachment of unwanted religious influences that threatened a Magian faith then living in exile in eastern Europe.

Do we see them attacking other pagan areas like Poland, Scandinavia, Old Prussia, Latvia, Estonia and Lithuania with the same formidable array of forces? No, what few inter-pagan hostilities there were appear to have been politically inspired (against the Galinda near Moscow, the Yatvagi and against Slav tribes that would not surrender their allegiance to the Rus' State), rather than prompted by racial or religious factors. Why didn't Rus'

forces over run the ice-free “ports” of pagan Latvia? Either they were not a political objective, or these “ports” and waterways were already accessible to the pagan Slavs. Rus’ conflict with the Magyars and Pechenegs represents a noticeable deviation from their normally pagan-friendly activities. The *causa bellum* in these instances was the encroaching presence of these mobile populations, combined with political and religious considerations.

As you will read later in this book, foreign wares and pagan pilgrims arrived into Russia without too much trouble during pagan times. This shows pagans had a certain spirit of cooperation among themselves, regardless of their ethnicity, be they Finnish, Balt, Scandinavian or Slav. Even so, some will say that these pagan locations were not attacked by the Rus’ because they were not as rich as Khazaria, Bolgar or Constantinople.

The main problem we encounter in attempting to reconstruct the political-religious events then occurring in pagan Russia is that the Magi are no longer with us, and their internal political-religious history was never preserved by the Christian authorities which later assumed power. Whatever events were recorded by the pagan Sages of Rus’, in their own hand, are likely to have gone up in smoke in the same bonfires which swept away many of “the forbidden books”, the lion’s share of the Magi’s tomes of learning and other documentation.

The other complicating factor is the veil of secrecy that commonly surrounds the planning and execution of major military operations. This is often hard to break through. From the very remotest periods of history until the modern day, kings and emperors, presidents and prime ministers, popes and patriarchs have gathered large cabinets of retainers and advisors to discuss pressing issues which effect their period of rule, and the fate and prosperity of their nations and subjects. Often the topics which underpin these cabinet room meetings are of an extremely sensitive nature, in fact so sensitive that the matters must be kept secret at all costs. Subject matter of this kind might never ever be written about, either then, or at any time in the future where there are parties still interested in maintaining the wall of silence. These secrets remain forbidden items of discussion outside of the inner sanctum of trusted advisors, retainers and committee members.

What actually takes place and has always taken place behind closed doors varies with the phase of history in which the events are set, and so we can only speculate on the finer details. Fortunately items of information do slip from under the veil of darkness, which enable us to piece together some aspects of closed-session, media-free politics and decision making. I mention this because a great deal of mediaeval history, especially the many concealed happenings and liaisons which fuelled the battle between the papacy and the royal houses of Europe inevitably falls into this category. Besides popes and kings there were other powerful forces at work during those times, namely the pagan intelligentsia (sages), who, for all intents and purposes, have been painted out of the historical record, so that they remain enigmatic, faceless non-entities. But in their day these Magian priests and priestesses might have been household names in many areas. It is their activities which are of immense interest to us, because behind them lays what I believe is one of the more amazing aspects of mediaeval politics, an attempt by the pre-Christian rulers and priests to recover their lost or waning status, power and prestige. The story goes something like this.

In the west, vikings undertook repeated raids against major European targets the very same century as the Nordic Rus’ tribe and its princes helped amalgamate the numerous Slavic nations. These included Ireland (830-840 AD), Francia (834 AD), Paris (845, 885 AD), Spain (859-862 AD), Constantinople (860 AD), York (866 AD), Cologne (882 AD).⁴³⁰ And let’s not kid ourselves some of these were major fortified targets (though defensive works are thought to have become dilapidated by the 9th Century) being attacked by predominantly sea-borne forces, advancing down inland waterways.

In essence many viking operations were little more than elaborate extortion attempts, where highly mobile bands of Scandinavian warriors arrived by sea to besiege rich trading cities as large as Paris. As in Russia a common ploy used by vikings was to control major arterial waterways, rivers such as the Seine, Rhone, Rhine, and the Elbe to name but a few places, and thereby choke commercial traffic entering and leaving major cities. Their *modus operandi* becomes blatantly obvious in the case of the heathen Russian attack on Constantinople, because clearly they had little chance of taking a city that big with the number of forces they reportedly fielded in 860 AD. No, these troops planned on cutting off Constantinople from its agricultural provinces, outer suburbs (which they looted and destroyed) and trading partners. More importantly they could prevent the passage of trade goods in and out of the city by either land or sea. Therefore their aim was to besiege prosperous world trade centres, and keep them blockaded until they have paid you a sufficiently large sum of money to leave. Either they pay the money or stay entrapped within their own walls, slowly watching their economy and international trade status fall apart at the seams. Either way their victims were likely to pay them everything they wanted.

MANY OF HISTORY’S
MOST IMPORTANT
DECISIONS ARE MADE
BEHIND CLOSED DOORS.
THEY ARE OFTEN
UNDOCUMENTED

MAGI WERE THE “X”
FACTOR IN MEDIEVAL
EUROPEAN POLITICS

VIKING ATTACKS ON
THE CHURCH

EXTORTION

VIKING ATTACKS
AGAINST THE CHURCH
PROCEEDED WITH SOME
INTENSITY DURING THE
9TH CENTURY AD

Viking attacks on Church property in the west, the earliest recorded being that of the 8th Century raids on Lindisfarne, have long been portrayed as having been prompted by purely financial concerns.⁴³¹ Naturally monasteries were a soft target for vikings, and their lavish trappings and ornamentation presented an irresistible temptation; maximum gain for minimal losses. It is logical that the strong often can and do attack the weak. In many cases raids on monasteries were a get-rich-quick scheme. And vikings were not the only ones to arrive at this realisation; Irish kings and monks became wealthy by plundering neighbouring monastic communes, and they were Christian. Monasteries were not always utterly destroyed either. Vikings often only removed their more valuable ornamentation and furnishings, leaving the building intact⁴³² so that the faithful could restock their place of worship with valuables at some time in the near future. This provided the Norsemen with yet another opportunity to come back and raid them. Thus looting was clearly a major, if not the major objective of their raids.

SOME OF THESE ATTACKS
WERE PROMPTED BY
RELIGIOUS MOTIVES

There is no mistaking a religious component to viking raids in Ireland however. The adventurous Norse raider Turgesius (whose supposed agenda was to eradicate Christianity in Ireland) led his longships up the Shannon river into central Ireland, and there besieged the O'Moore keep.⁴³³ Other targets awaited him. The monasteries at Terryglass and Glonenagh were utterly devastated by his swift assaults, their abbots put to the sword.⁴³³ At Clonmacnois, one can only guess the terror felt by the monks as they saw the Norsemen beaching their ships on the reedy river banks, a mere stone's throw from the Church. After eradicating the resident clergy, he placed his sibylline wife Ota on the altar, and there she issued prophesies that went unrecorded. Turgesius' rash of plundering came to an unhappy end once he has taken captive and executed by the King of Midhe in the year 845 AD.

MAGI HAD A TRACK
RECORD OF PURSUING
HOLY WAR

The direct byproduct of these assaults (intentionally or unintentionally) was the disruption of the Church in many parts. Whether this was in some cases the aim of the viking attackers (or an added bonus), or whether it was just a booty adventure is hard to say in each given incidence, but it was almost always a matter of becoming rich through plunder. And yet there are factors which strongly point toward a clandestine religious agenda among some of the pagan priests of the Norse, Bulgars and Slavs, which aimed to head off Christian expansionism by deliberately "knee-capping" Christian learning and mediaeval missionary outposts, and, to this I will add, attacks against the Muslim populations of 9th Century AD Spain, Persia and North Africa.

An historical precedent for Magian religious conquests can be found in the writings of Procopius, who, amongst other things, recorded the events of earlier wars between the Persians and the eastern Romans of Christian Byzantium. In his day the Magian doctrines were degenerating. Too many of the faithful had converted to the faith of the Christians. Edessa, being only a short distance from Persia, must have seemed a real thorn in the side of Zoroaster's religion, a vexing source of missionaries and a Roman post perched on the edge of his Empire.

PERSIAN ATTACKS ON
CONSTANTINOPLE

It is the 6th Century AD, and the Zoroastrian King Chosroes is engaging in a series of epic wars against the Roman Empire, which had intruded, in a most unwelcome way, into the ancestral domains of his subjects. But it was not only a desperate conflict over land, it was a punitive holy war against a religion that the Magi deemed most poisonous to their faith, namely Christianity. To rid themselves of Constantinople's damaging military and religious influence in the east, Chosroes decided to eradicate Roman influence at the source, by destroying Constantinople.⁴³⁴ The task was not easy. Already Chosroes had suffered excruciating humiliations on the battlefield in Anatolia, far from the Byzantine capitol. How could he traverse the length of modern Turkey and be able enough to take such a well guarded city? It was then that he seized upon his master plan, after hearing how successful pagans had been on the other side of the Black Sea, when attacking Constantinople. Accordingly he would barge his way through Armenia, en-route across the Caucasuses, and join forces with the Asii (the Alans) on the other side of the range.⁴³⁴

SLAVIC PAGANS ASSIST
THE PERSIAN KING

"He (Chosroes) kept saying that it would be possible for the Persians (and Medes), if they held Lazica (Chechnya), to go, whenever they wished, straight to Byzantium with no trouble and without crossing the sea at all, just as the other barbarian nations (a Slavic-Bulgar coalition, led by a Frankish king) who are settled in that region are constantly doing. For this reason then, the Persians (and Medes) are trying to gain Lazica".⁴³⁵

THE MAGIAN CAMPAIGN
FLOUDERS

Just before 562 AD, as a Slavic host pierced down into the Balkans, on Byzantium's western flanks, King Chosroes set forth against the Byzantine city of Edessa.

*“Now this invasion was made by this Chosroes not against Justinian, the Emperor of the Romans, nor indeed against any other man, but only against the God whom the Christians reverence. For when in the first invasion he retired, after failing to capture Edessa, both he and the Magi, since they had been worsted by the God of the Christians, fell into a great dejection”.*⁴³⁶

PERSIA ALREADY HAD A
FOOTHOLD IN
BYZANTIUM

These designs reached fruition under his successors, with Sassanian and Avar invasions of Constantinople and Anatolia around 620 AD, in the time of Heraclius.⁴³⁷ The Sassanians already controlled most Byzantine territory in Anatolia by 626 AD, even the strategically vital Bosphorus strait.⁴³⁷ On the other side of the strait a swollen besieging force of Gepids, Slavs and Bulgars was supposed to link arms with the armies of the Persian lord to effect an attack on the city from many sides.⁴³⁷

THE SLAVS AGREED TO
LAND PERSIAN
MARINES

Somewhere along the way the Slavs agreed to supply water transport for a portion of the Sassanian army,⁴³⁸ adding amphibious capability to the Constantinople seige ... pagan marines! In the absence of written sources surrounding the use of Slavic vessels by the Persian expeditionary force, one can still make important inferences about the logistics involved. The gathering of such a maritime force cannot take place by accident. A lot of organisation was involved, not only to accumulate a fleet of sufficient strength for a Persian naval infantry task force of a specific size, but to ensure the vessels reached the Persian encampments at an agreed time. They evidently had a formal alliance with the Persians, if not for the long haul, then certainly for the duration of this campaign. The Slavic Khagan may have convened meetings with Orthodox Zoroastrian Persian generals in the lead up to the event, if not with Chosroes himself. And, as the Magi were the architects of Chosroes holy war against Christianity, one can only guess what role his wizards played in the organisational dilemmas faced by military planners.

THE FLOTILLA

Thus Slavic boatmen gathered a largish flotilla of small dugout craft to help ferry Persian infantry across the sea to Constantinople. *“On that Sunday the accursed (Slavic) khagan went to Bebek and put in the sea boats which were to cross to the other side of the Bosphorus and bring him the Persians in accordance with their promise”.*⁴³⁸ Unluckily for the Slavs and Persians, the Emperor’s vessels made short work of the barbarian fleet.

THE BYZANTINE
FOREIGN OFFICE
RECRUITED PAGANS TO
CAUSE TROUBLE BEHIND
ENEMY LINES

Christian Byzantium lived on its toes, prepared to try anything for its defence. Emperor Heraclius also mentions something I have difficulty believing, namely that he enlisted the help of Ugrians (part of the Northern Russian Finnish cultural complex) to attack the Persian king from the North, during this military collision.⁴³⁹ It all sounds rather far-fetched, but if it did turn out to be factual, the Finns could well have been recruited by the Byzantine “Office of Barbarians”, the eastern Roman equivalent of MI6 or the CIA, specialising in gaining intelligence on the hordes that hemmed their empire in on every side. An envoy of some sort must have ventured to the far north of Russia to make contact with the Finns, working his way through hundreds and hundreds of kilometres of hostile Slavic and Bulgar territory.

Chosroes campaigns were not tailored for pillage, power, or land acquisition, but a Magian holy war against Christianity, against one of the biggest Christian cities in the region.

KING CHOSROES
COULD NOT CAPTURE
EDESSA

His army did not prove sufficiently capable of taking Edessa; the city was not to be the easy pushover he first envisaged. So the king arranged for a troop withdrawal that would save face. He stipulated that he would only call his troops off once the Romans had purchased peace *“for a great sum of money”*.⁴⁴⁰ By this, the Persian king went on to say, he meant *every article of wealth in the city*.⁴⁴⁰ So great was his hate for Christianity that his original plan entailed capturing Christian Edessa and transporting all its inhabitants back to Persia, but not before wrecking the city, and turning it into a pasture for sheep.⁴⁴⁰ Chosroes didn’t want to add Edessa to his empire, he wanted it gone forever. The Romans were not forthcoming with the peace price he demanded, so he renewed the siege but found the going tough, with much of his army devastated by wounds, or lost. Saddened by the inauspicious events, Chosroes returned to Sassanian Persia with his tail between his legs, and somewhat less money than he had hoped.

But his bigger plan was to demolish Constantinople, and to bring about this achievement he, in unison with the Alans, took control of land north of the Caucuses, as far away as Tmutorokan. And it was from here that he wished to pummel the Byzantine capitol, reaching there by sending an invasion fleet across the Black Sea. Without foreknowledge of a sea attack, his arrival outside Constantinople’s walls would therefore come as an unpleasant surprise to the Romans.

HE WANTED TO
DEMOLISH THE EASTERN
ROMAN CAPITAL

We are left with a need to determine precisely how it was that a substantial contingent of Russo-Alanic troops were already stationed at Tmutorokan, before Rurik (the first recorded king of the Russes) had even made his way that far south into eastern Slavia.⁴⁴¹ Vernadsky speculates that the larger vessels (100-man crews) which participated

THE RUS' GARRISON AT
TMUTOROKAN

DIR AND ASKOLD

in the 860 AD attack on Constantinople were stationed in Tmutorokan, whereas river vessels, roughly half that size, were designed to operate along the Russian waterways, and later rendezvoused with the Tmutorokan ocean-going ships, thereby forming up as an invasion fleet. Either Rurik's henchmen Dir and Askold didn't know the Tmutorokan force was there, and made a chance alliance with them upon coming across them (very unlikely), or the army had already been prepositioned there in readiness for the attack. Accordingly the Norsemen may have shipped large numbers of troops along the politically unstable eastern Slav waterways, over a period of time, to pave the way for the 860 AD campaign on Constantinople. According to Vernadsky, the Tmutorokan forces were, at other times, responsible for military activities in the Crimean region, parts of which were at that time manned by Byzantine garrisons.⁴⁴¹

THE OLD RUSSIAN
ATTACK PLAN RESEMBLED
THAT OF THE PERSIANS
UNDER CHOSROES

Another possibility is that, for the most part, the Tmutorokan garrison had always been there. The 860 AD scenario bears a startling resemblance to Chosroes' Constantinople invasion plan some 300 years earlier, the only difference being that the Russo-Alanic force was operating several hundred kilometres north of Chosroes preferred staging point. If the Russo-Alanic operation was a continuation of the earlier Magian Persian campaign, which also included significant Alanic participation, the centre of operations had moved further north, perhaps owing to a growing Muslim presence in nearby areas. Alternatively the Russo-Alanic campaigns might have been a masterful attempt to replicate Chosroes intended invasions, but in no wise related.

MAGI ATTACKED ISLAMIC
SPAIN IN THE 9TH
CENTURY AD

Some 280 years later the Magi were still like yelping war dogs. Iberia (ie; Spain) saw the arrival of viking raiders shortly before 844 AD. Not too many years later (between 859 and 862 AD) other vikings were going about their business of sacking various places around the Mediterranean, including Moorish Spain. These vikings made repeated highly successful sorties against significant Moorish strongholds (like Seville) and settlements within the Cordoban Caliphate, during which they plundered much and took many captives. Cordoban Muslim commentators, specifically referred to these sea-borne viking assailants as pagan sorcerers, and termed them *Al-Madjus*, which in Arabic meant "the Magi".⁴⁴²

A MUSLIM FLEET
COUNTER-ATTACKED,
DRIVING THE NORSE
MAGI FROM THE AREA

The luck of the vikings had had run out though. Having recovered from the shock of the surprise attack, the Moors prepared the sort of retaliatory response that the Norsemen would not have wanted. Hemmed in on their island base by the warships of Caliph Abd Ar Rahman II, the vikings found themselves with little or no opportunity to escape the encircling Muslim fleet. Far from home, with dwindling food supplies and many of their raiding vessels falling to the Moors on an ever increasing basis, all that was left was to try and negotiate their way out of the blockade. The bargaining chips used to gain their freedom were the non-combatants kidnapped during the initial raids. Not so fortunate were the vikings captured by the Muslims, almost all of which were strung up from the city's gallows and date palms, or decapitated.⁴⁴³

NORSE AL-MADJUS
ATTACKED ITALY

These particular vikings also tried attacking Pisa in Italy, which they originally thought was Rome, their intended target. For a time they also moored their ships at the mouth of the Rhone, which one might guess turned the river into a viking checkpoint where they could board at whim, the unsuspecting Frankish merchant vessels en-route to the Mediterranean, and fleece them of their valuable monies and cargoes.⁴⁴⁴ Pisa and the Cordoban caliphate were also very prosperous locations, something which, based on present historical interpretations, would provide the single motive for these raids. And yet, during the 9th Century Al-Nadim was just one of a number of eastern Muslim authors who recorded the existence of isolated well guarded enclaves of Magian devotees throughout the Orient, who maintained their resistance to Islamic conversion. It is unlikely that Arab writers who very likely knew of the Magi could mistakenly refer to the Norseman as *Al-Madjus* ("the Magi") without there being some creditable basis for their comments. And bear this in mind. There were various types of sorcerer present in the Muslim east which were known to the Muslims by the non-specific term *Al-Kaldaniyun*. *Al-Madjus* however was a very specific term, it related to one group of sorcerers only, namely the Magi.⁴⁴⁵ Magi weren't just wizards, they were the priests and priestesses of an organised Iranian mystery religion.

AN ISLAMIC DELEGATION
TO THE KING OF THE
SCANDINAVIAN MAGI

Viking Magi? But could there be some mistake? Surely? Apparently the Cordoban Caliph didn't think so. He had no illusions as to who these Norsemen were. Some time during the year 845 AD he bothered to send Al-Ghazali, and a gift-laden peace delegation, to meet with the reigning monarch of the Magi, whose stronghold lay somewhere in the northern seas, on a large island amid even larger clusters of islands which were themselves inhabited by the Magi. Several days journey from this verdant Magian paradise lay the mainland, where his rule and authority were equally well recognised.⁴⁴⁶

Significant elaboration is provided by Al-Jacub, who records in his annals;

*“In the year 844, the heathen men we call Rus attacked Seville, plundered, laid waste, burned and murdered”.*⁴⁴⁷

What allegedly ensued was a six-week-long looting spree that ravished all of Seville except the keep.⁴⁴⁸

It becomes important to establish whether or not Seville was attacked by one or more Magian invasion fleets. Unless there were two separate and unrelated attacks on Seville in the same year, the Russes should be identified as the *Al-Madjus* Norsemen described in the caliphate’s record of the incident. Unmistakable evidence for Magianism in pagan Rus’ gives added poignancy to this assessment.

While reports of the Russian invasion force seem credible enough, there are other factors which create confusion as to the nationality of Seville’s troublesome attackers. Unaware of Al-Jacub’s tale of the Russian attack, some believe the *Al-Madjus* came from early mediaeval Ireland!⁴⁴⁹ On the strength of a Hibernian manuscript, they maintain that the Norsemen responsible for these assaults can be tentatively identified as sons of King Ragnar Lothbrok and their attendant bands of sea fighters. These particular Norsemen ran a lucrative slave-trading operation out of Dublin, which had been founded by viking settlers from Norway.⁴⁴⁹ As it happens they had previously taken in excess of 1,000 slaves during hard-hearted raiding along the British coastline, and northern Scotland in particular. It was after their return to Dublin, laden with human chattels, that they decided to plunder the Islamic lands of Moorish Spain and North Africa. What happened there has already been told. But, according to the Irish Annals, once back in Dublin, fresh from the Mediterranean, they brought ashore their consignment of Bluemen (Old Norse: “Blackmen” ie; Africans and Moors).⁴⁴⁹ I think they were Moors rather than negroes (termed *heljar-skinn* {Old Icelandic “dark skinned”, lit. ‘hell-skin’, or ‘skin of the damned’}).⁴⁵⁰ This terminology must have come from white Magianism, since in the old faith negroes were born through the mating of a demon and a black witch (be sure to see note 450).

That the life and death of Ragnar Lothbrok was recorded by Snorri, will cause some to disbelieve the factual existence of this Norseman and his kin. That is because a fair number of researchers cannot muster enough courage to admit that these folk memories are at the very least quasi-historical. Be that as it may references to his sons in the Irish Annals provide sufficient corroboration for him as an historical personage. That is unless one cynically requires 2, 3, 4, or even 10 independent sources before considering him a living being.

Clearly Seville was invaded by both parties. Considering the level of Magianism found among the Slavs and Scandinavians, it is my personal belief that there was a propensity for collaboration between the Dublin vikings and Russlanders; something suggested by linguistic correlations between the Old Irish and Slavic tongues.

There is little chance that the Moors mistook the Norsemen as Magi; this is, if anything, a highly believable facet of the account. Cordoba knew the Magi well enough, because between the 6th and 12th Centuries they were experiencing a revival of the faith of the Magi in their own back yard. There the Islamic universities of this Caliphate and Madrasas were riddled with subversives attempting to revive the ancient beliefs of the Manichees and Magi, many of whom were executed for their activities.⁴⁵¹ Is it not possible that these secretive Spanish Muslim Magi were somehow connected with the Norse Magi then attacking Cordoba, and seditiously aided them in their attacks on various Islamic centres in Spain, by providing intelligence reports in the lead up to the planned invasions?

If an undetermined number of vikings were Magi, as the Spanish Muslims stated, is there any other evidence to corroborate this from Christian sources? Mediaeval Church sources do indeed discuss the presence of European Magi, and refer to them by name, though not in connection with the vikings. Sadly, most writers have seen European references to the Magi as merely another word for a sorcerer. But there is a body of evidence which strongly points to them being actual Magi. It is noteworthy that Church writers understood the differences between the various kinds of Magi, and some were less acceptable than others.⁴⁵²

Without question the most exotic account of pagan military activity comes from Russia, with anecdotal evidence of a land armada organised and led by a great heathen sage named Oleg the Wise. Under his leadership the poly-ethnic Rus’ State made its prestigious medieval debut by attacking Europe’s largest city in 2,000 ships mounted on wheels!⁴⁵³ The chronicled event apparently cost Byzantium very dearly indeed in money terms, and forced their city into instant capitulation, and a humiliating trade deal with the Rus’, in which the northern upstarts held all the trump cards.⁴⁵⁴

Any suggestion that this curtain raiser actually took place is avoided by scholars specialising in ancient Russian history. After all, these military tactics lack any historical precedent. Nor does it fit neatly with the barbarian image fallaciously bestowed upon the Russes. Equally great are doubts about the Russes’ ability to built such contraptions,

THE RUSSES LAYED
WASTE TO SEVILLE

SOME ACADEMICS
BELIEVE THEY HAILED
FROM DUBLIN

THE SONS OF
LOTHBROK

RUSSLANDERS AND
DUBLIN VIKINGS JOIN
FORCES

THE MOBILE INVASION
FORCE ILLUSTRATES THE
MILITARY BENEFITS OF
UNUSUAL TECHNOLOGY

SOME REFUSE TO BELIEVE
THE RUSSIAN WIZARDS
BUILT SUCH VEHICLES

WIND CARS

and indeed their drivability. So it was perhaps inevitable that academics would disregard the entire episode as a monkish fantasy, given the sensational nature of the Chronicle entry. However an illumination of the event contained within the *Radziwil Codex* (an illuminated copy of the *Primary Chronicle*) convincingly suggests that the accompanying Chronicle article was anything but an impish inclusion by the monastic scribe.

You see the Rus' vehicles depicted outside the walls of Constantinople (fig 30.1), bear an uncanny resemblance to Central Asian wind-cars (fig 30.2),⁴⁵⁵ and their prows are identical to ship graffiti depicted on the wall of a Scandinavian stave Church at Bryggen (perhaps carved somewhere between the 9th-14th Centuries AD).⁴⁵⁶



Fig 30.1

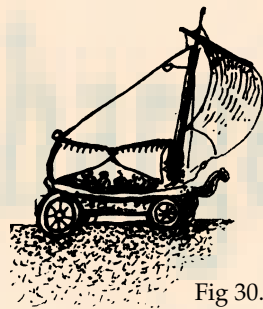


Fig 30.2

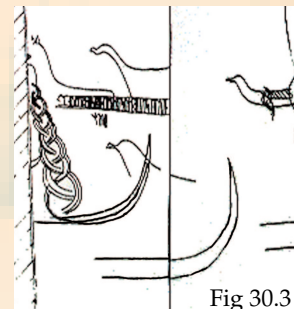


Fig 30.3

WIND CARS

Fig 30. 1. Illustration of the 907 AD attack as contained in the *Primary Chronicle* (written c. 1039 AD).

Fig 30. 2. A drawing of a 16th Century AD Central-Asian wind-car, rendered by a portugese explorer (the design of which is similar to those built from the 6th Century AD onwards). Note the forward positioning of the sail and the awning to keep the sun off passengers - these unusual features can also be found on the pagan Slav wheeled-ships depicted in the Russian codex.

Fig 30.3. The prows on the above examples of Scandinavian ship graffiti seem similar to those of the wind-cars shown in the Russian manuscript



Fig 30.4

SPEEDS APPROACHING 60
KM/H

The technology to build operable vehicles comparable to those shown in the Russian Church illumination existed much earlier than the 10th Century AD. As early as 552 AD, the Central Asian Chinese were making wind-cars, which they used to speedily traverse the dusty wind-swept desert plains of that region.⁴⁵⁷ They were capable of transporting up to 30 passengers at speeds approaching 60 k/ph. When there was insufficient wind to fill their sails the vessels were drawn by oxen.

It is perhaps coincidental that Al Masudi claims Rus' warships had a complement of 100 men, whereas during the 907 AD attack, Oleg's vessels carried 40.⁴⁵⁸ The passenger load of the latter vessels was thus on par with that of a wind car.

The 907 AD assault was apparently conducted in unison with cavalry. All the while Russlanders flew war-kites with disturbingly bizarre faces over the battlefield,⁴⁵⁹ to further spook Constantinople's defenders. In so far as war-kites are concerned, we find yet another link with Central Asia. No nation at that time is thought to have used

them in warfare besides the Chinese, who employed them for propaganda purposes (ie; psychological warfare).⁴⁶⁰ The Chinese also fielded manned variants as observation platforms, into which battlefield observers were strapped.⁴⁶⁰ The Russian term for a kite is *Bumazhnyy Zmei*, literally "paper serpent" or "paper dragon". Having said that, Russian flying paper serpent kites may have resembled the serpentine windsock-style standards of the French Merovingian Magus-kings.

WAR KITES SHAPED
LIKE DRAGONS

These devices, while novel, may have entered Russian service through technologies obtained from the Hunns a few centuries earlier, inventions unknown even to the Merovingians.

MEROVINGIANS

As of the 6th Century the Hunnish Ordos crossed the Danube, intent on invading Merovingian lands, at that time ruled by King Sigibert. "The Huns once more attempted to invade Gaul, and Sigibert led his army against them, having with him a great host of valiant men. But when they were about to engage, the Huns, who were versed in magic arts, caused fantastic shapes to appear before the Franks, and thus had great advantage over them. The army of Sigibert fled".⁴⁶¹

HUNNS USED

As fanciful as it may seem, the Huns seemingly employed a 'magical' Chinese lantern to achieve this effect, a technique they themselves probably witnessed in their wars with the Chinese along the great wall. In the far orient Chinese lanterns were normally used for entertainment purposes, but they had remarkable and decisive applications in military psyops. In essence it was a form of boxed projector consisting of a translucent silk screen image (eg; painted with the image of a dragon or demon), behind which was a strong light. A lens was positioned in front of the screen and this had the effect of casting an image onto walls, clouds and so forth. Just seeing something like that could literally snap the minds of superstitious warriors and levies. Over the preceding century or two the Huns may have captured one as booty in their Chinese raids, perhaps even purchased one.

REMARKABLE ASIATIC
SCIENTIFIC INVENTIONS

CHINESE LANTERNS

How terrifying and demoralising the advent of this heathen invasion force must have seemed to the Byzantine soldiers manning the battlements. As they looked down over the pagan army arrayed against them many would have thought "Just who are they?" or "If they can do these marvels, what else are they capable of?". Thus, on the balance of probabilities, Rus' pagan sages (like Oleg) learned to make land-ships and war-kites in Iran and Central Asia (the old heartlands of Magianism).

CHRISTIAN BYZANTIUM

A wheeled-ship (lacking a canopy and sail) is portrayed some 420 years later in the Danish Sjøland Church of Kirkerup c. 1325 AD, carrying a man with horns who is holding a pitchfork and waving about some kind of bill or writ.⁴⁶² Birgitte Munch Thye interprets this as Moses (whose name can equally be translated as meaning either "a halo of light around the head" or "horns at the front of the head" (a reference to the horns worn by many Egyptian princes of his calibre, between which often sat a luminous solar globe)) sitting in the Ark of the Covenant. The (obvious) pitchfork she regards as Moses' snake staff, and the boat she explains is a mistranslation of Ark (the ornate box which held the tablets of the ten commandments), and Noah's Ark (the boat). While it is possible to suggest that the uneducated rural clergy of the age might have been sufficiently in the dark about scripture to allow such a misperception to have occurred (as it happens Mediaeval western and eastern clergy quoted more often from Old Testament than the New), I am doubtful of her interpretation. Western Church iconography during the Middle Ages allowed for the depiction of the "enemies of the Church" in the eastern wing of the building. Therefore parishioners would emerge from mass into an essentially pagan world through a portal (at the opposite end of the altar) above which were the "devil's agents". This might account for why they chose to depict a wheeled ship in Denmark.

WAS TERRIFIED BY THE
HEATHEN ARMY

A WHEELED SHIP
DEPICTED IN DENMARK

Let us see what comparative linguistics can tell us about the (pagan) Russian wheeled vehicles. The Russian word for "wheel" *kolo* is the same in the Old Russian, Old Slavonic, Serbo-Croat, Czech, Polish and Slovenian, and virtually identical to *kola* (Bulgarian). These words are apparently connected with the Old Indian, Latin, Avestan and Tokharian.⁴⁶³ The origins of the Old Russian word for "an axle" are more certain. *Os'* is derived from the Avestan *asa*, and less likely from the Old Indian word for "axle" *aksas* (from which came the Latin word *axis* meaning "a chariot" or "an axle").⁴⁶⁴ Little could I have known what other secrets this word held. The Russo-Slavic word *os'* seems rather close to the Middle Irish word *aiss* (which does not belong to the Old Irish) meaning 'a carriage', 'a cart' or 'a wagon'.⁴⁶⁴

TERMS APPLICABLE TO
ITEMS OF TECHNOLOGY

WERE RATHER OLD,
AND TRACEABLE TO

EURASIA

On linguistic grounds one might presume that the vehicle-making capabilities of the Slavs and later Irish were derived from those of the Magi, whereas the Romans were custodians of technologies known to the Aryan mechanics (who are repeatedly mentioned in the Vedas and other Hindu texts). What is even more curious is that there do not appear to be any Norse intermediary word between Russian and Irish. This probably means the Irish obtained this word from pagan Slavs during the Middle Ages, and what is more, these words may have come

from a Persian source. In other words they may have been exposed to Magian vehicle-making technologies. While some may regard the linguistic connection between *os'* and *niss* as a freakish coincidence, I intend to show, in the remainder of this book, that there was contact between Russia and Ireland during the Middle Ages, contact attributable to pagans, pagans cognisant of Eastern religious ideologies.

HISTORICAL SOURCES
HAVE GONE MISSING

HISTORICAL REPORTS
CONCERNING THE
INCIDENT ARE EITHER
SKETCHY OR NON
EXISTENT

J. J. Norwich⁴⁶⁵ states that the entire account of the wheeled-ship attack is suspect owing to the fact that any mention of the Rus' assault does not appear in surviving Byzantine documentation dating to 905-907 AD. However, several hundred years later, when the Mongols had begun attacking Byzantium's easternmost settlements, we find that any mention of such an important series of invasions did not begin to appear in Byzantine annals until 20 years after the event. So Norwich's observation may not be as significant as one might otherwise think. Moreover, it seems strange that the large scale 860 AD attack on Constantinople only appeared in the writings of Patriarch Photius,⁴⁶⁶ the source from which the Russian monks took excerpts when compiling the *Primary Chronicle* accounts. As it turns out the 907 AD Rus' attack was noted by Marvazi in the 12th Century, a retelling of an account written by the Arab writer Al Jayhani between 892 and 907 AD,⁴⁶⁷ who mentioned that the Rus' could get around the chains which spanned the entire mouth of Constantinople's harbour (though the mounting of wheels was not mentioned). In 1453 AD the Turks only succeeded in negating the harbour chains during their attack on Constantinople, by taking their ships overland on log rollers, perhaps in emulation of the earlier Rus' attack. Moreover a treatise on Arab and Rus' naval vessels was written in 905 AD by one Byzantine author, indicating that like the Arab armada of 904 AD, a fleet of Russian warships had freshly appeared some time around 904-905 AD (any mention of wheels is lacking in this account also). Lastly we have Al Masudi's *Meadows of Gold* which state that Oleg made war on the Greeks. This can only be a reference to Oleg's 907 AD attack on Constantinople.

It is to my mind plausible that local Christian authorities formulated their own names for the various types of Magi they encountered, just as the Muslims had their own Arabic term for them. If we are to admit that some vikings were Magi, then the next most important task before us is to identify what kind of Magi there were; black Magi, white Zoroastrian Magi, grey Zurvanite Magi, or Mithraic Magi?

DIFFERENT SCHOOLS OF
MAGI

It is possible that some vikings were dualistic. In Ireland, as in Scandinavia, Central and Eastern Europe, names and titles denoting families, clans or races were often preceded by the words "black" or "white". For instance in Ireland Danes were considered blacks, whereas the Norwegian vikings were seen as white.⁴⁶⁸ From Adam of Bremen we know that in some cases the title "the white", "the black", or "the red" related to a person's hair colour.⁴⁶⁹ But they are found in alternative contexts too. In Magianism white or black signified which of God's two sons a person followed; whites, the radiant sun, and blacks a horned winged goat or serpent called *Ahriman*.

If some vikings were Magi, then, considering the viking predilection for sporadic and unprovoked sprees of violence and brigandage, it is to my mind beyond question that a certain proportion were black or grey (Zurvanite) Magus wizards. Adam of Bremen terms some of the Norse raiders *wichingi*,⁴⁷⁰ which seems to be a reference to witches and warlocks, (but more succinctly meant a sage, wiseman or wisewoman). Perhaps these *wichingi* were dualistic Zurvanite wizards, some of whom saw crime and robbery as acts of devotion to the lord of the underworld.

TEUTONIC MAGI -
ASCOMANNI

The other option is that many of the *wichingi* were white wizards. The Germans called some viking raiders *Ascomanni* (perhaps meaning "Ashmen"),⁴⁷¹ which I perceive as a reference to the Golden Ash or Mountain Ash trees (the *Haoma* trees of the white Magi, see p. 440, 485). Strange too that *As* was a Russian colloquialism for "a wizard", so evidently Adam of Bremen was not the only person to make such a connection. By the same token *Askr* meant not only "the ash tree", but "an ash spear", or "a small boat".⁴⁷² I am disinclined to equate *Ascomanni* with "men in small boats", mainly because longships were much bigger vessels. That would leave "men with ash spears" which, based upon Norse legend, could also have a religious connotation.

ASKALA, THE LAND OF
THE WIZARDS

Not far to the north of Kurland was a region of Estonia known as Askala, on account of the many wizards who inhabited the area. Though translated as "Land of the Wizards", I believe Askala came from a combination of Nordic words *Askr land*, or in other words Ash land, the home of Ash, which, on linguistic grounds, can be associated with the *Haoma* tree of the white wise Magi, ie; wizards, or *Ascomanni* ("Ashmen") as Adam of Bremen called them.

The reasons for overseas forays by sea-borne white Magian troops assume an entirely different dimension beyond the mere sacking of settlements. Firstly the white Magi were peaceable in every respect, that is unless you

throw concepts like despotism, oath-breaking, Magian heresy or apostasy from the Magian faith into the equation. In such instances they were duty bound to gather arms and confront enemies which they perceived as elements of *Ahriman's* black forces. They mobilised to hunt down lawlessness, and fought for matters of principle, law and honour, especially hoping to destroy tyrants wherever they may be found ruling in the material world. Therefore some of the viking warriors who raged against the Moors of Spain and Africa might have been exacting vengeance on the Muslims for past injustices against their kin back in Iran and the Caucasus, or the persecution of fellow Magi in Spain. Many of the latter were Slavs, many of whom had been captured during a series of Arab incursions in the Caucasus and southern Russia in the 8th Century AD, emasculated, and shipped to various parts of the Islamic world. Those Vikings who attacked Pisa thinking it was Rome might have been signalling their intention to up the stakes in their intellectual and moral war with the Roman Catholic Church. In either case we are provided with an undreamed of range of possibilities for the military and piratical exploits of the Norsemen and Vikings, beyond that of the obvious looting which took place.

In the Norse *Ragnarsdrapa*, Ragnar was immortalised as pursuing conflict with the evil viking king Jormunrekk (possibly a transliteration of Ermanaric, the famous Ostrogothic overlord).⁴⁷³ And if this was the case, and the Magian presence in Dublin was attributable to his kinsmen, then the line of Ragnar might have been white Magian.

These particular Scandinavian Magians reportedly had unconventional Magian marital customs, for their Queen and womenfolk were free to sleep with whosoever they wished.⁴⁷⁴ This makes them Magians of the heretical Mazdakite sect by my reckoning. Al Nadim described how Mazdakites lived: *“The master, the former Mazdak, ordered them to partake of pleasures and to pursue carnal desires, food and drinks, social intercourse and mixing together”* and *“they shared their women ... as no one of them was excluded from the women of another, nor did he himself withhold his own women”*.⁴⁷⁵ Ibn Fadlan, the trusted emissary of Caliph Muqtadir, witnessed this same level of hospitality on the Upper Volga, during a 9th Century AD mission to the King of the Russes.

Whatever the case, this Magian monarch considered himself sufficiently powerful to wage war on Cordoba, something land forces would have been hard pressed to achieve, and which Charlemagne failed to do with his mighty land army. We might think that he had designs on other places also. Some of the most devastating attacks on the English mainland occurred at the dawn of the 9th Century AD, at a time when Charlemagne began directing the Irish and Anglo-Saxon clergy to begin educating the people about the papacy's version of Christianity, through homilies in the vernacular, and by producing books which would help parishioners understand the mass. Tuition of the clergy and parishioners became standardised, or at least directed towards a greater missionary effectiveness.⁴⁷⁶ We might think that such new developments seriously galled the Magi once these teachings began penetrating into the largely uneducated demi-pagans of Britain and the Holy Roman Empire. During raids directed against monastic communes, vikings obliterated the very libraries which were the fountain of all Christian learning in those parts.⁴⁷⁷ Thus many relics and items of secular and religious writing penned by the Churchmen were probably destroyed forever during these attacks, and with them many detailed references to the pagan world they tried so hard to convert.

If in some cases the real aim of these viking (*Al-Madjus*) raids was to cause havoc in Catholic missionary outposts and schools in Britain, then of necessity they would need to attack Ireland's many monasteries, which for so long had shone like a beacon of the Christian faith across Europe. And what should we find during the 9th Century AD but Norsemen descending on the emerald Isle like a swarm of enraged bees. Obviously libraries were not the only reason they came there, but it's food for thought. Once Norsemen had gained a foothold in places like Scotland and Ireland, some chose to be baptised, but in the main their coming was synonymous with a returned pagan presence. There they were called *“heathens”*, which is a non-descript term.

Back in Scandinavia we hear tell of a unified and lightning-swift anti-Christian response where proselytisers were concerned. The very moment King Olaf issued a proclamation for the baptism of his subjects, a general revolt originated at the Thing place (ie; the council assembly point) where they were required to assemble. A pagan advocate said;

“A man is come to Loar who is called Olaf (the King), and will force upon us another faith than what we had before, and will break in pieces all our gods. ... if we carry Thor, who has always stood by us, out of our temple that is standing upon this farm, Olaf's god will melt away, and he and his men be made nothing so soon as Thor looks upon them. Then the bondes all shouted as one person that Olaf should never get away

WHITE MAGI WENT TO WAR FOR REASONS OF JUSTICE AND HONOUR

SOME OF THEIR CAMPAIGNS WERE DESIGNED TO CONFRONT 'THE FORCES OF EVIL' IN THIS WORLD

THE MAGI WERE MILITARILY STRONG ENOUGH TO ASSAIL MAJOR FORTIFICATIONS BY SEA

THE HEATHEN PRIESTS CAUSE HAVOC TO CATHOLIC MISSIONARY OUTPOSTS

THE NORSEMEN HELD CHRISTIANITY IN CONTEMPT

THE KING'S PROPOSAL TO CONVERT THEM LED TO A BLOODY WAR

A LARGE BAND OF
RELIGIOUS REBELS
CHALLENGED KING OLAF

*with life if he came to them ... They chose out 700 men to go northwards to Breida, to watch his (ie; the King's) movements".*⁴⁷⁸

"Another faith than what we had before" is a particularly significant admission in this account, for in it we find clues that the Norsemen were part of an organised set of religious traditions and beliefs, sufficient to be called a "faith". But the king braved the moment and approached them, hoping to gain their ear, and entice them into converting. "They replied, "We shall give thee something else to do today than to be mocking us;" "⁴⁷⁸ and at that a furious melee broke out. The fight went in the king's favour, the insurrectionists (largely farmers) hurriedly disbanded in fright.

The father of one of the ringleaders sought the council of an important chieftain in that valley, by the name of Thord Istermage. Istermage ordered that a group of 13 delegates should meet the king and entice him into facing the people at the Thing-place, so that they could find out "if there was any truth in it (Christianity)".⁴⁷⁸ The king came and gave them news that Norsemen in Lesjar, Loaf and Vagar had already made the transition to Christianity, and had "broken down their houses of sacrifice". Visibly unimpressed a spokesman for the pagans called Gudbrand quizzed the king "Dost thou call him God, whom neither thou nor any one else can see?"⁴⁷⁸ Gudbrand made a challenge for their respective gods, to change the weather; but Thor was to go first. And on the following day Thor made the skies overcast as asked. Now it was the king's turn. His bishop gave the pagans a long sermon about the virtues of God and the Christian faith, after which Thord Istermage responded.

THE BATTLE WAS
MYSTICAL IN NATURE.
ONLY TRUE GODS COULD
ALTER THE WEATHER

*"Many things we are told of by this horned man with the staff in his hand crooked at the top like a ram's horn; but since ye say, comrades (ie; fellow countrymen), that your god is so powerful, and can do so many wonders, tell him to make it clear sunshine tomorrow forenoon, and then we shall meet here again, and do one of two things - either agree with you about this business, or fight you".*⁴⁷⁹

Here Istermage was referring to the bishop and his crozier. That he calls him a "horned man" is problematic. Perhaps the bishop was wearing the typical double-pointed mitre, perhaps it was an allegorical phrase for a holyman current in Scandinavia at the time, and if so it probably meant that Norse pagan priests wore horned headdress (something suggested by a heathen tapestry found in Scandinavia). Perhaps he was really saying that the bishop was evil. The name Istermage, the bishop's protagonist, is alluring in the light of other seemingly Magian information emanating from Scandinavia and Slavia. One of the proscribed pagan names in Rus' was Ister, leading to the possibility that Istermage is a compound name meaning "a Magus called Ister". I cannot confirm this without seeing how faithful Istermage is to the original translation, but on face value this appears to be the case.

This showdown between the might of gods could end up a bloody affair, with kinsmen and countrymen smiting each other. The way the pagans thought, if the Christian god could not manifest his powers before their eyes, and make the sun shine, then there was no truth in the new faith, and thenceforth they would raise their arms to strike down proponents of Christianity. Based on this and other Sagas it is irrefutable that religious dissension was a cause for social fractures and internecine warfare in Scandinavia. Money was not the only thing the Norsemen were willing to fight and die for, and to suggest this is to degrade their former religious sensibilities. It was dear enough for them to rise up en-masse, hundreds at a time, not just to protect their religion from proselytisers, but to eliminate the unwanted doctrinal intrusion. Norse religion can hardly be seen as a conglomeration of superstitions, for the assembled pagans were so incensed that they "shouted as one person that Olaf (the Christian king) should never get away with life". If all they believed was personal family superstitions, unimportant to anyone outside their immediate family or district, how do we explain this community response, if not by a common religious system, that was worth living and dying for. A breaker of treaties in Norway was to be forever condemned and "driven off" for as long as "Christians go to Church, heathens hallow temples, ground grows, ... mother bears son, ... sun shines ... He shall shun ... every home save hell".⁴⁸⁰ All that such a person owned was confiscated and the offender placed under a life-long censure against ever setting foot in that land. Inherent in this passage is an admission that Mediaeval European heathens (most likely Norsemen) were building their own temples after the Christianisation of Iceland, though their precise form is not hinted at. Such was the remarkable tenacity of the varied pagan faiths.

THEY THREATENED TO
KILL THE KING

WHEN OTTO SENT
MISSIONARIES TO
DENMARK A WAR
ERUPTED

So much for internal proselytisers. What happened when outsiders wanted them to convert? When Otto, the Holy Roman Emperor, requested the conversion of the Danish king, Harald, and his subjects (in 975 AD), war broke out. And it was no small affair. *The Saga of King Harald Grafeld and of Earl Haakon Son of Sigurd* tells us that

forces mustered together from all over Denmark. The request for military back-up which he sent to the Norwegian Yarl Hakon saw an enormous army gather in Norway, and sail to Denmark to meet this Frankish Emperor head on. The combined Dano-Norwegian force was recorded as “*very numerous*”. The issue at stake was the abandonment of paganism, the result was a war. Not a war over lucky rabbits’ feet, or which way you stir your porridge, but over highly emotive articles of pagan faith.

The word viking was coined by the Danes to denote “a pirate”. Even so, the precise origins of this Danish term have never been satisfactorily resolved. Some scholars say it comes from the word *vig* (“combat”), others *vik* (“a water inlet of various kinds”), and yet others maintain that it comes from a much older word *wic* (Anglo-Saxon), meaning “an encampment”.⁴⁸¹ I would like to postulate an additional genesis for “viking” by drawing attention to similarities between the word “viking”, and the names Adam of Bremen used when referring to the vikings who did untold damage throughout the Lowlands in the years leading up to the turn of the millennium (these he called *wichingi* or *Ascomanni*).⁴⁸² After factoring in Arab accounts of the viking *Al-Madjus* it becomes eminently plausible that the term *wichingi* (“a viking”) was connected with the origin of the word English word “witch”. Consider the following terms,⁴⁸³

wita (Old English): “a sage” or “an advisor”: *wiccian* (Old English): “to perform witchcraft”: *wig* (Old English): “an idol”: *wiglian* (Old English): “to divine the future”: *wicche* (Middle English): “a wizard”: *wicken* (Middle High German): “to divine the future” or “to bewitch”: *wizzo* / *wizzi* (Albanian): “a wizard” or “a sage”: *wizzo* (Old High German): “a sage”. Obviously the English word ‘wizard’ is related to the Old High German, and (if the connections which I have provided are valid) infers that the pagan priests of the Norsemen (and most likely those of the British Isles) were not only wizards but sages of some intellect.⁴⁸⁴ Old Icelandic has conceptually similar terminologies; *visdoms-madr* (literally “a wise man”, meaning “a sage”, “a soothsayer” or “a prophet”), *visdoms-kona* (“a wise-woman”),⁴⁸⁵ *visinda-madr* (“a soothsayer”): *visinda-kona* (“a wise woman or sybil”): *visinda-tree* (“the tree of knowledge”),⁴⁸⁶ and *visi* (“a poet”, “a chieftain” or “a leader”). *Visi* was simply another word for a *gothar*.⁴⁸⁷ Collectively I see these words as related to the Near Eastern term *wasir* (“a high chieftain”). The Norse wizards probably had books too. The Old Icelandic word *visinda bok* meant “a learned book”.⁴⁸⁸

Drifting momentarily from this geographical area, we also hear of the rune-using Magyar (Hungarian: pronounced Modjer) *Vezer*, or *Nagyvezer* ... their chieftains, of the line of Arpad, which hailed from the Central Asian city state of Khorezm (which in the Iranian meant “the Land of the Sun”). By some strange coincidence this Hungarian dynastic name phonetically resembles the title proudly flaunted by the Magian priestly bloodline ... Ehrpat. This once-nomadic folk dressed in typically asiatic and near eastern dress styles, had their own learned heathen culture, and were remnants of the old Hunnish hordes.

Another style of Nordic magic related to singing and smithing is perceptible in *gala* and *galdr*, but they might only be different words. *Gala* “to sing or chant” is conceptually related to *galdr* “a magical song or charm”, and in the plural it meant “witchcraft”. This form of magic, if it varied from the rites of the wizards, was an evolved type of religiosity, using sung incantations. Witness *galdr-ligr* (“magical”), *galdra-mathr* (“a wizard”), *galdra-raumr* (“a great sorcerer”) or *galdra smithr* (“a sorcerer {smith}”), *galdra-kind* (“a foul witch”), *galdra-kona* (“a witch”), and *galdra-bok* (“a book of sorcery”).⁴⁸⁹

The Old Icelandic words *vita* (“to know”), *vitki* (“a wizard”) and *vizka* (“wisdom” or “sagacity”)⁴⁹⁰ were related to the aforementioned words denoting a wizard or sage. Based on this word set, we can infer that the Scandinavian wizards in question were the recipients of vedic knowledge, for the words seem derived from *vita* and *veda*, Old Indian words relating to vedic knowledge, but specifically meaning “I know”.

Perhaps the Norsemen had chieftains who were at the same time sages, soothsayers and mortal divinities. If so these Norse wizards may well have inherited the godliness, wisdom and sciences of the Hindu Brahmans or Iranian Magi, and continued to perpetuate them during the pagan era.

On the odd occasion Indians might have made their way into Europe, as seems to be the case in an account supplied by Pliny the Elder, which states that several Indians (probably Hindus) were handed over to a Roman proconsul in Gaul. Apparently they had embarked upon a voyage but became lost along the way, ending up in Germany and thence Gaul. If this journey did factually occur it is more than likely they travelled from India along labyrinthine estuarine routes that permeate the landscape in between rather than by open sea. Expatriate Hindu Brahmans may have been an additional source for the spread of vedic knowledge in Europe too.

VIKING TECHNICALLY
MEANS ‘A PIRATE’

WORDS MEANING
WIZARDS AND WITCHES

VIZIERS

The End Days

DOOMSDAY

Besides written accounts of the viking *Al-Madjus* attacks on Moorish Spain, Norse eschatology provides powerful evidence for Magian religion in pagan Scandinavia. That is because the viking doomsday of *Ragnarok* resembles the "apocalypse" portended by the Magi not only in the nature of the predicted events, but in the internal event sequence of both armageddons. This uncanny resemblance far exceeds whatever "end times" similitudes can be found in the Christian *Book of Revelations* and the *Qur'an*, though in substance there are certain features common to all four, owing to the common origins of the doomsday mythos. But for now you will read precised accounts of doomsday as told by the Magi and the Vikings.

THE TERRIBLE WINTER

THE MAGI During the three-year-long "Terrible winter", an era of unprecedented ecological catastrophe, lawlessness, deforestation, rapine, promiscuity, family and civil disorder, the heavens collapse (including the star-bridge). *Gokihar* (literally the "wolf-progeny" in the form of flaming meteors) and the demon-serpent, plus perhaps "the thievish *Muspar*" (a fiery comet that loiters around the sun),⁴⁹¹ lunge down upon the world, thereby melting the mountains and they sink down, making a great plain, upon which the war will be fought.

THE COMET

"this earth becomes an iceless, slopeless plain; even the mountain, whose summit is the support of the Kinzar bridge, they keep down, and it will not exist".⁴⁹²

THE MOLTEN EARTH

A river of molten metal thus springs up and all mankind must pass through it at this point, having been raised up from death, in a preliminary sense, by the Magian messiah (whose body shone like the sun) so that they could undergo the ordeal. This assembly of resurrected souls is called the Assembly of *Sadvastaran*, and during it the Archangel *Rashnu* weighs the souls of each and every one. As this progresses, the "archangelic" hero-gods of many virtues ride into the fray, mounted on white horses and carrying spears. They enjoy a one-on-one battle to the death with a particular demon (responsible for making devastating fires, frosts and many other baneful experiences) who was their personal arch-enemy throughout their long existence. After this war the wolf-progeny

THE SAVIOUR

WAR WITH THE SAINTS

are killed, but *Ahriman* (the dog/goat who is lord of the devils) and *Az* (the serpent of greed) escape the scene. To bring about the utter cleansing of evil, *Ahura Mazda* (God of the Light) and *Saoshans/Sraosha* (the messianic judge and resurrector) chased them down, and the fleeing pair were utterly consumed in the broad fiery river. Long preceding this, *Yima*, the benevolent lord of the dead would gather together selected men, women, plants and beasts, and secrete them under the earth, in a hall-shelter of mammoth size. And there they would live out their days until the "apocalypse" had passed, and thence emerge from hiding to re-people an earth victimised and inundated with horrific fires and engulfing waters. From the moment the battle was over, a newly-renovated universe would be created for eternity. This renewal was called "The Renovation", and decrepitude or misfortune would no longer exist once it was consummated.



Fig 31. An Assyrian fresco illustrating a battle between the ancient Sumerian Thunder/war god Ninurta and a demon, perhaps Assaku, dating to Nimrud, 883 BC. Such a battle might have been a precursor to Zurvanite and subsequent Slavic beliefs concerning warfare between the thunder god and demons.

SCANDINAVIANS AND GERMANS During the three-year-long "Fimbul Winter", during a period of immense warfare, discord and moral decay, whoredom, winds, disunion and the collapse of the family unit, the *Fenris* wolf escapes its bonds. The heavens then break asunder, and the *Bifrost* bridge leading to heaven collapses. In company with *Loki*, the *Midgard* serpent and various *Muspilli* (fire giants) plummet out of the sky (demons of desolation in fiery raiment) to array themselves against the gods and all that existed. A boat-load of giants sails to fight the *Aesir*. Upon their arrival flooding and fires will bury the land, so that the earth appears to sink down, creating a vast plain that stretches in every direction.⁴⁹³

The word *Muspilli* is inexorably connected with *Ragnarok*, though the term is derived from the Old German (meaning "Judgement day", or "the end of the world").⁴⁹⁴ Portions of the 8th Century AD German myth, the *Muspilli* read;

"This is what the wise men have told: The Antichrist shall fight with Elijah. The Evil One is well-armed, they will fight it out. The warriors so mighty, the stakes so great ... The mountains catch fire, No tree is left standing, ... The moon will fall ... On the Day of judgement ... In the face of the Muspilli. ... A red hot rain burns up everything".⁴⁹⁵

FIERY MUSPILLI FALL FROM THE SKY

THE FIRE GIANTS BRING CHASTISEMENT

If we compare these pagan myths with biblical references,⁴⁹⁶ we have cause to ask whether or not Christianity had fused aspects of Magian lore into its eschatology, if not adopted that same myth as the true basis for the

Armageddon of Revelation.

Old Norse prophecies relating to Ragnarok (the battle between the gods at the end of time) displayed many of the features found in Magian apocalyptic prophecy too. There was to be “*struggle and slaughter*” amongst brothers, ruined kinship ties, “*great whoredom (promiscuity); axe-age (warfare) ... wind-age (perverted seasons), wolf-age (crime) ... before the world crumbles: no man shall spare another*”. Saxo Grammaticus also adds “*The sky seemed to fall suddenly to the earth, and fields and forests to sink to the ground, all things were disturbed, and the ancient chaos came again ... the world rushing to universal destruction*”.⁴⁹⁷ Many features of Norse myth relating to the creation and subsequent periods seem laced with further Magian elements. In both Magian and Norse lore, the pestiferous serpent chews to death the roots of the world tree, the Sacred Ash. After the conversion of the Norsemen, we still find depictions of Ragnarok on the reverse side of High crosses, perhaps conclusively proving that both Christians and pagan Norsemen had similar beliefs to the Magi about the apocalypse; the Scandinavians more so.

Clearly Christian taints have found their way into the once-pagan German prophecy, but there seems to have been pagan cognisance as to the interrelatedness of the events. It was on account of this that believers felt little disquiet when intermingling the pagan and Christian eschatological traditions, when mixing their metaphors.

Then came Judgement Day according to the *Muspilli* text,⁴⁹⁸ when rewards and punishments were parceled out to the good and the wicked respectively. Considering that Judgement Day is a feature absent from the Norse *Voluspa*, it seems that this aspect of the myth was a Christian nuance added to their recollections of the Germanic apocalypse.

For the Norsemen it is on that flame-ravaged plain that the last great battle of all the ages is to be fought. The crafty and insidious Loki, the Serpent, the Wolf and the many enemies of the gods enter single combat with their own ancient foes like Thor, Odin and many others. The forces of good were bolstered by battalions of fallen warriors who lived in Valholl with Odin. The fight is fierce and unforgiving, most contenders fighting until death. The shining Baldar the Beautiful, and some sons of Odin, are the only ones to survive. Baldar rises from *Hel*, into the newly resurrected world, and a golden age.

Similar notions of a catastrophic collapse of the heavenly vault were present among the Goths and Celts too, probably arising from one and the same source.⁴⁹⁹

CHRISTIANITY At the end of the world when people have lost their faith in Jesus, abandoned the saints, and fallen away from the Church, when families are disintegrating, when heavenly cataclysms paint signs in the sky, and famine, earthquakes and war ravage the lands, the king of kings (Jesus Christ) and an army of angels leave heaven to fight with the kings of the world, and their armies. The kings lose and suffer punishment, together with the great beast and prophet who aided them in their exploits against the King of Kings. They are bathed forever more in hellfire. The Devil, in the guise of a great serpent, is bound by a chain, and thrown down into an abyss to languish for a thousand years. Then comes Judgement Day, as Christ passes sentence on the damned, and rewards the faithful. Those who were pleasing to Christ earn the first resurrection, and are raised from death for a Millennium, while the wrongdoers remain in a state of death for that same period. Through the agency of Gog and Magog, the kings come back to life for a little season, including kings who had previously not had their own kingdom. They burst out into a persecution against the Church and spread their deceptions to the ends of the earth. They will inflict terrible sufferings on the Church, persecuting the city of god and the saints. But the fire of god falls from the heavens and destroys them, following which Satan and the great beast are consumed by the lake of fire together with those who believed the devil’s lies, and did not experience the first resurrection. From this carnage a new and delightful existence is bestowed on those who were enrolled in the book of life. All that was bad about the past fades away, and these blessed ones gain eternal life in the heavenly city which contains life-giving waters, trees and many mansions.⁵⁰⁰

ISLAM At a time when most no longer believe in Jesus Christ and families are rent by schisms, there will be an eclipse. The heavens will split apart, obscuring the stars. Down plummet the stars, cascading from the heavens. Amid devastating earthquakes the mountains will pass away and a trumpet will sound. Soul escorts come to earth to bring every soul to learn god’s verdict. Allah will pass judgement on all those he has resurrected. Such is Judgement Day, or “*the Overwhelming Event*” as the Muslims call it. The *Book of life* is opened, whereafter there will be the weighing of souls, and the division of them into the blessed, most blessed and the damned. Sinners will be subjected to a range of punishments (ie; bad food for the wicked and hot water to drink) then burned in an inferno,

JUDGEMENT DAY

THE BATTLE BETWEEN
THE GODS

THE WORLD IS
RESURRECTED AFTER
THE WAR

THE KING OF KINGS
FIGHTS AGAINST
CERTAIN KINGS OF THE
WORLD

THE KINGS ARE
DEFEATED

THE DEVIL IS
DESTROYED FOR EVER

CHRISTIANITY WILL
LOSE ADHERENTS

HEAVEN SPLITS APART

THE “OVERWHELMING
EVENT”

THE SIMILARITIES HAVE
ALREADY BEEN NOTED,
BUT THE ISSUE HAS NOT
BEEN FURTHER EXPLORED

as the holy receive substantial luxurious rewards throughout their opulent eternal life.⁵⁰¹

Of the above four apocalyptic myths, I believe the first two are so similar to each other as to constitute the same eschatological myth. That some Norsemen were described using the very specific Arabic word *Al-Madjus* gives us added cause to accept the plausibility of their interrelatedness. I am not the only person to have noted this. Olrik wrote a well-received paper some time ago explaining the elaborate similarities, though he guesses that the Norsemen had somehow borrowed the myth. Borrowed the myth? Clearly any suggestion that this was just a casual assimilation of Magian eschatology with the Norse *Voluspa* epic, is formulated oblivious to the sizeable Magian presence in Slavia, and with a blatant disregard to Norse sagas which expressly state that their wizard-gods, magic and religion came from beyond the Dnieper in the far-East. Based on what Norse mythology has survived we know that it was a fundamentally important belief for them. I suspect the real reason why this line of thought has not been taken further by academics is not so much due to their ignorance, or sloth, but a fear of what they might find. In doing so they would be drifting into controversy, soiling their hands with esoteric matters better left alone by any serious academic keen on keeping their job. Reputations could be in tatters by even suggesting a Magian presence in Scandinavia. Fears of this kind are not without foundation. One only has to look at the vicious treatment dealt out to Margaret Murray for examination of witch trial documentation, and her conclusion that, based on surviving data, shape-changing witches were the survivors of a pagan cult wearing animal skins to undergo a metamorphoses into an altered state. This sorry episode is more fully discussed on p. 400.

MOST SAY IT IS A PAGAN
MYTH GIVEN
CHRISTIANISED ELEMENTS
BY SNORRI

At present most academics specialising in Norse mythology believe Ragnarok was a pagan myth which Snorri had contaminated with Christian imagery either through ineptitude, misinformation, or through some religious agenda which hitherto eludes me.

Accordingly the sibylline prophecy the *Voluspa* (which contains the epic of Ragnarok) was tentatively dated to the 11th Century, the transition period when Christianity slid in over the back of paganism. Yet *using Ragnarok's similarities with the Christian Revelation to deduce an early Mediaeval date*,⁵⁰² is probably wrong considering that it more greatly resembles Magian eschatology than the Christian. Thus the *Voluspa* (attributed to Snorri) is more likely to have been drawn from Magian eschatology, and would therefore be far older than we have supposed thus far.

HOW DO WE ACCOUNT
FOR SOME OF THE
DIFFERENCES?

Be that as it may, how do we account for any variations in Nordo-Germanic myth and religion, and the faith of the Magi? In successive chapters we probe this question. For the most part it seems attributable to:

1. A variation in the European Magian oral tradition, owing to a loss of contact between European Magians and the old homelands. Recollections began regressing during the ensuing period of prolonged isolation. This led to home-grown embellishments of the myth in Scandinavia.
2. The European Magians preserved additional eschatological details which were once contained in Magian texts destroyed by a variety of invaders, the most notorious being Alexander the Ruman (see p. 505). The amount of extant Magian scripture does not even come close to the 1,000,000 lines of Zoroastrian literature destroyed at Alexandria on Egypt's northern coastline.
3. There was far more that Snorri and other early Norse writers could have preserved, but they felt it unwise to delve into further explicit details, for fear of the consequences of upsetting too many of the clergy and Christian rulers.
4. Considering that 200 or so years had passed since the close of the pagan era, Snorri and other early Norse writers had a rudimentary knowledge of the myths, and were unable to record them more fully, or with a greater degree of accuracy.
5. The Norsemen might have imperfectly learned the beliefs of the Magi, from wandering Magus priests and priestesses, whose ancestors had made their way into Scandinavia, the Baltic and nearby Russia. This is less likely considering that the *Ynglinga Saga*, specifically preserves evidence of large-scale contact between Central Asia and Scandinavia. The Scandinavians had accepted a new religion from foreign magicians and gods, who once lived in the East, far beyond the Dnieper River, beyond what we now call Russia.

Evidently elements of the *Voluspa* had not come from Christianity, but in time newly converted Scandinavians were beginning to confuse the myth of Ragnarok with Armageddon. This was, I believe, a secondary assimilation of Christian epos attributable to Magian Christian heretics, and persons not sufficiently well schooled in Christian ideology.

If Catholicism assumed a level of prominence in the religious lives of the Norsemen, how is it then that individuals in several different locations had formally blended the pagan apocalypse of Ragnarok with *Revelations*, and immortalised this by engraving the epic onto high crosses and other works of masonry (eg; the Gosforth Cross, situated in Cumbria, England). What could be gained from doing so? The closing passages of *Revelations* warned against adding or taking away from the contents of the prophesied biblical “end times”, the penalty being plagues on those guilty of doing so. Mixing themes of this kind in such an open fashion would have had immense spiritual dangers for the faithful, bordering on heresy no less. Any priest would have been well aware of it.

An additional secondary assimilation was due to poor missionary work during Christianity’s infancy in Scandinavia. Nevertheless parishioners of Snorri’s day were not so dim-witted as to be incapable of comprehending recitals from *Revelations* during Church readings and subsequent homilies. That is unless Christian clergy did not have copies of this particular text available to them, from which they could properly educate their congregations. Some evidence for this is found in the *Correspondence of St Boniface*. In it the saint requests copies of certain New Testament books. Even allowing for this it remains difficult to pin-point which dioceses lacked given books, or at what times.

Ragnarok was perhaps then an oral tradition, recording a more antiquated pagan apocalyptic scenario, which as of the 13th Century had still to come to pass.

One convincing explanation for the likenesses is supplied by an examination of Alanic legend. The pre-eminent champion of the Mediaeval Ossetians was none other than the biblical prophet Elijah, who according to the *Old Testament* had been taken up into heaven, thereafter to fly through the heavens in his fiery sky-chariot.⁵⁰³ His expected return portended the much-anticipated second coming of Christ. A hazy blend of eastern dualist Christianity is perceptible behind these Alanic beliefs, with Elijah representing god’s champion, and the sacrificial goat the equivalent of Ahriman. Perhaps the Alans were responsible for integrating Elijah’s participation in Armageddon with the Germanic Muspel tradition. After the conversion of Rus’, the Russians equated Perun with Elijah, so the main god of the Alans might really have been the Thunder god Perun (or the many other variants of his name). Moreover, I can only speculate how similar this Alanic Christian creed was to the Paulician heresy (a Christian heresy discussed in Part II). Although the Asii espoused traditional forms of Christianity (Byzantine or Georgian Church traditions), they are likely to have harboured primordial Zurvanite sympathies (especially Mithraism). The mediaeval descendants of the previously great Roxolani and Caucasian Alans (who were probably connected with the Asii of the *Ynglinga Saga*) not only spoke an Iranian language, but had strange religious customs which blended Christianity and pagan “superstition”.⁵⁰³ Asii sacred rites included the sacrifice and consumption of a goat in an underground place, whose flayed skin had protective qualities where matters of misfortune and fertility were concerned.

The tree and deer imagery depicted on the Bug temple wall (in Southern Russia) may embody aspects of Norse creation myth. If so, the presence of related religious themes in Russia indicates that Snorri had supplied creditworthy strands of pristine Norse mythology, with regard to the cultural affiliations shared by the Russians and Scandinavians. The only problem is that the officiating priest was probably a Slav, and the temple inscription in Russian, not Old Norse. No runes were carved inside. Besides the Yggdrasil-like relief, a further tangible connection with the Norsemen was Oleg himself, for whom the priest performed the rites before the tree (Oleg being a variant of the Norse name Helgi {meaning “the Holy”}).

The mighty Yggdrasil, the world tree, was an Ash tree spread over several terrestrial regions. Four deer (Dain, Durathror, Duneyr and Dvalin) wandered amid its shady branches, while far above, in its boughs, sat an eagle, hawk and a squirrel.⁵⁰⁴

But deep underground, the serpent *Nithhogg* (which translates as “vicious blow”) and his seething serpentine accomplices savaged the roots which nourished that Ash.⁵⁰⁵ The snakes who aided him (Svafnir, Ofnir, Grabak, Grafvollud, Moin and Goin) had once been living men, if Snorri’s accounts can be relied upon.⁵⁰⁵ White Magians too believed that the basest of wrongdoers became serpents, though it is not expressly stated whether or not these joined with the many other reptiles which attacked the wondrous *Haoma* tree of Ahura Mazda (a sacred Ash tree).

One archaeological site in Russia known as Chernaya Mogila, has petroglyphic images which portray serpents surrounding trees.⁵⁰⁶ Although Y. Shilov likens this to themes contained in the Epic of Gilgamesh, I would also like to add that there is a Magian parallel, which is as follows;

CHRISTIANS WERE
WARNED NOT TO ADD
OR TAKE AWAY FROM
THE BOOK OF
REVELATION

RAGNAROK

ALANIC LEGEND

ELIJAH

THE SACRED TREE AND
DEER

THE WORLD TREE

THE WICKED SERPENT
AIMED TO KILL THE
TREE

THE GUARDIAN SPIRITS
AND SAINTS

At the monumental moment when Zoroaster's Fravashi (pre-existing soul) came down from heaven, his guardian angel Vohumano fought to protect the *Haoma* tree (which brings life) from the flock of serpents and demons that hovered above and below its branches.

"Then that guardian spirit of Zarathustra started up, and the serpents on the tree rushed also from them away towards the demons; but that guardian spirit of Zarathustra smote them on the jaws, and the serpents fell down and expired".⁵⁰⁷

HELL

In that horrendous Scandinavian underworld which ingloriously claimed its victims by old age, and infirmity, dwelt the dog Garm, and of course Hel, the Queen of the Underworld. There was also a river there in the northern parts, frigid, not burning, as is the case in the Magi's version. If some Norsemen were Magian, then it is likely Garm might represented Ahriman in his dog form, and Hel, Geh, the Great Whore. Unfortunately, owing to a paucity of more specific details about these two figures, I am unable to explore other possible points of similarity or difference. Certainly the Lapps held that the Devil was a dog, and this belief might have been related to Norse cosmology.⁵⁰⁸

How similar this all seems to Magian tales of the world tree, Gokard, beneath which the many-horned three-legged Ass grazed. Far below ground the bestial demon Azi-Dahaka and the serpents tried to kill it off, by gnawing at that which sustained it, its root system. Likewise from the beginning, the Golden Ash had been vampirically attacked by reptiles of many forms. Come the "end times" little foliage would remain on the ash, and what did stay would be imperiled by disease. So the Magi foresaw.

NORWEGIAN WIZARDS
WERE TRAPPED IN A
FEAST HALL AND BURNED
ALIVE

If there was a link between the Norse, Russian and Magian eschatology, it evidently dispersed into Northern Europe out of Iran and Mesopotamia, via Scythia.

Unfortunately the Norwegian age of wizards came to a fiery end, or was greatly diminished once a great many of the wise men and women were deliberately entrapped within a feast hall and burned to death by the Christian King Olaf. Such was the common fate of Europe's many wizards and witches.

*The European Magi consolidate power*GERMANIC
ADVENTURERS SETTLE
DOWN IN VARIOUS PARTS
OF RUSSIA.

Norsemen, and the Goths in particular, had long been using the southerly arterial rivers to travel to the lucrative markets and bazaars of Byzantium and Asia Minor. An undetermined number of them were already living along Rus's main rivers, in supply depots or the cabins of fur traders. They included Danes, Russes and Swedes. But for reasons unknown, the Finns and Slavs pooled forces and militarily ejected the Nordic Russes from the area, sending them back to Sweden. In the ensuing power vacuum created by their absence, inter-tribal conflicts erupted. At some point during those turbulent years the more northerly Slav and Finnish tribes sent word abroad to the Rus' princes, beckoning them to return and install some sense of order among them. Thus the ascendancy of Norse royals, under Prince Rurik, to a position of dynastic honour, took place not at sword point, but for political reasons mutually agreeable to both the Rus' royals, and those who invited them. In this land of Rus' it took only a sword and an axe to carve out a kingdom for yourself from the forest wilderness. With a reputation for big drinking and an almost feral hardiness, the Slavs and Finns were a people after the Norsemen's hearts. As you might expect, Norse assimilation with the local tribesmen was fairly rapid, though it was often the case that Norse colonists preferred to congregate in their own enclaves.

In the early to mid-9th Century AD the Swedes, and more particularly Russes, systematically penetrated the northerly Finnish and Slavic lands, heading east towards Silver Bulgaria, where they often went to trade. With their Slavicised Ros partners (from Rostov), the Slavic Krivichians and Finns from the Ladoga and Beloozero districts (such as the Chud and Ves) at their side, they began making moves towards tribal solidarity between Finn, Estonian, Scandinavian and Slav. This became enshrined in history as the pivotal "Call to the Varangians",⁵⁰⁹ the birth of Russia.

To be sure the Norsemen were beginning to look far beyond their frost-bound northern peninsula. Today's historians simply attribute their adventurous eastern forays and racial politics to trade and a trail-blazing spirit. Commerce was, no doubt, a significant reason for them colonising Russia, and even trekking to regions as distant as Azerbaijan, Iran and Iraq, often in company with Slavs or Alans. I however see religion as the primary catalyst for their extensive interaction with other heathens in Greater Scythia and beyond.

According to *Ynglinga Saga*, many hundreds of years after the *Aesir* had settled among the Vanir, Norse nobles continued to remember their venerable eastern ancestry, which was traceable to *Godheim* and the *Great Swithiod*. It

is probably for this reason that the Old Norse term *Yarl* (an Earl, a member of the provincial Scandinavian nobility, often a warlord with royal lineage) looks to be derived from the Persian *Yal*, meaning a “brave warrior”.⁵¹⁰ Not surprisingly this appears in the Old English as *Eorl* (with precisely the same meaning as the Old Norse *Yarl*), and probably imported with Scandinavian settlers.

These eastern lands were legendary and still held an aura of mystique and wonderment for later Norsemen, many centuries after they had migrated westward.

*“To Saeming Earl Hakon the Great reckoned back his pedigree. This Swithiod they called Mannheim (literally: The home of men), but the Great Swithiod (Greater Scythia) they called Godheim (literally “the home of the gods”); and of Godheim great wonders and novelties were related”.*⁵¹¹

It would appear that the descendants of Odin and the initial wave of immigrants lost contact with *Godheim* in the ancestral fatherland, and after having lived a long time in Europe set out in search of it, having previously sworn that they would succeed in this mission. It was in Turkland (ie; Central Asia) that the Norseman Swegde chanced upon the very people he had been searching for. Having rediscovered *Godheim* and the *Great Swithiod* he apparently established lasting contact with the inhabitants of the region.

*“Swegde took the kingdom after his father, and he made a solemn vow to seek Godheim and Odin. He went with twelve men through the world, and came to Turkland, and the Great Swithiod, where he found many of his connections”.*⁵¹²

Earl Hakon the Great was not the only high-born one to look eastward. In the Old Norse tale *Gylfaginning*,⁵¹³ the Swedish king Gylfi is said to have undertaken an arduous journey to Asgard (an Icelandic folk remembrance of the Persian regional governmental centre of Asagarta {sandwiched between Parthia and Medea}), where he met in consultation with the wizard-gods, who, the Christian Snorri tells us, “deceived him” with their tales of the world’s origins and its coming end. There the king learned many other things that proved to be the basis for Norse pagan beliefs. As you have already seen, the epic of Ragnarok was probably one such teaching. Here Snorri’s pen appears to have faithfully recorded Gylfi’s unforgettable adventure, preserving for us profound Norse remembrances of the divine wizards of Asia Minor.

Additional relevant details are found noted in a 13th Century Icelandic tract, which allow us to specifically identify the wizards as *Magi*, for it was said that - “*Magon reigned over parts of the Great Swithiod, but Madia over Kyllfingaland, which we call Gardariki (Rus)*”.⁵¹⁴ This account intimates that the *Swithiod* was ruled by a *Magus*, with the best part of the Medes, the original tribe to which the *Magi* belonged, serving as temporal lords over ancient Russia, having left Persia at some point in ages past.

Besides being a wonder-filled realm of incestuous wizards, what else does *Ynglinga Saga* tell us about the legendary Great *Swithiod*?

*“northward of the Black Sea lies Swithiod the Great, or the Cold. The Great Swithiod is reckoned by some as not less than the Great Serkland (Africa); others compare it to the Great Blueland (Libya). The northern part of Swithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blueland are waste from the burning of the sun. In Swithiod are many great domains, and many races of men, and many kinds of languages. There are giants, and there are dwarfs, and there are also blue men, and there are many kinds of stranger creatures. There are huge wild beasts, and dreadful dragons. On the south side of the mountains which lie outside of all inhabited lands runs a river through Swithiod, which is properly called by the name of Tanais, but was formerly called Tanaquisl, or Vanaquisl, and which falls into the Black Sea. The country of the people on the Vanaquisl was called Vanaland, or Vanaheim”.*⁵¹⁵

Here *Vanaland* is identified geographically with European Russia, where Slavs, Finns and many other cultures dwelt, such as the descendents of the Scythians, Indo-Iranians and Hunns. Therefore the legendary era of renewed contact between Sweden and the Great *Swithiod* is perhaps historically attributable to the 9th and 10th Centuries AD in particular, for it is during that period that Norsemen once again began interacting with the region’s inhabitants (ie; Finns, Slavs and Swedish colonists) to a far greater degree.

The subsequent analysis of thousands of birch scrolls unearthed at Novgorod has conclusively proven that Novgorod was founded by Slavic-speakers who had previously inhabited a region just south of the Baltic, perhaps near Poland or Prussia.⁵¹⁶ Yet their language was different from that of every other Slavic linguistic group, displaying

NORSE EARLS
ORIGINALLY STEMMED
FROM THE PERSIAN
ARYAN ARISTOCRACY

SCANDINAVIANS WERE
BESOTTED BY EURASIA

THE HOME OF THE
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EARL HAKON
LAUNCHED AN
EXPEDITION TO
ESTABLISH CONTACT
WITH THE EASTERNERS

VANALAND

at least twenty points of difference, and lacking the “second palatisation of the back palate consonants” (a standard feature of Slavic language).⁵¹⁶ In short, the language of these highly-educated Slavs had formed in isolation from the others. Perhaps they had lived on an island, just as the Russes were supposed to have, perhaps the mysteriously-deserted island of Gotland. Maybe the Russes weren’t really ethnic Slavs at all, but Balts or Scandinavians who came to speak Slavic as their preferred language. Nevertheless these scrolls are likely to reveal a great deal about the linguistic affiliations of the tribe in question. Unhappily I have been unable to obtain copies of Professor Zaliznyak’s more specific findings in relation to this, though based on what I’ve read on the internet he attributes these changes to orthographic corruption

The Varangians of which the *Primary Chronicle* speaks were commonly described as Swedes or Norwegians. For Russians it meant a person of Scandinavian heritage, either a settler, a trader or mercenary. The word technically refers to those who served in the bodyguard of the Byzantine Emperor, and it is from this term that the Russians adopted their wide usage of the label Varangian. Despite the relatively late origins of the term Varangian, Persian texts as early as the 10th Century make mention of these marauding men of fury, the *Asiu o Varag* (Alanic-Varangian) alliance which conducted plundering expeditions throughout the Caucasus.⁵¹⁷ Vernadsky believed there may be a relationship between the two terms. I concur. The Baltic was formerly called the Varangian Sea (owing to the quantity of Scandinavian sea traffic), but before that it was the Sarmatian Sea (so named after the Indo-Iranian Sarmatians).

Such then is the traditionally accepted Normannist view of Russia’s birth. Put simply the vikings are invited by the region’s ethnically-diverse inhabitants to come and rule them, to cement them into a single nation. It’s nice and tidy, free of any anomalies. That is until one asks some simple and very obvious questions, that blow its naive simplicity apart forever. Why did the Finns and Slavs place so much store in the ability of the Russes to restore order there? Why on earth would the region’s ethnically-diverse inhabitants invite the very people they had militarily vanquished back to rule over them? It just doesn’t make sense. No doubt these tribes ascribed to the Gothic Norse royals a power of some kind, well able to bring order and law from the warmongering of their various chieftains. What ever led them to place so much trust and hope in these Norse royals from over the sea? After all they were not under threat from foreign aggressors, and could just as easily have chosen a Latvian lord to act as an independent mediator, if that’s all they sought. As you will see later, their unquestioning recognition of Norse royal power, and their obedience to these same royals was rooted not just in politics, but in their common paganism.

Normannists also fail to address a number of other salient details. For instance why did Vladimir oversee the erection of stone Iranian idols in Kiev, not far from the prince’s tower, after assuming power there?

SARMATIAN AND
ALANIC INFLUENCES IN
RUSSIA AND
SCANDINAVIA

NORMANNISTS

IRANIAN GODS
WORSHIPPED IN ANCIENT
RUSSIA

Simargl’ The fertility deity Simurg, as recorded in the scriptures of the Magi.⁵¹⁷

Khors The Good Sun, and ruler of the twelve signs of the zodiac. Khors was originally an Alanic deity from Khorezm in Central Asia and/or Khorsabad in Mesopotamia which, in one form, and under Mithraic influence, is almost certainly equated with Jesus, the Good Son.⁵¹⁷

Dazhbog A sun God with an Iranian title.⁵¹⁷

Stribog A high-ranking Iranian deity.⁵¹⁷

Perun Cognate with the Vedic war god Indra.⁵¹⁷

Let’s take a closer look at the deities involved.

SIMARGEL

Simargel Owing to the writings of the Persian Muslim Khaqani,⁵¹⁸ we can deduce that *Simargl* was the Slavic name for *Simurg*, a white celestial fertility god recorded by the white Magi in the *Book of Bundahishn*.⁵¹⁹ In fact he goes so far as to call the Russians Simurghs. According to both the *Magian and pagan Rus’ traditions* Simurg or Simargel was the semen of the gods, who controlled the growth of crops and medicinal herbs, plus family and tribal fecundity. In Zoroastrian iconography Simurg is depicted as a dog-headed beast with bat’s wings, which is a little like the Persian depiction of *Ahriman*, but closer to that of the Griffon-bird (the bat) which itself brought much fertility to the land. To the Zoroastrians Simurg was the “radiant bird”, the *Haoma*-bringer, and the spreader of life across barren earth. This notion was encapsulated in the Russian myth of the *Zhar Ptitsa* (the Fire Bird). When Simargel⁵²⁰ was strong every one would prosper; when depleted of potency, life remained barren or died. Further

FIRE BIRD OR PHOENIX



Fig 32.1



Fig 32.2

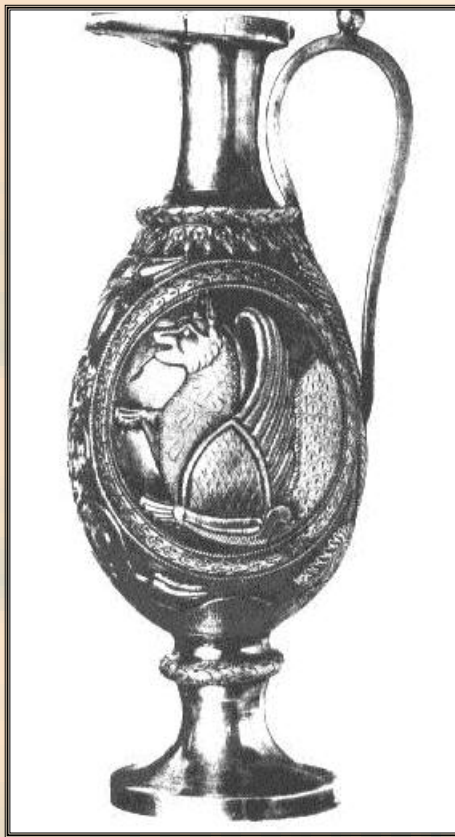


Fig 32.3



Fig 32.4



Fig 32.5

SIMURGH ORNAMENTS

Fig 32.1. Cloth depicting Simurgh. Persia.

Fig 32.2. The head of a Simurgh drinking horn.

Fig 32.3. A ritual pitcher emblazoned with Simurgh, Russia.

Fig 32.4. Metal plate bearing an image of Simurgh.

Fig 32.5. Metal plate carrying Simurgh's image.

evidence of profound Magian influence on Rus' paganism (and the foundation of the pagan Kievan Rus' State) is found by the mere existence of this God among those stone *kumiry* (idols) raised by Vladimir atop bald hill in Kiev, in the year 980 AD.

ICONOGRAPHY FOR
SIMURGH

Back in Persia Simurg was often shown with leonine features, bat's wings, a spread of resplendent peacock tail feathers and the body parts of a dog. To Zoroastrians the dog was one of the holiest of animals, a sign of vitality, a ward against the dead, and an indispensable part of their everyday life. Despite this unusual appearance Simurg should not to be confused with *Ahriman* the devil, in typically Assyrian goat or dog form. Alternative spellings for Simargel were Semar'gl', or Simargl. In Rus' it acted as a guardian for the average pagan household, and gave aid to those in trouble.⁵²¹

IN IRELAND SIMORG WAS
HELD TO BE A DEVIL

Overseas in Ireland it appears they had a very different conception of him, for there *Simorg* was regarded as a demon. That Simurg was known in pagan Ireland is self-evident, perhaps owing to Norse influences. Calling him a demon has wider implications though. Unless this meaning arose during Christian times to diabolise the old heathen god, then the Irish saw Simargl' with Vedic eyes, equating him with what the Indo-European Aryans saw as demonic Asuras.⁵²²

SIMARGL POSSIBLY
CONFUSED WITH
SAMAEL, DEMONIC LORD
OF THE 'LEFT-HAND
PATH'

A similar situation exists in Rus'. The Medieval Russian text *Slovo o Polku Igoreve* (written in the Christian era) classifies Simargl as a *Div* (derived from a Persian word relating to *Daevias*), which in both Persian and Russian meant "a demon". In this particular instance the old word was used in Christian times to diabolise one of the holiest spiritual beings known to the good Magi.

Alternatively medieval commentators confused Simargl with Samael, a high infernal prince found in Jewish apocrypha (identified as the serpent in the *Book of Genesis*, the true father of Cain by Eve, and a celestial power associated with fire, Mars the planet of war, and ruler of the northern wastes). The Hebrew terms *sama'l* ([pronounced sawmal] meaning "to use the left hand path", "to turn left") and *semo'l* ([pronounced semole] meaning "wrapping up", "enveloped in darkness", "the north", "the left hand") point to a connection between Samael and the high demon of the Chaldees (formerly called Agathodaemon, or amongst the Yezidis Melek Ta-us).

THE INFERNAL GOD OF
THE NORTH

Chaldean sorcerers lauded the God of the desolate North, Lord of Demons, captain of countless legions of devils and crafty djinn. He was also the master of the left-hand path that leads away from heaven, the route of crime, perversion and decadence. If this correlation is factual, the Russian Simargl/Smoagel worshippers were plausibly Magians familiar with the Chaldean "Mysteries of the North". In effect this made them somewhat similar to Zurvanites; absolute dualists. It probably seems paradoxical to modern readers, but Chaldean rituals obtained luck and blessings from the devil, for the benefit of their families. Only Russian folklore prevents us from formally attributing a demonic nature to Simurgh, or his identification with the Chaldean high demon, since the Russian Simargl's festivals do not coincide with ceremonial dates formerly observed in Chaldean Harran. Moreover orthodox Magian tradition assures us that Ahriman and Simurgh were two totally different deities, one bad, one good. Only chaldeanised Magians are likely to have conflated the two.

Despite the clear association between the words Simargl and Simurg, a later church source, the 11th Century *Slovo nikoevo Khristolyubitsya*⁵²³ mentions "*The peasants live a double faith (ie; a form Christianity steeped in paganism) and believe in Perun, and Khors, and Mokosh', and Sima, and R'gla and Vili ... they bring them sacrifices ... and they pray to fire*".⁵²³

SIMARGL APPEARS AS
SMOAGEL IN A
BAVARIAN SPELL

On account of this some have guessed that Simargl was simply a joining together of *Sima, and R'gla*.⁵²⁴ Be that as it may we still find reference to Simargl in a *fifteenth century* Bavarian magical text. In a Medieval spell designed to divine the identity of thieves, a portion of the wording is prefaced "*Jaspar, Balthasar, Melchior, Smoagel, Emanuel (ie; Jesus)*".⁵²⁵ Here I believe the Bavarian reciter is summoning Jesus, the Three Wise Kings, and of course Simurgh, but

THE THREE WISE KINGS

under his Slavic name Simargl. As with the zodiacal reliquary found at the royal nunnery of Quedlinburg, it proves the penetration of Slavic Christian witchcraft into Germany.

Khors 25 May - 16 June Khors, also known as Khoros, Khoroshko, Khres, Khurz, Korsun' or Kherson, was worshiped by the Slavs, Croats, Czechs and Bulgars. The name Khors, which some believe gave rise to the Russian word *khorošiy* ("good") is drawn from the Alanic *khur* ("the sun"), and *khurz* ("good").⁵²⁵ Ultimately it is traceable to the Avestan *haur* ("the sun"). From Russian mythology we know that Khors was the god of peace and goodness. He was offered mead, consecrated rolls, wild flowers and green twigs in sacrifice, and represented the Good Sun in the sphere of fate, where he served as the ruler of the benign 12 zodiacs (the sun-signs). Khors was the embodiment of all goodness, and, based upon the above etymologies, originally a Khorezmian, Magian deity dear to the Alans, through whom the word entered the Russian. Thus the worship of Khors can most likely be traced back to Khorezm and the Mesopotamian city of Khorsabad. Khors' idols varied regionally in pagan Rus'. Based on the wide range of divergent information that Mikhail Krishchuk and G. Lozko have managed to discover concerning the images of Khors, I believe he was perceived by people in different ways, or that Khors was several different but very similar gods, which in Russian folklore became known by the one name.

KHORS

ZODIAC

PROBABLY A PAGAN
VARIANT OF JESUS
CHRIST

1. In the first variant, Khres or Khors' benevolent image closely resembles that of Christ, a man holding a young lamb in his arms;⁵²⁶ amazing when you consider that the Avestan word *Keresa* is believed to mean Jesus! However such an effigy need not necessarily depict Christ, Hermes might be represented in this fashion too.

Khors, the Good Sun, was seen to own the 12 portions of the (good) zodiac, whereas the black Chernobog most likely adopted *Ahriman's* function as lord of all planets. This last point is only an inference based on traditional Magian thought on the matter, and was never recorded as such in Rus'. In Russia the 12 zodiacs were originally personified as young princesses who were often rendered as idols. Interestingly, in Manichaeism (a heretical form of Magian-Gnostic Christianity), the signs of the zodiac were also depicted as young maidens. Dolya, another Rus' deity was also connected with the planetary motions.

On the strength of evidence it would appear that the reverencing of Khres did not contain itself to Russia alone. Imagery found on the 10th Century AD Quedlinberg reliquary⁵²⁷ shows the rapid infusion of Magianism into Germany, in fact, into Otto's royal court. This "Christian" reliquary had Christ "the sun" at its centre, and the 12 apostles revolving around him. Moreover, *each apostle portrayed on the reliquary was astrally linked to a gemstone and sign of the zodiac!* The advent of such novel though condemned imagery is, I believe, linked with Otto's Russian royal bride and other Russians who no doubt started to mix in with the Ottonian elite.⁵²⁸

SLAVIC IMAGE FOUND
ON A CHRISTIAN
RELIQUARY ASSOCIATED
WITH AN IMPERIAL
GERMAN NUNNERY

If Khres or Khors was in reality the pagan conception of Christ, then this creed most likely began among the very great masses of Persian Christians⁵²⁹ who were cut off from the rest of Christendom following the 3rd Century AD. During the reign of Shapur, at the time of the Zoroastrian reformation, many of them had been rounded up and shipped to the very centre of the Persian empire and there underwent sustained persecution⁵³⁰ and ultimately liquidation. Others may have fled westward. But Christianity may have been present in Russia for some considerable time. Just as St Thomas made his way to India, Eusebius mentions that St Andrew went to evangelise the lands at the northern end of the world. And he was perhaps very successful. According to the *Life of Constantine*, a sizeable delegation of Scythian bishops attended the great council of Nicaea in the early 4th Century AD, much to the surprise of those present.⁵³¹ If there were bishops in Scythia (Russia) then there were dioceses, and where there were dioceses there were parishes of practising Christians. However, this fledgling Church in Rus' died out for some reason or other, perhaps put to the sword by the many Huns and Avars who made their way across the steppes and into Europe and the Balkans. These dead would have been included among the swelled ranks of the hitherto unknown eastern martyrs that eluded the hagiographer's pen. Those that survived the so-called "barbarian" incursions may well have adopted other pagan customs while living there.

POSSIBLY A REMNANT
OF VERY EARLY
CHRISTIAN SYMBOLISM

Dazhbog Dazhbog, the grandfather of the Russes was also called Daibog ('the giving God'), Belobog or Byelun (Slav: the White God). The name Dazhbog is most likely derived from the Iranian words *Dag baga*, meaning "the fiery god". Dazhbog was the deity of Heavenly Fire, day, sunlight, warmth, life on earth, work, prosperity and germination. He is also recorded being called Helios (a Greek and Chaldean term) in Rus'. Dazhbog might also have personified *Ahura Mazda*, the burning love and goodness of god's spirit, who reigned over the earth from the heavens. In their day these varied epithets may have applied to different deities (Chaldean, Greek or Iranian) which

AN IRANIAN SUN GOD

shared the same conceptual patronages, and on account of this their details conflated under the name Dazhbog.

SOLAR BATTLE LORD

Dazhbog was born and grew old every day, reaching maximum potency around midday. At dawn he pushed back the night, but after sunset he made a perilous journey down into the counter world (the underworld) where he tussled with the Lord of Darkness. As the sun waxed and waned in potency throughout the year, so too did the powers of Dazhbog. During Summer he was an armoured warrior of middle age brandishing either a sword or a hammer, riding a blazing red horse across the heavens. Yet during Winter, his fires were less potent and his steed became black in colour. Dazhbog governed forges, and was known as lord of all fire, the sons of God. His penchant for healing and purifying his devotees served to multiply the numbers of worshippers faithful to him.

HIGH GOD

Stribog Stribog was also called *Shtiribog* or *Strzyboga* (Polish), God of the Winds from the four corners of the earth. His name comes from the Olden Iranian *Sribaga*, "the high god", or "god of the heights", or "God of the High Places" (a reference to the mountain-top shrines and places of sacrifice).⁵³³ Based on the Old Iranian meaning we might suspect that *Stribog* was the Eastern Slav name for *Svyatovit*. In support of this, one tradition makes his idol similar to that of the four-faced *Svyatovit*.

Stribog supposedly had another form, portrayed as a round fat man with a big head and long straight nose, but only one face.⁵³⁴ It sounds suspiciously like an elephant, so perhaps such an effigy has been wrongly attributed to Stribog and instead should represent the Hindu deities Ganesh or Indra's wind steed, Airavata. That this idol might have been a rendition of an elephant is not as implausible as it may sound. *Yngvar's Saga* records an encounter between 11th Century Norse adventurers and a group of Slavs seated in a tower, mounted on the back of a massive creature. This was, doubtless to say, an elephant, possibly of the sort depicted on the Gundestrup cauldron.

Stribog sired all the winds, and helped Perun (a Slavic name for Indra) go about his business. He was tasked with controlling the winds in an almost undiscernable pattern handed down to him by his father Svarog. When he exhaled via his nose, winds were born, when he inhaled, the skies were calm.

It is also possible that Stribog was a personification of *Spenta Mainyu* (the Holy Spirit), the vital spiritual emanation of the creator, which the Magi termed the "Holy Wind". This is a valid analogy since the first form of Stribog's idol mentioned was said to be one and the same as that of the four faced Polish Creator-god called *Svyatovit*. If Stribog was *Spenta Mainyu*, then it is only natural that he would have the same sort of idol as *Svyatovit*, for in essence they were the same god. If this was the case, then Stribog's idol could have come to Rus' from Poland, which had converted to Christianity c.960 AD.

PERUN - A RUSSIAN WAR
GOD

Perun In the Baltic region and the Balkans the god Perun was variously known as *Perkuons* (Latvian: "God of the Oak"), *Perkunas* (Lithuania), *Perunja Ves* or *Perunji Vrh* (Bosnia), *Perendi* (in Albania his name meant "God") and *Percunis* (Old Prussian: "Thunder").⁵³⁵

ORIGINATED IN INDRA,
THE ARYAN WAR GOD

Perun's name is believed to be derived from titles that described Indra, the Aryan *Daeva* war god enshrined in the *Rig Veda*; *Purandara* ("the destroyer of cities"), *Parjanya* ("rain-bringer"), or *Purana* ("the triple lawbreaker"), or *Perunas* (a god known to the Aryan Hittites); to my mind this explanation is more than convincing. As for the names *Perkuons* and *Perkunas*, which have a "Perkunish" rather than "Perunish" root they may have come from the Sanskrit word *Peykkuravai*, which translates as the "devil dance", a dance that Aryan warriors performed to the tune of pipes and drums, after annihilating their foes.

Therefore Perun is one of the oldest European gods, a divinity probably imported onto the continent along with Indo-European words and the domesticated riding horse, as the ancient Indo-European migrations and invasions pressed westward. He also entered into India with the invaders who destroyed much of the pre-Aryan civilisation that existed there, and until the present day, continues to be one of the most important gods of India. The Vedic Aryans had the following to say about their esteemed war god;

"He who killed the serpent and loosed the seven rivers who drove out the cows that had been pent up by Vala, who gave birth to fire between two stones, the winner of booty in combats - he, my people, is Indra.

He who is invoked by both of two armies, enemies locked in combat, on this side and that side, he who is even

*invoked separately by each of two men standing on the very same chariot, he, my people, is Indra.
He who killed with his weapon all those who had committed a great sin, even when they did not know it, he who does not pardon the arrogant man for his arrogance, who is the slayer of the Dasyus, he, my people, is Indra.
Even the sky and the earth bow low before him, and the mountains are terrified of his hot breath; he who is known as the Soma-drinker, with the thunderbolt in his hand, with the thunderbolt in his palm, he, my people, is Indra”⁵³⁶*

INDRA BATTLED THE
PRIMEVAL SERPENT

Perun, the Slavic thunder god was also lord of the heavenly verses, the winds which kissed the earth and lower heavens, and the god of war, desolation, rain, justice and liberation from both man and demons; he was the mighty liberator. Perun was breathtakingly similar to Indra in nature, lying the skies in his chariot looking for foes to defeat and grind under his feet, the *ultimate conquistador* of men, gods and demons;⁵³⁷ the whole world was his domain.

The Slavic folk zodiac associates him with the planet Mars (one of the “Great Judges” of fate), though he was himself linked with two signs of the zodiac, namely Taurus (Slavic: *Telets’*, *Bik*), and Sagittarius (*Strilyets’*). The insignia of these two zodiacal signs, the bull and the archer, aptly describe both Indra and Perun as heavenly archers for whom the bow was a sacred weapon, and the bull which both of these gods received in sacrifice.

Perun was the god of war declaration and overall victory; the god of sacred oaths, and sudden attacks. Since he looked upon battles as though men were merely pawns, whole cities and *princes had to make offerings to him in times of war* if they wished for his aid in vanquishing their foes, or simply survive battle. Prussian pagan priests burned 1/3 of a warrior’s war booty to their gods as an offering for their victory. *Proven* (Perun’s cognate in the Prussian world) would have been prominent among those gods who received sacrificed war goods from their hand. These same intercessory priests ritually slew horses for the community and were lot-casters.⁵³⁸ The notion that princes and sacrificers made offerings to Perun on behalf of the Rus’ people may be somehow linked to *Yasna* 46 : 11, where diabolising Iranian invective spews forth against a certain college of priests and princes. In that passage, Zarathustra spoke of the sacrificers and Magus-princes who practiced blood sacrifice by cattle killing, who treated life with contempt, and who sought to destroy creation wherever possible (war mongers of Indra, who plausibly took a heavy toll on the old Iranian motherland). Bloody cattle sacrifices were practiced in Medea and related localities long before the arrival of the Zurvanite Magi, in places like Scythia.

GRANTED VICTORY,
OVERSAW OATHS

WAR BOOTY LAVISHED
UPON HIM IN
THANKSGIVING

In his role as administrator of justice, Perun seems to have adopted the functions of “Mithra of the Wide Pastures”, the neutral mediator, soul-weigher, judge and executioner all rolled up in one. Though of normal human appearance, both Mithra and Indra could open 1,000 eyes to scrutinise humanity’s actions; who could hide from their awesome gaze?

LORD OF JUSTICE

In the elemental sphere, Perun controlled the weather. When he was angry the entire sky became enshrouded in violent storm clouds, as lightning and thunder erupted, and his anger blotted out the sun.

Perun’s statue had a silver head and a golden moustache, and in at least one case, iron legs. He was venerated in sacred groves under the branches of his favorite tree, the holy oak. It was presumably to him that the *Volkhov* hanged their sacrificial victims, dangling them from the boughs of these trees.

Although Perun served the mighty Dazhbog, as his prized champion in the ongoing cosmic battle against Chernobog, the father of demons, who daily attempted to transform the world into a bier of chaos and disunity, he was a freelance deity. For if we more closely equate him with Indra, he was more greatly concerned with his own thirst for the shattered remnants of battle, of splintered wood, dented armour and the blood of the slain, which, besides *Soma* and mead, were his true loves.

CHAMPION OF THE SUN

During war, Perun, the *prashchur* (guardian deity) of the Rus’ people, arrogantly thundered across the skies in his great sky chariot, brandishing spear, axe, war hammer or cudgel, resolutely peering over the battle, seeking those whom he wished to pluck from life. As the dispatcher of souls to the starry bridge, he nocked arrows of lightning which he fired into the thick of flailing swords and axes, ready to cut down his victory fee, to reap the bread of battle. The Indo-European god of thunder was no ordinary god, not even the gods dared anger him. Via the hands of the Brahman and Zurvanite Magus priests it remained the lot of warriors to feed him his dues; the spoils of war, the lamentation of widows, war booty and the blood of the slain, whether they fell in battle or were captured on the “field of justice” and later ritually sacrificed.

RODE A SKY CHARIOT

PERUN BROUGHT RAIN,
THUNDER AND
LIGHTNING

Perun served good as the agent of law, order and imparter of rain, but served evil as the author of war, man's ultimate act of predation on himself. The Russian word for lightning, *molniya*, is phonetically similar to the word *Mjollnir*, the hammer of Thor, the Norse thunder God. This may be indicative of a link between Perun and Thor, where Thor is merely a Scandinavian term for the god who throws lightning. For this reason pagan ecumenists could easily equate him with both Zeus and Jupiter, who were both lightning wielders. In fact a Russian manuscript of 1202, refers to him as the classical Roman god Jupiter.⁵³⁹ The pagan priests of the Slavs divined the future by interpreting the lightning which arced down from the heavens, bearing tidings from their lord who raced about the heavens.

RUSSIAN MONARCHS
USED ROYAL TITLES
PECULIAR TO EURASIA,
IRAN AND CENTRAL
ASIA

Why were Rus' rulers (allegedly of Swedish ancestry) using the royal title *Khagan*, which is exclusive to the Russian steppes and Central Asia, and acting as patrons for gods once worshiped by the Magi of Iran and Persia? Just a little un-Scandinavian wouldn't you say? Why did Vladimir' require the Slavic masses to worship demons, plus pagan Alanic, Finnish, Iranian and Greek gods? What was the purpose of this move? Where did the *Volkhvy* (the Rus' Magus priests) get their classic astronomical and astrological expertise, not to mention the skills to build the observatories that Arabs knew of? Why were the Rus' pagan priests, the *Volkhvy* (Old Russian: "Magi") revered as living gods, just as the Magi once were? Could they be actual Magi? How could it be that the pagan Russes had occupied Rus' since the mid-9th Century, and yet it was only in 981 AD, a mere eight years before their conversion to Christianity, that they finally brought their chief Iranian and Indo-European idols to Kiev and later Novgorod? The *Primary Chronicle* entry relating to this event made it almost seem as though Vladimir was introducing less than familiar gods and temples to the Slavic locals. Was he? ... or were the Iranian gods always there but went unrecorded in the earlier Chronicle entries of that same text? And if the *Volkhvy*, and the idols that they served, weren't indigenous to Kiev, why did it take up to 100 years for them to arrive in Kiev?

Why, when Oleg "the Sage" had taken Kiev as early as 878 AD, did a century have to pass before the Russes immersed themselves in temple construction projects, in the southern Ukraine region at least? Obviously, the Ukraine's Slavic inhabitants were already pagan, and paganism was not being introduced to the eastern Slavs for the first time. Was this a taste of a different style of eastern or northern paganism, with trimmings that they were not fully accustomed to? And I deliberately use the term unaccustomed to, rather than unknown, because most likely the religious practices were not completely unknown to them, judging by the ease with which they began worshipping the newly-arrived idols.

A MAGUS KING TOOK
CONTROL OF KIEVAN
RUS' IN 981 AD

The inevitable conclusion is that somehow a new Magian faith had established itself in Kiev (the capital of Rus') in year 981 AD, almost a thousand years after the birth of Christ. It may be that Magianism already existed in northern Rus', or near the Urals, but for political reasons the pagan hierarchy chose to relocate their most important cult centre to the Ukrainian frontier. In support of this hypothesis, the word *ukraina* (Ukrainian) or *oukraina* (Old Russian), meant "the border" or "the frontier".⁵⁴⁰ This indicates that Kievan territories were a peripheral location in relation to the pagan political-military nerve centre. If this was the case, then the Kievan idols may have been brought there from a former administrative capitol. But where was it? ... Rostov? ... Novgorod? ... Tmutorokan? ... Bolgar? ... elsewhere in the Urals? My guess is Tmutorokan, but the question is almost impossible to answer with any conviction.

HE INSTALLED PERSIAN
IDOLS

The presence of Magians in Rus' is clearly demonstrated by this material, priest-judges who by Ibn Rusta's word were regarded as even higher than kings, and capable of ordering anything they deemed necessary for the advancement of their religion.⁵⁴¹ Considering this level of adulation and respect granted them, these divine pagan figureheads must have exerted a considerable controlling interest over the kings, as events ever unfolded.

SOME RESEARCHERS
DON'T WANT TO TALK
ABOUT THIS MATERIAL.
THEY RUN FROM IT LIKE
THE PLAGUE

The implications of this are enormous. There was another religion on Europe's doorstep, and it was neither Christian, Muslim or Jewish, but pagan, Magian pagan. So, whose Magi were they; Norse, Slavic or Finnish? Never had I seen a single scholar specializing in Ancient Russian studies, present the topic for open discussion. This unwanted and embarrassing data was like a deformed child locked away in a box by disturbed parents, hoping to hide it from the world. I too felt sheepish about it. So I was faced with two options. I either had to tackle this cryptic data head on, by prying open that box to see what lay within it, or coyly escape the magnitude of the task with a

houdini-like shrug of the shoulders. On principle alone I felt it improper to disregard the evidence without further appraisal, irrespective of its wild and seemingly inscrutable nature. If the data was unsustainable then this would easily become apparent once it was subjected to meticulous analysis. If the existence of Magi in Rus' was mere fable, then the set of tests I proposed to lay down would surely disprove it.

By my estimation the only way of assessing whether or not Magians were an integral part of the Rus' state was by comparing information relating to the Magi and the Russes. Of necessity this comparative study would need to include an assessment of the similarities and differences between their respective languages, funerary rites, magical traditions, superstitions, rituals, customs, mythology, social structure, architecture, art, music, literature, Persian chess boards, clothing, military structure, politics, law, and religion. A Magian presence could only be confirmed if, and only if, each of these areas showed Magian influences.

Surviving Mediaeval Arab and Christian historical sources conjure images of a southerly or south-westward religious/military migration across Russia, that progressively gobbled up tribes along the way, gradually assimilating them into the new pagan Rus' state. The original protagonists are already known from the *Primary Chronicle* - the Nordic Rus', the Finnish Ves', the Estonian Chud, and the Slavic Krivichian nations.

Returning to the apparently answerless questions just posed, only one alluring solution seems to cover every base. The Rus' royals were really Scandinavian Goths, and their process of forging the Rus' state was no venture into the unknown, simply a return to a more ancient political model for the region. Germanic Gothic kingship worked before during Ermanaric's reign, it could work again. This saw the poly-ethnic easterners rally behind the ancestors of the semi-divine Gothic Magus-kings who formerly governed their respective peoples many hundreds of years previously as Ostrogotha.

Russian Goths probably had Magian practices and affiliations, at least on par with those of their ancestral kings. Gothic ancestry might be traceable to one of the Medes' greatest tribes, the *Guti*. One of the most illustrious surviving Magian fire temples, the *Goti*, is presently sited in Surat, India. Like all Medean, the *Guti* were deeply influenced by Indo-Aryan culture and religion.⁵⁴² Gotic priests were predominantly magician-smiths.⁵⁴³ Considering that the Scythian *Getae* and *Massagetae* originally inhabited a region geographically neighboring Medea, the analogy has distinct possibilities. Even more so when one learns that the dignified attire of the famed semi-divine Gothic Amali dynasty was Sassanian.⁵⁴⁴ That is, similar to the manner of dress of the Magian kings.

That they were demi-gods is sign-posted by surviving linguistic data. The words *Gothr* (sing), *Gothar* (pl) (Old Norse : a pagan priest or chieftain of the Norse), *Got* (Germanic: "God") are in all likelihood linguistically related to each other. So it is eminently plausible that these linguistic similarities reveal the Goths as a race of priestly mortal gods. The closest parallel for them are the Magi, or the pagan gnostic philosophers. In Gothic the words "God" and "priest" are from the same root, but *Guth* also held an older meaning; "idol".⁵⁴⁵ This Russo-Germanic custom may be related to an old Persian practice whereby devotees carved idols of their heathen priests, royals and heroes after they had died. These words are also related to *gothr*, *goth* and *gott* ("good", "morally commendable", "honest", "kind", "friendly"),⁵⁴⁶ and *goth-mogn*, *guth-magn*, *gothmagn* ("divine powers", "the gods").⁵⁴⁶

First names used by the Gothic royals were in some instances Persian. One such name was Gaatha, and it applied to a 4th Century AD Gothic princess.⁵⁴⁷ White and black magic were acknowledged influences in Gothic society.⁵⁴⁷ So too the influence of demonic possession known as *daimonareis*.⁵⁴⁸ Collectively these are indicative of dualistic wizardry in Ostrogotha, the eastern Gothic marches of Scythia. Such dualistic beliefs were a standard feature of Indo-Europeanised Magianism, of a sort known to the Zurvanites.

The Slavs

Our first encounters with recorded Russian history occur in the 9th-10th Centuries AD, in the works of early Russian monks, Norse travellers and Arab geographers. Prior to that we had sketchy Greek and Roman reports. At times some of them mention what outwardly seems to be exaggerated, contradictory or dubious statements. Rus' cultural genesis is most fully elaborated upon in the 11th Century *Primary Chronicle*, the one indispensable source for any serious *Rusist*, and yet an enigmatic treatise of uncertain historical value, since it seems to have served equally as

MY EVALUATION OF
EUROPE'S OCCULT
ORIGINS AROSE FROM A
NEED TO EXPLAIN DATA
WHICH OTHERS BURY

THE GOTHIC PRESENCE
IN ANCIENT RUSSIA

MORTAL GODS

THE SLAVIC NATIONS

a politico-religious tool and a polemic against the Magi and heathenism.

The *Primary Chronicle* is of uncertain value because the fine line which separates fact from the chronicler's own biases is unclear. However that doesn't mean the chronicle is worthless! Obviously authors have their own opinions about various issues, it just depends on whether they allow them to cloud the objectivity of their work. Hopefully the chronicler's apparent inaccuracies can be weeded out by meticulously comparing them with the works of authors less likely to gloss over important information.

THE RUSSIAN CHRISTIAN
MONK WHO WROTE THE
PRIMARY CHRONICLE
LEFT OUT A GREAT DEAL
OF INFORMATION

The slanted and colourful writing styles of most Mediaeval monastic authors seems to militate against a trouble free assessment of their works. For example, were the chronicler's repeated references to pagan priests serving the "Antichrist" simply Church propaganda, or was there another elusive meaning behind it? As you will soon see, and will already have read, these comments may well hold a meaning that has been distorted and obscured by the passing of dusty ages.

SCYTHIA, AN OLD NAME
FOR RUSSIA

But, by and large, it seems that Christian author of the *Primary Chronicle* tended to play down, or omit references to events, rather than lie about them, and, as was usual at that time, preferred to "see, hear and speak no evil". Hence very few precise details are recorded concerning the pagan empire which Vladimir inherited upon ascending the Rus' throne. But there may well have been other reasons for him doing this. These will become apparent later.

The mediaeval masters of the heavily populated eastern lands of "Scythia" were the Slavs, a race largely forgotten by history. They first came to be known to the Romans as the *Sclavini*, and much later to the Arabs as the *Saqlab*. They were related to the Avars, and with them shared the ancestral name of the *Spori*. The Slavs were however just one of the many tribes then inhabiting Greater Scythia, albeit the very one which gave its language to whatever nations or tribal complexes came to live there on a more permanent basis. As more foreigners spoke Slavic the Slavic nations swelled in size, far exceeding their original dimensions.

ANCIENT RUSSIA
PRACTICED DEMOCRACY,
PROBABLY AFTER THE
GREEK POLITICAL SYSTEM

To the Romans, their lands were the barbarian, sub-human realms of Greater Scythia and the ends of the earth, a "Scythian wilderness" to which sorcerers, rebels and other "undesirables" were presumably banished, and a bottomless pit that swallowed thousands of Roman troops at a time,⁵⁴⁹ the Russian Front, ancient style.

As there are only a mere handful of historical references to the ancient Slavs, virtually everything else we know about them has been the result of archaeological, philological and folkloric endeavour; and the picture is very, very interesting indeed. For a start the word barbarian is a misnomer.

SLAVS MADE WAR ON
ROME'S DACIAN
PROVINCES

*"For these nations, the Sclaveni and the Antae, are not ruled by one man, but they have lived from of old under a democracy, and consequently everything which involves their welfare, whether for good or for ill, is referred to the people."*⁵⁵⁰

They were thus fairly well organised and governed, but probably kingless. It was perhaps because of their social cohesion that Roman attempts to break into Slavia failed miserably, and had to be aborted. Then came retaliatory incursions by the Slavs, cascading into the Roman Balkans, and ravishing everything. To halt the frequent violations of the frontier, the best the Romans could hope for was to contain them. Accordingly they shielded the vulnerable Dacian provinces with extensive defensive structures along much of the Danube river,⁵⁵¹ the isolated eastern flank of the Empire. Manning the sentry towers along that wall was very risky business indeed, because the Slavs were not only adept at standing warfare, but specialised in ambushes. Their 'commando teams' of brave and lightly armed warriors stealthfully swam or rowed across the river, scaled the walls, and eliminated the not-so-vigilant guards.⁵⁵¹ Their methods for neutralising whole sections of Roman defensive works continued until the Romans eventually figured out their strategies. Having captured a single sentry post, the Slavs signalled troops to make their way toward the wall out of the line-of-sight of the nearby towers. These too came over the walls, then moved swiftly along the battlements in large numbers, knocking out tower after tower.

THEY WERE FIERCE
WARRIORS

Procopius paints a picture of 6th Century Slavs, that differs little from Ibn Rusta's description of the Russes 400 years later. The Slavs were "exceptionally tall and stalwart men, while their bodies and hair are neither very fair or blonde, nor indeed do they incline entirely to the dark type, but they are all slightly ruddy in colour".⁵⁵² They ventured into battle with only a buckler and javelins, wore no armour; simply a cloak or shirt. Others had nothing bar their trousers, which they rolled up to the groin area. So evidently they resembled men depicted on the Gunestrup cauldron.

Like the Massagetae, "they are continually and at all times covered with filth; however, they are in no respect base or evil-doers, but they preserve the Hunnic character in all its simplicity".⁵⁵³ As you will read later in Chapter VIII, Procopius' qualification that "they are in no respect base or evil-doers" following his description of their standards of hygiene has a special significance, for evidently Procopius knew of others who were caked in filth, and who were evil-doers.

Roman perceptions of the world 2nd-3rd Century AD



In the 6th Century AD, and perhaps as early as 1,000 BC, the ancient Slavic tribal heartland stretched from the central Oder-Elbe region of Germany, to the Dnieper in the east, the Dniester in the south, and as far north as the Pripyet Marshes. There they mixed with the Celts and Germanic tribes which harassed the Roman frontiers.⁵⁵⁴

As the German nations moved west and south, pouncing on the decaying remains of the once-invincible Roman dominions, the Slavs took over much of what we now call Germany. Ethnically the inhabitants were an admixture of Slavic and Germanic tribesmen, perhaps living together, or in racially homogeneous enclaves.⁵⁵⁵

Even today scholars are still haggling over the ethnic ownership of many artifacts, graves and settlements unearthed across Germany, Poland and Russia. The overall uniformity of the material is such that their identification with a particular race has been of some importance in determining the cultural tapestry of these three regions. Nationalism has not proved helpful, since naturally scholars are keen on proving that it was their race who was responsible for the artifacts, especially those displaying superb artistry and craftsmanship. Archaeology and linguistics have highlighted the commonality of the cultural framework once present among the pagan Slavs, Celts and Germans of northern and eastern Europe. So widespread were the many similarities between these races that

GERMANS AND SLAVS
INTERMINGLED. THEIR
CULTURES BLURRED IN
PARTICULAR AREAS

CELTS WERE PART OF
THIS SYSTEM TOO

some have begun to see them as having the same cultural roots, or as inheritors of the same or similar cultural traditions.⁵⁵⁶ This feudalistic culture was headed by dynasties of nobles and royals who, for the most part, were related to each other owing to the prevalence of intermarriage within their own wealthy tier of society.

The 6th Century AD witnessed large-scale movements of Slavs into the Balkans and Central Europe, where Slav settlers displaced many Germanic tribesmen and gave Saxons, Danes and Thuringians cause for concern. As the number of Slavs in the area swelled, the nervous Danes prepared defensive positions such as the Danevirke.⁵⁵⁷

Anyhow, the enhanced agricultural practices of the period (and perhaps other factors) led to a swelling of western European populations in that area, forcing the Slavs to shift back eastwards. For example, the eastern Slav Volynian tribe is linked to the Isle of Wollin (now in Germany). From these progenitor Slavs came the Russians, Poles, Slovenes, and Macedonians.⁵⁵⁸ The Slavs thrust further eastward and northward, into the steppes and Finnish lands, and became three distinct cultural groups, known nowadays as the Belorusskiye (White Russians), Velikorusskiye (Greater Russians) and Malorusskiye (Lesser Russians), all with their own cultural peculiarities. They began absorbing and subjugating the traditional inhabitants in earnest. Finnish customs became closely intertwined with Slavic practices; cultural evolution at work.⁵⁵⁹

Over the next few centuries Scythia witnessed the arrival of traditionally nomadic Turkic pastoralists from Central Asia and Iran. During this time span Bulgars (a Turkic race), Croats (from the once Magian city state of Khorezm), and Serbs (from Iran) simply rode onto the European continent, in their many hundreds of thousands. The Bulgars, like the Scythians before them, abandoned their upwardly mobile lifestyle upon reaching the promised land of the Balkans. Tents disappeared in favour of fixed abodes. These newcomers freely mingled with the southern and eastern Slavs, and settled among them. Before long they all spoke the mutually agreeable Slavic tongue, and were thenceforth regarded as Slavs,⁵⁶⁰ though this only served to camouflage the fact that some Slavs had widely differing cultural origins

The spectacle of these new-comers and their *gulai-gorody* (walking cities) must have been overawing. Thousands upon thousands of mounted men, women and children, tent-cities, trains of “scythian” wagons, a myriad, myriad head of cattle, sheep, goats and surplus mounts, all kicking up dust clouds above the Russian prairie, as far as the eye can see. With them came mobile smithies, craft workshops, cartwrights, and of course foreign gods, gods worshiped by the many animists, Nestorians, Manichees, Buddhists, Hindus and Magians of Central Asia and Siberia. Such then was the religious composition of those places in pre-Islamic times.

Living in eastern Europe was not without its problems though. Marginal soil in the north and poor rainfall in the south were the plague of every farmer (even to this day), making them fight for every grain they grew and reaped by resorting to back-breaking irrigation practices, and slash and burn horticulture. The perpetual famines that struck at the very lifeblood of Scythia were so severe, that at times cannibalism of the dead and dying were probably the last resort of the emaciated living. This even occurred during the famine caused by Stalin’s collectivisation program. Yet despite all this, little could dampen their love of life and fun, or their feelings of hope which always carried them from the depths of their despair. It was in this climate of bare subsistence farming that a thriving and most intriguing dualistic nature cult grew and thrived. Man had always needed supernatural help to survive life’s ordeals, for who besides the gods, could heal sick cows, or make a harvest lush with grain. These were their beloved celestial fertility gods who warred against a raucous army of malicious and rapacious subterranean deities. These were the demons responsible for causing waning harvests, deathly frosts, diminished herds, rotting food stocks, plague, infestations of crop-swallowing rodents and insect pests, and all manner of destruction in their daily lives.⁵⁶¹

Progressing onto the 10th Century, we discover that the Rus’ had once again come to the attention of the Greeks; however by this stage they were somehow profoundly linked to the Swedes, perhaps those that had colonised isolated pockets in northern Russia, or perhaps those from back in Scandinavia itself. The Rus’ signatories of the 907 AD treaty with Byzantium were, to the last man, of Swedish extraction, if their names and personal confessions are anything to go by.⁵⁶² On the basis of this information Pro-Normannist scholars have felt inclined to speculate that the word Rus’ comes from a Finnish word *Ruotsi*,⁵⁶³ which Finns used to denote Swedish oarsmen. Yet even in the face of such compelling and straight forward accounts, there are other more complex factors which indicate that the Rus’-Slav-Swedish connection was far more complex than it first seems.

RUSSIAN ETHNIC
GROUPINGS

FURTHER GROUPS OF
TURKIC INDO-IRANIAN
TRIBESMAN VENTURED
INTO SLAVIA

THEY CAME IN ‘WALKING
CITIES’, THOUSANDS
UPON THOUSANDS OF
PEOPLE AT A TIME

SOME PARTS OF RUSSIA
ARE NOT SUITABLE FOR
LARGE-SCALE
AGRICULTURE

THIS LED TO FAMINES

THE RUSSES AND SWEDES
WORKED IN TOGETHER

At this point it should be stated that the Nordic customs and lifestyle of the Rus' tribe had been severely eroded during a mere 200 years of life among the Slavs. Nostalgic Norse names are perceptible throughout succeeding generations of Russian Royalty, but they are heavily slavified. For instance back in Scandinavia the name Valdemar (perhaps a Nordic version of Vladimir) occurs among repeated generations of Mediaeval Norse royalty, dating to the period in which Russian princesses were wedded to Scandinavian royals, and not before. You could go on asking other questions. Why did the Norse have no knowledge of this other mysterious and allegedly ethnic Scandinavian tribe called the Rus', a tribe known to the Arabs? Why were Norse religious beliefs (gods especially) under-represented in a land that they had colonised barely 100-200 years prior? One should expect to find widespread rune usage in Rus', or the formal worship of some Scandinavian deities in Kiev, evidence of which appears to be lacking. Why did Oleg's Swedish emissaries unanimously swear their oaths by the Russian gods, Perun and Volos? Was this simply a case of total assimilation?

Normannist Rusists remain convinced that the Russes were Swedes. Especially so since the Rus' delegates sent to Byzantium in the year 838 AD (and subsequently interrogated by the Carolingian Emperor) admitted that their place of birth was Sweden. Yet there was another detail supplied by these Swedes which, I believe, greatly complicates the position of Normannist purists. They were, in their own words, ruled by a Khagan, and Khagans were normally associated with the royal families of Central Asia, especially the Turkic hordes. This is not to say that the Russes were not of Nordic stock, simply that they had elaborate eastern connections. No surviving Swedish documentation records the presence of Khagans in Sweden, which is hardly surprising since, as far as we know, they did not keep historical records. Further clarification is provided by the Russian *Primary Chronicle* which states that the Swedes were a separate race to the Russes.⁵⁶⁴ This is an extremely significant admission and, as you will see, a component of a lost element of Scandinavian history, a history which will be progressively divulged throughout the course of this book, a history traceable not to Europe, but the Asian continent.

Consequently, a certain amount of bickering has been attached to these divergent testimonies, with pro and anti-Normannists swaying toward those arguments which best suite their position. In their zeal to champion their respective opinions most scholars have failed to consider a third alternative, one that takes into account both sources. It may well be that the Russes originated in a Central Asian homeland, but came to be living in Sweden during the pagan era.

Placing aside these assessments it is also plausible that the Swedish consuls sent to Byzantium in 838 AD, were not Russes at all, but Swedes acting as "frontmen" for their good friends, a virtually unknown Nordic tribe known as the Rus' (or Ros), whose monarchs came from Central Asia.

Still, nobody could have foreseen what was to follow as a result of the important political developments then taking place north of Byzantium, in heathendom. The prestigious medieval debut of the poly-ethnic Rus' State included them attacking Europe's largest city in 2,000 ships mounted on wheels!⁵⁶⁵ The chronicled event apparently cost Byzantium very dearly indeed in money terms, and forced their city into instant capitulation, and a humiliating trade deal with the Rus', in which the northern upstarts held all the trump cards.⁵⁶⁶

So we will now turn our minds to the birth of Rus' (Russia) and its namesake tribe, the Rus' (or Ros as the Byzantines called them), and look at what we do know about them. Our earliest glimpses of the Russes come from the Greeks and Arabs, both of which prompt even more enigmatic questions. Only a hearty commitment to extensive archaeological excavations in the area will successfully answer them.

Despite the many unanswered riddles, the question of vital Norse interaction with the Rus' hierarchy is simply not open to dispute. There had been Swedish colonies at Staraya Ladoga and a couple of other places for about 200 years. Following the arrival of the Rus' tribe in Slavic and Finnish lands, these Norsemen trekked eastward looking for trade in the Caspian area via Bolgar. They probably knew some of the Slavs there, like the Krivichi, but were far more friendly with the Finns, in particular the Ves and Chud tribes. Because the Volga was once called the Rhos River, as is evidenced by the 5th Century Greek map *Hypotyposis Geographiae*, these liaisons might have gone back some considerable time, to an era when the Ros lived on the Volga.⁵⁶⁷ These Ros were once party to the Roxolani (Ros-Alanic) hordes which Strabo said moved into the Danube region c. 62 AD, and the Baltic region (where there is another Ros River), north of the Dnieper, and somewhere to the south of the Scandinavian high countries.⁵⁶⁸

THE NORSEMEN
ADOPTED SLAVIC
DRESS, LANGUAGE AND
CUSTOMS

SCHOLARS ARGUE
ABOUT THE ETHNICITY
OF THE RUSSES - WERE
THEY SLAVS OR
SCANDINAVIANS?

RUSSES CATALYSED THE
BIRTH OF RUSSIA

SLAVS AND NORSEMEN
INTERACTED FOR SOME
TIME

WHAT IS NOT ALWAYS
CLEAR IS MOTIVE IN AN
UNFOLDING TEMPORAL
CONTEXT

The only thing open to dispute is the nature, degree and motivation for the Norse influence that followed. Norsemen practiced both cremation (which left little evidence of their ethnicity), and inhumation. Few Norse inhumations have been found outside their colonial settlements in Russia,⁵⁶⁹ despite extensive barrow excavations (20,000 sites), though this might only indicate that they were not practicing burial on any wide scale. This might also be evidence that, for whatever reason, only a smallish number of Norsemen were intermixing with the Slavs.

ISLAMIC SOURCES
ALLUDE TO HAPPENINGS
IN THIS PART OF THE
WORLD

The Muslim College of Arab Geographers had some crucially important sources pertaining to the Rus' which appear to be free of bias, including the writings of Ibn Al-Istakhri, Ibn Fadlan, Ibn Al-Jayhani, Ibn Khurdadhib, Ibn Hawkal, Ibn Al-Balkhi, Ibn Al-Masudi and Ibn-Rustah.⁵⁷⁰ Of all these geographers, only Ibn Istakhri and Ibn Hawkal described a third, obscure race of the Rus' called the Arsa (Artha) or Utanie from a place called Arsanian, situated somewhere north of the Ilmen Slavs, and who sold only the finest possible furs, slaves and processed tin.⁵⁷¹ In talking of their northerly abode, it should be remembered that the Arab geographer Ibn Istakhri, who wrote about the Arsa, drew his maps with west as north.⁵⁷² Therefore this would place the Arsa somewhere to the west of the Ilmen Slavs, perhaps in Latvia, Estonia, Lithuania, Prussia or Poland, depending on how far north the Ilmen Slavs (Slovene) were living at the time of these accounts, for they were in the midst of their northern migration towards Lake Ilmen from the south.⁵⁷³ The Arsa were a highly secretive tribe known to kill anyone who came into their lands, either announced or unannounced, and to go there was tantamount to signing one's own death warrant.⁵⁷⁴ Though outside of this presumed geographic area, one could suggest on linguistic grounds that the Arsa were in reality the Finnish *Erza* clan, the sister of the *Moksha* clan; both of which were tribal members of the (cannibalistic) Mordva tribe, and known in antiquity as the man-eating *Androphagi*.⁵⁷⁵ Ibn Hawkal went on to say that the Arsa came from the lands of Gog and Magog, or in old geographical terms, the roof, or northernmost lands of the entire world. In their time the north was considered to be "Shaitan's" kingdom by many peoples.....a land of devils. This raises some interesting questions. If the Arsa were a Rus' tribe, why were they keen to go trading in distant lands, but extremely bashful about traders coming to see them on their own turf, so shy that they became homicidal? Was Arsa a corruption of Asii or Rus'? If Arsa is derived from Asii, which is possible when you consider that the Norse *Ynglinga Saga* calls Asaland *Arsaniya*, then the Rus' might have been Asii (ethnic Alans). But then again *Arsa* might have come from *Arza* or *Urza*, which mean "rye" in the Cheremisian tongue of the Finnish Mari tribe.⁵⁷⁶ Other inhabitants of the north, referred to as Finns, had been seen using magical *Rumot* staffs, which the Finns are not thought to have used; were they Arsa? Perhaps not, they might easily have been Ves tribesmen.

WIZARDS FREQUENTED
THE REGION

There is also a reference that states that in Rus' there were Alans and Albanians who in their own tongue called themselves *Wizzi*. Finnish names for the Ves' tribe such as *Vepsy* and *Vepsa* are believed cognate with *Wizzi*.⁵⁷⁷ The eastern word *Vizier*, a royal advisor to the Persian monarchs most likely has the same provenance. These were the wise "white" sages.

ARABS HAD DIFFICULTY
VISUALLY
DIFFERENTIATING
BETWEEN SLAVS, TURKS,
GOTHS AND NORSEMEN

A clear perception of the ethnic mixes then present among the Norsemen is difficult to achieve. If there was one thing Arabian geographers had trouble with, it was figuring out the precise ethnicity of northern dwellers at a glance. From their descriptions, there appears to have been little physical difference between the Rus', Slavs, Goths, Turks, Bulgars and Norseman. Due to their red or blonde hair, blue eyes, fancy quasi-Asiatic dress, appearance and customs, the Bulgars, Norseman and Slavs looked pretty much the same.⁵⁷⁸ Residents of Bohemia were a little different. Al Bakri noted that native Bohemians were swarthy, with dark hair.⁵⁷⁹

THE SWORD OATH
SWORN OVER NEWLY
BORN CHILDREN

The idol-worshipping Russes (the actual tribe) were regarded as being of exquisite human stock, finely dressed, of considerable height, highly muscled, blonde and blue-eyed; one can even say the epitome of Hitler's perception of the pure Aryan breed which in ancient times invaded Europe and Asia. These tribesmen were not in the business of working the fields or tending stock; they took or extorted whatever they needed from anyone living nearby.

As babes, a sword oath was recited over them, which stated that *they would have nothing except for what they took by means of the sword*.⁵⁸⁰ When the Rus' came to Russia, they preyed on all the surrounding Slav tribes using bully-boy tactics, and in time won many Slavs over to their way of thinking. From this time the spirit of war gained ascendancy among the Finns and Slavs. As a result of this, sizeable and diverse bands of warriors came into being, which over the course of the following 100 years devastated or ransomed the wealth of Jewish Khazaria, Christian Byzantium and the Caucasus.

The Arabs and the Jews never did feel comfortable about letting the heathen Slavs, Finns and the Rus' newcomers downriver from Bulgar to do business near the Caspian (the once-great centre of Magian rule), amongst other places. In truth they were fearful of what they would do once they got there. Instead, these races were forced to buy and sell in Bulgar (the capitol of Silver Bulgaria), which acted as a sort of half way point, or buffer zone between the heathen hosts, and the Islamic lands of Persia and the east.⁵⁸¹ Muslim traders came there to acquire furs, then headed back home to Arabia and Central Asia with their caravans. This became known as the Imperial trade route which stretched from Bolgar to Khorezm. The Rus' /Ros and the Slavs, for a time got around this blockade (perhaps through diplomacy) and were forging their own flourishing trade networks in the east, such as the one from Baghdad to Gurganj (formerly a Magian city-state in pre-Islamic times). Ibn Hurdadbeh speaks of a Russo-Slavic trade route into the Caspian area and even Baghdad.⁵⁸² This trans-Caucasian trade highway was interconnected with the Arab spice and silk routes, and so led to Baghdad, Bokhara, Khorezm, Central Asia and right across north Africa to Spain.

The path from Persia and Baghdad to Cordoba in Moorish Spain is said to have been well travelled by the Jews during the 9th through to the 12th Century AD, but was probably used by Muslim travellers and other easterners as well. The road between these two destinations wound its way through Narbonne, Lyons, Mainz, Krakow and Kiev.⁵⁸³ As you will read later, there are convincing reasons why we should regard this as a "superhighway" via which far-eastern dualistic heresies, Magianism and devil-worship passed from the Oriental Arab world into western Europe, only to be met with the tough hand of the western Church, in the form of its Inquisitors.

Most assuredly the Russes knew people abroad, they knew about the world. Large colonies of Russes are known to have existed at Tmutorokan and Khazarian Itil', both strategic river choke-points (the Volga and Kuban) for trade with the Caucasus and the Orient. Their commerce was sometimes conducted during trade missions at more southerly latitudes, in Volga Bulgaria, Khazaria and Baghdad, with whom they enjoyed constant trade until the Russo-Byzantine wars. The Russes never formed joint ventures with merchants of other nationalities and always did business with the rich Arabs personally; never through intermediaries. Why? Why were they received in Islamic Baghdad and not Christian Tsargrad? What was the link with Baghdad? Could the fact that a half-Arab, half-Slav Muslim by the name of Ahmad Ibn Muhammad ibn Al-Mu'tasim became Caliph around 862 AD⁵⁸⁴ be the Slav-Arab connection that we have been seeking? Presumably from that time Slavs gained steadily more elaborate ties with the court of the Abassid Caliphate. Some may even have journeyed to Baghdad to meet in council with co-religionists under the noses of the Islamic authorities.

Following Svyatoslav's campaigns against the Khazar Empire, the Khazar Khagan prohibited the Russes' /Slavs from ever navigating the southern reaches of the Volga, and deployed Khazar vessels laden with boarding parties to enforce the ban. As the Turkic Pechenegs overran the steppes in this part of the Ukraine, the chances of using the Volga in safety would have become fairly tenuous. This "sealing of the Volga" prevented the pagans from having contact with the Far east, and heralded the sudden drying up of silver coinage from Central Asia.⁵⁸⁵

Thereafter Ibn Hawkal stated that quality Russian furs were transported directly from the Baltic to Spain, via Danes and Franks.⁵⁸⁶

Mute-trading⁵⁸⁷ was also practiced in the northern reaches of Russia, a unique phenomenon not thought to have been practiced anywhere else in the world. In a typical transaction, the buyer or trader never set eyes on each other, nor exchanged words, but left their goods and monies in a well known drop off point. Was this the behaviour of the highly secretive Arsa, or simply Finns who were so petrified of who they might come across that they wanted to avoid of all contact with outsiders? Anyone who has read of the frightening level of taxes levied on the Finns by the Norsemen will probably be inclined to go with the latter option - I would have hidden too!

Ibn's al-Fakih and Kurradadhbih testified that the Rus' traded *directly* with Rai, the Iranian city alleged to have been the birthplace of Zoroaster) and Baghdad, selling only the finest quality merchandise.⁵⁸⁸ Yet Rus' trade with Byzantium took place only at a respectable distance, in the Crimea, particularly in Cherson. Why? Whatever the Slavs sold there was subjected to a hefty 10% levy by the Byzantine authorities in the Crimea. Trade with the Norseman supposedly became more frequent in pagan Rus' during the 10th Century AD, allowing the Slavs to purchase goods from the Rhine, the isle of Volyn, England, and Flanders, especially via Novgorod.⁵⁸⁹

Lastly, the degree to which the Nordic Rus' tribe was absorbed into the surrounding Slav cultures is fairly

JEWISH-LED KHAZARIA WAS PETRIFIED BY THE TRIBAL AMALGAMATIONS TAKING PLACE IN RUS'

THE JEWS TRIED TO BLOCKADE THE CASPIAN TO PREVENT RUSSES SAILING INTO ISLAMICISED IRAN

THE TRANS-EUROPEAN TRADE ROUTE

THE RUSSES HAD NUMEROUS CONTACTS ABROAD, ESPECIALLY IN BAGHDAD AND IRAN

CHRISTIAN BYZANTIUM DIDN'T WANT THEM COMING TO CONSTANTINOPLE

MUTE TRADING

RUSSES TRADED WARES IN IRAN, AT THE BIRTHPLACE OF ZOROASTER, THE ARYAN PROPHET

significant. In *The Primary Chronicle* it states that the first group of Rus' to migrate to Russia returned back to their homeland and compelled the remainder of their clansmen to come and live in Russia. Perhaps this is the real reason why the Norse had no knowledge of the Nordic Rus' tribe; the Rus' had all moved east.

A culture as dominant as that of the Scandinavians would never have become totally absorbed into a foreign culture (without leaving behind any notable linguistic traces) unless it considered Slav culture to be equal or superior to their own. Whoever the Rus' were, by 880 AD they were so Slavicised that the word Rus' can no longer be used to denote a Nordic Rus' tribesman, but a member of the new multi-cultural federation of Rus', Finn and Slavs, known as Rus'. *The Scandinavians and Slavs must have had a great deal in common for this to have occurred.*

The Rus' tribe - a summary of evidence

THE RUSSES LIVED NEAR
THE BALTIC SEA

1. The Russes originally lived along the shores of the Varangian Sea (ie; the Baltic Sea).⁵⁹⁰ This leaves the following possibilities - Poles, Saxons, Germans, Goths, Prussians, Danes, Ests, and Swedes. The much romanticised, and some might say fictitious, *Jomsvingligr* (a brotherhood of Norse and western Slav pirates and mercenaries which had their raiding base on Wollin) are also likely candidates; that's if they existed. Norwegians can probably be ruled out mainly because they do not live on the Varangian Sea.

100,000 LIVED ON AN
ISLAND

2. The Rus' originally inhabited a *swampy reed island* and had a population approaching 100,000.⁵⁹¹ A population of this size would suggest that the settlement was historically known. Rugen might fit this description.

Coincidentally a large number of western Slavs lived in settlements which were built in the middle of lakes. Therefore the Arab reference to their island home could simply be a recollection of a western Slav lake cities/towns/villages.

Apparently there was another strategic trade settlement that might fit this description. The once important town of Summerkent was situated on a reed island in the southern reaches of the Volga, not far from the lands of the Khazars and Silver Bulgars.⁵⁹² Its folk were the ancestrally connected with the Ostrogothic tribesmen who had penetrated into Europe (Spain, Italy and France) during Roman times, and who continued to live at Summerkent until the island fell to the Mongols after an eight-year siege. The inhabitants were supposedly Christians (though some commentators have grave doubts about this), and are guessed to have had blood kin among both the Crimean Goths and the Old Saxons (who lived in Germany and Poland). The author of *The Tartar Relation* saw fit to clear up any misconceptions about their ethnicity. He specifically referred to these so-called Goths as Saksins. If true, this would place a sizeable colony of Saxons at the lower reaches of the Volga.

3. Only one Arab geographer mentioned that the Russes inhabited a frigid location, a point that is unlikely to have escaped the comment of most Muslim scholars.⁵⁹³ Being so far north, Lake Ilmen is therefore an unlikely location for the island home of the Russes.

RUSSES WERE
SUPPOSEDLY RELATED TO
THE TAURI

4. The Russes were described by two Byzantine writers (John Zonaras and Cedrenus) as living in the Crimea around 860 AD, in the lands of the Tauri. *According to the Greeks, the Ros were of Taurian stock.*⁵⁹⁴ Not only were the Ros (Rus') said to live in the Taurian homeland of the Crimean Mountains, but they grabbed strangers to sacrifice, drove nails into their heads,⁵⁹⁵ and otherwise put them to death in Taurian fashion.⁵⁹⁶ The Rhos, like the Tauri were supposed to have been ferocious robbers, ever swayed by their war-lust.

THE CHRONICLE
MENTIONS THAT THE
RUSSES ARE A RACE
SEPARATE TO THE SWEDES

5. Gotlanders, like the Swedes, are noted in *The Primary Chronicle* as being different from the Russes. Therefore Gotlanders and Swedes are not an option for the Rus' tribe's ethnicity (though they were integrally linked).

6. Rus' leaders used the term Khagan for their rulers, a title belonging *exclusively* to the peoples of the steppes.⁵⁹⁷

7. There is a reference in *The Primary Chronicle* to Slavs evicting the Varangian Russes from their shores. Danes are known to have been repulsed by the Slavs following their attacks on Novgorod at around that same time.⁵⁹⁸ Is this a reference to one and the same event? If it is, then the Rus' tribesmen could have been Danes.

GOTHS INHABITED THE
CRIMEA

8. In the 5th Century AD the Rus' were already living on the Volga, and in the vicinity of the Crimea, but under the name Ros.⁵⁹⁹ It should be remembered that the vast majority of the Goths had left the Ukraine and went

back up north to live among the Scandinavians and Balts, during the period of the Gothic migrations. Scattered remnants of the once great Roxolanian (Ros-Alan) nation (which included many Goths) stayed behind in Asia Minor, the Crimea, the Caucasus and Khazaria.

9. The Russes were known as exceptionally fierce and bloodthirsty warriors.

10. Russes made their living by extorting money and goods from other people rather than working in the fields, tending cattle or crops. They were also knowledgeable ship builders.

11. The Jewish Khazars who dwelt to the north of the Caspian already knew the Rus' and were mighty fearful of what they were capable of doing.

12. Russes were reported as blond, muscular and Nordic looking. According to Arabs like Al Masudi and Miskawaih, they were "as tall as date palms", intimating that they towered above people of ordinary size. A Syrian mentioned that they were so tall, and their appendages so long, that they were said to be incapable of riding horses. Even allowing for the fact that the horses of the Mediaeval Steppe were smaller than today's breeds, it is possible to say that (if this account is true) the Rus' race was unusually tall, perhaps in the order of 6.5-7.5 feet tall. Such individuals do exist. For instance the Erulian Goths, of which I shall soon speak, were exceptionally tall men, and due to the length of their stride, were very swift in battle, never riding, but always accompanying horsemen into combat on foot.

13. The Rus' rulers had a tamga like that of the Bosphorans, Khorezmians, and Alans, and it resembled one character from a magical script devised by the pharaohs, but which came to be used by Mediaeval sorcerers and alchemists. Thus they may have had some Iranian/Mesopotamian or Egyptian connection. The other variant of this device resembled a trident, which was similar to the trident-like *fleur-de-lis* of old Babylon.

14. The Rus' were well known in the Far-East. Although Scandinavians were known in Central Asia, it is doubtful whether they were well known, far and wide throughout the east; certainly there is no mention of it in the sagas. The Goths on the other hand are a different story.

15. The Rus' were also described as Franks. If this is not a reference to them being of French or German stock, then it is evidence that Rus' tribesmen were living amid the French and Germans. Thus they were either Goths, or the ancestors of Norsemen who had settled in France, and became known as Normans, probably Danes. This fits nicely with Vernadsky's identification of Riorik as leader of the Rus'

16. Since the Rus' were said to be Tauro-Scythian, it is also possible to make this inference ... they were also skilled building engineers, capable of constructing not only big projects, but megastructures. I say this because Taurian architecture was built to massive proportions. In pagan Rus' and Poland it is possible that the "Taurians" and "Goths" were responsible for building the towered pagan temples and island fortresses.

Around 985 AD, Khagan Vladimir, the leader of the pagan Russes, ordered the construction of a protective wall to shield the eastern reaches of his empire from Khazars, Muslim Volga Bulgars and Steppe hordes. The project was ambitious to say the least, a 500-kilometre long stretch of palisading and forts called the Snake Ramparts.⁶⁰⁰ Even more amazingly, the task was completed barely a few years later.

To give you some idea of how massive these works were, it took the great Sassanian Empire some 200 years between the 3rd and 5th Centuries AD to construct a 200-kilometre stretch of frontier defenses.⁶⁰¹ These included walls and towers. Whereas in pagan Rus', we find some 500 kilometres of defensive works.

That is not to say that the Slavs were incapable of such undertakings, but that the Goths or Taurians supported the Rus' state by lending their expertise.

17. In the early 9th Century Ibn Khurdadhbeh recorded that a group of Rus' merchants trading in Baghdad claimed to be Christians.⁶⁰² Since a vast number of Oriental sources attest that the Rus' were pagans, Petrukhiin theorises that these traders were only feigning Christianity in order to attract the more advantageous tax concessions which Christians were then entitled to. However Ibn Khurdadhbeh's account may prove to be of exceptional worth. Coupled with the fact that the Rus' worshiped among their Iranian-named pantheon, an idol of the Good Sun, *Khior*s (in Russia also called *Khresa*, which is like *Keresu*, a Magian word for Jesus Christ), we might also think that at least

THE RUSSES WERE WELL KNOWN TO THE KHAZARS

RUSSES HAD EXCEPTIONAL PHYSIQUES

SOME RUSSES WERE CALLED FRANKS

IF THEY WERE LIKE THE TAURO-SCYTHIANS, THEY WERE PROBABLY SKILLED ENGINEERS

THE RUSSES CONSTRUCTED A 500-KILOMETRE LONG CHAIN OF FRONTIER DEFENSES

A NUMBER OF RUSSES SEEM TO HAVE FOLLOWED RELIGIOUS TRADITIONS THAT BLENDED MAGIANISM AND CHRISTIANITY

some of the Rus' Magi were pagan-Christians. In other words they were adherents of an heretical form of Christianity which I will proceed to discuss at length in Part II. As you will later see, evidence for the existence of such a cult is very compelling, and even overpowering.

MANY RUSSES WERE
FORCED TO CONVERT TO
ISLAM

18. In the *Risala*, Ibn Fadhlān mentions that the Rus' really loved their pork and alcohol (a point reinforced by *The Primary Chronicle*), and that since many Rus' had converted to Islam, they found Muslim prohibitions of these things very difficult to endure. This reference to mass conversions to Islam among the Rus', seems more applicable to the Bulgars, Slavs, Goths, Alans and other easterners rather than it does to the Scandinavian Norsemen, who did not become Muslims *en-masse*. For instance 20,000 Slavs entered Arab bondage in 790 AD, having been kidnapped from the Russian steppe by their invasion force. These were sold in the bazaars of Baghdad and other Islamic regional centres. Quite frequently they served their new masters as soldiers or interpreters.

THE ORIGINAL RUS'
HOMELAND WAS
SUPPOSEDLY SITUATED
NEAR THE CASPIAN SEA

19. *Rus'* was used by 9th Century AD Arabs when describing northmen living among the Franks and Spaniards.

20. Bearing in mind the large amount of Magian data that can be found in Slavic society, it is interesting that Ibn Miskawih recorded that the Rus' originally came from the Caspian area. Mediaeval Islamic writers called the Russes "Simurgs" and fire-worshippers (ie; Magians).⁶³ The existence of Rus' idols with Iranian titles further indicates a Magian presence among them.

The formation of the Rus' state

Academia always has been hotly divided into the pro and anti Normannist schools of thought concerning the origins of mediaeval pagan Rus' statehood. Normannists are those who think the political stabilisation and formation of the early Rus' state can only be attributed to the intervention of Norseman, as spoken of in the *Primary Chronicle*.⁶⁴ The prevailing notion in the 19th century was the now scandalous "supremacist" assertion that the Slavs were a culturally illiterate nomadic race who just aimlessly meandered in off the steppes and began farming. On the other hand, Slavophiles entered into the debate, bristling with cultural pride, suggesting that the Slavs had forged their own destiny, with little or no foreign interference from the Norsemen. However this is not the full story either. The truth, as usual, is at a premium, highly elusive, fairly sketchy, and will *never fully be known*. As time goes by, the reality of Norse political intervention remains clear, though to an unknown degree. In *Before the Burning Times* these simplistic pro- and anti-Normannist arguments are examined in the light of other substantial influences, which are often conveniently ignored to maintain the purity of either theory.

THE NAME RUS'

The origins of the word Rus' have long been the subject of intense debate. Ultimately we will probably never know its origins with any certainty. I provide the following possibilities, some of which are by my own admission spurious, but which I objectively include here for the sake of completeness.

1. Currently *Rootsi* and *Ruotsi*, which were local Estonian and Finnish colloquialisms for Swedes (meaning "oarsmen or rowers"), are the words most commonly favoured by the Normannists⁶⁵ as the source of the name Rus'. Some would add the Old Icelandic *Rothskalar* or *Rothsmenn* (meaning "a sailor" or "oarsmen") to this list.

On the basis of *Primary Chronicle* references, and the confessions made by Russes held in detention by the Carolingians, it seems that the Russes were of Swedish ethnicity. This is in perfect accordance with the Normannist stance. On phonetic grounds though, I remain far from convinced about this *Ruotsi/Rootsi* interpretation when there are other possibilities available which are much closer in form phonetically, and which are supported by a range of other supporting information.

ASHAB AL RA'S

2. Al-Nadim (a Mediaeval Islamic scholar) recorded the existence of the Ashab Al Ra's (literally the Ra's, pronounced Rus), a group of Chaldean magicians (who worshiped *daemones*; spiritual essences which lived in the lower atmosphere, in addition to other gods). These sorcerers once resided in parts of Mediaeval Anatolia (Turkey) in regions under both Muslim and Byzantine Christian rule.⁶⁶ As you will read there is some reason to link the

Russian sorcerers called Kolduny with these Chaldean wizards which the Arabs also called Al-Kaldani. Might the existence of Kolduny sorcerers (and Chaldean rites) in Rus' be a basis to link the Rus' with the Al Ra's? I have never seen any scholar make this comparison but I mention it simply because other data is directly explainable by such a link.

3. Vernadsky believes the name Rus' was derived from the name Rosh, a reference to the Prince of Rosh mentioned in the prophecy of Ezekiel as leading the army of Gog.⁶⁰⁷ Moreover the name Rus' might be related to the Rurikid trident tamga, which looked like the letter "Resh" of the clandestine magical script known as "the Alphabet of the Kings". For some they are embodied antichristian forces due to be unleashed in the end times.

4. The name of the Rus' tribe appeared in several variants between the 4th-10th Centuries AD. In one Syrian text they were termed *Hros*, in the Greek *Ros* and *Rhos* and eventually *Rus'*.

Were the Russes Alano-Goths?

The most plausible theory regarding the ethnicity of the Russes is the one that dispenses with the least amount of primary source material. With this in mind, the only "race" to meet all of the above mentioned requirements are the Goths, particularly the Erulian Goths. Firstly the Arabs had difficulties identifying the ethnicity of the Russes; were they Scandinavian, or "sort of Slavic"? Despite their unalluring and nebulous nature, these Arab comments are not left wanting. Goths admirably fit their descriptions, since extensive interbreeding once took place between the Goths and other tribes throughout the northern and eastern region. Western Slavs, Alans, Balts and Norsemen had interbred with the Goths, ethnicity became blurred.⁶⁰⁸ They were all Ostrogothic, loosely speaking. Affiliations between Scandinavia, and what later came to be called Slavia went beyond ancient ethnic sympathies. These nations, despite their varied *gens*, accepted the common rule of Gothic monarchs.⁶⁰⁸ Gothic kings excelled at forming poly-ethnic federations similar to the Mediaeval pagan Rus' federation.⁶⁰⁸ In the *Origo Gothica* we are informed that the Gothic kingship of Ermanaric oversaw Finns, Balts and all the Scythians as subject peoples.⁶⁰⁹ Gothic monarchs had a hand in ruling eastern and Central European inhabitants, as well as Rugians and other Pomeranians, not to mention the Prussian Galinda tribe.⁶¹⁰

In the remotest past, Scandinavia was more properly known as Gothiscandza,⁶¹¹ which suggests that Goths once lived there, but that was certainly not the only place they settled.

Later classical geographers addressed wide-ranging Goths by the venerable names *Gauti* or *Gapt*.⁶¹² *Gutae* was an even older designation, supplied by Ptolemy in his *Geographia*.⁶¹² By far the oldest reference to the Goths comes from Strabo; he terms them *Gutones*. In Ptolemy's time the *Gutones* were located in the vicinity of the Vistula River (in present-day Poland).⁶¹² Gothic habitation of Scythia had therefore existed even before 150 AD. We can perhaps trace their eastern presence even as far back as the Bronze Age, for the Baltic *Malenclaei* tribesmen and princes (first mentioned by Herodotus), are seen as Gothic.⁶¹³

Further east the Gothic Black Sea homeland in the Ukraine was termed Ostrogotha.⁶¹⁴ Later, as a result of the high antiquity of their eastern settlements, "Scythian" became synonymous with "Gothic".⁶¹⁵ For instance the Gothic and allied troops (of Germano-Sarmatian ethnicity) who burst forth across the borders of the Roman Empire in the early 3rd Century AD, were seen as a Scythian force.⁶¹⁶ Such were the beginnings of the Gothic "Scythian wars" as the Romans called them.⁶¹⁶ The Goths paid homage to Mars/Ares, their war-god forefather in the same manner as the ancient Scythians, by praising the image of a sword.⁶¹⁷ Consequently they were a people whose religion greatly incited them towards armed conflict.⁶¹⁷

Since the Goths and Eruli (also known as Heruli) had returned to Denmark and Scandinavia after a prolonged stay not only in the Ukraine, but the far east, this means that they would have had close (perhaps brotherly) ties not only with the pagan Slavs, but the Norsemen. Is this what is meant when an Arab called the Russes "sort of Slavic"? Thus Goths were a Slavified Germanic breed who were exceedingly fierce, who once inhabited Tauro-Scythia and the Far-East, and who had been there since the earliest years of the 1st-4th Centuries AD (first arriving in the Crimea c. 180 AD). Goths had extensive colonies in the east and once constituted part of the Roxolani (Ros-Alan) alliance which penetrated as far east as India.

Goths undertook construction projects of gargantuan proportions. In 376 AD Athanaric's subjects left the troubled Dacian region en-masse, arriving shortly thereafter in the southern Ukraine. Upon arrival they founded a large city based on Roman town planning.⁶¹⁸

The letter Resh, from the "Alphabet of the Kings"



(Left) One version of the Rus' royal tamga, also used by the Alans. (Right) The Rus' royal tridents resembled ancient variants of the fleur-de-lis.

IT IS PLAUSIBLE, IF NOT LIKELY, THAT THE RUSSSES WERE GOTHS

THE GOTHS FORMED POLY-ETHNIC FEDERATIONS IN THE BALTIC AND SLAVIC REGIONS

THE GOTHS HAD ANCIENT CONNECTION WITH SCYTHIA

THE UKRAINE FORMED PART OF OSTROGOTHA

GOTHS FOUGHT ALONGSIDE GERMAN AND INDO-IRANIAN ALLIES

The towering temples of the pagan Slavs and Balts fit the general description of the steeped towers integral to European Gothic cathedral architecture. As with the Magian temple that was situated at Bulgar, near the Urals, these royally sponsored European cathedrals carried architectural features originating in the pagan Far-East. The spires and arches of some mediaeval Christian shrines (as built by the Franks) seem to carry Asiatic architectural features discussed extensively in Part II. Since the Goths (who are more commonly associated with the Crimea, Scandinavia, and Tmutorokan) also had colonies in the far east, it is not implausible they acquired Asian architectural techniques and styles, and brought these into Europe. The craftsmen who built the pagan Silver Bulgar temple in the Ural mountains turned out constructions obviously influenced by Indian architectural trends.⁶¹⁹

THE GOTHS WERE WIDELY KNOWN TO MANY PEOPLES

Like the Russes, the Goths were known equally to Swedes, Muslims, Franks, Khazars, Finns, Bulgars and Slavs. Like the Alans, many eastern Goths probably became Muslim, while others remained pagan or Arian Christian.

A NUMBER OF GOTHS ENGAGED IN ACTS OF PIRACY, AS A MEANS OF MAKING A LIVING

The Goths were used by many and varied people as mercenaries. This was due to their reputation as skilled looters.⁶²⁰ They were also capable of organising formidable piratical expeditions. As with most acts of piracy, atrocities and pillage were an inevitable result. In the 3rd Century, flotillas of Gothic sea-brigands made headway from their Black Sea bases in the estuaries of the southern Ukraine, raiding Byzantine coastal settlements at will.⁶²¹ In 268 AD Herulian Gothic shipping emerged from the Sea of Azov, whereas the larger body of the Gothic fleet filed out of the Dniester.⁶²² These were for all intents and purposes massive pirate flotillas whose tentacles reached out into the Aegean. At once they fell upon the Byzantine provinces of Galatia and penetrated Cappadocia (once the heartland of Mediterranean piracy).⁶²² Even before this Cappadocia was well known to the Goths.⁶²³ An undetermined number of Goths had birth-ties to Cappadocia, the most famous of which was Ulfilas (Little-wolf), the Gothic bishop who converted them to Christianity.⁶²⁴ Therefore this particular intrusion may have been an attempt to re-establish ties with the area. But that was not the only apparent connection between the Goths and Cappadocians - Gothic piracy bore a strong resemblance to Cappadocian buccanering.⁶²⁵ In both cases pirates used dug-out canoes and shallow draught vessels to evade pursuers. Pirates could lift their canoe-vessels over portages, or conceal them in riverside reed beds when assailing choice targets. Cappadocian pirates used estuarine islands as bases for their inland operations,⁶²⁵ a strategy integral to the successes of Norse piracy also. In both the Baltic and Mediterranean, endemic piracy caused the depopulation of whole coastal areas.⁶²⁵ As in the warmer southern oceans, the Baltic inland settlements probably had more to do with protecting themselves against sea-brigands rather than regional monarchs, though they would have served a dual purpose. In both Scandinavia and Cilicia, elaborate artificial harbour traps and channel obstructions were constructed, whose secret entrance routes were remembered by their pilots alone.⁶²⁵ Attempting to enter these booby-trapped anchorages entailed a considerable risk of shipwreck. Swedish and Danish offshore sea defenses were built predominantly between the 11th and 13th Centuries AD, but the earliest examples date to about 370 AD, when the Goths lived in Scandinavia.⁶²⁶

WHILE CAMPAIGNING GOTHIC TROOPS WERE NOT ABLE TO TAKE PRISONERS, BECAUSE OF THE LOGISTICAL NIGHTMARE THEY POSED

Besides their frequent acts of piracy, many if not all reports of Gothic brutality can be attributed to the practically non-existent logistical infrastructure of Gothic military formations. Few if any provisions were carried with them while campaigning, and what supplies they consumed were requisitioned from peoples whose lands they advanced through.⁶²⁷ Captives were generally slain because the rapidly deploying Gothic troops had limited ability to take prisoners with them.⁶²⁷ Their untimely and often horrendous deaths served as a plain warning to others, and cleared their lines of communications from future interference by conquered peoples left to their rear. Roman captives were not unknown however, and so the likelihood of taking prisoners was no doubt dictated by the prevailing military circumstances, or the relative financial worth of a captive.

ATHANARIC WAS A VISIGOTHIC KING

The history of the later Visigothic tribal federation began with Athanaric, a king whose claim to fame was his Scythian royal blood and the right to judge.⁶²⁸ Far from being a petty Gothic tribal representative, Athanaric was observed to be a representative for a great many other Gothic Kings.⁶²⁸ Perhaps he was the Gothic High King.

The Old Icelandic word *Lygi-Konungr* ("a false king")⁶²⁹ intimates the existence of false-kings among the Norsemen. This either relates to the falsity of their word, or the absence of the royal blood in their veins. In other words false-kings might have been imposters, unfit for kingship.

THE GOTHS DISLIKED CHRISTIANITY BECAUSE OF THE CHANGES IT BROUGHT

The Goths, like the Russes had a history of persecuting Christians. Take Athanaric; he was most interested in ensuring pagan hegemony among the Goths. Christian Goths did exist, but they were burned to death if unwilling to participate in the tests of faith he instituted. This required them to haul a vehicle about, bearing a divine effigy of

some kind, or to eat meat from beasts sacrificed to the pagan Gods.⁶³⁰ Refusal meant a rebuttal of the “divine laws” over which Athanaric presided. His motive for doing so was to preserve the faith which he had inherited from their divine ancestors.⁶³⁰ Christianity threatened it to its very core, a danger not only to Athanaric’s religion, but to the social order, which we might guess was elaborately connected with such a faith. For this reason Gothic society experienced fractures due to the very presence of Christianity.

If the Russes were of Gothic extraction, it is feasible that a certain proportion of the Ostrogothic nation was nominally Christian. But the extent of their Christianisation, or their orthodoxy hang under a very grey cloud indeed. In Byzantium, Bishop Gregory expressed the gravest possible concerns about readmitting to the Church whatever Roman prisoners had been emancipated from Gothic captivity.⁶³¹ Doubtless to say he must have been rather disturbed about the matter, so much so that he felt that the issue needed to be addressed resolutely.

Wolfram believes the Bishop’s worrisome remarks could not have been so much directed towards the Goths, who, on the strength of surviving accounts, are not guessed to have been preoccupied with idolatry at that time.⁶³²

He professes that Gregory’s nervousness was due to the existence of Christian apostates and heretics among the masses of captives held by the Goths, rather than the Goths themselves. The ritual slaughter of livestock to idols appears to have been a feature of this cult, based on the Bishop’s commentary in the surviving letter from the mid-3rd Century AD.⁶³² Further, these other Christians hoped to be rejoined with the Church militant, something the Bishop was not keen to countenance lightly. These might have been a dangerous source of spiritual contamination likely to poison whatever parish they joined.

Wolfram’s is a respectable analysis of the data, but one further explanation is possible. The heretics might have been Gothic, and the dangerous heresy found there was that of the Magian Christians (fully explained in Part II). Historically Cappadocia and Cilicia were seedbeds of dualist Christian heresy owing to their close proximity with the Iranian nations. Goths may have observed ancestral Christian heresies of some antiquity.⁶³³

We might also trace Gothic ancestry to one of the Medes’ greatest tribes, the *Guti*. Like all Medeans, the *Guti* were deeply influenced by Indo-Aryan culture and religion.⁶³⁴ Gotic priests were predominantly magician-smiths.⁶³⁴ Considering that the *Getae* and *Massagetae* originally inhabited a region geographically neighbouring Medea, the analogy has distinct possibilities. Even more so when one learns that the dignified attire of the famed semi-divine Gothic Amali dynasty was Sassanian.⁶³⁵ That is, similar to the manner of dress of the Magian kings. Whether they had always dressed in this manner is unrecorded.

That they were demi-gods is sign-posted by surviving linguistic data. The words *Gothr* (sing), *Gothar* (pl) (Old Norse : a pagan Priest or chieftain of the Norse), *Got* (Germanic: “God”) are in all likelihood linguistically related to each other. So it is eminently plausible that these linguistic similarities reveal the Goths as a race of priestly man-gods. The closest parallel for them are the Magi (which the Arabs called *Al-Madjus*), or the pagan Gnostic philosophers. In Gothic the word “God” and “priest” are from the same root, but *Guth* also held an older meaning; “idol”.⁶³⁶ In Chapter VIII we learn of a pagan Russian tradition whereby devotees carved idols of their heathen priests and heroes after they had died. These are related to *gothr*, *goth* and *gott* (“good”, “morally commendable”, “honest”, “kind”, “friendly”),⁶³⁷ and *goth-mogn*, *guth-magn*, *gothmagn* (“divine powers”, “gods”).⁶³⁸

Gothar existed in Scandinavia, that much we know. Nonetheless we cannot ascertain whether a *Gothar* was a Swede, Norwegian or Dane by blood, or merely a dignitary who held a particular pagan religious office. Considering a range of other data, one can infer that a *Gothar* belonged to an ethnic Gothic priesthood operating in Scandinavia.

Goths were Nordic, they lived among the Balts, the Scandinavians and the Slavs, and had settled throughout eastern and western Europe. In Spain they founded the Kingdom of the Visigoths (which meant “the Good Goths”). Presumably if they felt inclined to call themselves the Good Goths, they may have wanted to differentiate themselves from other Goths who were bad - in short looters, brigands and mercenaries who inflicted terrible sufferings for the promise of war booty and live kills. Roman recollections of the Goths also fall into the latter category.

If the words *Gothar* (a Norse pagan priest), *Goth* (Goth), *Got* (a God) are related to each other, it is highly possible that they reveal the Goths as being a race of priestly man-gods; in other words, reminiscent of the Magi!

Some Goths were good - Like the Magi, the Goths were great venerators of the (fraxinus) Ash tree, who used it to effect many cures.⁶³⁹ They had a custom of splitting the tree down the trunk, stretching it open, and passing sick

NONETHELESS A
CERTAIN NUMBER OF
GOTHS WERE
CHRISTIANS

HERETICAL NOTIONS OF
CHRISTIANITY WERE
PRESENT IN GOTHIC
REGIONS

THE GOTHS MIGHT
HAVE BEEN RELATED TO
A MEDEAN TRIBE

GOTHIC KINGS WERE
SEMI-DIVINE

GOTHIC HEATHEN
RELIGIOSITY HAD
DUALISTIC ASPECTS

children through the hole. Thereafter the tree was bound together, and as it healed, so did the child.⁶³⁹ Ash trees were treated with utmost reverence and care, and it was considered highly inauspicious to neglect them in any way. Customs like these were still very common in England during the early 1800's AD.⁶³⁹

First names used by the Gothic royals were in some instances Persian.⁶⁴⁰ One such name was Gaatha; it applied to a 4th Century AD Gothic princess.⁶⁴⁰ White and black magic were acknowledged influences in Gothic society.⁶⁴¹ So too the influence of demonic possession known as *Daimonareis*.⁶⁴¹ This suggests the presence of dualistic wizardry in Ostrogotha. Such beliefs were a standard feature of the Indo-Europeanised Magianism practiced by the Zurvanites.

THE TITLE OF THEIR
KINGS ORIGINATED FROM
INDO-EUROPEAN

Unlike the Rus' princes, the ruling Gothic chiefs were called *Reiks*,⁶⁴² which I see as related to the venerable Vedic term *Rig*, which in eastern tradition meant not only "a king", but "the sun". Gothic *Reiks* might have been similar to Irish Kings, the *Riogh*, judging by the extensive ties once shared by the Goths and Celts of old. The Latin *Rex* ("king") was also cognate with them,⁶⁴³ and clearly derived from the same Indo-European heritage. If they were Magians, they had acquired a certain Indo-European aspect, especially where their kings were concerned. Perhaps the Gothic royals had always displayed Magian features, but they might also have absorbed these tastes from the many Turks and Indo-Iranians of the Russian Steppe.

PAGAN GOTHs BELIEVED
IN AN AFTERLIFE

Another of the Gothic dynasties was the *Balthi*. Though of lesser magnificence the *Balthi* were equally recognised for a well-famed and noble ancestry.⁶⁴⁴ In the 6th Century AD, many hundreds of years after the Christianisation of the Goths, the *Amali* dynasties still actively engaged in the deposition of grave goods.⁶⁴⁵ This practice was naturally contrary to the Roman Catholic Church's thoughts on the matter. After all, this was a Gothic pagan practice designed to supply the deceased with sufficient enough goods for their afterlife.⁶⁴⁶ Whether this future life was to be in a reincarnated form, or in a heaven of some kind is not stated. As with Mediaeval pagan Slavs, Gothic heathens lived in kinship communities bound together in peace by means of their banqueting.⁶⁴⁷ There they respectfully paraded and glorified their ancestral genetrix idols, much to the disgust of the Christians among them.⁶⁴⁷

THEY HAD AN
ORGANISED PRIESTHOOD

As you will see the Goths had an highly evolved pagan priesthood, manned by individuals from the highest rungs of the aristocracy. Jordannes' work may lend respectability to their possibly Magian origins, but it could also reveal a Neo-Pythagorean influence. This is the sort of thing you would expect to see in Parthia:

THEY WERE
KNOWLEDGEABLE IN
MATTERS OF PHILOSOPHY

"Now the Gothic race gained great fame in the region where they were then dwelling, that is in the Scythian land on the shore of Pontus, holding undisputed sway over great stretches of country, many arms of the sea and many river courses".⁶⁴⁸

"In their second home, that is in the countries of Dacia, Thrace and Moesia (ie; the Balkans), Zalmoxes (a name once used by a legendary Neo-Pythagorean philosopher-scientist, born a Slave, but regarded as an incarnation of Kronos, and so the equivalent of Zurvan) reigned, whom many writers of annals mention as a man of remarkable learning in philosophy. Yet even before this they had a learned man Zeuta, and after him Dicineus; and the third was Zalmoxes of whom I have made mention above. Nor did they lack teachers of wisdom. Wherefore the Goths have ever been wiser than other barbarians and were nearly like the Greeks, as Dio relates ... He says that those of noble birth among them, from whom their kings and priests were appointed, were called first Tarabosteei and then Pilleati. ... "And they had more than all other races a deep spirit of religion, since worship of this god (Mars, otherwise known as the God of War) seemed to be really bestowed upon their ancestor".⁶⁴⁹

THE GOTHs DID
WHATEVER DICINEUS
COMMANDED OF THEM

*"... when Buriusta was king of the Goths, Dicineus (the philosopher sage) came to Gothia at the time when Sulla ruled the Romans (c. 80 BC). Buriusta received Dicineus and gave him almost royal power. It was by his advice the Goths ravaged the lands of the Germans, which the Franks now possess ... Their safety, their advantage, their one hope lay in this, that whatever their counsellor Dicineus advised should by all means be done; and they judged it expedient that they should labour for its accomplishment. And when he saw that their minds were obedient to him in all things and that they had natural ability, he taught them almost the whole of philosophy, for he was a skilled master of this subject. Thus by teaching them ethics he restrained their barbarous customs; by imparting a knowledge of physics he made them live naturally under laws of their own, which they possess in written form to this day and call *belagines*. He taught them logic and made them skilled in reasoning beyond all other races; he showed them practical knowledge and so persuaded them to abound in good works. By demonstrating theoretical knowledge he urged them to contemplate the 12 signs (of the zodiac) and the courses of the planets passing through them, and the whole of*

IN RETURN HE TAUGHT
THEM PHYSICS,
ASTRONOMY AND
ASTROLOGY

astronomy. He told them how the disc of the moon gains increase or suffers loss, and showed them how much the fiery globe of the sun exceeds in size our earthly planet. He explained the names of the three hundred and forty-six stars and told through what signs in the arching vault of the heavens they glide swiftly from their rising to their setting. Think, I pray you, what pleasure it was for these brave men, when for a little space they had leisure from warfare, to be instructed in the teachings of philosophy! You might have seen one scanning the position of the heavens and another investigating the nature of plants and bushes. Here stood one who studied the waxing and waning of the moon, while still another regarded the labours of the sun and observed how those bodies which were hastening to go toward the east are whirled around and borne back to the west by the rotation of the heavens.

... These and various other matters Dicineus taught the Goths in his wisdom and gained marvellous repute among them, so that he ruled not only the common men, but their kings. He chose from among them those that were at that time of noblest birth and superior wisdom and taught them theology, bidding them worship certain divinities and holy places. He gave the name Pilleati to the priests he ordained, I suppose because the offered sacrifice having their heads covered with tiaras, which we otherwise call Pillei. But he bade them call the rest of their race Capillati" ... "After the death of Dicineus, they held Comosicus in almost equal honour, because he was not inferior in knowledge. By reason of his wisdom he was accounted their priest and king, and he judged the people with the greatest uprightness".⁶⁵⁰

THEIR RELIGION
POSSESSED PAGAN
GNOSTIC TRAITS

The presence of Neo-Pythagoreanism among the Goths is indicated by Jordannes' mention of Zalmoxes, and Ancient Greek writings.⁶⁵¹ Diogenes tells us that Pythagoras had several brothers, one of whom was "as slave named Zalmoxis, to whom the Getae sacrifice, believing him to be the same as Kronos, according to the account of Herodotus".⁶⁵¹

A surviving piece of engraved Gothic jewellery confirms their actual worship of Jupiter, as Roman writers previously noted.⁶⁵² This might be a feature of pagan Gnosticism or Chaldeanism. Zalmoxis tutored the Getae in the lofty philosophies and sciences of Pythagorus and for this reason "Zalmoxis was by them considered as the greatest of the Gods".⁶⁵³ Since, according to Jordannes, Zalmoxes was only the third great Gothic mentor, we might guess that other religious teachers were present among the Getae before the arrival of Zalmoxes. Whether they were of the same religious persuasion as Zalmoxes is indeterminable at this stage.

On this basis we can presume that the Goths had been subjected to Pythagorean teachings at some stage, but other eastern traditions probably also had currency there.

"these priests of the Goths that are called the Holy men suddenly opened the gates of Osessus and came forth to meet them. They bore harps and were clad in snowy robes, and chanted in suppliant strains to the gods of their fathers that they might be propitious and repel the Macedonians".⁶⁵⁴

THE GOTHS HAD A
HOLY PRIESTHOOD,
WHO WORE WHITE
ROBES

In Chapter VI you'll discover that Mediaeval pagan priests in Rus' also had musician magicians known as "Storm chasers", astronomers, and books devoted to a wide range of ancient teachings and natural sciences. From this perspective alone it is enticing enough to equate the Goths with the Rus' magician priests. But a more specific sub-component of the Goths are the most likely contenders, namely the Eruli.

THEY CHASED AWAY
STORMS WITH HARPS

Were the Russes more specifically Erulian Goths?

"They (the Eruli) used to dwell beyond the Ister (Danube) River from of old (ie; in Slavia, or even more eastward than that), worshipping a great host of gods, whom it seemed to them holy to appease even by human sacrifices. And they observed many customs which were not in accord with those of other men".⁶⁵⁵

THE ERULIAN GOTHS

The Eruli (also known as the Heruli) were habitual raiders. Their piratical corporations looted their surrounding neighbours with great frequency. So powerful were they that the Eruli fought and conquered the Lombards and several other Germanic tribes in their area. They did this on account of their "love of money and a lawless spirit".

ERULIANS LIVED BY
RAIDING, SUPPOSEDLY
OUT OF GREED RATHER
THAN NECESSITY

After three years of peace the men of the Eruli couldn't stand it any more. They mocked their king Rodolphus for the peace they were living through, and attempted to start a war, just to liven things up. And so it came to pass that Rodolphus was goaded into mobilising the Erulian nation, and marching them headlong toward the Lombards, a people already tributary and totally submissive to Rodolphus. Unable to fathom why they were about to be attacked with the full might of the Eruli, the petrified Lombards sent envoys pleading to be left alone. They begged to pay Rodolphus extra tribute, interest on prior tribute, whatever it took. But no, he wanted war, for the sake of war, both

THEY ATTACKED THE
LOMBARDS BECAUSE
PEACE WAS NOT TO THEIR
LIKING

to redeem his prestige, and to sate the belligerent spirit of his tribesmen. The tables however, were about to turn on the Eruli, the erstwhile rulers of the area. Heedless of inauspicious battlefield portents (ie; black clouds hovering over the Lombard army), and unmindful that they were waging an unjust war on the Lombards, they entered the fray. Despite having a force of superior size, the grim omens had successfully foreshadowed the Eruli's surprise defeat. Rodolphus had been killed, countless casualties littered the field, and the remainder of the army had fled. In haste the survivors returned home, and hurriedly migrated northward, coming to stay in the lands of the western Slavs, especially the Rugii of redoubtable Rugen.

DEFEATED BY THE
LOMBARDS

Erulians were, by Procopius' testimony, the most knavish of men. They possessed a level of avarice so insatiable that they were forever driven to attack their neighbours. As further evidence of their baseness, Procopius reckoned that they practiced bestiality and were also regicidal.

Although Goths recognised the power, inviolability and holiness of oaths, there were instances when they had conspired to violate their treaty oaths in a cold and calculating fashion.⁶⁵⁶ Knowingly they had falsely foresworn the most damning of oaths, ones which would precipitate them into horrendous sufferings.

ERULIANS WERE
ALLEGEDLY REGICIDES

Unlike other nations which honoured their kings, the Eruli bastardised and maltreated their monarch in whatever way they wished. After putting King Ochus to death, they sent word to Thule that they needed a new king, for in that land dwelt all the Eruli with royal blood. The precise location of Thule has not been established, but, based on the fact that it was accessibly only by sea, and considering the length of the days experienced by those who travelled there, it could have been Sweden or Norway, or much less likely Iceland. The story of how their many kings came to be living in Thule is as follows:

THE ERULI HAD MANY
KINGS

*"... these men, led by many of the royal blood, traversed all the nations of the Sclaveni (the Slavs) one after the other, and after next crossing a large tract of barren country, they came to the Varni (perhaps the Germanic tribe of the Varini), as they are called. After these they passed by the nations of the Dani (the Danes), without suffering violence at the hands of the barbarians there. Coming thence to the ocean, they took to the sea, and putting in at Thule, remained there on the island ... where thirteen very numerous nations are settled; and there are kings over each nation"*⁶⁵⁷

THE MOST PART OF THEIR
KINGS INHABITED THULE

There is, as you will see, a remarkable similarity between this historical account, and the *Ynglinga saga*. Procopius continues his narrative on the Heruli.

THEY WORSHIPED PAGAN
GODS, HEROES AND
DEMONS

*"But all the other inhabitants of Thule, practically speaking, do not differ very much from the rest of men, but they reverence in great numbers gods and demons both of the heavens and of the air, of the earth and of the sea, and sundry other demons which are said to be in the waters of springs and rivers. And they incessantly offer up all kinds of sacrifices, and make oblations to the dead, but the noblest of sacrifices, in their eyes, is the first human being whom they have taken captive in war; for they sacrifice him to Ares (their war god), who they regard as the greatest god. And the manner in which they offer up the captive is not by sacrificing him on an altar only, but also by hanging him to a tree, or throwing him among thorns, or killing him by some of the other most cruel forms of death. Thus, then, do the inhabitants of Thule live. And one of their most numerous nations is the Gauti, and it was next to them that the incoming Eruli settled at the time in question"*⁶⁵⁸

THEY PERFORMED
HUMAN SACRIFICE

By comparing the accounts of Jordannes and Diogenes we can infer that the Eruli had pagan beliefs similar to those of the Pythagoreans. For instance;

A NUMBER OF THEIR
BELIEFS ARE SUGGESTIVE
OF PAGAN GNOSTIC
INFLUENCES

*"The Pythagoreans also assert that the whole air is full of souls, and that these are those that are accounted daimons or heroes. They are the ones that send down among men dreams, and tokens of disease and health ... They are concerned with purifications, expiations, and all kinds of divinations, oracular predictions, and the like"*⁶⁵⁹

Pythagorus also decreed that humanity "should honour the gods above the daimons and heroes above men, and that of all men, parents are those entitled to more honour"⁶⁶⁰ Yet even if the Erulians had incorporated Neo-Pythagoreanism into their pagan religious scheme, it could not have been in a pure form, or had perhaps undergone modification over the centuries before Jordannes' time. This is because Pythagoreans prohibited the sacrifice of animal victims to the gods, much less human beings.⁶⁶¹ Under the Pythagorean philosophical system, only grain and cakes were offered.⁶⁶¹

In a number of respects Erulian Goths seem perfect aspirants for the title of the Russes.
 Their dualistic religion was like that of the Slavs
 They had lived in Slavia and Sweden at one stage, and had particularly close contacts with the Goths, Danes and Wends
 They settled in Scandinavia
 They had fought the Lombards, and most likely the Franks
 They must have been known throughout Russia and the Far-east
 They had their own magicians who specialised in rune-cutting
 What Procopius records of their funeral customs is remarkably close to that of the Russes
 The Eruli and the Goths were supposed to have been from the same ethno-cultural complex.

ERULIANS
 PHYSIOLOGICALLY
 RESEMBLED THE RUSSES
 BASED UPON WHAT WE
 KNOW OF BOTH GROUPS

In the mid-6th Century AD the last of the Herulian warriors surrendered their arms near Verona, and this is practically the last major historical reference we find to these particular Goths.⁶⁶² Be that as it may, *The Forbidden History of Europe* examines what could well be the continued history of the Heruli, a history soundly rooted in an even earlier historical phase of the Gothic nations; in Slavia.

WE LOSE TRACK OF THE
 ERULI HISTORICALLY,
 AROUND THE 6TH
 CENTURY AD

The reason why I, like Vernadsky, feel most inclined to favour a Gothic heritage for the Rus' tribe is because they originally lived in Sweden and came to live in the Crimea. Though they themselves were not Swedes ethnically, it would have been impossible to tell the two apart physically, and moreover since they had lived in Sweden for so long, they were as Swedish as a Swede. We witness the same phenomenon nowadays, as migrants from far flung regions of the globe migrate elsewhere, and settle permanently in a new location. But their new cultural identity covers over their lengthy history, their ancient customs and beliefs. Whether these live on in the new homeland depends on the migrants themselves. Some might say the Goths were Swedes who later became known as Goths as they wandered far from home, but a complete knowledge of the earliest Gothic generations has been lost in obscurity. Archaeology tells us that they came from Sweden originally (though some scholars dispute this), but went awandering to the south, and settled in many different lands.

IT IS HIGHLY PROBABLE
 THE RUSSES WERE
 GOTHIS

Whether they came from somewhere else before that is uncertain; Gothic names can be found across in Poona, India (c. 150 AD), inside an underground Buddhist temple.⁶⁶³ This means we ought to rethink Gothic chronologies, since news that the Teutonic-speaking Goths were in India at such an early date proves that they had contact with the Far-East shortly after the birth of Christ. Perhaps they might have been traders, or served in the armies of the Roxolani or Alexander the Great, who knows. No doubt, it was in India and South-East Asia that their masons first became acquainted with Indian architectural styles (which themselves exhibited the influence of Iranian craftsmanship), styles which would later be employed in the building of the Bulgar temple near the Ural Mountains,⁶⁶⁴ and techniques used to flavour the architectural designs of mediaeval Cathedrals. We cannot however attribute the construction of the Ural temples to Goths with any certainty. As you will see, it was the Proto-Bulgars themselves, whose construction crews built Persian-style buildings in the Crimea, and the Kuban region of Russia.

GOTHIC NAMES HAVE
 BEEN FOUND IN INDIA,
 DATING TO THE 2ND
 CENTURY AD

I think most scholars have understandably fallen for a red herring, namely that some *Primary Chronicle* references to Swedes should really read Alano-Gothic Herulians who lived in Sweden and/or Rus', and who were for all intents and purposes Gothic Swedes who decided to become Slavic-speaking Russians.

Eliminating opposition within the Rus' state

Although the Slavs, Norsemen and Finns were no strangers to each other, the events of the 9th Century saw a more elaborate and formalised relationship begin to appear, resulting in the formation of the Rus' state, which was ruled from Kiev. The sudden emergence of Kievan control represented a totally new development in all of their relationships and came about as a result of intense inter-tribal diplomacy, brinkmanship, and, if necessary, by military conquest against non-compliant tribes.

The most likely consequence of this was the emergence or re-emergence of a pagan governmental system, which independent tribal entities were required by treaty to submit themselves to, if the task of bringing law out of lawlessness was to be achieved. This being the case one would presume that Rurik employed a Norse governmental model, one destined to control a country as big as Russia, by ingenious means. The 10th Century AD saw the widespread establishment of palisaded administrative

PAGAN GOVERNMENT
 IN OLD RUSSIA

TAXATION

settlements known as *pogosti*. These were outposts that housed military personnel loyal to the Grand Prince, plus groups of tradespeople and their families.⁶⁶⁵ Through the agency of archaeology it is only now coming to light just how many of these settlements were established during the Mediaeval era of pagan Rus'. Their prevalence signifies a flourishing centralised pagan government in Kiev, which succeeded in extending its control over the length and breadth of the countryside, with these outposts serving as regional outposts of royal military and administrative power. Nobody knows how quickly the *pogosti* spread, though by the time Princess Ol'ga had introduced the *polyudie* tax (literally "going around to the people") the need for governmental stockades in even the remotest places was greater than ever. Accordingly *pogosti* appear to have been flourishing by the mid 900's AD, and this *pogost* network proved so workable that it crossed over into Christian hands following the conversion.

RUSSIAN GOVERNMENTAL DISTRICTS POSSIBLY BASED ON THE PERSIAN SATRAPIES

Since *pogosti* were constructed in the vicinity of the larger and better fortified cities it seems that they were intended to be autonomous enclaves, independent of any nearby tribal grad and its princely ruler. They had a psychological effect also, reminding the Russes of exactly who was in control of their Empire; *pogosti* were visual proof. *Pogosti* might have been an added insurance policy against treasonous rebellions, a marvellous ploy by Kiev. Should an uprising occur, in which a prince tried to break away from the Rus' tribal federation, then the existence of a *pogost* in close proximity would have been timely and crucial. Through affiliations made with city folk within the *grad*, local *druzhinna pogost* troops might have been better able to plot a breach in the errant city's defenses, or remain on standby pending the arrival of reinforcements from the Grand Prince, all the while reconnoitering the situation as it unfolded. What is more they would serve as the eyes and ears of the Kievan throne.

POGOSTI WERE ROYAL MANOR HOUSES

The name *pogost* infers they served as royal guest houses too, manors where traders, travellers and dignitaries stopped over on their journeys. *Pogosti* probably afforded protection for merchant caravans against bandits, and allowing traders and artisans the opportunity to undertake commerce in an otherwise little known area, or simply shelter from inhospitable weather conditions. In all they sound very much like the Persian governmental satrapies, regional administrative centres with their own settlements and fortifications, such as Asagarta.

REGIONAL INSPECTORS

At the height of Persian power satraps were annually visited by regional inspectors, who wandered the empire, dropping in on provincial royal courts in order to ascertain what was really happening in remote places. Bureaucratic entourages of this sort became the 'king's eye'.⁶⁶⁶

Another Norse name for pagan Russia was *Gardariki*, the "land of enclosures", the "land of forts". This mention of enclosures is a reference to the ubiquitous walled fortifications that studded the landscape, and perhaps even the boundary fences encircling their groves. Norsemen used a similar term for their settlements *gard* (which means "a city"). Russian cities were known as *gorod*, or *grad*. Considering the level of Magianism in Russia, Slavic fortress walls might have had a sacral meaning, I believe, intended to emulate the Magi's heavily fortified heavenly city *garodoman*, which was patrolled by the holy warrior-saints. In a Magian context a typical Russian or Norse *gard*, *grad* or *gorod* may have been an earthly fortresses of the righteous, just as *garodoman* encircled heaven, to keep the demons away.

PUBLIC WORKS PROGRAMMES

The *Ynglinga Saga* alludes to public works programmes back in Scandinavia;

"Onund had roads made through all Sweden, both through forests and morasses, and also over mountains; and he was therefore called Onund Roadmaker. He had a house built for himself in every district of Sweden, and went over the whole country in guest-quarters".⁶⁶⁷

ROAD BUILDING

Considering such measures saw service in Rus' during pagan times, instituted after the "Calling of the Varangians" it is possible the Norsemen were responsible for bringing these same skills into Russia, though they may have been there since Greek or Scythian times.

That is not to say that the Slavs were ignorant of public works. Far from it. Western Slav cities were very elaborate, well established and protected. Adam of Bremen flatters one heathen Polish city with the following kind words;

THE SLAVS ALREADY BUILD ELABORATE CITIES

"The city itself has nine gates and is surrounded on all sides by a deep lake. A wooden bridge, over which approach is allowed only to those who would make sacrifices or seek oracular advice, affords a means of crossing".⁶⁶⁸

*“At its mouth (the Oder river), where it feeds the Scythian marshes, Jumne, a most noble city, affords a very widely known trading centre for the barbarians and Greeks who live round about. Because great and scarcely credible things are said in praise of this city, I think it of interest to introduce a few facts that are worth relating. It is truly the largest of all the cities in Europe, and there live in it Slavs and many other peoples, Greeks and barbarians. For even alien Saxons also have the right to reside there on equal terms with others, provided only that while they sojourn there they do not openly profess Christianity. In fact all its inhabitants still blunder about in pagan rites. Otherwise, so far as morals and hospitality are concerned, a more honourable or kindlier folk cannot be found”.*⁶⁶⁹

PAGAN PRIESTS
CONTROLLED BRIDGE
ACCESS TO THE CITY

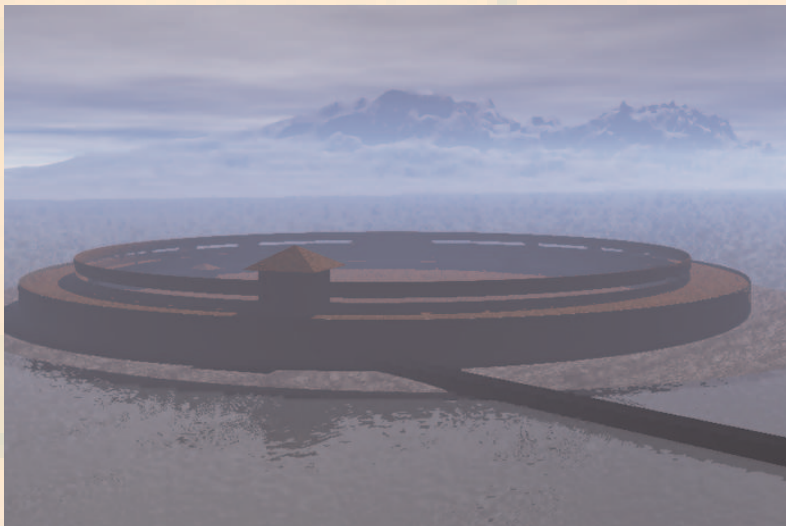
From what Adam reported, we know that Rugen (where Svyatovit’s idol was situated) was supposed to have been a very dangerous place, and tales of it are reminiscent of those concerning the Rus’ Arsa tribe;

*“So much are they (the Slav kings of Rugen) feared on account of their familiarity with the gods, or rather demons, whom this people holds in greater veneration than do the others. Both these islands, too, are infested by pirates and by very bloodthirsty robbers who spare no one who passes that way. For they kill all those whom others are accustomed to sell”.*⁶⁷⁰

PEOPLE FEARED THE
SLAVIC KINGS OF
RUGEN

So what else do we know about major urban centres in other parts of heathen Slavia? In the Slavic world of the 9th and 10th Centuries AD the royals and nobles built their own keeps surrounded by timber palisades and mottes. Tribes also had their own specific fortifications, which granted them safety during inter-tribal warfare. Some sites, such as the Slavic island-fortress of Biskupin (see below) had been continuously inhabited since the earliest years of the 8th Century BC.⁶⁷¹ Such complicated engineering evidently required the use of floating pile drivers.

THE BUILT CITIES IN
THE MIDST OF LAKES



Slavs had a love of hill forts, many of which have since been excavated by Russian archaeologists. To the west, fortifications were commonplace in Bohemia, the Baltic, and among the Eastern and Western Slavs. In Central Europe Bohemian fortifications conformed to four main styles:⁶⁷²

SLAVIC HILL FORTS

1. Those built in the middle of swamps.
2. Those raised atop hills.
3. Large-scale fortifications established on level ground.
4. Those built on stretches of land between two rivers.

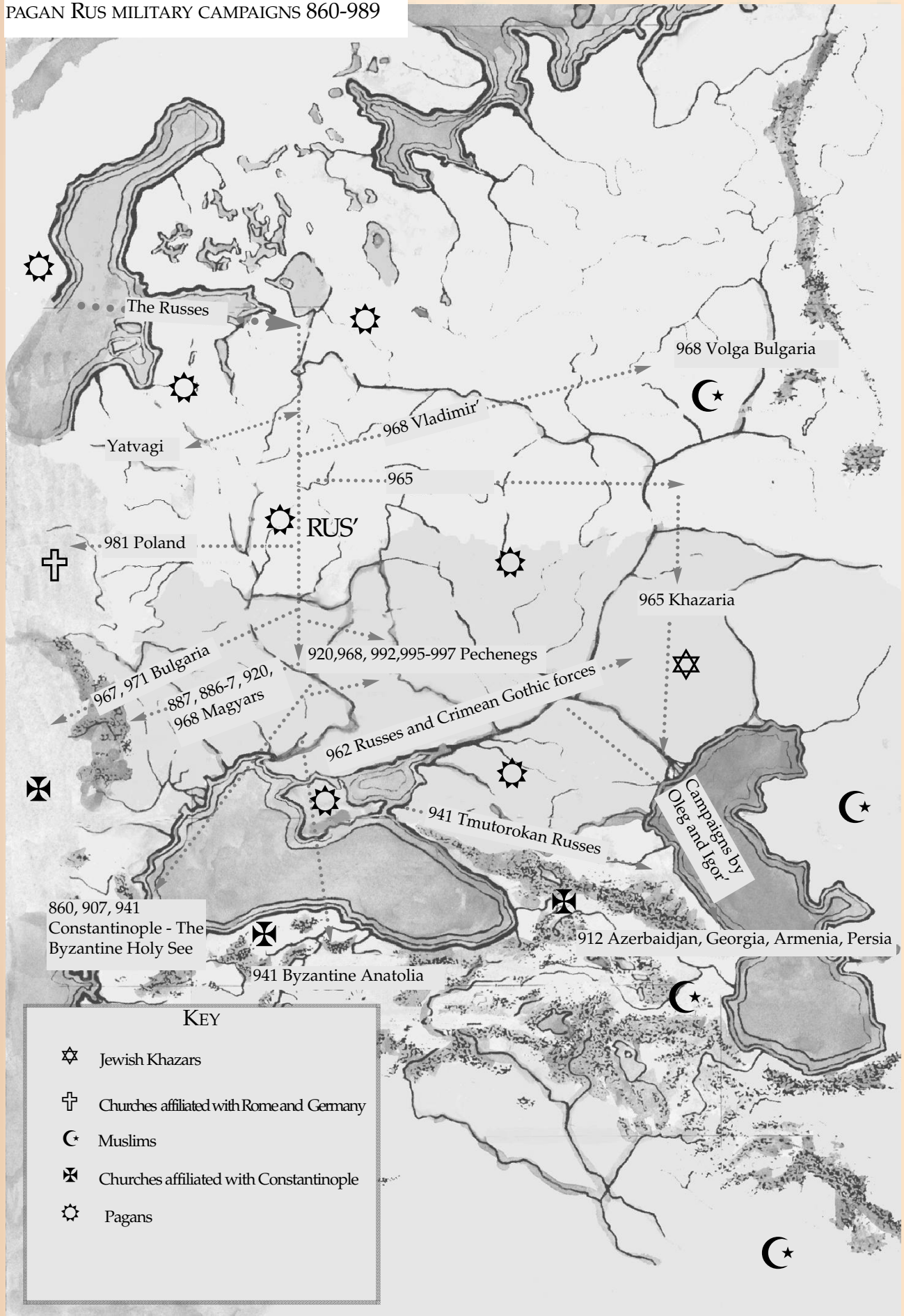
The Western Slavs, being close to the Catholic Holy Roman Empire, felt a need to build defenses that could only be assailed with difficulty. One Polish hill fort, at Gniezno, had 50-metre-thick walls made from log lattice work with rubble filling sandwiched in between. That’s half a running field thick! The scale of this gargantuan fortification is in some ways reminiscent of the old Tauro-Scythian fort at Charax, and eclipses the wall thicknesses of the mediaeval world’s major cities. This reveals several things;

WALLS OF MASSIVE
DIMENSIONS

EMPIRE BUILDING - INTERNAL
WARFARE IN PAGAN RUS' 840-989 AD



PAGAN RUS MILITARY CAMPAIGNS 860-989



1. There was immense social cohesion, sufficient to undertake projects of this size.
2. The herculean nature of the undertaking suggests that the rampart was erected to guard the inhabitants against Christian German or pagan siege engines. The thickness of the wall would have been rather pointless if it was only designed as defense against attacking infantry, since once they had scaled the top of the wall, its thickness would have been irrelevant. In so far as Bulgar siegecraft is concerned, linguistic evidence suggests that their military engineers used equipment and techniques that originated in Central Asia.⁶⁷³
3. Who or what was so valuable or important that it needed a 50 metre thick wall for protection? Constantinople didn't, so why should some place in Poland require it? My guess is that Gniezno was a major pagan centre, charged with protecting high-ranking heathen dignitaries, royals and pagan priests.

Archeological examinations of Sassanian Persian sites are pitifully insufficient in modern Iran owing to a lack of funding for such projects, and to prohibitions against archeological excavations put in place by the Islamic government of modern Iran (which have thankfully been lifted during the past year). We do know that circular city plans predominated in Sassania, a point of difference with Roman square town grids.⁶⁷⁴ In this respect they may have provided the blueprint for the circular Slavic residential enclosures, which differed from the squarish settlements also known in Russia.

The major cities and towns of pagan Rus' were normally built on large flattened mounds, or preferably on the spur of a hill, presenting attackers with their first formidable obstacle. Frequently they were also situated in the midst of a marsh or at places where tributary and arterial rivers joined. This allowed chieftains and other rulers the right to tactically restrict river access if they so wished. Fortified places of refuge had always been a necessity in a land so prone to invaders, and poisoned by the chaos of internal wrangling. Here power meant having more swords and warriors than your neighbours. So Russian cities and towns were formed around a central lofty citadel or keep made of thick oak logging, known as a *detinyets*. The *detinyets* was in turn surrounded by a small partitioning wall and then on the other side of that, houses and workshops were arranged into different quarters. The whole settlement was often surrounded by a sturdy log palisade and ringed by defensive ditchwork or a moat. In the later Middle Ages they made their fortifications from stone and bricks; these became known as Kremlins. Secret underground passages (souterrains) and rooms are known to have been dug beneath the stockades. The tunnels linked houses and key buildings, allowing speedy escapes during surprise raids and sieges, or freedom of movement down covered passageways during the terrifyingly-cold winter weather. The underground hiding pits like those dug by pagan Germans, Slavs and Celts continued to see service in Rus' after the conversion, largely owing to their functionality.

The *Volkhvy* Magian advisors who worked closely with the Slavic and Nordo-Gothic royals seem to have been masters of government diplomacy, and the gathering of information through contacts abroad. They soon gained the upper hand over the farmers and herders of the forests helped by their force of hardened Rus', Slav, Norse and Finnish warriors. By military conquest, and displays of their superior technology, they so profoundly inspired those who witnessed them that, in the north anyway, they were regarded as living-gods. They gave the inhabitants a re-organised Magian pantheon to bow down to, new *ahuras* and *daevas* (gods of the Aryans and Magians) of heaven, the earth and the underworld, and achieved a unified magical theocracy with stout warrior backing. This was the birth of what could even be called the last great pagan Empire.

The northerners did not have it all their own way though. To the south and east of the eastern Slav lands there were a few dissenting voices. The Rurikids aimed to bring them to heel by mustering forces for an all out offensive against the rebellious Malorussians and Belorussians. These two Slavic sub-groups asked for Magyar aid against the northern Ros/Silver Bulgar invaders, a request which saw pre-Rurikid Kiev receive a permanent Magyar garrison, under Amos.⁶⁷⁵ Their attacks on the south might have been influenced by religious developments taking place there at the time. The growing influence of Christianity in Kiev became a cause for concern to pagan leaders, even more so when it was discovered that catastrophic chinks were starting to appear in the pagan camp: Dir and Askold (the *boyar* nobles who allied themselves to Rurik, and commanded the Constantinople attack of 860 AD) converted to Christianity under German Catholic missionaries. Pagan schisms among such major political and military figures probably posed a threat to the divine *Volkhvy* priesthood, and the pagan state they were attempting to establish. As the pagan northern forces moved ever southward, Dir and Askold subsequently steeled their people for heavy battle. After protracted warfare and siege, in which they fought so bravely, the Kievan-Magyar alliance was utterly destroyed.⁶⁷⁶ Dir, Askold, and all the Christian priests and elders found in pagan Kiev were rounded up and executed. Parish churches and chapels were razed to the ground. With the unwanted Christian

RECENT AND
UNPRECEDENTED
ARCHAEOLOGICAL
EXCAVATIONS IN IRAN
MAY SHED SOME LIGHT
ON EVENTS IN SCYTHIA

MAGI SERVED THE
SLAVIC AND NORDO-
GOTHIC ARISTOCRACY

NOT ALL SLAVS FELT
INCLINED TO COOPERATE
WITH THE PAGANS

CHRISTIANITY EXISTED
THERE, BUT CHURCHES
WERE WIPED OUT

presence now suppressed, the *Volkroy* were free to exert their influence over the people of the south, though deep down there was still the seed of rebellion in the southerners. This resulted in the bloody warfare of 983, 1015-1019AD, and cost many lives. After the conversion of Rus' in 989 AD, the *Volkroy* and their sympathisers, who were always more numerous in the north of the nation, promoted uprisings against the Russian Church, especially in Suzdal and Yaroslavl, Novgorod, Rostov and Kiev, in 1024 AD and again in 1071 AD. These were the pagan "hot-spots".⁶⁷⁷

Having achieved their goal of forming a pagan nation, the Rus' (like the Vikings) then seemed hell-bent on controlling some of the region's major trade routes, and no doubt had very considerable diplomatic skills, which must surely classify them as more than just a gang of wily beer-swigging forest trappers. Oleg began by destroying Byzantine maritime control and supremacy of the western Black Sea.⁶⁷⁸ This level of strategic brinkmanship calls to mind the foreign policies of the Magian Sassanians, who sought to maintain a tight grip on sea and land passages, to consummate their monopoly on oriental trade.⁶⁷⁹

The Jewish Khazars, one of the few nations to actually know the Russes, became quite afraid once their tribal amalgamations began. They had no doubts about their ability to scorch the eastern empires, including their own, as in fact they later did.

With the arrival of the Magi and the Rurikid dynasty, the newly formed nation of Rus' acquired a new regime of command and control, the spontaneous formation of a centralised government and military apparatus, which sought to guide and limit the overseas movements of its people by issuing passport seals,⁶⁸⁰ and which gathered around itself a large standing army, known literally as "the Children". Seal-bearing officials had lived in Russia for tens of centuries previously, for several examples of Scythian seals are extant.⁶⁸¹ It was at that point that the tribe known as the Rus'/Ros disappeared almost as mysteriously as they came, most likely absorbed into the society they helped create, perhaps forming the upper religious caste. According to Galina Lozko there were so many Magi in Rus' that there was a minimum of one Magus for every settlement in the lands, however small. Such was also the case in pre-Islamic Iran.⁶⁸²

Ties with the Silver Bulgars

Even so there was one other major participant in the "Calling of the Varangians", whose activities are normally quarantined from our understanding of these gargantuan events; the Silver Bulgars. I say this because Al-Nadim and Abu Muslim divulged that the Bulgars were Magians.

Nearby in the Urals, where Norsemen often came, and close to the domains of the eastern Finnish and Slavic tribes, the idolatrous Silver Bulgar nation was progressively succumbing to the overtures of Islam. Those who had converted to Islam had begun building mosques.⁶⁸³ As a result of this, the pagan militants of the Silver Bulgars, presumably with some of their more important idols, probably decided to emigrate to the Balkans, to amalgamate with their southern Bulgar brethren (who also once had Sassanian ties). But evidently they changed their minds, linked arms with the Norse princes and sought power amid the bickering tribes of the eastern Slavs (some of which were still under Jewish Khazar suzerainty).

By 922 AD the Silver Bulgar homeland had officially converted to Islam. This necessitated a rapid and complete exodus, of whatever Magians remained, though understandably they would have been moving south-west prior to this year, having already seen the warning signs of Islamicisation. This emigration amounted to the almost total dislocation of a race possessing extremely advanced blast furnaces,⁶⁸⁴ hot water baths, complete with plumbing,⁶⁸⁴ and highly-skilled architectural and magical practices. This is certainly true of those Bulgars who moved into the Balkans, the Crimea and southern Ukraine.

Their entanglement in the tribal amalgamations that formed the backbone of the pagan Rus' multi-racial alliance readily explains not only a Magian presence in Rus', but the intense paganisation that characterised the years of the 10th Century rather than the 9th Century. There are a few potential reasons why they may have adopted this stance:

1. The Silver Bulgar Magi decided to stay on among the eastern Slavs, Alano-Bulgars, Finns and Norsemen because they liked the lifestyle, and because of population pressures in Bulgaria. The Alano-Bulgar enclaves once found in Central Russia and the lower reaches of the eastern Ukraine, must have swelled to even greater proportions, under the weight of the Silver Bulgar arrivals.
2. Having been summoned to the region by the Ros, Finns, Slavs and Alano-Bulgars, the Norsemen arrived in northern Russia, near Novgorod, hoping to build upon the successes of earlier Danish attacks on the Slavs and Kurlanders. They sensed easy pickings, if only they could build a pagan army from scratch. Once armed to the teeth

RUSSIAN MAGI WERE
MOVERS AND SHAKERS

SILVER BULGARS WERE
ADHERENTS OF
MAGIAN RELIGION IN
THE POST-
ISLAMICISATION ERA
THEY WERE RELIGIOUS
DISSIDENTS

THE SILVER BULGARS
CONVERTED TO ISLAM
IN 922 AD. MANY
PAGANS LEFT AT THAT
TIME

POSSIBLE REASONS FOR
THEIR INTERACTION WITH
THE SLAVS, ESTONIANS,
FINNS AND RUSSES

they could invade Tsargrad (Constantinople) and other wealthy locations around the region, and get very rich in the meantime. According to this scenario, the Bulgar Magi would have sensed that they too could become far more powerful by staying in Rus' and cooperating with the Russes and their planned formation of the Rus' State.

3. The Silver Bulgars might have been part of a combined Ros-Finnish-Norse force that was to enter the Balkans following the 9th Century AD Norse-Slav military assaults on Byzantine possessions. Accordingly the Bulgars were to act as reinforcements if the Norse-Slav flotillas came to grief, or even to secure the area if Constantinople fell into pagan hands.

4. Following the Islamicisation of their homeland the Silver Bulgars had nowhere else to go. After all, their southern kin, the Balkan Bulgars, had converted to Christianity in 864 AD. For these northern Bulgar Magians, Rus' may have been the only viable alternative.

5. Silver Bulgar Magians may have agreed to enter eastern Slavia in company with Finns, Ros, Varangians, and other pagans brought in from Scandinavia, to deliberately unify all the eastern Slavs, in readiness for a pagan holy war against Byzantium. This very topic is covered not only in this book, but *Christianity's Greatest Controversy - Prelude to Genocide*.

MANY MAGI LIVED IN
RUS'

A fair number of Magi were already living in Russia on the eve of the Bulgar arrival; but just how many, no one knows. They had inhabited Scythia at least from the time of Mithridates IV (reigned 128-147 AD) and even before that, during the age of Darius, and the Indo-Iranian intrusions of the preceding 1,000 years. There, in Scythia, they nurtured their olden mystery cults. One thing is certain though, this fresh infusion of Bulgar Magians probably meant the importation of potentially new ideas from Asia; new technologies, magic systems, temple designs, political agendas, not to mention chaotic internal migrations and warfare. From this came the assimilation and/or centralisation of diverse local cults, some of great antiquity, under a combination of Norse and Bulgar guidance and control.

THEY HAD BEEN IN
SCYTHIA SINCE
ACHAEMENID TIMES

This hypothesised religious re-organisation evidently enjoyed the support of the reigning Nordic Gothic royals, but might not have been wholeheartedly embraced by everyone. While the Magi were part of a greater college which perpetuated centralised Gathic or Zurvanite teachings, it should be remembered that they were attached to their people at a tribal level, and as a result of this, the Magi frequently became embroiled in the nationalistic or racial intrigues of the warrior lords who protected and funded them. According to authentic Magian teachings, the love of one's country and king was holy, and treason against them the fruit of *Ahriman* (the Devil). The Zurvanite Magi in particular belonged to various colleges, each of which was dedicated to the service of a particular idol. We know that this custom of divine service was observed among the *Volkhrvy*. All this led to full-blown nationalism, and cults of individual localised gods, fully endorsed by the indigenous Magi, and perhaps gathered into a "pantheon" during the political consolidation phase brought about by the Bulgar presence. Consequently disputes between the many Magus priests accompanied politico-religious developments of this magnitude.

GOD, KING AND
COUNTRY

The closest parallel to this factionalism can be found in the Orthodox and Catholic priesthoods of the post-conversion period. Although Catholic priests are part of a greater college, which espouses the *magisterium* under the leadership of the Pope, it should be remembered that there are German, English, French, Italian bishops, and so on, each of them serving the needs of their race, while still being part of a bigger institution. Similarly Orthodoxy has Russian, Bulgarian, Georgian and Greek priests, etc. During the Middle Ages especially, nationalism amongst clerics was a standard feature, and something that disassembled Church unity. The tribal consolidations that allowed the formation of the Rus' State may have occurred under circumstances less than agreeable to Magians throughout the various tribes. And from this much conflict arose, even among pagans of like faith.

DISPUTES BETWEEN
MAGIAN FACTIONS

With superior powers of organisation, and the help of friends among the Finns, Rus' and Norse to their west, the Bulgarian Magi may have provided a fresh perspective for the scattered heathens. Bulgar leaders probably exploited inter-tribal disunity among the many camps of magicians on the steppes, by installing their pagan Khans (and Rus princes') as regional rulers; a dynasty of warrior-mages.⁶⁸⁵

CHRISTIAN CLERGY
EXPERIENCED A SIMILAR
LEVEL OF FACTIONALISM
WITHIN THEIR OWN
RANKS

Bulgar-Slav relations were at best complex during pagan times. Even so, some scholars have likened the role of the Bulgars among the Slavs, as analogous to the Norman overlordship of the Anglo-Saxons post-1066 AD.⁶⁸⁶ If the Bulgars had a position of prominence over the other pagan Slavs, this influence could only be attributable to their greater military might, or, as I believe, the presence of extremely high-ranking Magian religious dignitaries, if not the supreme head of all the Magi, or a combination of both.

SPHINXINE EFFIGIES

The grandiose art (including engraved sphinxes), masonry and architecture which the Silver Bulgars left behind

on the Upper Volga not only reveal the skills once used in constructing the royal buildings of Zoroastrian Sassania, or Persia, but carry the influences of Indian and Alanic craftsmen,⁶⁸⁷ and all of this in the shadow of the Ural Mountains. A similar set of circumstances probably existed in Bulgaria prior to its Christianisation. The Danubian brothers of the Silver Bulgars had Sassanian-style temples also.

Accordingly the numbers of idle Magian-Bulgar, stone-craftsmen already present in Rus', or in transit through Russian territory, must have been huge. This if nothing else can explain the lateness of the 9th Century AD temple-construction phase in pagan Rus'. There the buildings were erected using finely cut and dressed ashlar, the blocks so deftly hewn and interlaced that only the slightest gaps separated the mortarless stonework. These increasingly Slavic-speaking Silver Bulgar immigrants had deep ties with Balkan Bulgaria, Khazaria, Central Asia and Baghdad, to which the Russes and Bulgars were clandestinely commuting in the 9th and 10th Centuries AD.

The architectural structure of Persian fire temples was chiefly based on Medean fortress designs,⁶⁸⁸ no doubt owing to a need to protect holy flames from the ravages of wild steppe dwellers and sundry other enemies.

Magi of the Achaemenid era usually kept their holy fires in their lofty towers, normally equipped with a belfry, rather than Sassanian domed pavilions. There, in the high places, they performed their most impressive ceremonies in honour of the sun. Throughout Slavia, such towers, mostly of ashlar or timber and shingle construction, appear to have been the prevalent form of pagan temple. A meticulous examination of architectural terms in the region reveals that Eastern European heathens knew building arts that originated in Persia. Looking eastward we detect the point of entry for their craft; the Caucasus.

At the higher reaches of the Kuban river, in the old Caucasian motherland, one finds Humarin Gorodishte, a city practically 900 x 500 meters in area, guarded by a keep and some twenty watch towers.⁶⁸⁹ A square-set building was situated there, somewhat similar to a Magian fire temple.⁶⁸⁹ Much the same could be said for a kindred construction found at Pliska, Bulgaria, near the royal palace.⁶⁸⁹ Nowadays a considerable number of stone towers can still be seen in the Caucasus, the more ancient of them built by the Persians. Unfortunately the recent Chechen conflict has taken a severe toll on the remaining towers, which had otherwise stood the test of time, and centuries of conventional warfare. Many fell victim to Russian shells as they combated Muslim separatists who for the past 1,000 years have been trying to take over the area. It used to be a pagan stronghold.

Another plausibly religious site in Olden Russia would be Majackoe Gorodishte, a towered structure raised atop a fortified 80-metre-high hill, constructed from well-crafted ashlar blocks.⁶⁹⁰ It was situated on the northern Russian plains, not far from where the Tikaya Sosna and Don rivers meet. Its very name gives reason to suspect the presence of *Al-Madjus*. There one finds a large number of Bulgar runic insignia comparable to what one would find inside the Khazarian realm, but including pentacles and swastikas (an ancient Indian and Iranian solar motif), plus a variety of animals, particularly deer and steeds.⁶⁹⁰ These, I believe, were tribal standards. Similar images were found in relief on ceramic shingles at a handful of sites, situated in the Crimea.⁶⁹¹ Bident and trident signs are often encountered too, signs readily linked with the Alanic and Russian royals who struck similar diagrams onto their coinage. They only began to appear during the 8th-9th Centuries and lacked any historical precedent in that area, nor was the practice known to the Byzantines. The constructions are associated with the 8th-9th Century Saltovo-Majack culture. Necropolises accompanying such ruins resembled those of Zlivka; in other words, they were excavated grave pits, sometimes accessible by steps, or indeed lidded.⁶⁹² Therein lay the skeletal remains of Caucasians devoid of any Asiatic physical traits.

These archeologically significant tower constructions appear to have been mentioned in Mediaeval Islamic sources. Based on what Al-Masudi had learned in the writings of the philosophers (presumably of those who worked in the Arab academic institutions in Baghdad) he stated,

*"There are stories about this (Slav) temple (on a very high mountain), about its fine construction, about the arrangement of the various types and colours of gemstones (found there), and about the holes made in its upper story, and how they deposit precious stones into the holes in order to observe the ascension of the sun (sunrise)".*⁶⁹³

Remembering that the study and application of optical theory was on the frontiers of science during the 10th-15th Centuries, one wonders what pioneering techniques were employed in this heathen observatory, which specific gemstones were set in various portions of the building,⁶⁹³ allowing the gaze of the gods and heavenly lights to move about the tower's upper story. Drawing upon accounts of other pagan temples in the region they were probably emeralds, sapphires, carnelians, chrysolite and crystal.⁶⁹⁴ Depending on the number, colour and shape of the gems used, and the manner in which they were mounted in relation to each other, you can visualise it being something

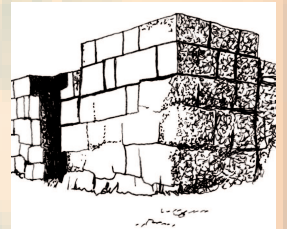


Fig 34.1. Sassanian dome-topped fire temple, as used by Orthodox Zoroastrians.

This one was situated at Fars, Persia.

Fig 34.2. A crudely similar building located at Ufa, Russia. In legend this building was the grave of the pagan god Tur.

Fig 34.3. A wall section from Pliska Bulgaria. The same building technique was used at Humarin Gorodishte.

NECROPOLISES

THEIR WIZARDS BUILT TOWERS

THEY MOUNTED GEMS IN THE WALLS OF THEIR TOWERS

like a 'laser-light' spectacle, with multi-coloured beams of light piercing through the "eyes" of the tower, dancing across each other as the sun laboriously lurched over the horizon. The priests then foretold the will of the supreme god by interpreting insignia carved into the temple (as signs were struck by the incoming sunlight). Apparently they were also used to spy and plausibly magnify distant celestial objects.⁶⁹⁵

Masudi did not go on to compare it with anything in Baghdad. It would have been an obvious comment, yet one not found. This indicates that Arabs did not possess techniques even vaguely similar to those used in Slavia. As the pagan observatory was sited on the top of a lofty mountain, their heathen astronomers plausibly understood the affect of altitude on starlight, as Ptolemy had explained.

That the Russes knew of glass or gem "eyes" is greatly supported by the Old Russian word *glaz* ("glass spheres"), which appeared in the Russian Hypation (Ipat'ev) manuscript under an entry for 1114 AD.⁶⁹⁶ If it were not for Masudi's testimony, we could be forgiven for thinking that they learned of such things under the new education system initiated by the Russian Church. *Glaz* is related to the Polish *glaz* ("a stone", or "rock") and *glazny* ("smooth", "sleek", "dextrous"). It also meant "a stone", "a sphere", or "an eye", whereas the Slavic *glaz* meant "a ball" or "a globule".⁶⁹⁶ Glass blowing technologies are suggested by these words. And since they have no connection with Gothic, Greek, Latin or Arabic words for "glass", we can deduce that their art of glass-making had been present in Germany and Slavia for some time. Unless a Western or Eastern etymology can be found for these many terms, the words evidently originated in a Slavo-Germanic linguistic context to describe processes imported into the area, or independently invented within that same region. What is even more astonishing is that archaeological artifacts corroborate the linguistic and historical evidence, with a hoard of excavated lenses taking these fabulous anecdotes of yesteryear from the land of fable, and converting them into fact.

These cabochoned lenses are part of small collection unearthed on the Scandinavian island of Gotland. Previously it was assumed they were highly polished, lathe-turned crystals, fashioned by a jeweller for aesthetic purposes alone.⁶⁹⁷ That was until Dr Olaf Schmidt and his team discovered, using raytracing, that they are aespheric lenses of a complexity not reached until the 1950's (a computer rendering of the lens curvature is on the right).⁶⁹⁷ Equally scary is that they were excavated from thousand-year old soil in that same location.⁶⁹⁷ Obviously a medieval craftsman in Gotland was an optician, well versed in precision lens grinding, not to mention the optical equations required to achieve satisfactory curvature and magnification. While it is tempting to advocate they were the product of strict trial and error experimentation, as some currently believe, it should be remembered that such methods were postulated as early as the 2nd century AD, in Ptolemy's work *Optika*.

One might easily leap to conclusions, and label them the handywork of monastic artisans captured during viking raids and brought home to Scandinavia to serve as cultured slaves. The only problem is varied sources tend to associate conceptually similar objects with aspects of wizardry. Could it be that Norse wizards were turning out

GEM EYES

EVIDENCE FOR LENSES

THE ANCIENTS
EXPERIMENTED WITH
APPLIED OPTICS

LENSES

Fig 35.1. A monstrance device, possibly designed to hold a lens.
Fig 35.2, Fig 35.3. Lenses from Gotland Sweden.
Fig 35.4. Babylonian lens.
Fig 35.5. Ray tracing data for the lens in 35.3.



Fig 35.1

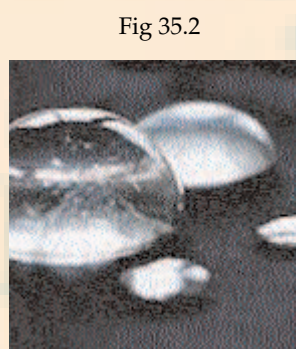


Fig 35.2



Fig 35.3

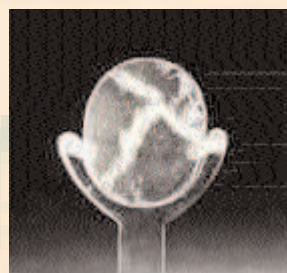


Fig 35.4

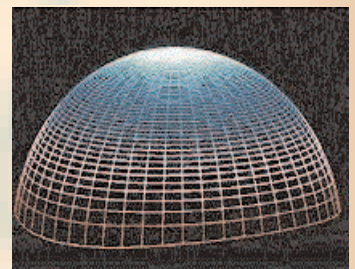


Fig 35.5

items of sound scientific significance? Some theorise they formed part of a crude telescope, but more mundane earthly uses also include cauterization of wounds to stem blood loss, plus fire starting. Magnification, which was certainly required for some fabulous examples of Norse goldsmithing, where 1/10th mm beads of gold were applied to objects. Lenses must have been used to achieve such splendid technical and artistic results.

A pagan origin for the "eyes" is found not only in the Old-High-German *glas* ("amber" or "glass"), the Norwegian *glosa* "to sparkle", or "to flash", the Old-Low-German *glaren* ("to flame", "to glow"), and the Middle-High-German ("resin").⁶⁹⁶ These are evidently cognate with the English word *glass*.

From this we might guess that the special gem-eyes Al-Masudi described in connection with the pagan observatory were gemstones, pieces of amber or resin, globules of molten glass, or even hollow glass-blown spheres filled with liquid.

In *Chips from a German Workshop (Vol III)* the once-famous German sanskritist Max Muller reproduced the following oral lore from the region of Pomerania and Rugen, the former seat of the high fanes of Wendish paganism. In places throughout the following poetry, Christian glosses have been superimposed over the original fairy traditions:

From "What the People Tell - Old Busum"

*Old Busen sank into the waves;
The sea has made full many graves;
The flood came near and washed around,
Until rock to dust was ground.
No stone remained, no belfry steep; All sank into the waters deep.*

*... At times, when low the water falls,
The sailor sees the broken walls;
The church tow'r peeps from out the sand ...
Then hears one low the church bells ringing,
Then hears one low the sexton singing;*

And from the poem *Vineta*;

*"Lights are gleaming, fairy bells are ringing,
And long to plunge and wander free,
Where I hear the angel-voices singing,
In those ancient towers below the sea."*



Part of this oral lore preserves ancient traditions concerning the heathen bell towers, and cities built over the waters, accessible only by boats and bridges built far out into the water. Towers had, in times past, belonged to the old faith.

There is certainly archeological and historical evidence for such constructions, most of which I provide toward the end of this book. In various parts of Scandinavia for instance, maritime archaeologists have found the remains of tower structures built offshore. In the fore-Caucuses the stone and ashlar towers of the pagans can still be seen there, so too linguistic, historical and archeological evidence of towers in Slavia.

Throughout antiquity astronomy and astrology were allied sciences. The Russian words *gadat'* ("to tell someone's fortune") and *gadaniye* ("fortune-telling") preserve the Magian ancestry of pagan Russian horoscopy, for they are built from the root word *gad*, which probably comes from the Pahlavi word *gadman*⁶⁹⁸ (meaning "the allotted destiny"). Russian zodiacal divination therefore had a historical connection with Magian prognostication, perhaps as early as the third century AD, and continued long after the conversion until comparatively recent times. Even in the 20th Century, the Zoroastrian Parsees still require the construction of a natal horoscope after the birth of a child.⁶⁹⁹

THEY WERE PROBABLY
HANDMADE BY PAGANS

FOLKLORE PRESERVES
REGIONAL MEMORIES OF
THESE TOWERS

HOROSCOPY

Considering post-conversion attempts to eradicate heathenism, it comes as no shock that there are no existing historical accounts of Russian sorcerers formulating horoscopes, though other data, mostly folkloric, allows for such an assessment. When a child was born in heathen Rus’ few parents avoided a hurried visit to the local Magus or *koldun*, to have their child’s natal chart drafted using the arts of natal horoscopy. Thus could they learn which cosmic influences governed the whole of their child’s life. Planets poised on the ascendant (a planet’s “dawn”) or descendant (a planet’s “sunset”) at the exact time of the severing of the umbilicus, at the latitude of the child’s birth place, were thought to have a lasting and definite affect on the child’s future behavior and innate abilities. These were to be particularly watched for, and where their influence was baleful, guarded against through the use of amulets designed to counteract their harm.

MAGIAN ASTROLOGERS

After viewing the heavens and consulting their personal archive of birch bark scrolls (containing notes about prevailing celestial positionings), the typical pagan Slav astrologer probably sought information in the *Rozhdenik* almanac (an expurgated Russian heathen text on astrological nativities, no longer extant). After cross-indexing the necessary information from *Rozhdenik*⁷⁰⁰ with entries found in the extinct pagan treatise *Ostrologiya*,⁷⁰⁰ the astrologer proceeded to determine the new-born’s future lot in life, their destiny.

Surviving folklore about the Slavic zodiac places Khors (the Good Sun) at the centre of a massive zodiacal kingdom. His rule extended as far as the eye could see, but was subtended by the twelve conventional zodiac signs, forming twelve separate domains, each ruled by a princess. Coincidentally there was a parallel tradition in Greek pagan gnosticism and Manichaeism portraying the sun signs as princess or maidens. This may or may not have been the origin of the Russian myth regarding the governance of princesses over the sun-signs. To the best of my knowledge princesses were not attributed to the zodiac by the Zoroastrians, however the celestial vault was inhabited by many masculine and feminine angels of varied patronages. Some were affiliated with particular constellations. Since Vladimir raised an idol of Khors in pagan Kiev, such folkloric beliefs have conceivably existed there from that time.

The following table compares the Russian zodiac names with the Roman, and includes their period of influence.

	ROMAN	SLAVIC ³⁰⁴	PERIOD OF TRANSIT
THE SUN SIGNS	Aries	Oven, Baran, Ares, Skop	18/4 - 14/5
	Taurus	Telets', Bik, Tyr, Volos, Kvochka, Perun	14/5 - 21/6
	Gemini	Bliznyuki, Bliznyata	21/6 - 20/7
	Cancer	Rak	20/7 - 11/8
	Leo	Lev	11/8 - 17/9
	Virgo	Diva, Krilata Diva, Panna, Diva-lileya	17/9 - 31/10
	Libra	Terezi, Vagi, Volopas, Divka	31/10 - 22/11
	Scorpio	Skorpion, Vyedmid', Vedmedyuk	22/11 - 30/11
	Ophiucus	Zmeinosyets	18/11 - 18/12
	Sagittarius	Strilyets', Stribog, Perun	18/12 - 19/1
	Capricorn	Kozerog, Koza, Pan, Khrest	19/1 - 16/2
	Aquarius	Vodoliy, Mokosh, Mokosha, Vodnik	16/2 - 12/3
Pisces	Riba	12/3 - 18/4	

Those readers familiar with the horoscopes that regularly appear in our newspapers and magazines may notice that the dates assigned to these signs differ from what they would normally expect. This is because over time a shift occurs in the signs. The transit periods listed here reflect the original dates for the star signs some 1,000 years ago.

When compared with the other zodiacs of antiquity, the Slavic zodiac was quite unique. Clearly this variant was born in isolation, though it had incorporated teachings from various schools of astrology, and subsequently underwent its own evolutionary path. Unlike the Indian fixed sphere of the zodiacs, the Slavic zodiac was a movable sphere, its format akin to that of the Greeks, Magi, Egyptians, and Romans, and in no way related to the Chinese zodiac (also known to the Bulgars).

Through a survey of Latin, Greek, Indian and Zoroastrian astronomical terms we find little evidence of the Persian astronomical and astrological names formerly used by the Zoroastrian astronomer-astrologers. Clearly the Magi of Slavia were beginning to use vernacular terminologies favoured by the Romans, and conceivably by the cult of Mithras in particular.

For example the Slavic word for Venus, *venyera*, comes from the Latin *venerius*. Likewise *jupiter* comes from the Latin *jupiter*. One Russian word for the moon, *luna*, comes from the Latin. If the Greeks were in closer contact with the Slavs than the Romans then it stands to reason that their word for “the moon” would be of Greek origin. How is it then attributable to the Latin word for “moon” (*luna*), unless it was a word imparted to the Slavs during pagan times, when there was a Roman presence on the steppe?

The Russian word for the sun (*solntse*), is related to *slntse* (Bulgarian), *suntse* (Serbo-Croat), *solnce* (Slovenian), *slunce* (Czech), and *slonce* (Polish). These are connected with the Lithuanian, Old Prussian and Latvian words *saule*, the Gothic *sauil* (or *sumna*), which appear closer to the Latin *sol*, than they do to the Old Indian *svar* or the Avestan *hvara*.⁷⁰¹ This might indicate that the pagan Slavs and Balts derived their name for the sun from Roman, or perhaps even Mithraic sources which termed it *Sol Inuictus*.

The Russian word for “a star”, *zvezda* (which is roughly the same throughout all the Slavic nations) is believed to have been taken from the Old Ossetian (ie; Alanic) *zvestae*, meaning “silver”.⁷⁰² However I have also noted a crude similarity with the Avestan Persian *star*, from which we get the English word *star*, and perhaps even the Old Norse *stara* (“to stare”, or “to gaze”); a relic of the age of star-gazers.

The Russian word for astronomy, *astronomiya*, comes from the Latin and Greek.⁷⁰³ *Planeta*, meaning “a planet” is derived from the Latin and Greek.⁷⁰⁴ The Russian word for a comet was *kometa*, and has Graeco-Roman origins.

The Russian word for “astrology”, *ostrologiya* most likely indicates that their art entered Russia and the Balkans with Hellenised Persians and Parthians, or via Greek and/or Roman pagan gnostic philosophers (such as the Neo-Pythagoreans and Mithraic priests), most likely drawn from earlier Greek-, Roman-, Magian-, Babylonian- or Egyptian-based treatises.

So the heathen intelligentsia of ancient Russia certainly seems to have included skilled astrologers and astronomers with a remarkable understanding of the heavens, achieved through their celestial observatories, gemcraft, books and inherited knowledge.⁷⁰⁵ The prior-mentioned observatories were apparently of Bulgar provenance, possibly built and operated in collaboration with the Goths (the most obvious source for the Gotland lenses). Inscriptions found at the site were predominantly carved in Bulgar runes, though Gothic runes were located there also, indicating the joint nature of the project. Etymologically, the inscribed wording found in these Bulgar buildings, contained terms of Iranian, Sumero-Akkadian, Assyrian and Sanskrit origin, thereby confirming the strong oriental roots of their astronomical and astrological craft.⁷⁰⁶ Moreover, they tell us that these Magians held traditional Iranian cosmological views, with the sun as lord of the heavenly bodies, and Jupiter the Time God (perhaps with a similar nature to the Iranian deity Zurvan).⁷⁰⁶ Amazingly many words had distinct Celtic parallels,⁷⁰⁶ which may have been due to Central Asian Tokharian influence, or, indeed, to words left behind by the Celts prior to their westerly migrations further into Europe and the British Isles from Central Europe. It was there that Slavic, Germanic, Roman and Celtic populations overlapped.

The following account of the Scythian Goths supplied by the Gothic Bishop Jordannes, if true, remains a written testimony to the former presence of other skilled pagan astronomers on Russian soil. In his version of events the Goths learn physics astronomy and astrology via the tutelage of a pagan wise man and scientist who agreed to teach them much of what he knew, if only the Goths would obey his every command and perform to the letter every task he assigned them;

“Thus by teaching them ethics he (the heathen sage Dicineus) restrained their barbarous customs; by imparting a knowledge of physics he made them (the Goths) live naturally under laws of their own, which they possess in written form to this day and call belagines. He taught them logic and made them skilled in reasoning beyond all other races; he showed them practical knowledge and so persuaded them to abound in good works. By demonstrating theoretical knowledge he urged them to contemplate the 12 signs (of the zodiac) and the courses of the planets passing through them, and the whole of astronomy. He told them how the disc of the moon gains increase or suffers loss, and showed them how much the fiery globe of the sun exceeds in size our earthly planet. He explained the names of the three hundred and forty-six stars and told through what signs in the arching vault of the heavens they glide swiftly from their rising to their setting. ... You might have seen one scanning the position of the heavens and another investigating the nature of

EXTANT
ASTRONOMICAL
TERMINOLOGY SEEMS
TO HAVE A GREEK OR
ROMAN ORIGIN

ASTRONOMERS
OPERATED
OBSERVATORIES
THROUGHOUT SLAVIA

A TALE OF GOTHIC
WIZARDRY IN RUSSIA

*plants and bushes. Here stood one who studied the waxing and waning of the moon, while still another regarded the labours of the sun and observed how those bodies which were hastening to go toward the east are whirled around and borne back to the west by the rotation of the heavens”.*⁷⁰⁷

GOthic PAGAN GNOSTIC
ASTRONOMERS AND
PHILOSOPHERS PROBABLY
COLLABORATED WITH
THE MAGI

Besides Magians some of the Gothic wise men may have been exiled Neo-Pythagorean philosophers, banned from the pagan Athenian academy, which was outlawed in the 6th Century AD. Historical sources tell us almost nothing about the Bulgar priests who administered these religious centres in Rus’ and Silver Bulgaria. Centuries earlier (towards the close of the 7th Century AD) the Bulgar city of Varachan, situated north of Derbend (a former city of the Magyar Huns), was visited by an Albanian Christian bishop, on a mission of conversion.⁷⁰⁸ There he saw a special priestly class who sacrificed steeds before a holy oak (draping the horse hides and skulls from the tree boughs), though for the best part of the time they conducted their rites in timber buildings situated on the city’s outskirts.⁷⁰⁸ Their religious observances appeared to have been a synthesis of Persian and Turkic traditions,⁷⁰⁸ with the shamanic god Tengri considered the cognate of the Persian deity Aspandiat. Not a few shamans, physicians and diviners resided in Varachan.⁷⁰⁸ Most wore serpent charms of precious silver and gold.

A POWERFUL ALLIANCE
FORMED

Anyhow, the descendants of these eastern and Volga Bulgar Magi, in unison with the Nordo-Gothic princes, Finns and Slavs managed to militarily usurp control over the remaining pagan Slavs, who fell like dominoes. This allowed the sudden appearance of a single centralised Kievan Rus’ religious pantheon possessing Iranian idols, one of which was an Iranian depiction of Jesus Christ. Yet for all this, it still encouraged older patterns of regional worship. In other words, the Nordic Russes and Bulgars collectively formulated, in stages, a binding matrix of Magian/Aryan gods and ritualism, from that which was extant in the lands of the Ros, or the Silver Bulgars near the Urals, complete with their indigenous Iranian idols. This “pantheon” was then imposed over the whole length of geographical Rus’, culminating in Vladimir’s temple construction phase (begun c. 955 AD) and the raising of the main idols (kapishche) at Kiev (and Novgorod) c. 981 AD.

For a number of years I remained convinced that the idols and Magianism in Kiev were simply Bulgar imports. But as time passed, and the scope of my research deepened, I was astonished to discover the presence of additional Magian participants, who were not specifically attached to the Bulgars. In all likelihood these Magi advocated rallying the Slavic and Finnish tribes under the Nordic Rus’ royals, who were themselves magicians of the royal blood. These pagan agitators were present to a greater or lesser degree among the Finns, Norsemen, Goths, Hungarians, Slavs and Bulgars. Small wonder the Muslim writer Zakariya al-Qazwini reported that the Burdjan followed the religion of the “*Magi(cians) and pagans*”.⁷⁰⁹ The term Burdjan is believed to have applied to both Bulgars and Norsemen in his text.⁷⁰⁹

The ends to which their brand new pagan Rus’ army was directed bore some resemblance to the 9th Century AD viking conquests then taking place against the Christian Franks, Irish, Moors and Anglo-Saxons. During the 9th and 10th Centuries AD the nearby nations held their breath as the Slavs and Finns changed from stay-at-home agriculturalists, and herders concerned with inter-tribal bickering, into a formidable alliance that engaged in intensive military campaigns directed mainly against Christian Byzantium, the Eastern Roman Empire. Later they turned on even more of their neighbours and boldly projected their forces into the Balkans, the Urals, the Far-east and the Caucasus. These were expansive and extremely adventurous military operations against other regional adversaries, such as Islamic Iran, the Khazarian Jews and the Bulgar Muslims of the old Silver Bulgar homeland.

Something gargantuan was afoot in eastern Europe, a new nation was being born. Its spontaneous creation was not a matter of indifference, rather concern. Jews, Muslims and Christians looked worriedly northward, toward the vast steppe and forested interior of Rus’, as the heathens they had hounded to death regrouped. What would they do next?

The Danubian Bulgars

THE CHURCH HATED THE
MAGI

THE BULGARS WERE
MAGIAN

Having visited the Danubian Bulgars personally, Abu Muslim testified that they were Magians; in effect followers of an ancient Iranian religion, which was at all stages headed by a hierarchy of Magus wizards. Here one finds even more Muslim evidence for European Magi. On account of this Catholic and Orthodox authorities saw the Bulgars as the greatest heretics of the age, deeming Bulgaria a major threat to the faith, “the mouth of Hades”. Abu Muslim’s report was subsequently reproduced by Al-Gaihani;⁷¹⁰

“The Bordjans (Danubian Bulgars and Norsemen) are the descendants of Younan, son of Japhet. Their kingdom is of importance and spread over a large area. They combat the Roumis (ie; the Byzantines), the Slavs, the Khazars and Turks, but their greatest, most redoubtable enemies, are the Roumis. It is 15 days march from Constantinople to the land of the Bordjan; their kingdom itself spans some twenty to thirty days march.

Each Borjan fortress is skirted by a hedge-like border that covers a sort of wooden net, creating a defensive wall built on raised ditchwork. The Bordjans are of the Magian religion, and possess no books at all. ... The Bordjans do not use denarius or dirhem; all their transactions, including contracts of marriage, use cattle and sheep as currency”.

As you read, Bulgars are predominantly held to be Hunno-Turkic, yet Abu Muslim’s remark indicates they were Magians, perhaps meaning proto-Bulgars who were at variance with the local Slavs, Khazars and Turkic hordes. Every aspect of this account can be carved and diced, measured and weighed by the fruits of other academic disciplines. The last point raised by Abu Muslim and Al Gaihani is only partly correct. Archaeologists regularly find Islamic and pre-Islamic dirhems at most Bulgar sites (and throughout Russia and Scandinavia for that matter), therefore confirming their usage. Having said that, based on what is known of Mediaeval Slavic commerce, they may have used this coinage only to pay taxes and in formal trade deals. Wrongly archaeologists only ever attribute the presence of these coins to eastern trade; never to funds brought into Europe with post-exilic communities from the steppe.

During the same period, in Tadjikistan and Uzbekistan (the same distance from the Caspian as Moscow) the dirhems bore inscriptions naming the local Islamic governor, the name of the Khalif, plus Islamic phrases (eg. Al Makhdi (760-761 AD), al-Ash’asb. Iach’ya (761-762 AD), Nasr (868 AD), Mukhammed (918-919 AD). Sassanian coins were absent, suggesting they weren’t even in circulation in Islamic districts. This really can’t come as a shock, for Sassanian dirhems always had a Magian fire altar, and the name of a Zoroastrian king stamped on the obverse. Muslims reactionaries were intent on replacing the old order, and consequently eradicated coins bearing images central to the Magian faith, replacing them shortly thereafter with images of the Caliph. Whereas for the same period, Eastern Europeans and Scandinavians often had Sassanian dirhems in their possession. These coins were frequently mounted on items of jewelry such as necklaces, and considering the fire altars thereon, their function was probably talismanic rather than financial, drawing down the protection of god’s fire, and the supernatural might of long-dead kings.

Cattle were traditionally used as currency throughout Slavia. The Old Slavic *skot’* (“cattle”) existed with slight variation in Bulgarian, Ossetian, Old Saxon, Gothic, Old Czech, Old Norse and Old Frisian and collectively denoted a person’s wealth or means, though among the Slavs it particularly infers that large, horned cattle were their primary unit of currency.⁷¹ A similar situation is found in the Avestan Persian *gaonem* meaning “riches” or “benefits” which has the root word *gao* “a cow”, from which we get the English word *cow*.

We shall now delve deeper into this priceless record of the Bulgars. Firstly, the fortifications described by Al-Gaihani should be identified with a range of massive fortified settlements and cities (some more than 50 hectares in area), the foremost being Majackoe and Cimljanskoe Gorodishte, excavated by Russian archaeologists near the Don River.⁷² The Bulgars built urban centres of like nature throughout the Balkans and Southern Ukraine from the mid-700’s. Cities of this magnitude allowed them to house a burgeoning populace who dwelt in surface and dug-out tentwork, as they once did on the plains of the steppe. Most were encircled by ditches and wooden-lattice palisading, of the sort detailed by these Muslim writers, others by 15-foot-thick, rubble-filled walls of ashlar, white in colour.⁷² The stonework was quarried some distance away and, more likely than not, ferried down the Don on barges. Masonry of this nature tells us that Bulgar engineers were more advanced than most other Europeans, who were still constructing fortifications from logging at that time. Perhaps for this very reason their services were highly sought after.. Two of their better-known clients were the Merovingian Magus-Kings of France, and the Khazarian Jews. Such Jewry was, by and large, party to unorthodox, often non-rabbinical teachings.

Necropolises and Zoroastrian Sassanian coinage associated with the Bulgar forts point to them having been driven from Northern Daghestan and the Caucasus during open warfare with the Arab Muslims in the 7th Century AD.⁷² Caucasian Alano-Goths represented a certain portion of the Bulgar population throughout that region, folk also shunted from the eastern homelands. Bulgars situated at the Cimljanskoe Gorodishte settlement are believed to have maintained relations with the Jewish Khazars. Perhaps for this reason the Magian Bulgars besieged its ruler,

HUNNO-TURKIC

PERSIAN MONEY IS
REGULARLY FOUND
THROUGHOUT
SCANDINAVIA, THE
BALTIC AND EASTERN
EUROPE



Fig 36. A Persian silver dirhem bearing a royal portrait of Emperor Shapur.

BULGARS ERECTED
EXTENSIVE
FORTIFICATIONS

THEIR STONEMASONS
BUILT IN SMOOTH
ASHLAR

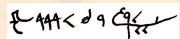
THE MUSLIMS DROVE
THEM OUT OF
DAGHESTAN

and destroyed the entire city. Cimljanskoe Gorodishte was gutted and most of its citizens relocated throughout Greater Bulgaria. While some Khazarian Jewish royals had plausibly been inducted into the rites of the Magi by virtue of their royal blood, as was the old custom, there were still philosophical clashes over the nature of the supreme god. This must inevitably have led to dissension with those Magian brethren who were party to the Jewish traditions. Surviving texts of the Magi certainly point toward the inevitability of a heated theological rift of this magnitude.

The absence of Bulgarian Magian written texts in Abu Muslim's original account is perplexing, since the Magi also preserved their religious and scientific teachings in writing. As it happens the Magi were extremely sensitive about the security of their holy books, for in the past they had seen many copies destroyed by their oppressors. Bulgar Magians may have been reluctant to compromise their existence by showing them to a Muslim for this very reason. To have done so may have been seen as an undeniably evil act. The only other alternative is these Magians were inheritors of the most ancient form of Magianism, perpetuated by oral teachings only. But in opposition to what Abu Muslim recorded, Al-Nadim said:

*"The Turks, the Bulgar, the Blagha (Vlachs ie; Wallachians of the Carpathians), the Burghaz (a Bulgarian tribe), the Khazar, the Llan (Alans), and the types with small eyes and extreme blondness (perhaps meaning the Goths or Scandinavians) have no script, except that the Bulgarians and the Tibetans write in Chinese and Manichaeian (a form of Middle Persian script largely used by the Manichees), whereas the Khazar write Hebrew...."*⁷¹³

Here Al-Nadim only seems to contradict himself. On one hand he says the Bulgars were illiterate, and then he says they knew Manichaeian and Chinese script. His comments suggest the restricted usage of two oriental scripts among the Bulgars, by a select class, possibly the Bulgar viziers; the wizards.

One range of characters these Arabs failed to mention with respect to the Russes and Bulgars is Avestan script, an antiquated form of writing once used by pre-Sassanian Magi, that flowed from right to left. Confirmation of its royal usage in Olden Russia unwittingly comes from Al-Nadim who, in the 10th Century AD, before the conversion of the Russes, states that he had personally seen copies of Russian script etched into white wood (perhaps meaning bark, with a wooden backing; the very same medium upon which the Magi recorded texts and documents).⁷¹³ He first learned of the Rus' script from an Armenian emissary who was returning home to the Caucasus after a mission to the King of the Russes. This Armenian even showed Al-Nadim an example of Rus' writing, which Al-Nadim subsequently reproduced in the Fihrist.  (See fig 71.1, p. 1087). Al-Nadim was not the first Arab to note their use of writing. Ibn Fadlan ends his report on the heathen Rus' funeral on the Volga (c. 922 AD) by saying: *"In the middle of it (the burial mound) they raised a large post of birch. Then they wrote the name of the man and the name of the king of the Russes on it and so went on their way"*.⁷¹⁴

Fossilised words throughout Slavia further support the existence of eastern intellectualism in the region. The Russian word for "a book" is *kniga*, which they share with the Bulgarians and Serbo-Croats. Then there is *knjiga* (Slovenian), and *kniha* (Czech). These words are connected with *kuinig* (Old Turkic), *kuiniv* (Eastern Bulgar dialects), *koniov* (Mordva meaning "paper"), *konyo* (Hungarian), *kiunugæ* (Western Ossetian ie; Alanic), and *knik* (Armenian). Ultimately these can be traced back to the word *kunnuku* (Assyrian meaning "to print {cuneiform}, seal or stamp").⁷¹⁵

The implications of this are obscenely obvious. What these words show is that higher Slavic learning during the pagan era most likely came via the Old Turkic (ie; the Bulgars), but the trail also led way back to Armenia and Ossetia (land of the Alans), and lastly Assyria. This seems in accord with the Caucasian ancestry of these folk. It was in no way attributable to Christian Greek or Roman missionaries. Without overly speculating, on the strength of these word correlations one might suspect that Assyrian knowledge had somehow filtered into Central Asia and Eastern Europe following the collapse of their state; the legacy of a dying civilisation. Apparently Mediaeval Arabs had a book on this very topic. As with so many other shunned titles it somehow disappeared into oblivion.

As it happens Assyrian writers were important figures in early Magian scriptoria,⁷¹⁶ no doubt imparting some of their own terminologies into educated Magian speech. This might account for why Russian Magian texts were labeled by terms traceable to the Assyrian *kunnuku*. The Persian term *dibiristan* ("a scriptorium") is derived from *dibir*, the Persian word for a Magian scribe.⁷¹⁶ As with the Slavic word for 'a book', it too has an Assyrian etymology. Assyrians plausibly had much to do with the formation of Magian written culture, and therefore the Slavic.

As you will already have read, there are more than enough hints that the Slavs and Norsemen were exposed to Brahminic and Avestan scholarship. Consider the following linguistic correlations. One Russian word for "to

ABU MUSLIM DIDN'T BELIEVE THEY HAD TEXTS

IT'S POSSIBLE THE MAGI NEVER SHOWED THEM TO HIM

AVESTAN PERSIAN SCRIPT WAS USED BY THE RUS' KINGS

THE RUSSES SENT DIPLOMATIC ENVOYS TO THE ARMENIANS

THEY CARVED WRITTEN EPITAPHS TO THEIR DEAD CHIEFTAIN

SLAVIC WORDS FOR BOOKS ARE DERIVED FROM THE ASSYRIAN

THE WORD DIDN'T ENTER THEIR LEXICON VIA GREEK AND ROMAN CHRISTIAN SOURCES

ASSYRIAN SCRIBES WERE INSTRUMENTAL IN SHAPING MAGIAN WRITTEN CULTURE

AVESTAN AND VEDIC INFLUENCES

know" is *znat'*, which comes from the Avestan Persian *zan(a)*.⁷¹⁷ The Old Russian, Slovenian and Old Slavonic word for "knowledge" was *vest'*, which is like the Czech *vest* and the Polish *wiesc*. Another Slav word *vedat'* meant "to know something", but it differed slightly in form from *vest'*.⁷¹⁸ Considering that *vedat'* is related to the Old Indian *veda* (which is the same word used to describe the Vedic textual corpus of the Indo-Aryans) and *vida*, *vedat'* might have meant "to know the Vedas",⁷¹⁸ the religion of the Aryan forefathers. For this reason it might not be a coincidence that the Slavic word for "knowledge" *vest'* sounds phonetically similar to "Avesta" (the holy writ of the Magi). So perhaps *vest'* and *vedat'* represented two different traditions of knowledge; one Avestan the other Vedic.

A slightly similar set of words is found in the Old Icelandic for that matter;

Old Russian	<i>vest'</i> ("knowledge") ⁷¹⁹	<i>vedat'</i> ("to know") ⁷¹⁹
Old Norse	<i>visa</i> ("a verse", "a stanza") ⁷²⁰	<i>vita</i> ("to know") ⁷²⁰

Consider the Scandinavian meaning of *visa* in connection with the following related words;

OLD ICELANDIC		LATIN
<i>visan</i>	"a direction", or "an instruction" ⁷²¹	<i>administratio, doctrina</i>
<i>visir</i>	"a king" or "a leader" ⁷²¹	<i>rex</i>
<i>visinda-bok</i>	"a learned book" ⁷²¹	<i>liber, volumen, codex</i>
<i>visinda-kona</i>	"a prophetess" ⁷²¹	<i>vates, fastidicus</i>
<i>visinda-mathr</i>	"a soothsayer" ⁷²¹	<i>hariolus</i>
<i>visindi</i>	"knowledge", "prophetic revelation", "magic" ⁷²¹	<i>scientia, vaticinari, magicus</i>
<i>vis-bending</i>	"knowledge", "intellect", "wisdom", "wise talk" ⁷²¹	<i>scientia, doctrina, ingenium</i>

What we see here is an elaborate inter-relatedness for words meaning wizards, sybils, kings, the utterance of stanzas, knowledge, wise sayings, prophecies, soothsaying, books and magic. Such a correlation is readily explainable by equating *visa* with Avesta, the Persian name for the Magian books of religious instruction, prayer stanzas, knowledge and wisdom. That the concept of kings was included in this word set under the name *visir* attests to the Persian and Asiatic ancestry of these many concepts.

Even if one were to suggest that these words and concepts entered the Old Icelandic lexicon with translations of the *Old Testament* (that incorporated a pitifully inadequate amount of knowledge on old Babylon and the Chaldeans), we would still need to explain why they crossed over into Old Icelandic in a form other than Latin or Greek, in forms with a perceptibly Indian and Persian origin.

If you have books, then you must be able to write, and to write you need an implement. In the ancient world, feathers were sometimes used for this purpose. The word for "a feather pen" *pero*⁷²² is the same in the Old Russian, Bulgarian, Serbo-Croat, Slovenian, Czech and Polish. These are related to the Latvian *sparns* ("wing") and Lithuanian *sparnas* ("wing"), which were in turn derived from the Old Indian word *parnam* ("wing" or "pen") and the Avestan *parena* ("pen"). If they used what is ultimately an Avestan or Old Indian word for "pen", does it then follow that the diverse Slavic tribes had been subjected to Magian and Brahminic tuition?

Let's take a look at the word meaning "to write" which in modern Russian is *pisat'* or *napisat'*. *Pisati* (Old Russian, Serbo-Croat), *psati* (Czech), *pisac* (Polish), *pisha* (Bulgarian) are related to the Lithuanian *piesiu* ("to draw") or *peisai* (Old Prussian meaning "to write"). The most convincing genesis for this word is *ni-pista* (Old Persian meaning "something which has been noted down"), or the Avestan *paesa* ("a decoration" or "an embellishment", and in the context of a manuscript "an illumination").⁷²³

Based on our present understanding, mediaeval European writing systems came from three main sources; Greek, Latin, and the Nordo-Germanic and Hungarian runic traditions. However this certainly does not seem to be the case in Russia. The Russian for "a word", *slovo* (pron. Slova), comes from the Avestan Persian *sraoah* ("a word", "a prayer", "the sacred text {the Avesta}").⁷²⁴ It therefore differs from the Old-High-German and Old English *wort* "word", the Old Norse *orth* "word", the Gothic *waurd*, not to mention the Latin *verbum*, or the Greek *eirren*, or *rhemnae*. Based on these examples, no linguistic connections between scholarship and the Avestan or Old Indian languages appear evident in the Germanic languages (apart from the Old Norse). No it was the Balts, Scandinavians, Bulgars and the numberless Slavs that appear to have had a common Magian/Brahminic intellectual infrastructure,

OLD RUSSIAN AND
OLD NORSE PRESERVE
EVIDENCE OF THESE
TWO PAGAN
INTELLECTUAL
CULTURES

AVESTAN PERSIAN
APPEARS TO BE AN
IMPORTANT SOURCE OF
INSPIRATION

WORDS FOR WRITING
AND WRITING
IMPLEMENTS ORIGINATE
IN AVESTAN PERSIAN

HINDU PRIESTS
RECORDED ORAL LORE IN
BOOKS CALLED SARGAS.
THE VIKINGS RECOUNTED
ANCESTRAL ORAL EPICS
SEVERAL CENTURIES
AFTER THEIR
CONVERSION. THEY WERE
CALLED SAGAS.

employing Vedic and Avestan terms, and which seems to have been confined to their respective regions.

Having said that, the Hindu text *Agni Purana* mentions the existence of Hindu *sargas*, that is Aryan books (or oral compositions) containing creation myths, the genealogies of both gods and kings, and the general happenings of their times.⁷²⁵ In remote ages they were propagated by priests well versed in the time-worn oral traditions, but later they were written down by scribes. These may have been precursors of the Norse *Sagas*, which had precisely the same function in pre-Christian Scandinavia as Indian *Sargas*. The potential correlation between *Saga* and *Sarga* is given added credence by the existence of Old Norse words denoting sages, sagacity, knowledge, wisdom, witchcraft and sorcery, derived from eastern etymologies. These were related to the Old Indian *vita* and therefore connected with the word *veda*. So it would seem that Aryan sagas and vedas were known in Scandinavia, long before their conversion to Christianity in the early Middle Ages. Some of this knowledge may have been Magian; consider the existence of the *Magus Saga*. The Hindu *Sargas* belonged to a greater body of teachings which included information on the astrological sciences, the *Puranas* themselves, plus law codes, and works related to Indian linguistics and vocabulary, not to mention religious doctrines on penances and ritualism.⁷²⁵ Accordingly the Hindus and Buddhists, like the Magi, husbanded an extensive catalogue of inherited learning, which was maintained by successive waves of wise Brahmins and used to educate their societies generation by generation.

The connection between valuable texts and bark scrolls or tablets was perhaps not exclusive to the Magi. In the following examples we strike a linguistic mother-load indicating the presence of an additional learned book culture among the Slavic and Teutonic nations. The persons involved seem to have adopted the custom of writing on strips of beech bark, and assembled them into books.

The Old Ukrainian, Russian and Bulgarian word for “a letter” or “a character of an alphabet” is *bukva*. It is related to the word *buk* (Ukrainian, Bulgarian, Polish, and Serbo-croat for “a book” or “a written letter”), *bukve* (Slovenian for “a book”), Old High German *buoh* (“a book”), Middle Gothic *boka* (“a letter of an alphabet”), and the Old Icelandic *bok* or *bokr* (“a book”).⁷²⁶ The interesting thing is that in most of the above cases the word for “a book” or “a written character” is similar to, if not the same as their words for “a beech tree”, a tree which I suspect was once debarked in pagan times to provide something to write on. The common Slavic word for “a beech tree” (and slight variants of it) is *buk* (pron. book), which is connected with *bok* (Old Icelandic), *boka* (Middle Gothic and Old Saxon), *buohha* (Old High German) and *boc* (Anglo-Saxon), all of which mean “beech tree”.⁷²⁷

OTHER EVIDENCE OF
WRITING

It would be a logical enough to presume that the word “book” (and this attendant connection with the beech tree) came into the English language via Latin, especially when you consider how long the pagan Britons were exposed to Classical Roman civilisation. However the Latin for “a book” is *liber*, and “the beech” *fagus*. Nor are there any apparent connections with the Greek. Therefore the English word “book” was connected with the Teutonic and Slavic linguistic sub-families, and likely to have been a pre-Christian, and even Pre-Roman/pre-Catholic word connected not only with the beech tree, but with the written word. Equally important is the absence of Nordo-Germanic correlations with the Latin *littera* “a letter (of the alphabet)”, which is only found in the Middle and Old English *lettre*. With the coming of Christianity Latin did make its presence felt in Scandinavia, though it amounted to an additional Northern writing system. Accordingly the northerners drew a distinction between their own form of writing and that imported by the Church, by using the Old Icelandic verb *dikta* (“to write or compose in Latin”).⁷²⁸

THE HUNNO-GERMANIC
RUNIC TRADITION

Historically we know that the Germanic, and for that matter Bulgar, cultures used runic script. As a general rule they were carved into monuments, wood or other objects. Both the Bulgar and Pan-Germanic writing tradition differed from that of the Romans, and for this reason, their words for “to write” differed from the Latin *scribere*. Obviously the Latin term was originally used in Roman Britain, but was later displaced by words spoken by the rune-using Nordo-Germano-Saxon settlers, who seized power there following the collapse of the Roman state. The scratching of written characters is undeniably suggested in the following etymologies;

Old Norse *rita* “to write on parchment”, Gothic *writs* “a stroke or letter”, Middle English *writen* (“to scratch, draw or engrave”), the Old English *writan* (“to scratch, draw or engrave”), and the Old High German *rizan* (“to tear”). Their Old Indian cognate was *vrana* “to wound or to tear” or *vrnati* “he tears, plucks or incises”.⁷²⁹

So the Nordo-Germanic words cited here applied more to characters etched into hard substances like stone or wood, rather than delicately written on parchment, as you would see in a typical Mediaeval Church scriptorium. Archaeologically speaking they applied to Germanic runic engravings.

Note well that this commonality (between the words “beech” and “book”) does not appear to be linguistically

rooted in either the Avestan or Sanskrit. For there to be such uniformity there must have been a common thread in each of these cases, and this I believe was the Goths. Not only did they live in each of these geographical locations, but, according to Jordannes, were schooled in the ancient sciences of philosophy, physics, astrology and astronomy. In other words they were the recipients of classical teachings and sciences, perhaps of the sort once propagated by the pagan Gnostic philosophers who operated out of Athens until their school's closure in the 6th Century AD. This could also help explain the high incidence of Ancient Greek linguistic survivals in the Russian language, a whopping 11.73%, or just over 1 in 10 words. Since the timespan between the close of ancient Greek civilisation and the Middle Ages was lengthy, it seems fairly clear that certain persons were teaching Ancient Greek to the masses, helping it to survive in everyday speech, particularly in Russia, where many of the Eastern Goths lived. It might also be attributable to pagan Gnostic philosophers and Magian Neo-Pythagoreans of a sort found in Central Asia during and after Alexander's reign. As Parthia and Sassania assumed control of geographical Iran and Central Asia, Ancient Greek continued to be used by the intelligentsia; even a good many Magi probably used this language for secular correspondence, but not religious usage.

Elsewhere, in Scandinavia, England and Germany I am unsure of the survival rates of ancient Greek linguistic connections. These would be worth determining, because they might help pinpoint centres of pagan Gnostic teaching in other regions besides Russia. The Goths, prior to adopting a latinised script as a result of the mission of bishop Ulfilas in the mid-4th Century AD, used a form of Hellenic writing, predominantly derived from Greek uncials. This older Hellenic Gothic script confirms they were the best educated of barbarians, as Jordannes so aptly stated. In support of this the Goths also had a more specialised term *bokareis* ("a bookworm"),⁷³⁰ presenting us with an image of Gothic scholars straining their eyes in lamp-lit rooms as they thumbed their way through ancient writings. You see the Goths would not have had a word for "bookworm" unless they were well endowed with them.

But having said that, the Old Russian word for "bark" *kora* is related to the Avestan word *caraman* which means "a skin or hide".⁷³¹ Here we have a possible Avestan connection between words denoting hides and bark, a connection possibly relating to their usefulness as a writing surface.

The pagans might have written on even more durable substances. Gregory of Tours reported unfavourable omens in and around 6th Century Chartres, not the least of which were the "*vessels ... inscribed with unknown characters which could not be erased or scraped off*". "*This phenomenon began in the neighbourhood of Chartres, spread to Orleans and then reached the Bordeaux area, leaving out no township on the way*".⁷³² In all likelihood there was nothing mystical about this "phenomenon". Instead, it is probably evidence of an additional writing system re-emerging in 6th Century Gaul, contemporaneously with the so-called "false-christs" (pagan mortal-gods) then growing in number throughout that region.

One further oddity is the modern English word *chapter*, which apparently came by way of the Middle English *chapitre* "a division of a book" or "a meeting of a body of canons".⁷³³ It is also allegedly related to the Old French and Old Latin *capitulum* "divisions of a book" or "a meeting place of canons". In both instances the Latin *caput* ("a head") is seen as the progenitor word. But if this were so why isn't *chapter* also found in the Old-High-German, Spanish, Italian, Portugese, Dutch, Austrian and so forth.⁷³³ These were also Catholic countries, ostensibly governed by the same religious institutions that supposedly gave the French and English the word.

A far more likely proposition, I believe, is that the English word *chapter* entered Europe from Asia from the Uighur *taptar* ("a book"), which also meant "a book", or "a record", or "an entry" in the Turkic.⁷³³ Since *taptar* is absent from the Arabic, and powerfully connected with the Turkic races, especially the Uighurs, one might guess that it was once used by Magian and more particularly Manichee scribes rather than Muslims.

In the Bashkir region the related Russian words *tepteri* or *teptyari* applied to immigrant islamicised Finnish Udmurts, Mordva, and Mari.⁷³³ Now it should be noted that prior to their conversion to Islam, these particular races lived in the Volga Bulgar region, where Manichaean script was used.

Despite this mass of reliable linguistic and historical evidence, the general feeling among many scholars specialising in Ancient Russian studies and linguistics, is that the pagan Russes were illiterate. This stance I find absolutely astounding, with them dismissing out of hand the testimonies of Arabs who one thousand years ago:

THERE MAY BE EVIDENCE FOR THE PERPETUATION OF ANCIENT GREEK IN HEATHEN AREAS

THE SUDDEN APPEARANCE OF WIERD CHARACTERS IN 6TH CENTURY GAUL WAS THROUGHT TO BE ALLIED WITH SERVANTS OF THE ANTICHRIST

THE ENGLISH WORD 'CHAPTER' PROBABLY COMES FROM CENTRAL ASIA

SOME ACADEMICS INSIST THE SLAVS AND RUSSES WERE ILLITERATE. EVIDENCE CLEARLY POINTS TO THE CONTRARY

- a. Saw the Russes carving their writing into a birch post first hand, and
- b. Saw and supplied examples of the script used by the King of the Russes, carved into white wood.

In essence, the main validation for their theory is that nobody has ever excavated a single example of pagan Rus' writing. The elusiveness of pagan texts is quite understandable though, when one considers the privations they had to endure in order to survive the past one thousand years. The threats to their survivability are four-fold:

1. Parchment, bark and vellum are susceptible to deterioration, to a greater or lesser degree, depending on the conditions under which they have been stored.
2. Archaeologists may not have excavated the most suitable locations. Most of Novgorod remains untouched by the excavators tools, and few other Russian Pre-Christian cities and settlements have been as meticulously scrutinised by archaeologists. Therefore many other settlements are as yet undiscovered, whether slumbering peacefully out on the steppe, concealed by the furrows of agriculturalists, or deeply buried under the hungry river silt of ancient river beds.
3. If the attitude of the pagan Russes toward their own texts was in any way similar to those of the Brahmin and Magi, they would have avoided handing them to the Christians at all costs. To this end the pagan scribes and priests/priestesses probably made off with them as they evaded detection.
4. Pagan documents chanced upon by Christian authorities were very often burned, (whether at the time of the conversion, or over the centuries that followed) .

THE *BOOK OF VELES* HAS
BE CONDEMNED AS A
FORGERY

In the future we can only ever hope to recover pagan Rus' texts in two ways. The first is by archaeological discovery. The second is to find a text in someone's library, an heirloom handed down with each successive generation. The highly controversial *Book of Veles* may be such a discovery. Its enscribed boards relate that the princess Anna, daughter of Yaroslav, took Volkhvy texts from Novgorod, and spirited them away with her when she married into the Frankish royal court. It was condemned outright as a forgery by the former Soviet Academy of Sciences, though supporters of the text believe it is far too ingenious to ever be the product of somebody's fertile imagination.⁷³⁴ Nazi researchers were very interested in its contents.

MAGI HAD THEIR OWN
EDUCATION SYSTEM

Leaving the *Book of Veles* aside however, we still have compelling evidence for the existence of three common pre-Christian intellectual cultures, which possessed their own writing and books. The first was Magian, and it appears to have been confined to the Baltic and Slavia, and to a certain extent Scandinavia. The second was Brahminic, which was found in these same regions. The third might well have been pagan Gnostic, which served the needs of unknown numbers of Goths, Germans, Saxons, Anglo-Saxons and Slavs.

CLASSES CONSISTED OF
FIFTY PUPILS AT A TIME

Strabo tells us some amazing things about the Magian education system, which we might guess was present in Russia too, due to the Magian presence there. Here was their curriculum;

PRINCES SERVED AS
CLASS PREFECTS

From five years of age to twenty-four they are trained to use the bow, to throw the javelin, to ride horseback, and to speak the truth; and they use as teachers of science their wisest men, who also interweave their teachings with the mythical element, thus reducing that element to a useful purpose, and rehearse both with song and without song the deeds both of the gods and of the noblest men. And these teachers wake the boys up before dawn by the sound of a brazen instruments, and assemble them in one place, as though for arming themselves or for a hunt; and then they divide the boys into companies of fifty, appoint one of the sons of the king or of a satrap as a leader of each company, and order them to follow their leader in a race, having marked off a distance of thirty or forty stadia. They require them also to give an account of each lesson, at the same time training them in loud speaking and in breathing, and in the use of their lungs, and also training them to endure heat and cold and rains, and to cross torrential streams in such a way as to keep both armour and clothing dry, and also to tend flocks and live outdoors all night and eat wild fruits, such as pistachio nuts (the origin of the Russian word for the pistachio is unclear, but appears to come from the French or Italian, but more likely the Persian or Turkic), acorns, and wild pears. These are called Cardaces, since they live on thievery for Carda means the manly and warlike spirit. Their daily food after their gymnastic exercises consists of bread, barley cake, cardamum, grains of salt, and roasted or boiled meat; but their drink is water.

THEIR YOUTH
UNDERWENT PHYSICAL
AND MILITARY TRAINING
AS AN ADJUNCT TO THEIR
ACADEMIC SYLLABUS

*They hunt by throwing spears from horseback, and with bows and slings; and late in the afternoon they are trained in the planting of trees (to counteract the devil's deforestation of the world, they planted at least one sapling for each tree they logged) and in the cutting and gathering of roots and in making weapons and in the art of making linen cloths and hunters' nets. The boys do not touch the meat of wild animal, though it is the custom to bring them home. Prizes are offered by the king for victory in running and in the four other contests of the pentathlon (ie; jumping, running, discus-throwing, wrestling and javelin throwing or boxing). The boys are adorned with gold, since the people hold in honour the fiery appearance of that metal; and on this account, in honour of its fiery appearance, they do not apply gold, just as they do not apply fire, to a dead body.*⁷³⁵

THE KING PATRONISED
NATIONAL SPORTING
EVENTS

THE HEATHEN IRISH
WENT TO SCHOOL
UNDER THE DRUIDS

We don't know how dissimilar the Persian model was from that of the pagan Irish, or even if they were ever connected. Nonetheless Druids had their own scholastic system;⁷³⁶ hedge schools for want of a better term. There students (who were mentally apt for study, or drawn from the ranks of the high born) entered under the patronage of a mentor.⁷³⁶ Druidic students did not have to pay taxes to their king, nor were they required to serve in any military sense.⁷³⁶

You may ask how it was that these alternative intellectual cultures disappeared from the face of Europe. This is what happened in Hungary on October the 9th, 1001 AD. The now-Christian King Stephen I ordained the following for his Magyar subjects:

KING STEVEN BANNED
PAGAN WRITING
SYSTEMS IN HUNGARY

*"Upon the council of Pope Sylvester II we have decided that the ancient (Hungarian)runic characters, and that (additional) pagan method of writing which proceeds from right to left, used in Hungary by people and clergy (Magian-Christian priests, as found in Christianity's Greatest Controversy) of the Szekler and Kun provinces, shall henceforth be forbidden and will be suppressed throughout the country, and superseded by Latin writing".*⁷³⁷

The remainder of the edict defined how Stephen's plan was to be implemented. Clergymen who persisted in using heathen writing, or disseminating pagan texts or sundry inscriptions were to be defrocked and excommunicated, plus fined. Rewards were given for surrendered texts, to induce priests and the laity alike to abandon the pre-existing learned culture of the pagan Hungarians. All contraband documentation was thenceforth to be immolated, and chopped apart by the sword. In concluding, the document trumpets *"with their destruction all longing for past traditions and all memory of paganism shall cease"*.⁷³⁷ And so a new age surpassed the old. On those incandescent piles of timber, past realities entered the realm fable, becoming bed-time stories for credulous children, and a bunch of old wives' tales. And this is one of the scripts consigned to oblivion during the suppression; Europe's other great runic tradition, a Hunnish, non-Scandinavian variant used by the Magyars.

ANYBODY FOUND
USING THE OLD
WRITING SYSTEMS
WOULD BE SEVERELY
PUNISHED, ESPECIALLY
WHERE THEY WERE
FOUND TO BE
CHRISTIAN PRIESTS

Fig 37. The Hungarian runic alphabet.



Current historical interpretations are clear on one point. Pagan Russians did not know how to write until the arrival of Byzantine Christian clergy, who in a relatively short space of time taught them cyrillics. As with the misinformation or disinformation being spread by various academics in relation to the early Magian texts, not a few Rusists zealously champion a proposition that the pagan Slavs were an illiterate "Slave race". As you have already seen, it is fundamentally wrong to endorse their conclusion once balanced academic considerations are applied to the question.

Al-Nadim attributed Turkic literacy to the viziers who served their respective kings. In seeking to communicate with other regional monarchs, the great kings of Turkland (therefore including the Turkic Bulgarian royals) summoned viziers into their presence to scribe the necessary communiques. These were often carved into a war arrow.

CHAMBERLAIN'S
THEORIES ABOUT
ARYAN MAN,
PUBLISHED LAST
CENTURY, PORTRAYED
SLAVS AS ILLITERATE
SAVAGES

*"if he (the Great Turkish King) desired to write to a lesser king, he summoned his vizier (from which comes the Albanian and Alanic word Wizzi and the Old High German Wizzo, all of which meant "a sage" or "wizard") and ordered the splitting of an arrow. Then the vizier traced on it characters understood by the Turkish nobility ..."*⁷³⁸

In speaking of the Turkish nobility he might be referring to the Hunnish sub-races such as the Goths, Hungarians and Bulgars. Carving and splitting the war arrow was known in Scandinavia too; its origins may be eastern, Turkic in fact. The Norse *Ynglinga Saga* itself admits that Odin and his people formerly inhabited Turkland, but later migrated to Scandinavia via Germany and Scythia:

KINGS FREQUENTLY
EMPLOYED THE
SERVICES OF VIZIERS

WAR ARROWS

“south of this mountain ridge (the Urals) it is not far to Turkland (the Caspian, Iranian and Central Asian region), where Odin had great possessions”.⁷³⁹

SOME OF THE TURKIC
HORDES HAD BLONDE
AND RED HAIR

In a quote from several pages ago, Al-Nadim includes blondes in his list of races whose ethnicity was predominantly Turkic, or at least culturally affiliated with them. These olden Turks were nothing like today's Turks, having red hair and blue eyes; that much is known from coloured Buddhist tapestries, found at Turfan. Some of these Turks were probably blonde.

HUNNO-TURKIC
HORSEMENT RETURNED
TO EUROPE AFTER
CENTURIES OF EURASIAN
HABITATION

Millennia later, having ridden into the Balkans from the Central Asian and Iranian region around 680 AD, with hordes numbering several hundred thousand strong, the Bulgars chose the Danube area as a suitable homeland. Troubles naturally erupted between them and the Slavs as a consequence of this. Using their superlative organisational skills, the Bulgars successfully harnessed the loyalties of the local Slavic inhabitants, thus giving rise to a formidable Bulgar state on Constantinople's western extremities. The Danubian Bulgars and their Silver Bulgar brothers originally spoke Turkic, which is somewhat different to the Slavic languages. The burgeoning number of Slavs inhabiting the very same stretch of the Balkans demanded that Danubian Bulgars speak both Turkic and Slavic when conducting their daily affairs. Between 680 and the mid-850's they were bi-lingual, but at the end of that period,⁷⁴⁰ Turkic fell from official usage, though it may well have been spoken by the average citizen of Bulgar extraction. In this same era, Silver Bulgars of the Urals persisted with the use of Turkic only.

FINNS SUPPORTED THE
SCANDINAVIANS AND
SLAVS IN THE
FORMATION RUSSIA

The Silver Bulgars' had contacts with the Finnic Chud and Ves tribes, tribes that by some coincidence were also involving themselves in the business of forming this new and powerful Rus' state. Whether it was in Bolgar (the capital of Silver Bulgaria) that Rurik and the Norsemen first met up with the Silver Bulgar Magi, or whether they already had extensive ties with them is uncertain. I tend to believe they already knew each other fairly well, and am willing to speculate that based on later events, that the enhanced contacts of the period were attributable not only to trade, but more importantly to politico-religious developments organised by the Magi of the various tribes. Prince Oleg the Sage's name appears on the wall of an underground stone temple at Bushiv's'kiy, so there appears to be a concrete link with some Norsemen and Magians who used a quasi-runic, quasi-glagolitic script.⁷⁴¹

For a start, the mere fact that there were Slav temples at all indicates they were influenced by unusual religious practices, since many European pagans predominantly used open air groves. As this temple inscription bears Oleg's name, it signifies that it must have been constructed during his period of rule, which came to an end in 910 AD. The Magus depicted on its wall is shown offering up a libation before a (sacred) tree, declaring himself to be Oleg's sacrificer, named Mirobog⁷⁴¹ In the Slavic his name means “God of the world”, “God of Peace”, or perhaps even “God of the Mihr fire”, a divine priest who acted as the tender of god's son, Svarozhich, the fire of peace.

OLEG THE SAGE

A few years earlier Oleg “the Sage”, as he was known, is said to have overseen the construction of the wheeled ships allegedly used in the 907 AD attack on Constantinople. Whether he used his own knowledge to achieve this feat, or whether he used the ingenuity of his advisors is uncertain. Certainly the name Oleg is cognate with the Old Norse Helgi, which means “the Holy (one?)”, though some say it is derived from *ulug*, a Turkic word for “great”. If Oleg was a ‘great sage’, even a ‘holy sage’, then what was the origin of his sagacity? We repeatedly read of sages throughout the *Rig Veda*, Pahlavi texts and the Avesta, and in these sources the sages were holy men, the Magian and Brahmana scholar-priests. The modern Russian word for “a sage” is *mudrets*, which comes from the Old Russian *mudr'* and the Old Slavonic word *madr'*. These words ultimately come from the Old Indian word *medha* (meaning “thought”, “wisdom” and “understanding”) and the Avestan words *mazdra* or *maz-da* (meaning “to retain something in your memory”). Similarly linked are the Slavic words *m'd'r* (Bulgarian), *mudar* (Serbo-Croat), *madry* (Polish), *modar* (Slovenian) and *moudry* (Czech).⁷⁴² To this list of linguistic similitudes we might add the Old Norse terms *visdoms-madr* (literally “a wise man”, meaning “a sage”, “a soothsayer” or “a prophet”), and *visinda-madr*, “a soothsayer”.⁷⁴³ Behind these many word correlations it is possible to speculate that the pagan sages of heathen Russia were the recipients of Vedic and Avestan knowledge during a yet to be determined era, and not only them, but the sages of many other races throughout the region. Since the Central Asian technology which Oleg might have used to design and construct the wheeled ships most likely came from Iranian sources, it probably follows that he was more likely to have been a Magian sage rather than a Brahmin.

THE WISE MEN

So, we have an Oleg, who could well have been a Magus intellectual himself (or even a Brahmin), we have his retinue which contained camps of attendant *Volkhvy* Magi and soothsayers, and we have a glagolitic-style temple inscription. These runes were not used by the Norse, but are thought to have been used by the *Volkhvy*, and are

only known to have been utilised by the Bulgars, Magyars, Vlaxhs and Moravians. Thus, the *Volkhvy* architects and masons who built this temple pre-910 AD were either Bulgars, or Rus' *Volkhvy* who were Bulgar affiliates, or other non-aligned *Volkhvy* from Bohemia and Moravia. Again I have not read information on the temple's precise design, so I can't compare it with what Stoyanov mentions on the constructions of the Silver Bulgar Magi near the Urals. I know at least one of them looks every bit similar to the dome-topped fire temples of Zoroastrian Sassania.

So, as legend has it, the Slavs, Finns and Varangians were amalgamated into "one people" by a Dane, Riorik, and his two brothers Sineus and Truvor plus, as you have seen, Magi in need of reliable warriors. Henceforth came into being the mightiest race of eastern Europe, a nation which would forever determine the destiny of those peoples who lay in close proximity to it; they would be the Russkie, the men of Rus'. The northmen had scored a great coup. In one swoop, they were party to the mustering of the last great pagan army in existence, but ultimately they were sorely needed to hold Rus' together. Now that they had permanent safe passage downriver to Constantinople, the mother city of all riches, they could lay prolonged siege to her and reap substantial rewards.⁷⁴⁴

If Rurik (the first prince of the Russes) was actually the Danish expatriate Riorik (formerly of Jutland) as Vernadsky speculated, then it is likely that he and his kin fought the Franks. Though initially allied to the Franks, Riorik ended up raiding some of their territory once the Frankish Emperor evicted him and his kinfolk from their Frisian land holdings.⁷⁴⁵ Masudi's account helps validate Vernadsky's identification of the Rurikids with a group of Jutes who had been living in exile among the Frisians and Franks, and why Ibn Fadhlán commented that the Rus' used Frankish swords.

The Rus' princes and Khagans continued to have repeated dealings with the Norsemen in those few years prior to the conversion period, though not always to their benefit. Most of Vladimir's contact with the Varangians concerned a large group of Huscarls, perhaps the very ones whose aid he had enlisted in Scandinavia to help him out during the bouts of bloody warfare between him and his brothers.⁷⁴⁶ Upplanders are mentioned in the *Primary Chronicle*, so they were most likely Swedes from Uppsala, the province in which the main Swedish pagan temple was located. It would be nice to know if these Varangians had intended to go Byzantium before they left Scandinavia, looking for imperial service, or whether they deliberately came to Rus' to meet up with the Rus' princes, and only headed off to Byzantium once they had outdone their welcome among the Slavs. The question is very difficult to answer, but could help us understand Norse motives in the area. Anyhow, when the Huscarls and Vladimir parted ways, the Huscarls headed on to Tsargrad seeking the employ of the Emperor, and high adventure. But hot on their trail was a communique imploring him to officially snub the trouble-making Huscarls, warning them never to return home via Rus' territory. After all, their interference had sparked a wave of warfare and royal fratricide.

Following the departure of the official Norse party, Vladimir then went on to raise up Perun and a range of Iranian and Aryan idols in Kiev,⁷⁴⁷ but strangely not a single Norse god (such as Odin) would stand atop that hill.⁷⁴⁸ Vladimir's uncle Dobrynia then went north to Novgorod and brought an idol of Perun there at his nephew's command.⁷⁴⁹ The level of cultural-religious cooperation between the Norse and the Rus' is curious; appearing almost transitory in some ways. In many respects the Norse involved in this whole Russian episode, were probably only reluctantly there, or "trying their luck" on the Russian stage, sensing "big opportunities" for power and silver. And yet there are some concurrences in Norse and Rus' administrative terms and religious beliefs.

In their capacity as advisors to the Rus' royal bloodline the Norsemen truly left their mark on Russian history. Their contributions to Rus' culture were more qualitative than quantitative, namely a neutral army to provide order, and a legal system. The word *veche*, a city council which empowered all free citizens to democratically vote is phonetically similar to the Russian *veshch'*, which means "thing", perhaps even "the thing". In Old Norse the word for such a legal council is *Thing*, which in their case is also the word for "a thing" or "the thing". In both Rus' and Norse versions, the *thing* and the *veche*, the free citizens had the right and the power to refuse the ascendancy of princes, or kings if they considered them unworthy, or unjust leaders. This calls to mind the philosophies of the white Magi who believed that wrong-doers had no place on the throne; despite being stalwart royalists, the act of dethroning an unjust ruler was seen as a holy duty; to let them reign meant abetting their despotism and evil. The fact that Saxons had institutions similar to the *Thing* adds further weight to the sort of common cultural ancestry spoken of in the *Ynglinga Saga*. This might not sound like such a big deal, but the Norse presence truly aided regional pagan unity. Yet paradoxically it gave rise to the greatest single Russian dilemma, the problem of royal ascendancy. It helped set the stage for the gut-wrenching civil wars of the 11th Century AD, as princes jostled for a chance to be

VERNADSKY BELIEVES
RURIK WAS A DANE,
RIORIK OF JUTLAND

VLADIMIR HAD A
FALLING OUT WITH THE
VIKINGS

VLADIMIR INSTALLED
ARYAN PERSIAN
DEITIES IN KIEV, FOR
PUBLIC ADORATION

THE WHITEMAGI WERE
KNOWN TO DEPOSE EVIL
RULERS

the *Velikiy Knyaz'* (the Grand Prince). Whatever Scandinavians did stay behind in Rus' still played a vital role strengthening Kiev's grip over the countryside. Without the order that they brought to this land of lawlessness, it is difficult to assess what the political fortunes of the Rus' and Bulgars may have been. My guess is they would have fared very poorly.

KHAZARIAN
CIVILISATION

The nearby Jewish Khazarian state (*Khuzarim* being the Hebrew word for "Khazar"), situated on Rus's eastern and south-eastern borderlands, was formed by sedentary Turks (including some of the Bulgars) who had intermingled with the Finns, Iranians, Sabir tribesmen and Caucasians.⁷⁵⁰ A common Turkic ancestry best explains Khazaria's close and ongoing links with the Bulgars, who aided the Khagans in forming government in Khazaria. This may account for certain Jewish names found among the Bulgar nobility. In antiquity though, they were regarded as being Huns and Scythians.

Khazarian power centred around several major urban centres, though by far the majority of Khazars continued to tend their crops and herds on the Steppe. Khazarian customs were undeniably Turkic, especially where their habitual inebriation is concerned, for they were frequently seen quaffing fermented milk from drinking horns. Being fellow Turks did not stop the Khazars turning on the Greater Bulgar state (Magna Bulgaria) in 670 AD, thereby causing the Bulgars to head off in varying directions, to the Balkans and Urals especially.⁷⁵¹

The Khazar was a physically powerful breed, famous for their skilled use of the horseman's lance. With some of the finest warriors and heavy cavalry around, they carved out an empire of considerable prestige. The Khazarian khanate's premier city, Itil, was based on the shores of the Caspian sea, with many of its villages reaching into the foothills of the Caucasus, northward into the forests that conceal the base of the Urals, and westward into the steppes. Its main strategic citadel was a white castle, sited at Sarkel.

Their once great empire stretched out in all directions, allowing them mastery over adjoining lands, and many of the most important south-flowing waterways that emptied into the Caspian and Sea of Azov. The Khazars were a fairly militaristic race by all accounts, and controlled the lucrative Caspian region, where the "silk road" from the far-east inched its way into a Europe greedy for the goods of the Orient. But in the 10th Century AD, their civilisation was on the eve of its destruction, soon to be razed to the ground by Arabs and pagan Russian troops angered by their overlordship over certain Slavic tribes. Heradius states that the Danubian Bulgars were, at least according to his understanding, related to, or descended from, the Khazars (hence at least a small proportion of them must have been Jewish converts).⁷⁵² Despite these Turkic origins, Khazaria's adopted Jewish heritage is beyond question. Their conversion to an unorthodox dualistic version of Judaism took place, as some believe, in the year 740 AD, but this faith was later supplanted by traditional rabbinical teachings introduced by Jewish immigrants arriving from Khorezm. Byzantine sources lend further information, perhaps illuminating the nature of their pre-Judaic faith. When it was heard abroad that the Khazar Khagan wished to receive religious delegations from Islam, Christianity and Judaism, with a view to adopting one of these faiths Emperor Michael III ordered that a group of learned Byzantine clergymen be sent in due order.⁷⁵³ Not wanting to be ill-prepared for the encounter, the priests stopped over in Chersones in the year 860, and there undertook preparatory studies in Hebrew and Samaritan religious texts.⁷⁵³ Whether the writings related to the Samaritans in Judaea, or Zoroastrian scriptures, so-named, in typical medieval style, after Simon Magus the Samaritan, is unclear. Additionally they brushed up on Hebrew so as to give the Jewish delegates a run for their money. By the end of the fateful spiritual council in Samander, Judaism was selected and embraced by the Khazar lord. This raises the possibility that an unknown number of Khazars were Jewish Magi, born through the mating of an Aryan Magus on a Jewess, and whose faith was a free and easy admixture of Magianism and Jewish teachings.

THEIR FORM OF JUDAISM
WAS UNORTHODOX BY
RABBINICAL STANDARDS

JEWISH MAGI

Diplomatic and trade ties were at once forged between the Khazars and the Jews of Moorish Spain once news of the existence of a Khazarian Jewish state first reached western ears. This consolidation of Jewish unity further strengthened the scattered Jewish race in its many times of adversity. For the Jews of the diaspora Khazaria gave them rest and protection amidst a sea of Muslims, Zoroastrians and Christians. Being one of the only Jewish nations to have ever existed, its collapse would see the Jews again robbed of a homeland; its citizens and Jewry taken into bondage, booty for the Russian. Many Jews fled to Spain and other parts of eastern Europe; a transitory population which often did not receive a kind welcome.

The original pagan religion of the Khazars was one that was officially born to die out. Subsequently its followers were required to adopt one of the three main faiths, namely, Judaism, Islam or Christianity (of any kind). Their venerable pagan faith was outlawed, and their people no longer permitted to speak of it. Many species of heresy

existed in Khazaria (particularly Manichaeism), but, as in China and Babylon, they suffered constant social repression. Although Judaism was the state religion, other faiths were permitted equal worshipping rights. Khazar cities were divided into religious quarters, each of which was governed on a street level by the laws of the religion that held the reins of power there. Since the upper class and royalty were of the Jewish faith, many Jews came to Khazaria knowing that they would receive the khagan’s protection. The story of the Khazar polemic no doubt means that an undetermined number of the European Jewry were in fact only proselytes, and not of the semitic Jewish tribe by blood, an embarrassing and ugly thought to many Jews, and not one to be readily admitted. Yet we would do well to believe that there was already a considerable number of full-blood Jews living over that way. Post-exilic accounts allude to healthy numbers in Anatolia.

The Celtic and Gaulish Magi

Contention arises nowadays on the issue of Druidic origins, and more especially whether they belonged to the traditional inhabitants of the British Isles or entered Britain with the Celtic migrations somewhere between 500-600 BC.⁷⁵⁴

The Celts who formerly lived in the Balkans and Central Europe, and whose linguistic cousins, the Tokharians, lived in Asia, as far east as the Tien Shan mountains, had an organised pagan religion. Their druidic religious customs seem very much like those of the Magi. This is hardly surprising when you consider that the Celtic word *draoi* (ie; “a druid”) translates as “a Magus”. Druids studied in special pagan colleges, they had similar gods, and most importantly a formal dualistic religious calendar (which is nowadays termed the Coligny Calendar, after the place where the bronze plates were found). Pliny the Elder appears to associate Druids with the Magi, in more than just a linguistic sense, when he states:

*“Magic flourished in the Gallic provinces, too, even down to a period within our memory, for it was in the time of the Emperor Tiberius that a decree was issued against their Druids and the whole tribe of diviners and physicians. But why mention all of this about a practice that has even crossed the oceans and penetrated to the utmost parts of the earth? At the present day, Britannia is still fascinated by magic, and performs its rites with so much ceremony that it almost seems as though it was she who had imparted the cult to the Persians”.*⁷⁵⁵

Firstly Druids, diviners and doctors were held to be part of a certain tribe that only inducted nobles, as was the case with the Magi also.⁷⁵⁶ Not only does Pliny divulge they were practitioners of magical rites akin to those of the Persians, and equally engrossed in it, but that the art itself had migrated into places quite distant to Persia, Britain and Gaul foremost.⁷⁵⁶

About 50 BC Caesar relates that Druidry was, according to indigenous legends lost in misty antiquity, native to the British Isles but spread to continental Europe,⁷⁵⁶ and it is perhaps because of this that Pliny adds “it almost seems as though it was she who had imparted the cult to the Persians”.

One might guess Caesar’s sources were impeccable, in all probability the Arch-Druidic king of the Gaulish Aedui tribe, Divitiacus.⁷⁵⁶ Despite his supposedly close friendship with the latter it is exceedingly unlikely that Divitiacus broke druidic protocols on secrecy to curry favour with his new Imperial overlord. What I do find curious is a lack of primary sources detailing the Celtic wanderings from central Europe as far West as Ireland. Whether this means the Druids accompanied them the whole way, or were chanced upon in the British Isles by the newly arriving tribes has never been adequately resolved.

Druidic initiations consisted of vestiture, oaths of loyalty and reticence, and finally tonsuring that shaved away hair on the front part of the head, leaving the back long⁷⁵⁷ (precisely the same tonsure found among the Medes of Persia⁷⁵⁸). Augustinian missionaries sent from Rome to the Celtic Church described the haircut as “the tonsure of Simon Magus”. The Celtic name for this tonsure was the *berrad mog*,⁷⁵⁹ perhaps stemming from the Iranian priestly title *Aberad*, that is the Magus, or indeed *Mog* who brought the sacred water and milk to the altar when *Haoma* (the white Magian drink of eternal life) was mixed.

So began their long indenture to the druidic novitiate, which saw them head to unmentioned locations throughout the countryside for training in their arts, rites and sciences. Luckily the Book of Ollambs has survived, for

DRUIDRY

DRUID MEANS ‘A
MAGUS’

PLINY STATES THEY
PRACTICED MAGIC,
INSINUATING THEIR
CRAFT WAS THE SAME
AS THE PERSIAN RITES

AROUND 50 BC
CAESAR REPORTS
DRUIDRY WAS
INDIGENOUS TO
BRITAIN

DRUIDS HAD A SPECIAL
INITIATION

THE CHARACTERISTIC
HAIRSTYLE OF THE
DRUIDS WAS TERMED
‘THE TONSURE OF
SIMON MAGUS’

DRUIDS LEARNED NATHS
BY HEART, IE; POETIC
CYCLES

it describes in elaborate detail the druidic curriculum, year by year. It began with studies in Ogham script, grammar, philosophy, epic prose, law, ancestral tales.

In the 6th year of their study, in addition to secret poetic devices, they learned 24 greater and 24 lesser Naths, a poetic cycle imparting knowledge. The 8th Magian book of Dinkard describes the Magi's academic syllabus. It mentions "21 parts of its divisions, which are called Nasks". That is 21 Nasks, 3 less than the 24 druidic Naths. If Naths were a Celtic rendering of the Persian Nasks one can account for this shortfall by taking into account the loss of 180 chapters of Magian philosophical teachings under Greek rule, purged from the Persian Rivyats, and so reducing their number from 1085 to 905. In short, if Druids were Magi, they perpetuated a form of Magianism practiced before Alexander's destruction of the Persian Empire (ie; very ancient, very primitive, and no doubt contained a variety of Achaemenid and even pre-Achaemenid traditions and observances). The first seven were gathic in nature (ie; rites and prayers), while legal matters filled the final seven. Each nask was filled with its own peculiar information, all arranged in grammatically precise metrical lines, as an aid to mnemonic acquisition. In this respect they must have conceptually resembled Naths in more than just cursory ways.

PERSIAN MAGI LEARNED
NASKS BY HEART

IN PERSIA THESE ORAL
CODES WERE PRESERVED
IN WRITING

For example the Persian *Pagag Nask* contained regulations for ritual slaughter, particularly of sheep, the nature of work and ceremonies.⁷⁶⁰ It set down who sacrificial meat was to be shared out to, which portions belonged to fire and which to water.

"And whatever is about a season festival; where the appointed place is, when one celebrates it, and when it has fully elapsed; the assembly of the season festival, and the donation for the feast; where and when the celebration is possible, in what proportion the provisions are to be given out, and when to be prepared and divided; where its advantage is (ie; in whose honour the sacrifice is made), and what benefit there is from it to the good creations both spiritually and materially".⁷⁶⁰

Pagag Nask set guidelines for the selection of fitting ritual officers, as well as purification rituals.

"As to the selection of the president of the feast there is this, namely, what ability is requisite for that presidentship. The allotment of the portions, and giving them sooner to those who are sooner in need of them (ie; to feed the poor first). Scoffing before priestly authorities, who are great and good, and when they do not give a portion to the authorities are cases when the season festivals are not to be considered as celebrated".⁷⁶⁰ It speaks of "the control of sin and computation of the portions, and more on the same subject. About the rotation of the day watches, days, months and seasons of the year - which are when it is summer and winter and the appearances therein which are owing to the motion of the constellations. Where the coming of the righteous guardian spirits (ie; the Fravashis) into the worldly existence occurs, in those ten days which are the end of the winter and termination of the year, because the five intercalary gathic days among them are for that purpose".⁷⁶⁰ A good many of these observances might have had a local format, all the while adhering to the wider fundamentals of Magian ritual craft.

The Druidic Hierarchy

DRUIDS HAD SPECIAL
COLLEGES

Druids formed their own colleges and of itself this, I believe, conclusively proves they perpetuated a variety of teachings or customs, probably imparted by sages and spiritual mentors well known in their day; hence the distinctions between Druidic sects.

KINGS KEPT DRUIDS BY
THEIR SIDE

A typical Celtic king maintained an elite retinue some ten in number including a druid, bard, stewards, a prince, doctor, musician and seancha.⁷⁶¹ The Irish situation seems replicated in Scotland. Adomnan wrote of the Pictish heathen priests in Scotland, calling them Magi.⁷⁶² They in particular served as advisors under their king Broichan.⁷⁶² We could be forgiven for thinking that these concurrences are just a coincidence or a mis-translation, if it were not for the fact that there were substantial elements of Magian religion present in Slavia and other parts of Europe in ages past. The Celts seem to have formulated their own words for Magi - *draoi* ("a druid", "a Magus") and *ban-draoi* ("a druidess", "a witch"). Druidic white magic (*pireog* or *piroige*) was dedicated to protecting man and beast, and aiding the production of dairy produce like milk, butter, cheese and cream. *Draordeact* (*maleficia*) was baleful sorcery utterly contrary to *pireog*.

ARCH-DRUIDS

Arch-Druids, the highest rung of Celtic society, were the indefatigable companions of high kings, the principal high priest, prophet, sacrificer and lawman of a given Celtic nation.⁷⁶³ This makes the Arch-Druid similar in stature to a Persian *magupatan magupat*. “One presides over all these Druids, who possesses the supreme authority among them”.⁷⁶⁴ Once he passed away he was replaced by a successor of accomplishment and renown, a situation that might give rise to bloodshed should there be multiple candidates with a claim to the high favour.

Coloured robes delineated the remaining Celtic social classes, making it illegal to wear clothing dipped in dyes reserved for other social groups.⁷⁶⁵ Druidic robes were the colour of white, signifying the colour of purity and wisdom. The main garment consisted of a white shirt or jacket, over which was worn an additional robe slung sideways across the shoulder, draping down the front of the body.⁷⁶⁵ They might also wear a cape with a pointed hood. Around their neck was a necklace or chaplet of clear beads, possibly crystal (termed “glain”). Bards dressed in much the same fashion, though in blue.⁷⁶⁵

Ovates or vates formed the next hierarchical layer beneath druid and bard dressed like both the latter, excepting for green fabric and beads, and a high staff.⁷⁶⁶ In daily matters vates served as scribes and were trained in, and utilized the arts of, astronomy and medicine.⁷⁶⁶

As can be shown in the *Book of Leinster*, internecine warfare drew out into the open the tribal associations and aristocratic patronages permeating druidry. Druids were found amongst the ranks on either side during a conflict.⁷⁶⁸ For sake of an analogy Catholic padres gave the last rites to mortally wounded soldiers on both sides of Omaha beach on D-Day.

The popular druidic name Taliesin is thought to be built from the root words *tal* (the front or forehead) and *lesin* (radiant, glorious and fair).⁷⁶⁹ In Russian the latter word has exactly the same meaning, but is, in other forms, associated with species of ash tree, amongst which is the Rowan tree (a tree greatly prized by the Druidic elite, perhaps even more so than the oak).

Taliesin provides his own slick oral autobiography in epic prose: “It is I who am a diviner and a leading bard, who know every passage of the cave of silence; I shall liberate Elphin from the belly of the stony tower; I am Taliesin, chief of the bards of the west, who will loosen Elphin out of the golden fetter”.⁷⁷⁰ “If you be primary bards to the master of sciences, declare ye mysteries that relate to the inhabitants of the world.”⁷⁷¹

Druidic education

Caesar tells us that “Druids preside over sacred things, have the charge of public and private sacrifices, and explain their religion. To them a great number of youths have recourse for the sake of acquiring instruction, and they are in great honour among them. ... They ... settle all their disputes ... appoint rewards and penalties; and if any private or public person abides not by their decree, they restrain him from the sacrifices. Whoever are so interdicted, are ranked in the number of the impious and wicked; all forsake them”.⁷⁷²

Irish jurisprudence, known as Tara law (after the place of that name) frequently employed 12-person juries. Apostates and criminals were often subjected to excommunication proceedings and, as in medieval Christian times, the banishment was associated with the power of a drawn sword, the power to cleave away the good from the bad, forcing transgressors to live a fugitive lifestyle, where all were duty bound to kill them on sight.⁷⁷³

“Instigated by such advantages, many resort to their school even of their own accord, whilst others are sent by their parents and relations. There they are said to learn thoroughly a great number of verses. On that account, some continue at their education for twenty years. Nor do they deem it lawful to commit those things to writing”.⁷⁷⁴

Not that they lacked a means of writing, for from early times they noted domestic and commercial correspondence using the Ancient Greek alphabet. It was their teachings that they refused to commit to paper, yet another point of concurrence with the Magi who, in Parthian times, wrote most secular tasks in Greek lettering.

They were said to be versed in the sciences. The herbad-like Celtic Vates, who were subordinate to the Druids, allegedly excelled in the craft of the stars, not to mention Geography and mathematics. These subjects, this hidden lore, permitted them an understanding of the “size and shape of the world”.⁷⁷⁵ Another of their specialties was learned scientific astronomy akin to that known throughout Greece, Egypt and the Orient. The Gaulish mercenary Caius Sulpicius calculated a lunar eclipse, and warned the Romans in advance.⁷⁷⁵ Only one wise to mathematics and

DRUIDS OF VARIED RANKS WORE DISTINCTIVE CLOTHING

SOMETIMES ARCH-DRUIDS WERE INSTALLED AS A RESULT OF MILITARY CONFLICT

TALIESIN WAS A FAMOUS DRUIDIC BARD

ONLY DRUIDS WERE ALLOWED TO MAKE SACRIFICES

DRUIDS WERE JUDGES

DRUIDS WERE NOT ORIGINALLY ALLOWED TO PUT THEIR CRAFT IN WRITING

DRUIDIC SCIENTISTS

THEY TAUGHT SECRET LORE ABOUT THE SIZE AND SHAPE OF THE WORLD

planetary orbits could perform such a feat, and let it be sufficient proof of their expertise in performing the requisite computations. As time went by the prohibition against written records seems to have been lifted, thereafter resulting in a flourishing of Druidic literature that was entirely burned to ashes by the general populace at the instigation of St Patrick.⁷⁷⁶

Druidic ritualism

DRUIDS ARE KNOWN TO HAVE WORSHIPPED THE PLANETS

Caesar reveals the names of their gods ... Mercury, Apollo, Mars, Jupiter and Minerva. As an historian it would be difficult to declare with absolute certainty that these divinities were the very same gods worshipped by Romans and Greeks. Caesar might only have been approximating the status and function by using Roman terminologies for the benefit of his readership. Subsequent excavations in Gaulish *Argentomagus* validate his testimony as beyond reproach however, and add oriental divinities into the equation. Some will see these eastern heathen gods as arising from devotions imported into Europe with Roman military converts or foreign auxiliaries brought west to do service for the Empire. Then again they may have been deities peculiar to this Gaulish druidic enclave, and/or certain colleges of Druids from the first.

THE GAULISH GRAND SHRINE OF ARGENTOMAGUS

Druids wielded spiritual powers denied to ordinary mortals.⁷⁷⁷ They were very often recipients of the second sight (known in their tongue as *an dha shealladh*)⁷⁷⁷ which, as was the case with Magian magu power, was inherited through a long line of ancestors. Druids possessed *geasa*, that is compelling words of power that repelled demons and even bound them into service.⁷⁷⁸

DRUIDS HAD SPECIAL POWERS

Druidic ceremonies demanded the participation of three primary officers, namely the head man or *Cadeiriaith*, the lunar representative *Goronwy* who was stationed in the west, and lastly the *Fleidwr Flam* who marked the sun at its meridian strength.⁷⁷⁹ Other lesser initiates assisted them in the performance of ritual acts, including an assistant who sat next to the Principal officiating druid and one who took an active part in the initiation process (the *Ys yw wedydd*).⁷⁷⁹ At other times they performed purificatory baptisms, funeral rites and marriages.

DRUIDS USED INCENSE

In *The Throne of Taliesin* the bard tells us of incense, and myrrh, and aloes, from beyond the sea.⁷⁸⁰ Such a detail might have been Christian except for the variety of incenses which look to be allied to pagan druidic rites.

THEY CELEBRATED SPECIAL CONTESTS IN THE BOYNE VALLEY EACH YEAR

Druidic games and celebrations normally began on August 1 in the region of Tara, characterised by fires and assemblies in the Boyne valley.⁷⁸¹ At such events oral epics recounted tales of the festival's origins in those parts, and the folk's part in honouring the memory of Tailte, a Spanish blue blood married to a Firlbog king that fell at the battle of Magh Tuireadh. That war saw the end of the Firlbolg colony in Ireland. So the Celts saw fit to honour the woman who raised Lug, one of the greatest heroes of Ireland's Tuatha De Danann people.⁷⁸¹

Druidic celebrations persisted after the Christianisation, for a very long time:

THE OLD GATHERINGS CONTINUED WELL INTO CHRISTIAN TIMES

"According to presbytery records of Applecross, dated September 5, 1656, an inquiry was made into a bitter complaint by the parish minister, of certain superstitious practices prevalent on the island of St Mhaolrubh. The worthy cleric reported that the people were accustomed to sacrifice bulls on the 25th day of August, the day dedicated to the Saint. After the sacrifice of the animal there were frequent approaches to the chapel ruins and circulating round them ... those desirous of knowing their future or good fortune in travels, after depositing an offering in the holy well tried to force their head into a hole in a round stone. If successful all was well, but misfortune was sure to follow if the attempt failed. This well was allied to a saint".⁷⁸²

Over preceding centuries wells were connected with druids who had crossed over to the other side, beyond the land of the living, especially those who passed away in close proximity to the water source.⁷⁸³

DRUIDIC ALTARS

Druids had special altars called *cromleac* or *fanleac*, and many were no doubt dedicated to good forces. Yet some of them were capable of procuring curses. This was achieved by walking anti-clockwise around the altar stone (ie; in the opposite direction to the sun) uttering the desired malediction, while holding a fragment of the stone.⁷⁸⁴ It is probably no coincidence that in Gaul, where the druids once brandished enormous power, that the most important pre-Christian temple was the Grand Shrine of *Argentomagus*⁷⁸⁵ (which means "Silver Magus"). The site was used for the ritual slaughter of herd beasts over a very long period, and ultimately destroyed by the Christians. And then there was *Rouen* (formerly called *Rotomagus* ie; "a wheeled Magus"), *Durnomagus* and *Nijmegen* (*Noviomagus* ie; new Magus), all of which were situated in lands populated by the Franks.⁷⁸⁶

Here again many have fallen for a "red herring". Through 20th Century eyes they applied our currently poor

understanding of the term Magus, and perceived that Magus really only ever meant "a sorcerer", when it actually meant just that, a Magus, a priest or priestess of a religion once centred about Iran, but by no means confined to that area.

Then again, druids had a very great deal in common with the Greek pagan gnostic Pythagorean philosophers,⁷⁸⁷ and many similarities to the Hindu Brahmins; that much is known. So perhaps Magian druids were only one segment of the overall druidic population, even more so if the term druid related to the "religious caste" of Celtic society.

In typically Eastern style, the Celts had four main castes, headed by the druids, and the royal warriors named *Riogh*, which stems from the Sanskrit *Rig* ("sun"). In India, where very little changes, Muslim and Christian clergy are loosely considered as part of the Brahmin caste. Although they are not Hindus, such a classification simply serves to signify that they are holy men.

Nevertheless the druidic philosophical outlook may have been formed in the bowels of Parthia, with the result that they espoused an accumulation of Magian, Hindu, Buddhist and pagan gnostic thought. It should be recalled that in the late 3rd Century AD, the Celts (and presumably their druids) invaded the Balkans, especially Greece, where they sacked the Temple of Apollo and the Delphic Oracles (where the power of the Pythonian genius dwelled strongly).⁷⁸⁸ Pagan gnostics are unlikely to have demolished holy sites of this significance, and so we have cause to equate aspects of Celtic paganism with a conglomeration of oriental faiths, probably Magianism. Their race migrated westward into Europe, eventually ending up in Gaul and Ireland - new lands for an old people. It is perhaps on account of this that the Celts knew philosophies similar to those of the ancient Greeks. Perhaps the Celts first learned of the existence of Ireland from the Greeks (whose astronomer scientists were allegedly visiting there perhaps as early as 400 BC) and decided to settle there. Other Celts peopled the east, serving as mercenaries in Syria, Asia Minor and Alexandrian Egypt.

The druidic religion was connected with the Far-East from earliest times. There was a holy oak situated in Galatia (Turkey) where Celtic leaders met every year, a pivotal gathering attended by a council of 12 leaders and several hundred figures delegated to participate.⁷⁸⁹ Yes, they came to Turkey from as far away as Ireland. Two locations in Olden Rus' carry the title Galicia, perhaps indicating that they were locales linked with Galatia, and hence with druids. Druids wielded ultimate power over the masses in Ireland, and at the same time their unquestionable authority was recognised as far away as Carthage and Asia Minor.⁷⁹⁰ Druids voyaged across many warring Irish counties free of molestation, healed disputation between foreign kings, and could journey to regions as remote as the Ukraine with little trouble.⁷⁹¹

On the other hand there are only two recorded instances in which druids were mentioned as living gods. This does not necessarily mean that druids weren't seen as living gods by their underlings. Only a few surviving historical references made it through from that period.

With the passage of years I am even more convinced that Druidry was a religious caste. There are so many divergent testimonies about the names of their gods that it is impossible to assign them a single orthodox tradition that remains universal for druidry as a whole.

Omophagia was probably known to certain druids, for anecdotes portray them eating raw flesh. We hear of a peculiar rite in the *Banquet of Dun n n-Gedh* "The poet chews a piece of flesh of a red pig, or of a dog or cat, and brings it afterwards on a flag behind the door and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him".⁷⁹² Other races masticated raw horse meat, such the Hippophagi 'horse eaters' of Hyperborea.

The *Lugnassadh Eured Lug* introduces a supreme being hardly similar to Zeus, and more akin to Ahura Mazda or Horus. Perhaps it indicates yet another substrata of Celtic worship, different from the equally archaic Greek and Indo-European elements.

*"The Eye of the Great God ...
The eye of the King of the living
Pouring upon us at each time and season
Pouring upon us gently and generously
Glory to thee, Thou glorious sun
Glory to thee, thou Sun, Face of the God of Life".⁷⁹³*

DRUIDS WERE
PROBABLY A RELIGIOUS
CASTE

CELTS SACKED THE
TEMPLE OF APOLLO
DELPHINIOS

A DELEGATION MET IN
TURKEY EACH YEAR

SOME DRUIDS WERE
MORTAL DEITIES

SOME DRUIDS ATE RAW
FLESH

THE SUN, EYE OF THE
GREAT GOD

Such a being is a far cry from the subterranean Pluto sometimes mentioned in relation to druidic devotions, or to the Bacchic *omophagia* and Pan-worship of Dionysianism.

As a rule Roman Christian writers do not launch into invective when discussing Druids, as their intercourse appears to have been rather cosy and congenial, leading to an inherited culture of druidical teaching inside the Christianity espoused by Gaels of the British Isles, whether Scotsmen, Welsh or Irish.⁷³⁴ This if nothing else highlights the relative closeness of the two religious streams which, for a time, shared the same breathing space. In Ireland the term *Caillach* seems to have applied to by *Ban-Draoi* and Christian nuns without diffidence.⁷³⁵

Siberian and Asiatic Magi

MAGIANS INTERACTED WITH THE BUDDHISTS THROUGHOUT EURASIA

Magianism and shamanism (esp. Bon and Buddhism) share a number of common features, and these allow one to make inferences of vital significance, not the least of which is an admission that the two were somehow factually related to each other.

Clear evidence of this synthesis is found in *Qormusta* (ie, *Ahura Mazda*), the lord of the Tengri celestial divinities known to the Mongols, and the originator of heavenly fire.⁷³⁶ It is said that he threw his eternal foe, *Erlik Khan*, from heaven, imprisoning him in the underworld. During the end times, *Erlik Khan* would bring the onset of chaos and calamity, by emerging from this prison in company with iron hell-riders to lay waste to the world. Neither *Qormusta* nor the Buddhists will be able to defeat him. As you will see in the following schematic, the form of Mazdaism known in Eurasia seems drawn from Zurvanism. Alternatively *Qormusta* was simply plugged into their pantheon,^{736a} becoming for all intents and purposes a Persian module subsumed into a growing accumulation of Bon and Buddhist traditions.

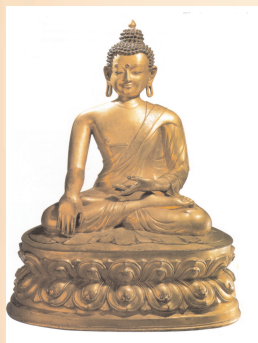


Fig 38.1.

MONGKE TENGRI (Supreme god)

QORMUSTA (Chief celestial ruler)
99 Celestial Tengri gods

ETUGEN EKE (Earth mother)
77 female goddesses of the earth

ERLIK KHAN (Lord of Devils)
Demons and hags

It is difficult to date, with any certainty, the time frame for shamanism's assimilation of dualistic Iranian beliefs and practices, or indeed whether they had always been present since prehistoric times. What we do know is where it happened: Eurasia and Central Asia, and to this I will add European Russia. For this reason Magi came to be known by less-Persian terminologies in Central Asia and the European fringes;



Fig 38.1.

Fig 38.1. Tibetan Buddha statue.
Fig 38.2. Devil-shaped crucible designed to receive the blood of sacrificial offerings.

Russian	<i>Volkro</i>	"a Magus" ⁷³⁷
Russian	<i>Volshchnik</i>	"a wizard" or "a sorcerer" ⁷³⁷
Finnish	<i>Velho</i>	"a Magus" ⁷³⁷
Turkic	<i>Veli</i>	"a protector", "a (pagan) saint"
Bulgarian	<i>VI'khra</i>	"a magician" ⁷³⁷
Estonian	<i>Volu</i>	"a witch" ⁷³⁷
Slovenian	<i>Vollva</i>	"a fortune-teller" ⁷³⁷
Old Norse	<i>Volva</i>	"a sibyl, witch, prophetess"
Old Irish	<i>Draoi</i>	"a Magus", "a druid"
Turkic	<i>Buyu</i>	"spell, magic"
Turkic	<i>Buyucu</i>	"magician, sorcerer"
<i>Rasdi</i>	Rasdis were asiatic shamanic white Priests. If Rasdi was derived from Raspi (a white Zoroastrian priest.) then this kind of shaman was an ancestor of Magi who had fled Iran into shamanic territories to escape persecution at the hands of Muslims.	

The intermarriage of dualism and shamanism might have originated in that blurred epoch when prehistoric animism evolved into formal pagan religion. *Magu* (the Magian spiritual power) might thus have been a form of shamanic ecstasy. However, dualistic animism is not universal to shamanism, and mainly confined to the Urals and Siberia.⁷⁹⁸ Because of the close geographical proximity of this area to Iran, the Iranians are the obvious source of their dualism, especially when one considers the substantial level of Iranian linguistic material found among not only the Finno-Ugrians, but the Mongols⁷⁹⁹ (which of itself intimates Indo-Iranian cultural ties with the Mongol shamans).

The most archaic Buddhist temples paradoxically prove to be the most exquisitely executed of all, hewn from immortal substances like granite. Outwardly they replicated the forms of local Indian temples (of wooden construction), but strangely show the influence of Iranian stoneworkmen.⁸⁰⁰ These particular masons probably built the temples for the Buddhists in the first place, or, at the very least, were responsible for introducing their construction techniques into the Buddhist religious community.

In spite of this it is still possible to assert that Indo-Iranian religion originally had shamanic roots. Perhaps *Magu*, the magical ecstasy of the Magi, was derived from the shamanic ecstasies of antiquity, but differed from primordial shamanism in that it had accumulated around it a formally codified religion complete with its own holy texts and mystical regime.

Darker aspects of the craft radiated out from Mesopotamia. Based on a whole host of Neo-Assyrian wall inscriptions, and the discovery of goat skulls, and the wings of noble birds and buzzards at Zawi Chemi Shanidar (which are datable to 10-9,000 BC), archaeologists have inferred that certain Babylonians and Assyrians were dressing in ritual costumes which allowed the wearer to appear as an anthropomorphic winged-goat entity.⁸⁰¹ Such imagery might have represented a demi-human deity or spirit, or may even have been a very early Assyrian-style portrayal of *Ahriman*, and a range of other very powerful demons. This might lead one to suspect that mankind's earliest organised religion (that of the Babylonians) was a direct outgrowth of prehistoric shamanism, a form of (radical dualistic) animism which they would later implant into their progenitor over millennia, as cultural ties between adherents to shamanism and Iranian religiosity were upheld.

But then again, *Magu* may have constituted a separate form of ecstasy, closely related to that of the shamans, and which came to have an influence on shamanism, owing to a vigorous insemination of Magian beliefs. This seems all the more certain considering shamanism was modified by a range of southern customs and beliefs, especially from Iran.⁸⁰² The birth of dualistic animism might be traceable to the centuries following the Islamic conquests of Central Asia, which obliterated Magian culture and presumably smashed into oblivion the Central Patriarchate of Khvaniras, the Northern Patriarchate of Vorobarst, the Eastern Patriarchate of Savah, and the southern one of Fradadafsh. Large bands of roving Magian inhabitants inevitably cascaded into the surrounding countries, where Muslims had not ventured at that point in time.

Bon and Buddhism are subjects so vast that I could not possibly hope to fully incorporate them into this work. We will begin by examining the Tibetan experience in a search for clues to Iranian influences. Tibet was repeatedly immersed in foreign religious and sacramental traditions. In its earliest transformation Tibetan tribesmen drifted from prehistoric animism into the welcoming arms of Bon shamanism, under the influence of the Bonpos (Bon shamans).⁸⁰³ The new religious trend was not of Indian or Chinese origin. According to legend it was imported from Tazig (possibly Tadhikistan in Central Asia, a region geographically close to Iran) by an ascetical high priest called Tonpa Shenrap who was seen as a god in this world and the next.⁸⁰³ He didn't come to convert the area, simply recover his horses from a greedy, thieving demon. This could be a potential and significant point of entry for the Mazdean traditions, but by no means the only point of exposure. After all the Eurasian Scythians (who were members of the Achaemenid Persian federation almost a thousand years previously), and their eastern descendants the Hunns, were long exposed to Magianism. These barbarians practically owned large tracts of inner and outer Eurasia.

Bon shamanism included a range of nominally shamanistic observances, but also required the worship of kings as divine beings presently ruling in the material world; the sons of heaven.⁸⁰⁴ Unlike typical steppe shamans, the Bonpos formed the nucleus of a royal priesthood, charged with tending the kings needs in this life and the next.⁸⁰⁴

Bon was a major deviation from Hinduism and Buddhism (and their cyclic reincarnations) in that they perceived a post-mortem judgement of souls who lived on in a spiritual world beyond ours.⁸⁰⁵ Death was an event horizon, a crossing over. Once there souls continued to watch over earthly relatives.

The next major development was the conversion of Tibetan King Songsten Gampo, who adopted Buddhism in the 7th Century AD, in preference to Bon. Abandoning Bon caused a spectacular rift with local Tibetan tribesmen



Fig 39.1 and 39.2 Mesopotamian reliefs often show men dressed as animals.



Fig 39.3. Bon swastika

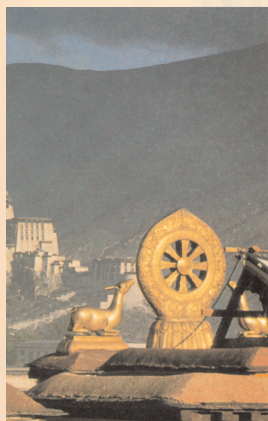


Fig 40. Golden deer on the horizon of Lhasa,

BON SHAMANISM DIFFERS FROM BUDDHISM

BUDDHISM DISPLACES BON IN TIBET UNDER KING TRISONG DETSEN

BAD OMENS SUGGESTED GODS AND DEMONS WERE VERY ANGRY ABOUT IT

NEWLY BUILT BUDDHIST TEMPLES WERE ATTACKED BY DEMONS

BON WAS EVENTUALLY INTEGRATED WITH BUDDHISM, MANY OF THE OLD WAYS LIVING ON INSIDE THE NEW

INDO-IRANIAN RELIGIOUS TERMS FOUND TO BE IN BUDDHIST USAGE

and aristocracy.⁸⁰⁶ Buddhist monks of Nepalese and Chinese extraction were finding their way into the royal court at Lhasa from 763 AD onwards, no doubt upsetting regional power-sharing arrangements in secular and religious matters.⁸⁰⁶ Culture shock set in as Bon shamanic priests were shunted from society, forced to migrate west.⁸⁰⁶ The new priesthood began re-organising Tibetan society more along the lines of technologically superior China and India. The land now acquired a thriving Buddhist intellectual culture. With it came all the trappings one associates with civilised advancement, in particular a new written script, novel juridical precepts, nifty scientific arts, crafts and the like. Buddhism radically changed the nature of the Tibetan kingship and its allegiance to Bon.⁸⁰⁶ Now the king was an incarnation of Tibet' patron spirit Avalokitesvara.⁸⁰⁶

Buddhism is a heavily gnosticised and highly evolved form of shamanism, where through meditation and spiritual enlightenment adepts and laity alike hope to escape earthly reincarnation and its many woes, by spiritually merging with the divine.⁸⁰⁷ In Tibet, under the new order, it took the form of diamond-path Buddhism.⁸⁰⁷ The greatest exponents of this path to enlightenment were the Bodhisattva, or saints. The most venerated of all these was the Buddha, who in earthly form appeared as the Nepalese Shakyas king Suddhodana famed for renouncing many aspects of the material world in favour of the spiritual.⁸⁰⁷ Escaping reincarnation was only possible by attaining Nirvana, the previously-mentioned mystical state desired by all Buddhists, divorced from all the cares of material existence.

The crucial showdown between Buddhism and Bon took place in the year 762 AD, during the reign of King Trisong Detsen (reigned 755-815).⁸⁰⁸ While Buddhism had introduced many novel improvements to the Tibetan gentry, things were not going well for Buddhism in the mind of common folk. Ill omens gripped the land, inauspicious happenings many attributed to the denigration of Bon shamanism.⁸⁰⁸ Curses. By some coincidence the grim signs coincided with the arrival of a new Indian priest at Lhasa. The very moment he entered the king's court to organise Buddhist affairs, the demons of the land became wrath.⁸⁰⁸ Within a short time he was driven from Tibet, widely regarded as the cause of the calamities. So to reverse the failed season the wizard Padmasambhava, one knowledgeable in necromancy (a known practioner of child sacrifice), was called in from India, to fight the demons laying waste to the earth.⁸⁰⁸ He was very powerful, so mighty that even the king bowed before him. In effect he was there to exorcise Tibet, not only of its demons, but Bon shamanism. The old faith was just about to be demonised.

Samye was chosen as the site for the first monastery and temple.⁸⁰⁹ The project was plagued by difficulties; structural damage and shortages of building materials predominantly. Once Padmasambhava had expelled or enslaved the region's resident demons (the klu) and spirits by exorcisms and peace offerings (valuables tossed into the nearby lake) things died down marginally.⁸⁰⁹ He could now commence constructing the new holy place, which he dedicated to the Aryan vedic gods Indra (the demon-fighting champion and war god) and Brahma (the creator), both of whom were traditionally venerated by Hindus.⁸⁰⁹ According to lore the super-exorcist press-ganged the entire area's unspiritual denizens into his service for the purpose of using them to build the monastery during the hours of darkness.⁸⁰⁹

Simmering animosity between Bon and Buddhism resulted in 150 years of internecine conflict and tit for tat killings of royalty and other notables.⁸¹⁰ Repression of the former culminated in the slaying of a reigning monarch Ralpacan, the son and successor of King Tritsug Detsen.⁸¹⁰ Owing to strong grass roots support for Bon, devotees of the new school of Tibetan Buddhism were left with no other option but to retain many Bon traditions and rituals.⁸¹⁰ The new way was merely superimposed on the old in a number of respects.

Indo-Iranians and the people of Mesopotamia are regarded as having played an immense role in the formulation of the more formalised shamanic beliefs, not only in Siberia, but Central Asia.⁸¹¹ For instance, Pre-Buddhist Tunguskans believed in Buga as their supreme god, a deity whose very name is certainly derived from the Iranian Baga (god), and thus similar to the Slavic word Bog (god).⁸¹² These tribes had their own shamanistic sacrificial priests who performed rites for the appeasement of Buga, but interestingly their prehistoric shamanistic counterparts did not pay homage to Buga.⁸¹² Therefore, two strains of shamanism existed side by side in the Tunguska region. The shamans of the heavily dualistic Iranianised variant were probably hereditary, as was the tradition among the Magi.⁸¹²

As with the Magus-Kings, the great khans were sons of heaven; gods no less. In the pastoralist communities of Central Asia, Magian holy sites took the form of tents.⁸¹³ In the case of the asiatic shamanic traditions, the domed yurt tents represented cosmological features. The roof was the vault of heaven, the central support post, the pillar-axis that supports heaven.⁸¹³ In the middle of the tent stood a nine-step birch ladder that reached up through the

smoke-hole, the heavenly aperture. By ascending the ladder the shaman exited the aperture, his soul flying skyward into the celestial region.⁸¹³ Shamans made their spiritual journeys to the underworld in like manner.⁸¹⁴

These customs inevitably seeped over the Urals into Russia, with the Finno-Ugrians. One curious facet of Finnish shamanism is that it was, by and large, hereditary, which is a substantial deviation from the normal means by which shamanic power was acquired.⁸¹⁵ Lapps, Votyak Finns and the Ostyaks held that shamanism could only be inherited by birthright, however the shamanic vocation only became active at the behest of the Greatest Supreme God.⁸¹⁵ In other words if you did not come from specific bloodlines, you could never enter states of shamanic ecstasy. However full blown mystical shamanism would not develop in every member of that family line, but only in those whose calling had been signalled and actuated by omens from the omnipotent god.⁸¹⁵

Considering druids allegedly originated in the east, and met frequently in Galatia, Turkey, it is no small coincidence that Eurasian shamans and the druids possessed a dualistic cosmological view. Both believed in the existence of an inverted tree of life (eg; Seahenge), which in both cases grew upside down, with its roots planted in the heavens and whose trunk and foliage worked their way down into the underworld.⁸¹⁶ This is, to my mind, fairly conclusive evidence for a “Tree of Death” which belonged to the counterworld, and which was the topsy-turvy opposite of the “Tree of Life”. This mystical teaching is also reminiscent of the Kabbalistic Jewish tree of death, so it must have been of some antiquity. Bear in mind also that the Celts marked the progress of time, not by the passing of days, but the passing of nights. Thus to them, sunset was the beginning of each new day, not sunrise.⁸¹⁶

The Buryat tribes of the Urals, like the dualistic Magi, also professed that the cosmos was a war zone between two groups of opposing factions of gods, one white and the other black, one good the other evil.⁸¹⁷ These deities resided in three respective cosmic zones; the celestial realm, the underworld, and this world (the place where a mixing of the two forces occurs).⁸¹⁷

Magian similarities exist even further eastward, among the Mongols. The supreme god of the Mongols was not given direct worship by the masses; instead, idols subordinate to him received homage.⁸¹⁸ These were not made of wood, but from felt, silk or stuffed hides.⁸¹⁸ Mongols bowed to the south in adoration of these idols, and offered them the hearts of beasts sacrificed to them, which were later eaten.⁸¹⁸ Any form of disrespect to the idols was punishable by death. A captured Russian Christian prince was threatened with martyrdom for refusing to prostrate himself in front of the Mongol idols. For this transgression the outraged Mongols wished to execute him by kicking him in the heart, but thought it better to slit open his throat from ear to ear.⁸¹⁸

The *Tatar Relation* states that the Mongols believed that their armies and their religion would be destroyed by the Christians, and that whosoever remained after that battle, would convert to the faith of the area in which they settled.⁸¹⁹ A variety of other superstitions were recollected by the friars, including the importance of killing those who had touched the wagon in which their idols rested, or spat food on the ground, or spilled milk deliberately, or defiled their hut.⁸¹⁹ The pollution of one’s living quarters could only be alleviated through employing a magician who understood the way to cleanse the location.⁸¹⁹ Such a magician might have been a Magian cleanser, or similar.

Mongols advocated that a man should take the wife of his brother, if he had been killed.⁸¹⁹ This custom was of course similar to that of the Magi, and forbidden by the Church. Mongols were not however endogamous. Crime, adultery and rebellion were punishable by execution.⁸²⁰ Such beliefs closely resemble facets of Magian scripture.

Despite this the Magi might also have been a powerful Iranian off-shoot of the Aryan/Indo-European brahmanic priestly caste, that resulted from a past religious schism concerning the *daevas*. Like the Brahmin priestly caste the Magi were supposed to have considered themselves Aryans⁸²¹ as is stated in the Pahlavi texts and the notes of Herodotus.

The Magian priesthood, which claimed direct descendancy from King Mingoichir and the Kayan kings,⁸²² attained full religious hegemony in Persia (Iran) through successful power-plays under Cyrus the Great, and brought about the transformation of traditional Zoroastrianism, by incorporating the lofty philosophical beliefs and ritual customs of the Medean Magi.⁸²³ It should be stated at this point that the Medean Magi were not linked to the bloodline of Zoroaster’s Zoroastrian priesthood. As I have mentioned so far, these Magus priests penetrated Zoroaster’s white priesthood and in time turned infant Zoroastrianism into a religion based on the Zurvanite trinity, which held as its main deity the etherically unknowable time god of the Medean astronomers (who ruled over a white son, a black son, and all creation), plus an aggregate of Aryan gods, including the *daeua* Indra.

Finns living near the Volga and the Urals seem to have had some knowledge of the Rus’ and Bulgar Magi also. These Finns of the Mordva tribe (who were known to have partaken of raw flesh feasts) were noticeably different

AHURA MAZDA
WORSHIPPED UNDER
THE EPITHET
QORMUSTA

THE GREAT KHANS
WERE SONS OF HEAVEN
WHO HAD COME DOWN
INTO THE MATERIAL
WORLD

MONGOL SHAMANISM

MONGOLS BELIEVED
THEIR RELIGION WOULD
DIE OUT, AND THEY
WOULD CONVERT TO
CHRISTIANITY OR
ISLAM

from some other revered inhabitants of the area, who roasted their meat. These folk the Finns called *Mos-chum*; the men who were as gods,⁸²⁴ a race of wizards who lived under ground. References to the *Mos-chum* might be allusions to Magian interaction in an intrinsically shamanistic environment, leaving behind the seeds of their venerable culture, in the form of dualistic animism.

Perhaps these wizards were the same as those encountered by Mongols somewhere near northern Russia, who went beneath the earth to escape the light and sound of the sun. There they supposedly played music and made merry until after sunset.⁸²⁵ Strange behaviour for people living in an Arctic wasteland where nothing grows, wouldn't you say? You'd think they'd be only too happy to feel the warm glow of the sun, but they weren't; they hid from it. Drawing on Magian scripture, these northern wizards may have been the so-called apostles of evil.

LIVING GODS
FREQUENTED CERTAIN
FINNISH DISTRICTS

Volkhov - The Russian Magi

The Mediaeval Persian poet Khaqani (a Muslim) admits that the pagan Russians were Magians, by calling the Russian people Simurgs, that is, worshippers of Simurg,⁸²⁶ the fertility-bringing, bird-like god of the Magi - the Griffon-bird, otherwise known as the bat, or indeed vulture. While some have been tempted to attribute Russian Simurg-worship to an informal absorption of Sarmatian Iranian customs by the Slavs, this avenue is blocked by the fact that the Russes had a coherent pagan priesthood in Mediaeval Russia, which may have resembled that of the Wendish *Flamens* (fire-priests).

RUSSIANS WERE TERMED
SIMURGS, AFTER SIMURG,
THE MAGI'S FERTILITY
GOD

In the Russian language the word *Volkhv* (a Russian pagan priest) is directly translatable as "a Magus" rather than "a sorcerer".⁸²⁷ Sorcerers were only petty magicians when compared with the awesome supernatural might of the Magi. The female form of *Volkhv* was *Volkhva*, a Magian priestess. I personally believe it comes from the Pahlavi Persian *uaxw* ('a Lord').

RUSSIAN MAGI WERE
CALLED VOLKHYVY

Volkhv is also found in Russian translations of the New Testament, when referring to the Three Wise Kings, the Magi enunciated in the *Book of Matthew*.⁸²⁸ The oldest of the original Ancient Greek Gospel manuscripts uses the term *Magos*.

MAGI VISITED BABY JESUS
IN THE NEW TESTAMENT

Variants of the term *Volkhv* are also found in the Bulgarian, Slovenian, Finnish and Estonian tongues, meaning "a magician", "a fortune-teller", "a Magus" and "a witch" respectively.⁸²⁹ This suggests that *Volkhv* were known in the Balkans, Central Europe, the Baltic and Finland also. There were among the *Volkhv*, magicians of varied special ranks,⁸³⁰ sorcerers and sacrificers who performed the ordinances of the pagan ritual order. In this we find hints that they belonged to an organised form of paganism, a religion. It was probably very elaborate, for they were literate, and possessed their own learned culture. In olden folklore the *Volkhv* were astronomer-astrologers, wise men, sorcerers, and custodians for the "black books".⁸³¹ These tomes contained legal procedures and text, spells, and ancient written lore, including ancestral epic legends.⁸³² Succinctly, the Russian heathen priesthood acted as guardians for ancient pagan knowledge and wisdom, and were possessors of special powers; just as the Magi were.

Since the Russian *Volkhv* were supposed to have been Magi, they were by inference a unique brahminic-style priesthood, one born from the Aryan traditions, but which came to differ from the brahmanic priestly lines because their blood was of royal Magian extraction (and consequently traceable to King Mingochir or Manuskihar). So, like the Magi, the *Volkhv* priesthood could only be entered by selected individuals possessing the blood inheritance of the Magi, which had been perpetuated by next-of-kin marriage throughout that same line of ancestors. It was they who performed a different range of arcane ordinances and magic born long ago in Medea. They owned amazing knowledge which, like the Brahmins, they held as their domain alone, by birthright. To "know and rule" was their niche in life, just as others came into the world to push a plough, or to fight. With esteemed learning, they became masters of warriors and serfs. Under them, the pagan Rus' had as their "state-religion" the rites of the Magi, those who wielded planets and nations.

The Mediaeval Muslim chronicler Al-Nadim stated that in pagan times learning was the preserved domain of the sages. The right of an individual to be accepted for training as a sage was determined by the nature of their natal horoscope, which had to display celestial portends of their future intelligence.⁸³³ This is of course a reference to the selection of pagan Gnostic priests. Although Magi were required to have the requisite bloodline before they could undertake priestly training, it is nonetheless plausible that an auspicious horoscope would have aided one's chances of acceptance.

An uncertain number of *Volkhv* were connected with the Russian princes.⁸³⁴ As a matter of fact some Rus'

royals were themselves recorded as having a *Volkhvry* bloodline, as for instance the mother of Vseslav of Polotsk.⁸³⁴

Magu, the spiritual power possessed by the Magian line was probably known in Olden Rus'. In Russia, a land once ruled by the *Volkhvry* Magi, the word for "powerful" and "mighty" is *moguchiy* (pronounced maguchiy). Predictably *Magu* forms part of the root word, phonetically speaking. Together with the Finnish *Volkhvry* shamans, the Rus' *Volkhvry* were renowned for their ability to enter an ecstatic trance that allowed them to gain supernatural knowledge of things to come, of matters that concerned their followers.⁸³⁵ So tried and true were their mystical abilities that the people placed every faith in their prophetic utterances and spiritual guidance.⁸³⁵

A similar connection with power and divinity is found in the Old Icelandic *megn* (noun. "strength") and *megn* (adj. "strong" or "mighty"), as well as *megin-hyggja* ("wisdom").⁸³⁶ This power was manifest magically in certain runes, the *megin-runar* ("the mighty or powerful runes").⁸³⁶ Then there was *magnast* ("to increase in power"), *magn* ("strength" or "power") and *magna* ("to charm", "to make strong by magic").⁸³⁷ We also find the terms *as-megin* "the strength of the gods",⁸³⁸ *as-megir* "the sons of the gods",⁸³⁸ and *goth-borinn* ("born of the gods").⁸³⁹ Such terms may once have applied to the Magus-priests of the Norse *Al-Madjus*.

Some experts on European witchcraft believe there are significant similarities between European and African witchcraft.⁸⁴⁰ North African warlocks gained their powers from a mystical ability known as *mangu*. It is tempting to perceive any likeness between *magu* and *mangu* as purely coincidental. Yet the Magi frequented certain parts of northern and north-east Africa looking for balsams, frankincense and other vital aromas required by their ritual ordinances. Perhaps through their agency native Africans came to inherit *Magu*, by interbreeding with them. That is not to say that such a union was holy in Orthodox Zoroastrian opinion. In fact Magian scripture speaks of negroids as belonging to the dark side. Not only was their skin black, but they were skilled in black magic, owing to their alleged origin in the sexual union of a demon and a wicked witch (a priestess skilled in black magic). Hence the origin of the Old Icelandic term *heljar-skinn* ("negroid" or "dark-skinned", literally "hell-skin" or the "skin of the damned"). See endnote 450 for a more in depth discussion on this racial epithet.

Entourages of Russian *Volkhvry* served their respective lieges in a variety of governmental and administrative roles.⁸⁴¹ An excellent parallel is found in the Magi, for they aided the Persian kings by scrupulously attending to matters of law. They versed the people in it, and passed sentence on oath-breakers, criminals and the like. As judge, jury and executioner it was their duty to consummate the dictates of law by carrying out the floggings and executions in person. Being sagacious, Magi formed the nucleus of a king's advisory committee. Thousands of kilometres away, and in an earlier period, we hear of many "round-eyed" *Myag* at the Chinese Imperial court.⁸⁴²

Following his journey through Rus' Ibn Rusta (an Arab geographers travelling in pagan Rus') commented that the pagan Rus' Slavs were ruled by priests (Doctors) who the Slavs deemed to be living gods and judges, whose decrees were simply not to be questioned.⁸⁴³ If a *Volkhvry* requested that such and such a sacrificial offering be made, it had to be given; irrespective of a person's wishes. These living gifts were then sacrificed on a hanging tree. In ancient Persia, it was the Magi who performed such hanging sacrifices.⁸⁴⁴ Looking for the closest possible historical precursor for pagan Rus' religion it is difficult to go past the Magi, or even the pagan gnostic philosophers and Chaldean sorcerers, in some respects.

From *Volkhvry*, the words *volshbstvo* ("magic"), *volshbenik* ("a wizard" or "a sorcerer"), *volshbenitsa* ("a sorceress"), and *volos* ("hair") are derived.⁸⁴⁵

The Estonians used another word when denoting "a magician" (*maag*). The Russian equivalent to the Estonian *maag* was *mag*, which also meant "a magician or wizard". The Russian terms *ved'ma* ("witch"), *koldun* ("sorcerer") and *volkhvry* ("Magus") illustrate three specific classes of magician in Russia,⁸⁴⁶ but an improper usage of these words can sometimes make it difficult to distinguish between the three within a given text. This is something that a researcher must be mindful of at all times. The same can be said for the Estonians. The Estonian term *noiakunst* meant "magic", or literally the arts of the *Noid* ("sorcerers"). Once again a distinction is made between magic and sorcery, a distinction found not only in Russia, but across most of Europe. More specifically *noikumst* is derived from *Noid*, which in Estonian means "a sorcerer" rather than *maag* (an Estonian term for "a magician"). *Noid* is cognate with *noai'di*, meaning "a Lappish shaman".⁸⁴⁷ Thus *noidkunst* was related to Lappish sorcery and shamanism, not the arts of the Magi.

Mag and *Maag* undeniably emanated from the Old Persian word *Magus*, which applied to the priestly class of the Magi, and more specifically the Sassanian term *Mog*, used from the 3rd Century AD onwards to describe their Orthodox Zoroastrian Magi. Magus penetrated into Greek (*Magos*), Latin (*Magus*), Arabic (*Al-Madjus*) and German

MAGU

AFRICAN WITCHCRAFT

CERTAIN WHITE MAGI

FELT NEGROIDS WERE

BORN FROM THE

MATING OF DEVILS AND

INFERNAL WITCHES

MAAG

NOID

SHAMANISM

MOG (*magishch*).⁸⁴⁸ In some cases the term was no doubt deemed applicable to any given sorcerer. And yet there are a great many instances where it is used in what could conceivably be, its proper context. For instance in mediaeval Western Europe, blood Magi are spoken of by name, often in connection with the royal houses, especially those of the Franks.⁸⁴⁹ In other words Magi of a certain bloodline were frequently found in royal company.

Considering that the Hungarians were known as Magyar (pronounced Major), their word *magerka* (a white felt hat) might be related to Magianism, given that the white Magi wore tall white mitres. This is more than reasonable considering the Khorezmian ancestry of the Hungarian Arpad dynasty and their heathen Magyar bonfire priests, who went by the name *Magoch Magus*, an unswerving reference to Hungarian Magian fire-priests.

In the mediaeval Russian *Primary Chronicle* it mentions that the pagan priests which Oleg “the Sage” consulted were of two varieties; *volkhvy* and *kudesniki*.⁸⁵⁰ The words *Volkhv* (masculine singular), *Volkhva* (feminine singular) and *Volkhvy* (plural) translate directly as “Magus”. Now if they were Magi then theoretically they must have been one of the historically known classes of Magi. So we must look for further evidence of the Magi who worshiped the Iranian deities if we are to validate the picture so far emerging. We will now examine a variety of information which enables us to make this identification.

VOLHVY AND WOLVES

Despite the fact that *Volkhv* cannot be derived from the Russian word *volk* (“wolf”), based on our current understanding of morphological change in the Russian language, there was more than likely a connection between the two words, for the *Volkhvy* could reputedly turn into wolves. Consider the following terms, all of which mean “a wolf” - *vl'k* (Old Russian and Bulgarian), *volk* (Slovenian), *vik* (Serbo-Croat), *vlk* (Czech), *vilk* (Polish), *vilkas* (Lithuanian), *vilks* (Latvian), *wulfs* (Gothic), *varkas* (Old Indian), *vargr* (Old Norse) and *varga* (Avestan).⁸⁵¹ *Volkhv* might also be linked with the Hittite (*ualhi*) and the Etruscan (*velkh*), words meaning “to hit or strike someone or something”.⁸⁵¹ This last analogy might have some substance when you consider that Magi often bludgeoned their sacrificial offerings with a cudgel, and inflicted penitential scourgings on the unworthy.

And then we have a broad selection of common pan-Slavic words meaning “a werewolf” (*volkolaka* (Russian), *voolak* (Ukrainian), *v'rkolak* (Bulgarian), *vikodlak* (Serbo-Croat), *volkodla* (Slovenian), and *wilkolak* (Polish)).⁸⁵¹

These terms applied to men who could adopt the shape and mannerisms of a wolf. According to Professor Ginzburg many European werewolves fought against demons, on behalf of creation and the fertility of the fields. The wolf-folk repeatedly featured in Russian folklore from the Middle Ages right through to the 19th Century, and the *Volkhvy* were widely implicated as wolfmen.⁸⁵² *Volkhvy* sometimes gathered in their own small societal groups, leaving homes and families, and heading out into the forests in wolf form, to run with the pack.⁸⁵³ In the Tul' region, one tradition has it that they transformed into wolves for a full seven year period. But they could also change shape at certain crucial moments in their lifetime.⁸⁵³ At other times it was for the duration of a curse placed upon them by enemy sorcerers.⁸⁵³ Generally speaking though, Rus' *Volkhvy* inherited their shape-changing ability from ancestors past, who were themselves sorcerers.⁸⁵³ The notion of hereditary lycanthropy (Russian: *oborotnichestvo*) was so integral to Russian lore about werewolves that they were seen as a specific breed of humanity.⁸⁵⁴ Wearing wolf-skins was a known feature of Russian shape-changing,⁸⁵⁵ and this, doubtless to say, facilitated the *Volkhv*'s transformation, taking them beyond the realms of a simply spiritual state. Appropriately attired, they had become physically transformed into wolves, in real life. The factual existence of such garments is confirmed by the Polish word *vil'chura* (“a wolf-skin coat”).⁸⁵⁶

LYCANTHROPY

The word *Volkhv* also appears to be connected with the Russian term *volshbstvo* (meaning “magic”). This interrelationship between the word for “wolf” and the word for “magic” might even signify that the *Volkhvy* Magi were practitioners of the dreaded wolf sacrifice first detailed by Plutarch; the ultimate ceremonial invocation of the infernal, which was recorded in antiquity as having been performed by the Zurvanite Magi. If this was the case then the word *volshbstvo* might indicate that the *Volkhvy* practiced “wolf magic”.⁸⁵⁷

So we have Magus sorcerers who were connected with both wolves and magic. In an attempt to unravel the true nature of the Slav pagan priests we must then turn to Magian scripture, for it is here in *Bundahishn* that we hear of demon-creatures akin to *khrafstras*, the “wolf-species”, which incorporated every breed of cat, including the lion, and certain men.⁸⁵⁸ In the *Zend-Avesta* and the Pahlavi texts there are a number of references to two-legged wolves, princes, idolators and sacrificers, long situated near the Zoroastrian heartlands; “demons with dishevelled hair”, the “men of iron”, “servants of the infuriate spear”. Later in this book we will examine the contents of *Bahman Yast III*, a Zoroastrian text which gives us a very clear description of a nation of people who practiced the ancient art of devil-worship. In these references we find compelling evidence that a certain proportion of the Rus' *Volkhvy* may in fact have been the same two-legged wolves and sacrificers mentioned in the Persian texts. If this is so then we might

BUNDAHISHN SPEAKS OF THE WOLF-SPECIES, INCLUDING WOLFISH MEN

associate the *Volkhv* with the Medean/Zurvanite Magi found in classical texts. On the strength of evidence certain *Volkhv* were black magicians, evil by name and by nature.

The dark arts certainly seem to have found their way into Eastern Europe. What Helmold mentioned about Wendish (Western Slav) paganism hints at dualistic doctrines and the accompanying ceremonies. They offered a libation to the god of goodness, and the demon responsible for misfortune;

THE DARK ART

*"The Slavs, too, have a strange delusion. At their feasts and carousals they pass about a bowl over which they utter words, I should say of consecration but of execration, in the name of the gods - of the good one, as well as of the bad one - professing that all propitious fortune is arranged by the good god, adverse, by the bad god. Hence, also, in their language they call the bad god Diabol, or Zcerneboch, that is, the black god."*⁸⁵⁹

The black Magianism of the devil-worshippers might have penetrated rather deeply into Europe. The white Magi spoke of the "vexation owing to various degrees of promise-breaking".⁸⁶⁰ By breaking solemn oaths, one could perform unhallowed witchcraft; evil, maelific magic. And it is here that we discover the nature and psychology of the European warlock. The English word "warlock" originated from the Old High German words *wærloga* or *wærlogan* during the Middle Ages. These words meant "to lie", "to betray", or "one given to performing black magic". In England this became *wærloga* (Old English), and *warloghe* or *warlach* (Middle English), meaning "one that breaks faith", "a scoundrel", or "a devil".⁸⁶¹ Thus we might suspect that quite apart from their use of harm magic, that warlocks were also involved in crime, covenant breaking and most likely devil worship. Once again we find a major parallel between the doctrines of the Magi and the beliefs of European witches. The warlocks probably emulated the impropriety of *Ahriman* and *Chernobog*, the 'Father of Evil and Lies'.

RITUAL LIBATIONS
EQUALLY FOR GOD AND
THE DEVIL

WARLOCKS

The Old High German words *wærloga* or *wærlogan* might be in turn be related to the Slavic word *volokh*.⁸⁶² *Volokh* denoted a Rumanian of the *Volokhi* tribe that resided near Transylvania, in a region which later came to be known as Wallachia (just near Bohemia). This tribal name is perhaps linked with the term *volokha* which means "a shirt" or "an animal hide".⁸⁶³ Could it be that the Slav *Volkhv* were *volokhi* warlocks that dressed in animal hides, perhaps a wolf (volk) pelt?

Some linguists doubt a relationship between the Old Icelandic term *Volthva* (later *Volva*) and the Russian words *Volkhv* or *Volkhva*. I, on the other hand, believe the phonetic similarity is of a sufficiently high order to consider a connection between the pagan Russian prophetesses and the Norse *Volva* who were portrayed as sybilline prophetesses and witches in the Sagas.

The heathen Norsemen associated wolves with murderers. Their *hel* was home to such miscreants, a "sunless" place where wolves gnawed at the bodies of the damned;

*"I saw a sunless hall, North-facing on a dead man's strand,
A poison-dripping roof above, a wall of worming snakes all round;
There waded through its marshy wastes wolf-like and murdering men;
There Nithogg suckled on damned flesh, the wolf gnawed human flesh: need you know more?"*⁸⁶⁴

In the Old Icelandic a *vargr* is both "a wolf", "evil-doer" "a fugitive criminal", which is cognate with the Slavic word *vrag*, meaning "enemy" or "a devil".⁸⁶⁵ These ultimately came from the Iranian *varga* ("wolf"), as did the following Old Norse kenning (a saying) "*Varga i Veum*", which meant "a wolf in a Holy place". The latter saying, which is of some antiquity, most likely refers to defiled persons entering holy sites. And it was not a term of endearment.

NORSEMEN ASSOCIATED
WOLVES WITH CRIME
AND THE THE
UNDERWORLD

From the testimony of the Arabs who saw these pagan Russian priests, one recorded function of the *Volkhv* was to sacrifice animals and human beings.⁸⁶⁶ In Rus' the *Volkhv* priests strung people up by the neck on a hanging tree. We know they frequently chose their victims by sortilege (the casting of lots), and yet at other times the victim was a criminal, which calls to mind the same druidic practice. In any case the Old Icelandic word *vargtre* (literally wolf-tree) reveals the significance of the wolf-tree, the hanging tree upon which criminals (ie; "wolves") were strung up until their life was extinguished. Apprehended criminals and black magicians were themselves summarily hanged by the authorities in the post-conversion era, as is evidenced in the *Primary Chronicle*.

Iranian Magus priests executed non-royal criminals in a roughly similar way, draping the flayed remains of executed criminals from a tree top. During a dispute between the Persian king Pacurius and the Armenian leader Arasces, the Magi intervened to determine whether or not the vassal had violated his solemn treaty oath with the Persians.⁸⁶⁷ It was a concealed matter, and the Armenian was unlikely to compromise himself willingly, so until he

CRIMINALS WERE
HANGED ON A WOLF
TREE

confessed the Magi could not punish him. To effect a complete admission of his guilt “the Magi, after putting the whole tent under a spell by means of some magic rites, bade the king” to try and elicit the truth from Arasces.⁸⁶⁷ The spells worked, and the hidden lies which were made under damning oaths leapt forth.⁸⁶⁷ “Then at length the Magi passed judgment against him as having violated the treaty and the oaths”. Arasces was incarcerated for his part in the conspiracy in the Prison of Oblivion (an eternal dungeon from whence there was no return), whereas Bassicius, not being of the royal blood, was flayed and had his straw-packed skin hung in a tree.⁸⁶⁷

Thus we have two contradictory views of the wolf-priests; one as agents of creation, the other servants of evil. It is my contention that *Volkhv* of uncertain number cleaved to the white or black side, while others might have performed both white and black rites. In Russian folklore the *Volkhv* did not incline entirely toward white magic, for at least some of them toyed with the black arts, and this made them dark witches.⁸⁶⁸ Helmold tells us as much.

A clue as to whether the *Volkhv* knew black magic may reside in a form of magic which the Norsemen (and perhaps even their *Volva*) practiced, which was called *seithr* magic, which normally required the the recital of a song, but it might also include the incision of runic characters into a variety of objects, be they stone, a wooden pole, or a piece of bone. The power of the *seithr* rites stemmed from *ergi*, that is ritual inversion, or indeed perversion. In Scandinavia *seithr* was considered unmanly, often because the magicians dressed as women while performing the spells. Though Vasmer claims such correlations are untrustworthy, I suspect that *seithr* might be related to the Slavic word *setovat'* which meant “to complain of something” or “to lament something”. *Setovat'* is derived from the Old Russian noun *seta*, meaning “grief or sorrow”.⁸⁶⁹ The Serbo-Croat word *sjetovati* (“to wail or mourn over the loss of something”) is related to *sjeta* (which like the Russian meant “grief” or “sorrow”). These are also connected to the Gothic *sair* (“an ache” or “pain”), the Old Irish *sair* or *soeth* (meaning “suffering” or “hard labour”), and the Old Irish *saiithar* or *saethar*. Moreover we find in the Lithuanian *saisti* and *saichiu*, meaning “to tell the future” or “to prophecy”, in addition to *saitas* (“an amulet”).⁸⁶⁹ Coincidentally the Italian word for Saturn (that maelific planet) is *seta*. Based on this wide range of terms, it's difficult to believe that *seithr* was specifically Scandinavian in origin. As you will read, the rites of the black Magi were directed towards causing not only defilement throughout the biosphere, but grief, lamentation and suffering to those who served the lord of creation. Only in the Lithuanian and Old Norse languages can we linguistically link the concepts of suffering and mourning with ritual magic with any certainty, though I believe *seithr* was originally known as far south as the Balkans. If for arguments sake the *Volkhv* were wolf-priests and practiced *seithr* grief-magic through ritual inversion and perversion, it is likely that they ritually interacted with the evil principle, either occasionally or as a rule.

Naturally there are certain problems associated with dating the origin of the *Volkhv* priesthood, but the writings of Herodotus mention a civilisation of Scythian Ziggurat-building magicians on the steppes (c. 500 BC), whose customs and magical practices bore all the hallmarks of a Babylonian or Assyrian society, that had been liberally immersed in Persian secular and religious customs. If they were Magi, then they were living in Bronze Age Russia.

The words *zhrets'* (Ukrainian) and *zhrets* (Russian), although translated as “priest”, unequivocally signify the person as a “sacrificer”.⁸⁷⁰ When all is said and done the word *zhrets'* (Old Slavonic: *zh'r'ts'*) had an Indo-European genesis, so perhaps the nature of their sacrificial duties belonged to an Indo-European forum too. Interestingly, Lenormant delineated between a *Magus* and an *Arthravan*, on the basis of one being a sacrificer (whether by clubbing or strangling the victim), and the other a fire priest.

The two primary Slav gods were polarised enemies, a black and a white deity, one a lord of heaven, the other the ruler of the Underworld, both of which were subordinate to the four-faced father of the Gods Svarog, the shining god.⁸⁷¹ This resembles Zurvanite dualistic doctrine, a pagan trinity which formed during the Persian Achaemenid era, and allowed for the performance of white and black magic throughout their society.

If there was a factual inter-relationship between Rus' paganism and Zurvanism, that would make the Russes descendants of Magian Zurvanite heretics evicted from Central Asia and Iran during or before the 3rd Century AD, for worshipping demons and Aryan idols, and who constructed elaborately decorated temples to house the *daeva* idols and the holy fires. Such a migration would coincide with the one described in the *Ynglinga Saga*. At the very least the Russes were inheritors of Magian Zurvanite teachings.

Under the Zurvanite variant of Magian cosmology the spiritual war going on between the two brothers *Ahriman* and the Good Sun, came about as a result of a dare.⁸⁷² On that fateful day when *Ahriman* lay down the challenge to his father and brother, the supreme god granted both sons vestments of power, which conferred upon

them miraculous abilities. To the black son was given the black and fiendish robe of *Az*, the power of evil, the planets and harlotry.⁸⁷³ And to the white son he granted a dazzlingly white garment of perfect goodness and truth.⁸⁷³ As the ages progressed these two gods mustered their own specialised priesthoods and granted them the right to wear the robes of their respective master. And so it came to pass that the priests of the Black God earned the right to wear ritual clothing the colour of ash, or the black garment of *Ahriman*, while the white priests donned the snowy white robe of *Ahura Mazda*. From this arose an enduring spiritual duel between the rites of white and black magic.

The Magian Rus' *Volkhvy* probably absorbed most of the Brahmans, sages and bards of the much older Indo-European order, those who served the cults of *Agni* and *Soma* (which were worshiped by the Slavs as *ogon'* and *Sima*) on a regional basis. At the very least they exerted a far greater influence over the pagan Russes than the Brahmans did. That much can be guessed since the Rus' heads of state patronised Magian idols such as *Simurgh*. The ready absorption of Slavic Vedic devotees by the Magian Rus' royals was probably attributable to the fact that *Zurvanites* allowed for the worship of both *Ahura's* and *Daevas*, and hence assumed the appearance of an Avestan religious movement, which had an accumulated wealth of Vedic ritualism and terminology, such as *Indra* worship.

Without Magi no Persian could offer sacrifices; who but them was empowered by the gods to do so? This is another major point concerning the *Volkhvy* Magi ... the pagan Russes believed the *Volkhvy* were the only ones capable of making offerings to the supreme gods on behalf of the people.⁸⁷⁴ Without the Magi, mankind was cut off from the creator, his servant gods, and any hope of mystical aid in the struggle for survival epitomised by the *Khorovod* (a sunwise dance of life) and the *Smrtno Kolo* (a counter-clockwise dance of death), an anti-perambulation.

The rituals that the white and black Magi performed were inexorably linked to the drinking and pouring of libations; the life-sustaining milky *Haoma* in the case of the white Magi, and the corrupted *Haoma* libation of *Ahriman's* black Magi called *Az*. Linguistic evidence suggests that the Russian Magus sorcerers mixed drinks of a similar nature, draughts which unleashed magical powers that caused events of their choosing to transpire in this world.

Only a handful of Russian words begin with the root *char-*; *charodyeika* ("a female sorcerer") and *charodyei* ("a male sorcerer"), *chary* ("magic" or "spells") and *charka* ("a cup" or "a goblet"). And in the Ukraine we find *chary* ("spells", "magic" or "witchcraft"), *charivnik* ("a sorcerer" or "a magician"), *charivnitsya* ("a witch" or "an enchantress"), *charuvati* ("to bewitch" or "to charm someone"), *charivnist'* ("charm"), and *charka* ("a cup" or "a goblet").⁸⁷⁵ From both the Russian and Ukrainian one can discern that white sorcery and black witchcraft were intrinsically linked with cups or goblets.

Using Greek, Persian and Hindu religious texts we can infer that these word survivals are a reference to the pouring of libations to invoke the aid of gods, perhaps by the Magi or Neo-Pythagoreans. These libations took the form of mead, but they could be beer or wine, or, as I contend, *Soma* and *Haoma* (the holy drinks of the Hindu Brahmans and Iranian Magi respectively).

The fact that the above mentioned terms are virtually identical in Northern Russia and the Ukraine means that the libations may have represented a uniform body of religious rites performed in the north and south of the country. Thus the *charivniki* were white magicians or evil warlocks who wielded cups, and with those same cups, they performed libations, dances and songs, which gave rise to sorceries and enchantments. The Old Russian word *chara* ("a cauldron") was derived from the Old Indian *carus*, but is also cognate with the Old Irish *coire*, and the Old Icelandic *hverr*, all of which meant "a cauldron". Presumably all these terms shared a common genesis, one rooted in magical ritual. Another opinion is that *chara* stemmed from the Eastern Turkic word *chara* ("a large bowl or cup").⁸⁷⁶ Considering that the Rus' cauldrons bore a Vedic name it is plausible that they might also have been employed in rites of adoration to the *Daevas*. The Russian word for "spells" (*chary*) seems phonetically linked with the cauldron (*chara*). The same could be said for the words *char* (Old Slavonic, Serbo-Croat, Czech) meaning "sorcery", and *chara* (Slovenian) "magic".⁴⁵⁶ Since both the Brahmans and Magi used cauldrons in their magical rites, linguistic evidence for the custom might be equally found in the Vedic or Avestan. But as it happens these words are best equated with the Avestan *chara* (meaning "the means" {by which something is accomplished}), and the New Persian *char* or *chara* ("the means {by which something is accomplished}", "to help or aid", "craftiness or slyness").⁸⁷⁷ We are thus presented with a root word like *char-* that was linked to cauldrons, large cups and bowls, utensils which, on the strength of linguistic evidence, were undeniably used to perform magical ordinances, that were, one might guess, conceptually connected with acts of goodness, as well as ruses and deception. The existence of the Russian word *charusa* ("an impenetrable bog or swamp") might also indicate that chalices and cauldrons were used to carry out

RITUAL LIBATIONS
ASSOCIATED WITH
RUSSIAN WITCHCRAFT

CAULDRONS

black sorcery in the vicinity of bogs. In a number of places around Europe cauldrons have been excavated from bogs by archaeologists. Slavic linguistic correlations between demons and bogs intimates that there was a connection.

SPITTING

Perhaps these words are also related to the Russian verb *charandat'* which meant "to spit (phlegm or mucous)". According to Vasmer the word *charandat'* was obscene, that is one with profane or malign connotations. On this basis we might suspect a connection between black magic and the act of spitting mucous into wash water. Ibn Fadhlān saw a band of Russes do this very thing in the upper Volga region.

Slavic vocabulary connected with the performance of magic is derived from a Magian rather than brahmanic milieu, but shows evidence of a vedic influence. This provides us with further evidence of an ancient Zurvanite Magian presence among the Slavs. And due to the survival of these ancient arts, cauldrons continued to be integral to the performance of European witchcraft beyond the Middle Ages if witch trial records are anything to go by.

The Polish *Czar* (pron Char, meaning "a sorcerer") cannot be linguistically equated with the later Russian word *Czar* (pron Tsar) meaning "a ruler".⁸⁷ Despite this variation in the initial letter of both words, there may have been a factual connection between magicians and the Russian royals. Consider the Czars and *Bieloknyazi*⁸⁸ (the white sorcerers of the pagan Slavs, which in literal terms meant "the white princes"). Even during the Russian revolution the Czars army was called "the White Guard".

Koldun - The Sorcerers

KOLDUNY WERE
BASICALLY
PRACTITIONERS OF
CHALDEAN SORCERY
LIVING IN RUSSIA

In the Russian language we have another series of related words concerning sorcery - *Koldun*⁸⁹ (masculine), *Koldunitsa* (feminine) and *Kolduny* (plural). *Koldovat'* is the verb stemming from this, meaning - "to perform a spell or act of sorcery." Other words in nearby regions seem allied with the Russian word *Koldun* - *kaldune* (Middle High German): "entrails"; *calduna* (Latin): "the warm entrails of a slaughtered animal"; *kaldoun* (Czech): "goose entrails"; *koldun* (Polish): "a type of pie made from a mixture of meat and cheese"; *koldibai* (Russian): "to be limp or lame". *Koldyga* (Belorussian), *koldygats'*, *kal* (Armenian), *halts* (Gothic) all carry the same meaning of "limp" or "lame". Accordingly one might suspect that the rites of the *Kolduny* included the ritual slaughter and disembowelment of an animal (or human) victim, from whose entrails the sorcerer or sorceress proceeded to make predictions about the future, or unleash magic.

A solution for the problematic question of the Russian *Kolduny* sorcerers may well exist in the voluminous works of the Muslim encyclopedist Al-Nadim. In the impressive *Fihristi of Al-Nadim*, he wrote of the *Al-Kaldani*,⁸⁰ a 10th Century Arabic word relating to the dualistic Chaldean astrologers living in Iraq at that time, and throughout preceding centuries. In that part of the world, two different terms were applicable to them. The Chaldean sorcerers of Harran were specifically known as *Al-Kaldaniyin*, whereas the Chaldean "Sabeans" of Southern Iraq were called *Al-Kaldani* (Arabic: *Al* - "the", *Kaldani* - "Chaldeans"). Another Arabic form of the same word *Al-Kaldaniyun* was much more general in nature, and referred to the many dualistic cults operating throughout the Eastern Islamic world (such as Magi, Manichees, Marcionites and so on).⁸¹ As you will recall, one would have expected 9th Century Cordoban sources to employ this last term relating to the Norse *Al-Madjus* attacks on Moorish Spain, but instead they veered from this fuzziest label and repeatedly wrote the aforementioned *Al-Madjus* in connection with both the attacks and al-Ghazali's subsequent diplomatic mission to the king of the Magi in European waters.

The similarity between the words *kaldani* and *kolduny* is certainly compelling. Moreover, the mid-19th Century Russian folklorist Maksimov used one further word, *koldun'ya* (nominative plural), which varied from *kolduny* (nominative plural).⁸² We do not know whether the difference between the two words concealed divergent meanings known only in their day. If for instance *al-kaldani* was to *kolduny*, as *al-kaldaniyin* may be to *koldun'ya*, they may have denoted Chaldean Sabeans and Harranian Chaldeans respectively. Coincidentally Aramaic-speaking Chaldeans still exist in Iraq and Iran nowadays, but they are Apostolic Christians, and in no way practitioners of the ancient heathen Chaldeanism described over the next few pages.

CALIPH AL MA'MUN
WANTED TO
EXTERMINATE THE
ASHAB AL RA'S

Anyhow, during a campaign against the Byzantines, Caliph Al Ma'mun encountered a very large group of *Al-Kaldani* as his invasion force made its way westward.⁸³ Upon interrogating them to determine the nature of their religion, the Caliph was greeted with a certain degree of indecisiveness, and no straight answers. He asked them whether they were Christians, Jews, Muslims, or Magi, to which the answer was no in each case. Al-Ma'mun arrived at the realisation that they were members of a race of Chaldean idol-worshippers, who a generation previously, in the time of his father, were known as the *Ashab al-Ra's*.⁸³ At that the Caliph threatened to liquidate

every last one of them unless they became *dhimmis* by conversion to either Judaism, Islam or Christianity by the time he had returned from his war on the Greeks.⁸⁸³

In the Islamic world *dhimmis* were classified as non-Islamic infidels bound for heavy taxes, devoid of all legal rights. Christians and Jews fall into this category. All others not possessing a holy book could be killed, and it was entirely lawful to do so. The *Al-Kaldani's* lack of response to the questions posed by the Caliph is telling. Either they felt threatened by the prospect of having to reveal to the Caliph exactly who they were, or their priests prohibited them from revealing the core teachings of the Chaldeans to the non-initiated, or it was philosophically difficult to explain the nature of their faith to the Caliph in a few words or less with an army standing all around them.

Sensing the imminent peril they were in, a large number of these idol-worshipping Chaldeans converted to Christianity, a somewhat lesser number became Muslim.⁸⁸⁴ They were required to dispense with their smocks and long hair (including a lock of hair from each side of the head, similar to the peots worn by Jews), though paradoxically they still continued to wear their holy belts.⁸⁸⁴ This type of hairstyle was not unknown in Rus'.

Al-Nadim went on to say that a Sheikh (who was somehow linked in with the many Magians serving in the Caliphate's governmental apparatus) formulated a solution for the *Al-Kaldani's* predicament by suggesting that they tell Al-Ma'mun that they were Sabeans, just to save their necks. That is because Sabeans were one of the few religions deemed acceptable in the Koran, on account of their ancestry to Abraham (Ibrahim) and "people of the book".

"Believers, Jews, Christians, and Sabeans - whoever believes in God and the Last Day and does what is right - shall be rewarded by their Lord; they have nothing to fear or to regret".⁸⁸⁵

But fate intervened. With the strange death of Al Ma'mun on his way home from the Byzantine campaigns, the newly Christianised pagan Chaldeans automatically reverted to their old faith in droves, while those who adopted the Islamic faith were unable to abandon it for fear of the drastic reprisals that would certainly have ensued.

"Moreover those among their number who had become Muslims were unable to recant, as they feared they might be killed. They continued, therefore, to be masked by Islam".⁸⁸⁴

Al-Nadim further stated that these particular Muslims (and we might guess Christians) resolved to continue observing the ancient rites of Chaldean magic and ritual enshrouded in secrecy, despite the risk that this entailed. To facilitate this they formulated their own peculiar marital codes, designed to conceal and protect Chaldeans living in Muslim countries. The *Al-Kaldani* wed womenfolk who were still adherents of the old faith, but in the east anyway, the menfolk of the *Al-Kaldani* were to outwardly adopt the faith of the area in which they lived (these Chaldean converts they called *Banu Ablut* or *Banu Qaytaran*).⁸⁸⁶ Thus it was predominantly the women who worshiped the gods of the old faith in the manner of the Chaldeans. If a significant proportion of the mediaeval and renaissance witches practiced the Chaldean rites, this last point might explain the disproportionate number of European female witches indicted compared with male wizards and warlocks in varied geographical regions.

The situation was remarkably similar in Russia. According to popular folk tradition there, the arts of the *Kolduny* were passed on in a matrilineal fashion, mother to daughter and so on.⁸⁸⁷ Where the mother gave birth to a son and a daughter, the son was raised as a sorcerer, whereas the girl became a witch. If for some reason these witch-wives could not hand down their knowledge they suffered immense torment.⁸⁸⁷ The early mediaeval Russian *Primary Chronicle* states; "even down to the present day women perform magic by black arts, poison, and other devilish deceits".⁸⁸⁸

Despite the fact that witch-wives or spae-wives feature in certain Norse Sagas relating to pagan times, it is difficult to establish any firm connection between the *Al-Kaldani*, the Russian *kolduny*, and the following Old Icelandic *spae-maeli* ("a prophecy"), *spa-dis* "prophetess" or "a spae sister", *spa-mathr* ("a prophet"), *spaeiks-andi* ("a prophetic spirit").⁸⁸⁹

In Rus' those with *Kolduny* ancestry who were unwilling participants in the craft, and wished to avoid their family duty to continue with the arts, frequently turned themselves in at the monasteries.⁸⁸⁷ There they lived on as remorseful penitents together with anyone found performing miracles throughout the wider community.⁸⁸⁷ This probably explains the means by which Chaldean arts entered the 'Orthodox' Christian monasteries, something known to have occurred in Christian times. Where a penitent relapsed, there was every opportunity to teach what they knew of these rites to fellow brethren, since Chaldeanism was a form of pagan gnosticism. It was no doubt on account of this that Orthodox Christian commentators reported an upsurge of shunned Chaldean magic and devil-worship within the Byzantine monastic system.⁸⁹⁰

NON-MUSLIMS HAVE A MUCH LESSER SOCIAL STATUS IN ISLAMIC COUNTRIES. SOME CAN BE FREELY KILLED WITHIN THE BOUNDS OF LAW

CHALDEANS FALSELY CONVERT TO CHRISTIANITY AND ISLAM

THE CALIPH DIED UNDER STRANGE CIRCUMSTANCES

MEDIAEVAL CHALDEANS PRACTICED AN ANCIENT ART OF RITUAL SORcery

MUSLIMS WERE NOT ALLOWED TO MARRY CHALDEANS

KOLDUNY TURN THEMSELVES IN AT CHRISTIAN MONASTARIES

Anyhow Abu Zurarah and another sheikh stamped out the practice of marrying Chaldean women in Islamic countries. These were prohibited liaisons, forbidden wives. Despite their intense opposition to these sorts of mixed marriages, the Hurrarian Islamic jurists continued to witness sizeable groups of these Chaldean Sabeans locally.⁸⁹¹ According to Al-Nadim, those Chaldean Sabeans who had converted to Christianity or Islam, still continued with the old rites (including dualistic magic) right down to the 10th Century AD at least, when his *Fihrist* was written. But were the *Al-Kaldani* really Chaldeans or Sabeans? Although Al-Nadim's account of the naming of the *Al-Kaldani* as Sabeans is about as straightforward as you can get, I remain intrigued that Ptolemy situated an Are Sabea (Latin: The Sabean Altar) in Mesopotamia in his 2nd Century AD atlas, *Geographia*. Nor is it easy to understand why the "Alphabet of the Kings" (which resembles Sabean characters) is the script most frequently used by mediaeval alchemists and magicians.

One Nestorian Christian eschatological text records the presence of Chaldeans alongside the Buddhists, Christians and Zoroastrians of Central Asia.⁸⁹² Thus they confirm what Al-Nadim adequately explains; that Chaldeans were alive and well during Islamic times, and what is more they were expecting the arrival of a saviour named Bel.⁸⁹²

It is equally plausible that the religion/philosophy of the *Al-Kaldani* was not a survival of the old Chaldean rites, but a cross-pollination of Magianism and the philosophies and sciences of ancient Greece which had taken place as early as 400 BC, but centred on the period 300 BC-200 AD. Linkages of this kind probably became a whole lot more formalised following the arrival of the exiled Greek Philosophers at Harran in the 6th Century AD after the closure of their Athenian school of philosophy. By that time there would already have been centuries of interaction between the Magi and the philosophers inside Mesopotamia.

What may well have developed in Iraq is a dualistic philosophical religion which carried features of Greek pagan gnosticism and Magianism. Unlike Magianism, the creed of the Chaldeans was a proselytising faith, meaning that the cult possessed apostle priests who were tasked with spreading the sect's doctrines throughout mankind.

Their principle temple complex, once located at Harran, was destroyed during the 13th Century Mongol conquests, though the Chaldeans had already been thrown out of their temples centuries before that.⁸⁹³ Their main holy site was converted into a shrine dedicated to Ibrahim, and the remainder of the Chaldean shrines swapped over to Islamic usage.⁸⁹³ It is plausible that the *Al-Kaldani* (ie; the *Ashab al-Ra's*) migrated elsewhere between 7th and 10th Centuries AD, and rebuilt some, if not all of these temples, at other locations. Since *Al-Kaldani* and *Kolduny* are so similar in both name and nature, I theorise that the Rus' *Kolduny* sorcerers were the descendants of heathen *Al-Kaldani* banished from the Abassid Caliphate, or who eluded the Mongol decimation. Just a quick look at any map confirms that a journey from Harran or Chaldea (in provincial Byzantium) to the vast expanses of Russia is relatively short.

In the *Sumerian Wonder* Professor Francisco Jos Badiny provides intriguing research on the Magyars (Hungarians), providing evidence that their language contains important Sumerian and Akkadian elements. Yet a century before him, Lenormant was busy highlighting the apparent similarity between these ancient tongues, and a variety of words found in a broad spectrum of Finnish languages, to which the Hungarian is linguistically relegated. These words are likely to have been preserved from very ancient times, but might have been bolstered by additional arrivals of magicians from the Near East during the Islamic age. Considering this, it is possible that Mesopotamian/Chaldean magical traditions were used by segments of the Slavic, Magyar and Finnish community. Indeed Orthodox Christian clergy were livid about the Chaldean rites they frequently encountered in their part of the mediaeval world, practiced by wayward parishioners and by monks in particular..

As discussed later in this book Prester John, an eastern Magian Christian superhero, waged war against a federation of princes, whose ethnicity was Persian, Medean and Assyrian.⁸⁹⁴ The latter alliance was traceable across centuries, at least from the time of Cyrus the Great. Under this gracious Medean patron Assyrian culture was not only tolerated, but resurrected from the dead with his blessing, following its demise at the hand of the Babylonians. Old allegiances survived. Assyrian royals still had a certain degree of autonomy in the 7th Century AD, and were still on friendly terms with their former liberators, the Magi and Persian nobility. If a large portion of the Bulgars and Magyars were Magians, it necessarily follows that some of their monarchs might have had a very ancient Assyrian pedigree. This appears to be the case.

The age-old adage if at first you don't succeed try, try, and try again was very much on their minds. At the turn

EXILED GREEK PAGAN
GNOSTIC SCIENTISTS
EMIGRATE TO HARRAN,
THE CHIEF CITY OF THE
CHALDEAN WIZARDS

PRESTER JOHN

SOME BULGAR KHANS
WERE ENEMIES OF
CHRISTIANITY

of the 8th Century AD, Byzantium was twice crippled by the weight of Muslim besiegers, with the second stranglehold broken only with the aid of Tervel, the Bulgar Khan. If the Byzantine Emperor thought he had found a new friend in the Bulgars, he was sadly mistaken. Barely one hundred years later, in around 811 AD, Constantinople recoiled in horror as the unstoppable Bulgar army of Khan Krum went on the rampage throughout Byzantium's Balkan provinces,⁸⁹⁵ defeated successive Emperors, and inflicted upon them the ultimate indignity; they slew Emperor Nicephoros, and made a golden cup from his skull, from which Krum guzzled his libations.⁸⁹⁶ Krum's act of fashioning Nicephoros' cranium into an item of feast-time table talk may indicate that he adhered to customs once commonplace during Scythian times (1,300 years earlier), as is evidenced by Herodotus' comments;

"The skulls of their enemies, not indeed of all, but of those whom they most detest, they treat as follows. Having sawn off the portion below the eyebrows, and cleaned out the inside, they cover the outside with leather ... if he is rich, he also lines the inside with gold; in either case the skull is used as a drinking cup".⁸⁹⁶

SKULL CUPS

The widely reported use of decorated skulls as drinking vessels, in a region spread from Europe to Asia, seems historically untrustworthy once the dubious standards of post-modernist scholarship are applied to the accounts. Despite the fact that Herodotus saw this first hand, they, some 2,500 years later, maintain that he was a liar, who defamed the Scythians, to portray them as sub-human. However, the unearthing of a craft house dedicated to the production of skull chalices at Bel'sk, Russia has proven beyond doubt that the Scythians were making them for that purpose. They were very popular.⁸⁹⁷

Livy, a Roman from around the time of Christ recorded that the Celts drank libations from skull-cups, many of which had been decorated with gold.⁸⁹⁸ This custom may or may not have been an independent invention. Skull cups were apparently used by the Indo-European Tocharians too, which might indicate the existence of the same Scythian custom among Asia's Celtic cousins. Coupled with the fact that they also spoke a form of Iranian (that resembled Celtic in some respects), one can guess that the Tocharians had factual connections with the Scythian nations.⁸⁹⁹

SCYTHIANS AND CELTS
USED SKULL CUPS TOO

The name Krum (a name also used by Franks and Celts) is, I believe, cognate with the Slavic root word Grom-, which I think aptly describes the personal qualities of any man named Krum. Consider the following Russian words - *grom* (thunder), *grom-it'* (to annihilate, to smash asunder, to ransack, to rout or defeat an enemy, to flay), *grom-ko* (loud), *grom-ada* (something massive or enormous), *grom-ykhat'* (to rumble), *grom-ila* (a robber, house-breaker, or stand-over man), and *grom-ozdit'* (to tower above). Little wonder then that Krum the Bulgar was regarded by some in the eastern Church as an embodiment or revisitation of the terrifying Assyrian conquistador Sennacherib (of the House of Sargon), whose name originally meant *"the God Sin (the Moon God) has compensated the brothers"*.⁹⁰⁰

KRUM, THE BULGAR
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REGARDED AS A
VIRTUAL
REINCARNATION OF THE
ASSYRIAN RULER
SENNACHERIB

Sennacherib's self-congratulatory commemorative stone columns have survived. They show him slaying prostrate war prisoners. These were just some of a number of Assyrian Royal stellae (engraved memorial stones) which still bear victory inscriptions boasting of; stone victory columns draped in flayed human skins, of cairns of decapitated enemy heads, of prisoners being burnt alive, of the sacking and razing of cities with fire, of the flaying or impaling of victims. Such comments are in no way a mischievous diabolisation of their war activities; *these were victories written in stone by their own royal decree*, and we might guess indicative of the terror which the Assyrian rulers wanted to live in the hearts of their enemies.⁹⁰⁰

So serious were the setbacks experienced by the Byzantine military in their encounters with this new menace, that Byzantine citizens felt inclined to call on supernatural aid. During a mass held by the Patriarch with the aim of lifting the Bulgar siege on Mesembria, soldiers disrupted the service by encircling the tomb of the deceased Emperor Constantine V with the hope of conjuring him forth from his sleep in the sepulchre, to once again lead their forces into battle.⁹⁰¹

At the Battle of Adrianople the Emperor's forces greatly outnumbered those of the Bulgars, since he had mustered troops from even the most far flung eastern provinces, in the hope that he could thus crush Krum once and for all. Spearheaded by Macedonian troops the initial engagement went well for Byzantium, in fact beyond all expectations. However at the very moment Emperor Michael was poised for the kill, he had to watch in shock as the sizeable Anatolian contingents, commanded by an Armenian relative, ran off the battlefield, for no reason whatsoever, leaving the Macedonians to be slaughtered. It has been theorised that these troops, the Emperor's most battle hardened, merely pretended to panic, when in reality they were part of an elaborate plot which at its height saw the abdication of Emperor Michael I Ragabe in favour of Leo V, the very commander of the forces who quit on

him! Krum was no ordinary ruler, but a priest-king of vigour and martial achievement. The well encamped pagan forces of Krum, this "New Sennacherib",⁹⁰² choked Christian Constantinople for many long months. As the heathen war bands stood waiting outside the battlements of the Holy city, Krum performed very elaborate human and animal sacrifices outside the gates of the city (giving benedictions to his troops in Assyrian style by sprinkling them with river water using bound foliage), which we might think greatly demoralised the incarcerated Byzantine populace. If news that Krum was laying waste to all Constantinople's surrounding extra-mural suburbs, setting them ablaze and slaughtering almost every living thing was causing concerns inside the city, then reports that he was preparing siege weapons and gantries to breach the city's elaborate defenses were even more worrying.

You may ask where they obtained their siege technology; the know-how to build engines capable of breaching Constantinople's walls? A proto-Bulgarian inscription found at Preslav confirms they had siege towers, and canopies⁹⁰³ suitable for protecting sappers and ramming crews. Proto-Bulgarian terms for fortified defenses, especially ditchwork allow one to conclude an Iranian origin⁹⁰³ for their military engineering. Bulgar camps built during the 7th Century AD were admirably protected with palisading mounted on raised mounds some *40 meters thick*. The most notable of them can be found at Nikulicel, Dobrudzhan, the Danube and Bessarabia. Since these words are flavoured by Central Asian Turkic language,⁹⁰³ we know that they developed these engineering skills in and around the Caucasus, and Tajikistan. Even more amazingly their word for "a helmet" has a Sumero-Accadian etymology.⁹⁰³ So what you may say; but the Bulgar helmets were stylistically similar to those worn in Mesopotamia some 3,150 years prior to Krum's time, during the reign of Sargon himself.

From modern Parsee practices, we might guess that those families eligible for the Magus priesthood had to submit a family member for training in the arts at least every three generations. During the early conversion years this was probably publicly noticeable, though the further the Christian era progresses, those still loyal to the old ways would have done so secretly, behind the veil of Christianity, in secret meetings no doubt. If on the other hand European Magians didn't observe the same Parsee regulations on entry into the priesthood, then this observation would be either partly or fully invalid. In any case we are unlikely to ever know.

Political alliances between the Frankish and Bulgar royals existed earlier than 893 AD. In 862 AD the Frankish Monarch Louis the Pious had struck a treaty with the Bulgars, a nation which Rome and Byzantium considered riddled with heretics.⁹⁰⁴ It was the formalisation of a connection that had existed at least since the time of the Merovingian Magus-King Dagobert (reigned 629-638 AD).⁹⁰⁵ For it was during his reign that some 9,000 Bulgars came to live under the Merovingian kings. Though Magus-kings, the history of Merovingian rulers between 481-751 AD is generally one of cooperation with the Catholic Church, gifts of money, land, monasteries and the hereditary ecclesiastical dynasties which Rome outlawed from the 11th Century AD onwards.

You see Merovingians were part of what was then known as the *Adelskirche*, the Church of the nobility.⁹⁰⁶ It was financed by the high-born, administrated by aristocratic prince-bishops and arch-bishops. In short, it was their property. Most of their clashes with the Roman Catholic prelates centred around custodianship of royal monastic benefices, and differences of opinion between Church doctrinologists and the dynasty about the nature, virtues and entitlements of the magical blood which ran through these royals.⁹⁰⁷

The royal blood of both the Bulgarian and Merovingian Magus kings and princes appears to have had a common source, and this may prove to be the very reason for their interaction with the Bulgars in matters relating to politics and religion. The Merovingian Magus kings were supposed to have been ancestors of a union between a female forebear and a massive serpent which dwelt in the depths of the sea.⁹⁰⁸

Nothing of the mystical origins of Merovech and his dynasty are however alluded to in the writings of Gregory of Tours, perhaps signifying that he thought better not to record their royal-myth for posterity.⁹⁰⁹

The Mediaeval Bulgarian Magus prince Boyan was the grandchild of the Great Serpent Volos, and presumably many other Bulgar royals were also. But was the Merovingian sea serpent and Volos one and the same?⁹¹⁰

According to the testimony of Pope Gregory, the Magus royals of western Europe had genuine powers which the Christian priests were hard pressed to match. Demons shuddered as their royal names were called upon by those in need, and the sick were healed simply by coming into contact with items owned or touched by them. Their blood was magical in nature and capable of bringing life and plenty to the soil.⁹¹¹

The battle of wills between Rome and the royal families (which had the preternatural powers, rights and authority of Magus blood) was the essential cause of the early rift which caused the princes to go on the counter offensive against Rome, hoping to maintain the autonomy and integrity of their bloodline against Rome's attempts

BULGARS USED SIEGE
WARFARE
TERMINOLOGIES
PECULIAR TO ASSYRIA
AND CENTRAL ASIA

BULGARS AND SLAVS
USED
PERSIAN / ASSYRIAN-
STYLE HELMETS

BULGARS OFFER THEIR
SERVICES TO THE
MEROVINGIAN KINGS

IN MEROVINGIAN TIMES
THE CATHOLIC CHURCH
WAS BUILT AND
GOVERNED BY THE
NOBILITY

POPE GREGORY SAID THE
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SPECIAL MYSTICAL
POWERS

to reform them. With Charlemagne’s coronation in 800 AD came the fall of the Merovingian dynasty. Even so I have long wondered what lingering influence the blood-descendants of the long-haired former Magus-Kings still exerted among the Franks of Carolingian times. It appears that during the time of Bulgaria’s relapsed prince Vladimir-Rasate that certain important Franks with royal blood (such as Arnulf) and Bulgars like Vladimir had a common agenda; they were planning a formal offensive against Rome and Byzantium, hoping against hope to re-install paganism!

If there really was such a plan, what other pagan troops could have been added to this planned revival, to improve its chances of success? What about the Norseman? What about the Rus? What about Finns? What about the eastern and western Slavs? What about the Alans? What about the (Black and Silver) Bulgars? What about the Crimean Goths and Saxons? What about the military reactionaries attached to two hundred thousand dualist Paulician Magian-Christian heretics foolishly relocated to the Balkans by the Byzantine authorities?⁹¹²

Would anyone be in it? Well it would depend on the strength of their leaders, and their willingness to cooperate with each other toward that common goal, if indeed it was common to all of them. If there was such a plan then they would need all hands on deck to topple the big boys of Christendom. Vladimir Rasate and his pagan colleagues among the 9th-10th Century AD Franks must have considered eastern Slav participation in this war to be absolutely vital to the success of any such campaign.

Is this information fact or fantasy? Many of these peoples did participate in sustained military operations against Byzantium and Rome at one time or other during the 9th and 10th Centuries, and not only against them, but the Muslims also. The only problem is there is not a great deal of information on the actual reasons for the widespread warfare.

Although the siege lifted with Krum’s mysterious death, the Bulgar threat persisted, and repeatedly came back to haunt successive Byzantine Emperors until this people was eventually baptised into the Christian fold by a mixture of swordsmanship, diplomacy and missionary zeal. As with much of eastern and western Europe, the Church’s attempts to convert the pagans began with the conversion of the king to Christianity, at least nominally, and following this it was hoped that paganism would die as subjects followed suit. Bloodletting was sure to follow where a Bulgar royal drifted into the arms of Christian preachers. Malamir, son of Khan Omurtag murdered his brother Enravotas for daring to convert to the alien Christian faith.⁹¹³ Around 893 AD, Khan Boris tried to introduce Christianity to his subjects. His attempts to eradicate idolatry, temples and pagan sacrifices met with only limited success, and he endured increasingly militant opposition for his troubles.⁹¹⁴ It would seem that despite his adoption of Christianity, paganism was particularly well enshrined within the upper strata of Bulgar society, and well supported by the community. Eventually he ended up having to exterminate most of his boyars (nobles), who rose up against him to the last, but not until after they had worked the entire country-side into a lather of civil disobedience. Khan Boris even had to put out the eye of his own son, Vladimir-Rasate, after he was discovered trying to re-ignite and trigger a full-scale pagan resurgence, by forming a formal military-pact with the Carolingian King, Arnulf.⁹¹⁵ We know that Arnulf and Vladimir had plans for booting the Greeks out of Bulgaria, but whether he was party to the young Khan’s plans to resurrect “the rites of paganism”⁹¹⁶ is hard to pin-point. If European royals were in any way Magianised, we might easily understand the recurring phenomenon of royals relapsing into the pagan faith, something which occurred in England, Bulgaria, Russia and similar places. Vladimir-Rasate of the Bulgars, Vladimir I of Kiev and Eric the Victorious were just some of the factual and rumoured backsliders. And in Essex, King Sigeheere “began to restore the derelict temples and to worship images”.⁹¹⁷

Chaldean customs and traditions

The key teachings of these Chaldeans, equally descendants of Abraham, were conveyed to Al-Nadim and a number of other Muslim authors, and committed to paper. By the *Al-Kaldani’s* reckoning the created cosmos was the product of a single deity who was boundless, omnipotent, unfathomable and practically unknowable.⁹¹⁸ This high god, who they referred to as the “Great Power”, had sent forth a range of apostles (namely the Chaldean philosophers).⁹¹⁸ These apostles were charged with taking his message to the rest of the world, and acted as custodians for a whole range of pagan gnostic magical, philosophical, scientific and religious doctrines.

The Great Power created all things yet soon lost all interest in directly controlling the the daily affairs and activities of his creations. This right and role he bestowed upon subordinate angels and gods, who in effect were left in control of the physical universe. Besides the Great Power, the other principle deities of the cult were Agathodaemon, Hermes Trismegistus, and Arani (Heron).⁹¹⁸ Hermes Trismegistus was a tutelary god possessing

CERTAIN
MEROVINGIANS AND
BULGARS WERE
PLANNING TO
OVERTHROW ROMAN
CATHOLICISM,
REPLACING IT WITH
THEIR OWN BRAND OF
CHRISTIANITY AND
PAGANISM

THEIR ATTACK PLANS
MIGHT ACCOUNT FOR
THE MANNER IN WHICH
RUSSIA FORMED, AND
THE EXPANSIVE
MILITARY EXPLOITS
THAT FOLLOWED

KHAN BORIS FOUND IT
ALMOST IMPOSSIBLE TO
OBTAIN GENUINE
CONVERSIONS TO
CHRISTIANITY

THE ‘SLY’ ACTIVITIES OF
ARNULF AND
VLADIMIR-RASATE

CHALDEANS BELIEVED
IN THE GREAT POWER

THE GREAT POWER
MADE THE COSMOS, BUT
DOES NOT PERSONALLY
OVERSEE ITS
GOVERNANCE

unparalleled wisdom, philosophy, intelligence and knowledge of the sciences. Hermes' discourses were taught to those seeking philosophical enlightenment and can be found in a variety of Hermetic texts, such as were found among the Nag Hammadi treatises unearthed in Egypt in the mid to late 1940's.⁹¹⁹

Like the priests of old Babylon the *Al-Kaldani* pursued wisdom, revered goodness and abhorred any form of wrongdoing. They were prohibited from engaging in sexual immorality or crime.⁹²⁰

THIS DUTY HE LEAVES TO
THE PLANETARY
ARCHANGELS

The *Al-Kaldani's* eschatological views were similar to those of the Magi. Like the Zurvanite Magi, they believed that the suffering of the departed souls of wrongdoers was only to be temporary; some 9,000 years in duration. Unlike the Magi (who believed *Ahura Mazda* didn't want to kill his children, simply chastise those enamoured by evil-doing, by the power of kings, their soldiers and officers) Chaldeans believed the "Great Power" was prone to fits of anger and mercy at the same time, but would transform into a god of mercy alone, at the end of the 9,000 year period. The latter point was a fundamental belief of the Zurvanite Magi.⁹¹⁸

ORIGINALLY THE
SUPREME BEING WAS
CAPABLE OF MERCY AND
ANGER

Maintaining personal purity was of some importance to the *Al-Kaldani*. They practiced purificatory ablutions, and were required to undergo a gruelling 30-day regime of fasting, in addition to further fasts. Like the Magi, they believed that contact with menstruating women brought defilement. So there were periods when they couldn't enjoy conjugal relations.

ONE DAY HE WOULD
CHANGE, BECOMING
MERCIFUL ALONE

The *Al-Kaldani* had their own peculiar range of food taboos, which appear to have drawn upon Jewish, Muslim, Magian and Neo-Pythagorean teachings. For instance pigeons, swine, asses, taloned birds and dogs were not to be eaten, nor were beans, lentils and several other plants.⁹²¹ Beans, lentils and pigs were widely cultivated in Russia as early as Scythian times, and were probably eaten by most Russians. However this is not to say that there were others in pagan Rus' who did not eat these things, folk such as the *kolduny*.

SPECIAL FOOD TABOOS

Unlike the Magi, the *Al-Kaldani* did not believe it necessary to marry one's kin,⁹²² and were required to observe strict morality within marriage, for example confining their sexual activity to procreation alone. Therefore the cult was not Magian in nature, though in truth it carried many outward similarities. Even those Arabs who had some understanding of Magian lore may have found it difficult to distinguish between Magi and Chaldean Sabaeans. Though they were not specifically incestuous or given to marrying their own kind, it was often the case that they did so. The Chaldean mode of dress at first glance seemed Magian. They wore lengthy hair, with a lock on each side of the head, and a specific kind of robe or tunic (perhaps one could even call it a type smock).⁹²³ Their characteristic hairstyle may have led onlookers to guess that they were Jewish magicians, descended from Abraham (as the Sabaeans were). Accordingly Chaldean temple sites in Europe might have earned the title of synagogues. Witch trials in which Jews were convicted of sorcery need to be looked at fairly closely, for the defendant might have been a Kabbalist, or a Judaised Chaldean.

Chaldean ceremonies

CERTAIN CHALDEANS
PRACTICED THE
NORTHERN MYSTERIES,
RITES OF ADORATION
DIRECTED TOWARDS THE
CHIEF DEVIL

The most powerful ceremony of the Chaldeans was termed "the Mystery of the North".⁹²⁴ One had to face toward the north, and in particular towards the pole star, while performing an elaborate daily schedule of prayers, which included stretching prostrate on the ground a prescribed number of times, at morning, noon and night.⁹²⁵ This was done in adoration of the God of the North who was both prince of demons, and father of the many genii and devils which he dispersed across the face of the earth in a prior epoch.⁹²⁵

CHALDEANS WORSHIPPED
DAEMONES

The Chaldean devils (*daemones*) brought a wealth of good fortune to those who worshiped them by invoking the name of the supreme god. Having recited the divine name the *daemones* were compelled to come and render service to the summoner. The belief that devils were luck-bringers is fully in accordance with the Neo-Pythagorean and Chaldean ritualism detailed by Iamblichus in *On the Mysteries of the Egyptians, Chaldeans and Assyrians*, and a feature of Russian folk belief concerning devils. Chaldean theory required that *daemones* be conjured to live inside stone and wooden idols, in order to bring divine power to the effigy.⁹²⁶ And what should we find in the *Primary Chronicle*, but magicians stating that their demon gods were "black of visage, winged and tailed ... mount up under heaven",⁹²⁷ obedient to the supreme god of the Christians. This could be interpreted as a childish attempt by the chronicler to ridicule their religion, but it could be a reference to Chaldean *daemone* worship, explained in a very abstract or relative fashion. Nestor also tells us that the Rus' pagan idols were beaten with rods to punish the demons living inside them. Again this may provide clues for the perpetuation of the telestic art of idol crafting in pagan Rus'. In *Europe's Inner Demons* Norman Cohn claims that any talk of factual, organised devil worship is pure nonsense, because in a number of cases witches sought to control demons, not by doing evil, but by doing good.

On account of their purity they were able to call upon the divine name for help when summoning up and bossing about *daemones*. It is a very good point that he raises; but unlike Norman I see Chaldean philosophy as the basis for these particular trends in witchcraft and devil-worship. This avenue is something that Cohn had never even considered. As stated, Chaldeanism was but one form of witchcraft.

Sabeian Chaldeans paid some attention to planetary worship, to whom they offered ostentatious animal, and even human sacrifices. Normally prayers were given as offerings. For example, prayers were recited on behalf of the sun as it entered the ascendant, descendant, midheaven and *imūm coeli*.⁹²⁸ Specific Chaldean beliefs about the planets were noted by Plutarch;

“The Chaldeans declare that of the planets, which they call tutelary gods, two are beneficent, two maleficent, and the other three are median and partake of both qualities”.⁹²⁹

EACH OF THE PLANETS
HAD ITS OWN NATURE
AND DUTIES

Al-Nadim said one of their less savoury rites included the killing of a young baby during Ab (August), though attendance and participation in the ceremony was optional. Only certain Chaldeans celebrated the northern mysteries. During the proceedings a child was reduced to powder by grinding up its body and bones, then mixing the powdery remains with a specially concocted libation.⁹³⁰ The desire to commit evil acts might not necessarily have been the motive for the sacrifice. It could just as easily have been a display of love and piety toward their god, at least equivalent to that of Abraham, who was prepared to sacrifice his own son to the Most High God. This is what Nadim preserved in relation to a Chaldean August rite;

CHALDEANS
SACRIFICED A BABY IN
AUGUST

“They slaughter the boy and then boil him until he disintegrates. Then the flesh is taken and kneaded with fine flour, saffron, spikenard, cloves, and oil and made into cakes as small as figs ... This takes place every year for those who observe the mystery of the north. No woman, slave, son of a slave girl, or lunatic eats it (the cake) or watches the slaughter of this child ... The priests burn whatever remains of the bones, the organs, the cartilages, the veins, and the jugular veins as an offering to the gods”.⁹³⁰

The similarities between the rites performed by these pagan Chaldean practitioners, and the ceremonies of the “People of the Little Keg”⁹³¹ (a western Mediaeval group of Christian heretics) are quite amazing, and probably no coincidence.

THIS RITE HAD SOME
SIMILARITIES WITH A
CEREMONY CARRIED
OUT BY CERTAIN
EUROPEAN WITCHES

At no stage were Chaldean sacrifices to be made in the name of the supreme god. Instead everything was to be delegated and apportioned to the subordinate deities which the Great Power had created to implement his will throughout the future.⁹³² This is another point of similarity with the pagan Rus’ rites, for they did not make offerings to Svarog directly.⁹³³

ANIMALS WERE
USUALLY SACRIFICED;
BURNED ALIVE

Animals were ritually slaughtered in batches of 7, 8 or 9 (depending on the month of the sacrifice) for each of these lieutenant gods, most of them burned alive.⁹³⁴ Herd beasts were the main creatures sacrificed, as well as birds of various kinds, especially the cock.⁹³⁵ Having cut the throat of the victim the dead or still-twitching offering was incinerated; in no case was the sacrifice eaten. The effusion of blood from the open neck wound was the crucial moment of the ritual, and accordingly the name of the god being invoked or worshiped was recited as the blood began to flow.⁹³⁵ Whether blood geysered forth from severed arteries, or simply trickled gently from a puncture wound, the effect was the same, an outpouring of life-giving power. In Chaldean ritualism, bloodletting provided energy for magical rites. The Greek philosopher Pythagorus wrote of such details long before the Arabs. After studying Chaldeanism he *“was shocked at all the blood-shedding and killing”* required by their art.⁹³⁶

BLOOD FLOW BROUGHT
MAGICAL FORCES TO
FRUITION

It came to the attention of authorities during mediaeval witch trials, that certain rites of black witchery demanded the slaughter of chickens, dogs and cats, and blood effusions were a feature of these ritual killings.⁹³⁷ However, the witches could just as easily achieve the same or similar results by pricking themselves.⁹³⁷ Lancashire witches pierced their bodies to get bloodflow; *“witches as have sharp bones given them by the devill to pricke them ... their devill receiveth blood from the place, pricked with the bone”*.⁹³⁸

ALL SACRIFICES WERE
ANNOINTED WITH WINE

The Chaldean ritual for killing bulls and other such creatures was to liberally pour wine over the head of the victim.⁹³⁹ The reaction of the victim to this outpouring served as an augury as to the acceptability of the sacrifice.⁹³⁹ The severed head was scrutinised for portentous signs, which were gleaned from the way the head, tongue and eyes moved.⁹³⁹ Following this the sacrifice was incinerated, and the rapidity and completeness with which the offering was consumed by the flames served to indicate the attitude of the god towards the offering, or served as a reply to

THE DECAPITATED
HEAD OF THE SACRIFICE
WAS CAREFULLY
OBSERVED FOR SIGNS

the person's request for divine aid.⁹³⁹ During the Rus' funeral on the Upper Volga, Ibn Fadhlān noticed that the pagan onlookers were extremely pleased with the manner in which the death ship, the sacrificed concubine, dog, cock, horses and cattle were consumed by the flames; the conflagration quickly devoured the ship leaving only a small wispy vortex of smoke rising up into the heavens.⁹⁴⁰

THEIR RELIGION HAD A
TALKING HEAD

The other Arab name for the *Al-Kaldani* (*Ashab Al-Ra's*⁹⁴¹ which shares a phonetic similarity with Rus' or Ros) was derived from the fact that their religion possessed a talking head, severed from a man whose countenance resembled that of the god Mercury. If such a person was found among members of the cult during their travels, they captured and slew the individual, but not before subjecting them to various planetary rites. The snatched victim was manipulated in such a way as to prompt Mercury to enter into the person's head. This was achieved by skillfully stretching the victim's neck as long as they could before the act of beheading. Following the completion of this ritual the head was able to prophecy.⁹⁴²

EACH PLANET HAD ITS
OWN TEMPLE

THEY HAD A HOLY
MOUNTAIN, FROM WHICH
THEY OBSERVED THE
STARS, THEIR GODS

The *Al-Kaldani* had a major temple constructed for each of the planets, each with a specific geometric design; some were circular temples, others oblong, others square, pentacle-shaped or triangular.⁹⁴³ At Harran these temples existed in a clustered group, situated just near a holy mountain, from which celestial phenomena was observed by the Chaldean astronomers.⁹⁴³ According to Al-Masudi every temple had its own basement area which contained a number of idols through which the priests spoke to assembled devotees by means of tubing.⁹⁴³ One site in Harran served as a centre of initiation for Chaldean boys who were making their rite of passage into manhood.⁹⁴³

THEY HAD A DUALISTIC
CALENDAR

IN CHALDEANISM MAY
DAY WAS THE FEAST DAY
OF HELIOS, THE SUN

Their feasts, especially those dedicated to the God of the North, followed a specific calendar of observances, which Al-Nadim went on to detail at some length. This sacrificial regime was dualistic in nature, and conceptually similar to the pagan Rus' dualistic ceremonial calendar, with white and black days.⁹⁴⁴ At specific times of the year demonolatry was practiced in addition to the worship of idols consecrated to celestial deities. On the 27th and 28th of August "they have mysteries, offerings, slaughters and burnt sacrifices to the north, who is the greatest god, as well as to the devils and the jinn whom he has controlled and scattered, giving them good luck".⁹⁴⁵ On May 1st the *Al-Kaldani* adored the sun, whereas on the 2nd they made offerings to a Lord of Devils, under the name Salugha. Another feast was held in honour of a time god, who is best equated with Zurvan or Kronos.

Every weekday was dedicated to one of the five planets and two luminaries, each a divinity. For example Sunday was the sacrificial day of the sun god Helios. According to one Russian Chronicle, Helios was another name used by the Russes (or at least a certain proportion of them) when referring to Dazhbog, the sun God.

Monday was the day of the Moon god Sin.

Tuesday was dedicated to the planet Mars under the name Ares.

Wednesday was the day of sacrifice to Mercury under the name Nebo.

Thursday was the day of sacrifice to Jupiter, who was also called Bal.

Friday was the day of the planet Venus under the name Belit.

Saturday was the day of the planet Saturn under the name Cronus.⁹⁴⁵

CRONUS WAS PROBABLY
WORSHIPPED IN BRITAIN
UNDER THE NAME
CERNUNNOS

Fossilised remnants of the Chaldean weekly calendrical observances survived into the modern era, coming by way of the Germanic nations. Sunday (the day of the sun), Monday (the moon's day), Tuesday (the day of *Tiwaz* (the Germanic war god), probably derived from the Chaldean divinity *Ta-uz*), Wednesday (Odin's day), Thursday (Thor's day, Thor being the Scandinavian thunder god), Friday (the day of Frey. However I believe it comes from his sister's name, Freya, the goddess of sex and love, who can otherwise be equated with Venus), and finally Saturday (the day of Saturnus, the Great Maelific, who can also be equated with Satan). The same assignation of days can also be found in French and Italian.

THE DEATH OF TA-UZ

In the Chaldean list you may have noted a number of deities worshiped not only on the steppes of Russia during Scythian times, but also in ancient Britain. These gods also appear in the Jewish apocryphal *Book of the Secrets of Enoch*.⁹⁴⁶

ELABORATE FEASTS WERE
CONDUCTED IN HONOUR
OF VENUS

The Chaldean god *Ta-uz*, was worshiped by women alone, who lamented that he had been killed and his body ground to powder beneath a mill stone. Such was their love for him that an emulation of this tragic event may have been the basis for their annual baby sacrifice, which took place less than a month later, in August. Accordingly the infant sacrifice might have been akin to that which Abraham was prepared to make for love of his god, only in their case the priest followed through, and *Ta-uz* was the recipient.

One of their most spectacular and lavish feast days was dedicated to the Goddess of Beauty and Love, Venus, who they addressed by the name Belit.⁹⁴⁷ An elaborate floral-clad shrine or grotto was erected during the festival to house the idol, and in front of which many different kinds of animals were slaughtered.⁹⁴⁷ She was not the only

female god of importance. Another goddess that received adoration was a certain mistress who ruled over the herds. She was associated with goats, and possessed her own herd. On the last (30th) day of every passing month, a special gathering was held, at which the presiding priest ascended a 9-stepped raised rostrum. Members of the congregation filed past the raised priest and were repeatedly whipped with a switch of tamarisk,⁹⁴⁸ a plant traditionally used by Magi for their barsom twig wands. All present were implored to go forth and multiply in great numbers with a view to regaining the prestige their religion once enjoyed.⁹⁴⁸ The faithful were urged to go out into the world to gain sovereign authority and rule over peoples of every nation, and were tasked with destroying Churches and Mosques in their area.⁹⁴⁸

*“Then he preaches a sermon to them, in which he calls (prays) for all of them to live, to increase the number of their offspring, and to gain power and superiority over all nations, that their sovereignty and days of rule may return to them and that the congregational mosque of Harran may be destroyed, as well as the Greek Orthodox Church and the market street known as the Women’s market. Before the Byzantine kings uprooted them when they conquered (Harran), it was in these places that their idols used to be”.*⁹⁴⁸

After the priest alighted from the raised dais, he collected a small quantity of silver coinage from every person present (to bolster the temple coffers) and then proceeded to share out the ritual feast. Splinters of pine wood were burned at this time.⁹⁴⁸

The rites of February particularly concerned the adoration of demons and the God of the North.⁹⁴⁹ Priests indulged in theurgic rites evidently cajoling the planets into action.

Al-Nadim stated that some devout Muslim translators who worked on recording the Chaldean mysteries did so in a biased and lacklustre fashion, with the result that the *Al-Kaldani* were misrepresented on a number of points. He went on to say that a primary Chaldean text in common usage among the *Al-Kaldani* was a much more faithful account of their mysteries, and the basis for his Fihrist entries concerning their faith. For example Al-Nadim stated that the *Al-Kaldani* held Aristotelean views on the nature of physical existence, and beliefs close to those contained in the book *Meteorologica*.⁹⁵⁰ One of their primary religious texts was *Discourses of Hermes on Unity*,⁹⁵⁰ which means that it was similar to certain items within the Coptic Nag-Hammadi cache of pagan gnostic texts.

The *Al-Kaldani* had a treatise which detailed the rites, incantations and operations used to create magical knots, as well as talismanic images and devices, incised gemstones, or amulets from the body parts of various animals (eg: the wing bones of certain birds worn slung around the neck).⁹⁵¹ Al-Nadim further claimed to have seen the specially incised signets and gemstone seals which they carried, and had explained to him some of the basic premises of such devices.⁹⁵¹ In *On the Mysteries of the Egyptians, Chaldeans and Assyrians*, the pagan gnostic philosopher Iamblichus made mention of rites not dissimilar to those specified by Al-Nadim. Whether or not Iamblichus’ work was similarly twisted by Mediaeval Islamic copyists and translators who translated it into the Arabic is open to debate, but I personally doubt it.

The Old Russian word *Edukar’* (“a doctor of teaching”, or “a knowledgeable person”) has hazy origins, but is thought to have stemmed from the Iranian word *Yadu-kama* (“sorcerer”), the Middle Avestan *Yadu* (“a sorcerer” or “a magician”), which still continued to be perpetuated in the New Persian as *Jadugar*.⁹⁵² In all probability the *Yadu-kar* were the sorcerers portrayed in the *Avesta* as performing the infernal mysteries of *Yatukih*, magical rites directed towards *Ahriman*. Therefore we might guess the presence of Iranian devil-worshipping sorcerers in pagan Russia who practiced telestic idolatry, and Chaldean intellectual culture, and who were enemies of the Orthodox Zoroastrians, but friends to the Zurvanite.

Since the *Edukar’* can be identified with the *Yatukih* on phonetic grounds, I incline towards the view that in a number of instances the black Magi were actually Chaldean academics, and that the Chaldean “Mysteries of the North” was simply another name for *Yatukih*. So we have a Russian “Kolduny connection” with the *Al-Kaldani*, and a Russian “*Edukar’* connection” with the *Yatukih* sorcerers condemned as evil wizards in Orthodox Zoroastrian texts. This suggests that dark wizards were chased off by the Byzantines and white Magi, and were probably living in rural Russia. Perhaps for this reason the Russian *kolduny* and the black Magi were widely reported to have worn lengthy dishevelled hair and ragged beards.⁹⁵³ One type of Russian *Koldun* was the *Baal’nik*, who made special consecrations using incantations.⁹⁵⁴ We might therefore make a connection between the Russian *Baal’nik Koldun* and the headman of the *Al-Kaldani*’s temple of Baal (perhaps the Chaldean Jupiter). It may well be that these Russian Chaldeans were descendants of the “Assyrian” devil-worshippers who the Magi claimed were “uprooted” from Asia Minor by the Byzantine Emperors. There they lived alongside the Magians and many other types of pagan living in exile. The *Fihrist* of *Al-Nadim* corroborates the Magian texts with regard to the displacement of the

THEIR PRIEST PREACHED FROM A ROSTRUM

HE FLOGGED THE CONGREGATION

HE TOLD THEM TO BECOME RULERS OVER OTHER RACES

FEBRUARY WAS PARTICULARLY DEDICATED TO DEVIL-WORSHIP

AL-NADIM’S DESCRIPTION OF THE CHALDEAN RITES WAS ALLEGEDLY MORE FAITHFUL THAN THOSE OF HIS COLLEAGUES

AL-KALDANI MADE MAGICAL KNOTS, TALISMANS AND ENGRAVED GEMSTONES

WERE THE AL-KALDANI THE SAME AS THE YATUKIH SORCERERS CONDEMNED BY THE MAGI?

CHALDEANS WERE PERSECUTED BY BOTH THE MAGI AND THE BYZANTINES

IN GENERAL, MEDIAEVAL RUSSIAN ORTHODOX DOCUMENTATION YIELDS LITTLE INFORMATION ABOUT THE PRACTICING PAGANS IN RUS’

Chaldeans, perhaps confirming the historicity of Zoroastrian reports of anti-Chaldean Byzantine military campaigns conducted inside Anatolia.

Whereas in bygone years the Chaldean priests, priestesses and head men had practiced their magical rites free of harm, their extremely ancient faith had to slide from public influence and view after Babylon and Assyria fell to Medean and Persian troops. If it was to have any chance of maintaining its autonomy, anonymity would be their foremost asset in the struggle to preserve the religion. They were survivors. So, as white Magian, Byzantine Christian and Islamic religions sequentially inherited governorship of the Chaldean homeland, each had to contend with the pagan resilience of the locals. Amid repeated waves of failed conversions (which saw Chaldeans feign membership of these newer religions, all the while “unrepentently” and vehemently clinging to Chaldean sorcery and philosophy), waves of repression were unleashed against them to rid Anatolia of their worrisome presence. Despite Islam’s ascendancy to ever newer heights of popularity, the Arabs still had them loitering about Harran in the 10th Century AD, but in diminished numbers. Obviously many had genuinely converted. Yet one cannot help feeling that the reason why late Mediaeval Islam did not suffer from the same frenzied outbursts of witch trials as the Roman Catholic Church, is because the *Al-Kaldany* had been forced to leave the area or abandon their religion, and those who did remain had no rights under Muslim law anyway. The later destruction of Baghdad and Harran by the Mongols may have caused further emigration of Chaldean and Muslim refugees from the war-ravaged zone.

In other words Chaldean religion was still largely intact as late as the 10th Century, clandestinely practicing their arts throughout Muslim Egypt and Arabia⁹⁵⁵ on some scale. Al-Nadim’s testimony corroborates, if not verifies, what Iamblichus, the Greek pagan gnostic said of them. In accordance with Chaldean pagan philosophy, devils and spirits could be summoned and commanded by invoking the name of the supreme god. Exactly who this high god was, and what name he should be summoned by, depended of course on the prevailing notion of the supreme godhead in the area in which they lived. Throughout the Muslim world Chaldeanism had a distinctly Islamic flavour, while in Christendom Western European witches tailored their arts to reflect the Christianisation of their society. There they drew down the power of the holy Trinity - Father, Son and Holy Spirit. Al-Nadim had the following things to say about the Chaldeans found among the Muslim flock. Witness the Islamicised face of Chaldeanism!

CHALDEANISM STILL
PRESENT IN THE 10TH
CENTURY AD

ARAB CHALDEANS USED
THE NAME OF ALLAH TO
CONTROL DEMONS AND
JINN

MEDIAEVAL EGYPT

“The exorcists and magicians assert that the devils, jinn, and spirits obey and serve them, being directed by their command and their prohibition. The exorcists, who pretend to observe the sacred laws (of Islam), claim that this is because of obedience to Allah ... Thus invocation is addressed to Him, and oaths by the spirits and devils are by His help, with the abandoning of lusts and by consequence of religious practices. Moreover, (they claim) that the jinn and the devils obey them, either because of obedience to Allah ...

*The (other) magicians assert that they enslave the devils by offerings and prohibitive acts. They (claim) that the devils are pleased by the committing of acts which are forbidden and which Allah ... has prohibited. Thus the perpetrating of things such as abandoning prayer and fasting, permitting blood, marrying forbidden women, and other kinds of evil actions is also pleasing. This is common practice in Egypt and the nearby regions: the books which are written there are many and extant ... A person who has seen this (state of affairs) has told me that there still remain men and women magicians and that all of the exorcists and magicians assert that they have seals, charms of paper, sandal, jazah, smoke and other things used for their arts”.*⁹⁵⁵

Thanks to archaeologists we have a series of ancient pre-Zoroastrian Chaldean tablets, entitled the *Wicked Spirits*. They contained expulsions and shielding formulae designed to protect the practitioner, some of which took the form of imprecations. In this respect Al Nadim’s exposition of Mediaeval Chaldean magic and demonolatriy can be vindicated. Foremost among the offending spirits were three species of demon known to the Chaldeans as *Ultuq*, *Gigim* and *Maskim* (from lowest to highest potency).⁹⁵⁶ Of the *Maskim* it was said:

SOME DAEMONES LIVED
IN THE UNDERWORLD

MAGICAL OBJECTS
CRAFTED BY THE
CHALDEANS COULD ALSO
BE FOUND IN ARABIA

*“On high they bring trouble, and below they bring confusion. Falling in rain from the sky, issuing from the earth, they penetrate the strong timbers, the thick timbers; they pass from house to house. Doors do not stop them, bolts do not stop them, they glide in at the doors like serpents, they enter by the windows like the wind, they hinder the wife from conceiving by her husband; they take the child from the knees of the man; they make the free woman leave the house, where she has borne a child. They, they are the voices which cry and which pursue mankind”.*⁹⁵⁷

Many of these beings lived beneath the earth, under water especially, and far beneath the sea in particular. Another fragmented tablet describes this underworld known to the Chaldees. It called it the “*foundation of Chaos*”,⁹⁵⁸ a jail from which there is no escape, where there is no food to speak of save the dust, where no light comes, where dirt-speckled aerial demons, in their multitudes, fly thickly, even so far as licking the ceiling of the underworld’s vault.

Al-Nadim went on to describe Chaldean engraved gems, plus stone and bead talismans throughout much of the Middle-East, although he adds that they had been “*rendered vain*”. Iamblichus already told us of these things long prior, but Al-Nadim knew of their mediaeval presence first-hand. Additionally, as a result of these arts, many specialist treatises dedicated to the Jinn and demonology could be found in their keeping throughout much of Arabia, often quite detailed.

In so far as the Jinn are concerned the *Qur’an* describes their primordial creation, and how, along with man, they would be judged by Allah on Judgement Day; “*He created man from potter’s clay, and the jinn from smokeless fire*”.⁹⁵⁹

As this section draws fast to a close, I must draw your attention to comments made by some writers on the topic of European witchcraft. They say that witchery was largely a fictitious phenomenon scraped together by a number of mediaeval Catholic clergy, built on older stories and plenty of imagination. As further proof of this they proclaim that witchcraft did not exist in the Middle East, or in Orthodox Christian countries. This is simply untrue. Sadly, whatever Russian Orthodox Church texts concern contemporary paganism are hardly explicit, adding hardly anything to our search for what actually took place in pagan Russia. Their pens were far more busy recording the glorious ascension of Christianity, the magnificence of their rulers, the conversion of their race, and the path towards inward moral reform. Be that as it may, the Chaldeans are mentioned in the sermons of Klim Smolyatich, but only in terms of their weakness when compared with god. Klim’s homily is more likely to have been a moral lesson for his parishioners rather than a direct reference to local Chaldeans.

On the other hand, Russian folklore greatly supports my contention that Chaldeans were present in Slavia. In the folk tale *Prince Vladimir’s Quest* (which rivals the official account of the conversion polemic contained within the *Primary Chronicle*), Vladimir sends three observers Mladan, Oleg and Vachtan to discover a new faith for the Russian people.⁹⁶⁰ This faith was to replace their homage of the many gods which inhabited their environs, and their excessive reliance on the stars and astrology for guidance.⁹⁶⁰ They visited many places and were unsatisfied with what they saw until they ran into a dwarf.⁹⁶⁰ He advised them to go far to the east into Mesopotamia, to the city of Babylon, the city of the seven hills.⁹⁶⁰ Upon arrival they discovered black-clad worshippers prostrating themselves before metallic or stone idols, as females garbed in black danced around a censer emitting a plume of thick billowing smoke.⁹⁶⁰ All the while a choir uttered unnerving discordant chants as an accompaniment to the proceedings.⁹⁶⁰ Their primary god was a female, who I associate with the black mother, Geh, the great whore, mother of dark witchcraft (as described in the Magian texts). Having felt themselves deceived by the dwarf the three Russians made off. Eventually, they had a dream of a holy maiden (the Virgin Mary) who guided them to the City of the Sun, which surprisingly turns out to be Constantinople, the city where they would find the light, truth and joy which Vladimir sent them in search of. Behind this tale we find the story of their unrequited search for a new faith in Babylonian religion. Their City of the Sun was not Khorezm (a former homeland of the Croats, and the Hungarian Arpad dynasty. Iranian: literally “The Land of the Sun”) as one would suspect, but Constantinople. Whether the real version of the myth lay at Khorezm, but was later shifted to Constantinople the further they entered the Christian era is debatable. The search for the City of the Sun reveals an underlying strata of heliolatry superimposed over Christianity - such were the beliefs of the *doeoveriye*, the pagan Christians.

A 13th Century Chaldean-style spell scroll unearthed by archaeologists in Novgorod confirms the existence of the dark craft in Russia beyond all doubt. The spells were written backwards in the form of prayers to the Virgin Mary, making them “*anti-prayers*”.⁹⁶¹ These were the sort of pagan observances so frequently condemned by the Russian Church as unholy.⁹⁶¹ But their relative absence in relation to the 150,000 other scrolls unearthed there show that, in the cities at least, it was not widespread. Having said that, only 10% of the old city has been excavated so far.

On top of that we have a number of *zmeiovik* medallions (designed to be worn!) featuring the cross of Jesus on one side and the head of a medusa-like fiend on the other.⁹⁶² The latter is quite plausibly a depiction of Ahriman, since a similar relief of the arch-fiend is found in Persia, in the form of the Evil One being crushed under the hooves of Ahura Mazda’s steed.⁹⁶³

Likewise there can be no mistaking the intended symbolism of a deliberately manufactured inverted cross found in Scandinavia. The principles behind the object in question seem related to *ergi*, an art of ritual inversion

MAN WAS MADE FROM CLAY, THE JINN FROM SMOKELESS FIRE

SOME HAVE SAID THAT WITCHCRAFT WAS AN EXCLUSIVELY WESTERN PHENOMENON

THIS IS INCORRECT

CHALDEAN-STYLE SCROLLS IN RUSSIA

RITUAL INVERSION

BLACK MAGIC IN RUSSIA

DEVILS IN THE LOWER ATMOSPHERE	<p>theoretically connected with infernal wizardry.</p> <p>The situation was far different in the countryside. For example in the Russian district of Penzen, <i>kolduny</i> supposedly used candles, aspen and wands of witch-hazel during their devotions. As with the <i>Al-Kaldani</i>, Russian <i>kolduny</i> were allegedly practitioners of ritual inversion.⁹⁶⁴ They were notorious for attending Church services and then disrespectfully turning their back on the priest and iconostasis where Jesus, Mary and the Saints are portrayed in religious art. Profanities were supposedly the order of the day at Easter time.⁹⁶⁴ They recited the Easter resurrection prayer backward then began yelling obscenities.⁹⁶⁴ The unholy consecrations of the Russian <i>kolduny</i> (termed <i>porchi</i>) involved necromancy, devil-worship, desecration, and even performing the dance of St Vitus.⁹⁶⁵ For this reason I am inclined to identify Rus' black Magians as heathen Chaldean <i>kolduny</i>. The Mediaeval anti-witch treatise <i>Malleus Maleficarum</i> states "it can be said that the devils deputed to work are not in Hell, but in the lower mists".⁹⁶⁶ Clearly a Chaldean explanation was posited by Kramer and Sprenger for the abilities and activities of devils, as professed by the witches.</p>
PERVERTING PAGAN RITUALISM	<p>It would seem that they were blasphemously mocking not only Christian rites, but Magian pagan ceremonies still extant in Russia. On <i>Velikiy Chetverg</i> (ie; Holy Thursday) <i>kolduny</i> held their own fire ceremonies during which aspen was burned. Fellow sorcerers and sorceresses soon converged on the scene of the fire requesting to receive portions of this ash from the ringleader.⁹⁶⁷ The Old Russian word for <i>aspen</i> (a species of poplar tree) was <i>osin</i>, which bears a superficial resemblance to <i>yasen'</i> ("the ash tree"), and therefore <i>yasna</i> (the name of the Magian <i>Haoma</i> ritual). Even though Russian <i>kolduny</i> used the ashes of burned poplar for magical purposes, there is no reason to include it as a candidate for the mantle of <i>Haoma</i> on the strength of this linguistic correlation, ostensibly because it does not resemble the plant described in the Magian texts.</p>
DESECRATING BREAD AND SALT	<p>In Rus' bread, salt and water were desecrated at other times and strategically flung in certain locations, especially near cross-roads. Eggs or a knotted bundle made from a shirt, belt, cross, chain and coal, were put there too.⁹⁶⁸ Whosoever retrieved these things (which are especially identifiable with Magianism) would be afflicted by disease generally speaking, and through them, the <i>kolduny</i> brought diseases and plagues into the villages.⁹⁶⁸ The depositing of bread at cross-roads is probably indicative that Magians left consecrated loaves at cross-road shrines by their priests and priestesses. Hence the desire to pick them up, and eat of them.</p>
BRINGING DISEASE	
KOLDUNY ACTIVE AFTER NIGHTFALL	<p><i>Kolduny</i> slept during the day, and come night time they set off to be about their business, carrying a staff with an iron crook at the end.⁹⁶⁹ They mostly dressed the same, with a sheep-skin jacket girthed by a belt-sash (<i>kushak</i>).⁹⁶⁹ Their countenance was terrible, their grin that of a wolf, their eyes vulpine.⁹⁶⁹ To have them look at you was all the worse owing to the powers of witchcraft that flowed from those eyes. This the peasantry called "the wolf gaze".⁹⁶⁹</p>
CHALDEANS IDENTIFIABLE AS BLACK MAGIANS	<p>Russian sorcerers could astral travel, or in other words, make their soul leave their body and send it on journeys. At other times they mutated into animal form.⁹⁷⁰ <i>Kolduny</i> used iron blades, cats, frogs and snakes as aids to performing sorcery, in addition to poplar ash.⁹⁷⁰ These were classic features of black Magianism, if we are to believe the Zoroastrian texts. <i>Kolduny</i> displayed further black Magian features described in the Avestan and Pahlavi texts. <i>Kolduny</i> rendered cattle lame by rubbing their hand along the beast's back.⁹⁷¹ Moreover they destroyed the crops raised by the peasantry out of hatred for bread and cereal grains, and to make their austere lives even more troubled.⁹⁷¹</p>
FIELD BLASTING	<p>They performed another rite eminently feared by the peasantry. According to it bread was broken on its right and left side, then twisted into a knot.⁹⁷² The ripped and knotted loaf was not sprinkled with salt (as would normally be the case in any white Magian or Russian household), but was instead intentionally despoiled with ashes, dirt from a grave plot, egg-shell, and old grain.⁹⁷² The ash used in the ritual was to be taken from the hearth of the intended victim, who was to be attacked by the black magic of the unholy loaf.⁹⁷² This bread caused poverty and fires on the person's property, and made their cattle drop due to sickness. It could even lead to death. It was widely believed throughout Belorussia that such a rite would prevent a harvest across many fields.⁹⁷² A conceptually similar ritual was known in Western Europe, and featured in an undetermined number of European witch trials.</p>
POTIONS	<p>In the Sarapyl' district, in the Vyatka region of Eastern Russia, <i>kolduny</i> apparently laced wine and beer with a specially prepared incense. The tainted draught caused mental disorientation, rendering whomsoever had imbibed the drink unable to find doors. Where <i>kolduny</i> managed to make a person drink wash-up water, the victim was supposedly drained of their strength.⁹⁷²</p> <p><i>Kolduny</i> had a good side as well; for a price. Russians who believed themselves vexed sought the services of</p>
KOLDUNY PROVIDED COUNTER-MAGIC	

another *koldun*, who performed counter-magical rituals, to relieve the burden imposed on them by the enemy sorcerer.⁹⁷³ Wedded couples often had them protect the family home using diverse rituals.⁹⁷³

As stated earlier, evil witches were notoriously present in the far north of Russia, particularly near the exceedingly frigid White Sea. Folklore remembers them as black of visage, perhaps negroid or Indian, or perhaps simply allegorically black in heart and body.⁹⁷⁴ Their infernal powers came to them in a reversed version of confirmation, when the spirit of evil entered their body, in the form of demons, traditionally embodied as toads, frogs and serpents.⁹⁷⁴

Evidence for European Chaldeanism appears in Western sources too, mainly in the form of spell scrolls written in Chaldean and Hebrew.⁹⁷⁵ The 1376 text *Directorium Inquisitorium* provided unmistakably Chaldean details about certain witch-rites. After laying face down on the ground many times, and with songs, “they lacerate their own flesh (to draw blood). Out of reverence for the demon or by his instructions they wear white or black vestments. They worship him by signs ... burn candles or incense, they sacrifice animals and birds, catching their blood”⁹⁷⁶ The famous protestant theologian Calvin, did however think to brand Western witches as Chaldeans, drawing, in places, from *Old Testament* passages.⁹⁷⁷

“He (God) hands the Chaldeans over to be impelled by Satan, having chosen them as His ministers for this task. Satan with his poison darts arouses the wicked minds of the Chaldeans to execute that evil deed ... and befoul them by the crime”⁹⁷⁷

Consider also the details recorded in 1376 (by the Inquisitor Nicholas Eymeric) concerning the arts of the witch-heretics at Aragon, France.⁹⁷⁸ He mentioned ; Bloodletting, animal sacrifices (by burning), collecting the blood of the sacrifices, invoking demons, paying homage to demons through their chastity; Wearing robes either black or white in colour, as a given demon required; Using propitiatory hymns, incenses and aromas for unholy purposes; Kneeling before demons; Using sigils and unidentifiable words to worship particular demons; Burning candles; Conducting rituals similar to Baal worship.

CHALDEANS ARE MENTIONED IN MEDIAEVAL WESTERN SOURCES BY NAME

MEDIAEVAL EUROPEAN WITCHES ENACTED RITES SIMILAR TO THOSE OF THE CHALDEANS AND BLACK MAGI

The Yezidis

From this point on the reader will not fail to notice a perceptible relationship between aspects of this heathen Chaldeanism and the faith of the Yezidis. Much of what you are about to read is written in the present tense, largely because the cult is still largely functional in Iraq and Khurdistan to this very day, though, I must add, chastened by the relentless cycle of Islamic persecution and murder.

One of their prayers dedicated to Melek Ta’us, whose metallic image is that of a peacock, includes the following stanzas of adoration; “Thou art lord of grace and good luck. Thou art king of jinns and human beings, King of the holy saints, Lord of Terror and praise ... god of the sun and of the fire ... thou has created Jesus and Mary”⁹⁷⁹ which end in a supplication for the removal of sins. How remarkably well these beliefs seem to resemble Chaldean devotions to the God of the North, King of all the Jinn and spirits, dispenser of luck.

Structure

The organisational infrastructure of their faith is seven-fold, as follows, in descending order;

1. Sheik The Yezidis sheik is their faith’s supreme office holder. He presides over a conclave of regional sheiks, from whom he was selected based on merit, and who biannually visits Yezidis everywhere in a grand tour of their scattered villages.⁹⁸⁰ All Sheiks are said to possess miraculous powers, including the banishment of noxious creatures, healing, and the dispensing of health-giving benedictions upon agriculture and herds.⁹⁸⁰

Yezidis sheiks dress in flowing white robes, and encase their hair in a black turban. The primary Sheik inherits his post only by a linear descent to Yazad, administering the affairs of their people, and caring for Sheik Adi’s tomb (Yazad and Sheik Adi being the alleged originators of the sect).

To facilitate the tomb’s upkeep the Sheik levies monetary tithes from all the Yezidis, collected personally or via groups of tithe-gathering Cawwals (priests) dispatched throughout every region (including Russia! according to the *Mashaf Resh*).⁹⁸¹ Members of the sect are free to decide whether they shall give or not, but in practice those who refuse to hand over donations are ostracised at the Sheik’s command. On their travels Cawwals deliver Adi’s tomb dust squeezed into small, nut-sized balls resembling clay nodules.⁹⁸¹

Another Sheik, with an entirely different office, follows in their footsteps, venturing around the countryside to obtain live chickens (often slaughtered as sacrificial offerings during Summer festivals).⁹⁸¹

The Sheik presides over an earthly spiritual court, deliberating upon the alleged misdeeds of Yezidis brought



A SHEIK RULES THE YEZIDIS

before him.⁹⁸² By far the worst sentence he can hand down is excommunication, which sees the guilty stricken from their communities and their faith.⁹⁸²

A reigning sheik's fiery hearth attracts special reverence from believers, for it is the seat of his spiritual power.⁹⁸³ One might guess that in times past it attracted a retinue of hearth keepers whose primary task was to ensure its proper upkeep and regular endowment with kindling.⁹⁸³ Even the simple act of gathering kindling attracts certain pageantry in Yezidism.⁹⁸³ Believers fossick for pieces of timber on a mountain near Sheik Adi's shrine, ascending its slopes with a rope noose about their throat. Along the way they collect up wood, bind them into a faggot with the rope and later return to share it out amongst sectarians.

THE EMIRS

2. Emir The Emirs or princes.

3. Cawwal Cawwals are wandering musicians that play an integral role in their festivals and devotional ceremonies.

PIR, PRIEST

4. Pir Pirs are roughly equivalent to Yezidis parish priests, who don black robes and gird their head with red turbans.⁹⁸⁴ Although Pir means "old man" or "elder" in Persian, I believe it related to the word *Pyraethi*, which Strabo used as the title of Magian fire priests who tended fire altars within outdoor enclosures. In Sassania *Pyraethi* probably fell from use, replaced by the title *Arthravan*. I also mention in passing that Strabo mentions *Pyraethi* participated in ceremonial processions associated with Omanus (ie; Ahriman - the spirit of evil according to Zoroastrian scripture). These references are at least a thousand years older than the earliest recorded mention of Yezidis (here referring to the originators of the modern Yezidis).

KOCHAK, SEER AND PROPHET

5. Kochak Seers and prophets are relegated to the category of Kochaks, who are forbidden to inter-breed with anybody outside the priesthood. They receive visions of Melek Ta'us and other angels dignified in their writings. At other times they make contact with souls hovering in the ether. Yezidis go to Kochaks to have their dreams interpreted, or to hear from loved ones on the other side. Kochaks might also ascertain whether transmigration has taken place, and what form the person's soul has assumed in the rebirth.

6. Fakir

7. Mulla

The faithful bow low in the presence of officers from *pir* upwards, kissing their hand upon meeting.

To some extent Yezidis heirarchical classifications are roughly similar to Mazdean officers.

Head Sheik	<i>Magupatan Magupat</i>
Regional sheik	<i>Magupat</i>
<i>Emir</i>	<i>Dastur</i>
<i>Cawwal</i>	-
<i>Pir</i>	<i>Arthravan</i>
<i>Kochak</i>	<i>Herbad</i>
<i>Fakir</i>	<i>Herbad</i>
<i>Mulla</i>	<i>Herbad</i>

Yezidis ritualism

WORSHIPPING MELEK TA'US IS A PIVOTAL ACT IN YEZIDISM

The essential articles of Yezidis faith were recorded in a secular document of more modern provenance requesting their menfolk be excused from Ottoman military service, drafted by Emir Hussein and witnessed by no less than 17 chieftains and high-ranking religious figures.⁹⁸⁵ On this basis we may assume the mentioned points, which were enough to have them rendered unfit for the Sultan's military service, are a proper account of their fundamental traditions, and clearly do not represent their full range of observances.⁹⁸⁵

SOME RITES TAKE PLACE AT SUNRISE

Their creed demands that believers perform an annual six-day pilgrimage to meet the high sheik each September. Additionally they are required to enter the presence of Melek Ta'us image (otherwise known as the Sanjaq) twice annually any time throughout April and the end of November.⁹⁸⁵ They must make visible acts of piety and submission to the sun, at sunrise, as the solar corona first breaks through the darkness, as the ascending heliacal sphere first emerges from below the horizon.⁹⁸⁵ Though they must be careful to do so in the absence of non-believers, which one might think contaminated the purity of the ceremony and secured privacy of worship for a creed avidly pursued by its enemies.⁹⁸⁵

*“When they notice the sun rise, they kiss the place where the rays first fall; they do the same at sunset, where its rays fall last. Likewise the kiss the spot where the moon first casts its rays and where it last casts them. They think, moreover, that by the multiplication of gifts to sheiks and idols they keep troubles and afflictions away.”*⁹⁸⁶

THEY EAT SHEIK ADI’S
TOMB DUST EVERY DAY

Under no circumstances are they to attend morning prayers at the Mosque, for they are duly bound to slay those who recite Islamic devotional prayers, then commit suicide. Believers must check in at the residence of their local Pir to inform them that their fasting has commenced, and must hold firm until they return to him later in the day, at which point the fast concludes, and is sealed with consecrated wine. Very often when they do eat during fasting seasons, but it is a single meal consumed after sundown.

Animals are slaughtered for the April solemnities in keeping with one’s financial status; Cattle or sheep by the rich, and poultry the poor.⁹⁸⁷

A three-day fast dedicated to the venerable ancient patriarch Yezid is also observed in December.⁹⁸⁸ During Spring another fast of one month and ten days duration takes place, roughly synchronised with the Orthodox Christian Easter fast.⁹⁸⁸ Forty days on diminished sustenance is fairly gruelling, and so they have a custom analogous to those found in medieval Catholic Europe, allowing individuals to fast on behalf of another, especially the old and frail. Those who feel so inclined can exculpate their misdeeds by furnishing the Cawwals with sin payments.

Prayer is not one of their scheduled religious obligations, aside from the passage they enunciate each morning at sunrise, since their priests, as intercessors for the Yezidis, pray on behalf of all, and in particular those who pay them handsomely. It would be true to say they see in prayer a certain inefficacy, as was explained in Sheik Adi’s discourse on the matter *“God commanded me to tell you that there is no need of prayer; believe in the power of Melek Ta’us and you shall be saved”*.⁹⁸⁹

Yezidis holy sites vary in form. On one hand there are the flute-spined, white-washed temples found on Mt Lalish.⁹⁹⁰ Their interiors are illumined by countless lamps fueled by olive oil.⁹⁹⁰ Elsewhere they might be an uncomplicated building erected near a spring, and where stand the mulberry trees so often affiliated with their sect. Infirm Yezidis make pilgrimages to the latter, hoping to be cured by tying pieces of cloth in the trees, the fabric possessed by disease causing spirits. And nobody dares untie one of their rags for fear of contracting a malady.⁹⁹⁰

Acts of Idolatry are considered far superior to fasting, as an act of devotion. This much cannot be doubted, for in the *Mashaf Resh* it clearly states *“They worship of any idol, such as Seyed-ad-Din or Sheik Sams is better than fasting”*,⁹⁹¹ and also stipulates that *“Every Friday a load of gifts is to be brought as an offering to an idol”*.⁹⁹¹ Idol sanctuaries are also integral to matters of law and commerce, for in such locations oaths were foresworn, as the person stood within a magical circle.⁹⁹¹

Whensoever wandering Cawwals chance upon one of their sect’s idols on their lengthy journeys, they light oil lamps before them in adoration.

Each sect member must, under pain of being branded an infidel, carry tomb dust from Sheik Adi’s sepulchre, and eat a pinch for breakfast every day.⁹⁹² Should any member depart this world without swallowing the said dust, he is automatically heretical, and therefore a non-believer.

Kawwals and Pirs perform a ‘last rite’ over dying Yezidis, urging them to not lose faith in their beliefs, even as they draw their final breath.⁹⁹³ To seal the rite they slip Sheik Adi’s sepulchral dust into the person’s mouth.⁹⁹⁴ Thereafter Kochaks help in burying the deceased, powdering their face with Adi’s powder, heaping sheep droppings over the plot, and offering up a funeral feast which mouners attend.⁹⁹⁴

The white linen shirts they wear are not to be worn without being hallowed in consecrated water.

Yezidis purity laws disallow the utilization of eating utensils and items of personal heigene where the objects are also shared by Muslims, Jews and Christians.

As for their food taboos, beans, lettuce, cabbages, seafood and meat may not be consumed by the faithful.

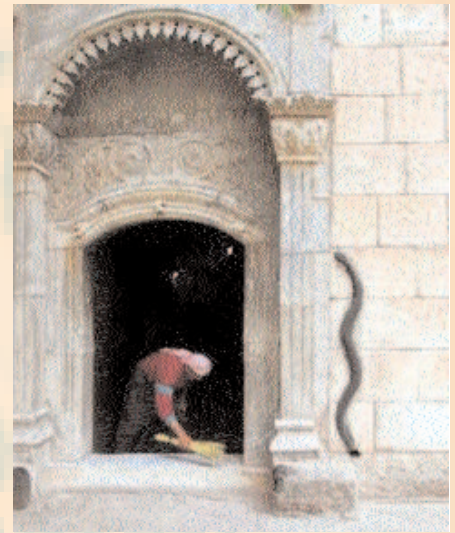


Fig 41.1. The entrance to Sheik Adi’s shrine.

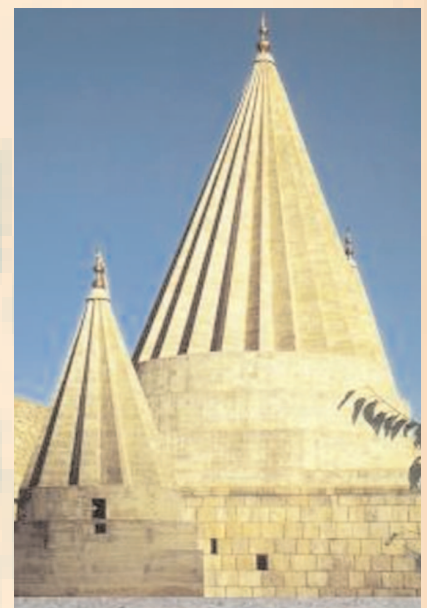


Fig 41.2. Yezidis shrines on Mt Lalish.

Festivals

They have a jealously-guarded text called 'The Revelation', or *Kitab Al-Jilwah* in their tongue, which contains important teachings on Melek Ta'us.⁹⁹⁵ It states their art was propagated; "by means of oral tradition, and afterward by means of this book, *Al-Jilwah*, which the outsiders may neither read nor behold".⁹⁹⁵ Evidently they, like the Magi, had a culture of concealment when it came to their primary treatises and teachings, and these writings happily co-existed alongside those same teachings left fully-intact by oral transmission.

Al-Jilwah, Chapter II mentions their belief in the transmigration of souls via metempsychosis; "my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or a third time into this world or into some other by the transmigration of souls".⁹⁹⁶

According to their teachings wealth, secrets and miracles are three things bestowed on mortals by their lord. "All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another. I reveal my wonders to those who seek them, and, in due time, miracles to those who receive them from me".⁹⁹⁷ Chapter III of *Al-Jilwah* also informs us that earthly power and material wealth are considered a distinctive mark of Melek Ta'us' favour.

Yezidis profess that Islamic, Hebrew and Christian writings contain diluted remnants of the Yezidis creed, adding that any of their teachings that run contrary to the essential tenets of Yezidism (which are kept strictly secret), are to be utterly disregarded.⁹⁹⁸

They sacrifice white cattle to the sun, and at the New Year festival also.⁹⁹⁹ Believers call the sacrificial beast the *Kabdus*, which is butchered and boiled in a cauldron, from which pilgrims devour the hallowed meat.⁹⁹⁹ Prior to attending the sacrificial ceremony, pilgrims take ritual baths in the water of *Zamzam*, the miraculous spring waters that well up from



Fig 42. Yezidis devotees gather for festivities.

beneath the Sheik Adi shrine.¹⁰⁰⁰

Upon their passing the Yezedis sheiks are deified, and to each is dedicated a tomb, the earliest surviving sepulchre belonging to one who came into the world in 1078 AD.¹⁰⁰⁰ In the afterlife a massive council of sheiks sits in the presence of Sheik Adi, still wielding supernatural power from beyond the grave, and it is for this reason that Yezidis gain intercessions by visiting these tombs in times of need.¹⁰⁰⁰ One such holy place bears a plaque dedicated to "Sheik *Shams Ali Beg and Faris*". In this instance *shams* might be derived from *Shamash*, a former name for the sun god, thus supplying a meaning of Sun King Ali Beg.

Yezidis pilgrims expand upon their devotional pilgrimage to Sheik Adi's shrine by visiting the mausolea of regional importance where they burn incense and lamps.¹⁰⁰⁰ Pilgrimage sites of greater retutation, such as the tomb of Sheik Mohammed, attract festivals where visitors enjoy the tunes of religious piping and tambourine playing amid dancing.¹⁰⁰⁰ The sacred image of Melek Ta'us is paraded on just such events, led by candle-bearing pirs throughout the throngs, until finally ending up at the household of the Yezidis who paid the greatest sum of money for the privilege of hosting his emblem.¹⁰⁰⁰

The grave of the saintly Sheik Adi Ben Musafir, in Ba'adri, becomes the scene of a yearly procession of flagellants on the 10th day of August. Trains of penitents make their way down smokey, bitumen-lit streets, flogging themselves with scourges.¹⁰⁰¹

Yezidis miracle workers intermingled with Islamic Sufi mystics from time to time, and it appears that one such saint was executed in early 10th Century Baghdad.¹⁰⁰²

According to the Yezedis ritual calendar, New Years day (*Sarsal*) falls on the initial wednesday each April. *Sarsal* always elicits fearful solemnity from believers, for it is on that day that the Supreme Deity convenes a council of angels, at which he reveals what events will transpire throughout the coming year.¹⁰⁰³ This may well be a continuation of earlier Babylonian beliefs that affix precisely the same significance to New Years day.¹⁰⁰³ Accordingly their conduct is demure as they seek atonement for their spiritual transgressions. Religious music is effectively banned during this event as a mark of respect, though the people decorate their portals with floral garlands made from red wildflowers and lillies.¹⁰⁰³ Foodstuffs are consumed and distributed at gravesides during *Sarsal*, in commemoration of departed kinsfolk.¹⁰⁰³

ONE OF THEIR OLDEST TOMBS DATES TO 1078 AD

SHEIKS EXHIBIT MYSTICAL

POWERS FROM BEYOND THE GRAVE

YEZIDIS PILGRIMAGES

PIPES AND TAMBOURINES ARE PLAYED

SOME YEZIDIS PERFORM MIRACLES

AN ANGELIC COUNCIL DETERMINES EVERYONES FATE FOR THE UPCOMING YEAR

Yezidis myths

Yezidis pass down through the generations a body of heartfelt religious myth. Some relate to the creation of the world. God formed the bird Angar, on whose spine sat the pearl, his dwelling place.¹⁰⁰⁴ He also created various Meleks (angels), the foremost being the illustrious Anzazil (aka Melek Ta'us. Anzazil cannot be found in Agrippa. The closest name would be Azazel, a potent aerial demon. Equally interesting is their assigning to Ta'us the additional name of Lasiferos (ie; Lucifer)).¹⁰⁰⁴ This all happened on a Sunday, but on Monday Dardael was formed, on Tuesday Israfel, on Wednesday Mikael, Thursday Azrael (probably Azariel*), Friday Semnael (possibly Samael*) and lastly on Saturday he fashioned Nurael (ie; Nuriel*, also called Uriel). Each of these Melek incarnated into human form at the command of their creator. For instance in earthly form Nurael went by the name Yadin. Each of the Meleks, or more properly archangels, became objects of adoration. Those marked with an asterix were recorded in the writings of Cornelius Agrippa during the Renaissance, leaving one to conclude that the art of the Yezidis were known to Europe's fledglings of the age of enlightenment.

YEZIDIS CREATION
MYTHOS

THE ARCHANGELS

Only after establishing the archangels did the Most High command the formation of heavenly subdivisions, the creation of stars to populate the stary firmament, and luminaries to shine over the world - by day the sun, and by night the moon. To Yadin was given the task of designing mankind and all the creatures of the earth, each of which was encased in a bag (perhaps representing the birth caul enshouding the unborn in the uterus).¹⁰⁰⁴

At this point the divine pearl descended upon the earth, splitting into four parts, thereby releasing waters pent up inside it.¹⁰⁰⁴ The newly created Archangel Gabriel was added to the seven Meleks, and invoked to arrange the pearly fragments into their proper place. He flew down from heaven, alighting on Mt Lalish, from which time he did his maker's bidding. And so earth took the form of a globe, as Gabriel positioned the upper and lower hemisphere, as the earth shook. The constellations of heaven were fully arrayed only at this point, taking the positions we presently see today. Gabriel was instructed to form Adam by converging the primary elements, and placing the spirit in him. Having done so Gabriel ferried Adam to the heavenly paradise, to acquaint him in the High God's laws, which prohibited him, and his ancestors, from consuming wheat products. Adam's fall was attributable to Melek Ta'us who advised him to consume wheat grain, despite god's prohibition, and so produce numerous offspring.¹⁰⁰⁴ From the moment he ate of it, Melek Ta'us evicted Adam from paradise forcing him to return and inhabit the earth. For companionship god gave him a wife called Eve, made by Gabriel from his left shoulder.¹⁰⁰⁴

MT LALISH IS THE
YEZIDIS EQUIVALENT OF
MT OLYMPUS

YEZIDIS SPRANG FROM
ADAM, THE REMAINDER
OF HUMANITY FROM
EVE

Their inherited mythos, as found in the *Mashaf Resh*, proclaims that Yezidis have Adamic lineage, created by god in an earthenware jar, when both conceived of procreating singly and without intercourse.¹⁰⁰⁴ To achieve this Adam and Eve produced seed, placing them in two different pots. Adam's seed produced a male and female, from whom the Yezidis arise, whereas the remainder of humanity sprang up in Eve's pot, from corrupted and polluted worms, generated by Eve's seed, and suckled by Adam. At that point they hoped to discover what would happen if they co-mingled their seed, and upon doing so, sired the remaining earth inhabitants.¹⁰⁰⁴

YEZIDIS ARE NOT TO
INTERBREED WITH
OTHER RACES

Yezidis therefore form an entirely separate class of *homo sapiens sapiens* which it is their duty to preserve from defilement by staying seperate from the earth's other inhabitants, in racially homogenous Yezidis communities.¹⁰⁰⁴

With the passing of time god allowed Melek Ta'us free passage to earth for the purpose of assigning kings and dynasties.¹⁰⁰⁴⁵

YEZIDIS APOSTLES ARE
PERIODICALLY SENT TO
EARTH

Each millenium the Most High god sends a religious leader, to re-calibrate the teachings of those on earth. Mu'awiya, a personal servant of the Prophet Mohammed, was one such messenger, who fathered the great patriarch Yezid (ie; Yazad) by an old crone in her 80th year.¹⁰⁰⁴ Insofar as this myth is concerned Islamic tradition perpetuates a confused distinction between Mu'awiya and Yazad. It holds that Yazad is none other than the Caliph of the Umayyads Yazid ibn Mu'awiya, deeply hated by Shi'ites everywhere for his role in the slaying of Imam Hussein, grandson of the prophet Mohammed, on the "Plain of Sorrow and Misfortune".¹⁰⁰⁴

YEZIDIS PROFESS THAT
KING SOLOMON WAS
PART OF THEIR FAITH

They say that King Solomon (Suleiman the Magnificent) received their teachings, via the ministrations of the archangelic elect.¹⁰⁰⁴

The *Mashaf Resh* castigates the Islamic, Jewish and Christian faiths for insinuating that Melek Ta'us was evicted from heaven.¹⁰⁰⁴

Today's Orthodox Zoroastrians are riled when commentators associate their faith with that of the Yezidis. While there are perceptible Magian elements in Yezidism, their teachings about the supreme being lack dualistic

ORTHODOX
ZOROASTRIANS DISAVOW
ANY CONNECTION WITH
THE YEZIDIS

understanding. By my estimation they should be associated with Chaldeanised, non-Orthodox Zoroastrian Magi who, in addition to that, were exposed to Manichaean ministrations. What emerged from this was a faith outwardly incorporating Jesus Christ, yet in their fundamentals were Chaldeanised Magians through and through. That Sheik Adi's tomb is situated on the grounds of an abandoned Christian monastery near Mosul, at Ash-Shaykh 'Adi, is highly significant. Perhaps Christian monks sought to sanctify Mosul's local heathenism by building a church on the old Yezidis cult site. Alternatively the monastery was established or even re-settled by heretical, overly-Christian Yezidis.

FOR THE PAST THOUSAND
YEARS MUSLIMS HAVE
HUNTED DOWN YEZIDIS
LIKE ANIMALS,
PARTICULARLY IN
KHURDISTAN

Nowadays Yezidis still have the sword of Damocles suspended over their head, especially Khurdish sectarians who have been tirelessly subjected to purges, man hunts, slave trading operations, forced prostitution and so forth.

Uncorroborated reports dating to the early 7th Century demonstrate an extensive Muslim penetration of Khurdistan, accompanied by pillage, the wasting of property and so forth ... deaths unknown.¹⁰⁰⁵ An anti-Islamic uprising by a few thousand Yezidis is believed to have taken place about 906 AD, eliciting the vengeance of Hamadani, the Islamic governor based in Mosul.¹⁰⁰⁵ Yezidis agitators evidently fled their homes only to re-settle in Hakkari. Upon discovering their whereabouts around 980 AD, an Islamic vigilante posse many thousand strong rode up and encircled Hakkari to prevent any route of escape.¹⁰⁰⁵ What ensued was a frightfully bloody massacre, aimed at deterring any future insurrectionists. By the time the Muslims had finished all that remained were a couple of thousand shocked survivors, spared only by agreeing to convert to Islam.¹⁰⁰⁵ The remainder of their compatriots, presumably including prisoners and wounded, and perhaps even the corpses of those slain in the mayhem, were nailed to crosses all along the main highway to Mosul, stretching off into the distance some 25 kilometres away.¹⁰⁰⁵ One can only guess what this grim spectacle resembled over the following week, as the relentless sun beat down on their distended, blackening remains. These macabre adornments of Islamic primacy must surely have attracted birds and buzzards aplenty.¹⁰⁰⁵

THE MASSACRE AT
HAKKARI

When Khurdistan was first brought under Islamic control, Muslim forces once again had difficulty restraining their swords from the local populace.¹⁰⁰⁵ The source *Fars Name* professes half a million families were put to death in 1107 AD.¹⁰⁰⁵ What is equally astonishing is these rapacious genocidal activities were never considered a crime by the society that ordered this kind of behaviour, seeing in it an act of deep devotion to Islamic ideals.

ONLY 50,000 YEZIDIS
REMAIN

Yezedis tribes nowadays number in excess of 50,000 individuals, predominantly situated throughout Iraq at Mosul, and in the regions of Jezireh, Sinjar and Midyat. But considering what they've been through it's amazing there are any left at all.¹⁰⁰⁶

Between the 1200's and 1918 no less than 27 major acts of atrocity were perpetrated against the Yezidis. As for instance the events at Sheykhani 1799, where about 25 villages were razed to the ground by a combined force of Bedouin and soldiers of the Ottoman sultanate ... death toll unknown.¹⁰⁰⁷ Barely a century later the same style of attack on Sheykhani was revisited by the Ottoman governor Omar Wahbi Pasha, this time resulting in the forced conversion of 14,000 believers.¹⁰⁰⁷ And I want to stress, these are only the recorded incidents, perhaps only the tip of the iceberg. For this reason Yezidis have, since time immemorial, travelled and worked with weapons at their side. This may explain why they hate nosey outsiders (Muslims especially) snooping around their villages.

Magus, the Rosetta stone of European paganism

This book is the product of one very major inference; If the Rus' pagan priests, and those in other parts of Europe, were Magi, then they must have employed a fair portion of the religious rites recorded in the *Avesta* and Pahlavi texts. It's a logical enough assumption. In talking of the Magi we are dealing with an ordered religion complete with its own priesthood, theology, texts, rites and teachings. Such an inference is about as watertight as saying mediaeval Christians, Jews and Muslims used the Bible, *Torah* and *Qur'an*. For this reason I will repeatedly employ passages from the Avestan and Pahlavi scriptures as an aid to understanding the paganism, folklore, words and mythology found in Eastern and Western Europe. Time and time again you will find in these texts multiple layers of customs, gods, words, beliefs, religious feasts and ritual equipment also found among the heathen Russes, Finns and Scandinavians.

Ritual is one area that can be gainfully employed in any historical reconstruction, mainly because they have such long lifespans, and are highly resilient to any kind of change. As a rule of thumb, rituals often have

accompanying holy books which have survived, and this is a big windfall for the researcher, because we can access the pagan mind on a level that would normally be quite impossible. Just as the Vedas are a valuable means of delving into the Aryan/Indo-European psyche, the Magian texts also permit us an understanding of Magian ethics, social structure and ritualism. But are comparisons between Magian scripture and 10th Century AD Eastern and Central European pagan Magian customs utterly futile; were they the same in the 10th Century AD as they are today?

Firstly you have to remember that Magianism is supposedly the world's second oldest organised religion. According to the late Professor James Darmesteter, the same *Yasnas* sung by modern-day *Mobeds* (Orthodox Zoroastrian fire-priests) in Bombay (and America and elsewhere), were most likely the same ones used in ancient Persia and India, almost unchanged after the passage of 1,000 years! The 20th Century Parsee *Mobeds* are for all intents and purposes Gujarati-speaking Indian citizens, yet they still recite the *Yasna* ceremonies in the same Persian jargon handed down to them by their long-exiled ancestors.

These inferences are all the more easier to make once you realise that the Magi stringently adhered to their customs, traditions and ritualism to the very letter, just the same as Orthodox or Catholic priests do their best to propagate the rituals and teachings of the early Church. Even today the Indian Parsee *Mobeds*, through rote-learning, memorise half the voluminous *Avesta* before they're 20, just by the strength of their intellect,¹⁰⁰⁸ pretty outstanding wouldn't you say! And what is even stranger, is that they did so without understanding much of its contents because it was originally written in Persian! What greater proof could you need that it was possible for the Magian pagans to have pursued their faith across ages fairly free of corruption and without them ever having needed to put their teachings in writing. Yes, you have it, a religion without a need for written religious texts. But the minimum prerequisite for the suitability of mnemonic lore is a system of priestly education with an intact infrastructure.

According to Moulton, the Parsee priests he met in the 19th Century AD had little or no understanding of the wording for the *Yasna* rituals, but were simply conforming to the rigid rules of exactitude practiced by their peoples from the time of their arrival in India in the 10th Century.¹⁰⁰⁹ For this reason I contend that for the most part the Magian texts are so unchanged over the last 1,000 years that they do provide a relatively reliable window through which to view the Magianism of a millennia ago. Accordingly the European Magi probably performed rites similar to those of the Magi in India.

Despite the Magian tradition of committing their holy texts to memory, many of their hymns and religious law codes were nonetheless written down in tetrads (small prayer books). Furthermore, the word *tetrad* also happens to be the Greek pagan gnostic word for a small book, and the Russian word for an exercise book. The use of the word *tetrad'* in Russia is at least datable to the 11th Century AD¹⁰¹⁰ if not before. Moreover, the Russian word for "a prayer" *molitca* comes from the verb *molit'* meaning "to implore or entreat". This word came from *moliti* (Old Slavonic, Serbo-Croat), and *modliti* (Old Slovenian, Czech) which carried the same meaning. These are linked with the Lithuanian word for "a request" *malda*, which in turn came from the Hittite words *mald* and *malta* meaning "to ask".¹⁰¹¹ Thus elements of Russian paganism have linguistic features stretching back even into Aryan Hittite times.

The Volkhv's role in society

The *Volkhvy* Magi together with the Slavic pagan gnostic philosophers formed the inner sanctum of the pre-Christian intelligentsia. Collectively they were the focal point of their society, prodigies who devoted their lives to studying the movements of the celestial bodies and their affects upon the existence and behavior of all matter on this planet. The ancient "sciences" which they had inherited from their forebears facilitated these daily observations of the heavens. Being Magi, the *Volkhvy* would have believed that all the celestial bodies and zodiac were imbued with definable qualities, energies and personalities which when positioned in various ways created a myriad of effects that manifested themselves upon the earth, influencing both fate and the elements. The Slavic zodiac is indeed the same as that once found throughout Greece, Rome, Egypt and Iran, and still consulted in western society until this day.

The Magi and pagan philosophers further preached that all matter was composed of combinations of four pure elements; earth, air, water and fire, which according to the white Magi it was man's duty to protect from the pollution of other dissimilar elements. Thus white Magians strived to prevent the defilement of these elements at the hand of *Ahriman*, the unholy witches and demons who were hell bent on mutilating the world of creation.

FIRE, AIR, WATER AND
EARTH

Various combinations of these main elemental essences produced various effects readily observable in nature throughout the year. After all, nature was merely the dynamic interaction of elements, through which the life, death and prosperity of all was governed. Without light, water, fire, air and earth, nothing could ever exist.

CREATION IS PROTECTED
BY SPHYNXINE ANGELS

In Magian doctrine mythologised entities and spiritual beings personified these elements. The prosperity of these spirits was of paramount importance; if they were offended or destroyed then the side effects could be catastrophic. Crops could fail, blizzards would become more severe, cattle could die or fall barren, and the earth would turn fallow. To this end the Magi ensured that the proper range of prayers and sacrifices were offered to the various life-dispensing divinities and their antithesis, the rapacious demonic vitae.

Whilst many nature cults preferred to retain the magic of the spoken word by oral tradition, the *Volkhvy* are thought to have possessed their own form of writing which was used to record their spells, religious festivals and rites. *Volkhvy* utilised the *Ruxski pismeni* for such purposes, scripts probably known only amongst their *Volkhvy* colleagues, plus the Moravians, Balkan Slavs and the Bulgars.

In real terms, the *Volkhvy* played the most significant role in the socio-religious hierarchy of the early heathen Russian tribes. They helped administer tribal law, taking into full account the way in which a tribe had to fit into its environment. They provided anesthetics and medicine, and performed surgery (perhaps including scientific autopsies, and invasive brain surgery, skills not unknown to the Medean Magi) and embodied a direct link between mere mortals, the gods and their minions.

Due to the fact that so little was written about the heathen priests of Eastern Europe during the early Mediaeval period it is difficult to ascertain whether or not these priesthoods possessed subordinate offices, just as the Magi once did. For example, was there an internal ranking among the black priests, or the *Magoch Magus*, the *Bieloknyazi* or the *Rasdi*? Since many of these priests were supposed to have been Magi, and due to information that has survived concerning the Rus' *Volkhvy*, it is easily tempting to think so. We shall shortly look at compelling evidence which shows that the *Volkhvy* religious structure closely resembled that of the Magi. But first I must examine data relating to their approximate numbers in Slavia, because it helps us make even more informed guesses about the Magian priesthood in Eastern Europe.

Calculating precisely how many Magus priests and priestesses lived in Russia is a difficult proposition. At the peak of the *Volkhvy's* reign in Rus' their Magi were apparently so numerous that they were present in each and every settlement throughout Rus'; that is a staggering number.¹⁰¹² This need not be an overly dramatised figure, since the Magi taught that each settlement, and indeed each house, should have a holy fire. In private homes though, the flame was maintained by householders rather than priests or priestesses.

FIRE HOUSES

From *ogon'* (Russian: "fire") comes the Russian word *ognishche*.¹⁰¹³ In Russian the suffix *-ishche* means "a shelter". Thus an *ognishche* was a building, or perhaps even a pavilion, specially allocated to shelter a fire, rather than a simple hearth or oven. In pagan times these fire houses, were evidently part of the Russian "fire cult"¹⁰¹⁴ which according to folklore, was once present throughout most of Russia, and according to later opinion, in Lithuania too.¹⁰¹⁴ The Norsemen had fire-houses also, calling them *Elda-hus* ("fire house"), which came from the word *Eldr* ("fire").¹⁰¹⁵ These fire houses were of course additional to whatever fires they kept in their own homes, and might have served as places where rituals were performed, such as the grove cabins kept by the Finns. In myth the living-god Odin is described as "the long-haired friend of the altar fire".¹⁰¹⁶ For this reason, his brand of sorcery, and the religion he supposedly spread among the Germanic and Scandinavian peoples, obviously incorporated aspects of asiatic dualistic fire worship.

ODIN WORSHIPPED AT A
FIRE ALTAR

As recently as last century the inhabitants of Vilnius could still show you where the eternal fire burned, and where the pagan priestly attendant once lived. In the case of Vilnius, folklore recollects that there was only one fire-priest, or at least that is what it had been reduced to after Christianisation.

Fire-houses were traditionally established near tracts of arable land, and, again according to Russian folkloric tradition, were, since the age of Rurik, maintained by the settlements.¹⁰¹⁷ Considering the avalanche of Magian data, especially where Russia is concerned, one can guess these fire-houses were connected with the religion of the white Magi then resident in Russia.

One figure no doubt linked with the fire cult was the *ognishchanin*. Some translate *ognishchanin* as “a bailif”, others as “a hearth -keeper”.¹⁰¹⁸ However *ognishchanin* is more correctly associated with the term *ognishche* (“fire-house”), which differs from the word *ochag*,¹⁰¹⁹ the Russian word for “a hearth”. Accordingly an *ognishchanin* was more properly a “fire-house man”, one who played some special sacerdotal function at a fire-house, or was specially appointed to administer a fire-house. In Old Persia such a person would have been called an *Arthravan* (a wizard charged with maintaining the holy fires), which literally meant “a fire man”.

OGNISHCHANIN - A
FIRE-HOUSE MAN

While every home had their own fire, that still did not make a given resident an *ognishchanin*. That an *ognishchanin* was more greatly valued than ordinary folk is evidenced by Mediaeval Russian laws, which though tailored for Christian society, were still nonetheless survivals of older pagan laws. One could escape punishment for killing a person by paying the family a sum of money. So under their legal charter it became necessary to establish what specific price should be paid to them in silver ingots (*grivna*):

Officer of the prince	80 grivna ¹⁰²⁰
Prince’s steward	80 grivna ¹⁰²⁰
Prince’s farm manager	12 grivna ¹⁰²⁰
Prince’s farm overseer	12 grivna ¹⁰²⁰
Stable master	80 grivna ¹⁰²⁰
Tutor/nurse	12 grivna ¹⁰²⁰
Labourer	5 grivna ¹⁰²⁰
<i>Ognishchanin</i>	80 grivna, but if the <i>Ognishchanin</i> had been killed near a barn or cow-shed

the offender was to be slaughtered without mercy, pursuant to Article 21; no payment in lieu was acceptable. A sub-clause invoked the death penalty for killing the *Ognishchanin*’s lowly assistant steward under the same circumstances.¹⁰²⁰

KILLING AN
OGNISHCHANIN OR HIS
ASSISTANT WAS
PUNISHABLE BY DEATH

The only other mandatory death penalty was Article 40, which provided for the summary execution of thieves caught near a barn.¹⁰²¹

Clearly an *ognishchanin* was roughly equivalent to a prince’s many officials in terms of blood-price, but to kill either him, or his lowly assistant (ie; the sorcerer and his apprentice) near a barn or cattle enclosure drew down a horrific penalty from the prince.

Since *ochag* (“a hearth”), comes from the Turkic,¹⁰²² certain aspects of Russian fire-lore may have had some sort of Turkic ancestry, perhaps Bulgarian, and hence Magian Bulgarian. All things considered it is, without question, traceable to the Asian continent.

Land-owners and ploughmen also performed ancillary duties in relation to the maintenance of fire-houses. These people were known by names which indicated their duties as tenders of various classes of fire. The prior-mentioned fire shrines were especially common throughout the forests of Northern Russia, but were also established on the steppe as well, over a period stretching from Rurik’s time until as recently as last century. That there were so many of these fire-houses in antiquity suggests an intact and extensive infrastructure for the Russian pagan priesthood, the Russian Magi. Magi traditionally celebrated fire ceremonies in towered belfries, structures once built by the heathen Russians too, and for similar reasons.

If, based on this evidence, the number of *Volkhvy* allotted to settlements in pagan Rus’ were true, there might have been thousands of blood-Magi interspersed throughout the Russian clans. So let us examine the question of numbers, to see if there is any basis for this. For a start the 6th Century Sassanian King Chosroes II had some 12,000 fully-trained Orthodox Zoroastrian fire priests at his command.¹⁰²³ After factoring in the number of trainee Magi studying in the Herbadestan seminaries we can probably double that number. to 24,000 That’s without including the more archaic schools of Magi originating out of the older pre-Sassanian colleges and traditions. During Chosroes Byzantine war the heathen Slavs probably encountered quite a number of Orthodox Zoroastrian Magi

CHOSROES HAD 12,000
MAGUS PRIESTS AT HIS
DISPOSAL

In the earlier period of the Magian faith, when the more grandiose fires of Persia burned on lofty places, and at the heights of the temples, a group of eight priests and initiated deacons performed the *Haoma* ceremony. From the 7th Century AD the numbers of Persian priests were drastically reduced due to the intensity of the Islamic Jihads in Central Asia, and the murder of priestly Magi. Subsequently the number of fire-priests required to perform the ceremony was reduced from eight to two; a desperate and unpalatable measure introduced to save the Mazdaean religion from total collapse. The following is a schematic layout of a Magian fire altar, and the placement of each Magus participating in the rite.¹⁰²⁴

MANY MAGI DIED
DURING THE JIHADS

FIRE ALTAR LAYOUT

HAVANAN

HE WHO BRINGS THE HAOMA FILLED MORTAR, AND STONES TO THE ALTAR. HE SQUASHES AND STRAINS THE HAOMA.

RATHWISKAR

HE WHO ASSISTS IN THE WASHING AND PERFUMING OF THE WOODS, AND HELPS MIX THE HAOMA

ATAREVAKHSH

THE FIRE -TENDER WHO GATHERS, DRIES AND PURIFIES THE SACRED WOODS, THEN BRINGS IT TO THE YASNA CEREMONY. HE FEEDS THE FIRE

ZOTA

HE IS THE HEAD PRIEST WHO PERFORMS THE OFFERING ACCORDING TO THE DUE RITES. HE BEGINS THE CEREMONY BY CALLING ALL THE PRIESTS INTO POSITION, THEN THE CONGREGATION

MORTA



FRABARDAR

HE WHO BRINGS THE PROPER EQUIPMENT TO THE ALTAR AT THE PROPER TIME, SUCH AS THE STRAINING RING,

ASNATAR

HE WHO CLEANSES ALL EQUIPMENT USED DURING THE CEREMONY

ABERAD

HE WHO BRINGS THE PITCHERS OF SACRED WATER AND MILK TO THE ALTAR TO BE MIXED WITH THE HAOMA JUICE

SROSHAVAR'Z

THE MAGUS WHO READS PARTS OF THE YASNA, AND OTHERWISE ASSISTS THE ZOTA IN PERFORMING THE HAOMA CEREMONY

THE POSITIONING OF MAGI AROUND THE HOLY FIRE ACCORDING TO THE OLD ORDER OF THE RITE.

FROM THE 7TH CENTURY ONWARDS THE NUMBER OF PRIESTS USED DURING THE CEREMONY WAS REDUCED TO TWO

Ever since the 7th Century AD, every time a Zota Magus (in Central Asia and India) began the roll call of the priests, the assembled attendees were reminded of just how perilous the situation had become for their faith. Before those turbulent years of the Muslim conquests, when the people gathered for the *Haoma* ceremony (on the solstices and equinoxes), the *Zota* called for a priest to fill each position, in turn. He would mention the post of say *Asnatar*, and the Magus who fulfilled that office would say, "I will come". The *Zota* would do so for each of the seven other ceremonial offices at the altar until all eight members had assumed their correct position at the altar.¹⁰²⁵ Then the congregation, the saints and all the faithful departed were invited to attend.

However in the centuries following the time of the Muslim conquests, the *Zota* summoned each Magus priest into position, but there would be a deathly silence ... until only one voice replied, that of the *Raspi*, who answered on behalf of Magi who no longer existed (most of them had been brutally slain, abandoned the priestly vocation or emigrated), and filled the roll of every other office bearer. He busily fed the fire, brought the milk and water, cleansed the equipment and so forth. From Lozko's description of the Russian *Volkhvy* ceremonies, it is fairly certain the Rus' Magians followed a more archaic form of the *Haoma* rite and employed the older number of eight Magus priests in the performance of the *Haoma* ceremony. Because Rus' Magians had no such problems ensuring that these eight positions were manned, it suggests there were probably more Magi living in Russia and the Baltic in the 10th Century AD than there were in Islamic Central Asia and Iran! In olden times the Magi were known to have used the larger "crew" of deacons and priests at the bigger ceremonial fires, and it is possible that the same number of Magi were required at the smaller hamlets and settlements.

In olden times the Magi used the large "crew" of priests at the bigger ceremonial fires, and it is possible that the same number of Magi were required at smaller hamlets and settlements. While it shall remain forever impossible to accurately gauge how many Magians inhabited Rus', these ceremonially-based clues may yield some rough estimates of the Rus' Magian population. We will now examine several demographic models to field some hypothetical population figures.

MODEL 1 - THE NUMBER OF MAGI IN RUS'

The first model presumes that there was a Magian presence in each of the 70 main early Mediaeval Rus' cities and towns, and that eight white Magi, plus a number of Ehrpats (priests and priestesses under training) were present at these locales throughout Rus', whereas (due to a shortage of priestly sacrificers) there might have been only two Magi to tend the Vahram fire-houses of each lesser settlement.

When major *Haoma* ceremonies were performed at the turn of the seasons I believe they would have been celebrated in the major city and town centres only; to admit otherwise is to say that there were eight male Magi for every Rus' settlement. If on the other hand Magi performed the full *Haoma* rite at the smaller settlements then four times as many Magi were required for that locality. The resident Magi of these minor populated settlements would

perhaps have been bolstered by an influx of wandering Magi (the Magian equivalent of Christian hermit monks), who could help them fulfil the eight requisite positions of the formal *Haoma* ceremony. As you will see in Chapter VIII Magi of the migration period frequently travelled about in tent-covered wagons, a great many housing a holy fire.

Thus, according to this model, there were probably 560 male Volkhvy needed to perform the ceremonies in all the 70 main cities and towns of Rus'. The number of villages, hamlets, pogosts and family stockades that would have existed in mediaeval Rus' is unknown, but there could have been between five and ten minor settlements for every town and city in the land. This is very conservative estimate, and there could have been many, many more.

In the more remote settlements, Russia wide, there may have been an additional 700-1400 Magi performing *the daily schedule of prayers and fire observances (for the regular feast days)*. So in total there could have been between 1,260-1,960 male Volkhvy. As stated, this could be a doubtful figure owing to the fact that the Magi had groups of wandering priests who visited small farms and outposts to carry out their sacrifices and perform the *Yasna* ceremonies in their homes. They would have used the home hearth fire for such purposes or brought flame from the fire temple. These wandering Magi were probably newly graduated novices who had freshly completed their long studies, and were perhaps still searching for a warrior-protector, as was the Magian custom.

There would have been an equal number of Volkhva (Magus priestesses), and maybe 5 times the over all number of adult male and female Magian Ehrpats (students) studying in their colleges.

	Cities and towns (70)	Lesser settlements (350-700)	Sub-total
Volkhv	560	700-1,400	1,260-1,960
Volkhva	560	700-1,400	1,260-1,960
Ehrpats	5,600	—————	5,600
Total adult Magi	6,720	1,400-2,800	8,120-9,520

MODEL 2 - THE NUMBER OF MAGI AMONG THE BULGARS

In the next couple of tables I hope to illustrate the spontaneous growth of Magian communities in northern and southern Russia, following the settlement of Bulgars in the region from the Caucasus and Silver Bulgaria. They are purely hypothetical, and based upon the theoretical demographics of Bulgar Magians who had been in Rus' for two generations since their arrival. This Magian populace must have included graduate Magi and their adult children undertaking the training of an Ehrpat, plus their younger offspring born since they arrived in Russia. The breeding rate is based on between 1,260 and 1,960 Magian couples over three generations.

Option A

The following table shows the potential breeding rate of three endogamous generations, giving birth to around six children per family. It assumes that every Magian couple followed their sacred duty to breed offspring. This table differs from the previous one in that it takes into consideration the number of smaller children that had not begun training for their vocation as Magi.

	Generation 1	Generation 2	Generation 3
Total Magian couples	1,260-1,960	3,780-5,880	11,340-17,640
Total Magian children born	7,560-11,760	22,680-35,280	68,040-105,840
Total Magian individuals	8,820-13,720	26,460-41,160	79,380-123,480

Option B

As with the previous table, the next figures are based on an initial number of between 1,260 and 1,960 Magian couples. However under this sub-model only half of the couples bred, each couple having an average of 6 children. In every successive generation only half of these children interbred with each other or with other relatives within different degrees of consanguinity, again having 6 children on average.

It should be remembered that it was deemed grossly sinful for the white Magi to avoid the next-of-kin marriage, and even more damnable not to have children, especially sons. Accordingly the following table is unlikely to reflect the Magi's intense desire to breed.

	Generation 1	Generation 2	Generation 3
Total Magian couples	630-980	945-1,470	1,417-2,205
Total Magian children	3,780-5,880	5,670-8,820	8,502-13,230
Total Magian individuals	4,410-6,860	6,615-10,290	9,919-15,435

These figures do not take into account the number of indigenous Baltic, Southern Slavic, Bulgar, Polish or Magyar Magi still clandestinely residing in their respective countries, or living in exile in Rus' following the conversions of their respective nations during the 9th-10th Centuries AD. *The Primary Chronicle* speaks of 12 magicians being hung, and the odd few executed. Besides them the remainder are unaccounted for. Where did they all get to?

During the 989 AD Rus' pagan diaspora and Volkhyv exodus which is theorised to have occurred following Russia's conversion, many Slavic Magi inevitably left for the still-pagan Baltic states, where Adam of Bremen mentioned that the average home was packed with magicians, necromancers and soothsayers of every conceivable shade. As you will soon see, under the crushing weight of the Holy Roman Empire's anti-pagan crusade, which drove deep into the Baltic during the 13th Century AD, many pagans, a number of which were also believers in Jesus, would die where they stood. Still others were dislodged from their homes and safe-havens, and with nowhere else to go, started moving out into Europe to network with relatives abroad. Some of best potential refuges were with highly ranking nobles, and even Kings. The fugitive pagans, now caught in a no-mans-land of Christianity, went every which way, and upon being apprehended in many parts of Europe, provided ready fuel for the great witch fires that set Europe ablaze some 500 or so years ago. Others chose to dwell in the officially heathen Duchy of Lithuania.

MODEL 3 - THE BULGAR FIGURES MODIFIED BY A KNOWN INCREASE RATE

It is unrealistic to expect to glean a realistic average annual percentage increase in population size; there are just too many factors at work; famine, warfare, migrations and so forth. Nevertheless between the years 1000-1237 AD the population of Novgorod is calculated to have risen from 20,000 to 50,000. This means a 250% increase in the population over 237 years, or 1.05% per annum. Model 3 uses this percentage increase as a benchmark in conjunction with a hypothetical generation duration of 35 years, and applies the rate to the figures shown in Model 2. Thus the increase in the Magian population per generation is deemed to be 36.75% per generation.

	Generation 1	Generation 2	Generation 3
Total Magian individuals (Option A)	8,820-13,720	12,061-18,762	16,493-25,657
Total Magian individuals (Option B)	4,410-6,860	6,030-9,381	8,246-12,827

MODEL 4 - MAGI BORN IN THE ROYAL HAREMS

Let us assume in Model 4 that Magus priests were only allowed to be born from the pagan Slav Royal harems, sired by the Grand Prince himself. I greatly doubt the validity of this model since each Magian couple was quite capable of automatically giving birth to a blood-Magus, but even so it allows for the possibility that slightly different customs were observed in Russia.

In *The Primary Chronicle*, Khagan Vladimir is reported to have had some 800 concubines and 10 wives. It is altogether unrealistic to determine how many women in these harems gave birth to his children annually, but it might have been between 0 and 800 per annum, depending on whether or not his harem existed for the sole purpose of breeding children. In Part II we will examine Magian breeding practices within Western Christendom, because early Mediaeval accounts suggest that Christian priests suspect of heresy, astrology and magic were having large numbers of progeny, and had many concubines.

One other method I've conceived entails comparing the ratio of excarnated and non-excarnated skeletal material in a given area. Based on the findings of Russian archaeologists working sites in Siberia and Central Asia the excarnation ratio is around 5%, or 1 in 20. If this theory holds true roughly 5% of Russia's Magians were of the blood.

OFFICES OF THE SUBORDINATE MAGI

The pagan Rus' religious ceremonies used a number of auxiliary staff and priests who performed vital roles in the performance of these rites. The Russian offices¹⁰²⁶ were similar to those of the Magian *Haoma* priests, and were as follows;

PAGAN OFFICES IN RUS'

- 1 Head priest
- 2 Assistant priest and reader
- 3 Tender of the fire, wood collector and purifier
- 4 Equipment bearer and usher
- 5 Sacrificial-gift bearers
- 6 Cleansers
- 7 Plant gatherer
- 8 Temple guardian

TENDER OF THE FIRE, WOOD COLLECTOR AND PURIFIER

The Slavs had priests who performed the role of fire tender, wood collector and purifier, which would make their functions equivalent to those the Magian *Atarevoksh*. Such a priest might have been known in Slavia as a Sobimir. We know that an *Atarevoksh* was charged with chopping, examining and purifying timber to feed the eternal flame during the five daily ceremonies. The Magi considered it sinful to place flawed kindling into the holy fire, and so wood had to be inspected thoroughly before it was lovingly fed into its consuming flames. Even kindling for the campfire or home hearth had to be checked for imperfections. Wood that was rotting or green, or being eaten by worms and other parasites, was never suitable to place on any fire. The Magian text *Visparad* mentions that the wood had to be well dried, so the Magi would probably have collected their timber a year or so before hand and left it to stand, allowing it to dry out and mature enough to be used as fuel. In his *Geography*, Strabo calls this type of Magus *Pyraethi*.¹⁰²⁷

EQUIPMENT BEARER AND USHER

The Slavic ceremonial role of equipment bearer and usher was similar to that of the Magian *Frabadar*. Frabadars ensured that all the proper equipment was brought to the *Haoma* ceremony, and at the appropriate time of year, ushered one family at a time into the temple to receive the holy drink. He probably also maintained good order during the ceremony.

SACRIFICIAL-GIFT BEARERS

In Slavia this ceremonial position equated with that of *Aberad* Magus. The *Aberad* brought pitchers of milk and holy spring water to the altar during the *Haoma* ceremony. At other times of the day the *Aberad* relieved devotees of the gifts they wished to bestow upon the gods, and brought them into the inner sanctuary, into the presence of their deities.

CLEANSERS

1. The heathen Russian cleansers probably had a role similar to the *Asnatar*. This type of cleanser served in the office of washer and baptiser, tasked with purifying every piece of ritual equipment used by the Magi officiating at a given ceremony. In this connection we find a superficial similarity between the Magian title *Asnatar* and the Old Norse term *Suthnautar* (those who shared meat at the Norse pagan assemblies).¹⁰²⁸

In Old Icelandic we also find *ausa*, which meant "to sprinkle" or "to pour".¹⁰²⁹ This meaning appears in two contexts clearly connected with pagan rites. One was "pour it over the ash tree" and the other usage was intertwined with baptisms or sprinklings with earth or water. For this reason I suggest that *ausa* was distantly related to *asnatar*.

2. Another form of Magian cleanser was known as a *Rathwiskar*. Whenever buns, pancakes, woods, green twigs or plantstuffs were to be burned as sacrificial offerings, they had to be doused with a little spring-water in order purify them, and left to dry for a short while on the altar, close to the fire. This purification of offerings was carried out by the *Rathwiskar* cleanser, who also assisted with the straining and mixing of the *Haoma*. Besides these ceremonial responsibilities, such a Magus was also required to consecrate the sacred spring water and perform the *Baresnum* ceremony for penitents.

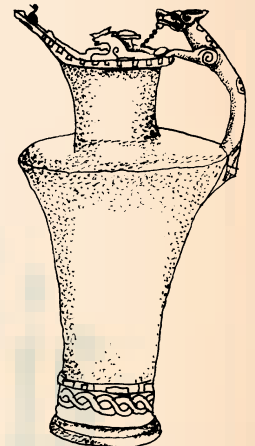


Fig 43. Might this Celtic pitcher have been used to carry water or milk in a ceremonial procession? Animal handles were a common feature on Persian ceremonial containers.

ASSISTANT PRIEST AND READER

THE ASSISTANT PRIEST

The Magus who filled the role of *Sroshavar*'z was the Zota's assistant priest. In Iran and Central Asia (following the 7th Century) this role was taken over by the *Raspi*, the new word for an assistant priest, who had to single-handedly carry out the ritual tasks originally assigned to a total of seven subordinate offices during the *Haoma* ceremony. In pagan Rus' however, he would have only been required to undertake the duties of a *Sroshavar*'z. Before the ceremony began, the reader recited, and sung elements of the Gathic hymns, which moved the officiating *Volkhw* and much of the pagan congregation to tears.

PLANT GATHERER

HAOMA STRAINING

Russian plant gatherers were probably Magi fulfilling the traditional role of *Havanan*. The *Havanan* was tasked with gathering the *Haoma* plant and bringing it to the altar during the *Haoma* ceremony, carried inside the mortar used to squash it. He also brought the *varesa* (the straining ring with bull's hairs attached), and the straining cloth used to wring the last juices from the pulpy mass remaining in the mortar. On a normal day, the *Havanan* also gathered local medicinal herbs, and made trips to major trading centres abroad as required, where he could get the sorts of precious woods, herbs and spices needed by the entire community. They were normally accompanied by merchants while doing business overseas. We know the Norsemen had the word *Hver-gaetir* (Old Icelandic: "a cauldron-keeper" or "a cook")¹⁰³⁰ but have no evidence that it was used in a ritual context.

FIRE GUARDIAN

Armed fire guardians normally stood watch at the entrance of temples and sanctuaries, to prevent the desecration of the sacred precincts.

CHOIR

PAGAN CHOIRS

Following the lead of the reader, and at times prompted by the head priest, the polyphonic refrains of the choir swung into action, allowing the crowd to become immersed in the mood of the moment, and mentally prepared to receive the drink of immortality. The choir was probably composed of *Ehrpats*, accompanied by musicians.

The hierarchy of the Magi

In pagan Rus' rulers had their own personal Magus sacrificers. In one Rus' temple we find the glagolitic inscription "*Az esm' Mirobog, zhrets Ol'gov*" which means "I am Mirobog, Oleg's Sacrificer".¹⁰³¹ Zoroastrian and Zurvanite law prescribed that every pagan ruler sponsor and protect his own Magus, who would become the principal sacrificer for his settlement and all who lived in it. Naturally, the more important the settlement, the more prestigious the Magus needed to perform the required ceremonies, on behalf of their sponsor. Because the fullest range of traditional *Volkhw* "clerical" terminologies never survived the transition to Christianity, and because they were essentially a Magian "mystery" priesthood, reliable Persian terms are used here as a point of reference. However, as with the subordinate initiates, the *Volkhw* internal rankings may well have been known by more Slavicised names.

EHRPATPRIESTS WHO WORE
TURBANS

An *Ehrpat* was an elder, deacon, theologian, scribe and/or tender of god's fire. In the eastern world, the *Ehrpat* wore a rounded turban as headdress, which was normally of white cloth. Whether they wore them in pagan Rus' or not is not recorded however. Turbans were fairly common in the Volga area, especially among the Finns, but from a historical perspective it is difficult to evaluate whether this adoption of the turban was a result of Muslim or Zoroastrian influence.

ZOTA

The *Zota* Magus was the head priest of a given ceremonial group, who offered up the supreme sacrifice of the *Haoma* on behalf of the people. He summoned together the priests and congregation to begin the ceremony, and ensured that all ritual observances were performed to the letter, free of defects in their execution.

DASTUR / RATU - HIGH PRIEST

"it is necessary to maintain the religion by rule (dastur), and to practice obedience to the commands of the high-priests; and every duty that people perform they should perform by their authority. For it is declared in the good religion, that, if they accomplish as many good works as the leaves of the trees, or the sand-grains of the desert, or the drops of rain, which they do not perform by command of the high-priests, or to their

satisfaction, no merit whatever attains to their souls, and for the good works they have done they obtain sin as a recompense. While such a one is living it is not proper to call him righteous, and when he dies he does not attain to heaven, and not a single archangel comes near him. He does not make his escape from the hands of the demons and Ahriman, and he does not obtain a release from hell. Because duty and good works attain to the soul on those occasions when they perform them with the authority of the high-priests and those acquainted with the religion, and when they give them one-tenth of those good works".¹⁰³²

A *Dastur* was the Magian high-priest of a given district, roughly equal in status to a Christian bishop, an office bestowed upon them by a *Magupat*. They were also termed *Ratu*. Great temporal and spiritual power lay in their hands. As with all Zoroastrian/Zurvanite priests, *Dastur* wore a pointed mitre or rounded hat. Only a *Dastur* could light the holy flame in a temple, or restart the lower-grade altars which had to be snuffed out and re-lit annually.

I believe the term *Rotu*,¹⁰³³ which referred to a pagan Slav religious brotherhood, might have been derived from the word *Ratu*. If so the *Rotu* was probably a college of *Ratu* Magi residing in the Balkans in the post-conversion era.

MAGUPAT

The office of *Magupat* was roughly similar to that of a Christian archbishop or metropolitan. He ruled over a number of *dasturs*, their *Volkvry* communes and settlements. The highest ranking *Volkvry* were known by the title "Doctor", and, according to Professor Vernadskiy, probably resided in Tmutorokan in the Caucasus. It is probable that the *Volkvry* rank of Doctor was equal to that of *Magupat* (the official title used by the Eastern Magi). Moreover the Zurvanites also had a sect of Magi known as the "Doctors of Islam". So there could be a plausible connection between the *Volkvry* Doctors and the Doctors of Islam who formerly resided in India

MAGUPATAN MAGUPAT

The *Magupatan Magupat* was a supreme Magus, of comparable status to a Christian patriarch or pontiff. Amongst the Magi there were probably only ever five of them at any one time; one for each of the original Magian "patriarchates". Whether they were reduced to two in number as the Muslims destroyed three of their major Patriarchates is hard to say, but nonetheless a logical assumption.

The pagan Russes also had a supreme Magus, who stayed close to the *Velikiy Knyaz'* (Grand Prince) at his main seat of power, as his constant companion and confidant whenever he travelled.¹⁰³⁴ He was regarded in those days as the principal "Sacrificer of the Realm". But who was he? Whether the *Velikiy Knyaz'*s prime Magus was formerly known in Roman times as the *Pater Patrum*, the Mithraic pagan *Pontifex Maximus*, is pure conjecture, but one worthy of very serious consideration. In support of this conjecture, Ptolemy's c. 150 AD world map utilises his own brand of cartographic notations. Conspicuous is the depiction of five large Magian-style fire altars, and two sets of columns; the only holy sites appearing on his world maps. They were situated in Libya (Are Neptuni), Babylon (Are Herrulis or Herculis), Medea (Are Sabee), Russia (Alexander's altar) and one site in the Southern Ukraine - Are Caesaris, ie; Caesar's altar¹⁰³⁵ (which is depicted in a manner identical to a royal Persian fire altar). Why, in 150 AD, were there no temples worth drawing on the Greek /Roman/Indian mainland, but only in Russia and the east? Why was Caesar's Altar located in the Southern Ukraine, and not in Rome? Clearly Ptolemy, one of the most famous scientists of the ancient world, saw these as major world cult centres, perhaps the most important, at least in his eyes.

And there is an even more tantalising option. Since all Magi were blood relatives, the *Magupatan Magupat* of Rus' may even have been the venerable Patriarch of all the Magi (known as the *Peer-e-moghaan*,¹⁰³⁶ or *Masmoghan*, which means "the Great Magian") whose former seat of power lay in the heavily fortified Iranian city of Rai, from whence he ruled the entire Magian world. In ancient times this Magian "godfather" most likely acted as a mediator between all cult variants, trying to iron out any disputation that arose when sects started stepping on the toes of other groups. The *Peer-e-Moghaan* might have relocated to Russia after having been squeezed out of the traditional Magian homelands of Persia, Babylon or Silver Bulgaria by the violence of the Muslim onslaught. Yet it is far more likely that such an eminent personage migrated to China with the greater part of the Magian royals. Liaisons between the Magi and the Chinese were

THE HIGH PRIESTS

Fig 44. A depiction of Caesar's altar in the southern Ukraine, as shown in *Cosmography*, a copy of Ptolemy's 2nd Century AD map.



RELIGIOUS FIGURES
HIGHER THAN HIGH
PRIESTS

already well developed by the time Magian Iran was destroyed. Even before 1,000 BC, numerous Magi are believed to have been employed at the Chinese imperial court, serving predominantly as expert astrologers and doctors.¹⁰³⁷ The Chinese once wrote of them using an ideogram resembling the sign of the cross, an insignia later energised and popularised by Christianity.¹⁰³⁷

A BULGAR ANTI-POPE
WAS SUPPOSEDLY LEADER
OF THE HERETICS

During the Middle Ages one of Rome and Byzantium's gravest political and religious concerns was the existence of a Bogomil Anti-Pope¹⁰³⁸ in the Balkans, a key figure whose name cropped up time and again in matters relating to heresy. Perhaps the "Supreme Magus" who formerly resided among the Rus' later re-emerged in Mediaeval history as the untensured Anti-Pope mentioned by Stoyanov, he who had shifted into the Balkans following the conversion of Rus' to Christianity. There he welded the heretics and magicians into a single coherent Bogomil movement, by an agreed oath of brotherhood. His success in achieving this can perhaps be attributed to the fact that he as the only truly common link between all the various cults, and an extremely unifying force amongst the pagan elements. But, did so many organised cults join forces under the *Rotu* following a formal council, during which a planned collaboration or amalgamation of Magi and heretics was discussed, and formally figured out between all parties? Or would it be a haphazard amalgamation that would take centuries? Could such a hypothetical council have been in any way linked with the military pact being organised between the Bulgar Prince Vladimir-Rasate and the Frankish Magus-King Arnulf? Many questions still remain.

THE BALTIC PAGAN
DIVINE PRIESTHOOD

As early as 1075 AD, Adam of Bremen spoke of an organised pagan priesthood, complete with monastic-style raiment and their own pagan "Pope", then operating among the Prussians and Balts. This priesthood included god-priests¹⁰³⁹ who were comparable in internal status to a Christian bishop. I believe that Adam's observations are nothing less than a description of a Zoroastrian or Zurvanite *Magupatan Magupat* and his *Dasturs*, very likely saturated with exiled *Volkivry*, plus substantial elements of the indigenous Baltic Magus priesthood.

NECROMANCERS IN
MONASTIC-STYLE ROBES

But what variety of Magian did they represent? Did they favour good over evil, or evil over good? From Adam of Bremen's accounts of the Old Prussians, and his high praise for them,¹⁰⁴⁰ one gathers that they were the epitome of "white" or Zoroastrian piety, with moral standards perhaps even in excess of the surrounding Christians. They drank holy milk or mead according to their station in life, and prized goodness, peace and hard work in the fields above all else. If this was the case, then they may even have had their own Zoroastrian priesthood, which would never have fully integrated with the white and black Magi of the Slav Zurvanites, who would have been responsible for the idol temples in the lands of the Germans and Western Slavs. An unknown number of heathen Baltic priests were in no way allied to the "white" Magi. For there were among them diviners and necromancers garbed in dark, hooded "monastic" robes, perhaps indicating they were black priests, those who interceded before the infernal deities, bringing tithes. Indeed the *Treaty of Christburg* relates that the Balts had predatory priests who greatly lauded the crimes and infamy of their followers.¹⁰⁴¹

THEOCRATIC RULE IN THE
BALTIC REGION

Whether these Baltic sorcerers, were in any way linked with the Mediaeval dualistic Balkan Christian heretics (such as the Bulgar Bogomils and the Massaliens) is likewise unknown.

A strange turn of events occurred throughout the Baltic beginning some time around 1400 AD. Under siege from the Church-inspired task force of Teutonic knights, the Balts accepted a pagan Pontiff to discretely rule over the entire region, instead of a king.¹⁰⁴² This meant a swap to theocratic rule, whereas previously this had never been the custom. Only uncertainty surrounds this man. Where had he come from .. Bulgaria? Rus'? or had he always been there? Or, was he only one of many high ranking pagan priests (magupats), spread out over several nations? In the Baltic there was still talk of these man-gods in the 16th Century! This much is certain. If this pagan High Priest of the Balts turns out to be the same as the religious leader of the Russes, or equal to the Bulgar Anti-Pope, it most likely indicates simultaneous (or even a moving centre of) pagan operations in the Balkans and on the German frontier. It may well be that the very presence of these divine-figures (who were the glue holding the old pagan faith together), was one of the extenuating factors prompting the Teutonic knights to occupy the Baltic in the first instance. The mobility of the black and white Magian presence is telling. We see them in ancient Rus', Finland, Scandinavia, Hungary and among the Bulgars. That they milled in the Baltic region during the 13th Century helps validate an actual movement of "heretics" and witches (some of whom were engaging in devil-worship) into the Holy Roman Empire, something revealed by inquisitorial authorities in France, Germany and Scandinavia. They proved to be the motive for German killing sprees in the Baltic ... a kind of anti-heresy, "Christian Jihad"; Rome's last ditch attempt to force the Magi and Magian-Christians (adherents of a form of Christianity described in great detail throughout Part II) back out of Europe.

CHRISTIAN TEUTONIC
KNIGHTS INVADED THE
AREA

So came the Northern Crusades. Hostilities broke out against the Polish pagans during the Wendish Crusades

of the mid-12th Century and progressed on to the anti-Prussian Crusades as Catholic Germans steamrolled their way eastward. The fighting was very bloody, on both sides of the fence! Beginning in 1226 AD and ending c.1274 AD, the subjugation of the Prussians was finally accomplished, allowing the Germans to pierce far into Baltic heathendom. Victory for the Teutons was complete and utter. Everywhere insurrection was violently quelled, regardless of the cost. After decades of combat, the once densely inhabited area of Samland was reduced to a pocket of little more than 20,000 inhabitants. The Magi, the intercessors of pagan society, were earmarked for annihilation by sword and fire, and with their demise would come the fall of state paganism.

CONFLICT BETWEEN THE PAGANS AND CHRISTIANS CHARACTERISES THE 12TH-13TH CENTURIES IN EASTERN EUROPE

Priestly accoutrements

The Magi required a wide range of apparatus for both ritual and magical purposes.¹⁰⁴³ Almost all the Russian magical apparatus described below (with the exception of the sword, ring, and trident) were used by the average mediaeval European Magus. In the following range of equipment, it is almost impossible for archaeologists to prove that a given artifact was crafted for ritual usage alone. After all, none of them have flashing neon signs, which highlight their original magico-religious usage for the untrained eye. Be that as it may, there are many items that could, without doubt, have been used by Magians in their ceremonies, especially when one considers the Magian presence in Rus', and distinct archeological parallels for such equipment in Iran. Without a foreknowledge of this historical context, interpretations which dub a given artifact as magical are often seen as wildly speculative. Yet it should be remembered that something as seemingly mundane as fire and cattle were worshiped in Slavia. No archaeologist could ever grant spent ashes and bovine skeletons a religious interpretation on the strength of a find, unless they were ritually altered in some observable way. Only interpolating linguistic and historical sources readily allows for such interpretations, a practice many archaeologists are loathe to indulge in, believing that it somehow detracts from the scientific nature of their discipline. On the contrary, cross-disciplinary activity provides very useful interpretative tools. As you are about to see collectively it confirms what folklore has long told us all along, that European witches were once living beings, folk reverencing a plethora of spirits and gods with pointy hats, brooms, cauldrons and other paraphernalia.

WHAT DOES A MAGICAL OBJECT LOOK LIKE?

THE ROBES OF THE MAGI

As you have already read, the white and black Magus priests received robes of magical power from their respective gods; their priestly weapons in the cosmic war between good and evil. Without these garments the Magi were unable to fight the spiritual war, or offer up sacrifices for the people, since divine power was imbued within the fabric itself.

ROBES FILLED WITH MAGICAL POWER

In Aryan tradition, the power of a Brahman came from a sacred thread slung over his shoulder. For the Magians it was such a thread, spun by virgins and woven into their white robes, that gave the white priests their "white" magical abilities. Considering the principles of ritual inversion, the black robes worn during the performance of infernal sorcery were probably spun by temple prostitutes, who, according to the Magi, were affiliated with the devil-worshippers.

THE SACRED THREAD

Volkhvy robes consisted of a full-length white garment with extremely full sleeves and a large hood attached to it, though it is possible that it might be a bonnet with a large veil draped down the back. Though similar to the vestments worn by Zoroastrian priests, these robes were embroidered on the front and did up at the sides by means of studs¹⁰⁴⁴ (a feature of Parthian dress).

VOLKHVY WORE LONG WHITE ROBES

Magi dressed like priests of the Brahmin caste, who traditionally wore a clean linen shirt, carried a staff, and encompassed their lengthy locks of hair with a head ring. Beards of some length, and plaiting were the norm amongst them. While moving about rural provinces they dressed in "the skins of fawns or gazelles (or, I suspect, ibex)".¹⁰⁴⁵ A slightly different tradition existed in Russia, for there the *Volkhvy* Magi donned wolf pelts. Assyrian artwork depicts the more ancient Magi in varying terms, but commonly as men wearing calf-length pointy-tipped boots, pointed headdress, headbands and leopard-skin cloaks.¹⁰⁴⁶ These ancient Magi are also depicted in artwork with lengthy robes, and a stole (a scarf-like length of cloth) draped around the neck (which hung down the front of the robe).¹⁰⁴⁷

GARB SIMILAR TO THAT OF THE BRAHMINS

Magian headdress varied. It could be a turban, or headwear either dome-shaped, pointy or flat-topped. A 1,000 BC weather-mummified Caucasian (presumably Iranian) corpse chanced upon in Eurasia may confirm one element of black Magian attire. A female found wore "a 60 cm high black, brimmed conical hat identical to the witch's headgear of European folklore".¹⁰⁴⁸ In the 500 BC mound-covered Celtic "prince tomb" of Hotchdorf, the interred royal wore a

THE MAGI WORE ROBES AND STOLES



Fig 45. 1. Headress shown on a German Bronze Age torque.

Fig 45. 2-3. Parthian royal attire.

Fig 45. 4. A rebel shown on one of Darius' monuments.

Fig 45. 5. A lambskin bonnet and mitre as worn by Muslims in Iran.

Fig 45. 6. Lappish mitre.

Fig 45. 7. Medean headgear.

Fig 45. 8. An unknown Parthian with beard and conical mitre.

Fig 45. 9-10. Turbans and veiled mitres, as worn by the Volga Finns

Fig 45. 11-15, 17-20. Robed figures from Scandinavia and Russia.

Fig 45. 14. A person dressed as a bird, as found on a Norse monumental stone from the Isle of man.

Fig 45. 16. Latvian folk dress.

Fig 45. 21. A Hittite priestess.

Fig 45. 22. The god Apollo-Mithras-Helios-Hermes.

Fig 45. 23. Scythian headress.

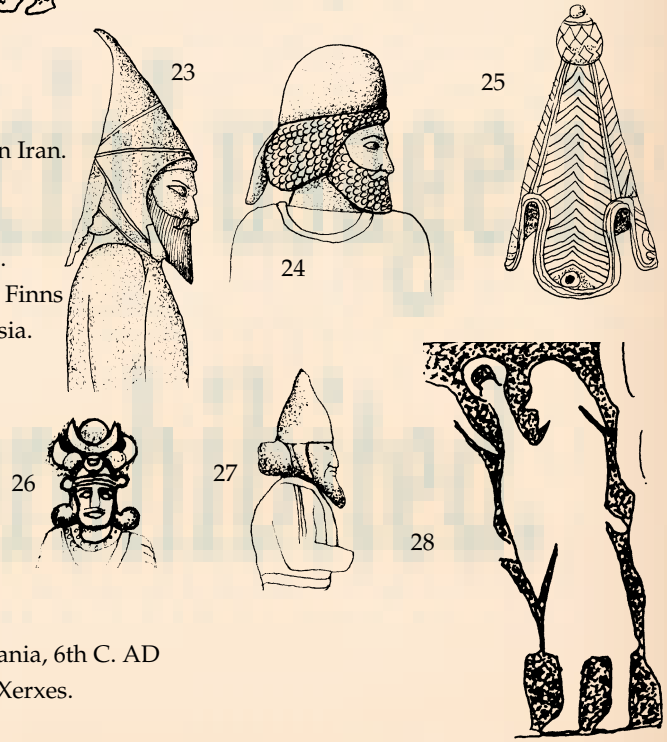
Fig 45. 24. Medean bonnet.

Fig 45. 25. The tip of a headress, 10th C. Sweden.

Fig 45. 26. Horned ceremonial headress worn by a king, Sassania, 6th C. AD

Fig 45. 27. Achaemenid Persian headress, from the palace of Xerxes.

Fig 45. 28. Ring-bearer, Sweden.



pointy white hat made of birchbark.¹⁰⁴⁹ He was, by my estimation, one of the white princes, and a Celt for that matter. A wagon was also found within the buried death-house, together with a cauldron (which contained mead remnants) and drinking horns.¹⁰⁴⁹ His body, bedecked in gold (including a torque), lay on an elaborate bronze divan supported by six effigies, each with a wheel between the legs.¹⁰⁴⁹ Though unmentioned in the source, there seems to be a remarkable resemblance between the imagery found on the couch and Scandinavian bronzework of the same period.¹⁰⁵⁰ Perhaps these dress codes enjoyed wide popularity, for some 1,700 years later, in the 13th Century AD, the Russians of Galich were described as wearing “felt caps, pointed and very high”.¹⁰⁵¹

According to Strabo, “most of the (Magian) people wear a double tunic that reaches to the middle of the shin, and a piece of linen cloth round the head; and each man has a bow and a sling.”.¹⁰⁵² He also mentioned the linen shirt worn beneath their over-shirt.

From linguistics especially, we can educe beyond all doubt that Magian ritual dress was worn in Mediaeval pagan Rus’, and well into the Christian period for that matter. The Magian treatise *Shayast La-Shayast* provides details on the precise design and manufacture of the mandatory white Magian holy *kustik* belt and sacred linen shirt mentioned just previously.¹⁰⁵³ One style of shirt had two halves (a shirt and a “skirt” or apron. If pleated, some might even liken it to a kilt), and the other was a single pattern smock. We find potential evidence of both styles in Russia. In Novgorod for instance, a pagan metallic wand was excavated surmounted by a figure that seems to be wearing a pleated kilt of some kind. A one-piece smock was excavated on the Swedish Isle of Birka c. 9th Century. It was of Eastern Slav genesis¹⁰⁵⁴ and of the same style that continued to be worn throughout much of Russia and Slavia, even until this century.

In so far as the shirt is concerned we do not find a word survival of *sapikih*, which was used in Sassanian times when referring to the Magian sacred shirt. What we do find though is a much older Persian word *kurta*. The name of the Russian knee-length linen smock (*kurtka* or *kurta*) comes from the Old Persian word *kurta*, a term once used to describe Persian holy shirts.¹⁰⁵⁵ It was to be found in the Turkic as *kurta* (“a short dress or skirt”) not to mention Parthian and Soghdian (“a shirt”). We also find a similar connection with the Old Norse words *kyrtill* (“a shirt”) or *kyrtle* (“a tunic”).¹⁰⁵⁶ *Kyrtill* and *kyrtle* were either Slavic loan words picked up in Russia and transported into Scandinavia with Russian immigrants, or were used by Magian Norsemen (perhaps such as those who attacked Moorish Spain) when referring to their sacred shirts. Another Old Norse word for a shirt was *serkr*, which apparently comes from the Greek, and therefore a different cultural tradition.

Building further on this argument, Mediaeval Russian males also wore a knee-length overgarment known as a *sovyato*¹⁰⁵⁷ (which is cognate with the Slavic words *sventa* or *sveta* (“holy” or “saintly”). The word *sovyato* evidently originated from the Avestan Persian *spenta* (a word also meaning “saintly” or “holy”, and which referred to the Magus saints), rather than the Latin *sanctus* or the Greek *hagios* (which applied to Christian saints). For this reason I suspect Russian men wore a Magian holy outer garment over the top of their *kurta*. Since they trussed themselves about the waist with the obligatory sash belt, it is plausible that the linen shirt went ungirdled, and the belt was worn around the *sovyato* instead. Nevertheless they might have worn two sash belts, one securing their shirt, the other their *sovyato*. It is my contention that these varied holy shirts were worn by Magian Turkic tribesmen (probably Bulgars), Russians and many other Slavs, plus an undetermined number of Norsemen too.

Zoroastrians (and presumably Zurvanites) considered it sinful to take off the shirt and sacred girdle (*kustik*) because of their efficacy in providing protection against the *drugs* (demons). It was a crime punishable by whipping to walk more than a few paces without the belt on. So when Magians changed their clothing, and re-girdled, they did so in a stationary position. Accordingly the Magian sacred shirts often became very dirty, owing to the fact that they were removed only with great trepidation. Is it a coincidence that another Russian word for “a shirt”, *rubashka*, comes from the root word *rub*, which implies they were grubby in appearance? Well they were heavily soiled in Leo the Deacon’s account of the Russes he encountered. Only Prince Svyatoslav’s white smock was free from the ingrained sweat and dirt that so tarnished the clean appearance of his many Rus’ troops. In the colder months it was evidently worn under clothing, with its hem left hanging out, giving the impression of a dress, apron, or even a kilt, which had been attached.

Magian scripture tells us that the *kustik* belt’s protective power lay in a magical thread sewn into it. Pagan Russes also wore this type of “uniform” (a white smock and belt) and considered it obscene to remove their sash belt,¹⁰⁵⁸ which was of the same dimensions as the Magian *kustik*. What is even more overwhelming is that the Russian word for “a sash” or “a belt” is *kushak*, and therefore similar to *kustik*. *Kushak* is also the Turkic word for “a belt”, so it is possible that the concept of a *kushak* sash belt was imported into Russia with the Turkic Bulgars, but I am more

MAGIAN SACRED SHIRTS

KURTA

HOLY GARMENTS

THE SACRED BELT

THE MAGIANS AND RUSSES THOUGHT IT OBSCENE TO REMOVE THEIR BELTS

TO WEAR A BELT WAS TO
BE ENLIGHTENED

inclined to think that it was a term mutually inherited by both Slavs and Turks. Consider also that the Russians have the word *poyasnit'*, which means "to put on a belt". The root word in this case is *yas* or *po-yas*, which suggest that a person became enlightened or illuminated through the act of putting on a belt. Due to the apparently Magian nature of the Russian attire, the source of this light and wisdom was most likely the sun, the divine *Ahura Mazda*. Thus *poyasnit'* was "to become enlightened", or be a true Mazda-yasner (ie; white Magian) by wearing the belt.

HOODED ROBES

The Russian word *beliy* ("white") and the Lithuanian *baltas* ("white"), could be related to the Old Icelandic *belti*, as well as the Swedish, Danish and Norwegian word *balte* (all of which mean "a belt").¹⁰⁵⁹ Here there appears to be a connection between "white" and "belt". I perceive this Nordo-Balto-Slavic phonetic connection as arising from the interrelationship between white Magians and the all-important *kustik* belt.

CEREMONIAL CAFTANS

Russian and Finnish pagan priests probably wore a *kebenyak* also, a hooded overgarment or cape. The term is derived from the Turkic and Kirghiz words *kebanak*.¹⁰⁶⁰ These I link with the verb *kebovat'* (Russian: "to perform sorcery", "to tell the future"), a variant of which is found in the Finnish/Saami languages. In Saami a *kobbat* was "a summer garment", and related to the word *kobenyak* ("a hood", "a hat", "a bag", or "a sack").¹⁰⁶⁰ Thus there appears to be a link between magic and a hooded garment, in the Russian language particularly. Based on the Turkic affiliations with these words, such a magical garment was probably imported into Russia from Eurasia, together with other oriental religious traditions.

Russians wore caftans just as the Magians once did. *Sarafan* (Russian: "a caftan") comes from the Turkic *sarapa*, or the Persian *serapa*, which meant "a garment of honour", or "a ceremonial garment".¹⁰⁶¹ Doubtless to say these were not Christian ceremonial caftans, but Magian (Turkic shamans and Buddhist monks wore safron robes, rather than the more impressive Magian caftans, during their rites). As in Magian times the Russian caftan was traditionally worn with a girdle.

HEADWEAR

Russian women commonly wore a pointy tiara-like headdress known as the *kokoshnik* (so called because it resembles a cock's crest), which secured a veil in place. Strabo tells us that "*Persians wear turbans not unlike those of the priestly Magi*". From other accounts we know that the full attire consisted of a colourful caftan worn over a linen shirt (*kurta*), plus a turban of sorts (worn by *Ehrpats* especially). Turbans not dissimilar to those of the Magi were worn by Finns all along the Upper Volga, presumably as far north as the lands of the Volga Bulgars. As for Russian usage they seem absent from written sources, but are seemingly depicted in manuscript illuminations.¹⁰⁶²

As in Scythia, Mediaeval Russians continued to wear pointed hats, often lined with fur along the rim.¹⁰⁶³ Similar hats were worn by Magians. In Russia the lavishness of a hat was related to the wearer's social status.

The name *shober*¹⁰⁶⁴ (which applied to Russian coats of Persian design) was linguistically derived from the Arabic.

Foot cloths were commonly worn in Russia, providing adequate extra insulation against the biting coldness of their frigid environs. Since Magians were required to wear two shoes at the same time on each foot, foot cloths might also have represented the second shoe. There is also a striking similarity in the boot style preferred by Mediaeval Russians and the Magians.¹⁰⁶³

MASK

The Rus' *Volkhvy* had to wear masks to perform their ceremonies correctly.¹⁰⁶⁵ Because they were Magi, then the type of mask that Lozko refers to would probably be the Magian mouth veil. A mask, handkerchief or veil of cloth was traditionally worn tied around the mouth of any Magus who stood in the presence of the holy fire, ensuring the priest did not desecrate the sacred flame by breathing on it.

In the *Primary Chronicle* we discover that some Rus' pagan priests performed their ceremonies or pantomimes wearing comedy masks. The Magi simply did not wear comedy masks during a traditional *Haoma* ceremony, so this might mean that there were other pagan priests in Rus' who were not Magi, and who performed rituals that were essentially Buddhist or pagan gnostic in nature, perhaps Dionysian, Mithraic or Neo-Pythagorean. Nonetheless the Magi did perform divine comedies, a form of spiritual theatre during which important religious and mythological events were portrayed. By emulating the actions of the gods they believed they could bring about the same series of miraculous events in day to day existence.¹⁰⁶⁶

CUPS AND HORNS

The drink of immortality was always held in an ornate vessel of some kind. It could be a cup, a rhyton (a drinking horn), a gold or silver "chalice", or a ritual bucket (for mead). In connection with this, a great number of conical glass cups have been unearthed in mediaeval pagan settlements throughout Rus' and Scandinavia. This



Fig 46. A Persian gentleman respectfully carries offerings to the king. The face veil shown in this Persepolis relief was typically worn by Magi



- Fig 47. 1. Medo-scythian drinking horn mount. It can also be classified as Graeco-Scythian in style. From the Kuban, Russia.
- Fig 47. 2. The Anglo-Saxon Taplow drinking horn
- Fig 47. 3. A silver chalice from Scandinavia. It does not conform to a Christian style. The Norse motifs thereon also resemble Turkic and Central Asian interlacing. It is impossible to determine whether it had a secular or religious usage.
- Fig 47. 4. Ram-headed drinking horn, Gaul.
- Fig 47. 5. This libation horn is used in a modern Hindu linga temple situated in India.
- Fig 47. 6. Medean ram-headed drinking horn, from the Koban region of Russia, 5th C. BC.
- Fig 47. 7. The magical barsom twigs used by the Magi.
- Fig 47. 8. Sassanian or Romanesque-style bowl, Uppsala Sweden, 11th C. AD.
- Fig 47. 9-10. Feasting equipment from the Ladoga area of northern Russia, 10th C.
- Fig 47. 11-12. Sassanian-style bowls from the russo-scandinavian region, 10th C.

Fig 48. 1



Fig 48. 2



Fig 48. 3



Fig 48. 4



Fig 48. 5

PERSIAN UTENSILS, POSSIBLY RITUAL

Fig 48.1. Sassanian plate, royal hunt scene.

Fig 48.2. Achaemenid Persian plate

Fig 48.3. Simurgh plate

Fig 48.4. Sassanian plate, royal deer hunt scene.

Fig 48.5. Royal plate depicting Chosroes, the Sassanian king.

Fig 48.6. Persian pitcher and drinking rhyton.



Fig 48. 6



Fig 49. 1



Fig 49.2



Fig 49.3

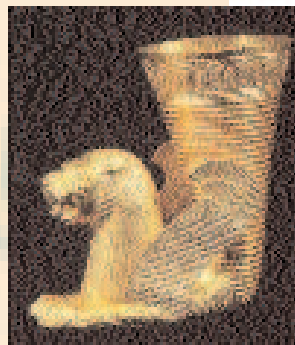


Fig 49.4



Fig 49. 6



Fig 49.5

DRINKING RHYTONS

Fig 49. 1. Simurgh rhyton

Fig 49. 2. Pegasus rhyton

Fig 49. 3. Achaemenid Persian rhyton

Fig 49. 4. Achaemenid Persian rhyton

Fig 49. 5. Scythian rhyton

Fig 49. 6. Scythian rhyton

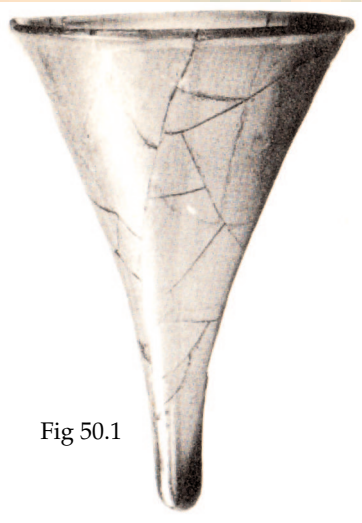


Fig 50.1



Fig 50.1. Scandinavian glass drinking horn.
Fig 50.2. It's highly unlikely this Pagan artifact is a valkyrie, as many assume, but a depiction of a priest or priestess with a conical libation cup in hand, and wearing a pointed hat, plus a girdled cape or caftan worn over a pleated shirt or skirt. It was evidently made by pagan craftsmen, and therefore reflects a genuine mode of Norse pre-Christian ceremonial attire.



Fig 50.3. Mediaeval Slavic glass drinking horn. The same style of vessel is found throughout the Nordo-Teutonic sphere also. See 50.1 and 50.2.

style of drinking vessel resembles the glass *Haoma* cups of the Magi (called *hawam*). Similar libation cups can often be seen in the hands of people depicted in Pecheneg funeral statues, and on the wall reliefs of the Iranian *dakhmas* (death houses) and Darius' royal monuments, or even on Assyrian reliefs.

Glass goods were a luxury item during the pagan era, in Scandinavia and Eastern Europe, appearing mainly as bowls, small beads, bangles, and of course these conical cups. Linguistics sheds some light on the ethnicity of the glass-blowers who crafted them. The Old Russian word for "glass" *st'klo* is cognate with *st'klo* or *tsklo* (Bulgarian), *steklo* (Slovenian), *st'klo* (Old Czech), *szklo* (Polish), *staklo*, *sklo* or *tsklo* (Serbo-Croatian).¹⁰⁶⁷ Therefore Slavs applied similar terminology when referring to the produce of this specialised trade. The Balts evidently shared the same technology considering their use of the words *stiklas* (Lithuanian: "glass" or "a phial") and *stikls* (Latvian: "glass").¹⁰⁶⁷ These many words originated in the Gothic *stikls* ("a goblet", "a cup", or even "a chalice"), and the Old High German *stechal* ("a wine cup").¹⁰⁶⁸

Goths were the only Europeans to fashion glassware outside of the Roman empire during the 4th Century AD. Archaeologically this "Chernyakov glass" tradition was distributed across a broad expanse of land, spanning between the Ukraine, through the Carpathians (where the main Gothic glass production centre was situated), Latvia, Lithuania, Russia, Czechoslovakia, and Scandinavia (where the heaviest imaginable concentrations of these artifacts are found).¹⁰⁶⁸ In short, we find Gothic glass

goods in geographical regions that share a common linguistic inheritance regarding glass and glassware. These were also areas where ethnic Goths dwelt. In the Gothic and Old High German it more specifically denoted a drinking cup, or more particularly a libation cup or chalice.

Owing to its similarity with the previous words, the Old Icelandic *stikill* ("the pointed end of a horn")¹⁰⁶⁹ enables us to guess that the Goths crafted pointy glass drinking horns (perhaps for ritual usage, but at the very least for drinking bouts); again something already known to archaeologists. This might account for the presence of these same vessels in Slavia, Germany and Scandinavia over a broad time expanse, even into the Mediaeval pagan era. They could also be found in Anglo-Saxon England as well. Since the Goths had their own pagan priesthood, of either a Magian or pagan gnostic persuasion this explains why these Gothic glass conical horns (fig 50.1) so closely resemble Magian *hawam* libation cups.

Aryan-pagans used horns, or wooden and ceramic cups to hold the ritual drink *Soma*, the foremost sacramental libation of the Hindus. For them, *Soma* was the "cup of clarified butter", a cup which was usually placed at the head of a devotee after they died.

The drinking horn mount shown in Fig 47.1 is of triangular shape, and can be identified as Medo-Scythian.¹⁰⁷⁰ That is, it originated in the milieu of the Magi and Scythians. It played a similar function to the triangular mounts on a horn found at the 6th-7th Century AD royal Anglo-Saxon site of Sutton Hoo, in East Anglia. Other artwork, seemingly Medo-Scythian in nature was also discovered at Sutton Hoo.¹⁰⁷⁰

In Achaemenid times there were four distinct types of drinking vessel, three of which were incapable of being placed down without spilling the contents.¹⁰⁷¹ These were rhytons (drinking horns), short metal cups ending in an animal head, and conical beakers.¹⁰⁷¹ Libation buckets were the last type of drink receptacle, and were made from metal or ceramics.¹⁰⁷¹

Sassanian Zoroastrian rhytons were large in comparison to their earlier Parthian and Achaemenid variants, characteristically terminating in an equine sculpture.¹⁰⁷²

For their part the Medes decorated their drinking apparatus with the typical ram's head motif. The depicted rhyton (fig 47.6) comes from the Koban region of the Caucasus, not far from Russia. The Koban exemplar was of Median manufacture, and therefore used by Magians in that region, or brought there as pilfered booty. Owing to the close connections between Persia and this area, it is more likely to have been used for its original purpose, rather than simply transported there by accident.

BARSOM TWIGS

During a *Haoma* ceremony, the officiating Magus priest held a bundle of magical twigs in his left hand, and a single twig in his right as a prayer was recited. *Barsom* twigs opened a connection between the physical and metaphysical world, and were traditionally made from tamarisk twigs, though at some point during the past 1,000 years the Parsees have variously used pomegranate twigs, or metal wands. The magnificence of a given *Yasna* (*Haoma*) ceremony was determined by the number of *barsom* twigs used; the larger the bundle, the more powerful and glorious the rite. For the duration of the ceremony the *barsom* twigs rested upon a *mah-rui*, a metallic wand

stand with crescent-shaped ends. *Barsom* twigs were originally cut from the tree with a knife as the *Ashem Vohu* prayer was uttered, and subsequently blessed with holy water during a ritual known as the *khub*. These twigs were gathered together and bound up a prescribed number of times with a *kustik* belt or date palm leaf (fig 47.7). In all these ritual faggots resembled brooms, making it highly noteworthy that the word for “a broom” throughout various parts of Europe was *besom*. So there is clearly a linguistic association between Magian *barsoms* and European *besoms* (brooms, and indeed European witches’ brooms). Many wands were burned in the sacred flame, but following a typical *Haoma* ceremony leftover *barsom* twigs were issued to the faithful to take back to their homes, for use during the blessing of meals, during the Magian grace. Consecrated green *barsom* twigs were kept on a high shelf in Zoroastrian / Zurvanite homes to impart protection to residents. These had to be sufficiently far from the ground to prevent women from accidentally defiling them by coming too close to the *barsom*, while menstruating. Eastern Finns were known to have kept similar “twigs” in their Lud cabins, and in just the same manner, but we cannot connect them with *barsoms* linguistically. Norsemen used lot-twigs, naming them *hlaut-tein*.¹⁰⁷³

STRAINING CLOTH

The Magi needed to strain the pulverised *Haoma* plant within the mortar to extract its life-saving essence. The *Haoma* straining was often the longest part of the preparation, and was carried out by a Magus performing the role of *Havaman*. To sieve the pulp they used linen, lace or woollen cloth spun, and woven on the looms of virgins and spinsters. Similar kinds of cloth were known in Rus’, either manufactured on their own looms, or imported. The looming of wool and the making of lace were highly specialised tasks, requiring adequate looming facilities and skills. In Western Europe, the best of these workshops existed in Spain, England and Flanders. The importation of woollen cloth to Rus’, from the Flanders area, is known from the archeological context, so there was definite maritime contact between Rus’ and the Lowlands during the pagan and early Mediaeval era. We have no historical evidence that cloth was used in a ritual context in pagan Russia however, but being Magian they no doubt did so.

Although unspecified by Lozko in her details of *Volkhvy* ritual equipment, the *Haoma* strainings performed by the Rus’ Magi may have required the use of a large, often unclosed, ring made of precious metal, to which between three and seven lengthy strands of hair from the tail of a white bull were affixed. Such a ring (which the Magi called *varesa*, or *varas fuliyani*) could only be used as long as the bull lived, and had to be reconsecrated for use before each ceremony. The heavy *Varesa* rings, designed of precious metal, were supposed to be discarded once the bull had died.

Varesa rings were depicted in ritual scenes engraved on Mithraic gems, providing proof that Roman Mithraism and certain Egyptian rites contained common features of Magian ritualism. They also resemble a ring shown in the hand of a horned dancer embossed on the well-known libation horn unearthed in Denmark. Throughout the Celtic and Germanic world large numbers of what seem to be torques have been found in votive deposits. Were these



Fig 51.6

SACRED BUNDLES OF TWIGS

HOLY RINGS



Fig 51.1



Fig 51.2



Fig 51.3



Fig 51.4

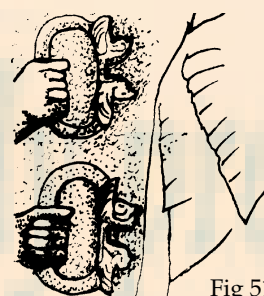


Fig 51.5

- Fig 51. 1. Mithraic cameo.
- Fig 51. 2. Latvia, 11th C.
- Fig 51. 3. Persian Magus and *varesa*.
- Fig 51. 4. One of the ring-bearers found on a Gotland picture stone.
- Fig 51. 5. Genii amulets carried by an Armenian during a Magian ritual procession.
- Fig 51.6. Magus carrying a

torques just exquisite pieces of jewellery, or could they have been discarded *Haoma* straining rings? If some of them were straining rings, then the eyelets at each end of these many torques may have been used to attach and anchor the lengths of bovine tail hair.

BLESSED RODS

The Magi also had a type of rod with a piece of iron running down the centre, and a cut gem at one end. It may have closely resembled the “wand” remains unearthed at the Sutton Hoo burial.¹⁰⁷⁴

A Magus’ rod was supposed to have been surmounted by a cut diamond, (which were probably used for astronomical purposes, possibly for the drilling of shafts through rock, crafting talismanic gemstones, or shaping other substances considered too hard for metal tools. Some astronomical devices in the *Almagest* required precision cutting and drilling to achieve the proper results.

The Magi were supposed to have maintained the lapidary skills of ancient Babylon. One account of Simon the Magus’ miraculous abilities (from St Clement of Rome) states that he could bore through solid rock as if it were mere clay (no doubt the action of a diamond tipped drilling rod).¹⁰⁷⁵ Engraved gems were sometimes found in the keeping of witches during the Inquisitions, so these magical rods were quite possibly used to execute these mystical etchings.

Norsemen probably used magical rods, for the term *tein-vondr* “a wand” or “a rod” exists in Old Icelandic,¹⁰⁷⁶ as does *spa-gandr* (“a divination rod”).¹⁰⁷⁷

Special rods were also used by the heathen priests during the tending of the sacred fires, to heap the ash in a special way, and shift sacred woods into position for combustion.

CAULDRON AND TRIPOD

MAGICAL CAULDRONS

The cauldron was a quintessential item of Magian equipment, needed to boil the milk, holy spring water and *Haoma*. Cauldrons were also used by the Aryans to boil the horse sacrificed during the *Asvamedha* ritual. Mediaeval Europe experienced the return of cauldrons (once widely used during pagan times). If one lends credibility to the sort of details that emerged during the witch trials, cauldrons were being employed by the white and black “witches” during their assemblies. The ceremonial use of these cauldrons¹⁰⁷⁸ by both groups of witches is not so much evidence of “Hubble, bubble, toil and trouble”, but much rather the ongoing performance of Magian (or even Aryan pagan) sacrificial rites during the Middle Ages.

As discussed, *chara* was a Slavic word for “a cauldron”, and linguistically it preserves the connection between magic and the cauldron, not to mention the oriental origins of these concepts. We find another Russian term for “a cauldron”, *kotyol* (and variants of it), mutually shared by the diverse Slavic and Germanic-speaking nations. Some have guessed that it came from the Latin word for “a basin”, *catilus*. This is where the English word *kettle* comes from.

SACRAMENTAL UTENSILS

Another Old Russian word *kub* has an archaic etymological origin in the Old Indian *kumbhas* or Avestan Persian *kumba*, both of which mean “a pot”. The latter terms evidently gave rise to the Old Russian *kuba* (“a large vat or cauldron”), which later mutated into the Russian *kubok* (“a goblet” or “a chalice”) and *kub* (“a cauldron”).¹⁰⁷⁹ English obtained the word ‘cup’ through this same Aryan linguistic line, but specifically via the Latin *cuppa* (“a cup”).¹⁰⁷⁹ If the Russian terms drew strength from the Old Indian and Persian, they certainly referred to both ritual and domestic utensils and cookware. If it is technically closer to the Roman, it was derived through Slavic and Roman contact, most likely with soldiers, and hence, without any shadow of doubt, Mithraic brethren.

Other utensils were needed to contain the holy butter (to fuel the fire), spades, cauldrons and diverse ritual cruets, plates, platters, straining bowls and bowls. The Old Russian word *chasha* meant “a cup” or “a bowl”.¹⁰⁸⁰ The same word was found in the Bulgarian and Serbo-Croatian. It also appears as *czasza* (Polish), *chishe* (Czech), and *kosi* (Old Prussian),¹⁰⁸⁰ not to mention a few other independently evolved forms found in the Baltic region. There is a similarity between these words and the Old Indian *casaka* (“a cup” or “a goblet”) and the Armenian *chashak* (“an eating utensil”). To this I will also add *tashta*, Avestan for “a bowl” or “a saucer”, vessels used during the *Haoma* ritual.¹⁰⁸⁰ Thus, bearing in mind the Magian presence in Rus’, it may well be that the word *chasha* (and its variants) entered into the Baltic, Russian, Bulgarian and diverse Slavic lexicons with terms like *dron tashta* (“a dron platter used in Magian services”) and *surakhdar tastija* (a straining plate with nine holes punched in it, again used in the *Haoma* ceremony).

A number of artifacts found in Scandinavia and northern Russia display not only Russian manufacture, but substantial Sassanian Persian stylistic features. For this reason they may have been ritually used, but it is impossible to prove they had anything beyond secular use. One notable exception is the Simurgh pitcher found in Russia.



Fig 52.1. Scythian cauldron
Fig 52.2. Just one form of kettle formerly used by the Magians. This one some 20 cm high. They used other more basic designs also.

Fig 52.4.



Fig 52.3. One panel from the Gundestrup cauldron, Jutland, Denmark. Note the elephants, griffons and menacing wolf or dog, as well as the head band and torque worn by the figure depicted.

Fig 52.4. An example of a highly elaborate Medean cauldron. Traditionally they were not as ornate.



Fig 53.4

WANDS

Wands were sturdy wooden sticks, or precisely carved bone objects, both of which tapered upwards into a slender point, and were used by the Magi and various pagan gnostic sects to direct magical forces and cosmic energies. This they believed could alter events in this world, or bring about certain outcomes. Wands were made from a variety of woods¹⁰⁸¹ most likely cut from a tree within the sacred grove, not just any tree. According to descriptions of the Rus' wands published by Lozko,¹⁰⁸² their shapes varied. On the basis of their general shape, some could be loosely compared with the 6th Century (Swedish) Lindholm wand,¹⁰⁸³ but Lozko mentions that they were often ornately incised with intertwined zoomorphic creatures, or creatures with hands, nor do they appear to have been etched with runes or similar characters.

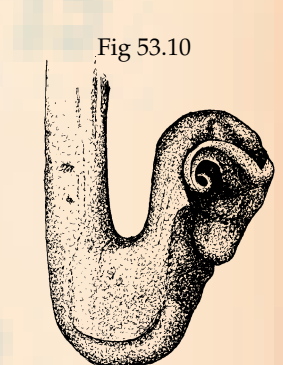
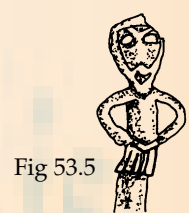
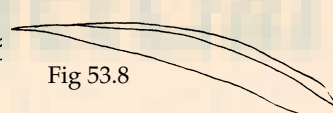
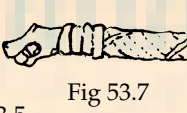


Fig 53. 1. "Walking stick", Sweden, 10th C. (almost 1 metre long).
Fig 53. 2. Hiberno-Norse crook, 11th C. Dublin.
Fig 53. 3. Ram-headed wand, Russia, 10th century.
Fig 53. 4. Heathen Russian wolf wand
Fig 53. 5. The head of a metallic wand, Russia, 10th century.
Fig 53. 6. Scythian carving depicting a wolf or dog devouring a deer.
Fig 53. 7. The handle of a wolf- or dog-headed ear spoon, Russia, 10th century.
Fig 53. 8. The Norse Lindholm wand with the aaaaaaRRRnnn.bmuttt alu inscription.
Fig 53. 9. Wand depicting a griffon with a man's head in its beak. Possibly represents a man wearing a bird costume.
Fig 53. 10. The head of a Magyar magical shepherd's crook, of a type used until this century to control their flocks. Hungary, 19th C. AD.

Magical badges of office

HEATHENS HAD THEIR OWN RELIQUARIES



Fig 54.1



Fig 54.2



Fig 54.3

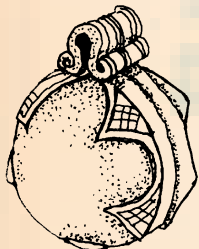


Fig 54.4. This crystal sphere was set in a Russian-style mounting.



Fig 54.5

Much of the mage's "miraculous" magical apparatus was contained in his or her own pagan reliquary. For many pagan Europeans these heathen reliquaries were small cupreous receptacles in which they respectfully held swastika and runic amulets, varied animal teeth, amber, and precious gemstones (with talismanic virtues).¹⁰⁸⁴

Other styles of reliquary could be found, in various shapes and sizes, from cloth bags and animal skin pouches, to chests. For instance at least one wolf-shaped pagan reliquary has been found in Europe.¹⁰⁸⁵ The shape of this particular pagan reliquary might be purely coincidental, yet it could also indicate that some of the pagan magicians operating in early Mediaeval Europe were related to the pagan priests of the Slavs, the *Volkhvoy* "wolves", or indeed *Volkhvoy* who had migrated onto the continent following the conversion of Kievan Rus'. *Volkhvoy* of either sex (especially women) probably used the same sort of magical paraphernalia as the Magi.

MORTARS

Sacred metal and stone mortars were operated by the *Havanan* during the course of the *Haoma* ceremony, to crush the sacred *Haoma*. *Toloch'*, the Modern Russian word meaning "to crush" comes from the Old Russian *tlku* and *tolchi*, meaning "to push something around", or "to strike", "to smash", "to sound something", or "to spurt out".¹⁰⁸⁶ Variants of it can be found in the Slovenian, Ukrainian, Belorussian and Serbo-Croat.¹⁰⁸⁶ Now I suggest that the correlation between "to strike", "to smash", and "to sound" is derived from one element of the Magian *Haoma* rite. In it the *Havanan* pushes the *Haoma* around inside the mortar, smashes the sacred plant with the pestle, thus causing the life-giving *Haoma* essence to spurt out. Upon completion of the *Haoma* crushing, the Magus repeatedly struck the mortar with the pestle causing a metallic ringing to sound.

The Old Russian, Bulgarian, Czech and Serbo-Croat word for "a mortar" was *stupa*, or minute variations of the same word. In the Slovenian it was *stopa*, and in the Polish *stępa*. These are supposedly related to the Middle-low-German *stampe* and the Anglo-Saxon *stampe* and the Old High German *stampf*.¹⁰⁸⁷ *Pest* or *pestik*, the Russian words for "a pestle", can also be found in a variety of other Slavic languages.¹⁰⁸⁸ The ancestry of the word is uncertain, but it might be the Old Indian *pinasti* ("to grind something into a powder") or *pistas* ("ground" or "crushed").¹⁰⁸⁸

TONGS AND LADLE

The Russian word for "a ladle" is *chepak*, and the verb *chepat'*. It is remotely possible that *chepak* is connected with the Avestan *chamach*, the ladle used to pour butter onto the sacred flame. The Russian for tongs, *shchiptyy* might be related to *chipyo*, the Avestan word for the set of tongs used to feed the holy fires, and turn the combusting fuel.

CRYSTAL

Since *Volkhvoy* are believed to have known the arts of lapidary, and kept books on the subject of crystal-gazing we can assume they used crystalline prisms or balls to see spectres or portends of the future. The crystal ball shown here (fig 54.4) was found in Gotland, and worn around the neck like jewellery.

In distant Britain, crystal balls were found in the graves of well-to-do Anglo-Saxon women, together with silver spoons that had been pierced in the bowl numerous times.¹⁰⁸⁹ I believe these spoons were either used for ritual straining, or similar to the fire spoons used by magicians, when placing offerings of incensed wood into the holy fires. As in Persia wooden sacrificial chips were probably placed into holes that pierced the bowl of these spoons. Such devices enabled fire-tenders to hold offerings over the holy fire without burning their hands. A similar device was chiselled into a Mithraic statue of Kronos, though the head was not spoon shaped in that particular example. As with the Gothic crystal ball illustrated, Anglo-Saxon crystal balls were mounted inside strips of metal, which wrapped around them, and permitted them to be slung from the belt.

Crystal balls were used by the Celts too. The druids habitually carried crystal spheres known as "Serpent eggs"¹⁰⁹⁰ which were believed to impart various powers. Being caught with one inside the Roman capital was enough to get you executed. A great many centuries later we find a man crystal-gazing in a 1499 AD woodcut, with a dog lashed to his arm.¹⁰⁹¹ Dogs were of course esteemed by the Magi for their ability to keep evil at bay!

MIRROR

Polished metal or glass mirrors had long been used by pagans as a reflective surface in which to look for demons and the souls of the dead during necromantic communal seances, or to summon friends, relatives, and heroes from beyond the grave. We know that heathen Russes had written works on this form of divination.

Mirrors were used for magical purposes in the ancient world, and at least one fancy bronze mirror was found in Ireland. While the mirror was used for reasons of vanity, it is also possible that it served as a necromantic device. It may also be that mirrors were used for signalling purposes over long distances on the steppe. Hunnish horsemen were observed doing just this during the thick of battle. Evidently a pre-agreed series of flashes conveyed information to the observer.

LENSES

It has been hypothesised that lenses were used by the pagan Rus' astronomers during star-gazing sessions,¹⁰⁹² or to scrutinise the face of the moon or sun for important signs. They probably had further application in specialised handcrafts, particularly the fashioning of exquisite jewellery. You've already seen physical, historical and linguistic evidence for the existence of lenses.

TALISMANS

In the ancient world talismans were produced by diverse means, especially low and high magic. In Iran, when a young person came of age, the Magi gave them a small bag of amulets which they wore around their neck, just in front of the throat. This they believed would provide protection against harm. Pagan Russian mystical wards and amulets often bore esoteric images of animals.¹⁰⁹³

One particularly interesting talisman was a disk recovered during the Novgorod excavations. This circular plate of bone was etched with a 9-rayed solar disk being smothered by a dragon (an image also common to the Baltic area), and lacking any written inscription. The real meaning of the motif found on the disk, I believe, can be found in the Magian text *Dadistan-i-Dinik* LXIX. The causer of eclipses was Gokihar, a large 'beast of the apocalypse' with a long head and tail,¹⁰⁹⁴ a creature destined to be flung down upon the earth preceding the Resurrection. Every so often it would devour the sun. This may have been a magical device to cause or prevent eclipses, or designed to free the sun from Gokihar's jaws. Lead scrolls were often used in Greece and Rome to lift fevers, or for the etching of permanent curses, following which they were buried. At least one lead scroll was excavated at Novgorod.

SWORD

From pagan Rus' we have no mention of the *Volkhvy* wielding a sword during their rituals. But the most famous of the Rus' magicians were all warrior princes, and thus did carry them. Originally the Magus sorcerers used their magical iron swords (with boxwood handles) to gain control over spiritual entities which they had summoned.

Clues as to whether the *Volkhvy* Magi once wielded swords of dazzling iron can be found in the words *mech* (Old Slavonic), *mich* (Ukrainian), *meh* (Bulgarian), *mach* (Serbo-Croat), *miecz* (Polish), *mekeis* (Gothic), *mækir* (Old Icelandic), *mece* (Old English), *maki* (Old Saxon), *miekka* (Finnish).¹⁰⁹⁵ These are believed to have come from the Latin word *masto* ("to kill" or "to cut someone's throat"), though they might also be related to the Middle Persian word *magen*, which specifically means "a sword".¹⁰⁹⁵ The Middle Persian *magen*¹⁰⁹⁵ connection seems particularly strong in the case of the Teutonic languages. If the European Magi were sword-bearers we are able to identify them not as Brahman or Zoroastrian Magi, but as the Zurvanite dualist Magus-wizards who had been run out of Central Asia many hundreds of years prior.

STYLI

Lozko mentions that the Russes had sharpened bone or metallic implements decorated by various images.¹⁰⁹⁶ These enigmatic pointed instruments are actually of uncertain usage, but may have been wands, lancets or writing implements.

Since writing was deemed an almost magical pursuit, it may be that these wand-like objects were used as styli to etch birch scrolls and wax or clay tablets. From the Novgorod excavations we know that mediaeval Russians wrote on birch bark scrolls by etching characters onto their surface. Many of the styli¹⁰⁹⁷ found there had a spade-like end, used to smooth the surface of frequently-encountered waxen tablets (known as *tsery*).

Lozko also tells us that these implements possessed images at one end, in various poses. Since Slavs were recorded as having body scarring and tattoos it is equally possible that these objects acted as blood-letters, or were used to tattoo marks onto a devotee's body. Certainly Balkan pagans spilled their blood during acts of witchcraft to satisfy cloud demons, for the release of one's blood seems to have had a quasi-necromantic function, serving as an offering to the demons.

LENSES TO SEE THE HEAVENS

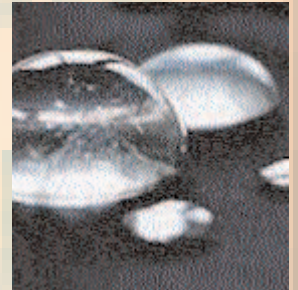


Fig 55.1. The Gotland lenses.

TALISMANS PROVIDED PROTECTION AGAINST HARM, WHETHER SPIRITUAL OR PHYSICAL

Fig 55.2. Tsery wax tablet holder, complete with wolf stylus.



STYLI WERE USED IN RUSSIA

SACRED MEDALS

MEDALS AND MEDALLIONS

The pagan Russes wore medals or medallions of precious metal, hung from the neck or pinned to clothing. These were used during the performance of sorceries, or served to protect the wearer. Some medallions took the form of eastern coinage, even Sassanian dirhems. Others were belt plaques of the sort used to decorate status belts and riding equipment throughout the Russian steppe and Central Asia. Medals were also commonly worn by Gypsies.¹⁰⁹⁸

MAGICAL JEWELLRY

GEM AND JEWELLRY TALISMANS

The pagan Russes apparently possessed magical talismans made in the form of fibulas, brooches, gems, buckles and other items of an aesthetic nature. These were normally etched with solar or lunar symbols, or cosmological montages composed of "totemic" animals.

It is difficult to assess what these Russian objects actually signified, but in classical magic, gem talismans were sometimes engraved with animal images. These were precious stones or crystals allied to each of the seven planets through "astral magnetisms" drawn down from the celestial sphere using closely-guarded rituals. Stones were usually tumbled, rubbed, cut, ground and incised with writing and commanding magical symbols, usually in the form of strange animals like lions, dogs, asses, eagles, bears, bulls and serpents (just to name a few things). These engravings enabled the bearer to control the energies flowing from a planet which the gem was allied to, by virtue of the type of gem used, and the variety of magical signs drawn on it. Such energies could be re-directed to effect the aims of ritual magic. Talismanic jewels were just some of the badges of office handed over to a pagan gnostic, Mithraic initiate or Chaldean sorcerer after their initiation.



Fig 56.1. Serpent *grivna* amulets, no doubt similar to the Bulgar snake-amulets reported at Varachan.
 Fig 56.2. Sassanian talismanic brooch.
 Fig 56.3. Pendants with comical faces, Russia.
 Fig 56.4. Hammer talisman, with the shaft crafted in the form of a horned man, perhaps a goat.
 Fig 56.5. Assorted Lappish and Finnish Pagan amulets
 Fig 56.8. Golden *koltsty* amulet, early mediaeval Russia. Note the halos encircling the helmeted heads of the bird warriors.
 Fig 56.9. Pagan Russian lunula amulet.

Fig 57.1



Fig 57.2



Fig 57.4



Fig 57.5



Fig 57.3



Fig 57.6

Fig 57.6



Fig 57.8



Fig 57.9



Fig 57.11

EUROPEAN BUDDHIST ARTEFACTS

Fig 57.1 Buddhist women, Mongolia.

Fig 57.2. Decorative chains of a sort worn throughout the Baltic zone, including Scandinavia, Finland, Slavia, Germany, Latvia, Lithuania. Also found in places like Indonesia, via the same religious influence.

Fig 57.3. Decorative ornaments worn on chains, Russia, Finland, the Baltic and Scandinavia.

Fig 57.4 Buddha, Helgo, Sweden

Fig 57.5. Asian Buddha, Tibet.

Fig 57.6-8 Large brooches, Sweden. More likely to have been worn as belt ornaments than pinned to cloaks.

Fig 57.9. Stave church, Norway.

Fig 57.10. The palace of Thai Buddhist royalty.

Fig 57.11. Tibetan mandala painted on a *thangka*, or temple banner. This one depicts the legendary hero of Bon, the High Priest Tonpa Shenrap. Note the varied skin colours of the seated devotees surrounding him. Some are clearly white Caucasian, others Hindus and Asiatics, and still others with a much darker Dravidian complexion.



Fig 57.10

THE MAGI ADVOCATED
PENITENTIAL SCOURGING

THE WHIP AND SCOURGE

In *Chips from a German Workshop*, Max Mueller examined Aryan words relating to punishment. He amply demonstrated that they preserved fossilised religious notions about punishment; it was a form of spiritual purification. According to the Magi, suffering bodily chastisement for the sins of the flesh was to take place in this world and the next. Iranian holy books¹⁰⁹ prescribed how many lashes were to be meted out for each offense or sin. These floggings were to be incurred for even minor transgressions like impure thoughts.

LINGUISTIC TRACES OF
THE PRACTICE ARE TO BE
FOUND IN RUSSIA

Two different types of whip are mentioned by the Magi; the *Aspaha-astra* and the *Sraosho-karana* (Zoroastrian terms). The first a thick horse whip, the second a fearful metallic scourge.

The Old Russian *chertu* and *cheresti* (“to cut”) came from the proto-Slavic *ch’rto and *ch’rsti.¹¹⁰ These are traceable to the Lithuanian *kirtis* (“a blow”), the Old Indian *kartanam* (“a cut”), and the Avestan *karantaiti* which relates to cutting. Moreover *chertu* and *cheresti* are related to *cherta*, the Old Russian word for “a line”.¹¹¹ One might guess that this correlation related to the cutting of lines with blows, even more so because the root of the aforementioned Avestan progenitor word *karantaiti* formed part of the word *Sraosho-karana*, the title for the Magian scourge. We also find the word *cherchega* (meaning “a whip” or “to flog or lash”), also known in the Old Russian as *ch’rchega*.¹¹¹ *Cherchega* had evil connotations, perhaps indicating that such whips had fallen from grace in Christian times, though such an instrument would naturally be scary in its own right.

SERPENT-SCOURGE

The Magian scourge was originally invented to slaughter snakes thereby earning the name “*furious serpent-scourge*”, and its appearance varied by “*the length, glitter and weight of the weapon*”.¹¹² The penalty for assault and other offenses against someone’s person was measured in terms of wounding, the severity of which had to befit the crime.¹¹³ Penalties were normally expressed as a 1/4, 1/2, 3/4 or a full wound, which would be inflicted on the criminal. The wealthy could avoid retributive wounding by paying silver dirhems; blood money no less. Small wonder then that scourges saw service in Ancient Rome, where Persian Mithraism previously flourished.

IT WAS A ROYAL
CHASTISEMENT

Good deeds merited boons, or graces that alleviated the pains inflicted on souls in the afterlife, and reduced one’s own period of suffering during the 3 day ordeal of purgatorial molten metal, which was to occur at the end of time. More serious affronts to goodness, that merited death, were not to be carried out without the permission of a *dastur*. Only the Magi conducted scourgings or executions, but in the next passage we discover that other royals probably played a similar role in remedial punishments, for their scriptures mention a nask;

“*about where there is a household, village, communal or provincial petitioning for the royal chastisement of sins affecting the soul*”.¹¹⁴

FLOGGINGS COULD
EXORCISE DEMONS FROM
A WRONG-DOER

Penal scourging was commonplace in Rus’ during pagan and Christian times. Beatings were not only a penance, but a cleansing, and at the same time a form of exorcism, that unseated and chased demons from the host within whom they dwelt. In many places rods or staffs were sometimes used for this purpose.

Until last century the Eastern Finnish tribes of the Votyaks and Mari performed expulsion rituals aimed at purging their settlements of demons, often around New Year.¹¹⁵ Participants rigorously beat dwellings with staffs. The sturdy rods, now infected by the presence of evil, were thrown into a flowing river to be carried away from the settlement.¹¹⁵ Dispensing with evil in a river is also found in the Russian *Primary Chronicle*, where the Christians thrashed the pagan idols with staffs of iron, and threw their effigies into the swift currents of nearby river. The Finnish custom is likely to be fairly old, unless of course they sought to emulate the behaviour shown in the aforementioned Chronicle, which is doubtful

PAGAN PRAYER BEADS

PRAYER BEADS

THE DIFFICULTY OF
IDENTIFYING PRAYER
BEADS IN AN
ARCHAEOLOGICAL
CONTEXT

The Magi, Buddhists and Hindus used prayer beads during acts of personal worship. Very often they were a magical string threaded with seeds. With the beads passing nimbly through their fingers the Magian faithful offered prayers of worship to the angels, archangels and *fravashis* by the *Srosh Yast*, *Farvardin Yast* and penitential prayers. These prayers were extremely repetitive, offering worship to ancestors, saints, *Yazatas*, *Sraosha* and so on, with each intended recipient of the prayer being addressed individually.

In an archeological context it is not an easy task to distinguish between a necklace and a chaplet of pagan prayer beads. Pagan Slavs had strings of coloured glass beads which are interpreted nowadays as necklaces. The beads were of three kinds, plain round beads (the most common), followed by beads encircled by ribbing, and the third trend was beads with diverse impressions and creative coloration. Such beads were found at Novgorod throughout every cultural layer, from the earliest to the latest.

Another type, the *limonky*, were little yellow lemon-shaped beads that abruptly disappeared from the archaeological record during the 11th Century in Novgorod.¹¹⁶ This was either due to their loss of popularity, the

loss of the technique used to manufacture them, or even that they had some pagan significance, which saw them forced from public usage. This last option would still not account for their sudden end (even though they were associated with pagan burial mounds), mainly because the level of paganism was so great that the people would have been inclined to disregard, for the most part, any moves to ban them by the Church, if they were an integral part of the old faith. There would need to be an analysis of these Slavic beads whenever they are found associated with skeletal material, but I am unaware of whether any such specific studies have been done. If they were associated with both male and female remains, and in locations which would lead one to conclude that they were not worn about the neck, then I believe it might indicate that they were in fact chaplets rather than simply necklaces.

If Saxon paganism hypothetically had Magian or Indo-European roots, as it seems, then we should expect to find chaplets there also. Many objects were imported by the Anglo-Saxons of Britain from overseas,¹¹⁰⁷ things such as (rock) crystal balls (which were even used by the druids), and beads of amber, crystal, amethyst and garnet. Many such items originated in the Baltic area, but entered Britain via the Merovingians in France.¹¹⁰⁸ Archaeologists have confirmed that the number of beads to a string varied greatly, and that they were worn as necklaces. Anglo-Saxon bead strings were probably necklaces, unless chaplets were worn.

With the rise of Christianity, Christian missionaries might have combated the pagan chaplets by introducing the Catholic Holy rosary, or Orthodox prayer strings, which directed the newly converted towards acceptable forms of Christian prayer.

A century after the conversion of the Russes to Christianity, the pagan priesthood could still draw an immense following. In a *Primary Chronicle* account pertaining to the late 11th Century we hear of a miracle working pagan magician (who was regarded as a god) making his way into the thriving heart of medieval Novgorod, hoping to win the people over. Only a short while after arriving he immediately drew much of the populace to his side. It was a bold venture, walking into such a great city, but he did so. Clearly the people still placed much hope in him and the other *Volkhov* still at large. The enormous civil disturbances which stemmed from his mustering of the closet pagan Novgoroders was only halted once he was put to death in front of his followers.

CHRISTIAN PRAYER
STRINGS AND BEADS
WERE A MISSIONARY
TOOL

The white Magi

The essence of what the holy wizards professed is embodied in the following passage of Magian scripture;

HOLY WIZARDS

"And the speaking of Ahura Mazda thus: "I am he whose thoughts are good, O evil spirit! he whose words are good, and he whose deeds are good; the sky is my garment, which was first produced from that substance of the worldly existences which is created as the stone above all stones, that is, every jewel is set in it; good thoughts, good words, and good deeds are my food, and I love those of them who are in that place through good thoughts, good words, and good deeds".¹¹⁰⁹

From this prose arose the stereotypical image of wizards clad in glistening white robes decorated with stars, moons and other astronomical imagery. The white Magi were born to serve society as sacrificers, tasked with nourishing the fertility gods and angels of creation during formally organised feast days. Such were the priests and priestesses of life, hope and prosperity, the guardians of Order, Truth and Justice. This, the life-affirming creed of the white Magi, might well be preserved in the Old Russian word *zhivoi* ("live" or "living"), which was derived from the Vedic and Old Persian.¹¹¹⁰

PURE WHITE FINERY

These were the wise, well-meaning, good-thinking, well-armed priests and priestesses of the creator, who served Him and *Spenta Mainyu* (the Holy Spirit) by arousing the people to willingly side with good over evil, for they believed that evil in its many forms had to be directly confronted and defeated in this material world.

Without the white Magi, *Haoma*,¹¹¹¹ the milky libation that sustained the celestial fertility gods, would disappear from the face of the earth and humanity would be left all alone, robbed of immortality and the Magi's magical artifices forever. Although Magus priestesses inherited their extensive magical powers via the proper bloodline and baked the holy unleavened *dron* loaves, they were not under any circumstances allowed to make *Haoma* sacrifices; this was the role of the male priesthood.

LIBATION OF THE
SACRED BEINGS

The basis for pagan feasts (which were offered to the gods) can be found in the writings of the Alexandrian Christian theologian Origen, who mentioned that the pagan divinities needed to be fed their sustenance by man if they were to survive at all. In the role of "white priest" the Magus donned the sacred white robe to perform sacrificial ordinances of "supreme piety", namely the tending of Svarog's holy fires (the *svarogichi*), which burned as eternal

flames in their fire temples and groves. Their duties included presenting the sacred and life sustaining drink *Haoma* to the White God and Svarog. The holy libation was drunk from various types of vessels like goblets or cups, but more especially from rhytons and drinking horns, signifying the pre-existent bull. These objects were sometimes capped at one end, allowing the drinker to sound the horn once the *Haoma* was spent. *Haoma* was extremely holy in nature, a drink deigned to bring life, food, happiness, plenty, virtue, strength and protection against the destructive blows of Black God, the abysmal fiend who daily attempted the destruction of the world through disease, carnage and pests. Other offerings to the White God (the Good Sun) were the fruits of the earth, their toils, their money, their hopes and love. The vessel in which the sacrifice was usually delivered was, so to speak, a cornucopia, a horn of plenty, a holy grail. In Zoroaster's scheme of things the yellow *Haoma* was considered to be a filthy drink, but nonetheless a pre-figuration of Zoroastrian *Haoma* and the white *Haoma* dispensed during the banquet of the final *Sayoshant*.

The black Magi

If the white Magi were devoted to doing good, then their enemies the black Magi, *Ahriman's* devilish apostolate, felt the opposite way;

"The grumbling of the evil spirit (Ahriman) thus: "I am he whose thoughts are evil, O beneficent spirit! he whose words are evil, and he whose deeds are evil; what is dark is my garment which is very thick, with lower corners here, so far as many go, it is still darker; evil thoughts, evil words, and evil deeds are my food, and I love those of them who are in that place through evil thoughts, evil words and evil deeds".¹¹²

Militant black Magi were the descendants of magicians who patronised a god of time and his son, the god of the underworld. Among the Slavs these militant black magicians were called *Garabancias* (and possibly the *Volkhvoy*), so presumably they served Chernobog, the Prince of the Underworld, and by inference *Angra Mainyu* (the Unholy Spirit), and the seven planets. *Ahriman* lovingly bestowed miraculous supernatural powers upon those who loyally rendered unto him the sacrifices. According to Plutarch certain Magi versed in the dark rites offered the "wolf-sacrifice" of *omomi* (*Haoma/Hom*) to the Evil One, the living sin that had come into the world. Evil and wrongdoing was the spiritual drink that sustained the Black Lord, an unwholesome brew of vice, greed, cowardice, idolatry, lust and harlotry, rebellion, lies, and slander. This libation of lawlessness was known as *Az*, and it was drunk from a "black" chalice. The black priests were known by their works ...

"The craving for the fiend, the assistance of the fiend, and the gratification of the fiend by him who is an apostle of the demons" ... "the persuader to evil and the organiser of distress" ... as well as "confusion owing to his speaking deceitfully in the world, and the connection with him of an awful and swift death" and "the wicked follower and assistant of theirs in defeating righteousness, and also in destroying the greater religiousness of the world and making the soul wicked in the end".¹¹³

"The apostasy of apostates being a religion produced by Aharman ... apostasy and priesthood, and the apostates and priests, are fraternal opponents, and whenever the priesthood and multitudes of the priesthood are triumphant multitudes of the apostates of apostasy perish, and when the multitudes of the apostates of apostasy are bold, the priests of the priesthood are weak".¹¹⁴

The white Magian *Sudkar Nask* mentioned the ill-favoured destiny of "A human being when he contentedly reverences a demon in spiritual lordship and priestly authority".¹¹⁵ Here the activities of the devil's priesthood are mentioned, and next we read of their wicked ceremonials, blasphemous recitals, and their greedy, wanton, stench-filled, ill-favoured inner predispositions. These maelific arts stood in complete opposition to the well-disposed fertility ceremonies of the holy Magus wizards; as explained in the *9th nask Baris*, which "contains particulars about ... the ill-advisedness of falsity, stinginess, and ignorance ... the blessing and cursing, the good will and ill-will of the good ritual and evil ritual, the good statements and evil statements ... and of the evil thought, lust, wrath, unrighteousness, and many other demons".¹¹⁶

The book of *Yasna* contains more evidence of the beliefs of the demonolators who raged against the 'white' religion of *Ahura Mazda*...

"...and for the encounter with, and the dislodgement of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas (possibly meaning the Zandiks, the

WARLOCKS - THOSE WHO
ARE WISE IN EVIL

THE WOLF SACRIFICE

ORGANISERS OF DISTRESS

PERSUADERS TO EVIL

APOSTATES

UNBELIEVERS

BLASPHEMERS

GREEDY

PRACTITIONERS OF
RITUAL PERVERSION

ALLIED WITH DEMONS
AND ROBBERS

worshippers of the Drugs (ie; devils), and the sorcerers, of the covenant breakers, and of those who tamper with the covenants. Yea, we sent it forth for the encounter with, and for the overthrow of the murderers of thy saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death".¹¹¹⁷

Having examined the likely etymology of the English word "warlock" it is interesting to note that Magians associated 'covenant breakers' with sorcerers and devil-worshippers. These devil-priests were warlocks in the true sense of the word, practitioners who bastardised standard white Magian ritualism. Their maltreatment of the rites was made manifest by "yelling, united assault, evil food, and other affliction owing to the wicked in the earlier half of the night".¹¹¹⁸

In Iranian religion crime and infernal ceremonial irregularities formed the nucleus of the devil's arts "owing to theft and terror, obstructing the roads, the dread of the wayfarers, and the disturbance of prisons".¹¹¹⁹ This was due to "the devil and disgrace, foreign magicians and those who act after their proceedings (ie; their ceremonies and assemblies) and become committers of crime ... and we are told of their crime".¹¹¹⁹ In other words individuals left their ceremonies hell bent on criminal behaviour. The inspiration for these misdeeds irradiated their hearts from unspiritual mentors in the underworld below:

"for of those seven evil-doers (the arch-demons), one was Az-i Dahak by whom (evil) witchcraft was first glorified; he exercised the sovereignty of misgovernment, and desires a life of the unintellectual for the world. One was Azi Sruvar, by whom infesting the highway in terrible modes, frightful watchfulness of the road, and devouring of horse and man were perpetrated. One was Vadak the mother of Dahak, by whom adultery was first committed, and by it all lineage is disturbed, control is put an end to, and without the authority of the husband an intermingling of son with son occurs. One was the Viptak (the originator of sodomy) ... carrying on a practice which effaces and conceals the race of the living".¹¹²⁰

Demons such as these were destined to be challenged by all good white Magians throughout their daily lives. The great Iranian hero Keresasp petitioned Ahura Mazda;

"Grant me, O Ahurmazd heaven or the supreme heaven! for I have slain the highwaymen who were so big in body" ... "And if those fallen highwaymen had not been slain by me, Aharman would have become predominant over thy creatures".¹¹²¹

Nikadum nask contained further information on "highway robbery, and of the cursing owing thereto".¹¹²²

The mere concept of a religion (or a sub-component thereof) dedicated to the performance of evil in its purest form, is one which many have difficulty comprehending. Such a creed seemingly defies all rational thought, and for this very reason a number of academics in the field of witchcraft won't accept that a religion of evil could ever have existed. And yet there was a logical basis to this cult, for it expounded black Magian doctrines that inquisitors later termed "the Luciferian doctrine", elements of which were recorded dating back to the Mediaeval Rus' period, in Roman times, and in the scriptures of the Magi.

In addition to paying homage to Ahriman's demon children, the black Magi made further sacrifices to the idols of the ancient Daevas, the old Aryan gods which they added back into the Zoroastrian cosmological view. This became the very reason for their exile from their former Persian homelands, where Orthodox Zoroastrians considered them devil-worshippers, the enemy of goodness. This is of course an exercise in ideological semantics. Hindus see daevas as divine.

By living a "deviant, criminal and corrupt" lifestyle, one fed the Dark Lord, invigorated and strengthened him with the "unholy manna" of Az, just as Haoma sustained the Russian sun god Dazhbog (Ahura Mazda). During Chernobog's "mysteries" the black Magi probably wore black or grey robes and pointy or rounded headdress of similar darkness. From Plutarch's description of the wicked Magi, we can infer that Volkhvoy wishing to enact evil sorcery performed an inverted Haoma ritual. So they dug a pit or hole, where the sun cannot shine, and concealed there the blood of a slaughtered wolf mixed with the pulverised remains of a plant called Omomi (a corruption of Hom or Haoma, the Magi's sacred immortalising plantstuff). They then called upon the powers of the Unholy Spirit, and all the powers of Hell. Otherwise they buried some other sacrifice, or roasted flesh in the sacred fire (an act forbidden to traditional white Zoroastrians).

The black Magi were also responsible for making sacrifices to the daemones of the atmosphere, which gave them the power to raise storms. They often times did so by releasing the smoke of various fumigants "such as seared blood or incense" into the air.¹¹²³

It is possible that throughout history the black Magi deliberately became members of other religions, but their

THEY GATHER AT
NIGHT TO YELL THEIR
PRAYERS

HIGHWAY BANDITS

APOSTLES OF INIQUITY

KERESASP SEEKS
HIGHEST HEAVEN FOR
KILLING OFF CRIME
LORDS

THE EVIL ONES WERE
CHILDREN BORN OF THE
DEVIL HIMSELF

very presence was masked by a clever deception. The secret implantation of black Magi into other religions allowed them to defile holy things and, even better, to corrupt the orthodox teachings of varied religions through an injection of heresy. The white Magi professed that heresy and apostasy were vile religious dogmas of the black Magi, that is they disseminated a religion of false religion or perverted known rubrics through ritual inversion. Such Magi would have practiced their rituals in secret, or influenced other faiths to such a degree that they acquired an undercurrent of evil, and a need to worship demons. In its most evolved form dualism erupted in host religions as the dark god attached itself like a leech, and fed off it. Based on the discovery of a number of magical gems, it is highly likely that some of these Magi were to be found among the priests and sacrificers who served the religious needs of the Neo-Pythagoreans, Gnostics and Mithraic brotherhoods. As you will see in my next book, some were also quite at home inside the Christian community.

Pagan saints - the fravashis

Saints were an authentic tradition both before and after the coming of Christianity. There are numerous examples from the Middle Ages indicating pagans professed some departed souls, especially those of kings, became saints, and could aid the living after death, through the power of their life's works. Consequently, Christianised monarchs such as the Emperor Charlemagne proved their allegiance to the new order by jettisoning the ways of their ancestors, devising elaborate laws to thwart the continued worship of pre-Christian saints. In Rus', Prussia and Poland especially there is every reason to believe that the concept of saints originated not from Christianity, but the Magian sphere. I say this because the Russian word for something sacred or holy, or a saint (*svyatoi*, *svet*, *sveta*, *sveto*) comes from the Avestan language of the Magi, rather than the Latin [*sanctus*] or Greek (*hagios*). The Old Russian and Old Slavonic was *svyat'*. The same saintly terminology was common to other Slavs also; *svet*, *sveta*, *sveto* (Bulgarian, Serbo-Croat, Slovenian), *svatu* (Czech), *swietu* and *sventa* (Polish), *sventas* (Lithuanian), *sventa* (Old Prussian). They come directly from the Avestan words *spenta* (meaning "holy" or "saintly") or *spanah* (meaning "sanctity"). *Svyat'* is also connected with the Old Indian word *svantas* meaning "thriving" or "prosperous", but clearly the meaning is much closer in the Avestan.¹¹²⁴

Svyatets was another Russian word meaning "a saint" or "a holy man",¹¹²⁵ and possessed the female variant, *svyatsa* ("a holy woman"). It is also found in the Lithuanian as *sventikas*.¹¹²⁵ Such holy ones were no doubt white Magian holy saints.

Another lesser used Russian dialectal word *svyatosh* (which comes from the same root meaning "a saint" or "holiness") paradoxically meant something "unclean" (perhaps meaning "defiled"), or "a demon". Was *svyatosh* a corruption of the Rus' pagan word for a saint? I believe so, and what is more, I am convinced it originally meant an anti-saint, the powerful remnants of a black Magian soul or warlock, that, according to the white Magi, transformed into demons and serpents upon arrival in the Abyss, and which were capable of returning to plague the earth with gross misfortune and vengeance.

Such is the possible origin of a Norse myth recalling serpents that attacked the roots of the holy ash tree in unison with the destructive Nithhogg.¹¹²⁶ These serpents had once been mortals,¹¹²⁶ only after their death, they aided and abetted the destruction of the Norsemen's most holy icon. I venture to guess these myths were started by Norse *Al-Madjus*. Another option is that *svyatosh* was a slang word used in the Christian era to demonise the pagan saints.

By striving with all one's might on behalf of the good an individual became one of the holy immortals, one of the white *fravashis*. Together with the *yazatas* (Iranian winged genii) they formed the vanguard of the sun's shock troops and sentries. The Asii (Alans) undoubtedly payed homage to the ancient Magian *yazatas*, for the Ossetian word denoting "angels" and "spirits of the mystical world" was *Izaed*, and therefore related to Magianism not only linguistically, but spiritually.

After deviously slaying the arch-heretic Mazdak and his supporters during a feast, the Persian King Chosroes was referred to by the additional title *Anoshirvan*,¹¹²⁷ which signified that he had earned a soul that cannot die. Evidently through this act of crushing the heterodox, he was, as it were, "canonised" in the eyes of true Magians, becoming a powerful white *fravashi*.

Dying in battle, or laying down one's life for a good cause was another sure way of becoming a holy *fravashi*. The Norse in particular held similar beliefs to the Magi on this subject; being killed in action was no disgrace. On the contrary it was the highest possible honour one could achieve, for the fallen were often the best men, personally selected for death in battle by Odin.¹¹²⁸ Odin needed as many good warriors as he could lay his hands on, so that they could one day accompany him during the great heathen apocalypse of Ragnarok. In Magian lore, such men would have been seen as holy immortals, the warrior sentinels patiently awaiting the attack of the fiendish legions,

WIZARD SAINTS

RUSSIAN WORDS FOR 'A SAINT' COME FROM AVESTAN PERSIAN, NOT GREEK OR LATIN

THE HOLY FRAVASHIS

DYING HONOURABLY IN BATTLE LED TO SURE SAINTHOOD

beasts, serpents and anti-heroes that were to rage across the star bridge, to assault the walls of heaven. In the Norse Valholl fallen vikings feasted, made merry and honed their combat skills in readiness for the big day. To fetch them, Odin sent warrior maidens, the valkyrie, the “choosers of the slain”. Among the Slavs the mythological, winged, quasi-animalian women known as *Vila* performed a similar function to the Valkyrie.

Like the Magi, the pagan Russians believed that there was no reincarnation; one’s ancestors were quasi-deified and continued to live on in the afterlife, supplying assistance to the living.¹¹²⁹ According to Magian doctrine some souls were far greater than one’s ancestors, these were the kings of old, saintly Magian *fravashis* (holy heroes), and black Magian anti-heroes, the black *fravashis*. As in Magian times, the ancient Russes payed homage to fallen champions and *Volkhvy* Magi, honouring them with an idol. This observance was evidently a continuation of an old Achaemenid and Parthian practice outlawed by the iconoclastic Orthodox Zoroastrian authorities of the Sassanian Empire.

Fravashis figured heavily in the Iranian (and presumably the pagan Rus’ and Norse) mind, for during the final apocalyptic battle, the black *Fravashis* (those who were alive in death) would join the black angels and that living death *Ahriman*, as they pushed forward to assail the heavenly fortress, built around the devil’s escape hole. The sentinels on those battlements were angels and white *fravashi* saints, heroes of goodness (such as kings) who would one day charge out of heaven’s gates, falling in behind their Saviour (*Sraosha*) in his solar chariot, heading a column of mounted angels with spears, ready to slay the Fiend and his contrary legions.¹¹³⁰

*“ Ahura Mazda prepared another rampart, that is stronger, around the sky, which is called “righteous understanding”. And he arranged the guardian spirits of the righteous who are warriors around that rampart, mounted on horses and spear in hand, in such manner as the hair on the head; and they acquired the appearance of prison guards who watch a prison from outside, and would not surrender the outer boundaries to an enemy descended from the inside”.*¹¹³¹

We know that the pagan Slavs erected idols dedicated to the Magi,¹¹³² so the original Rus’ pagan saints might simply have been ancestors, or someone of far greater potency such as a fallen chieftain, battle-hero or Magus.

White fravashis

Odin’s religious system (of the *Aesir* ie; the *Asii*, the *Alans*) required the worship of chiefs and royals as gods. His followers made votive offerings not only to him, but to the twelve other chieftains of the race of the *Aesir*. Even before Odin had died bodily, it seems his servitors and venerators placed all their trust and hopes in him, and the power that dwelt within him. For his word was all power; all life, all death; as he willed it, yet so would it be.

*“His enemies dreaded him; his friends put their trust in him, and relied on his power and on himself. ... People sacrificed to Odin and the twelve chiefs from Asaland, and called them their gods, and believed in them long after”.*¹¹³³

It was only after his death that the cult of Odin more fully developed, for he had, like all good heroes, taken his place high in the heavens, his soul having been taken there by the far-reaching cremation smoke.

*“Odin died in his bed in Swithiod (Scythia?, Russia?, Sweden?); and when he was near his death he made himself be marked with the point of a spear, and said he was going to Godheim (the home of the Gods), and would give a welcome there to all his friends, and all brave warriors should be dedicated to him; and the Swedes believed that he was gone to the ancient Asgaard, and would live there eternally. Then began the belief in Odin, and the calling upon him. Odin was burnt, and at his pile there was great splendor. It was their faith that the higher the smoke arose in the air, the higher he would be raised whose pile it was; and the richer he would be, the more property that was consumed with him”.*¹¹³⁴

Odin’s cremation rite appears Aryan in style, especially the marking of his body with a spear point, following his peaceful death in bed. Aryan *Ksatriyas* (warriors) were not permitted to die a peaceful death, it was damnable and inglorious, for their salvation was to live and die by the sword.¹¹³⁵ But if they died peacefully after surviving all their combats, they could still attain the salvation of warriors if a friend or relative scarred their corpse with a weapon.¹¹³⁵ The Norsemen likewise held that a serene death was a degrading and unfitting end to a man’s life. Being killed by weapons was the only entry ticket.

In the afterlife warriors killed in combat resided with Odin in Valhalla, feasting and sharpening their fighting skills for the *Gotdammerung*, the end of days holy war of Fimbulwinter, yet to be fought against the great wolf.

MORE ON THE HOLY
SAINTS

ODIN DIED CONFINED
TO HIS BED

HIS CULT THRIVED
AFTER HIS FUNERAL
BLAZE TRANSPORTED
HIM TO THE HEAVENS

ODIN’S CREMATION
HAS ARYAN FEATURES

IN THE AFTERLIFE FALLEN
WARRIORS FIGHT TO THE
DEATH, BUT ARE
RESURRECTED EACH DAY

THE HOLY IMMORTALS
FORMED HEAVENLY
BATTALIONS

VERETHRAGNA, THE
ANGEL OF VICTORY,
ACCOMPANIED THEM TO
WAR

MUSLIMS ALSO BELIEVE
IN CONCEPTUALLY
SIMILAR INVISIBLE
WARRIORS

FREY DIED SO THEY KEPT
HIS MORTAL REMAINS AS
RELICS TO ENSURE
FERTILITY THROUGHOUT
THE LAND

THE MORTAL REMAINS OF
KINGS HAD SPECIAL
POWERS

Whether in this world or the next, one of Odin's greatest saintly patronages was that of imparting victory on the battlefield. In some respects Odin's men resemble the warrior saints of Aryan tradition. The *Lay of Vafthrudnir* says "All the Einheriar (holy fallen warriors) in Odin's barracks crack each other's crowns every day; they bundle up the dead, ride back from the fight and down sit to drink all healed".^{1135a} The ghostly warriors appear in the *Lay of Helgi the Slayer of Hunding*, where they are described as "High under helmets across the field of heaven, their breastplates all were blotched with blood, and from their spear points sparks flashed forth".^{1135b}

In Magian lore the military *fravashis*, such as the Holy Immortals, were truly a force to be reckoned with, those living *fravashis* of the past, and the present, and those yet to be born. All were joined together in one eternal moment, one great heavenly army. During earthly combats warriors could count on the assistance of ghostly, holy, angelic stormtroopers from above, whose ranks they would one day join on the heavenly battlements.¹¹³⁶ *Farvardin Yast VII-XII* 'We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go'. They were 'the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding ... most strong ... harmless to those who are true, who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety'. God's warrior champion Mithras would likely be there too and the soul-weighter 'Rashnu and the awful cursing thought of the wise and the victorious wind'.

Verethragna, the deified Aryan angel of Victory, accompanied men into battle, in the form of a metal-jawed boar. Although he was a spiritual being, Verethragna plausibly took the form of a battle standard, perhaps even a boar effigy mounted on a staff, carried into the depths of the fracas in the tight grip of a brave soul, deeply honoured by the privilege of doing so.

Islamic teaching professes a belief in ghost warriors. "Believers, remember God's goodness to you when you were attacked by your enemy's army. We unleashed against them a violent wind and invisible warriors".¹¹³⁷

Odin's kindred had power over the fertility of nature. During the reign of Njord the lands were fecund, and the people thrived. And it was at that time that all of the man-gods passed away, leaving their followers to worship them with blood-sacrifices.¹¹³⁸

*"In his days were peace and plenty, and such good years, in all respects, that the Swedes believed Njord ruled over the growth of seasons and the prosperity of the people. In his time all the diar or gods died, and blood-sacrifices were made for them".*¹¹³⁹

*"When it became known to the Swedes that Frey was dead, and yet peace and good seasons continued, they believed that it must be so as long as Frey (or perhaps his skeleton) remained in Sweden; and therefore they would not burn his remains, but called him the god of this world, and afterwards offered continually blood-sacrifices to him, principally for peace and good seasons".*¹¹⁴⁰

It may well be that the Swedes retained Frey's skeletal remains for seasonal veneration and homage.

Traditions concerning the living-gods of the heathens continued for some time. In the Middle Ages European sorcerers and diviners had their own pagan relics.¹¹⁴¹ Conceptually they were exactly the same as relics of Christian saints, but due to their 'unholy' nature their usage was positively frowned upon by the new order. While pagan relics can in no way be considered Christian, the line between them was in some cases fairly blurred. The case of St Brigit is a good example. She was a pagan Goddess in Ireland, but by the time the transition to Christianity had occurred, she was still being venerated, though this time as a Christian saint. By my reckoning this glaringly illustrates a Christian faith being a product of the transformation or renovation of the pagan Magian faith (ie; conversion!), rather than an alien creed thrust upon them against their will. In Christian times the glaringly good Brigit had found her niche as a Christian saint carrying a cup, and accompanied by a milking cow, which hints that originally she had been a divine white *fravashi* who was greatly loved by the people; in short, a pagan white saint. The blood or body parts of dead kings, like those of the apostles and the saints exuded powers of good fortune and healing, to help the people in their times of need.¹¹⁴² Similar customs appear to have been present among the Scandinavians.

The utilisation of black necromantic relics (eg; the bones of the ungodly), was wholly different from using white pagan relics; in fact an act of apostasy. White pagans and Christians were on common ground where black relics were concerned. If the Magian texts are anything to go by the white Magi were much preoccupied with denouncing them too, and executing the witches responsible. The wise Magi were just as committed to the eradication of evil as the Church, and perhaps even more heavy handed.

Black fravashis

According to Magian dualistic doctrine, black fravashis appeared in three main forms;

1. Demons, *khrafstras* and snakes sired by *Ahriman* as he brooded in the Abyss.
2. Homosexuals, transvestites, corpse-burners, criminals (brigands, murderers) and bastards, who through the strength of their wickedness, and the grief they had caused to the innocent, became transformed into demons in the after life; the living dead. The most powerful of them however, were believed to be homosexuals or disciples of the devil, who had been executed by the authorities for their crimes, either summarily, or through proper legal channels.
3. Criminal black Magus priests and priestesses, who in this life were already considered to be incarnate demons.

While the white Magi became deified through the goodness of their deeds, black Magian intercessors mutated into demons by doing wrong. In *Shayast La-Shayast* XV:23 ;

“It is declared, that of him whose begetting is owing to the demons, of him who commits sodomy, and of him who performs the religious rites of apostasy of none of the three do they restore the dead (ie; they are not resurrected), for this reason, because he whose begetting is owing to the demons is himself a demon, and the soul of him who commits sodomy will become a demon, and the soul of him who performs the religious rites of apostasy will become a darting snake”.

In *Chapter XXXVI* of the *Book of Arda Viraf*, Arda spoke of the many suffering beings he saw tortured in the underworld, after he had journeyed back from there, bringing a message for the living. They resembled the serpentine *Naga* beings known to the Hindus;

“I also saw the soul of a man who stood up, in hell, in the form of a serpent like a column; and his head was like unto a human head, and the remaining body, unto a serpent. And I asked thus: ‘What sin was committed by this body?’ Srosh the pious, and Adar the angel, said thus: ‘This is the soul of that wicked man who, in the world, committed apostasy; and he fled into hell, in the form of a serpent’.

Similar views seem to have been current in Mediaeval Rus’. In *Yngvar’s Saga* the Rus’ pirates who attacked Yngvar’s flotilla were termed “human devils”.¹¹⁴³

Centuries earlier Procopius saw Domitian and Justinian as “evil demons, and what the poets called scourges of mankind ... who had assumed human forms, and become something between men and demons, and thus convulsed the whole world”.¹¹⁴⁴

In *Yngvar’s Saga*, a noisy demon is said to have materialised before Soti, one of Yngvar’s men. He warned Soti that “Dragons ate the body of the king and his daughters, and it was into dragons that some people believe they were transformed”.¹¹⁴⁵ Perhaps apostasy is insinuated in this passage.

A major teaching of the Magi was that sodomy was not only demonic, but it actually turned the perpetrator into a *Daeva*; it deified them, but in an infernal way, making them deathless gods of the underworld. For this reason white Magians were highly homophobic, and given to killing rather than discriminating against homosexuals.

“O Maker of the material world, thou Holy One! Who is the man that is a Daeva? Who is he that is a worshipper of the Daevas? that is a male paramour of the Daexas? that is a female paramour of the Daexas? that is a she-Daeva (she-devil)? that is in his inmost self a Daeva? that is in his whole being a Daeva? Who is he that is a Daeva before he dies and becomes one of the unseen Daexas after death.

*Ahura Mazda answered: “The man that lies with mankind as man lies with womankind, or as a woman lies with mankind, is the man that is a Daeva: this one is the man that is a worshipper of the Daexas, that is a male paramour of the Daexas, that is a female paramour of the Daexas, that is a she-Daeva, that is in his whole being a Daeva: this is the man who is a Daeva before he dies, and becomes one of the unseen Daexas after death: so is he, whether he has lain with mankind as mankind, or as womankind”.*¹¹⁴⁶

THE SAINTS OF EVIL

DEMONS SPAWNED IN
THE ABYSS

EVIL BORN INTO THE
WORLD OF HUMANITY

SODOMITES, SERVANTS
OF THE INFERNAL ONE

APOSTATES APPEARED
AS SERPENTS IN THE
AFTERLIFE

TRANSVESTITES

The Iranian *Sad Dar* text adds “it is necessary to practice abstinence from committing or permitting unnatural intercourse. For this is the chief of all sins in the religion; there is no worse sin than this .. and it is proper to call those who commit it worthy of death in reality” ... “And Aharman, the evil one, becomes more joyful, owing to this practice, than owing to the other sins ... for the soul itself of that person becomes extinct”.¹¹⁴⁷

Under white Magian law, killing homosexuals had redemptory and salvific effects; for every one a believer slew in the act they would have one of their death sins fully expiated.¹¹⁴⁸ The above references also hint that some of the black Magi were transvestites. It is known that cross-dressing was practiced by the heathen Finnish “shamans”, but unfortunately we know not why they robed themselves like women. Cross-dressers may have been present (to an unknown degree) in Scandinavia, at Uppsala during the pagan era, if Adam of Bremen’s reference to the unmanly behaviour and effeminate gestures of their priests is trustworthy.

The Magian anti-saints (living mortal-demons), were worshipped by certain segments of Iranian society, as the following Iranian scripture states; “The ceremonial worship of those worthy of death, which they do not perform by way of renunciation of sin, is the ceremonial which is demon worship”.¹¹⁴⁹

Human skeletal remains were repeatedly used in necromancy by Mediaeval *maleficii* (ie; black magicians) according to Hincmar.¹¹⁵⁰ These were, I believe, the remains of black *fravashis*, that is, the mortal remains of deceased black witches and warlocks, whose undying souls, or much rather phantoms, were at the beck and call of their summoner.

Crime was for them a ritual act. It was a long standing tradition that thieves and brigands could gain magical protection while in the act of robbing homes by procuring the body parts of an executed criminal, preferably one who had been put to death for committing murder.¹¹⁵¹

For our purposes, the trial of Anne Marie de Georget in 14th Century France is particularly illustrative, for “she had not ceased to do evil, practicing all manner of filthiness”.¹¹⁵² Together with her life-threatening cauldron rites, during which cadavers were boiled, she was supposed to have “frequented the gallows-trees by night stealing shreds of clothing from the hanged, or taking the rope by which they were hanging, or laying hold of their hair, their nails or flesh”.¹¹⁵²

Whippings were apportioned in Estonia, to three offenders caught making off with the clothes of a hanged man in 1526.¹¹⁵³ They did so to enhance the amount of sales made by their brewing business.

In Europe shavings from a hanging tree, or a gibbet were believed to heal a number of remedies, such as ague or aching teeth. Any rope which had been used to hang someone, be they a criminal or a suicide was deemed most lucky. Executioners made quick money on the side by selling nooses to patrons wanting good fortune. In England right down to the 19th Century, only moments after an executed criminal had been cut down, the menfolk made a mad scramble up the tree or gallows to get their hands on what remained of the hangman’s rope.¹¹⁵⁴ I contend that this was a form of white pagan relic, which in their eyes, was used to sacrifice the criminal. Although it could be construed as a black relic, but it depended upon the interior disposition and motives of the person who acquired it.

On the other hand, any body part of a criminal could have served as a black relic if it were exhumed and treated in the right manner. These relics may have aided the tempest-conjurors, for it was also once held that on hanging day there would be atmospheric disturbances of some kind.¹¹⁵⁵

Warlocks and white witches alike opened and removed the contents of specific graves to reach even greater heights in the magical arts. Acquiring the body parts of certain people gave them this power.¹¹⁵⁶

Based on the results of excavations in Britain, one archaeologist has speculated that Anglo-Saxon graves were frequently opened and emptied for reasons other than financial enhancement, either to carry away grave goods (as was witnessed during the Rus’ funeral on the Upper Volga), or to steal skeletal remains.¹¹⁵⁷

Corpse exhumation and mutilation continued beyond the pagan era into the Mediaeval period. I personally have no doubts about the factual existence of the necromancers during the Middle Ages, and long before that. The year 1318 AD led to the uncovering of a large society of male necromancers, amongst whom were no less than eight men of the cloth. They had tomes of spells, magical mirrors, and various magical imagery which they employed in the summoning of evil angels (perhaps black Magian warlock *fravashis*). The accused were deemed part of an organised society of necromancers, which Professor Cohn regards as merely a long-standing Church jargon, rather than a factual account.¹¹⁵⁸ I sway to the contrary view, that they were, in reality, part of a widespread cult, a religion much detested by both the Church, the Muslims and the white Magi.

The 1320’s saw a spate of French witch trials in which clergy were implicated. In France in the year 1326 AD, two clergy were tried by a Cardinal for the crime of practicing black magic. Most interestingly they were found to

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INFERNAL RELICS FOUND
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THE BODY PARTS OF
EXECUTED CRIMINALS
GAVE WRONGDOERS
SPECIAL POWERS IN THE
PERFORMANCE OF CRIME

SOME CHRISTIAN PRIESTS
HAD FALLEN IN WITH THE
DEVIL WORSHIPPERS

have been amputating the limbs or severing the head of any criminal that had been hanged by the authorities for crimes. These were, I am willing to bet, regarded as black relics, for it is mentioned that the body parts were seen as storehouses of satanic spiritual power, which enabled the malefactors to unleash maelstroms and death magic. Sometimes incidents of corpse decapitation might have been misconstrued as necromancy, when in fact they were penitential rites carried out by white Magi.

The practice of harnessing black fravashis probably originated in the pre-Zoroastrian arts of the Chaldeans, Akkadians and Sumerians, which continued long after the dissolution of their respective societies. Before the ascension of Orthodox Zoroastrianism the more ancient Magi probably performed these ceremonies, as Lenormant intelligently deduced last century. Such rites were simply elements of the mystical melange then plastered all over Iran and Mesopotamia. The following is an Akkadian conjuration designed to defend the reciter from ill-omened happenings, to protect one from death. It required the assistance of certain types of souls, souls made infamous by misdeeds:

*"He who in the gaol dies of hunger, he who in the gaol dies of thirst, he who being hungry in a pit beseeching (is therefore reduced to eat) dust. He who in the earth or in the river perishes and dies, the female slave who possesses no master, the free woman who has no husband, he who leaves an infamous memory of his name, he who leaves no memory of his name, he who in his hunger cannot recover, he who falls ill and cries at the beginning of an incomplete month, Spirit of the heavens, conjure it! Spirit of the earth conjure it!"*¹¹⁵⁹

*"The consecrated prostitute with the rebellious heart, who abandons the place of prostitution, the prostitute of the god Anna, who does not do his service ... Spirit of the heavens, conjure it! Spirit of the earth, conjure it!"*¹¹⁶⁰

Other demons could be summoned to come to the conjurer's aid:

*"Painful plague, violent plague, plague which never leaves man, unremitting plague, the lingering plague, malignant plague. Spirit of the heavens, conjure it! Spirit of the earth, conjure it!"*¹¹⁶¹

Odin, the magician and witch

Odin was reputed to be a great magician and shape-changer. He could control the forces of nature, and like so many Slav princes could adopt the form of an animal to undertake mystical voyages to places quite distant. Odin evidently knew the dualistic arts of white magic and of witchcraft, the latter normally being the domain of women. This has a parallel in the Chaldean arts, as does the manner in which he embalmed the head of Mime, following which it gave prophecies. But the Aesir were no strangers to magic, even before they learned the occult rites of the Vanir.

Odin had a dark side as well, which points to him practicing white and black magic. If it suited him he could become a necromancer and tomb robber. He tutored his subordinate priests in the magical arts, and on account of this, magic became widely practiced in Europe. Odin, his priests and his kin were seen as nothing less than living gods by their followers, and the people continued to make the appropriate offerings to them ever afterwards.

Subsequently some pagan Norsemen were schooled in *maleficia* (harm magic), but it proved too draining and unseemly for them to engage in it. Instead it was the womenfolk that cleaved towards this particular facet of magic.

"Odin could transform his shape: his body would lie as if dead, or asleep; but then he would be in shape of a fish, or worm, or bird, or beast, and be off in a twinkling to distant lands upon his own or other people's business. With words alone he could quench fire, still the ocean in tempest, and turn the wind to any quarter he pleased. Odin had a ship which was called Skidbladnir, in which he sailed over wide seas, and which he could roll up like a cloth. Odin carried with him Mime's head, which told him all the news of other countries.

Sometimes he even called the dead out of the earth, or set himself beside the burial-mounds; whence he was called the ghost-sovereign, and lord of the mounds. He had two ravens, to whom he had taught the speech of man; and they flew far and wide through the land, and brought him the news. In all such things he was pre-eminently wise. He taught all these arts in Runes, and songs which are called incantations, and therefore the Asaland people are called incantation-smiths. Odin understood also the art in which the greatest power is lodged, and which he himself practiced; namely, what is called magic. By means of this he could know beforehand the predestined fate of men, or their not yet completed lot; and also bring on the death, ill-luck, or bad health of people, and take the

THE PRACTICE WAS
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ODIN MAGICALLY
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SOMETIMES ODIN
PERFORMED BLACK
MAGIC, BUT IT LEFT HIM
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ODIN CHANGED INTO
ANIMAL FORM

ODIN SUMMONED
RESURRECTED
INDIVIDUALS FROM
THEIR BURIAL MOUNDS

ODIN KNEW OF FATE

strength or wit from one person and give it to another. But after such witchcraft followed such weakness and anxiety, that it was not thought respectable for men to practice it; and therefore the priestesses were brought up in this art. Odin knew finely where all missing cattle were concealed under the earth, and understood the songs by which the earth, the hills, the stones, and mounds were opened to him; and he bound those who dwell in them by the power of his word, and went in and took what he pleased. From these arts he became very celebrated. ... He taught the most of his arts to his priests of the sacrifices, and they came nearest to himself in all wisdom and witch-knowledge. Many others, however, occupied themselves much with it; and from that time witchcraft spread far and wide, and continued long (Beyond the Middle Ages I would say)..”¹¹⁶²

ODIN WAS A GOOD

FRIEND, BUT A VERY BAD

ENEMY

“... but when he (Odin) was in war he appeared dreadful to his foes. This arose from his being able to change his skin and form in any way he liked”¹¹⁶³

The Royals who ruled Rus'

SEVERAL ROYAL

BLOODLINES RULED

THROUGHOUT SCYTHIA

KHAGAN AND KNYAZ'

According to Professor Vernadsky, several co-existent princely bloodlines pooled forces to form the Rus' Rurikid royal dynasty - that of the Norsemen (Rurik), the Asii (Alans), and Slavs.¹¹⁶⁴ The Bulgar high-born must, of necessity, be added to his list, in no small measure. Seniority among them was undecided at first, but by Vernadsky's reckoning from the reign of Khagan Svyatoslav, only Rurikids had the right to hold supreme power. Some dignitaries went by the Central Asian title *Khagan*, whereas others were known as *Knyaz'* or *Velikiy Knyaz'*. These two classes of royal title serve to differentiate between those princes of Nordo-Gothic stock (*Knyaz'*), and those of more eastern ancestry (*Khagan*).

KINGS AS AN

EMBODIMENT OF THE SUN

This coalition of princes from diverse ethnic backgrounds, was hailed by their subjects as Sun-princes, the sons of Dazhbog (ie; sons of the Slavic sun God).¹¹⁶⁵ Some Norse kings must have belonged to this lineage, considering that the term *Doglingr* “a king, a descendant of king Dag (*Dag* {meaning “the day” in Old Icelandic} comes from the Iranian word for the sun).¹¹⁶⁶ One such son was the mythical king Agni from Uppsala, his name akin to the Hindu fire god *Agni*. Perhaps the Swedish king Agni was a personification of the Aryan fire god, a son of the sun.

THE CZAR WAS LIKE A

FATHER OF THE ENTIRE

LAND

Sun-Kings had probably lived in Europe for countless generations, dating back to the incursions of the Indo-European *Riks* (kings who were like the sun), or the time of Roman domination, when Mithraic legions and Sarmatian auxiliaries transported the Iranian creed all over the continent. But, as with the Hungarian royals, a good many of them may have traced their origins to Khorezm, which, in the language of the *Avesta* means “The Land of the Sun” - *Khvar-zem*.¹¹⁶⁷

The Russian *Golubinaya Kniga* (“The Book of Deep Wisdom”) states “We have a white Czar (king), a king over other kings”.¹¹⁶⁸ “Nobody is as god-like, as his royal majesty (the Tsar)”, who was also called “the white Czar” or “the red-sun”.¹¹⁶⁹ Of them it was also said “The sun shines in the sky, and the Russian Tsar’ (shines) on earth”.¹¹⁷⁰ “Without the Tsar’, the people are waifs, the land a widow”.¹¹⁷⁰ The term Tsar’, in these instances, is of later usage, though the concepts associated with them were pagan, with a distinctly Arthurian feel, and far more ancient.

THE JAPANESE EMPEROR

SHONE LIKE THE SUN

In this respect they were not dissimilar to the Japanese emperor, who until comparatively recent times was seen as a divine being, a Sun-King. The similarity between the Japanese and pagan European royals is not due to Atlantis or universal consciousness, but the widespread primordial influence of vedic traditions, largely transmitted throughout the east and west by way of Buddhist missionaries and shamans.

KHAGAN APPEARS IN

CHINESE AS KEKUAN

The varied use of *Knyaz'* and *Khagan* (both meaning “a prince”) by various members of the house of Rurik is barely commented upon by Rusists (those who study ancient Rus'), yet this point is of extreme importance. The fullest significance of the Khazarian, Turkic and Rus' term *Khagan* can only be seen by analysing the nature of Turkic royalty, and similar Asiatic, and more specifically Turkic and Persian words. From the 6th Century AD, Turkic leaders were called *Kaghans*¹¹⁷¹ (from the Chinese *Ke-Kuan*, meaning “great leader”), and those of the royal blood known as *Beg*.¹¹⁷¹ *Beg* is linguistically affiliated with Azeri and Turkic words like *bag*, *bak*, *baj*,¹¹⁷² which have the same meaning also. At this point a linguistic connection becomes apparent between the Russians, Norse, Persians and Turks. *Beg* is probably related to the Old Norse *bog* (“an important person”), and the Slavic *Bog*, and Avestan *Baga*, both of which meant “a God”.¹¹⁷³

EARTHLY WEALTH WAS A

SIGN OF A LORDLINESS

IMPARTED BY HEAVEN

The concept of wealth was integral to Turkic notions of godliness and lordship, a theme also found in the Norse *Ynglinga Saga* in relation to the religion of Odin, who, we are told, had connections with Turkland. The same could be said for the Slavic. Slav words like *bogatiy* (denoting “wealth”) were related to the Avestan Persian *Baga* (“a Lord” or “a God”).¹¹⁷⁴ It is also connected with the western Slavic word *bog* (meaning “property”, “birthright”,

“fate”, “lot”, and the Old Indian word *bhagas*, which has practically the same meaning. In Latvian the word *bagatigs* meant “princely”. I am unable to confirm a potential relationship between these words and the Old Icelandic *att-bogi* “family lineage”.¹¹⁷⁵

Turkic power resided in their warrior class and the affluence of the Khagans.¹¹⁷⁶ Turkic linguistic correlations seem to indicate that their shamans and Khagans belonged to a certain bloodline. *Kan* (the Turkic word for “bloodline”) was related to *Khan* (“a leader”).¹¹⁷⁷ By implication Khagans had a similar bloodline. Other Asiatic royal titles are riddled with these same connotations. For example *Bogdykhan* (Chinese for “the Emperor”) is a composite word formed by adding the suffix *Khan* onto *bogda* and *bogdo* (Mongolian and Kalmik words meaning “greatness”, “heavenly”, “holy”, “a saint” or “saintly”).¹¹⁷⁸ The Persian word *Faghfur* is found in the Chinese as *Baghbur* “son of Heaven”.¹¹⁷⁸ The cult of these “sons of heaven” centred upon the idols of their kings, which were assiduously worshiped by their subjects. Al-Nadim reports that many Chinese Emperor-worshippers fainted in the presence of his idol, trembling in fear and admiration.¹¹⁷⁹ *Boga* and *Buga* were Mongolian words for “a shaman”, and it is more than likely that these came from the Avestan *Baga* (“a god”).¹¹⁸⁰ At various points in this book you will discover that the apparent interchangeability of these terms was attributable to blood-Magi who were performing a shamanic role in Inner and Outer Eurasia.

The noble Khazarian Jewish bloodline of the Cohens (Hebrew: “a priest {of the temple}”) might be linked with, or derived from the title *Khan* (as used by Turkic Bulgarians), or *Kaghan* (as used by Khazarian and Rus’ rulers). This may have stemmed from the close affiliations the once-Turkic Khazars’ had with the Turkic Bulgars, who were major participants in the foundation of the Khazarian state. Inevitably the title and function of *Khagan* lived on among the Jewish converts.

Vernadsky believes that the term *Knyaz’* (prince) was derived from the Gothic word *Kunnigs*. He further noted that many Gothic kings and princes chose to end their names in the Slavic suffixes *-amir* or *-imir*.¹¹⁸¹ But, if we are to accept his use of the word *Kunnigs*, then *Knyaz’* could just as easily have come from *Konungr*, or *Kununghr* and *Kunungr* (the western and eastern Norse words for “a king” respectively). The only problem with this is that the title *Knyaz’* was by no means confined to Russia and the Germanic speaking countries. The existence of the royal title in Poland, Central Europe and the Balkans, lands far beyond Norse sway, yields other possible interpretations.

Behind correlations in the words *Knez* (Bulgarian: “elder”), *Knez* (Serbo-Croat and Slovenian: “a prince” or “a count”), *Knjez* and *Knez* (Polish: “a Lord” or “a priest”),¹¹⁸² we find clues that a *Knyaz’* was both a prince and a lordly priest. Another possible comparison with *Knyaz’* is to be found in the Old Norse word *Knyja*, which meant “to beat or flog”. *Knyja* is not however recognised as being linguistically related to *Knyaz’*, though the superficial resemblance is interesting. But if we did assume that there was a conceptual relationship between *Knyaz’* and *knyja* it is possible to infer that a *Knyaz’* originally meant a princely priest of royal blood, tasked with scourging recalcitrants. In the Magian book of *Vendidad* flogging criminals was the preserved domain of the white Magi, the Wise Kings. If a *Knyaz’* was a white Magus-Prince, then he would also have been a “flogger”, a dispenser of sacred royal justice, which removed the stain of chaos from society, through the enforcement of law and order.

In like manner, the white pagan Slavic priests of Central Europe were known as *Bieloknyazi* (literally “the white princes”).¹¹⁸³ Thus, on the strength of probabilities, any Russian royal bearing the title *Knyaz’*, was a white wizard. Since Norse pagan, pagan Slavic and Magian religious thought seem closely related, it is possible that a *Knyaz’* was a Magus-prince, in both Russia, Central Europe, the Balkans and Scandinavia.

There are no historical records of elaborate Norse and Germanic ties with the Serbs, Croats and Czechs in the Balkans, besides that of the Goths. Therefore the widespread linguistic ties must belong to a more remote pre-recorded period, or are indicative of the movement of Slavic royal personages and titles into Scandinavia and Germany. While it is believed that the oldest form of *Knyaz’* lies in the Germanic *Kuningiaz*, I am greatly inclined to favour the hypothesis that the term moved westward from the Slavic lands, if for no other reason than the fact that the Magi must have been in Russia before they migrated to Germany and Scandinavia. This is a logical assumption since the migratory route from Iran into Scandinavia and western Europe leads directly through Russia, Central Europe and the Balkans.

Magian Bulgar princes were also a major, perhaps even dominant component of the Rus’ royal family. St Vladimir, son of Svyatoslav, was originally known by Bulgarian versions of the name (Vladimir’ or Vladimer’), instead of the Russian *Volodimer’*, which only appears in one instance throughout every existing manuscript of those early times.¹¹⁸⁴ Not very Nordic for a senior Rurikid prince! In fact, it’s not very Russian! It is also noteworthy that

KHAGANS RULED OVER
THE TURKIC NATIONS

THE CHINESE EMPEROR

JEWISH COHENS MAY BE
RELATED TO THE
KHANS

THE GOTHIC PRINCES

A KNYAZ’ IS AN
EARTHLY LORD

THE WHITE PRINCES

BULGAR PRINCES WERE
A PIVOTAL FORCE IN
THE FORMATION OF
RUSSIA

HUNNS AND BULGARS
TRAMPLED THE STEPPE AS
THEY EMERGED OUT OF
EURASIA. SEDENTARY
SLAVIC FARMERS WERE
MARRIED TO THEIR CROPS

Vladimir's father Svyatoslav refused to live in Kiev, and instead moved his court to Pereslavyets in Bulgaria, which was in his words, "the centre of his realm".¹¹⁸⁵ On face value it would seem that some of the Khagans, such as Svyatoslav and Vladimir, may have been Bulgars. And if that was the case, then Vernadsky's assertion that only (Nordic) Rurikids had the right to the post of Grand Prince following the death of Svyatoslav is incorrect.

In the 8th Century AD Theophanes the Confessor tells us as much, revealing that "When the Bulgars became the masters of the seven tribes of the Slavini in the vicinity, they resettled the Sebereis to the east, and the remainder of the seven tribes to the south and west up to the land of the Avars".¹¹⁸⁶

A century previous to that the Huns lorded it over the Slavs. In the opening years of the 7th Century certain Slavic tribes, who were serving as slave labourers under a Hunnish khagan, caste off the yoke of bondage by arms.¹¹⁸⁷ How short their freedom was.

One other piece of information worth adding can be found engraved into a border marker on the Byzantine-Bulgarian frontier. The stone was raised in 904 AD (ie; contemporaneous with the Russian Buzh temple inscription) and duly witnessed by one Theodore on behalf of the Bulgars.¹¹⁸⁸ Interestingly Theodore's official title was written in the same manner as that of Mirobog, Oleg's principle Magus sacrificer. Compare *Theodorou Olgou tarkanou* (Theodore, Oleg's Commanding officer or Champion) with *Mirobog zhrets Ol'gov* (Mirobog, Oleg's Sacrificer). The word *tarkhan* was a Turkic, Bulgar or Alanic word meaning a high ranking officer, or even the warrior-champion of their people. Among the Alans and Turks, the heroic *tarkhan* did battle with the champion of the opposing army, to settle disputes with minimal bloodshed. As you will see, they can be equated with incarnate battle-angels, like Persian *yazatas*. In 1022 AD such a one-on-one fight occurred between Mstislav the Rus' Christian prince of Tmutorokan and the still-pagan Alano-Gothic ruler of the Kasogians, Rededy.¹¹⁸⁹ The blind Varangian prince Haakon (who dressed in a robe of spun gold) who allied himself with Vladimir' (c 1024 AD),¹¹⁹⁰ may have had a name derived from the word *tarkhan*.

The pagan Rus' aristocracy consisted of *Boyars* (originally termed *Boyarin*, *Barin*, *Bolyare*, and *Bolyarin*). As with the Rus' royal title *Khagan* or *Khan*, *Boyar* happens to be a Bulgarian Turkic word.¹¹⁹¹ There is a noticeable absence of Norse aristocratic terms like *Yarl* in Kievan Rus'. If Rurik was a Norsemen of some kind, as stated in the *Primary Chronicle*, he was one often surrounded by the Turkic Bulgar nobility.

FLEUR-DE-LIS AND THE
DOUBLE-HEADED EAGLE

From depictions found on Roman ritual fire shovels and Persian wall reliefs, we know that *Sol Invictus* (the Roman Mithraic sun God) wore a golden crown spiked with thorns of sunlight, as did the kings who performed his sacerdotal functions on earth. In Mithraic art *Sol Invictus*, the Good Sun, was sometimes represented as a fresh-faced young man with a luminous halo and golden crown, carrying an orb and scourging rod in his hand.¹¹⁹² The closest parallel to this can be found in Mediaeval depictions of kings, who not only wore golden crowns but carried a rod and orb in their hand, only by this time the orb bore a cross on it.

Two emblems of the Magi were more closely related to the European monarchs than anything else; the double headed eagle and the trefoil - the clover or *fleur-de-lis* (which saw usage in Babylon and Egypt). The double-headed eagle was linked with the Aryan Hittites, and the Seljuks, but later found its way into the royal arms of the Russians, Germans and Prussians.¹¹⁹³ The earliest possible adoption of these Mesopotamian images may be traceable to royal marriages that took place in ancient Scythia. There is at least one instance when Assyrian royals inter-married with Scythian monarchs, as in the case of Esarhaddon's daughter.¹¹⁹⁴ *Even as late as the Middle Ages some European royal fleur-de-lis were trefoils of the most archaic form.* Stripped of artistic embellishment they were the same as what can be found engraved into ancient Assyrian or Egyptian monuments.¹¹⁹⁵ This older type of trefoil appeared similar to a trident; yet another point of similarity with the Rus' royal tamga (heraldic insignia).¹¹⁹⁶

MOST EUROPEAN ROYALS
HAVE USED THE DOUBLE-
HEADED EAGLE AS AN
INSIGNIA OF MONARCHY

The double-headed eagle was used by western European royals too. It was embossed onto things such as mediaeval English royal trade weights, the drinking horn of a Bavarian Emperor (15th Century AD), and a number of coats of arms. It was also the primary emblem of the Romanov dynastic bloodline (for all intents extinguished by the Communists at the murder of Czar Nicholas and his family).

BULGAR LORDS VARIED
IN THEIR RELIGIOUS
ALLEGIANCES

Central Asia was a melting pot of oriental religion and philosophy. It is highly likely Hunnish rulers were of varied religious affiliations, and this is perceptible in names used by Bulgar Khagans. Kana Subigi Bayan was also called Bezmer (660-663 AD), a name probably derived from the Zoroastrian term Burzem-Mihr (the name one of their three great fire temples). Khan Persian who ruled between 836 and 852 AD is a clear candidate for Zoroastrian beliefs also.¹¹⁹⁷ The Bulgar Khan Ditsen (who ruled between 814-816), may have observed Tibetan-style Buddhism, his royal name derived from King Detsen (see p206). The same might be said for Bulgar royal titles like Kun Tengride Ulug Bolmish, Kuch kuchluk Bilge Khagan (reigning 821-824), possibly an earthly incarnation of the



Fig 58.1. Close view of the Aryan King Darius' crown - note the suns which line the band.



Fig 58.2. Drawing of a Roman relief depicting Sol Invictus.

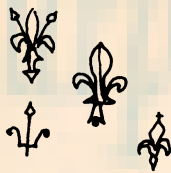
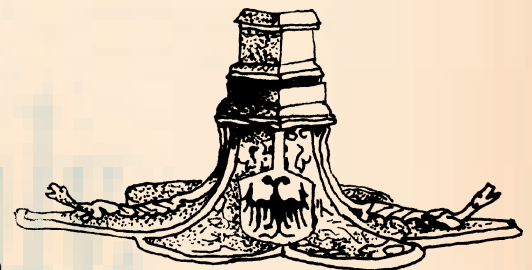
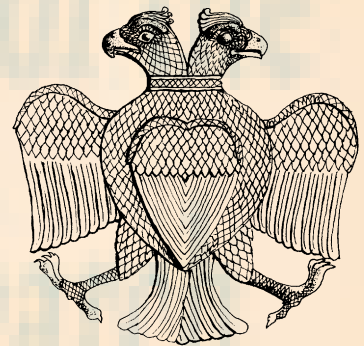
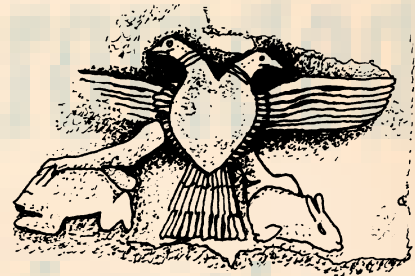


Fig 58.3. Different styles of fleur-de-lis.



Fig 58.4. Sarmatian plaque found in Russia. The clothes worn are parthian in style. Note the trident standard.

Fig 58.5. A trident standard near a stone cairn memorial raised in honour of Ghengis Khan.

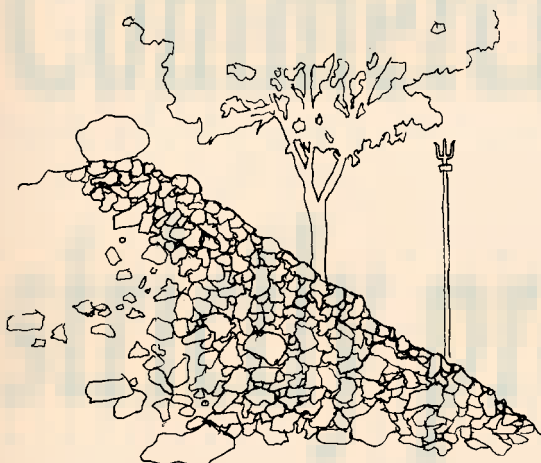


Fig 58.9. The double-headed eagle insignia of the German Emperor Frederick II was inverted on his death.

(Top) Fig 58.6. Double-headed eagle of the Hittite kings, signifying their lordship over the east and west.

(Middle) Fig 58.7. Double-headed eagle embossed into an ornate, sixth-Century Sassanian plate.

(Above) Fig 58.8. The base of (the German) emperor Sigismund's drinking horn c. 1400 AD.

Tengri celestial gods known especially to the Mongols. Khan-Caesar Tervel (705 AD) might have been a Mithraic lord.¹¹⁹⁷ Kana Subigi Sabin (764-766) may have been a Chaldean Sabaeen, Kana Subigi Umar (766) a Muslim convert, and Kana Subigi Pagan (764) a heathen.¹¹⁹⁷ In each case the king is an earthly manifestation of a saint or archangel, part human part divine. In some cases, depending on their religious system, they were a Rex Deus; a god-king.

Despite all efforts, it is impossible to positively establish that *Riorik* and Rurik (the first ruling monarch of the Rus' state) were one and the same person. Though if Vernadsky's assertion that he was Riorik is correct, then it is worth mentioning that he would have had large land holdings in Frisia, at Rustringen. After having been outlawed in Denmark, Riorik's kinfolk obtained this Frisian land as a fiefdom from Charlemagne in return for their allegiance in Charlemagne's wars with the Danes.¹¹⁹⁸ Riorik might thus have been a man of once-Danish stock, raised in close contact with Franks and Frisians. Later, he inherited full control of the fiefdom, only to have it confiscated by Lothair, Charlemagne's successor as ruler of the Franks. With no place to call home, Riorik put to sea with his family of Danish exiles, plundering many of the nearby coastlines until he became a thorn in the side of the Christian authorities.¹¹⁹⁸ His destructive raiding fleet of 350 vessels repeatedly hit locations in France, Frisia, Germany and England. To put an end to his marauding Lothair returned Rustringen to the dispossessed clan of Riorik, but it was too late.¹¹⁹⁸ He already had a taste of the viking (pirate) lifestyle, seeing how swiftly one could accrue wealth by raiding, rather than industrious labour. The sparkle of Byzantium's immense wealth dazzled and overwhelmed the man, he just had to have it. As Vernadsky speculated, this was the real reason for Riorik's enterprising venture against Constantinople, via the lands of the Slavs; bigger prey, bigger dividends.

Chapter 11

"Paganism"

In this chapter, I seek to explain the diverse forms of paganism practiced in Pre-Christian Europe, by resorting to the comparative method of analysis. We will examine the implications of the Indo-European and Indo-Iranian migrations, and what influence their array of formal eastern religions may have had on the formation of Russian and European paganism. This allows us to readily explain a whole range of observances common to European paganism, and not only that, but to categorise the various manifestations of European paganism as *animism*, *aryanism*, *dualism* and *pagan Gnosticism*. Due to the weighty amount of scattered and seemingly unrelated pagan information provided here, the key sub-units provided give us a framework against which we can measure the elder rites and beliefs.

We do not know when paganism first began. Perhaps it was with Neanderthals who made offerings to the spirit of a deer they had just killed, or sprinkled sweet yellow flowers on the body of a dead family member. At the very least it originated in the Neolithic, among the roving families of skin clad hunters that scoured the forests in search of game and other edibles. Unlike modern man, who treats our earth as a saleable commodity, "stone age" man saw it as something majestic, wild and uncontrollable; and even more than that, it was alive. On the walls of his cave dwellings he drew pictures of mighty images, that filled his mind with wonderment. Included among them are what can be construed as ceremonial scenes; menfolk dancing while wearing animal skins and antlers. With such pictures he recorded epic hunts, the struggle between his life, and the life of a beast, or hoped to draw down magic capable of sustaining food stocks in his area. In the oldest form of paganism, Prehistoric Animism (also called shamanism), there were no gods. Instead the spirits of one's ancestors, the land, the water, as well as fire and air remained active, both here and in the afterlife. The spirit essences were awe inspiring, but thankfully none were incapable of being manipulated by the shamans, gifted mystics whose personal repertoire of magical words, charms and songs gained control over such forces. These more primitive sorcerers helped put order into the unexplainable. In its earliest form shamanism was not a formal religion with standardised ritualism (with the exception of ceremonies like the bear hunt) nor did their magic conform to any centralised occult system. Most of the shamans' powers came via a tutelary spirit guide that often appeared in the shape of an animal, or as a result of a sickness which saw them visit the netherworlds and suffer dismemberment at the hands of evil spirits, following which the person was reborn spiritually. With the re-fleshing of their bones they won powers denied to normal men.¹¹⁹⁹

As time progressed the ancient Europeans encountered other races such as the Indo-European Aryans and Indo-Iranians, and as a result, other forms of hybrid shamanistic animism arose. Vedic Aryanism and Dualism (unlike prehistoric shamanism) owed their origins to the religious beliefs of the Aryans (both Vedic and Magian) who arrived in Europe in preceding millennia. Aryanism is characterised by a swollen multitude of gods, as well as spiritual beings (who could loosely be termed saints, heroes and genii), each of which might gain its own cult

PAGANISM COMES IN
MANY FORMS

NATURE IS FILLED WITH
LIVING FORCES

STONEAGE HUMANITY
HOPED TO INTERACT
WITH THESE FORCES

SHAMANS HAD SPECIAL
POWERS

THEY FOUGHT SPIRITS
THAT BROUGHT
SICKNESS

ARYANS BROUGHT
THEIR WAY OF LIFE,
LANGUAGE AND
CULTURE INTO GREATER
EUROPE

following. As a consequence of this, these three forms of pagan religion were all highly susceptible to intertwining out in the wilderness, where diverse races mingled. The absorption of alien gods and religious beliefs, was therefore commonplace, acceptable, and even expected by subjugated peoples.

While the Celts, Germans, Iranians, Indians, Egyptians, Greeks, Romans and Slavs had differences in worship there are also similarities. But most researchers homed in on the differences. Consequently they they were unable to see the religiosity shared by the great civilisations of old. And from this arose a perception that they all had dissociate religious traditions, with separately evolved frameworks, and unrelated pantheons. However the pagan priests of the Greeks, Iranians and Egyptians did not share this view; they recognised the inter-connectedness of their faiths, attributing their origins to the Eastern Kings (of Atlantis), or to expatriate Trojans. For argument's sake, in *the Forbidden History of Europe* you will come to understand how it was that the Persian king Cambyses was seen as the offspring of the sun god, both in his native lands, and in Memphis Egypt.

In Europe, during the thousand or more years following the arrival of the Aryan migrations, the customs and rites of Indo-European Aryanism continued to exist in the host nations, with a relative level of homogeneity, but diversified into what we nowadays refer to as the Celtic, Roman and Greek pantheons. This diversification process led to the formation of pantheons with many divergent practices, yet with an underlying homogeneity. Now in addition to the Indo-European religious customs one finds evidence of dualistic demonology, especially belonging to the Indo-Iranian milieu.

Greek, Celtic and Roman forms of Aryanism subsequently vapourised under Christianisation and the modernisation of their parent civilisations, leaving mediaeval Scandinavia, the Finnish territories, the Eastern, Southern and Western Slavia, Old Prussia, and the Baltic nations as the last remaining places in Europe where hard-core paganism still continued, complete with their swastikas, idols, celestial gods, demons, groves, sacred cows, fire-worship, sun-worship, naga snakes and highly decorated temples. Slavic religious customs were not homogeneous throughout all the tribes, judging by what Procopius stated in the 6th Century AD:

For they (the Slavs) believe that one god, the maker of lightning (perhaps Zeus or Perun), is alone lord of all things, and they sacrifice to him cattle and all other victims; but as for fate, they neither know it nor do they in anywise admit that it has any power among men, but whenever death stands close before them, either stricken with sickness or beginning a war, they make a promise that, if they escape, they will straightaway make a sacrifice to the god in return for their life; and if they escape, they sacrifice just what they have promised, and consider that their safety has been bought with this same sacrifice. They reverence, however, both rivers and nymphs and some other spirits, and they sacrifice to all these also, and they make their divinations in connection with these sacrifices".¹²⁰⁰

Thus early pagan Slav religion largely entailed paying homage to a thunder god by slaughtering cattle, giving offerings to the water nymphs and spirits, and gaining portends of the future thereby. Beyond this Procopius recorded few precise details about their rites, but hints that they knew nothing of the astrological sciences (that he knew anyway). But, being the doorstep of Europe, it is small wonder that newer religious traditions found currency among the local peoples. Owing to this a much more complex religious picture had emerged by the 9th and 10th Centuries AD, if we are to endorse the historicity of the German chronicler Helmold, whose *Chronicle of the Slavs* was penned in the mid 12th Century AD.

"The Slavs have many forms of idol worship, for they are not all agreed upon the same superstitious customs. Some display in the temples fantastically formed images, as, for example, the idol at Plon, the name of which is Pogada; other deities live in the woods and groves, like Proce, the god of Oldenburg; of these no effigies are fashioned. They also carve out many deities with two, three, or more heads. But they do not deny that there is among the multiform godheads to whom they attribute plains and woods, sorrows and joys, one god in the heavens ruling over the others. they hold that he, the all powerful one, looks only after heavenly matters; that the others, discharging the duties assigned to them in obedience to him, proceeded from his blood".¹²⁰¹

At this point in their history, just preceding their conversion to Christianity, a multiplicity of pagan religious traditions thrived throughout Slavia, which manifested themselves in a variety of idols, temples, and groves. As you will see, their idols, temples and rites bore an amazing resemblance to what you would find in India and Iran

Before I launch into the underlying themes forming the backbone of Slavic paganism I will give here a brief synopsis¹²⁰² of the various forms that paganism appears to have taken in Europe and the East during the 6th-10th

THE KINGS OF ATLANTIS

THEIR RELIGION
SPLINTERED JUST AS
THEIR LANGUAGE DID,
LEAVING REGIONAL
RELIGIOUS PRACTICES
BEARING MANY POINTS
OF SIMILARITY

THE THUNDER GOD

CATTLE SACRIFICED TO
THE THUNDER GOD

THE SLAVS WERE NOT
PREVIOUSLY ENAMoured
BY ASTROLOGY

DIVERSE SYSTEMS OF
HEATHEN BELIEF
FLOURISHED
THROUGHOUT EUROPE

Centuries AD. The general information cited under the next eight categories is just a prelude to a wider body of data spread throughout this book.

1. Prehistoric Animism

MAIN ADHERENTS: Finno-ugric and Ural-altaic tribesmen.

Prehistoric animism was a carry over from the Paleolithic and Neolithic periods, when mankind worshiped the fickle forces of nature that surrounded him on every side. In Prehistoric animism, the function of religious leader was held by the shaman, a proven and respected “low magician” (ie; folk magician) with exceptional necromantic powers. Shamans had no firm priestly structure to speak of, and inherited their powers through illness, “calling”, or bloodline. Prehistoric animism’s rituals focused on communal gatherings around the shaman, who alone experienced spiritual ecstasy, then entered into spiritual realms above and below to thwart misfortune for the clan, or heal the sick. Magic was the highest form of power available, and through it shamans and heroes became as good as, if not better than, the spirits which lived in the twilight lands beyond. *Soma* ceremonies (the sacred drink of the Aryans discussed in Chapter V) were entirely absent, deformed people were venerated, and the dead were buried.

PREHISTORIC SHAMANS

2. Argan Prehistoric Animism

MAIN ADHERENTS: Finnish tribes in the Scandinavian sphere (Ingrians, Karelians, Votes, and formerly the Chud and Ves prior to their assimilation of Asiatic religious traditions).

This version of Prehistoric Animism employed a mix of mead *Sima* ceremonies (their word for the Aryan *Soma*), Aryan rituals, plus classic shamanism. Other important Aryan rites such as the horse sacrifice continued, but they were performed by a shamanic rather than an Aryan brahminic priesthood. There was widespread use of “low” magic in this forum, and the dead were usually cremated.

SOME SHAMANS
ADOPTED THE RITES OF
THE ARYAN INDO-
EUROPEANS

3. Dualistic Argan Animism

MAIN ADHERENTS: The Turks, Chinese, Indians, Central Asians, Volga Finns and Bulgars, some Baltic Finns, and North-eastern Finns.

Asiatic and Uralic tribespeople who experienced contact with Iranian and Chinese dualistic philosophies, eventually developed their own brand of shamanism, which focussed on the war between the spirits/gods of light and darkness. In effect they were dualists, as stated by Al-Nadim; “the Chinese, they are all dualists and sun-worshippers”.¹²⁰³ Lamaistic shamanism of the type practiced in Tibet and China, is perhaps a perfect example of Dualistic Animism that once existed in Northern and Eastern Russia. In the far-East dualistic animism spread throughout parts of Siberia where the Chinese traded with the Altaic forest races. We know that this in fact occurred because the remains of a Buddhist-style bath house were found at Bolgar, in the Urals.¹²⁰⁴

A FORM OF DUALISTIC
ANIMISM WITH ARYAN
RELIGIOUS
OBSERVANCES

Substantial Buddhist influences seeped into nomadic Eastern Turkic society, through the efforts of Chinese monks.¹²⁰⁵ These conversions had the added effect of taming the ravishing Turkic hordes which, during the 6th Century AD made merry pillaging various Chinese and Central Asian states, extorting great sums of wealth.¹²⁰⁵ Fire, land and water-worship, paying homage to ones ancestors, and demonic exorcisms (performed in a typically Buddhist fashion using bell-ringing, incense and drums) were frequently encountered features of Turkic shamanism.¹²⁰⁶ Demons were also worshiped, as this line from the *Agni Purana* shows:

BUDDHIST INFLUENCES
AMONG THE TURKIC
EURASIANS

“Sacrificial offerings are made to demons, divine mothers, manes and guardian deities of the ground in due order”.¹²⁰⁷

DEVIL-WORSHIP

By some quirk of fate the word *shaman* (which came into the English language from the Russian) is derived from Tokharian¹²⁰⁸ and Old Indian words meaning “an ascetic Buddhist monk”.¹²⁰⁹ The implications of this are obvious. Shamans in Northern Russia were referred to by a name elsewhere reserved for Buddhist monks, monks known as far away as Persia. Considering also the vedic linguistic survival in that region (with a religious slant), plus quasi-Buddhist modes of attire and custom, one might suspect the penetration of Buddhism into that region from nearby Bolgar. That the Russian verb *shamanit’* means “to fall into a state of ecstasy” equally suggests the practice of Buddhist pagan mysticism in Russia.

SHAMAN COMES FROM
A WORD MEANING “AN
ASCETIC BUDDHIST
MONK”

WHITE AND BLACK
MAGIC

Though generally lacking a hierarchical priesthood, these shamans specialised in either white or black “low” magical rites, and administered white and black sacrifices on separate altars, often in separate groves. Their white and black ritualism was related to the propagation of good and evil forces, performed to feed and appease the very gods which brought plenty to the lands, plus fend off the spirit demons of harm. While officiating, these shamans wore celestial planetary sigils pinned onto their crude animal skin shamanic vestments. *Soma* ceremonies were absent, sacred (barsom) twigs were venerated in special *lud* cabins, and the dead were buried whole.

TEMPLES, FLAGS, MASKS,
COSTUMES

In China and Tibet, Lamaistic shamanism (which permit the manipulation of demons and spirits) had a far more developed character, with its own temples, flags, masks, costumes and of course shamans. But these customs were inherited from India, and in many respects early Buddhist trappings and ritualism have a Hindu-like feel. As a consequence of the religious diversity present in the Kusan empire and Central Asia, Buddhism became impregnated with various Magian traditions, not the least of which was exarnation (See Chapter VII).¹²¹⁰ As it happens the connection between Buddhist monks and shamans seems encapsulated in the New Persian *shaman*.¹²¹¹

BODIES EATEN BY BIRDS

Under this form of shamanism, exarnation or cremation were the most common funerary rites (as practiced by Eastern Finns, Tibetans and diverse Siberian tribesmen). The dead were suspended in trees for birds to pick clean, leaving only skeletons remaining. The bones were then gathered up and buried, or cremated.

4. *Aryan-based paganism*

ARYAN WORDS FOR
“GOD” ARE FOUND
THROUGHOUT EUROPE

MAIN ADHERENTS: Aryan-based paganism was practiced in Europe from the time of the arrival of the Indo-Europeans in the 2nd Millennium BC until around the 8th-10th Century AD (especially in Germany, Poland), but during the Middle Ages it only thrived in a relatively pure state in Slavia, the Balkans, Scandinavia and the Baltic, or as a committed underground movement within continental Europe.

Aryan-based paganism includes whatever religious traditions remained amid the cultural backwash left behind by the Aryans who once ruled in Europe and Asia. It focussed on the worship of Daevas, something proven by the fact that the word for “god” in many European languages originated from the Sanskrit word *Daevas*. Consider *Deivas* (Lithuanian), *Zeus* (Greek), or the Roman *Deus* (all meaning “a heavenly god”), all of which are derived from the class of Aryan divinities known as the *Daevas*. These were vedic gods in a number of cases, gods still worshiped in India today. While it is true that Indo-European words for “god”, belonging to this etymology, continued to be used after the conversion to Christianity when referring to the god of the Christians, there is every reason to believe that the heathen priests of eastern Europe and the Urals region, continued to understand the original context of the words.

SOME 2,000 YEARS AFTER
THE ARYAN INTRUSIONS
INTO EUROPE, TRACES OF
THEIR RELIGION WERE
STILL TO BE FOUND

Aryan paganism was not a single religious teaching, but much rather a welding together of various Aryan customs centring around the performance of the old vedic sacrifices. Aryanism itself was a polytheistic religion, in which there was an almighty Creator and many, many subordinate *Daeva* and *Asura* (serpent) gods which were born from it to patronise areas of life, death and creation, as embodied by the holy wheel, or the circular dance of Shiva the Destroyer. Even today the religion of the Hindus (which came from a synthesis of Aryan deities, and the gods of pre-vedic India) supposedly has 600 million or so gods (many of which are only avatars, or reincarnations of preceding gods). *This overwhelming number of gods doesn't mean a multiplicity of different religions, or a diversity of independently formulated unrelated religious traditions.* This point is largely forgotten by many researchers trying to unravel the paganism which existed in Europe before the advent of Judaism, Christianity, Islam. All too often they conveniently construct “pantheons” peculiar to a specific race or civilisation, rather than looking at the underlying themes, sacrificial rites and myths attached to these gods. Just because the gods of say Egypt, Greece, Rome carried different names, from those which appear in the Vedic texts, it doesn't necessarily follow that they belonged to a different, unrelated religious tradition; consider Isis (p.50).

INCENSE, HORSE
SACRIFICES, LIBATIONS
AND SACRED MEALS

*The priests and philosophers of these various religious traditions themselves admitted the inter-relationship of their gods.*¹²¹² In all these religions, the primary acts of religious devotion appear to have had their roots in Aryan religious tradition. These rites included the lighting of incense, the offering of libations and sacrificial meals, the slaughter of horses and oxen, as well as the lighting of perpetual fires (which were venerated as the god Agni was in Aryan times).

HOLY FIRES CALLED AGNI

The Old Russian word for fire was *Ogon'* or *Ogn'*. This is related to the Bulgar *Ogn*, the Serbo-Croat *Ogan*, the

Slovenian *Ogeni*, the Czech *Ohen* or *Ohne*, the Polish *Ogien*, the Lithuanian *Ugnis*, the Latvian *Uguns*. Agni was also found in the Latin *Ignis*, the Hittite *Agnis* and the Vedic *Agnis*.¹²¹³ The same word does not appear to have survived in the Germanic, Greek and Celtic linguistic subfamilies though, perhaps supplanted by more modern words. However in the Norse *Ynglinga Saga* we hear of a Norse King by the name of *Agni*, a son of the sun.

The Aryan pagans believed that two different camps of gods existed, the Asuras and Daevas. In their view the Asuras were demons and the Daevas were the true gods. By drinking the *Soma* man could fly to the heavens and have free commerce with the Daevas. Their structured Aryan priesthood (the Brahmins) and leaders who wielded authority were alone entitled to make the sacrifice of *Soma* (the drink of immortality) to the Daeva gods in such diverse forms as mead, beer, porridge and milk based *Soma*. They also ritually slaughtered herd beasts, and feasted on the victim which had become sanctified through its sacrificial consecration, performed according to the Vedas.

Under Aryan-based paganism aspects of nature were personified as gods of destruction and procreation. These were;

DAEVAS

(The main Gods of the Heavens)

Rig, Indra, Pusan, Soma, Agni,

Varuna, Mitra

ASURAS

(The Gods of the Underworld)

Rudra, Nagas and other Asuric

serpent demons

Under Aryan Vedic cosmology the world had been made by *Brahma*, from the cosmic egg which broke apart, and whose shell formed both heaven and the land. In another of their myths a giant was slain, from whose dismembered body all things were made. From various parts of his body came each of the castes, the main gods, and all livestock, the most esteemed of which were cattle. In their ritual life, people gave the fruits of their labour to the gods as an offering, and through their attention to duty gained lasting immortality and, it was hoped, an escape from rebirth. Similar ancient recollections are to be found in Finnish and Scandinavian mythos especially.

Aryan pagans resorted to low and high magic (ie; simple and highly ritualistic forms of magical ceremonies) to gain leverage over gods with uncertain motives, and their dead were always cremated. Idol temples were not generally built. Instead holy groves were venerated and served as centres of worship. In Chapter VII we discover a change from this older practice, which saw Aryan temples constructed in Europe to house the Daevas, as occurred in India where one finds ample Daeva temples, and forest shrines dedicated to the nagas (the snake-beings discussed in Part I).

The Aryan race's impact on ancient European societies is perceptible by thoroughly examining the remaining Aryan religious texts, which are supposedly the world's oldest holy books. These texts provided unique insights into what is arguably the world's most ancient systematised religion. Once combined with exhaustive anthropological and archaeological studies in Europe and Asia, and the meticulous analysis of European and Asian languages (which occurred late last century and still continues), we witness the spread and dominance of Aryan language and culture over a huge geographical area. This sphere of Aryan cultural-religious influence also enveloped the pagan Slavic lands, and continued to carry some weight there until the time of Russia's conversion to Magianism, and later to Christianity. During the pagan era multi-faced and many-armed idols were prevalent throughout the Slav lands, most likely worshiped by Aryan pagans and Zurvanite Magi. Equally importantly, some Slav deities carried the same name as those worshiped in India.

Aryanism was primarily a way of life that manifested itself through a whole series of tell-tale customs.

1. Ever-present xenophobia, a fear of other unclean, dirty races, which had the ability to defile or desecrate an Aryan's purity, even through casual contact. Aryans sought to distance themselves from alien races, and would engage in warfare to maintain the purity of their lands and people.
2. Aryanism was patriarchal in nature, and women were not to be placed in positions of authority above men. The man was lord of his own house.
3. Aryanism reinforced the fundamental importance of the natural order of things and the role that every person was required to play in society (regardless of sex), by virtue of the life assigned to them by the creator. Thus, a male had to be the bread-winner, the woman the dutiful wife, the child silent and obedient, and so on.

ASURAS AND DAEVAS

BRAHMIN PRIESTS

THE WORLD CREATED FROM A CRACKED EGG

DAILY LIVING AS A RELIGIOUS OFFERING

IDOL TEMPLES

THE VEDAS, THE RELIGIOUS TEXTS OF THE ARYANS

VEDIC PRACTICES PARTIALLY DISPLACED BY MAGIANISM IN SLAVIA

XENOPHOBIA

PATRIARCHY

THE NATURAL ORDER

- | | |
|----------------------------------|--|
| THE WORLD TREE | <p>4. "Deviant" sexuality, or behaviour contrary to the natural order of life and the orderliness of the tribes was deemed impious, offensive and very often evil.</p> <p>5. Women were required to wear a head covering of some sort.</p> <p>6. They commonly referred to their holiest site being a World Tree within a grove (in European myth it was the Ash tree), a tree from which immortality sprang. This holy tree¹²¹⁴ and the ceremonial fire that burned beneath it was enshrouded by a protective curtain or tent, a holy of holies, into which only the high priest of the tribe could enter. Here he offered up the libation of milk and honey to the Creator.</p> |
| HORSE SACRIFICES | <p>7. Animals, specifically horses, were sacrificed to the gods, boiled in a cauldron and eaten. These were believed to be resurrected upon their arrival in the other world, where the gods lived. Therefore the brahmin sacrificers ensured they did not break the leg bones, which had the effect of crippling the swiftly-racing sacrifice in the hereafter.</p> |
| OUR DAILY TASKS WERE HOLY DUTIES | <p>8. People had to offer the gods the fruits of their labours, in accordance with their roles; the toils of their lives were in themselves a religious activity. Farmers sowed their grain and tilled the soil. Husbandmen tended their flocks and guarded their families. Warriors sought the bold conquest of opponents, wild beasts and impressionable young ladies. Priests studied, prayed and made offerings to the gods. Women bore children and maintained the house. Merchants sought wealth, fame and fortune through crafty deals and innovative products. It was perhaps only a bi-product of this mind-set that people tended to worship gods more relevant to their profession, or caste; thus, warriors worshiped the war god, farmers and husbandmen the fertility and procreative gods, priests worshiped the ultimate god and his adjutants, and merchants sought the favour of gods who fostered earthly wealth and trade. Rural gods presided in the country, and ruling gods in the cities. Everything had its place.</p> |
| SURVIVAL OF THE FITTEST | <p>9. Aryans saw warfare in almost Darwinian terms; It was a fact of life, and only the strong would survive.</p> <p>10. A belief that creation and life were fundamentally good.</p> <p>11. A belief that alcohol or honest wealth were not evil.</p> <p>12. A belief that everyone had to work hard for a living.</p> <p>13. Worldly authorities were to be obeyed in every way, and the taxes due to them paid in full. Avoidance of these civic duties was deemed to be despicable, and frequently merited capital punishment.</p> <p>14. Warriors often had an ascetical knot tied in their hair as a sign of piety.</p> <p>15. Aryan paganism is littered with gods possessing many and varied forms, responsibilities and natures. Under paganism there was no crime in having a favourite or family god; but they were only one of many. Thus the specific Naga serpents and divinities worshiped locally varied from area to area. Delicately carved temples and groves were maintained in their honour.</p> <p>16. The word Aryan denoted one of the noble, twice-born race. This reference to people being born twice seems at loggerheads with the latter day Hindu teaching of perpetual cycles of birth and rebirth, and for all we know, the original Aryans may have believed that you were born once in this world and once in the afterlife.</p> |

5. Early Zoroastrian paganism

- | | |
|---|--|
| THE DOWNFALL OF THE DAEVAS IN IRAN | <p>MAIN ADHERENTS: A few people in Rus' and the Baltic area (the term Balts comes from the Lithuanian word <i>Baltas</i> meaning "white"),¹²¹⁵ namely the Poles, Old Prussians, Latvians and Lithuanians.</p> |
| THE PROPHET ZOROASTER | <p>Zoroastrianism is that religion codified in the Avestan holy texts due to the efforts of one Zoroaster, a mighty Iranian prophet. The 12,000 year prophetic cycle of the Magi, which recounted the war between the spiritual and physical forces of light and darkness, was already 9,000 years gone at the time of Zoroaster's birth. This left only 3,000 years until the prophesied destruction of the demons and the forces of evil, which was to culminate in the supposed renovation of the universe. During the last 3,000 years would appear the last of the two great saviours Hushedar at the beginning of the 11th Millennium, and the victorious Sraosha, the Resurrector (at the end of the 12th Millennium), around the year 12,000 when heaven and earth would be born anew.</p> |
| A SAVIOUR TO BE SENT FROM THE GOD OF LIFE | <p>The early Zoroastrian godhead is best summed up in the following way, with God peering down over two</p> |

spirits in a state of vicious collision, one of them being Spenta Mainyu, his dear son, the Holy Spirit. Angra Mainyu's point of origin was a topic of debate; Was it an alien force? The other son of Ahura Mazda? Was it spontaneously and inadvertently created by a rogue thought in the Creator's mind? Or was it an alien, malicious, destructive, and intrusive force devoid of any connection to the supreme being whatsoever?

MANY CONTINUED TO
WORSHIP THE AHURAS
AND DAEVAS

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU (THE HOLY SPIRIT)

ANGRA MAINYU (THE SPIRIT OF WICKEDNESS)

The pre-eminent *Ahura Mazda* (The Wise Lord), also called the Father, the Good and righteous God, gave birth to two spirits which constantly bickered and contended with each other. According to Zoroaster, *Ahura Mazda* appeared as a radiant and glorious light very much like the Sun. Due to the many similarities between the Sun and *Ahura Mazda* (the One God), the Sun was regarded by Zoroastrians as a symbol of his towering majesty, full of warmth, life, happiness and illumination. As accomplished astronomers and astrologers, the Magus priests of old knew full well that the sun, like the planets, was a luminous sphere in the heavens. For them the Sun was their religious icon (just as the Cross was the principle icon of Christ).

From the beginning, Mazda shared heaven with two other pre-existing things; the first created man (Gayomard) and the first Bull (Gosh the heavenly bull), both of which were to be instrumental in the salvation of creation itself, by ending the war between good and evil via the agency of the bull sacrifice, which would take place *at the end of time*.

GOD'S ENEMY WAS THE
UNHOLY SPIRIT

Angra Mainyu ("The Unholy Spirit") owed its continuing existence to a fall from grace in man, for in choosing to do wrong, man brought evil into being, where once it did not exist, and set it in opposition to the Good, which had always existed. In short it was acts, thoughts and motives that were intrinsically evil in nature. Inevitably though, the body and the deeds were united forever through their doing. Thus every wrong act, was one that should never had been, and one that was to be repaid in full.

Zoroaster's original vision for his priesthood, was that they would only act as defenders of creation, life, plenty and goodness. *They were to be servants of goodness alone*, a goodness embodied in the monotheism of a single benign creator with His subordinate Holy Spirit, that was being hounded to death by Angra Mainyu, the free-moving, unfettered Spirit of Wickedness. The true origin of the Spirit of Wickedness can only be guessed, but could had been self-generated accidentally, in the form of a dark thought or doubt by the Supreme God, or may had been brought into existence through man's "fall". It would be allowed to remain only for a fixed amount of time. Later it was to be done away with entirely, as would everything that had to do with death and destruction, leaving only the Good remaining.

As mentioned the Aryans maintained that Asuras were demons and Daevas the true gods, whose company man would join by drinking the *Soma*. Zoroastrianism's drastic ideological reversal of these two forms of gods saw Ahuras lifted up to the state of divine beings, and Daevas abandoned as demonic.¹²¹⁶ This teaching led to war between the two camps of gods and sent shockwaves throughout much of the eastern world.

THE HAOMA LIBATION

In essence priests of this college originated from the direct teachings of Zoroaster, who reviled many of the traditions he saw in Iran, not the least of which was Hinduism, devil-worship and cattle sacrifice. There was probably very little separating this brand of Zoroastrianism from the Orthodox variety, ideologically speaking. Except that is for an absence of cattle sacrifice, and a complete renunciation of arts of sorcery inherited through contact with Chaldeans, Hindus and Babylonians.

6. Orthodox Zoroastrianism

MAIN ADHERENTS: Practiced among the Parsees (in India), and elements of the waves of steppe immigrants, who worked their way into the Balkans, Eastern and Central Europe during the Middle Ages.

Orthodox Zoroastrianism is a term often given to the form which Zoroastrian dualism took following the post-Karterian reformation of the 3rd Century AD, as per the *Avesta / Pahlavi* canon. This is further explained in this and later chapters. A Magian priesthood (drawn mainly from the tribe of the Medes) existed to serve the needs of Orthodox Zoroastrians, but was led by white astrologer-priests only, who were revilers of magic. In the formative

KARTER REFORMS THE
ZOROASTRIAN FAITH

THE GREAT DEMON
AHRIMAN

stages of Zoroastrian Orthodoxy many of Zoroaster's original thoughts were re-written and new concepts incorporated from the West, particularly from Greece. Avestan literature was born from this reorganisation, perhaps the greatest legacy of the long defunct Sassanian Empire. Conversions to other apostate faiths, especially to Christianity (which their clergy held in great contempt) had to be halted by the threat of execution. Evil had by this time become personified as a god, in the form of the great demon *Ahriman*, but he was not deserved of worship. Cremation of white Magian corpses was a capital offense, and the interment of bodies was similarly proscribed. Instead the Orthodox Zoroastrian priests saw to it that the defleshing of corpses was widely practiced, with the bones of the deceased collected up and stored in an ossuary. The main ceremonial offerings were the sacred *Haoma*, holy gruel and *dron* cakes. These rituals are further explained in Chapter VII.

Priests of this school engaged in astrological enquiry, but held dim views about the nature of the planets, largely through a clash of ideals with the Chaldees who were planet worshippers.

7. Eastern Dualist paganism

MAGIANISM

MAIN ADHERENTS: The Islamic nations of the Middle East and Central Asia, Turks, Bulgars, Magyar, Asii, Volga Bulgars, Rus', Crimean and Erulian Goths, other steppe-dwellers and northerners, plus diverse Central and Eastern Europeans such as Bohemians, Vlaxhs and Moravians.

THE FIRE PRIESTS
STRUGGLED TO ENFORCE
A COHERENT, AGREED
RELIGIOUS SYSTEM
DEVOID OF
UNORTHODOXY

The term Eastern Dualist paganism applies to the mish mash of varied oriental traditions practiced on a village, and even family level. Pretensions of Orthodoxy were utterly alien to this class of heathenism, for in practice it lived on as a hazy but intoxicating blend of Persian, Median, Hindu, Chaldean, Assyrian, Egyptian and Babylonian folk customs, myths, sorcery and ritual observances. The only apparent commonality among these eclectic traditions was a strong belief in the dualistic forces tugging away at the universe.

Beginning around 480 BC the pronounced dualistic notions of the Medean Magi crept into Zarathustra's moral reforms and began dictating major changes. During the 5th Century BC *they helped ensure that Aryan daeva-worship was added back onto the Zoroastrian ritual calendar*, a practice considered debased by Zarathustra. By re-instituting daeva-worship, in the Aryan tradition, but with all the trappings of a Zoroastrian priesthood and ritual, they diminished the sovereignty of Ahura Mazda, since in the original Aryan version Ahuras were demonic. But even more than that, they had figured out the perfect way of drawing the allegiances of Aryan devotees. The Medean Magi thus *constructed* a new religion, an admixture of the older Persian and Aryan religious thought that appealed to so many easterners.

INDRA WORSHIP

The Daeva *Indra*, the object of adulation by Aryan warriors for millennia, regained his former prestige, along with Daevas of his kind. By bringing back the traditional idols and warrior god of the Aryan Daevas, the Magi were, in their own perception, worshipping the proper way by undoing the heresy of Zoroaster. Zurvan, the Time-god of the astronomers remained relatively obscure during this phase. As the Magus-wizards gained ever more power, the stage was set for a doctrinal revolution destined to seize the high ground within Zoroastrianism and thence influence over Persia. While it possessed an overall dualistic aura, it amounted to a doctrinal perversion of true dualism in that they relegated the father of demons to a son of the supreme being, cluttering dualism by the addition of a third principle.

In the Grecian West though, Zoroastrianism became synonymous with the priestly Magus-wizard, who doggedly observed the Medean rituals of planetary worship and cattle sacrifice. From that time westerners perceived Zoroastrianism as a militantly dualistic belief in two polarised brother-gods, steeped in magic.

Eastern dualism underpinned many sects, but the cult of Mithra (an occult warrior-brotherhood eventually favoured by Roman legionaries), was its best known face. During the 10th Century AD it was probably only to be found in Rus' and the Balkans, but it was almost certainly present as an underground movement in Britain and Europe, wherever the legions of Rome served or colonised. As you will see in Part II, some of them even had their own Mediaeval churches. Before the advent of Mithraism it was a supremely radical dualist philosophy, also commonly called Zurvanism, a belief that a nebulous creator/time god made two sons, a white son and a black one, both of whom were entitled to worship, and both of whom were fighting for their father's attention.

Zurvan (the god with four faces) was also analogous to the Hindu Brahma, the Aryan creator of the world. Among the Poles he was called *Svyatovit*, and among the Russes *Svarog*. He was said to be without form, and could

not easily be portrayed. Zurvan had four principle natures or faces; namely Luminosity, Might, Wise Thinking and Time. The most obvious precursor to this trinity was that of *Brahma*, and his two children *Vishnu* and *Shiva*. Through it came the Iranian Zurvanite trinitarian paradigm. Further perplexing problems naturally arose as to where his sons, the two co-Gods came from; the origin of the white and the black god, and existence itself. Zurvan, the Time God, the Medean Magi's supreme deity of space, fate and time would surely account for any discrepancy. The Zurvanite godhead was as follows, and I include here other names for the two brother gods;

ZURVAN

AHURA MAZDA

AHRIMAN

In addition to adoration of the two Sons, Zurvanism allowed for the communal worship of Ahuras and Daevas, anthropomorphic Yazatas (good genii) and Dregvants (evil genii), by dualistic white and black sacrifices. Theirs was a powerfully new syncretic version of paganism, a blend of Aryan and semitic belief systems. Under their Zurvan, they had taken the middle ground, by welding together two irreconcilable and opposite ideals, making Ahuras, Daevas, good genii and devils an integral part of their religion. Zurvanism became so popular amongst the masses, that it was the prevailing form of Iranian religion throughout all of Asia Minor, and enjoyed wide public support, particularly in Anatolia. It was from this cogent sphere of dogma that the majority of Rus' Magian dissidents most likely originated, as is evidenced by the nature of the pagan Rus' ritual calendar. This is covered in Chapter VII. We might also think Germans were somehow mixed up in this. Owing to a reference by the Roman Tacitus, it has been theorised in some quarters that pagan Teutonic religion once held to a belief that the god of the heavens had two sons.⁴⁷ But since he described the twin-brother gods in Roman terms it is difficult to know whether they were really the Pollux and Castor contained in the *Aeneid*, or another unknown and unnamed pair of siblings from the same divine womb. Magian Zurvanite parallels are quite strong in this respect. There is a reasonable amount of evidence for Magian worship among the Magyars (eg, the Hungarian word for "Lord" is Ura, which phonetically resembles the Zoroastrian term Ahura.

What Helmold mentioned about Wendish (Western Slav) paganism hints at dualistic doctrines and ceremonies. They had a libation that was offered to the god of goodness, and the demon responsible for all misfortune;

*"The Slavs, too, have a strange delusion. At their feasts and carousals they pass about a bowl over which they utter words, I should say of consecration but of execration, in the name of the gods - of the good one, as well as of the bad one - professing that all propitious fortune is arranged by the good god, adverse, by the bad god. Hence, also, in their language they call the bad god Diabol, or Zerneboch, that is, the black god."*¹²¹⁷

Cult worship of idols, fire and the use of original *Soma*/*Haoma* were a unique feature of this group, though idol-worship represented practices alien to Persians strictly speaking. White families practiced traditional defleshing and burial or cremation of the bones. Black families, those who followed the dark side cremated their corpses. Astrology, divinational auguries, sortilege and high magic were pivotal acts of worship to the planetary gods. Grand dualistic altars, formal religious feast days for devils and the celestial gods, hanging sacrifices and temples to house the holy fires and Aryan Daeva idols were just some features of this brand of paganism, which were in part absent from Aryanism.

8. Pagan Gnosticism

MAIN ADHERENTS: Mesopotamia, Greece and Egypt were the former heartlands of pagan Gnosticism. But during the Middle Ages it could only be found in Southern Iraq, Harran, Rus', Byzantium, Eastern Europe, protected and nurtured by members of the Rotu brotherhood wherever they chose to live.

Pagan Gnosticism was a series of essentially dualistic religious traditions conceived in the temples, libraries and philosophical colleges of Egypt, Greece and Mesopotamia. They believed that the gods of nature, higher learning and goodness reigned in the heavens above, together with heroes and aerie daemones in the lower strata of the celestial sphere. The exact opposite of these gods and demi-gods were depraved and punishing Demons who inhabited the counterworld below. The counterworld (which the Greeks called *Antichthon*) was the exact opposite of the heavens, in every way, an altogether light-starved and unhappy abode.

FEAST DAYS FOR
CELESTIAL GODS AND
DEMONS

PAGAN GNOSTICISM
ADMINISTERED BY
PHILOSOPHERS

The main forms pagan Gnosticism took were *Hermetecism*, *Neo-Pythagoreanism* (plus Neo-Platonism and variants of other ancient Greek philosophies) and *Chaldeanism* (as perpetuated by the "Sabean" Chaldean *Al-Kaldani* sect).

The principle elements of pagan Gnosticism were the performance of rites in adoration of the gods of the ancient world, plus the induction of intellectually gifted individuals into a massive body of well guarded and sacrosanct philosophical, scientific and occult knowledge which had been lovingly passed down from antiquity. The Middle Ages witnessed a lengthy period of renewed interest in pagan Gnostic teachings, which in many instances seriously clashed with the Church Magisterium. The tussle between the Papacy and the pagan Gnostics over the form and even the very existence of the old teachings and sciences prompted the formation of the great Universities of Europe. There those learned in pagan Gnostic concepts, and Church theologians, fought for the survival and supremacy of their respective doctrines.

*I*n summation

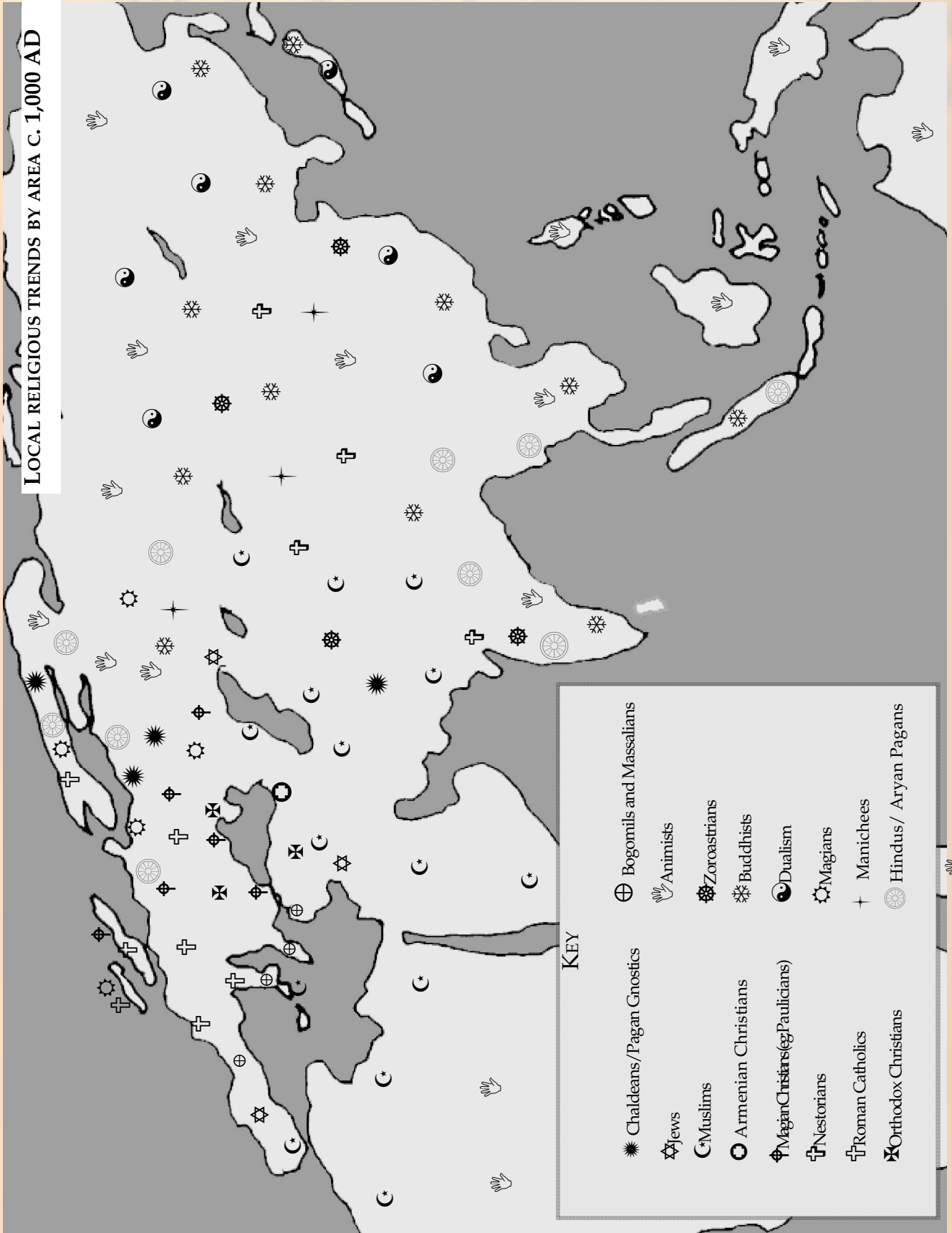
Briefly, types 1 to 3 were governed by shamans, some of whom had been exposed to Buddhist teachings and ritualism. Type 1 was mostly ignorant of Aryan vedic hymns and mythos; the epitome of the stone-age shaman. Of them all, only group 4 still had true Aryan brahmana, elders and chieftains. Only groups 5, 6 and 7 (as listed) practiced the making of *Haoma* and *Soma*, in their original narcotic/hallucinogenic form, rather than the alcoholic variants of mead and beer. Groups 1 through 7 had priests born into their vocation, whereas members of group 8 (and many of the animists) could only become priests through spiritual and philosophical initiation, or because they possessed an astrologically auspicious natal chart.

For the most part, dualism had eclipsed all other influences in Rus', leaving traditional shamanism and Aryanism celebrated only occasionally in the villages. Gods of these elder lineages were often absorbed into the pagan Rus' "pantheon" which I shall shortly describe, without a loss of cult. Before we advance yet further in our examination of paganism, it is profitable for us to examine the spread of ancient cults, which could take seed literally anywhere.

The following two pages reflect the mobility of religious customs across time and space, as well as their ability to influence the teachings and practices of other faiths.

Fig 59. A relief of Isis, the Egyptian goddess of magic and resurrection. Achaemenid Persia





Pagan gods with international credentials

Gods peculiar to foreign “pantheons” sometimes made their presence felt abroad, when the priestly families entrusted with the care and adulation of their idols migrated to new lands.¹²¹⁸ Initially the priests and priestesses of the imported cults found it hard to make a living, but once more converts flocked to the new devotion, the need for cult begging diminished.¹²¹⁸

Foreign divinities were transported back to Rome with increasing regularity, with Romans returning home from postings to regions distant indeed from the centre of the Empire.¹²¹⁹ These citizens and soldiers dwelt in remote neighbourhoods possessing cultures and religions quite different from what they were accustomed to in a number of respects. And it was there that many became captivated by the profound philosophical and ritual nature of the Oriental mysteries. Frontier legions in Syria returned home to Rome having gained a liking for Syrian gods.¹²¹⁹ Egyptian divinities, genii and daemones belonging to the Graeco-Oriental milieu of Alexandria made their almost imperceptible entrance into Rome with North African slaves and Roman officials who had completed periods of administrative service in Egypt.¹²¹⁹ Not to be forgotten are the Anatolian sects, which had taken root among the Gauls and in North Africa,¹²¹⁹ something which tends to support an original connection between the Celtic Druids and Asia Minor. A similar level of religious tolerance is found in Parthia (ie; Greek occupied Persia), where one was just as likely to see a Dionysian wall mural as a Persian sphinx.

Egyptian deities became icons of personal worship in Rome during the rule of Flavius, though, like other foreign deities before them, they were relegated to the city’s outer limits, so as not to offend the sensibilities of Rome’s citizens, and Romulus and Remus, the protector gods of the Empire.¹²²⁰ These private mystery religions had mixed fortunes under different rulers, like Cassius Dio, who was opposed to them, and to Hercules as well. They met with resistance because it was felt that they were diverting the masses from giving homage to the ancestral gods of the Romans. By neglecting the state gods, Rome, as a nation, only stood to lose favour with the divine beings which had raised her to such eminence in the first place.¹²²⁰ The propaganda campaigns against foreign gods had themselves been built upon the thinking of Plato, who was militantly opposed to degrading the pre-eminence of state gods. Sure, alien mysteries were for the most part permissible, and perfectly in keeping with pagan traditions, but they had to be monitored not only for their cultural impact on the host nation, but the potentially clandestine activities of their sagacious cult administrators.¹²²⁰

During the period 70-134 AD especially, Roman women not infrequently payed their respects to alien female deities like Isis, Cybele or Bellona.¹²²¹ While Isis appears to have been tolerated more than the others, generally these female gods were held in some contempt by the authorities.¹²²¹

Even India was as close as ever, where the importation of Eastern religion is concerned. An Indian king sent Caesar Augustus gifts; serpents of immense size, and an idol known as a “hermes”, that is a square post surmounted by a carved head.¹²²³ According to Herodotus we might guess that similar idols could also be found in ancient Greece, at Athens. In Chapter VIII idols which easily fit the description of a “Hermes” are described. The only problem is they were found in Ireland and Slavia.

A holy place dedicated to a Roman goddess of navigation (Nehalania) was once situated at Walichrum (or some say Westcapelle), in Mediaeval Frisia.¹²²⁴ There the missionary Willibrord broke asunder an idol, and was attacked by the sword-wielding pagan site custodian for his efforts.¹²²⁴ As it happens, a heathen altar stone was unearthed there this century, engraved with the name *Hercules Magusanus*.¹²²⁴ The etymology of the name suggests that local pagans had religious devotions which were an admixture of Magian and Ancient Greek religious concepts. It has been suggested that this altar was once connected with the site set upon by St Willibrord, but this has not been proven so far.

A Cappadocian monumental engraving confirms the absorption of Chaldean cultus into Magianism, especially the worship of Bel.¹²²⁵ There was a Magian presence in Egypt too, showing that the faith of Zoroaster was equally capable of implanting itself overseas. Egypt entered the Persian Empire after falling to the Achaemenid Persian kings. Magians no doubt played an important role in governing the newly-acquired satrapy, right up until the time Alexander the Great snatched it from beneath their noses in the 4th century BC. In practical terms Persian Magi probably had regular dealings with the Egyptian pharaonic priests, evidently leading to a two-way transmission of medical, religious and scientific ideas and modes of ritual expression. Magus priests found much to recommend in the Egyptian calendrical format, and so adopted it for Persian usage.

STATE GODS CAN BE
JEALOUS GODS

ISIS, CYBELE AND
BELLONA



Fig 60. The Parthian King Antiochus shakes hands with Hercules. This relief epitomises how formal the marriage was between Greek and Iranian religion

MAGIAN-CHALDEANISM

The mummies of the Pharaohs reveal that certain royal ancestors originated not in Africa, but somewhere in Eurasia. These were kings who had come to the fertile Nile Valley as migrants or mighty conquerors, and who raised the North Africans from obscurity, to the status of one of the greatest empires the world had ever known.

THE MAGI IN EGYPT

Like the great Magian monarchs, Egyptian princes were no mere mortals. Pharaohs were divine beings, children of the sun; sun-princes. Symbols and customs profoundly connected with the Pharaohs were the Asian cobra, the vulture, royal incest, the lotus, de-fleshing rites and the winged solar disk, all of which were of Babylonian or Aryan provenance, but which Egypt adopted as its very own. Crooks and scourges are equally common royal motifs, the former signifying their pastoral leadership over their people, the latter their duty to punish violators of the king's laws.

THE DIVINE PHARAOHS

Even in the earliest dynastic periods, pharaoh's maintained vast archives, recorded by scribes who made their notations not in hieroglyphics, but in cuneiform. From this we might infer that the kings of Egypt, and their advisors had a far eastern Sumerian/ Babylonian connection; certainly the first Egyptian pyramid building skills would tend to support this. Moreover many of their religious concepts were similar to those of the white Magi, who, along with the Greeks, had interacted with the pagan Gnostic Egyptian priests in ancient times.

EGYPTIAN ARCHIVES IN CUNEIFORM

The *Papyrus of Ani* (which forms part of the written corpus known as the *Book of the Dead*) is so rife with Magian symbolism and eschatology, that it is beyond doubt that Magianism had come into Egypt, by no means in a pitifully diluted form. The supreme Egyptian god of truth played the role of judge between the sun (Horus) and the great demon (Set, Seth or Sutekh). Excarnation funerary rites were observed by the early Egyptians, they had *Ehrpat* priests, *Persen* cakes and an eschatological view similar to the Magi, in which a catastrophic celestial war takes place between the gods of good and evil, in heaven and about the *Persea tree*.

THE TEACHINGS OF THE MAGI FOUND IN THE PAPYRUS OF ANI

*As concerning the fight which took place near the Persea Tree in Anu, (these words have reference to the slaughter of the children of rebellion, when righteous retribution was meted out to them for (the evil) which they had done. As concerning the "Night of the Battle", (these words refer to) the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth)".*¹²²⁶

PAGAN MORALITY IN EGYPT

Even a cursory examination of Egyptian morality reveals it to be almost identical to that of the Magi. The following recital contained confessions to the gods. These vocalisations of Egyptian morality could just as easily have come from the mouth of a sun-worshipping white Magian. Some 1,600 years have passed since the downfall of paganism in Egypt. In that time general cognisance of this level of high morality has been extinguished, leaving us with only Old Testament accounts portraying the Egyptians as sons of evil, while the Jews have the one and only license on holiness. Now archaeology advocates differently, allowing us to read their scriptures, and see into their minds and hearts;

PROFESSING THAT ONE HAS NOT SINNED

*"and I have not committed sin.. I have not committed robbery with violence... I have not stolen.. I have not slain men and women... I have not stolen grain... I have not purloined offerings, I have not uttered lies.. I have not carried away food... I have not uttered curses... I have not committed adultery, I have not lain with men.. I have made none to weep.. I have not attacked any man.. I am not a man of deceit.. I have not stolen cultivated land.. I have slandered (no man)... I have not been angry without just cause... I have not debauched the wife of (any) man... I have not polluted myself... I have terrorised none... I have not transgressed (the law)... I have not been wroth... I have not blasphemed.. I am not a man of violence... I have not been a stirrer up of strife... I have not pried into matters.... I have not worked witchcraft against the king... I have never stopped (the flow of) water... I have never raised my voice... I have not cursed God... I have not acted with arrogance.... I have not snatched away the bread of the child, nor treated with contempt the god of my city... I have not slain the cattle belonging to the god."*¹²²⁷

*"I have not pillaged the lands which have been ploughed... I have not been a man of anger.... I have not turned a deaf ear to the words of truth".*¹²²⁸

Regarding the punishments of the underworld, which awaited those who could not recite such phrases in complete confidence, the Egyptians wrote;

*"Hail, Lord of Terror, Chief of the Lands of the South and North, thou Lord of the Desert, who dost keep prepared the block of slaughter, and who dost feed on the intestines (of men)".*¹²²⁹

"The sinner who walketh over this place falleth down among the knives (of the watchers)".¹²³⁰

LORD OF TERROR

"May these watchers never gain the mastery over me, and may I never fall under their knives! Who are these Watchers? They are Anubis and Horus, (the latter being) in the form of Horus the sightless. Others, however, say that they are the Tchatcha (or, sovereign princes of Osiris) who bring to nought the operations of their knives; and others say that they are the chiefs of the Sheniu chamber".¹²³¹

This chamber was one of judgement, followed by one of torture.

"May their knives never gain the mastery over me. May I never fall under the knives wherewith they inflict cruel tortures".¹²³¹

SINNERS, BEWARE THE
KNIVES OF THE
WATCHERS

'Heresy' sprouted yet further from debates between the Magi and the great philosophical (Gnostic) thinkers of the Greeks, who between the 1st and 4th Centuries BC were militarily occupying Persia, following its capture by Alexander the Great. By the 1st Century BC the Greek gods and the Ahuras and Daevas of the Zoroastrian and Zurvanite heathens had become so intertwined that *they had become one in the same*. Zeus became "Zeus" or Zeus-Ormazdes; Ormazdes being a hellenisation of Ahura Mazda. As you will soon read in the descriptions of the pagan Russian divinities, this hellenisation was also present in the Rus' "pantheon", so it is possible they were philosophically connected. No doubt Greece, and Thessaly in particular, with their philosophical and occult pastimes, proved a potential meeting place for Greek and Iranian magical cults as they shifted further west in later centuries and entered into the Greek cultural arena. Stragglers from Xerxes invading Persians may have further cultured these ties.

Well just who were *Zeus-Ormazdes* (the name of a god chiselled into a rock face, amid commemorative religious inscriptions) and *Zeus-Sarapis* (a divine name found pressed into Alexandrian coinage), it's a little confusing. Was it *Zeus* or *Ormazdes* (the Magi's Ahura Mazda), *Zeus* or *Sarapis* (an Egyptian god)? The answer to this is intertwined with a factual melding of cult ideologies, resulting from pagan ecumenism, particularly among the heathen philosopher scientists.¹²³² Many modern academics rigidly adhere to a view that Greek and Roman annalists simply labelled foreign gods with names used to address gods of similar virtues and roles within their own pantheons; for the benefit of their readership. One could then understand the approximate functions and status of gods worshiped in other lands. And this they most certainly did.

THE PAGAN
INTELLIGENTSIA
SHARED NOT ONLY
SCIENTIFIC DATA, BUT
IMPORTANT
PHILOSOPHICAL
QUESTIONS

But what many have failed to see is that there was, in many cases, a perception that two or more different gods, worshiped many hundreds of miles apart, were in truth one and the same god, only named and worshiped slightly differently by different peoples. Whether this can be called pagan heresy, or whether it amounts to a revolution in heathen philosophy, granting a common genealogy to the gods of many different pagan nations, is difficult to resolve in each given instance. This is because the classical writers were guilty of something later mediaeval authors can be accused of; mixing their metaphors. Thus we find the high god of the Indians (Brahma) being called *Zeus*.

THROUGH THIS CAME A
FORM OF PAGAN
ECUMENISM

At Bath in England locals payed homage to the healing goddess *Sulis-Minerva*.¹²³³ This divinity evidently represents a fusion of the Roman *Minerva* and the local British god *Sulis*, both of whom were responsible for miraculous cures.¹²³³ Many Roman cult sites in Britain show evidence that local Celtic divinities were worshiped by their conquerors. For Roman devotees, there was no moral conflict worshipping a god held dear to the races they ruled. Perhaps Roman occupation troops were progressively being won over to the region's alien gods through a recognition of their power, but the gods of Briton might also have been in truth part of the Roman religious scheme, loosely speaking.

In the following schematic separate gods are fused into a single divinity, not so much a new god, but a new understanding of the gods, and in particular the supreme god.



PLACE: India
Priests: Brahmana



Egypt
Egyptian
philosophers



Persia
Magi



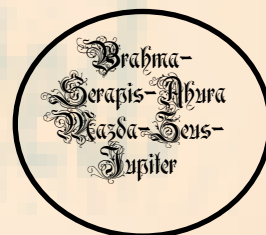
Chaldea
Chaldean
philosophers



Greece
Greek
philosophers



Rome
Roman
philosophers



Internationally



Fig 61.1

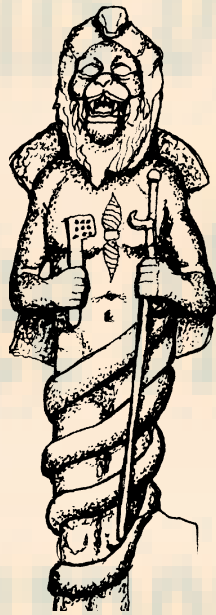


Fig 61.2



Fig 61.3



Fig 61.5



Fig 61.4

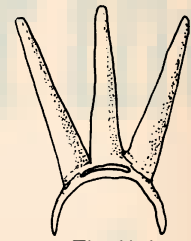


Fig 61.6

Fig 61.1. Kronos in its humanoid form. A third eye rests above his head
 Fig 61. 2. Kronos in its more conventional leonine form.
 Fig 61. 3-5. The three cameos shown were engraved by devotees of Mithraism, a form of Zurvanism. They depict the battle between good and evil in terms of two riders, and Mithras keeps them apart, being a sacral mediator.
 Fig 61. 6. Note the similarity between this Irish headress (Co. Cork) and the Mithraic crown worn by the left rider in Fig 19.4.

The foundations of Russian paganism

There once was a time when most of Asia-Minor, Central-Asia, the Middle-East, the Caucasus and the steppes were under the control of a religion, which very few people have even heard of today, mainly because it is a teaching nearing the point of extinction. Zoroastrianism, the 2,500 year old religion of the prophet Zoroaster (also known as Zarathustra) nowadays boasts only around 130,000 adherents world-wide. Theirs is a faith desperately trying to maintain its purity, propelled into the future by the teachings of their forefathers, as they await the coming of their "Messiah", the Sayoshant (Saviour). Over the past 3,500 years or more the Magian faith has not remained stale and static, but changed slightly, in line with the times. We will now trace the evolutionary path of Magianism through its various stages, including its effect on Russian state paganism.

Heresy, a term which normally conjures medieval Christian imagery, is, in reality, just a label signifying a man-made deviation from an original religious vision, a deviation from the path of "truth". One of the greatest taboos of Zoroastrianism was the existence of "false-hood" or "false-religion", which they deemed to be the embodiment of untruth, the most despicable kind of *druj* (Lie). Without a doubt the most popular heretical doctrine to ever infect the Magian faith was that evil was an intended part of the natural order, and came about when God gave birth to a good son and an evil son, both of equal yet opposite power.

With the introduction of homage to the great demon, Iranian society could no longer take for granted that the Radiant, Wise and Good Ahura Mazda would have mankind's fullest backing. Demonic feast days were instituted for the rightful worship and appeasement of the Princely deceiver, and his cohorts. In response to the ascendancy of devil- and Daeva-worship in Iran, a heated religious struggle ensued. With the full support of successive leaders like Ardashir I, Shapur and Bahram II, Karter (a powerful Zoroastrian religious figure) and the heads of the new Zoroastrian Orthodoxy, accused the Medean Magi of the following crimes against Goodness and The Truth;

1. Defiling the sacred *Haoma*.
2. The burning of flesh.
3. The sacrificial spilling of blood, which was sacred.
4. Building houses, shrines and towered vaults for banned Aryan Daeva idols.
5. The performance of the “repugnant” wolf sacrifice.
6. Wearing two priestly robes. Ahriman’s black or ash coloured robe and the white garment of goodness.
7. Using magic, which they call *Yatukih*, the black mysteries. *Maleficia*, which meant the harming of others through magic (a term widely used during the Middle Ages and the witch trials) is an equivalent concept to *Yatukih*.
8. The enthronement of destiny and astrological sciences at the expense of the white Magi’s “free will” principle.
9. Worshipping Daevas and dregvants or drugs (devils), thereby allowing Ahriman enhanced prestige and power in the world.

In classical Zoroastrian theological tradition dark ceremonies were a spreading amoeba, promoting the worship of demons under the guise of Magianism. The Zoroastrian Magi held that this heresy, above all others, was concocted by the will of demons, being a deliberate fabrication originating among the astronomer priests of the Medes who for political and religious reasons were trying to move in and take over the religion of Zoroaster. For this reason the Zoroastrian hierarchy relentlessly expurgated from its faith whatever it considered to be impious and impure lies. Inevitably the Zurvanite Medean Magi were “excommunicated” from Zoroastrianism, and gave birth to mainstream heretical movements with *extensive followings*. The main stages of Zoroastrian religious evolution were manifold, and always entailed fresh eruptions of heresy, followed by the expulsion of those same heretics from the fold. The formative stages of Zoroastrian religious evolution were;

2700 BC - 1,000 AD?	Aryan pagan Vedic traditions thrive, unwittingly preparing the foundations of Zoroastrianism	ARYAN RELIGIOUS EVOLUTION
c. 618-573 BC?	The birth of Zoroastrianism. Devil-worship, idolatry and the old Magus priesthood (the <i>Karap</i> wizards) were denounced at this time.	
c. 522 BC	Medean Magian religious influences penetrated the Zoroastrian priesthood.	
482 BC	The old Zoroastrian fire-priests succeeded in dethroning the Aryan, Iranian and Babylonian idols and instituted the Zoroastrian calendar of feasts.	
c.475 BC	Zoroastrianism suffered serious setbacks as the Medeans succeeded in reinstating daeva-worship and the building of temples to house the fires and Daeva idols	
c. 400-100 BC	The time of distinct hellenisation under Greek occupation. The Magi and the Greek pagan Gnostics entered into a lengthy period of philosophical, scientific and religious collaboration.	
c. 70AD-?	Mithraism gains ascendancy in Rome, Eastern and Western Europe.	
c. 226 AD	Ardashir standardised Zoroastrian ritualism and texts; thus began Orthodox Zoroastrianism. Prolonged friction ensued between the Orthodox Zoroastrian priests and the Magus wizards (which fostered the Zurvanite and Mazdakite heresies, plus devil worship) except for a period of religious tolerance under Emperor Shapur I.	
c.226-490AD	Sassanian authorities implemented and defended the new Zoroastrian Orthodox reforms against the many religious movements then present throughout the East. Emperor Bahram and his religious mentor Karter unleashed a reign of terror against Buddhism, Hinduism, Judaism, Christianity, and Manichaeism, as well as the Daeva and Drug worshippers, all of which were eliminated or driven out of the Sassanian Empire, leaving Orthodox Zoroastrianism as the exalted state religion.	
c. 273 AD +	The execution of Mani, followed by the repression and victimisation of his devoted Manichees. Manichees fled eastwards from Sassania in droves, into Turkic realms.	

- c.339 AD Renewed persecution of the Christians, including wide-scale executions.
 c. 528 AD Reprisals against the Mazdakite heretics.

In real life, ideas, whether “good” or “evil”, can never be destroyed if the followers are fanatical; ideas only vanish without public belief and support. Humanity’s time-honoured method for eradicating unwanted opinions and ideas was to censor or expel the people responsible, rather than allow people the use of their free will.

The expurgation of heretical movements from within Zoroastrianism began under the attempted enforcement and introduction of Zoroastrian Orthodoxy in several distinct phases, and this produced streams of dissidents. For their many transgressions, the Zurvanites and Mazdakites fled Iran and the Sassanian homelands, to wander, banished out into the steppes and beyond the setting Sun.

Finally, the destruction of Sassania under the great Muslim persecutions of 630 AD saw the beginning of an exodus of Zoroastrians and other dualists from Central Asia and the Caucuses. Whole communities converted to Islam or were shunted into China and India, and Eastern Europe. But these expulsions took them to other places besides the east, including Russia, Eurasia, the Caucuses and the Balkans, either directly across the steppes, or by migrations skirting the Black Sea via the Steppes or the Balkans. Even as late as the 9th and 10th Centuries AD, waves of Central Asian exiles were still coming into Russia and Eastern Europe from the steppes in ever greater numbers, causing all manner of strife.

The most significant and intense phases of religious dissension in Persia were;

- 628-573 BC Zoroaster and his supporters actively preached against Daeva and Drug worship
 271 AD The expulsion of Daeva-worshippers by Karter completed
 531AD The expulsion of the Mazdakites by Qobad
 630-930 AD Muslim attacks on Zoroastrians and the Manichaeans¹²³⁴

As you will have read in Chapter II, based on Vasmer’s etymological study of the Russian language, a certain proportion of Russian words initially came from the Old Persian (46), but most from the Avestan (697), rather than the Pahlavi (28) or New Persian (201). They entered the Slavic lexicon through the ancestral linguistic inheritance of Proto-Indo-European, Indo-European and Indo-Iranian, and also through lateral linguistic ties.

Because Old Persian was heavily impregnated with Medean words, we might think that the 46 survivals of Old Persian are loan words acquired during the 28-year Scythian occupation of Medea, or to the period of co-operation between the Achaemenids and the Scythians. Numerically this is only a small number of survivals, hinting that contact between Iran and Russia had been scant in the period up to 500 BC and the adoption of the Avestan (which might have displaced these earlier words, if indeed it did supplant the Old Persian being spoken in Scythia).¹²³⁵

Dating the true origins of the *Avesta*, as with the Vedas, is an ordeal, largely because it is interwoven with legend. The *Avesta* was written in stages; the oldest texts being *Vendidad*, *Visperad*, *Yasnas* and *the Gathas*, as far back as the time of Zoroaster (618-590 BC, or as early as 1,500 BC according to some). Later came the *Gahs*, *Sirozah*, *Afrinagan* and *Nyayis* during that same period. The Avestan writings once existed in a large corpus of nasks (canonical texts) until destroyed by Alexander the Great in the years just after 331 BC. Under Greek occupation Zoroastrianism entered a period of drastic decline, and it was not until the reign of Emperor Shapur II (309-379 AD) that the surviving portions of the *Avesta* were completely re-gathered, but by that time the Sassanians were using Ancient Greek and more especially Pahlavi instead of Avestan. Thus written Avestan was probably only in general religious use throughout Iran between 618-331 BC and for specialised use from 309 AD onwards. In the intervening period it was inevitably recited orally, or employed by small numbers of Magian scribes when preserving scriptural and secular writing. However since Magian texts were sent abroad to protect them from Alexander, it is a distinct possibility that the Magi dispatched some of their Avestan writings to Eastern Europe during his occupation of their country, and thus Avestan could have been in Baltic, Slavic and Scythian use somewhere between 331 BC and 226 AD, before the advent of Sassanian Pahlavi.¹³²⁵

Linguists propose that a form of Middle Iranian slotted in between the decline of Avestan (especially around 300 BC) and the advent of Sassanian Pahlavi.¹²³⁶ Naturally when and where Avestan deferred its former pre-eminence to Middle-Iranian is impossible to demonstrate. Nor can we define the precise form of Middle Iranian at

HERETICAL SCHOOLS OF
THOUGHT WERE DRIVEN
FROM IRAN

ISLAM GAINED CONTROL
OVER IRAN

a given time, but it was evidently a language embodying a transitional mutation of Avestan into Pahlavi. Sarmatians, Scythians and Alans were speakers of this little defined Middle-Iranian.

While it is true that Avestan and Pahlavi were the common secular languages of their day, the Persian exiles in India continued to record their holy texts in those two languages. Thanks to their scribes we know not only their religion, but have a record of their antiquated linguistic history. Using the Parsees as a control group against which we can measure other expatriate Magians, it is likely that other scattered pockets of Magianism continued using Avestan and Pahlavi for religious purposes. Still this is only a presumption and, as discussed in Chapter II, they might have countenanced the abandonment of Avestan and Pahlavi, only to render their religion into Slavic, Chinese, Turkic and so on. As you saw on p 1087 there is evidence at least one pre-Christian Russian monarch was using Avestan script, but to record Russian words. If it happens that other groups of Magian exiles observed the same practices as the Parsees, and used Avestan and Pahlavi, then important inferences can be made.

The high incidence of ancient Greek linguistic correlations in the Slavic suggest primordial contact with Ancient Greece, and Graeco-Iranian Parthia, which presided over Iran from the downfall of Greek rule through to the foundation of the Sassanian Zoroastrian state. Contact between Scythians and Parthians were inevitably present, for Scythians were an important element in the elimination of Greek power in Iran, by acting in unison with the Indo-Iranian Saka tribes and the Parthians. Liaisons of some kind must have existed for this interaction to have occurred.¹²³⁷ Inevitably these spawned cultural and linguistic modifications to the traditional Scythian lifestyle.

Since Pahlavi was introduced by the Zoroastrian kings and fire-priests from 271 AD onwards (coins dating to 226 AD have been found with Pahlavi), until phased out by the Muslims (which is thought to have been completed by 881 AD), this would demonstrate that there was minimal contact between the Sassanians and Avestan-speakers of Russia during the period 271-881 AD. By interpolating the Slav Magi's minuscule adoption of Pahlavi with historical events, we can perhaps piece together what happened.

For a start there would have been almost no linguistic exchange between the Slav Magi and the Sassanians, *a major point* which would prove that the arrival of the Magi in Eastern Europe preceded, or was contemporaneous with the adoption of Pahlavi (Middle Persian) in Sassania. If there was no contact between the Eastern European Magi and the Sassanian Magi, then there must have been very good reasons. Either the Sassanians didn't know the Western Magi even existed (which is unlikely), or they didn't want to know about them. Pahlavi correlations were present in Rus', but a paltry 21 words as opposed to 687 Avestan, so it is likely that the Sassanians knew about the Western Magians, but wanted nothing whatsoever to do with them. One Russian word might provide such a clue.

Katyr, the dialectal form of the Old Russian word *Kater* (both of which meant "a mule") was also utilised by the Crimean Tatars, Azerbaijani, Turks and Kipchaqs (*Katyr*).¹²³⁸ It is remotely possible that *Kater* or *Katyr* were slang words used by the Zurvanite exiles when lambasting Karter the Orthodox Zoroastrian reformist who was the catalyst for the final stage of their expulsion from the Iranian heartlands. Did the pagan Slavs, and pagans of Northern and Central Asia see Karter as a stubborn ass? If so, then this linguistic survival probably indicates that Karter and the Orthodox Zoroastrian hierarchy were the reason why the Slavic Avestan-speakers lost contact with Iran. I believe this lack of interaction resulted from the mass emigration of Daeva and Drug (e; devil) worshippers from Iran before the 200's AD, though we know that Mithridates had already set up his own Iranian settlements in Russia about the 2nd Century AD. Throughout this book you will see an accumulation of evidence which strongly supports the theory that the Eastern European Magians were Zurvanite dualists that incorporated the worship of both the Daeva idols, and demons, both of which were present in pagan Rus', in addition to Iranian idols.

However, disregarding such compelling evidence, it is still nonetheless possible that there had been ties between the Western Magi and the Sassanians, but that it was largely unidirectional, with Magians leaving Iran to live in Eastern Europe. If this scenario transpired, then upon arrival they abandoned the use of Pahlavi, and resorted to local languages encapsulating the much older Avestan. Only Iranians unhappy with the Sassanian regime would have done this, individuals who did not agree with the Orthodox Zoroastrian reforms such as Manichees, Magian Christians or the last remaining Zurvanites who stayed behind in Iran, carrying out their rites in secret.

Another option is that some Magi throughout the region belonged to Zoroaster's original priesthood that first implemented his new religious vision for Iran, but which fell from grace, were expelled, and otherwise persecuted by the Medeans. These particular Magi only ever used the Avestan tongue.

PAHLAVI, AN
IMPORTANT LANGUAGE
IN SASSANIAN PERSIA

KARTER THE REFORMIST

Finally we have an influx of New Persian into the Russian, some 201 words. These words belong exclusively to the post-Sassanian period, a point which proves that Iranians were arriving in Russia probably between the 8th-9th Centuries AD. These were Iranians that had lived under Arab rule for some time (because they brought very little Pahlavi with them), and as we know, the Zoroastrian Pechenegs were such a people, and to this we might add the tail end of the Bulgar arrivals. Knowing hardly any Pahlavi means that they were probably Muslims, or were Magians that no longer used Pahlavi, instead speaking the vernacular New Persian to practice Magianism. If this was the case then the Magi had abandoned the use of Avestan and Pahlavi at that point, or so few Magi were left in the Islamic East that Magianism had been reduced to crude folk customs.

From the linguistic evidence I postulate that the following migratory phases transpired.

1. The Old Persian dated to the Scythian era arose from Scythian soldiers returning from their stint in Medea, or to Scythian traders, chieftains and administrators connected with the Achaemenid court, or to words left behind by Darius' earlier invasion force.
2. The mass arrival of the Avestan in Eastern Europe and the Baltic between 618 BC-271 AD is attributable to;
 - i. Daeva and Devil worshippers of Zoroaster's time (625-573 BC).
 - ii. Magian refugees from Alexander the Great's conquest of Iran (331 BC), again most likely Zurvanites or pre-Karterian Zoroastrian Magi.
 - iii. Magians who had lived in Parthia (238 BC-226 AD)
 - iv. The final expulsions of the Daeva and Devil worshippers (271 AD).
3. A loss of contact occurred between the Western Magi and the Sassanian state between the late 3rd-9th Centuries AD.
4. Magian refugees that had been living in Arab-occupied Persia began arriving in Rus' from the 8th Century AD onwards. Some may have been refugees from the 930 AD Zoroastrian uprising which the Muslims violently suppressed, leading to the killing of white Magi and the Magian rebels.

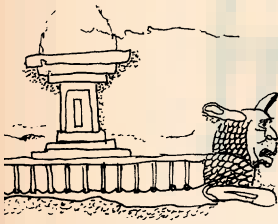


Fig 62.1. Persian royal altar dating to the 4th Century BC, the reign of the Achaemenid King Artaxerxes III. Note its similarity to the following rendition of Caesar's Mithraic altar.

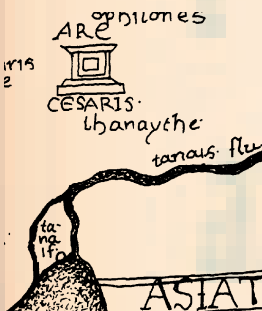


Fig 62.2 Caesar's altar in the Ukraine c. 150 AD.

Thus the Indo-Iranian speaking Magians arrived in Europe at first via immigrant-invaders such as the Scythians, Parthians, Sarmatians, Massagetae, Roxolani, and then, for the most part, in company with exiled Zurvanite heretics, escaping the troubles of Asia Minor and Central Asia.

For over a thousand years (beginning c. 500 BC) this diverse conglomeration of "Zurvanite" adherents (who at that stage must have been feeling the extent of Karter's Orthodox Zoroastrian reforms, but were not greatly persecuted) decided to settle down and integrate with the indigenous Finns, who were animists or followed the ancient Aryan traditions. They proved very, very susceptible to conversion into their alluring cocktail of daeva gods and high magic.

The settlers which helped build the cities founded by Mithridates IV, as well as the descendants of captured Roman war prisoners were perhaps largely responsible for the emergence of Iranian dualism in Eastern Europe, in the form of Mithraism especially. At the pinnacle of Mithraism's popularity in Russia (some time before the 2nd Century AD), Caesar's mithraic altar (perhaps the most important of all Roman holy sites) was built in the southern Ukraine, and not Rome as you would suspect. Perhaps the positioning of the altar there was due to Trajan's preoccupation with the Eastern Frontier.

Later it was the entry of Magyars and Bulgars into the Ukraine, Russia and the Balkans, that truly reinforced Magian rule in the numerous Slav nations, and added extra impetus to the growth of heterodox Magian pagan belief systems. Upon arrival this wave of immigrants happened across the widespread worship of Zmeyya-Volos (the Great Serpent) among the Slav peasantry, whose cult was a primitive relic of much earlier Magian migrations. This serpent was probably known to the Iranians as the demon Azi-Dahaka or even Ahriman, but may also have been regarded by local pagan Gnostics as Hermes-Apollo. Rites of devotion performed in adoration of this serpent were executed by Magus-wizards known as Volsvy (the priests of Volos), and later Volkhvy (the Wolves).

By the 10th-11th Centuries AD, the arrival on the steppes of Orthodox Zoroastrians running the gauntlet of

Islam, gave rise to and cultivated the ferocity of the Pecheneg, Polovtsy and Kipchaq wars. For them, this encounter with the very daeva and devil-worshippers described in their scriptures would have left them with the distinct impression that they had walked into Ahriman's brooding nest, the vipers' pit.

All these many factors allowed for the formation of a distinctly Slavic and Baltic pagan religion, one which readily accrued innovations such as prehistoric magic, animism, dualism, philosophy and esoteric Magian wizardry (of both black and white variants).

TIMELINE FOR THE ARRIVAL OF IRANIAN EASTERN DUALIST PAGANISM INTO RUS'

Arrival of the Roxolani, Scythians, Cimmerians	5th-7th Century BC	KNOWN INDO-IRANIAN ARRIVALS IN RUSSIA
Foundation of the Bosphoran city states under Mithridates IV	1st Century BC	
Roman war prisoners and settlers live in the Ukraine and other places in Russia	1st-2nd Centuries AD	
Arrival of the Bulgars, Serbo-Croats, Bohemians and Magyars from the East	9th-10th Centuries AD	
Arrival of the Pecheneg, Kipchaq and Polovtsy hordes	10-12th Centuries AD	

That massive population relocations can occur as a result of religious persecution has historical precedents; the Jewish diasporas are a case in point. Where violence lashes devotees, trails of traumatised refugees are certain to result. Historical sources, and modern international events, tell us that diasporas are the inevitable result where the persecution of a given nationality, political party or religion is lengthy and vicious.

To discover the olden beliefs about the coming of gods, spirits, demons and creatures into the world, we have to look towards historical texts like Iamblichus' *On the Mysteries of the Egyptians, Chaldeans and Assyrians*. According to traditional Slav beliefs,¹²³⁹ and the elaborate explanations of Iamblichus and other pagan Gnostics (which held essentially similar views), we learn that *the ancients did not believe that gods and mythical beings actually entered the world in the flesh, but made their way here by walking or flying about in a spiritual body or visible essence, or by entering into a person, tree or animal*. The concept is very much like the American Indian spirit world, or the Australian Aborigines "Dream-time", a belief in another equally real world. Linked with our own, it lay just beyond the horizon of our psyche, and could be met half way, or even entered by gifted individuals, or during a half-way meeting with those things that came into our world, often against our will or desire. Thus pagan life was not a mundane existence, but a twilight of reality, where two worlds collided, a world where one could just as easily meet a forest demon, as till the soil or shear a ram. The highest divine presence one could ever experience was the entrance of a deity or divine power into a human being, an event conferring upon them the ability to prophecy and perform miracles. Normally this is described by modern anthropologists as the shamanic experience, but for the Magi, it was known as *Magu*, a state of intense spiritual ecstasy.

Russian paganism

It has become apparent that what the English-speaking world has been reading about Rus' paganism for the past 20 years is certainly significant, but exceptionally crude. Recent Russian and Ukrainian publications and reprints are just some of the things that expose a startling and unique style of Slavic polytheistic dualism at work, which possessed a cosmology very much like the Iranian Zurvanite heresy, especially the Mithraic variant, but I suspect with Neo-Pythagorean influences. *In fact there is almost universal consensus among scholars specialising in Magianism that the Slavs were subjected to an immense wealth of Zurvanite religious traditions from Iran,¹²⁴⁰ largely because many of the Slavs were originally of Iranian or Turkic stock.*

In the following catalogue of Russian divinities you will discover the presence of Indian, Iranian, Roman and Greek gods. Such an unmottley aggregation of gods from diverse "pantheons" greatly resembles the religious climate once present in Central Asia from the Macedonian conquests onwards.¹²⁴¹ It further highlights the importance of Vladimir's essentially homogeneous Iranian pantheon. As you will read in Chapter III, his choice of gods for the Kievans was a politico-religious statement about what the Slavs should believe, namely a somewhat purer form of Magianism.

Slavic paganism was undoubtedly dualistic. It was characterised by the worship of earthly gods, demons and the elder vedic Daevas of the celestial realms, by Magus priests who, by inference, wore the black, grey or white

WESTERNERS KNOW
PRECIOUS LITTLE ABOUT
RUSSIAN PAGANISM

PAGANISM IS
CHARACTERISED BY
POLYTHEISM

garments of power when making “white” and “black” sacrifices.

Rus’ paganism entailed the worship of many gods, yet acknowledged a single omnipotent “summus deus” (supreme god) who was called *Svarog*. According to Slav beliefs, time and the cosmos, the living and the dead, the physical and the metaphysical, could only attribute their continued existence to the will of this majestic being, a magnificent, benign and wondrous radiance. All creation was born from its singular thoughts, and thus came to *be*. The miracles of a blade of grass, the endless skies, or putting fleeting life into flesh were all things of lasting wonderment to the human mind, seen as sure evidence of a master designer, architect and creator, rather than the random machinations of haphazard chaos. The universe was seen as the product of this supreme intelligence who left its signature of absolute cosmic *order* (with patron gods, known scientific laws and visible cyclic patterns of a predictable nature) interspersed with apparent chaos. So lofty and sublime was the androgynous *Svarog* that ordinary mortals were not permitted worship it. In this respect Slav paganism was conceptually similar to Chaldeanism. Instead mankind had to be content with lavishing their devotions upon the deity’s two principle underlings, both of them subordinate to *Svarog*; namely *Dazhbog* (the Sun) and *Chernobog* (the Black God).¹²⁴² This pair daily struggled against each other, with all the forces at their disposal. Slav paganism demanded that mankind help sustain the very existence of the gods, through the offering up of propitious sacrifices, and without which each deity would surely die.

THE DEVIL AS AN
EMBODIMENT OF
EXTREME FALSEHOOD

Magian doctrine portrayed the Evil One as the unspiritual embodiment of unholiness and *druj* (“lies” and “falsehood”). It is perhaps then no small coincidence that the pan-Slavic word *zloi* and its variants (meaning “evil”) are related to the New Persian *zur* (“a lie” or “falsehood”), not to mention the Alanic *aeuzaer* and Avestan Persian *zbaraiti* (“bad”). Clearly Persian notions of evil had entered Russia in the dimness of dusty ages past.¹²⁴³

In summation, the three main gods of the Rus’ combined to form a trinity,¹²⁴⁴ a triumvirate of a supremely omnipotent unknowable father god, and beneath him a white god and a black god. Between the white and the black god stood a fourth divinity, *Perun*, the lord of the whole world. This in itself may point to a pagan perception that *Perun* was like *Mithra* and *Indra*, the intercessors who stood between the two polar extremes of light and darkness, and who acted as the champion of the white god, and policemen of the Truth (see the entry for *Perun* on p. 156).

AN UNKNOWN NUMBER
OF RUSSIAN MAGI
BELIEVED IN A SUPREME
GOD, CALLING IT
SVAROG, THE SHINING
GOD

SVAROG (THE SUPREME GOD)

DAZHBOG (BYELUN, BELOBOG) (Rus: the White God) Lord of the Celestial gods	PERUN God of justice and war Lord of the Earthly gods	CHERNOBOG (PAN, KAT, KUTSI, DID’KO) (Rus: the Black God) Lord of the Demon gods
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Slavic dualistic paganism differed considerably from Aryan paganism as it was once practiced by the Indo-Europeans of continental Europe, by, in dualistic style, incorporating the formal, intentional worship of demonic forces, in addition to good on a special calendar of religious observances (see dualistic calendar on p511). By doing so they had given birth to a need for “black sacrifices”, which in extreme cases demanded hangings and the shedding of blood. This class of sacrifice was probably uncommon in Europe (besides war time), but not so rare in the East. What is more, from Mediaeval accounts we learn that *the devil-worshipping Slav heretics may well have been Chaldean in origin*.¹²⁴⁵

From the moment of its creation everything was subjected to a never ending cycle of birth and death, even the gods. Annually gods (such as the sun) would be born, grow stronger, then older, then die,¹²⁴⁶ then be reborn *ad infinitum*. The drama of existence was ongoing, just like a plate spinning on the head of a pin, an eternally moving wheel.

And so it was that two rival dualistic sub-pantheons of gods were carved from nothingness. One group, the gods of creation, who were cherished by the “white” families, were tasked with the propagation of life and plenty. Each creator god possessed counterparts in the sphere of destruction, an inveterate foe which made war against it. These gods of desolation, were dyemony (demons) empowered to pollute, thwart and dismantle life and physical existence, and perhaps ultimately annihilate the gods of creation if they got half a chance. Then there was *Svarog*

(the highest Zurvan), who did nothing but keep the wheels of time moving along without delay, waiting for neither man, nor planet, nor god, nor dyemon. And into this equation were fed humble human beings and their Magi, whom they regarded as mortal gods sent down to administer the daily affairs of this world, and who held the fate of physical existence in the palm of their hands. In the scheme of the Magi, man and the gods formed a symbiotic relationship; only creator gods could made us prosperous, but only man could keep them from possible demise at the hands of those darkest forces.

MAGI GUIDED THE
FAITHFUL LIKE
SHEPHERDS

Unclean forces deceived and swayed humanity, making them greedy, selfish and lustful for personal power, wealth and prosperity at the expense of others. It was they who promised humanity the world *if they would rob the creators of their vital tithes*. Likewise, grateful creator gods, (once strong again) often gave genuine thanks and aid to their supporters, for it was only through their continued timely intervention with the sustenance of bonfires, slaughtered beasts, blessed cakes and libations that the gods remained alive and strong, to fight on against evil and chaotic annihilation. Whilst the agents of “creation” and “destruction” were forged of equal potency, it was paradoxically only the intervention of Magi that changed the odds during the great battle, by favouring and feeding one side over the other.

Whilst certain gods, as you will soon see, were confined to the spectrum of fate and others to the sphere of the elements, the terrestrial and aerial daemones that the average Rus’ had to deal with were able, at their whim, to *infect all spheres of existence*, by the agency of demons of fortune and elemental demons, all under the guidance of Chernobog, their supreme lord and Father. For, once made, all things were said to be affected by fate and luck, which in turn determined the kind of life that a person or thing would enjoy or suffer; such was the ebb and flow of the great cosmic war.

Our world belonged to the elemental sphere, and was constructed from four primary components (fire, air, water and earth). Each element appears to have been governed by certain celestial and earth gods. Each god, in turn, had special areas of jurisdiction over the spirits indigenous to their elemental species. Elemental entities (which the Magi called Yazatas), *as distinct from spirits*, were powerful zoomorphic genii who could appear in different forms and guises (as people, sphinxes or griffons), which dwelt upon the earth, and performed wondrous or magical deeds. These entities represented the often ferocious aspects of nature, and fought on the side of the creator. Yazatas were under the immediate direction of the celestial gods who were tasked with controlling the multitudes of spirits that covered the landscape. In almost every area these entities, especially those of water, were deified, attracting much local worship and veneration. And so it was that many European pagans considered themselves to be in the direct presence of god while near fire and water.

We will now scrutinise the “pantheon”¹²⁴⁷ of dualistic gods and demons worshiped by the Russes and Slavs. In many cases the dates of their respective feast days are shown.

Heavenly Deities

THE OMNIPOTENT TIME-GOD

Without Its four faces, how would the elemental gods know the seasons, or when to sow or reap, or to send lightning or rain? When would the gods send new lambs and foals to the earth? And who would tell the planets how fast or how slow to move? All things, destiny, fate, luck, the cosmos, years, humanity and all creation fell under Its guiding hand. To the eastern Slavs this was *Svarog*, to the western Slavs it was *Svyatovit*, the prime mover of all the heavens. These terms appear to be Slavic words used when referring to Ahura Mazda or more specifically Zurvan.

THE GOD ABOVE ALL
OTHERS

GODS OF THE HEAVENS

The celestial gods oversaw the creation and rejuvenation of the world, getting a better view from up there in Paradise, which the Rus’ called Rai. Rai also happens to be the name of a major Persian city, full of luxuriant warehousing and plenty, which was the reputed birthplace of Zarathustra (known throughout the west as Zoroaster).¹²⁴⁸ Clearly, Russian pagan religiosity, or the idea of heaven anyway, was deeply rooted in Zoroastrianism, in either a purist or heretical forms. It is also significant that Rai was the tribal homeland of the Magian bloodline.

GODS REIGNING IN THE
HEAVENS

These heavenly gods accomplished their task of giving life and plenty to the world, while simultaneously doing battle with the forces of evil who hampered their every plan, and slowly polluted and smote created existence.

All the four elements were seen as necessary in order to sustain life; air for breath, earth for flesh, water for blood and fire for warmth. If any one of these was missing then life could not exist, and nature began to die. The pagan Russians, like the Magi, held great reverence for these essential elements that combined to give nature its form; Fire, was the son of the sky, Wind the Lord, Earth the Mother, and Water the blood of the earth.¹²⁴⁹ And far above this world of ours the Sun, the mighty Dazhbog, transited the heavens. As the loving sun, his warmth, life-giving power and light put to death the crisp, chilling snow. With great tenacity he wrestled with the darkness and snow drifts that smothered the earth in the frosty robes of mourning, which throttled most signs of plant life, and caused animals to hibernate or flee South. As the melting snows transformed into pure and invigorating water, life came back to the lands in abundance. Water circulated about us, seen and unseen, feeding and enriching the soil, the womb of the world which was pregnant with manifold seed-children. This all signified the coming of Spring, when visible signs of the sun's victory could be seen everywhere. The tribulations and hunger brought on by the winter were vanquished, replaced with cheerfulness, frivolity, gayly coloured blossoms, sweet scents, birds and bees; and all of a sudden both plant, man and beast felt alive. For what could bring a smile of gladness to a sullen face like the sun? What could fill a granary and bread basket like the sun? So great was their love for him!

Simargl', Dazhbog and several others were already discussed on p152-157.

Dana 19 Jan - 15 Feb Dana was the goddess of inland waters and the consort of the Magian fertility god Simargl' (see p. 152). She appeared as a young woman carrying an amphora of water which she pours out into the rivers and waterways, at the time of the spring thaw. She was a goddess of some antiquity, perhaps worshiped since Scythian times. Dana was the daughter of Lado and Lada and sister of Polelya. She was widely regarded as the equivalent of the Greek goddess, Artemid, but then again she might also be akin to Daena of the Zoroastrians, or the Celtic goddess Danu.

Dev 8 Nov - 19 Dec Dev was god of the heavenly vault, the daytime sky, the wee hours of the night and the great wonders of nature such as rain and storms. Its statue appeared as a young man swathed in long hair and crowned by a coronet of periwinkles. In his right hand he held a drinking horn, a sign of strength and life. Dev could impart miracles upon the fortunate, and his name was derived from the Aryan gods, the *Daevas*, or that of the Latvian supreme god, who also went by the name *Deivas*. Ultimately Dev (pron Div) is cognate with *Div*, a Persian word meaning "the *Daevas*".¹²⁵⁰ This means that an undetermined number of Slavs probably inherited *Daeva* worship by means of an Iranian religious medium, namely Zurvanism. Thus the Slavs observed a Magian faith, but still engaged in the heterodox worship of *Daevas* in addition to the *Ahuras*, a practice considered anathema by the post-Karterian Orthodox Zoroastrian religion. Theirs was the way of *Daeva* worship, from whence the English term Devil worship originates. In the Baltic area however, comparative linguists have established that the people of that region, though speakers of a language closely related to the Aryan tongue, had, in antiquity, begun to deviate away from standard Aryan religious terminologies, which indicated that their pagan faith had cast down the *Daevas*, and held the *Ahuras* in much higher regard.¹²⁵¹

Dolya 6 to 12 Dec Dolya was goddess of the evening sky, and linked with planets fortunate, and fate. Her irreconcilable foe was Nedolya, the goddess of calamity and misfortune. Dolya's idol appeared as a figure with largish breasts, and two big sapphires imbedded in its head, to serve as eyes. The index finger pointed to an object of her contemplation, while her left hand was placed over her heart. She was believed to be the equivalent of the Roman goddess Fortuna, and had some say in the movements of the planets which had a drastic impact on the fate of all things. We might therefore see Dolya as having originated in pagan Gnosticism.

Kupalo 25 Jun Kupalo represented the Summer sun and Summer itself, love, self-sufficiency, harvests, fruits, eroticism, joy, bathing and ablutions, perhaps including penitential washings. Kupalo was the mother of flowers, trees, shrubbery, grasses, fungi and so forth, and was present in the dew and rain showers promoted the fertility of the land. During her festivities the spirits surfaced from their elemental abodes to dance in the moonlight. A festival was held annually in her honour, as it still continues to be in certain regions of Russia and Serbia. During this festival the spirits met up in an almost carnival atmosphere. Similarly people gathered at the springs and temples, partly as a celebration of the occasion, but also to gain protection against the ravages of the innumerable

THE SUN BROUGHT NEW
LIFE TO THE WORLD EACH
DAY

DAEVAS

DAEVA-WORSHIP

SKY GODDESS

A POPULAR GODDESS

KUPALO'S FESTIVAL

spirits who took over the forests for the night. This festival was most auspicious for the gathering of herbs of every kind, which was usually undertaken before nightfall. Kupalo appeared as a woman in long flowing verdant robes, bedecked in jewellery of metal, pine cones and needles, acorns, mushrooms, flowers and ribbons of all colours and descriptions. She was also known as Kupala or Kupailo.

Kolyada 25 Dec - 14 Jan (at the time of the Winter solstice). Kolyada was the God of winter, frost and the cold. He appeared as a stout old man with a silver-plated beard and long flowing hair; not unlike Ded' Moroz (the Russian version of Santa Claus!). He had a glistening snowflake in one hand and a sheaf of rye in the other. Kolyada also went by the name of Didukh or Vasil'.

Mokosh' 01 Nov Mokosh' was also called Mokosh or Moksha, and some believe her name comes from the Old Indian word *Makhas* ("rich", "noble", or "a demon").¹²⁵² She was the goddess of women's luck, rain dew and the rainbow. Moksha was predominantly worshiped in Rus' by far-eastern Swedish colonists, and Finns (especially those of the Mordva tribe). For this reason Vasmer includes a variety of Estonian and Finnish etymologies (meaning "a river"), as being connected with the etymology of her name. Therefore Mokosh might once have been strictly a river goddess, perhaps even *Oksho*, another name for *Anahita*, the Magian water goddess.

Descriptions of her idol vary. She appeared as a woman with a bulbous head and long arms, or alternatively as a bronze, large headed woman kneeling, with dishevelled hair, and an open screaming mouth. In the latter form her hands rested upon a small domestic animal. This idol perhaps appeared identical to the Aryan rustic nymph *Urvasi*, at the precise moment when she yelled out in shock, after realising that the first of the two sheep sleeping at her feet had been stolen (as recounted in the Indian *Gandharvas*).

Moksha was moist mother earth, a personification of the highly fertile *chernozem* (literally "black dirt"), and all arable land. As the the earth mother, she portioned out life-giving cereals, berries, livestock and small game to the forests and farmlands of Rus'. Moksha was the mortal enemy of cold and ice, which strove to kill her plants, cereal crops, lambs, suckling piglets and seedlings. She often appeared as a large pregnant middle-aged woman in a bright green dress draped with all manner of beautiful flowers, and wore a coronet of daisies and dandelions about her head.

There is some reason to also equate Moksha with Demeter. Firstly both deities were seen as moist mother earth, portrayed in the form of black soil. Both were clothed in green robes, perhaps an allusion to their black earthy bodies being clothed in a garment of turf. Just as Demeter was a lawgiver, so too was Moksha. When Russian farmers wanted to seal oaths, they did so by placing a slab of turf and dirt on top of their heads. This might also indicate that Russians made their oaths to gods which were peculiar to their class, or caste. Perun was the oath-witness of warriors, Moksha of the farmers, Svarog of the White Magi, Chernobog of the Black Magi, and Volos of the artisans, traders, and musicians, and so on. Therefore Moksha might equally have been a Magian and Greek pagan Gnostic goddess.

Porovit The five-headed Porovit was god of the Summer Solstice, an ardent young man of exceptional beauty and radiance who embodied the Sun exalted in the midheaven. Naturally, life was at its peak during this, the zenith of Dazhbog's greatest power. Porovit symbolised the present triumph of the good Sun in the war against darkness. Since he had five heads, he was probably originally an Aryan Daeva idol.

Rugievit Rugievit was the seven-headed swordsman, with seven sheathed and one wielded blade, the god of swordplay and close-quarters combat. Again, most likely another Daeva idol.

Sima Sima was a god of the pagan Slavs and Finns. Bearing in mind that the Finns sacrificed horses during a typical *Sima* ceremony, sang hymns, and poured mead at those gatherings, there can be little doubt that *Sima* was really *Soma*, one of the most loved of all the gods worshiped by the Aryans. Sima was much more than a loan word, for it had sacral notions affiliated with it. Because *Soma* is much spoken of in the Aryan *Rig Veda* text, it is equally certain that *Sima* had a similar accompanying oral religious tradition in eastern Europe. How similar this might have been to the stanzas of the *Rig Veda* remains unknown. By the Middle Ages, the presumably ubiquitous offerings of the god *Soma* had long since faded away, with the result that the making of ritual *Soma* remained confined to the Hindus of India, who still deeply love him, but it was not unknown in Slavia and Finland too. From the *Rig Veda* we

A GOD LIKE SANTA
CLAUS

WORSHIPPED MAINLY
BY SWEDES AND FINNS

MOIST MOTHER EARTH

SHE DRESSED IN GREEN,
AND WAS BEDECKED IN
FLOWERS



Fig 63. The closest comparison we have to Rugievit is this seven-headed Hindu Daeva Chandraprabha, a moon god. Yet we cannot prove whether or not the two were inter-related.



Fig 64. Were these sword-like Baltic grave markers a reminder of Svarog's awesome power?

SVAROG, THE OLD MAN
OF THE SKY

THE HEAVENLY SMITH

SVAROG CREATED AND
DEPUTISED GODS TO
SERVE HIS NEEDS

SVAROG IS UNLIKELY TO
HAVE BEEN A SLAVIC
NAME FOR AHURA
MAZDA

learn that *Soma* was a plant that became a god; once squeezed and prepared by the Brahmin priests, *Soma* underwent a dramatic transformation and became deified. He then undertook a journey through space and time to the heavens, and acted on man's behalf before the Daevas, especially before the Mighty Indra (See Perun). *Soma* was a bringer of health, happiness, and good fortune, and caused the priests to be as poets. The Finnish *Sima* libation (further discussed in Chapter V) had similar attributes attached to it.

Svarog In terms of his position within the pagan Russian religion, Svarog can be soundly equated with *Zurvan* (Magi), *Brahma* (Aryans), "*Zeus*" (Graeco-Iranian fusion), *Aion* (Greek Gnostics), *Kronos* (Mithraism) and *Grannos/Cernunnos* (the Celts). To the Wends Svarog was *Chetyregod* or *Soyatovit*, and one Russian tradition equates him with *Hephaestus*. Svarog was the radiant all-knowing god, with the single, all-seeing eye, the ultimate creator god, the architect and craftsman of the cosmos, the heavenly smith of the sky, heaven, earth, the planets and forger of all that exists. His connection with smithing suggests a tradition about the old man of the sky, equally shared by the Finns (as described in the *Kalevala* epic), or even the mistaken inclusion of these same Finnish details under the banner of the Slavic Svarog. A variety of etymologies have been suggested for the name Svarog.¹²⁵³

1. The Old Indian word *Svargas*, meaning "the sky has found the greatest support". We find similarities in the Old High German *Gi-swerc* which meant "a thunder cloud", the dutch *Zwerk* "an overcast sky", or the Anglo-Saxon *Sweorc* "a storm cloud".¹²⁵³
2. The Old Indian *Svaraj*, meaning "an independent ruler".¹²⁵³
3. The Old Indian *Svar*, or the Avestan *Hvara*, both of which meant "the Sun".¹²⁵³

Some say Svarog appeared as a wizened and bearded old man of grave disposition, seated atop the clouds, scrutinising his realms. Svarog (the Shining One, or Shining Horn) was all things and nothing, the blueprint for the times of creation, whose appearance was unknown, but was believed to consist of a single head with four faces, under one hat, and had an all-seeing eye. It (the unknowable Svarog was thought androgynous) controlled the unstoppable march of time which affected all things under creation. It cared little for the moment; whether good or bad, all moments would pass; who or what under heaven and earth could refuse Its commands? Thus a mere glance from one of Its four faces would invoke an entire season, summoning the proper god of creation to enter into Its presence to be briefed on the pace of this year's handiwork. As the year progresses It called Simargel, then Kolyada, Kupala and Iarilo, each in turn. Svarog thus formed the main seasonal solar cycles and the circular planetary orbits. Svarog told Mars, Jupiter and Saturn to go much slower than the other planets; and so it is.

If Svarog was simply the Eastern Slav name for *Zurvan* then it is possible to infer that the demonic forces of desolation had a hold over him, for unlike the creator gods, they would not have needed to be summoned into Its presence. This inference is drawn from the story of the Black God's testy dare to Zurvan, as told by the Magi. Thus the "blackened ones" whimsically disrupted the lives of the Slavs at the most uncalled for times; rapacious war, destruction, plagues and pestilence could creep up on them at any time, these were hardly seasonal events, and not subject to the cyclic machinations of the time-god.

We do know that Svarog was the embodiment of the sky illuminated by the sun's rays and the one who sired every single god; Svarog was lord of all the elements and of fate. Svarog touched nothing on earth, but told the gods and entities to do as It wished, for the very gods were Its minions. Rather than being a manifestation of Zurvan, Svarog may have been Ahura Mazda, but since Svarog's name was never invoked, under pain of death, and owing to the absence of temples dedicated to It in Rus', this seems most unlikely.

The Rus' believed that Svarog was far too nebulous to be worshiped by ordinary human beings; only the Volkhyv "Council of Doctors" were permitted to offer Its due tithes. Thus, we may wonder whether or not the Volkhyv "Council of Doctors" was in any way related to the Zurvanite sect known as the "Doctors of Islam". No person could start a day's work unless the communal sacrifice had been offered to It (the Nameless One) via its son, the holy fire. No one was exempt from tendering produce for sacrificial incineration in that most sacred flame.

Svarog was seen as the upholder of justice, oaths and the truth. His aid was brought into being by the unsheathed sword driven into the earth, for where such iron laid naked, so too was Its justice revealed for all to see. This was the most awesome symbolism imaginable to the pagan mind, enough to made you tremble at the knees. Svarog could not accept untruth, and very likely loathed liars, who would not be permitted entry to heaven ...

Perun would see to that!

In the Christian era Svarog was equated with the Lord Sabaoth, or in other words God the Father.

Svarozhich Worshipped daily Svarozhich was also called Svarogich (the Son of Svarog,¹²⁵⁴ or Son of the Sun), Belobog (the White God), Dobrobog (the Good God), or Radigast (Poles). Svarozhich was fire incarnate on earth, Svarog's son, from whom all divine flame originated in the hearths and holy temple fires. He might therefore be favourably equated with fire, the son of Ahura Mazda.

Radigast (the Polish version of Svarozhich) was said to carry a massive two-handed, twin-bladed war axe, and wore a bovine skull for a breastplate, and a helm of a swan. He had rather fierce features including curly red hair.

Another interpretation fielded is that the Son of Svarog was Sva-Rozhich', an Indo-Iranian perception of a horned dog.¹²⁵⁵ As explained thus far Iranians believed one of the Supreme god's sons was the lord of all Devils, a horned winged goat or dog. Therefore Svarozhich might also have represented Chernobog (see p. 308).

The convolutedness of these possible interpretations may also reflect Zurvanite cosmology, and accordingly Svarozhich could also be happily applied to both fire (the Son of the Sun) and the Horned dog (the destroyer).

The name Radigast, who had his own elaborately furnished temple in Poland, could have been derived from Radigasius, the famed Gothic king who held the reigns of power in that region, and who was among those Gothic leaders who led the attack to take Rome. That the temple was bedecked in royal purple cloth, may indicate that it was a centre devoted to the worship of a deified pagan Gothic king and war-leader.

Svyatovit 12 July - 14 October Svyatovit was also known as *Svatovit* or *Chetyregod*, the four-faced god, the four gods in one, or the god of the four times of the year. He was the god of light, daytime, nature, the field, the forest, harvests and home economics. His four faces were white, yellow, brown and black, perhaps corresponding to the Sun's fluctuating energy levels throughout the year, or the four castes (among the Hindus and Aryans, each caste was said to be of a certain colour or *Varna*). They might also signify the four-fold natures of the great Zurvan. Each of Svyatovit's faces pointed to a cardinal point of the compass. He embodied the heat of battle, governed ferocity, physical strength, speed and horsemanship. His particular love was mead and white horses, which were given to him in sacrifice. His prime devotees were pagan Poles, Old Prussians, Lithuanians and Latvians.

Svyatovit's main temple was once situated at Arkona, on the island of Rugen. In the year 1168, Danish troops under Waldemar assailed the cult centre, with the aim of tearing down the temple and idols.¹²⁵⁶ Fortuitously, Svatovit's stone *kapishche* (idol) was dredged from the sea near the old temple, last century (Fig 65.2). It bears a distinct likeness to the Hindu daeva *Brahma* (Fig 26.1), who, in Indian cosmology, was supposed to have created the world. The closeness of the two styles of idol suggests the continuation of Aryan idol-making customs in pagan Europe, as late as the Middle Ages. Just one glance at the recovered idol, affirms Helmold's descriptions of Wendish pagan idols, as contained in the *Chronicle of the Slavs*. Considering that Svatovit was the supreme god of the Rugian Wends, it is plausible that his image represented *Brahma*, the supreme creator God, or, equally plausibly, the four-faced Zurvan, the high god of the daeva-worshipping Zurvanites. Thus the Rugii seem to have been devotees of Hindu/Aryan religion (ie; Daeva-worship). This perhaps resulted from cultural ties with India during the Gothic-Roxolani era. However, they may also have been the descendants of Iranian Zurvanites, who were expelled from Iran for just this same reason, worshipping Daevas. The fact that many of the earliest examples of Hindu temple architecture exhibited Iranian characteristics, has led scholars to conclude that they were built with the aid of Persian stonemasons and architects. These buildings corroborate Magian scripture, which speaks of Indian-Persian cooperation in the field of Daeva worship, which was banned from the time of Karter, but perfectly acceptable before that.

Four-faced idols are known outside of Eastern Europe, in Ireland.¹²⁵⁷ In the year 1835 a 6-foot tall, four-faced wooden idol was uncovered during peat cutting at Derry, on the north coast.¹²⁵⁷ The child who happened across it was overcome by dread, as were the locals who came to inspect it. Some speculate that this figure belongs to a spectrum of little recorded Irish demonological beliefs, perhaps current since Celtic times.¹²⁵⁷ This is because such effigies tend to be more hideous than traditional Celtic idols and reliefs.

FIRE, THE SON OF GOD

SVYATOVIT

HIS IDOL RESEMBLED
THAT OF BRAHMA, THE
CREATOR GOD OF THE
HINDUS

A FOUR-FACED IDOL
FOUND IN IRELAND

Fig 65.1. Idol of Brahma, India, 10th C. AD

Fig 65.2. Idol of Svyatovit, Rugen, Poland, 12th C. AD



Fig 65. 1

Fig 65. 2

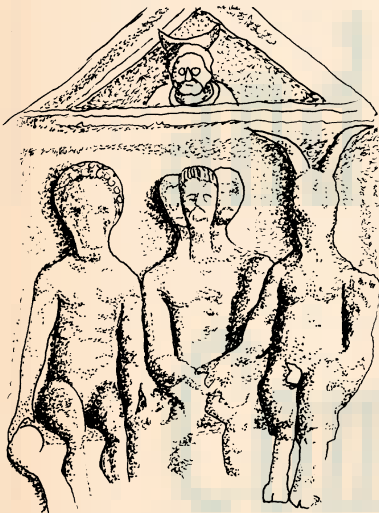


Fig 65.3. This gallic Celtic relief depicts a three-headed god, but is it one and the same as Triglav? It is flanked by two other gods, one of which is a man-goat, who stands on its left.

Triglav Triglav (Slavic: The three headed god)

had one head in the netherworld, one on the earth, and one in the elemental heavens. He acted as a spy and official messenger between man, the demons and the gods. Apparently the Wends placed a mask over each of Triglav's mouths and ears, so that he could not hear or speak of things.

The pagan Poles venerated him as a war god, building him the finest of temples, and gathering sumptuous hoards of wealth and war booty inside the sanctuaries, to gain his favour.

If Fig 65.3 is in any way connected with Triglav, then he was most likely worshiped by the Celts too. And not only them, but the people who made a golden libation horn¹²⁵⁸, one of two found in Denmark, for in both cases a triple-headed figure can be seen. Considering this one can suggest that Triglav may had been worshiped across much of Western, Central and Eastern Europe.

Troyan 23 May Troyan, a heathen god who served as protector of the Malorussians, is repeatedly mentioned in early Mediaeval Russian manuscripts. From the mediaeval text *Slovo o Polky Igoreve*:⁷ it is likely that Troyan was actually the long dead Roman Emperor, Marcus Trajan,

who pagan Russes were still worshipping some 700 years later, probably in Mithraic fashion. The Slavic god Troyan invoked bloodshed and war in defence of his people, and to call on his aid the blood of fowls was offered.

We might ask who invited Russian "barbarians" to freely worship a Roman Emperor who had died some 700 years previously, and how such cult activities had eventuated? My guess is Mithraism, the Persian mystery religion favoured by the Romans. According to Vernadsky even Vladimir's pagan name, *Krasnoe Sol'ntse* has a Mithraic genesis meaning the Ardent or Fiery Sun; the reigning Mithra, the ritual and governmental mediator for his people. What is more, the cult of Mithra faithfully worshiped their Emperors, whether living or dead; a further point of correlation.

Troyan appeared as a shining Sun,¹²⁶⁹ which could be a reference to the conviction that (Mithraic) Emperors had entered the heavens in the form of Suns, and could be called upon by those who remembered their names. Certainly Trajan was one of the most loved and accomplished Emperors in Roman history, responsible for settling large numbers of Roman citizens in Dacia (Rumania) and other such locations.

Metropolitan Hilarion states that Troyan appeared as a small man with three snake heads, wings and goat ears.¹²⁶⁰ What this form ultimately signified is anyone's guess.

The results of excavations at Roman-style Chernyakovo culture in the Ukraine, and the recent discovery of a Roman presence in ancient Moscow, plus Ptolemy's *Geographiae* (which shows Caesar's altar as being situated in the Southern Ukraine), collectively suggest that, as with the Baltic area, there was ancient Roman cultural and religious activity in the area, predominantly in the 3rd-4th Centuries AD. These Romans, whoever they were, probably had a major affect on the religious beliefs of later generations in heathen Scythia. These things hint at the stubborn existence of Mithraism, a cult born from the synthesis of Greek pagan Gnostic intellectuals and the Eastern Magian priesthood who presided over the Zurvanite cult of Mithra.

Yarilo 7 Apr - 6 May Yarilo was the god of spring, manly strength and bravery. His virtues were especially embodied in the Spring sun. He was usually associated with a band of lightly dressed *diva* (Russian forest nymphs whose title comes from the Indo-European religious word *Daevas*) who accompanied him carrying a human head in one hand and sheaves of rye in the other. He was therefore reminiscent of the ancient Greek Dionysius, or the Roman Bacchus. Yarilo was also called *Yagelo* and was synonymous with *Yarovit* of the Balts and Western Slavs.

YARILO, THE MALE
FERTILITY GOD

Yarilo, the potent one, rode the lands on horseback, stark naked but for his cloak. His member was of creditable size, whether erect or draped over the saddle, hanging freely. Yarilo oversaw the sprouting of all new shoots from the twisted, winter-struck trees, soil and landscape. Wherever he walked, directing Rod and his Rozhanitsy to fecundate, life sprang up in abundance. Like Rod he was seen as being especially manly, and highly virile; a phallic god if you like.

YARILO MATED WITH
THE LAND

Yarovit Yarovit was especially venerated amongst the Poles, Old Prussians, Lithuanians and Latvians, and seen as the god of Spring and protection in battle. He carried an enormous golden shield,¹²⁶¹ and evidently ran though battle protecting his proteges.

Earthly Deities

The celestial gods had other deities which were subordinate to them, that helped implement their designs in this world. These messenger gods periodically came down to earth from paradise (via the slopes of great Mount Olympus, in the Byzantine province of Thessaly) to greet the people.

SOME GODS WERE SENT
DOWN TO EARTH,
WHETHER SPIRITUALLY
OR IN HUMAN FORM

Another group of earthly gods consisted of kings, princes, Magi and heroes who were divine personages currently living in this world. After death they were perceived to live on in the upper atmosphere, and like the *Yazatas* and *Fravashis* (pagan saints) were ever ready to aid whomsoever invoked their name. Consequently, idols were raised to them after their death (a practice the Russes are known to have followed).¹²⁶²

MANY RUSSIAN PAGAN
GODS WERE LINKED TO
MT OLYMPUS

Following the sighting of a comet in the year 968 AD, a combined and illustrious pagan force under the command of the four Bulgarian Cometopuli brothers, accomplished a great conquest in the Balkans,¹²⁶³ including the overrunning of the Larissa fortress and, presumably, the reclamation of Mt Olympus, which was Holy to the Slavs. Byzantium was unable to recover the land seized there until the pagans were ejected in 1018 AD. Whether or not regaining Olympus was one of the main objectives of these campaigns is unrecorded. Be that as it may, Russian heathen pilgrimages to this (once-Mithraic) "holy site" were now possible during the last decades of the 10th Century AD, since the Byzantine Emperor's forces no longer controlled its slopes.

Artemid In an 11th Century Russian church source we hear of an *Artemid* among the great many other gods worshiped by the peasantry.¹²⁶⁴ Artemid is evidently a version of *Artemis*, the name of Apollo's sister, the Greek goddess who led a wild hunt, surrounded by packs of forest nymphs. Artemis fired arrows at whomsoever displeased her. The Roman counterpart of Artemis was of course Diana, a goddess whose cult is highlighted in the late mediaeval text *Malleus Maleficarum*, as being involved in the arts of witchcraft in Germany. It is crucial that we

ARTEMIS, THE MISTRESS
OF THE WILD HUNT

HER DEVOTEES
PERSECUTED IN
MEDIAEVAL WITCH
TRIALS

realise that Russian Orthodox writers were not in the habit of transcribing the names of local gods using Greek or Latin names. In fact it would be true to say that there are hardly any examples of it. Artemid is therefore an exception, and so this data strongly advocates that Russian priests have provided us with contemporary accounts of Artemis before 1100 AD. Consequently it is rather certain that Artemis had a cult following in 11th Century Russia, some 200 years before the wild witch packs of Diana were noted by their Catholic counterparts. Once their alleged presence in the Holy Roman Empire was discovered witch persecutions erupted, as clergymen attempted to staunch the flow of witchcraft into the area.

A MAGIAN DIVINITY

Bereginya Bereginya¹²⁶⁵ was Svarog's hand on earth, the embodiment of the planet earth itself and the bond between heaven and earth. She tilled the soil with a massive golden plough, and so Svarog sent her to earth to teach humanity how to irrigate, plant and sow. The ploughing goddess had a secret circle of Volkhy who performed her services. In *Yasna I:21, II:27, III:35* we discover a Beregya, which happens to be the name of the Zoroastrian Yazata responsible for causing increases in the abundance of cereal crops. In *Bereginya* we may have further very specialised evidence of the Magi; female Magi at that.

DIVA

Diva 6 Dec - 19 Jan Diva was the goddess of hygiene, body scents and odours, female beauty and the truth. In one hand she held a horn or antler, and in the other a pair of small cups symbolising luck (or the libations which they contained, which brought luck?). Her hair was neatly woven into a single plait, and crowned by a coronet of periwinkles. She was the earthly counterpart of the Luck Goddess Dolya, and thus played an indispensable roll in changing one's day to day lot, as dispensed by Dolya. She was normally given specially baked bread as a form of sacrifice, which was eaten by those seeking good fortune, or tossed into springs for intercessions. Diva is yet another deity whose name is derived from Daeva, the Aryan word which denoted the beneficent gods. A coincidence?

HERCULES

Diy 25 Jun - 25 Jul Diy was the god of manual dexterity, strength, energy and raw talent and commonly perceived as the Russian version of Hercules, radiating vitality, strength and might in its purest form. Diy imparted health and strength upon those whom he favoured.

During the times of ancient Greece, Scythia and the Bosphoran Kingdoms in the Crimea, the Ukraine was the premier wine-growing centre for the region, which fed the Bacchic lust for their fermented juice. Throughout these areas numerous statuettes of Hercules have been found by archaeologists;¹²⁶⁶ they were quite common. In antiquity, Hercules was seen as the male progenitor of the Royal Scythian race, and other minor clans of the Scythian tribes,¹²⁶⁷ so his cult evidently had a lengthy presence in Russia. Hercules was also worshipped by the Germans as Donar, as noted by Tacitus, something which, I believe, identifies some of the German tribes as having originated among the Scythian nations. Of further interest is the fact that Tacitus places the *Pillars of Hercules*¹²⁶⁸ to the North of Germany,¹²⁶⁹ though whether these were the massive pair of columns depicted in the vicinity of Russia and the Baltic c. 150 AD (qv. *Cosmography*) is hard to say; certainly Russia is not to the North of Germany, and those mentioned by Ptolemy were called Alexander's columns.

PEACE AND HARMONY

Karna 14 Oct Zhelya's sister, Karna, cried for men at arms marching into combat, and those who had fallen on the battle field.

Klechal'nitsya 25 May - 25 Jun She was the goddess of verdancy, grasses, medicinal herbs and the protector of people against Rusalka water nymphs, and other harmful forces residing in water and out the forests. Klechal'nitsa¹²⁷⁰ was the earthly offsider of Khors. People sacrificed dried floral arrangements, wildflowers, petals and stems to her.

Lado 22 Mar Lado¹²⁷¹ was the god of peace, harmony, goodness, a happy family, love and excellent inter-personal relations. He appeared as a kind old man with his right hand raised in benediction and his left hand holding a cobra headed naga snake. He was associated with the planet Venus, the morning star. Moreover Lado could be equated with Latona of the Romans, and Leto of the Greeks. Due to the phonetic similarities it is possible to say that Lado was actually a slavification of the Classical Greek divinity Leto.

Lel' 19 Mar Lel'¹²⁷² was the god of the earth, love, the extended family, white sorcery (white poppetry, healing and good bindings), beauty, and the son of Lado and Ladi. He was said to resemble a Christian Archangel, and was associated with the constellation Sirius. Although resembling the celestial angels of the Magian book of *Bundahishm*, Lel' name *does not* equate with Tistar, Sirius' angelic name under Zoroastrianism. Thus Lel' cannot be linguistically linked with the Zoroastrians/ Magians.

THE GOD OF THE
CONSTELLATION SIRIUS

Marena 22 Feb - 20 Mar Marena¹²⁷³ also went by the name Morena. She was the Goddess of Spring and wild flowers, a patroness of the Seas and Oceans, and the earthly counterpart of Kupala. In the past she was also considered to be the goddess of sorcery and death. When she came ashore, it would be as an epidemic or to cause some death, perhaps by drowning. Marena might therefore have been confused with a demon of similar name, a confusion born from the mixed perceptions of Ahura and Daeva-worshippers. Marena was linked with Dana in the Heavens. The name Morena is almost identical to that of the Celtic Goddess Morana. This may not be a coincidence considering the apparent links between Russia and the British Isles described throughout this book.

A GOD KNOWN IN
OTHER PARTS OF
EUROPE

Nemet' 25 Nov - 19 Dec The god Nemet'¹²⁷⁴ appeared as an oak tree (perhaps Perun's oak), its trunk fully clothed in fallen leaves. Nemet' caused trees to shed their foliage each autumn, and he was Moksha's earthly counterpart. Based on *Bundahishm XVIII: 1-7, XIX and XXVII* it is possible that Nemet' was conceptually the same as the Zoroastrian Gokard, a tree that also appeared in a defoliated state.^{1274a}

Radunitsa 14 Mar Radunitsa¹²⁷⁵ was a goddess who acted as a confidant to those who prayed to her, perhaps giving advice via inner spiritual locutions. She was the patroness of good things, grief, nostalgia, fond memories of the deceased, speaking reassuredly to them, to make them happy again. She was the divinity of fun and laughter, and was called upon by "white" families to help them overcome evil doers and sadness.

Obida No calendar entry Obida¹²⁷⁶ was the goddess who smiled readily upon the handicapped, the unlucky, those who had lost all dignity, and those whose reputations had been destroyed or tarnished. She was the sister of Zhelya and Karna, and the enemy of the demons Blud and Bida.

OBIDA, A FRIEND TO
THOSE IN NEED

Oderzhima 25 Jun - 25 Jul Oderzhima¹²⁷⁷ was the goddess of dedication, persuasion, loyalty and conjugal harmony. She was Diy's (Hercules) lover, and patroness of artists, musicians and poets, and regarded by some as the Roman Diana. She aided Khors, Kupala, and Veles', and the heathen *skomorokhy* sang odes to her.

A GODDESS THAT
PATRONISED THE ARTS

Or 6 May Or¹²⁷⁸ was the God of agriculture, vegetable and cereal growth and the plough. His kumirs appeared as a young man with long auburn hair, harnessed to a great golden plough. The name Or is perhaps related to the Old Icelandic *Ardr* ("a simple plough").

THE PLOUGH GOD

Planidi The planidi were lesser entities born of the Rozhanitsy, which appeared much smaller than the Rozhanitsy and considerably younger. They looked after the children of the family and tried to keep them out of trouble and warned them away from the sorts of mischief that youngsters get into.

Pozvid 9 Aug Pozvid¹²⁷⁹ was also called Palikopa, a god who protected home and property. He served Perun, protected the family home, its crops and inhabitants from dyemony, thunder, hail, storms, lightning, earth tremors and quakes. I guess you could say Pozvid was a model hail-spotter. But what was a hail-spotter?

In the Byzantine Balkan province of Peloponnesus, there are stories of specially commissioned Hail Officers¹²⁷⁹, whose sole function was to watch the heavens for impending cold fronts carrying hail clouds.¹²⁷¹ The official then sounded the alert so that everyone had enough time to start bloodletting, which would feed the spiteful cloud dyemons, and make them veer from their course of crop destruction.¹²⁷¹ But god help the lazy hail spotter who didn't allow everyone proper warning!

HAIL SPOTTERS

We know that the pagan Rus' also had hail spotters, but their activities varied from those of the Peloponnesians. The Volkhvy performed the vital role of "Storm-chaser"¹²⁸² (maybe using their astronomers to calculate the dates and times for intense storm and lightning-strike periods). Usually though, they attempted to allay the demonic ferocity of a storm by *melodious musical recitals and bell-ringing*. These may have been Neo-Pythagorean musical dissertations using harmonic theory to calm the cloud-demons. Perhaps the blood-letting of the Southern Balkans was only

THE VOLKHVY STORM-
CHASERS

practiced in Rus' close to harvest time, when there was a risk of significant crop losses due to hail, though this is mere speculation.

Predok On feasts for the dead Predok was the psychopomp, the soul escorter of wrongdoers. It appeared in the form of a man with the head of a spider and an arachnid-like body possessing six segments and eight arms, with grotesque hands. It was said to be the earthly helper of Kolyada.

SOUL ESCORTERS

Pryadko On feasts for the dead Pryadko¹²⁸³ was the patron psychopomp of the "white" ancestors. Normally Pryadko appeared as a softly glimmering light, and Christian peasants thought it reminiscent of the Holy Spirit. This deity regulated births and deaths and acted as a guardian for fleeting souls going to the next world to inherit the lot of the good families. Pryadko acted as Moksha's helper.

A GODDESS WHO HELPED
WOMEN IN THE HOME

Priya 28 Aug - 14 Dec Priya,¹²⁸⁴ the sister of Diva, was the goddess of women's chores, and cleanliness in the home. In Christian times, her pride of place was surrendered to the Virgin Mary. Women beseeched Priya's aid to prepare them for the moment of childbirth, to ready the house to receive the child and forever after help maintain its cleanliness.

TRIBAL PROGENITOR
GODS AND GODDESSES

Rod 1 Mar Rod was the very embodiment of male fertility, and the tribal progenitor god. His idol was normally represented as a venerable man in a seated pose, with his hands clasped to his breast, as though in prayer. Before preparing for marriage and children, people brought a cow or porridge to his idol for sacrifice. To some, Rod appeared as a burlesque well-hung male. His long hair and beard were well groomed and he usually wore only a cloak about his naked frame. He was the begetter of all children and animal offspring.

Rozhanitsy The Rozhanitsy were a progenitor goddesses, deities of child birth, childbearing, the family bloodline and good council between family members. From stone renditions of them, we know that they took the appearance of women with animalian limbs. These were Rod's concubines of the earth, female elemental gods of considerable number. They had been endowed with their fertility by Moksha and without them the tribes and clans could never had eventuated or grown. They were frequently seen as voluptuously enticing women, strangely endowed with outlandish appendages. Clad in nothing but fresh air, it was their form and predilection for saucy escapades that most young women devotees aspired. Each tribe had their own patron Rozhanitsa, the child-giver who gave birth to the tribe at the beginning of the ages.

THE GOD OF VICTORY
AND GLORY

Slava 22 Mar Slava¹²⁸⁵ was the god of victory in war, and aided folk in overcoming their toils, difficult tasks, business ventures and legal matters. He appeared as a fairly strong, fully grown man whose head was crowned by a victory coronet woven from ivy. This deity was invoked prior to combat, trial by combat, during tournaments or the athletic contests which took place during the games held by the Slavs. His intercession was said to be able to allow the most marvellous feats, but only if a floral victory garland was presented before the god's idol, and then worn. Young rams, roosters and goats were sacrificed to him.

TYR POSSIBLY FOUND IN
BOTH RUSSIAN AND
NORSE PAGANISM

Tyr 14 Sep Tyr¹²⁸⁶ was said to be the god of deals, manly strength, agility, the indomitable spirit, and belief in one's self and one's abilities. His great wooden idol was topped by the image of an iron auroch's (bull's) head with two silver horns. The idol was clothed in mail, and in its right hand was a short hand-spear and sword. To him were sacrificed she-bears, horses and goats. Tyr was said to emerge from deep within the stone mountains on the eve of Kupala's festival. He would then blow a horn which caused the spirits of the earth and nature to violently shudder and come alive, allowing them to enter out into the world of mankind for but a short time. This was a very dangerous period. Based on a similarity in names, we can infer that Tyr had a counterpart in Norse mythology, Tyr.

WAS THE RUSSIAN GOD
VILI, REALLY ODIN'S
BROTHER?

Vili 15 Feb Vili¹²⁸⁷ was the patron god of married people and relations outside of the nuclear family, ie; in-laws. People prayed to Vili so that deceased spouses and other family members would be cared for, and each person in the family prayed for each others welfare through him.

The Northmen believed that a god called Vili¹²⁸⁸ was one of Odin's brother, who in company with Ve and "Old Grey Beard", slew the Giant Ymir, whose body made the world. In relation to this dismemberment myth the

Zoroastrian/Zurvanite texts tell us that the world came from the dismemberment of Gayomard's body, and among the Aryans it was said to have come from the slain body of the giant Yima. Thus the Norse conception of the world's birth graphically shows that they were party to Aryan or Iranian cosmological beliefs. Even more so when you consider that Ve, Vili and Odin were the grandchildren of an ancient cow.

Zhelya 14 Oct Zhelya¹²⁸⁹ was the goddess of sorrow, tears, and desperation, and consoler of those to whom she showed pity. Her idol appeared as a seated woman with long flowing hair, and hands covering her bowed face. She cried tears of pity for barren women and widows.

CONSOLER OF
SUFFERING

Zorya Utrenyya and Vechernaya These two cloud maidens appeared as the auroras which lit the morning and evening skies with their wispy glowing veils. In times of war, they appeared as virgin warriors who accompanied men into battle, protecting them from the harm of wounds. The Zorya's also cared for Khors' chariot steeds. It is thought that Zoryas might embody the ancient Aryan cloud-maidens, however a far closer parallel exists in Magianism. The Magi worshiped the Auroras, in the morning and evening during the *Gah Ashunin* prayer watch, and affirmed that the two Auroras were accompanied by, or in the presence of heroes and horses.

The Winds The pagan Slavs worshiped the winds which blew from the North, South, East and West, and from the other cardinal points. These were personified as gods which were bowed to whenever the wind changed direction.

Demon Gods

Russians did not have to wait for the advent of Christianity to know and fear the demonic forces who, in a most unwelcome way, lurked about certain notorious places, embroiling themselves in the day to day affairs of ordinary folk. And what better place was there to find them, than the sides of hills, bogs, swamps, mountains and thickets of the deepest darkest forests. The Rus' landscape was oppressed by ever-present, shadowy demonic forces, many of which are listed here. *Bundahishm XV: 18* and Iamblichus explained the earliest beginnings of devil worship, and the nature of their deeds.

IN RUSSIA DEVIL-
WORSHIP HAD PRE-
CHRISTIAN ORIGINS

According to surviving much-told Russian mythological stories (*which are virtually identical in nature to Magian eschatological myth*), Satan (read Ahriman) was thrown out of heaven, and plunged down into the centre of the world, while his confederate spirits, the demons, landed in swamps, forests, bodies of water and other such places. And for this reason the various species of Slav demons gained names which were related to the environment in which they lived.¹²⁹⁰ For example there were *Polisun*¹²⁹¹ (Malign forest demons), *Ocheretyanik*¹²⁹¹ (Demons of the reeds and grasses), *Bolotyanyk*¹²⁹¹ (Swamp, bog or marsh demons), *Ambarniki*¹²⁹² (unclean spirits, which lived inside pieces of amber. I believe they were fossilised insects), *Nochnitsy* (Night demons) and *Morozhka* (Frost demons). Regarding the Russian *Nochnitsy*, the Magian Zoroastrians believed that blackened corrupted beings, in the form of night demons, rushed out into the world *the very moment the Sun went down*, to lay claim to their kingdom of the night until dawn. And as they raced about they brought various untold afflictions to the earth. From the Magian scriptures we can infer that the Slav demons (who, as in the Aryan tradition, were like goblins) started to cause defilement, destruction and pollution within their immediate environmental sphere after having taken up residence at these places. Then came long years of notoriety; their names endured for centuries. For example Antsybal, Anchibal, Anchut were the various names for a certain bog demon resident in the Kursk area.¹²⁹³

DEMONS OF PLACE

SOME RESEMBLED
GOBLINS

An endless parade of creatures frightened small children ... *Baba-Yaga, Babai, Babka Mara, Baga, Badai, Bomka, Buvan, Buka* (similar to the Gaelic *Boucca*), *Bukan, Bukanko, Bukanai, Bukaritsa, Vova*, to name but a few.¹²⁹⁴ We can't confirm that scaring children was their original harm patronage under paganism. Perhaps it was, though these particular demons might have had their powers reduced in Christian times, becoming little more than squeamish tales to control disobedient children. Just the same, what child hasn't seen shadowy figures, or heard ghostly rustling at bed time?

THOSE WHO PURSUED
YOUNGSTERS

Similar views were most likely held on the British mainland as well. For example, the English words *Bog* (a section of swampy ground), *bogey* ("an impish goblin"), *bogus* (something false or sham), *bogle* ("a dark spectre") are most likely the fossilised remnants of ancient rites once performed in Britain during which black sacrifices were

made to infernal beings in a swamp. As we know from the unearthing of bog bodies in England, these primeval sacrifices did in fact take place. These British links can be directly related to both heathen Slavic and Magian words for "a god". And this is simply no coincidence, for in Ireland and England, one of the pre-Christian deities was a goat by the name of *Puck* (which it has been theorised came from the Slavic word for "a God", *bog* (pronounced bok). An alternative meaning for *Bog* was "a devil",¹²⁹⁵ and this probably reflects the inherent duality present among their multi-formed gods, but it could also have been used as a Christian slur, when speaking of the old gods.

DEMONS LESS POTENT

Vrazhok, Vrazhko, Krivoi Vrazhonok, Vrazhonok¹²⁹⁶ were general labels applied to *Besenok*¹²⁹⁶ and *Chertenok*,¹²⁹⁶ a lesser class of demon, of much smaller stature, in terms of their size and unspirituality.

THEY HAD MANY SUPERNATURAL ABILITIES.

Slav pagan demons had the ability to cause disease, fevers, crop failure, stagnate water, kill stock, extinguish fires, spoil food, destroy property, cause cold and destructive hail, prompt weather changes (as they rode about in the storm clouds), cause prophetic visions, and engaged themselves in milk stealing, and other such malignant enterprises.¹²⁹⁷

DEMONS COULD ALSO BE OF ASSISTANCE TO MANKIND

But they could also be helpful to mankind, if given offerings and worship. Many possessed remarkable skills and knowledge denied to mortals, which could be exploited by anyone wishing to enter into a pact with them. Having formalised a covenant with a demon it could be expected to work in the fields, or serve its master by slaving away as a smith or carpenter. One ancient recollection of such human-demon companionship among the Slavs is to be found in the Russian tale of the *Smith and the Devil*¹²⁹⁸. Demons were therefore no less than gods, in that given homage, they would provide aid that was at least equal to anything provided by the celestial gods. In Finland devils were responsible for causing havoc in the lives of even the greatest heroes. The devil himself misdirected Vainamoinen's own axe blows to slice open his foot, which almost killed him.¹²⁹⁹ Demonic servants are also implied in the Kalevala too, for a Finnish hero commands: "To the Devil with this toil! Let the Demon fell timbers".¹³⁰⁰

DRUGS

The pagan Gnostic priests of Egypt and Greece, and the Chaldeans professed a similar doctrinal stance relative to the daemones. Despite the possibility that Slav demon-worship may have come from these sources, linguistic evidence tends to suggest that the *Norse, German, Slav and Frankish* perception of demons is derived from the Iranian conception of these blackened winged fiends which the Avesta called *Drug*. In Russian the words *podruga*, *drug* (singular) and *druz'ya* (plural) all mean "friend". These Russian words might have had a Frankish phonetic parallel, *dusii*¹³⁰¹, demonic succubi with illusory forms. These *dusii* often took the form of satyrs and Pans,¹³⁰² who ravished and debauched the forest nymphs. *Dusii* can therefore be equated with silvan beings, long regarded as integral to Greek Dionysian ritual and belief. In the Norse a *draugr* was a being from beyond the grave, an apparition, ghost. In Zoroastrian (and Magian Zurvanite?) terminology a *drug*¹³⁰³ was a lying demonic force, even an incarnate falsehood. It is highly significant that *drug* is the Russian word for "a friend", and confirms existing village folklore and *Primary Chronicle* accounts that the demons were regarded by some (but not all) pagan Slavs as helpful or friendly forces.

Another obvious connection can be found in the Old Russian word *drozh'* ("trembling" or "shivering") which is related to the Lithuanian *drugys* (meaning "a fever" or "a butterfly"), and the Old Prussian *drogis* ("a reed"). These words probably originated from the Avestan *druj* or *draoga* ("a lie" or "a deception"), which gave rise to the Old High German *driogan* ("to deceive"), not to mention the Old Iceland *draugr* ("an evil apparition").¹³⁰⁴ The presence of Magian terminology and concepts concerning demons are clearly attested to in the above word survivals, as too their connection with certain misfortunes. Thus, in these linguistic correlations we find evidence of demonic entities which brought harm and burdensome vexation into the world, a point which is greatly expanded upon in Chapter VIII, the Black Rites, and Part II, Chapter VII.

The Old Slavonic word *chr'n'* ("black") is common to all the Slavic peoples of Europe, the Baltic and the Balkans, as is the word *chort* (the word for "a devil" during Christian times), though *bes* ("a devil") was more commonly used during the pagan era. The origins of the word *bes* are still being debated, but it is believed to have come from Indo-European and Sanskrit words denoting "horrors"¹³⁰⁵. Even so, a rendition of Bes's head (a benign dwarvish demon widely worshiped in Egypt) was found in a Scythian tomb,¹³⁰⁶ so plausibly the Egyptian demon Bes was known in Slavia and may have given rise to the Slavic word *bes*. In the Smolensk region we also find the word *mardui* ("a devil")¹³⁰⁷ which comes from the Estonian *mardus* ("an apparition", "a malign spectre" and "a voice from



Fig 66. This dwarvish creature was a benign demon, known affectionately to the Egyptian Pagans as *Bes*. Could this be where the Russian word *bes* (meaning "a demon") comes from?

beyond the grave”).¹³⁰⁷

In Rus', dark forces were formally worshiped in accordance with Volkhvy decrees on certain festivals, but outside of this they were probably normally left well alone (by the “white” families and white Magi who followed the Good Sun), or blatantly worshiped (by the “black” families, piratical warlocks and witches who followed the infernal prince of the underworld). In their estimation, the fools of this world had not caught on to the great secret; as far as they were concerned the demons were gods, because when given sacrifices, they performed whatever you asked of them. People called upon the tricky dyemony for many reasons, often for selfish motives, and sometimes for the common good. Some sought to conjure demons to press them into service in their fields, forges and craft workshops, to enhance both productivity and the quality of their goods.

From Russian sources, and court transcripts and confessions made during the Inquisitions we gain an insight into the religious life of the black families. In pagan times their ceremonial worship of the Black God was at least as elaborate as that supplied to the Sun God, and apparently they met one or more times per week to give their master his necessary offerings. In the Christian era their little cult gatherings were dubbed “Black Sabbaths”. *Bundahishm XXVIII: 1-46* extrapolates upon the names and natures of the Iranian demons and the planetary essences obedient to Ahriman. With the exception of *Viy* and *Niy* they were not included in the Slavic demonic “pantheon” under their original Iranian names, but had undergone Slavicisation over time.

In Christian times, and amid the “white” pagan clans, these “black” pagan reactionaries were seen as a fountainhead of purest wickedness and crime. Far from allaying the demons and their warspite, the black families (intentionally or unintentionally) allowed them to swell to far greater size; cultivated in ferocity.

The Magi spoke of the existence of Vaes, spiritual essences that followed a person around for life. There were two kinds of *Vae*, Upper Vaes (good ones) and Lower Vaes (bad ones). Upper and lower Vae's were similar in nature to the aerie daemones which were invoked by the pagan Gnostics and Chaldeans.¹³⁰⁸

Demons were known in Ireland too, possibly a Christian import, possibly not. An outbreak of pestilence in the year 1084 AD slew up to 25% of the Irish populace.^{1308a} The culprits were supposed to be demons inhabiting the norther quarters of the world, where remote skerries were situated.^{1308a} The paths they trod reached skyward into the upper atmosphere as far as the clouds. Little was preserved about their alleged forms. They were described as having fiery, sword-like tongues, but any mention of wings is lacking.

Having spoken of demon gods as a religious concept, we will now progress onto the more infamous demons of pagan Rus'. In the following entries *some have their own feast days*. That some do not might only be indicative of lost information, or their more general nature, or even their greatest potency, which needed to be appeased all year round.

Bida No calendar entry Bida¹³⁰⁹ was Chernobog's she-goat whore, the female prototype for the pagan demonic form and the “bitch” who gave birth to them. Besides her brood of harm-bringers, which created enough suffering in their own right, she caused deformities and poverty. Considering that another of Chernobog's nicknames was *Lukavii*, Bida's pseudonym might have been *Lukan'ka* a dialectal survival found in the Yaroslavl' region, that applied to a certain demon. Bida may even have been the Slav name for the Great Whore made famous by Zurvanite mythology. From her came the vexation of black magic and abominable deeds without end.

Blud 22 Oct - 22 Dec The demon Blud¹³¹⁰ appeared as a little old man, bent double with a degenerated spine, leaving it malformed by a large hunchback. He traversed the land draped in an owl's skin, and incited wounds by whatever means. Wound infection and blood disorders were his specialties.

I believe that Blud was in reality the Black Fravashi (ie; a black Magian Saint of Evil) of a high ranking Varangian named Blud,¹³¹¹ who acted as a military advisor to Prince Yaropolk. In collusion with Prince Vladimir' he plotted to slay Prince Yaropolk. At the instigation of Vladimir', Blud (who was presumably bound by an oath of loyalty to Yaropolk) was urged to lead his liege into a trap, whereby he could be slain before Vladimir'. In repayment for the timely treachery of Blud, Vladimir' promised him great honours, and *would regard Blud as his father*. This meant that Blud would become Khagan Vladimir's father in an ideological, or even religious sense. Perhaps it was intended that Blud would become his closest personal confidant. Yaropolk's closest advisor, Varyashko, urged him to go and see the (mostly Zoroastrian) Pechenegs to raise an army and fight Vladimir'. Note their level of confidence, in suggesting

FEAST DAYS FOR THE
DEMONS

BIDA, CHERNOBOG'S
WHORE

THE DEMON BLUD
MIGHT ONCE HAVE
BEEN A MAN WHO
BETRAYED HIS OWN
PRINCE



Fig 67.1 Celtic Bronze Age demon



Fig 67.2. This horned winged being has a tail, shaggy hair, and talons. We might think its a horned dog, or perhaps a goat with talons. It is possibly a depiction of Ahriman/Chernobog as found on ceramic plates - Mediaeval Germany c. 14th C. AD.

This creature's resemblance to demons shown in Assyrian artwork (dating to the 9th Century BC) is uncanny.



that the Zoroastrians would place forces at the disposal of white Russian princes. Instead Yaropolk trusted in Blud, who then escorted Yaropolk to see Vladimir'. As soon as Yaropolk was through the doors of the Royal court in Kiev, Blud bolted the doors shut behind him, while two Norsemen ran the prince through with swords. Following this Varyashko sought refuge among the Pechenegs who in turn went to war against Vladimir' for a very long time. Nowhere is there any mention of money being paid to them for their services. It might be on account of his pivotal role in the treasonous betrayal and bloody murder of his own lord, *that Blud became* a widely respected demon, and gained patronage over bloodspilling, petty thieves and perhaps even assassination.

Connected with Blud is the concept of Blud's fire, which is a reference to the ghostly lights that often appear in the vicinity of bogs after nightfall.¹³¹² Far from being ghostly apparitions, these lights were probably chance sightings of witches in the distance, as they made their way into the bogs to perform their nocturnal rites.

Chernobog No calendar entry, but it is known that Chernobog¹³¹³ was worshiped at silvan Sabbaths conducted one or more times per week where ever possible. Chernobog, the Black God, can be directly equated with Ahriman or Aharman (Magians), Satan (Christians and Jews), Ahriman-Shaitan (Muslims), Deus Arimanius (ancient Rome), Abraxas, Seth, Sutech, Set (Egypt). Also called "Lord of Chaos", "Prince of all the underworld", "Son of Darkness", "The Fiend". Chernobog was thus the embodiment of evil in its most pristine form. In Western Europe the devil (ie; Chernobog) was dubbed Puck, Bok, Bouca, Old Nick or Robin Goodfellow, but in pagan Rus' just some of his other folk nicknames were Nechistii (the unclean one), Kutsii, Lukovii, Kat (the Cat), Did'ko, Okh and Mel'nik (and many others which will be examined in Part II, Chapter VII). Among the Slavs he was deemed to be the God of Evil, the Father of maledictions, black magic, darkness and disaster.

Because of Ahriman's convincing powers of illusion, the Persians normally depicted him in several forms, as either a huge, black, horned hound or goat, with wings (evidently of Assyrian origin); or as an immense reptilian serpent. In Magian Zurvanite belief Ahriman was the dispossessed and jealous brother of the creator's most beloved son (the Good Sun). Frighteningly dark, blacker than the most moonless night, Chernobog, harbinger of doom and all evil was a name that incited instant fear. The mere mention of it invoked either plague, or debilitating injury to the speaker or the listener. From descriptions of the Slavic Black God, Chernobog we know that *this Black God of the Poles and Eastern Slavs was identical in appearance to Ahriman, a gigantic black goat or dog, with wings, a tail and enormous horns*,¹³¹⁴ who reached out and blighted the world at will daily. From him came the acts of treachery, lies, corruption, decadence and cowardice beyond knowing, which he offloaded upon the world, whilst slinking around in the shadowy corners of our surrounds. In certain regions of Eastern Russia it is still possible to find dialectal survivals that appear derived from the name "Ahriman". Of added interest is the Russian word *kozyulya*, a variation of *koza* ("a goat"), that paradoxically meant "a serpent".¹³¹⁵ The connection between goats and serpents is obviously not a physical one, but rather metaphysical. In this particular case I believe the correlation arose from pagan Russian perceptions of Ahriman.

In Russia the terms *vorog*, *vrag*, *vrazhnoi* (meaning "the enemy") applied to the devil,¹³¹⁶ Satan, and for this reason it may once have applied to Chernobog in pagan times. Loosely speaking one could also translate it as "the Adversary", a term used to described the Evil One in both Christian and Magian scripture.

It seems that Ahriman/Chernobog did not confine himself to Rus' and Iran. Distinctive black, horned, winged goat-dogs that appeared during the early mediaeval period on things as diverse as German ceramics (Fig 67.2), and the hem of the Bayeux tapestry. Together with griffons, fire-birds, serpents, rampant lions, hounds and mastiffs, they represent fine examples of Persian and Caucasian religious art, that just happened to surface on the Norman Bayeux Tapestry, European and British coats of arms as well as the Welsh national flag. Iranian art must have been very popular indeed in Mediaeval Europe! We might link the proliferation of these kinds of imagery in Britain to the (quasi-Iranian) Roman Mithraic presence, but most likely it stemmed from early waves of German migrants who re-located to Britain after the collapse of Roman rule, especially from the 5th Century AD onwards.

According to Rus's first Metropolitan (or Archbishop), Hilarion (and references to the Antichrist contained in *The Primary Chronicle*), the mystery of Chernobog was a secret no longer; "The Black God" was the Antichrist. The evil one's name in Old Icelandic was *Antikristr*.¹³¹⁷

By matching Slav descriptions of Chernobog with the Zoroastrian/Zurvanite eschatological myth concerning Ahriman the black god, Chernobog could be regarded as the "living falsehood" who claimed to be God's other

son, a dyemon of supremely impious angelic substance, superlative in wickedness, who had for untold aeons gained sustenance from his very special devotees, the doers, thinkers and speakers of evil, the Kolduns and other artificers of maleficia. He would therefore wage war against the Good Sun (Dazhbog/Keres), and under his guiding hand the earth of creation became transformed into a cesspit of decay, as per the Great Whore's plan.

As you will read Orthodox and Catholic clergy and Inquisitors began encountering devil-worshippers in the Balkans, plus eastern and central Europe during the early Mediaeval era (centuries before the great witch trials), with greater frequency. For the Byzantine Church, the field of battle was only just warming up for the final showdown. The "devil's priests", the Volkhvy wolves, had to repent and desist from their unwelcome and unholy offerings or be hounded to death by the Cross.

In the Middle Ages the Vatican also had similar ideas, evidently including the extermination of unrepentant black Magian bloodlines operating within the confines of the clergy and the community, almost derailing the conversion process from one end of Christendom to the other. These were seen as the worst of reprobates, a larder from which Chernobog fed, becoming rapidly bloated with the full weight of mankind's sins. These religious concepts are further examined in Chapter VIII.

Chuma The demoness Chuma¹³¹⁸ was the embodiment of pestilence, and the plague, appearing as a lanky, blackened crone, with sagging breasts. She had serpentine eyes and bovine hind legs. During ancient and mediaeval times disease was deeply feared as nature's most efficient killer, able to slay the greatest warriors without mercy. For this reason Chuma was a demon god that had to be shown due respect and reverence ... otherwise she peddled cankered sores and diverse maladies.

Igrets The demon Igrets played ungodly, discordant music, and was known throughout Southern and Central Russia.¹³¹⁹

Grets' 1 to 9 Aug Grets'¹³²⁰ caused paralysation of the body, usually by means of a stroke. Grets' was also known by the name *Strakh* (fear) and *Perestrakh*. He appeared as an evil man, tall and with the face of a fox. Beneath its cowled blackened robe, its dark eyes penetrated deeply into the mind of those it saw, and its facial fur gave off a slight greenish hue.

Karuchen 25 Dec Karachun was a death demon or evil spirit connected with the winter solstice. His name appears in the Kolyada hymns.¹³²²

Kikimora 1 Mar Kikimora was also called Kuchmara; one of Mara's daughters. Kikimora was small and black, with beady green eyes, and wore a shawl over her tangled, greasy hair. Her ears were like those of a goat, her snout long and pointy, and she had the legs of a chicken. She was a magical weaver, or a dream weaver, who normally entered a person's home at night via the chimney which was fitted to the back of the oven. The Domovoi (the family's ancestral house spirit which lived in the oven) often permitted it to enter at night, for an unspecified price, and if you were careful you could even catch them chatting amongst the crackling oven embers. Outside though, especially during daylight hours, Kikimora manifested herself as a whirlwind or hurricane, often rousing the spirits of nature into a howling elemental riot. Among the Germans there is mention of *Mahr*, and the French *Cauchemar*, both of which designated a terror that afflicted the night.¹³²⁴ Thus, Kuchmara had devotees throughout France, Germany and Slavia.

Korkush 22 Apr Another of Mara's squirming little "mistakes of nature". Korkush the patron demoness of maggots, serpents, dragons, pests, rust, filth and pus, was a loathsome hag whose weeping facial sores added to the impact of her sleepy, deeply wrinkled face.¹³²⁵

Mara 16 Dec - 18 Feb Mara¹³²⁶ was the sullen demoness who prompted nightmares, fear and dark thoughts; who had not been touched by her? In the accounts of those who had seen her, she was depicted as an evil hag, with the trademark long crotchety nose, and who continued her slimy existence in the underworld, scoffing down tadpoles, salamanders, moss and anything else vaguely nutritional found in the cold dark places she preferred to frequent. Swamps and bogs were her favoured haunts. In some tales she was equated with Baba Yaga. More often than not she chose to loiter in the cellars or cool-storage pits of abandoned houses. If she entered the cellar of an

DEMONS LIKE
KIKIMORA AND MARA
WERE KNOWN TO
GERMAN AND CELTIC
FOLK

A TERRIBLE HAGGISH
DEMONESS

inhabited dwelling undetected, preserved food, wine and other perishable provisions would be spoiled.

Mara was thus the eternal enemy of the Domovik (the benign spirit of one's family's male progenitor, who lived inside the stove), who was always on the look out for her disruptive antics. Mara hated dogs (as did all Iranian demons), and would change into a stick, woven basket or nocturnal bat if set upon by them. She and her daughters could change their shape at will and enjoyed varying their facial features to masquerade as one of the family members. These deceptions were a great amusement to them. By Marnik she bore twelve wretched daughters, who behaved just like their mother. Mara was also the death-herald, to see her was to be dead in but a short time.

Mara is also the name of a Buddhist demoness-hag, no doubt a vestige of an old Aryan belief. The collective memory of her remains among the Irish (Maro or Morrigan), the Basques (Mari), the Slavs, Greeks and Germans (as Morava, Mora, Mara).¹³²⁷ In each case these words, which are ultimately of Indo-European origin, signify a living terror or nightmare. In other parts of Europe she was linked with burial mounds and underground places such as caves. Apparently she also took the form of a moth, the bland colourless butterflies of the night.¹³²⁷ Norse epic made note of her doings too:

"Driva bribed the witch-wife Huld, either that she should bewitch Vanlande to return to Finland, or kill him. When this witch-work was going on Vanlande was at Upsal, and a great desire came over him to go to Finland; but his friends and counsellors advised him against it, and said the witchcraft of the Finn people showed itself in this desire of his to go there. He then became very drowsy, and laid himself down to sleep; but when he had slept but a little while he cried out, saying that the Mara was treading upon him".¹³²⁸

The late Professor Marija Professor Gimbutas associated such a hag with the role of a Goddess of Death. In the case of the Germanic Cimbri a priestess slit the throats of the war prisoners who were suspended upside down by the heels. At the Rus' funeral on the Volga, the concubine was ritually slain by an old Hag, who was regarded as an angel of death. Typically Oriental and European hags had ugly features such as a lengthy misshapen nose, pointed teeth and shaggy lengths of messy hair. As you will read in Part I, Chapter VII, this is a perfect description of the witches who served Ahriman, the Lord of the Underworld, and repeatedly described in the scriptures of the white Zoroastrian Magi ... walking, breathing demons of flesh and blood, female variants of the warlock.

Marnik 6 Dec - 18 Feb Marnik's botched attempts at coition were responsible for Mara's putrid children. He propagated diseases on earth, especially ones that lay dormant in the soil, like anthrax, and putrid blights that caused poor crop yields. Marnik¹³²⁹ could perhaps be related to the Iranian Demon of Death and corruption, which caused the detestable pollution of the soil with diseases and dead matter, and whose very presence was the very reason why the Magi used defleshing rites to reclaim the bodies of the "white" believers from death. Marnik was Mara's consort.

Morok 25 Nov - 25 Dec This demon behaved in much the same way as Moroka,¹³³⁰ only he seemed to had more flair when dealing with males. He was also fond of causing darkness, drizzle and cold.

In Russian the word *Mrachniy* means "gloomy", and is used to describe weather conditions in which the sun is throttled and obscured by grey and foreboding mass of cloud. I believe the Russian adjective *mračniy* was once intended to described those things which had the characteristics of, or which had been touched by the demon Morok, who caused sleet, rain, overcast skies and so forth. Therefore the original adjective *mračniy* might have been *morochniy*, meaning Morok's weather. This was weather that starved the world of the invigorating, enlivening, jubilant light of the sun, and instead replaced it with a terrible gloom. On the other hand Morok might have got his name from the adjective.

Moroka 25 Nov - 25 Dec This demoness was a provocateur of discord between landlords' wives and the wives or grandmothers of tenants. Inspiration for any kind of residential complaints such as barking dogs, pilfered clothing, noisy neighbours etc all came off her acidic tongue. Domestic arguments between man and wife were her forte. Moroka¹³³¹ was the agency for bringing about sad reversals in a family's fortune, of belittling bankrupts and those who were enslaved. She was an oppressor of the poor.

MARA AS A DEATH
HERALD

MARA, THE NAME OF A
HAGGISH BUDDHIST
DEMONESS

MARA KNOWN TO THE
SCANDINAVIANS

A DEATH GODDESS

LIVING DEMONS

HE WHO POLLUTES THE
SOIL

DARKNESS-BRINGER,
DRIZZLE-MAKER

AS A CHIEF AMONG THE
SKY DEMONS, HE
OBSCURED THE SUN

DISPUTE-CAUSER

Niy Niy¹³³² was a demon prince of the underworld, cognate with the Iranian demon lord Nai, whose kingdom contained many souls of the "black" families, a haven for the dead. Niy was a tall hunchback, with malformed stature, eight fangs, large prehensile paws and two large black eyes. Its matted and mangy hair, hung like a curtain over its wretched and stinking torso.

NAI, THE IRANIAN
DEMON PRINCE

Norka Norka was yet another Lord of the underworld, and about whom there were very few references indeed. Perhaps he was equated with Nocca, a Gothic deity of streams and underground springs, or the Aryan Naga king, from the underground city of innumerable lights, or even Nergal, the Assyrian lord of the underworld. After death, many Slavs believed that they would experience the beauty of the underworld's wealth, the shining underground cities and many sub-kingdoms of the counter-world. I have had trouble relocating references for this deity, and am unsure of the credibility of references to it.

Ognevitsa A particular disease that appeared in female form, probably an intense fever.¹³³³

Pan No calendar entry In Rus', there was a firm and widespread belief in Pan,¹³³⁴ a classical Greek divinity. This religious tradition was probably a carry-over from Scythian times (when the Greek Dionysian cult centre of Gelonus was located in Scythia), but perhaps may even be related to a Slav legend that refugees from the fall of Troy moved northwards into the wilds, pursued for a short while by their enemies (a similar myth is recounted by the Norse). Under the latter option Pan might have been imported by the Trojan exiles (if indeed they ever existed). Pan might more likely entered Rus' with the many Athenian colonists who came to cultivate the southern reaches of the Ukraine, or with Iranian refugees contaminated by Greek religion in Alexandrian and Parthian times.

PAN, SON OF HERMES

FORMERLY OF ARCADIA

Born from the loins of King Dryop's daughter and sired by Hermes, the ugly child Pan came out looking like a goat, with tell-tale horns, hooves, hair, tail and beard, and his privy part bore the dimensions of the finest stud rams. He was said to perpetually wander the lands, boastfully seducing and molesting the nymphs. Olympus, (located on the coastal approaches of Thessalonika) and the mountains of Arcadia in the Greek Peloponnesus, were his favoured stomping grounds until the coming of Christianity.



Fig 68. Pan - A major silvan god worshipped in ancient Greece.

Following the arrival of Christianity he withdrew into remotest Bulgaria and Rus'. His Russian exploits left behind more than just a few memories for the locals to think about. Pan was invariably perceived as a dark god. Black witches who knew how to coerce him into showing himself personally, often provoked orgies in honour of his attendance. His younger female admirers flocked to the rendezvous, seeking to admire and sample his brutest attribute. If they fell pregnant then they would give birth to a satyr (known in Rus' as Chugaisters). These Chugaisters freely roamed the forests, walking in their father's footsteps. Pan and the Chugaisters were a real god-send to Slav shepherds and farm owners, for he was the god of the wilderness, forests, grazing lands, flocks, and also doubled as a damn good bee-keeper. Hives touched by him would have their normal rate of honey production magnified! Elsewhere in Europe the *dusii* (chugaisters by another name) represented residual elements of the Dionysian rites.

Pekel'nik *Pekel'nik*¹³³⁵ was one of the devil's most able evil henchmen, governor of a class of tormentors called *Pekelniki*, who amid the billowing flames, took vengeance on the damned.

Poludnitsa *Poludnitsa* was a malicious shadowy hag who cruised the fields at midday, floating about on howling winds. She could made people die of exhaustion in the fields if she wished, or cause the death of mothers during childbirth.



Fig 69. Shiva, as depicted in a Hindu religious engraving. Was the Baltic Pagan god Siva or Zhiva one and the same as the Hindu Shiva?

Siva No Calendar Entry Siva was a deity widely worshiped by the Slavs (especially in the Balkans), also under the name Zhiva. The Slavic Siva was undoubtedly the same as the Hindu demon Prince, Shiva the Destroyer (written as Siva), a trident-bearing necromancer, who was a spreader of disease, and a friend of ogres and giants. Among the Hindus, Shiva granted boons to the givers of floral offerings and participants in his dance. He was for all intents and purposes a god of life and death, one who giveth and taketh away.

Some feel that Shiva was really another name for *Rudra*, a fickle and potentially dangerous god found in the *Rig Veda*. He had as his consort Kali, the bloodied haggish death demoness bedecked in the most macabre of wear - human body parts.¹³³⁶

Until comparatively recent times the Balkan Slavs danced the anti-clockwise *Smrtno Kolo*¹³³⁷ (literally "the dance of death"), to the tune of pipes and drums, and with snakes in hand. This strongly suggests that their *Smrtno Kolo* was the same as Shiva's dance, or at least very similar. There was nothing overly sinister about the Dance of Siva, for the mere performance of it extruded the sting out of life's sufferings. It was psychologically empowering to both the individual and their community, fortifying those buckling under their own suffering.

Tryasovitsi 22 Feb The Tryasovitsi¹³³⁸ were demons who caused victims to suffer from body tremors and twitches. If set upon by them, the victim would acquire a chronic illness (that's if they didn't die from the condition), or suffer the misfortune imposed by the Tryasovitsa's area of evil jurisdiction.

Tryaseya	Epilepsy, mental illness	Otpeya	Stubbornness
Gladeya	Violent arguments	Khranusha	Demonic Guardians
Avvar	Freak accidents and equipment breakages	Reusha	Trouble on journeys
Pukhleya	Obesity	Zhovteya	Jaundice and hepatitis
Aveya	The belief that one could fly	Nimeya	Muteness
Glukheya	Deafness	Karkusha	Gloominess
Gnidusha	Lice and parasites		

Volos 6 May Volos was also called Veles. Surviving information on Volos and Veles is to a degree conflicting, and for this reason I am inclined to believe that they referred to two separate gods; one the Iranian Azi-dahaka, and the other the god Apollo/Hermes (long worshiped by the northern Hyperboreans and Greek pagan Gnostics). So, the subject of Volos/Veles can be approached from several different perspectives.

APOLLO-HERMES

1. Volos might have been Apollo-Hermes. Like Apollo, Volos was the god of good marriages, the home, one's livelihood, prosperity, trade, money and the arts. Like Hermes/Apollo¹³³⁹ Volos was the "Good Shepherd" of the underworld (escorter of departed souls), the god of cattle, and lord of all animals, carnivals and festivities.

HERMES, THE STEWARD OF SOULS

*"Hermes is the Steward of souls, and that is the reason he is called Guide, Keeper of the Gate, and Subterranean, since it is he who conducts the souls from their bodies, and from earth, and sea. He conducts the pure souls to the highest region, and he does not allow the impure ones to approach them, nor to come near one another, committing them to be bound in indissoluble fetters by the Furies".*¹³⁴⁰

PATRON OF MUSICIANS AND THE ARTS

Volos was the guardian of poets, skomorokhi musicians and bogatyr's, and one of the most highly regarded of all the gods. He carried a crook in one hand, a horn of plenty in the other, and wore a golden belt. This variant seems very much like Apollo-Hermes.

ZMEYA-VOLOS, THE SERPENT GOD

2. According to a second tradition Volos went by the name Zmeya-volos, the Serpent, or the Dragon. From this we might guess that Zmeya-volos was the Iranian demon Azi-Dahaka (if Vernadsky's Azagarium connection is to be accepted). Nevertheless a definitive association with Azi-Dahaka is impeded by a lack of details about Volos. You see Magian scripture revealed that Azi-Dahaka was a serpent demoness with three heads.

*"Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish drug."*¹³⁴¹

Fighting Dahaka was no easy matter. The hero Fredun was sternly warned by Ahura Mazda not to slash open the reptilian body of that monster, for if he did “*Dahak would be making this earth full of serpents, toads, scorpions, lizards, tortoises and frogs*”.¹³⁴²

Another tale had Volos residing beneath the roots of the World Tree (the Ash tree).¹³⁴³ This story is paralleled by Magian scripture which represented Ahriman (in the serpent form which he adopted to slip into the centre of the earth) living underground at the base of the *Haoma* tree, where he attacked its roots. The Norse had a similar myth to the Russians. If this analogy were correct then Volos was really Ahriman, ie; Chernobog, but in his serpent form.

Volos (also known as Volosen’ or Volosets) was also perceived as a skinny water serpent or worm, a demonic force that slithered about Russia’s lengthy riverways.¹³⁴³ He could also adopt the guise of an illness which then entered into the bodies of human beings.¹³⁴³ Having possessed them with his very essence, Volos made his victims extremely sick. Volos had the power to suffocate and destroy rye crops using the freezing blizzards which it could whip up in an instant.¹³⁴⁴ To chase this famine provoking damage away from the crops, water was brought to the boil and poured out with ash, as they recited “*In the name of the Father, the son and the Holy spirit*”.¹³⁴⁴ This custom is clearly a hybrid pagan-Christian rite designed to attack the great serpent; perhaps it originally used holy spring water and ash from the sacred fires to bring this to effect.

Volosatik, Volosatik-bog, Volosatiy and Volosenik are other words obviously connected with Volos, only they denote (lesser) demons and unclean spirits.¹³⁴⁵ What connection these words had with Volos is uncertain; perhaps they were the children of Volos, perhaps they were his priests.

He acted as the primary soul escorter, guiding the dead to the shady lands below. Volos was fearsome enough to be called upon in times of war, since he was protector of the underworld flock. Volos frequently came up to visit the world as he wished, and was especially worshiped on the island of Khortitsa by the sacrifice of whole cattle herds, commonly golden-horned, black aurochs. His kumirs were of stone or wood, and the most well known of these was located on the River Pochaina. The cult of Volos was frequently associated with the Slovenes of Northern Rus’, and the grad (“city”) of Rostov in particular.¹³⁴⁶

It is interesting that the serpent Volos was invoked by some Russes (and Perun by others) during the forging of the oaths which bound the 944 AD Russo-Byzantine Treaty, and yet no idol attributable to Volos was mentioned in the *Primary Chronicle* as having been erected by Vladimir’ in Kiev. One illustration contained within the Radzivilian manuscript shows an idol of Perun atop an elaborate stone pedestal, while at the same time a serpent can be seen on the ground nearby.¹³⁴⁷ This might mean that Volos was represented by a ground painting or engraving, or an idol planted inside the ground, and partly exposed to allow devotees to view it. However since the illumination is depicting Oleg, the serpent in the picture might simply be a rendition of the snake which would eventually kill him. On the nature of Perun’s stone pedestal, was it simply a stylised mediaeval portrayal of him, or does the illustration adequately reflect the form of the idol which existed some 200 years prior? The idol shown in the illumination bears little resemblance to the idol as described in the *Primary Chronicle*, though it is possible to suggest that the monks who made the illuminations might have found it difficult to adequately render Perun as he was described.

Nevertheless, we have an 11th Century reference to villagers bowing before an idol of Volos at Rostov, in that part of the city allocated to Chud tribesmen. His idol was also to be found in Novgorod.^{1347a}

3. In Russian folklore Perun was portrayed as the enemy of Volos. From the stories within the Vedas, we can discern that this might be a reference to Indra slaying his enemy the Serpent Vtra (who also happens to have been listed as a demon within the Magian texts), however it should be remembered that in the *Rig Veda* Indra actually slew the serpent, and the waters were made from its body. Thus, to my mind, it would not be proper to equate Volos with the Vedic serpent *Vtra*. So what serpent could Indra have been opposed to. From Vedic lore we might presume that he was the enemy of many asura serpents. Under Magian Zurvanism it is possible that Indra was also an enemy of Azi-Dahaka and Ahriman, though this is not explicitly stated. Conflict with demons was thus a characteristic trait of Indra, so from that perspective it is not implausible that Volos was Azi-Dahaka, Ahriman or another similar Magian serpent demon.

VOLOS LAY BENEATH
THE WORLD TREE

VOLOS SLIPPED DOWN
RUSSIA’S MAIN
WATERWAYS

HE BROUGHT DISEASE

MINOR DEMONIC
FORCES BORE NAMES
DERIVED FROM HIS

VOLOS, THE SOUL
ESCORTER

VOLOS WAS INVOKED
BY THE RUSSES DURING
A MAJOR TREATY

THE IDOL OF VOLOS

PERUN WAS THE ENEMY
OF VOLOS

VOLOS IS PLAUSIBLY A
MAGIAN DEMON

VYED'MA RIDES THE
WINDS

Vyed'ma 25 Jun to 7 Jul Vyed'ma¹³⁴⁸ was a dark witch-goddess who sneakily visited people's cows to steal their holy and life-giving milk. She caused rebellion, coups, violence, warfare and hostility, and was able to turn into a cat, dog or toad at will. This old hag controlled the mother-spring of water which brought life and death, and from which all sacred springs came.

Vyed'ma employed her extensive magical abilities for her own ends, and gained entry to peasant cottages through their stove-pipes in the form of a flaming serpent, or bird. She flew through the air on the winds, on her broom-stick, and caused storms and other unfavourable weather conditions to spring up wherever she roamed.

VIKHOR WAS A WIDELY
KNOWN DEMON

Vikhor 1 Aug Vikhor¹³⁴⁹ was also known as Vikhrik, Vikhor', Vikhrovoi and Kotolup. Such was the enormity of his predations, that he was known throughout much of Russia, and as far North as Permia.¹³⁵⁰ In Russian *Vikhor* is directly translatable as "a whirlwind", and is definitely traceable to at least the 11th Century AD.¹³⁵⁰ His name can be found in other regional languages too: *Vikhr* (Bulgarian), *Vikhar* (Serbo-croatian), *Viher* (Slovenian), and the Polish *Vicher*. This suggests that he was also known in the Balkans and Eastern Europe.

This unkempt looking being was coated in short pig bristles, and possessed wings, a tail, and clawed hands and feet. It caused death on land or on water and dwelt on doleful cliff faces awaiting further victims. The coming of *Vikhor* brought illness, freak accidents, rain or extremely devastating storm fronts that could easily rip up roofing, and bring an untimely death to those caught in his ferocity.¹³⁵¹ In all, one very destructive boy.

HE CAME AS A
WHIRLWIND

Peasants protected themselves by climbing trees to touch a *Vikhorevo Gnezdo* ("Vikhor's nest"), that is a nest-like accumulation of debris that becomes snagged at the top of a tree during a storm.¹³⁵² In legend such "superstitions" staved off adversity and fear. That's right, by touching this demon's nest, one received protection from the harm he brought.

IF YOU TOUCHED HIS
NEST, HE WOULD
PROTECT YOU

For want of a Magian parallel, Vikhor resembled the Vae called *Asto-vidad*, the "Evil-flyer who seizes life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death".¹³⁵³

HE MIGHT HAVE BEEN A
MAGIAN VAE KNOWN AS
"THE EVIL FLYER"

Asto-vidad was also called *Vae-isaritar*, which superficially resembles the Eastern Lithuanian *Viesulas* or the Latvian *Veisuols*, which were other names for Vikhor.¹³⁵⁴

THE IRANIAN DEMON
VAI, KNOWN IN RUSSIA AS
VIY

Viy This demon was a gigantic neanderthal-looking humanoid, with a single cyclopean eye planted in its forehead, and a gnarled covering of unsightly body hair. It shuffled along in its degraded posture and gait, scouring the land for places where it should open its eye. With the raising of its eyelid everything in visual distance would suffer a four year drought, or instantly drop dead. He imparted special powers of the evil eye and was often invoked by sorcerers seeking new means of power. In *Viy* we have an exact description of the Zoroastrian/Zurvanite demon-god *Aighash*.

But it is equally plausible that the Slavic demon *Viy*¹³⁵⁵ was derived from the Magian bad *Vai*,¹³⁵⁶ in just the same way as *Niy* (see p. 311) came from the homicidal Magian demon *Nai*.¹³⁵⁶ In both Slavic and Magian demonology these respective figures were arch-demons of some notoriety. Thus we have similarities in both name, nature and function. Clearly we also have a point of origin ... Aryan Iran.

KING OF WATER DEMONS

Vodyanik This demon was the long-bearded water Tsar', who was courted by harems of ravishing water spirits, other species of aquatic rusalki and the *Vodyanoi*.¹³⁵⁷ Depending on what part of Russia you come from he might also appear as a dog, pig or black cat.¹³⁵⁸

Vodyanik did not take kindly to anyone sailing over his kingdom, and would attack vessels by fouling their rudders, to run them aground, or tear planks from the hull. Sea-smart sailors and fishermen usually made dark sacrifices to him, by slaughtering and bleeding overboard a black cock or goat, when heading off under sail. In many respects he was similar to Neptune. Beekeepers were known to go to the water's side to give honey and wax sacrifices to Vodyanik. Consequently bee swarms were supposed to prosper and multiply under the special magical nurturing of Vodyanik.

WAYLAYERS

Vstrechnik A *Vstrechnik* was a malign spectral force, a class of demon renown for loitering about the roads, forests, fields and silvan trails hoping to set upon the unwary traveller, and slay them. Such a role was allotted to demonic highwaymen known to the Magi, possibly incarnate too, appearing as thievish robbers.

Zlidniye To the pagan Rus' the Zlidniye¹³⁵⁹ were exceptionally malicious spiritual evils who delighted in bringing harm and strife into the lives of hard-working folk; incessantly they flagellated humanity. The Zlidniye were further fruits of Mara's "womb of chaos", whom many would have preferred died at birth I'm sure. Most of the zlidniye were female, perhaps even haggish.

EVIL-BRINGERS

The Magi spoke of "demons of ruin, pain, and growing old, producers of vexation and bile, revivers of grief, the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious".¹³⁶⁰ Their functions seem to be replicated in the Tryasovitsy and the following Zlidniye, harm-bringers:

THE MAGI WARNED THE FAITHFUL OF THE HARM EACH DEMON INFLICTED UPON THE WORLD

Gore Grief	Likho Fever	Neshchastiya Misfortune
Bida Poverty	Khvoroba Disease	Nedolya Harm
Nuzhda Need	Zavoina Conquest	Primkha Caprice

Russians maintained that fevers took the form of old hags, and smallpox appeared as toads.¹³⁶¹ The association between toads and illness in Russian folklore might have originated in Magian eschatology, where toads are some of the foremost of the polluting demons created and deployed by Ahriman.

DISEASES PERSONIFIED

Hag-demons similar to those of the Slavs and Norsemen might have been mentioned in the Finnish Kalevala, for within it we hear of the "blind pit-daughter, an old woman ... wickedest of death-daughters, the source of all ills, a thousand downfalls ... made her litter on evil land".¹³⁶² This creature was perhaps equal to Nedolya, a fruit of Mara's fiendish uterus.

HAGS

DEATH'S DAUGHTERS

The next Zoroastrian passage divulges the names and harm-patronages of different Iranian demons. Their titles are translatable, and drawn from the vernacular; in this case Pahlavi. You will note among them most of the harm-specialities espoused by the pagan Rus' demons. As with the Iranian demons, the pagan Rus' demon names were derived from common speech, from Slavic words denoting those same concepts. In at least two instances demons were still known by their original Iranian name.

"Zarman is the demon who makes decrepit, whom they call old age. Kishmak is he who makes disastrous and also cause the whirlwind which passes over for disturbance. The demon Vareno (meaning desire, or lust) is he who causes illicit intercourse, as it says thus: Vareno the defiling. The demon Bushasp is she who causes slothfulness: Seg is the fiend who causes annihilation; and the demon Niyaz is he who causes distress....The demon Nas is he who causes the pollution and contamination, which they call nasai. The demon Fritfar (the deceiver) is he who seduces mankind. The demon Spazg (slander) is he who brings and conveys discourse, and it is nothing in appearance such as he says; and he shows that mankind fights and apologises, individual and individual. The demon Arast (untrue) is he who speaks falsehood. ... The demon But is he whom they worship among the Hindus, and his growth is lodged in idols, as one worships the horse as an idol. Asto-oidad is the evil flyer who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death. With every one of them are many demons and fiends co-operating, to specify whom a second time would be tedious; demons, too, who are furies, are in great multitude it is said. They are demons of ruin, pain, and growing old, producers of vexation and bile, revivers of grief, the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, and their characteristics are glaring in mankind. The demon Apaosh and the demon Aspengargak are those who remain in contest with the rain. Of the Evil Spirit (Angra Mainyu) are the law of vileness, the religion of sorcery, the weapons of fiendishness, and the perversion of God's works".¹³⁶³

SOME OF THE DEMONS KNOWN TO THE MAGI

EVIL DEMONS AND SPIRITS

Where crying can be heard, the demons are never far away.

Anccestor Worship

PRASHCHURS

ANCESTRAL PROTECTORS

The gods were fickle, and could not always be relied upon for aid. The one exception was a person's *prashchur*, which had been faithfully worshiped from father to son, and mother to daughter for generations. *Each tribe and clan had its own patron pagan god*, which protected and watched over it.¹³⁶⁴

Bearing in mind the profound Iranian influences on Rus' paganism, these deities were probably clan forebears, and gods modelled on the Zoroastrian Holy Immortals, the good angelic *Yazatas* who took charge of their descendants' interests in the spirit world. Our world was a living entity, and each creation but a brush stroke on the Creator's canvas; his world, the great masterpiece. The *Yazatas* personified major features of the landscape; mountains, trees, rivers and lakes, but appeared as anthropomorphic people or winged demi-human beings and genii. They were the souls of the land.

The demonic *prashchurs* of the "black families" can be equated with ancient Mesopotamian demons, and the Zoroastrian/ Zurvanite *dregavants*, patron devils. In the physical world these degenerate essences appeared as polluting influences; bogs which consumed grazing and arable land, faeces, crop and stock diseases, and so on.

Slavic *prashchurs* were also conceptually similar to totemic spirits, the spiritual guardians of the Samoyed, Lapp and Finnish shamanic animists. These totems were often represented in animal form.

FIRES LIT FOR THE ANCESTORS

The soul of the family ancestor who first founded one's house or settlement, was said to live on in the form of the *domovoi*, or *domovik*, an utterly benign force which lived at the back of the stove. The *domovoi* symbolised a family's prosperity. It was very fragile; it had to be fed, cared for, and spoken to properly, lest it suffer an untimely demise, and with it the material good fortune of the entire family.

IF ONE'S HEARTH WENT OUT, GOOD FORTUNE LEFT THE HOUSEHOLD

A *domovoi's* departure was caused by allowing the oven fire to burn out, a tragic occurrence with disastrous consequences. Once it disappeared, every member of the household could look forward to suffering misfortune. Prosperity could not be regained until the present head of the house died, so that his soul could remain behind on the earth, living inside the oven. No Russian son could leave home without having first built a new home for himself. He then asked for fire and hot ash from his parent's oven, a symbolic transference of the family fortune and the fire of Svarog's son to the new house.¹³⁶⁵ Without this, any newly constructed abode was doomed to poverty until the first owner of the house died.

REMEMBRANCE CEREMONIES FOR ANCESTORS

THE RUSSES PERFORMED CEREMONIES IN HONOUR OF THEIR ANCESTORS

Rus' clans consisted of very small tight-knit family groups with the same common genealogy. The family's shared ancestors had long passed on into the after life, but still took an active interest in the lives of their descendants in the physical world, on particular days especially. At certain times of the year the clan elders conducted celebrations of special family significance aimed at procuring the intercession of these ancestors. Such was the respect that pagans had for their blood ancestors that every family member had an intimate knowledge of the exploits of their forebears.

Since the comparative method has been used throughout this book, it is only proper that we explore the all-important ancestor worship of the pagan Slavs in the light of Indo-European Aryanism, and Magianism. This may help us understand the precise nature of the Slavic ancestral rites.

VEDIC ANCESTRAL RITES

Aryan law prescribed the following *Sraddha* rite in adoration of one's ancestors;

"Even water offered with faith (to the manes (ie; souls of one's departed ancestors)) in vessels made of silver or adorned with silver produces endless (bliss).

For twice-born (ie; Aryan) men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

Let him make (the sraddha) begin and end (with a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, soon perishes together with his progeny.

Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots".¹³⁶⁶

As it happens the Old Russian word for “middle” was *sereda*. But was this term derived from *Sraddha*, the name of the *middle rite* performed by the Aryans to feed their departed ancestors? Unfortunately Vasmer does not include such an analogy in his etymological dictionary. The key to solving this question is the Slavic and Baltic love of swine meat.

You see, the sacrificial oblations of food offered to and eaten by the Brahman on behalf of the souls of one’s ancestors, were considered to be contaminated by the mere presence of a handicapped person, a boar, pig, cock, menstrual woman or dog. Pork was inevitably one of the ancestral banquet meats in Slavia and the Baltic, thus Russian ancestral rites are less likely to have been those of the brahmins.

Contrary to the vedic Indo-European view, the Magi believed that these animals were holy, and not a source of contamination.¹³⁶⁷ *Swine were once extensively bred by the Parsees* (exiled Orthodox Zoroastrians living in India), *and the Mesopotamians before them*. Further evidence for a Magian predilection for pork can be found in *Shayast la Shayast II:58* which contains clear references to swineherding among the Magian people.¹³⁶⁸ Pigs were so highly regarded by Magians that they were deemed suitable even for the major holy feasts held at the change of the seasons.

No doubt the acceptability of pigs to white Magians was owing to their ability to eat scraps and other refuse in the same way that ravens, dogs and vultures ate carrion and rotting animal matter. Pigs were clean animals, the enemies of defilement. *Shayast la-Shayast* further states that pollution and disease were less likely to strike where pigs dwelt. Because the pagan Slavs did not believe that pigs, cocks and dogs were unclean beasts, it is unlikely that Vedic paganism was first and foremost in their minds.

Muslims and Hindus *did not eat the flesh of swine* considering it to be grossly unclean.¹³⁶⁹ During the famous conversion polemic, Khagan Vladimir utterly rejected the ministrations of the Islamic delegation from Bolgar, since the adoption of Islam would have prevented the Slavs from continuing the practices of their forefathers which principally included, amongst other things, the drinking of alcohol and eating pork. Therefore Vladimir could not have been a strict Vedic Aryan if he ate pork. It may well be that the pagan Slavs practiced the previously mentioned *Sraddha* rites, but in a form which was an admixture of Aryan and Magian customs. This would make them Zurvanite in nature. Alternatively they might have followed the purely Magian tradition, which at some time in the past had come to supersede the Vedic ancestral rites. According to the Magian texts;

“...it is necessary to maintain the souls of fathers, mothers and relations properly. And, when any day of theirs occurs, it is necessary to make an endeavour, so that they may accomplish the ceremonial (the Haoma yasna), the sacred feast (of myazd; meat), the consecration of the sacred cakes (drons), and the benedictions.. For it is declared in revelation, that, every time that any day of theirs occurs, they will bring with themselves 9999 guardian spirits of the righteous, like that case when any one goes home himself, and brings people in hospitality. And, when they utter the consecration of the sacred cakes and sacred feast and the benedictions, those people become joyful and utter blessings on that house and master of the house, and on the house-mistress and any persons who are in that house.

*But if they do not celebrate the sacred feast, the consecration of the sacred cakes, the ceremonial and the benedictions, the spirits will remain for them in that place from dawn as long as the period of a day, and are maintaining a hope that “perhaps they will have us in remembrance”, the souls turn upwards from that place, go very quickly on high, and will say, “O creator Hormazd! they do not know that we are such as we are, and that it is necessary for them to come into this world, and in this world they will not give any one acquittal”.*¹³⁷⁰

For them there is need of the good works in consecrating the sacred cakes and celebrating the sacred feast and benedictions; there is no need of them for such as we. Yet, if they would have maintained a place for the duty of those days, we should have turned away from the misfortunes of various kinds; but, as they have not maintained observance of us in the day’s duty, we are not able to come in friendship to this house. Thus much they say, and turn away in anger, and go away from that place.”

The peoples of heathen Russia and the neighbouring Baltic area believed that after death, *the souls of one’s deceased kin became deified*, forming a virtual clan pantheon in the afterlife.¹³⁷¹ Villagers gathered on certain days of the year to give offerings of food to their ancestors, to keep them alive in the afterlife by honouring their memory. But, like the white Magi, they had cause to fear these ancestors also, lest they become angry and offended, and bring misfortune upon the family.¹³⁷¹ From this evidence it is possible that pagan Russians observed the feast days of their ancestors in

VEDIC ARYANS DID NOT
EAT PORK

MAGIANS DID SO,
ESPECIALLY DURING
IMPORTANT FEASTS

RUSSES HELD PORK IN
ESTEEM

MAGIAN ANCESTRAL
RITES

ONE’S ANCESTORS
BECAME DEIFIED

a way similar to the white Magians.

I draw your attention to why the performance of the Magian commemorations for the dead brought good fortune to those who observed the various anniversaries. This was due to the 9,999 angels which the ancestor brought to their house in thanks for their kind deed.

The white Magian ancestral rite was able to liberate the souls of one's departed ancestors from expiatory suffering in the afterlife through the spreading of commemorative feasts and the offering of prayers. Such a custom was scrupulously observed by Russian Christians in the Christian era, and is conceptually the same as Roman Catholic prayers and masses for the dead, aimed at releasing their souls from purgatory.

Other pagan beliefs

DISEASES

DISEASE, A WEAPON OF
THE DEVIL

Diseases were instruments of defilement and destruction which the black divinities inflicted upon the world. In Rus' during the night of an epidemic, a local matriarch or Volkhva priestess ploughed the village outskirts, leaving a furrowed circle of protection against the spirits and demons which brought the plague. Other women bearing sickles and scythes guarded the perimeter, killing everything trying to enter the town.

A similar ritual was performed by the Zoroastrian Parsees residing in exile in India, who used a metal ploughshare to dig a Kasha, or circular furrow around any area where dead bodies were situated. This was done to serve as a boundary against the entry of the Death demon across its boundary.

THE BLACK AND WHITE KINGDOMS

AHRIMAN CORRUPTED
MANY OF GOD'S
CREATIONS

In Magian cosmology the entire earth was the scene of intense confrontational warfare between the forces of light and darkness. The very moment Ahriman and his demons entered the world, the pristine nature of Ahura Mazda's many creations was polluted, twisted and defaced. As a result of this all plant and animal life on the planet, including human beings, could be categorised as either white or black life forms, depending on the degree to which they had been touched by the Prince of Evil. In *Shayast La-Shayast* XV:23 it is said that the more of "the damned" that there are in this world, so too does the distress of the world increase proportionately. It naturally followed that by slaying the damned, and eliminating their unwholesome presence from the world, that the created existence would flourish just that bit stronger.

THE MAGI DECLARED IT
NECESSARY TO SLAY THE
DAMNED

The whole concept of killing opposing animals was originally imported into Zoroastrianism by the Medean Magi. Even Magian medicinal remedies required the killing of "black" insects, an act which would bring blessings from heaven, which would in turn make the treatment all the more successful. These were the outlandish superstitious remedies mentioned by Pliny the Elder in his condemnation of the Magi. The mere fact that the principles of white or black slayings were well and truly enshrined in the Zoroastrian holy books illustrates just how much Medean material is still contained within the Karterian modifications to the Zoroastrian faith.

THE DEVIL'S CREATURES
WERE TO BE KILLED BY
THE FAITHFUL

These teachings were probably propagated in Russia by the Volkhvy Magi. Even last century Russian peasants still saw field insects as evil, their swarms "an army of evil".¹³⁷² They weren't just pests, but unholy entities that presumably needed to be exterminated with extreme malice.

THE RUSSES BELIEVED
INSECTS WERE "AN ARMY
OF EVIL"

One Russian colloquialism for "an insect" (*kozyavka*) arose from *koza* ("goat"). Vasmer attributes the inter-relatedness of goats and insects in this case, to the similarity between goat horns and insect antennae. However it is equally likely that this linguistic connection stemmed from (the great goat) Ahriman's obvious relationship with insects, the devil's birds.¹³⁷³ Earlier we heard of the *Ambarniki* demons, which were obviously insects entombed in amber, yet perceived as demons.

INSECTS WERE DEMONIC

THE FINNS SAW SOME
CREATURES AS WICKED

Finns also saw a delineation between good and evil creations. The bee was the mead-bringing friend of man, whereas the wasp was "the demon's bird", full of toxins. Others shared in the latter's abominable functions: "snake venom, a worm's black poison, an ant's itchy juice, a frog's secret hates".¹³⁷⁴ Though a snake is understandably banal, the inclusion of harmless ants, frogs and worms suggests a possible infusion of Magian teachings (on those same creatures) into Finland.

THE MAGI TAUGHT THAT
AHRIMAN HAD HIS OWN
PLANT KINGDOM

In the Magian world infernal flora consisted of "black" plants that came into being once Ahriman came headlong into the world and began corrupting the many good things which Ahura Mazda had made. These

included any plant which harmed humanity, animals or the fields, things such as weeds, and poisonous or thorny plants and bushes.

For instance the Russian word for “thistle” *chertopolokh* was a compound word formed by *chert* and *polokh*. It might therefore be literally translated as “devil’s fear”, “devil’s terror”, “devil’s dread”.¹³⁷⁵

RUSSIAN WORDS FOR
THISTLES

Vasmer believes the connection between *chert*, *polokh* and thistles arose from an old Russian tradition, whereby they burned thistles to fumigate their fields and stock, to protect them from evil spirits and sickness. Devils fled the fields in panic upon smelling burning or smouldering thistle; they were afraid of it.

I believe Vasmer is mostly correct in this respect, however the reason for their flight is more probably attributable to the white Magian destruction of thistles, which embodied the “devil’s fear”, the “devil’s terror”, the “devil’s dread”.

While white families were strengthened by eating holy gruel during their religious ceremonies, the black families may well have had a mirror-image ritual cuisine. Many of the bog victims unearthed in places like Denmark, presumed criminals, had eaten a gruel of weeds prior to their strangulation.¹³⁷⁶ Is this evidence of a black or unholy weed-gruel, or had they been killed during a famine, when such meagre fare was all they could be offered?

Good and evil folk also battled it out. *The Primary Chronicle* account of the Pecheneg ambush on the royal flotilla could conceivably conceal another important message for us. Under dualism, all the creatures and plants of the world (in fact all creation!) was divided into two categories; those on the side of good, and those that belonged to the “Black God”. These were somehow perceived to balance each other out, to mirror one another. For example, the “white” Khazars of Khazaria believed that another race called the “black” Khazars lived on the other side of the world. Accordingly, in the war between good and evil, each human being born was said to have a good or evil opposite somewhere in the world. Under Magianism and Zoroastrianism, it was their sworn duty to kill that person. Considering the magian influences found among the Russes and Pechenegs, might the death of Svyatoslav (who the Pechenegs regarded as a thief) and the reduction of his skull to a grim trophy be attributed to the end of Prince Kuria’s personal quest to kill his dark half, and grant yet another victory to the forces of the “Good Sun”, Ahura Mazda? A Pecheneg Zoroastrian Prince versus a Rus’ Magus-prince, an interesting thought!

BLACK AND WHITE ANIMALS

The animal kingdom was divided into two realms, those creatures which belonged to the underworld, and those which belonged to heaven.¹³⁷⁷ Good families considered it holy to kill evil animals, such as wolves, spiders, pests and bugs, while evil families regarded it a pious act to kill good animals, some of which are described below.

Black animals

Wolves, bears, flies, ants, snakes, toads, ants, scorpions, spiders, worms, locusts, parasites, badgers, rabbits.

White animals

Horses, cattle, goats, deer, hares, dogs, hedgehogs, foxes, ravens, eagles, falcons, hawks, beavers, cocks, magpies.

HOLY DOGS

DOGS WERE VERY HOLY

Of all the “white” animals, no animal was more sacred than a dog (Medean: *spaka*, Russian: *sobaka*); they were man’s best friend, and an actual member of the clan. It is possible that the Slavs held dogs in the same high regard as the Medes, not only because the Slav word for dog has a Medean origin, but because of the attendant Russian peasant lore concerning our canine friends. The dog (and fox) later came to be associated with the wolf (perhaps under the guiding hand of Christian priests trying to eradicate pagan beliefs), though the *sobaka* was originally the wolf’s enemy, protecting the homesteads of the agriculturalists and herders from their predations. Of further interest is a Muslim belief that people who keep dogs are evil. No doubt this view was the result of anti-Magian Muslim preaching. According to the Zoroastrians, the dog-family included water dogs such as beavers, otters, and pointy nosed dogs like weasels, hedgehogs and foxes. To the “white” mind, the shepherd’s dog was especially holy, remaining ever vigilant, ready to chase off wolf packs trying to steal lambs from the flock. Another important dog was the four-eyed dog, a dog with a coloured spot over each eye, so that it has the appearance of four eyes. They called this the four-eyed power. Dogs were most efficacious in the expulsion of unclean or demonic influences, which ran for the hills after taking just one look at them.

Magian dog lore seems to have percolated into Europe. During the high mediaeval period (1400's), no self-respecting necromancer would start work with a dog around; it was a waste of time because nothing would show. This suggests that mediaeval sorcerers held Magian-style beliefs concerning the dog's ability to ward off evil or unclean forces. Mediaeval Europeans believed in dog days, that is days when the dead walked the earth. The term "dog day" perhaps signified dates on which the faithful took their dogs with them everywhere for spiritual protection. In some respects *Western mediaeval "Dog days" coincided with Rus' pagan dates when the dead broke free and visited the earth for the day.* In Russian folk tradition dogs can sense the presence of ghosts.¹³⁷⁸

HOLY BIRDS

HOLY BIRDS KILLED
SERPENTS, PARASITES
AND OTHER ENEMIES OF
CREATION

The holiest of birds were the Griffon bird (strictly speaking it is a bat), the sparrow, the crow, the vulture, the eagle, the crane, the cock and the kite.¹³⁷⁹ This is because each of them was designed to perform some function in the service of their creator in the war against the demons; either to kill serpents, or crop parasites, or carrion-eaters who lifted the defilement that polluted the countryside. Others were allotted the task of slaughtering demons. Many birds, like the sparrow and the dove were faithful and true servants of the Good Sun. And it would be true to say that many pagan Rus' households kept sparrows and pigeons.

CROWS AND MAGPIES

As far as the Magi were concerned, the crow was one of the holiest of all birds, as was the magpie. The Avestan word for a magpie is *Sok*, and the Russian is *Soroka*. The magpie's power lay in its warble, which put demons to flight by the power of the *Avesta* (which according to legend it had eaten in prior ages). Magpies performed a most excellent service to humanity by eating up fallen nail parings which had been prayed over and encircled using the prescribed ordinances. If the parings had not been properly treated in the manner prescribed by *Vendidad*, the demonic forces and witches seized them from the ground and *converted them into arrows*, which they then used to kill magpies or perform other maelific rites.

The various birds consumed crop devouring locusts, noxious worms, beetles and creatures which surfaced from below ground to carry out their devilishly destructive handiwork on the much toiled-over crops which were supposed to feed the local populace. Meanwhile, as these aerial agents of the divine goodness went about their business in the fields, cranes scoured the swamps seeking to consume slimy frogs, toads and salamanders for they all did the bidding of Ahriman, and had to be culled as thoroughly as possible.

THE HOLY COCKS WERE
DEMON AND WITCH
KILLERS

The (white) cocks that crowed to the sun each morning were the mortal enemies of the demons and warlocks. They were a friend to both Sraosha and the holy dogs. According to *Bundahishn* white cocks could kill demons. Presumably black cocks were the exact opposite of the white cocks, and what is worse, very great helpers of the wizards, who we might think used them to cause harm to the both the sun and Sraosha. Kites, vultures and crows were made by Ahura Mazda to kill snakes, and undertake the onerous task of eating up the dead and corrupted flesh of all created things.

MAGIANS HAD TO KILL
THE DEVIL'S CREATURES

While birds did their duty before god, white Magians were similarly entreated to slay the creatures of Ahriman whensoever encountered, to thereby lessen the destruction fiends unleashed on the world. In pre-Christian Russia insect killing was rather formal experience. For instance, every year on the 1st of September, children combed the fields to kill every bug they discovered.

In *Bundahishn* we learn that asses ate reptiles. It goes without saying that this should not be taken literally, but interestingly, in *The Magus* (published in 1801 AD, almost 90 years before the translation of the Magian holy texts for western readers), we discover that asses lung, when burned, was able to put serpents to flight.

England has some customs concerning sparrows that are possibly pagan survivals. From the Middle Ages down to the present day it has been deemed less sacrilegious to steal a chalice from Church, than to rob the nest of a sparrow which resides in a "fire-house". It could cause cow's udders to give blood instead of milk. Such nesting sparrows granted good luck to their host household and prevented it from being hit by lightning. In Kent, sparrows were better loved than the "black swifts", who were seen as minions of the devil.¹³⁸⁰

Intercessions

To gain the favour of the gods, or to learn their counsel, pagans sought the mediation of sacrificial priests, who

interceded before the gods on their behalf. These intercessions fell into two categories, personal and communal. Pagan priests in Slavia are known to have divined the will of the gods by consulting oracular dice, or by interpreting a horse's movements.¹³⁸¹

At dawn each day the attendant Volkhvy of each temple probably rose to greet the glowing morning Sun and cast lots to see what would happen in the day to come. The resulting answers were considered to be nothing less than the will of the gods.¹³⁸² The temple Magus whose lot it was to conduct the daily sacrifices probably cast lots as each offering was presented at the foot of a given idol, to ascertain whether the offering was pleasing enough to the divinity or demon in question. Sacrificed goods were later placed on a ritual pyre. The sacrificial Magus intercessor was most likely required to strangle or bleed the live offerings and perform the ritual incineration of the settlement's tithes, but this would depend on the sex of the person seeking intercession. In accordance with Magian tradition a Volkhv sacrificed for the males of the community, and a Volkhva the females.

Local fertility problems fell under the auspices of the Rozhanitsy or similar fertility deities, whereas more severe regional shortages demanded nothing less than the direct interference of more important celestial deities. It was the duty of all male Volkhvy to offer prayers to the masculine Gods; Female Volkhvy alone would have been permitted to offer song and prayer to Moksha and the other female divinities, on behalf of the women.¹³⁸³

In Zurvanite communities the celestial gods, one's tribal prashchur, one's clan prashchur and the demonic gods, whose "feast days" are listed on the pagan festive calendar, were all given varied sacrifices in the hope of attaining intercession. Due to their proven potency, these entities deserved large scale sacrifices by many people. Most had feast days attributed to them, when communally, every family had to tender their sacrifices. The blood of human sacrifices were apparently not as frequent, only offered up to Perun and the demons of destruction and decay. This topic is given further treatment in Chapter VI.

Other more sedate offerings such as *dron* bread (sacrificial loaves), floral garlands, amber incense, musk, frankincense, porridge, libations, cloth, sin-coins and foods were by far the norm, even where demons were concerned.

Rudimentary wheeled vehicles were used in India for the worship of Pitteri Pennu, a supposed fertility god. Led by a brahmin the car carried cereal seed to each of the local tribal elders.¹³⁸⁴ At settlements along the way stick-wielding men joined the procession, flailing these rods about in the air, and hitting each other. This had the effect of spreading the consignment of seed to the demons, and this would make them go away.¹³⁸⁴

Or in one Russian Finnish expulsion rite "a sacrifice is offered to the devil at noon".¹³⁸⁵ Libations made from alcohol and grain might also be given to solicit liberation from devils and unclean spirits. Finnish men fire-jumped, cleansing their body and clothing with fire, as they passed unscathed over the flames.

These offerings predominantly sustained the gods of creation, helping them stay strong and healthy for battle against the forces of darkness, chaos and destruction. For Zurvanite pagans, sacrificial offerings were considered unholy when made outside the prescribed calendar of sacrifices, to any divinities besides one's prashchur' or spirit guardian. These were considered highly disruptive to the cosmic order and could never occur without a loss of piety. As a point of divergence, militant white or black Magian families would have worshiped their rival species of gods only at great detriment, and to their peril.

MAKING THE OFFERINGS

Whenever pagans prostrated themselves before the idols in prayer, and offered tithes at their feet, special favours were believed to be gained, especially if the deity was one's clan or tribal prashchur.

PERSONAL CRISES OFFERINGS

During times of personal or family hardship, the man of the house took the family's case before the idols to see if some kind of an outcome could be achieved. Again, only the Volkhv or Volkhva threw the die and figured out the scale of sacrifice merited by the situation. The Magus considered factors such as the level of aid being sought, the scale of the catastrophe, the magnitude of the idol being fronted, and whether it was a prashchur or ancestral spirit guardian that was being petitioned for aid. It is also possible that the pagan Rus' (being of the Magian faith) may have used *barsom twigs* (bundles of wands) to add weight to their intercessions. From the *Avesta* and *Pahlavi* texts we learn that holding a barsom twig during a *Haoma* rite enhanced your chances of being heard by the gods.

SEEKING THE
INTERCESSION OF
PAGAN PRIESTS AND
PRIESTESSES

LOT CASTING

FAMILY GUARDIANS

WHEELED VEHICLES
USED TO TRANSPORT
OFFERINGS FOR DEVILS

COMMUNAL CRISIS OFFERINGS

In a communal crisis, offerings were made to the offended demons by the Volkhy before their demonic effigy, which was probably only a *bolvan* idol (see p.583). The conduct of these black sacrifices is covered in Chapter VIII.

DIVINE INTERCESSION

The celestial deities offered only good things to those who pleaded their aid; help in battle, better crop yields, health, protection against malign spirits and the infernal deities, and more obscure intercessions like happy beehives or sober husbands. Such were the more friendly divinities the “white” families relied on.

MINOR INTERCESSIONS

Ancestors, prashchur’s, the celestial and earthly divinities, the spirits of the home and the workshop, and the spirits of nature were all things that would come to one’s aid if offerings of appeasement were given to them either face to face or before their idol. Apart from the souls of one’s deceased relatives, and the souls of the good which were faithfully venerated from one generation to the next, nothing else that has died before, or which has been eternally dead was ever good, chirpy or helpful. Entities from the underworld (the *nechistiye sili*. Russian: “unclean forces”) and the spirits or demons of the forest were left offerings, which *it was hoped* would made the devils leave them alone, for though strong with sword, man was hopelessly weak against unfathomable supernatural presences. These offerings were best left in a suitable position before entering into a creature’s presumed domain.

*P*agan religious duties

The world of the Aryan Magi was a strange place, intensely regulated by customs and religious duties written into their holy books and oral traditions, often in great detail. These teachings were the yardstick they lived and died by. Do not think for a moment that these faiths dispensed with their many customs as time went by, for these were not fads, superstitions or trends linked to a specific place or time, but a list of religious duties. By examining faiths such as those of the Hindus or Parsees you will soon discover that even today there are faiths which still practice acts and moral choices defined *many thousands of years ago*, and what was more, they do so *to the very letter of the law*.

This being the case, if the pagan Russes possessed the same or similar religious beliefs to the Aryans and Magi, then of necessity they felt a need to follow the letter of their law, the stringent and precise customs of these faiths. Many references to heathen Russian beliefs and customs identical to those of the Aryans and the Magi are found throughout this book, and these need not be “just a coincidence”. However the following one thousand years of living under Christianity slowly whittled away at the religious base which promoted these customs in the first place and subsequently they began to die out, when normally they would had survived the passage of time. So Aryan traditions entered a period of decay, mutating into superstition, that is the performance of acts and rites no longer grounded in their original religious context, perpetuated by custom alone. Unfortunately for us, whatever was not recorded about the customs of the pagan Rus’ during the past thousand years has been lost to us for ever.

MATTERS OF PIETY AND IMPIETY

For most westerners the mere idea that one’s family had a certain level of piety before the gods seems ridiculous. Many of us will think of piety as something intimately personal. But for Aryans and Magians the concept of family piety was integral to much that they believed. One’s ancestors were still alive, but not in this world. Those among the living were still linked with the dearly departed in a very real sense by the necessary rituals and prayers. These rites were a bridge into the next world, and a means of sustaining the ancestors, preventing their souls from weakening or even perishing, via the performance of ritual remembrance ceremonies. It was incumbent upon every individual to act in a proper fashion, and dutifully perform the due rites, or else your ancestors ended up paying for the transgression of both sin and religious negligence. Perjury caused untold anguish to one’s deceased ancestors, catapulting them into hell for a very long stay.

But a good descendant was of great merit to the collective family tree, both past, present and future. Their good works were shared by all their kin, past and present. Still that did not compensate for the fact that a son or daughter’s wrong-doings returned on their parents and forebears just as easily as their good works did. Therefore

FAMILY PIETY

ONE’S ACTIONS

IMPACTED ON THE

FAMILY, BOTH LIVING

AND DEAD

it might have been particularly important that parents chastise or disown wayward children if they were the cause of shameful crimes, not the least of which was oath-breaking. In doing so they could alleviate not only the shame attached to the person's actions, but the spiritual fallout it caused to the family tree.

Magian family piety is well illustrated in the following passage;

"The eighteenth subject is this, that it is necessary for mankind to make an endeavour, so that they may espouse a wife in their youth and beget a child. And for women, in like manner, it is necessary that there should be a longing for espousing a husband. Because it is declared in revelation, that every duty and good work a child performs becomes the father's and mother's just like those which they have performed with their own hands. The meaning of pur (son) is that which signifies pul (a bridge), for by this bridge they arrive at that other world. If there be no child for any one they call him one with a severed bridge, that is, the way for him to that other world is severed, and he is not able to attain to that world. At the head of the Kincot bridge he shall remain; although he has performed much duty and good works he is not able to make a passage over the Kincot bridge, and they do not make up his account and reckoning. And every archangel that comes forward to that place first asks these words, that it "Hast thou brought thy substitute visibly into the world, or not?" When he has not brought it, they will pass over him, and his soul will remain, in that place, full of anguish and grief".

"if there be any one to whom sickness from heaven may occur (eg; sterility), and there be no provision of a child for him, he has commanded him that he should make some one a son of his own, as a friend of his soul, and should receive a child, because every duty can be delegated".¹³⁸⁶

The begetting of children was also an indispensable part of this chain of immortality; without a child, without a son especially to carry on the family name, the entire bloodline of the past came to nought. Who would continue to perform the ancestral rites which maintained the ancestors?

The Magi developed a solution to the problem faced by infertile parents. They instituted a system of foster parentage, whereby barren parents would adopt a son or daughter. And even then, if a childless person died without possessing a surrogate child, a white Magus would appoint someone to act as their bridge into the next world.

The Magi were not only priests and priestesses, but some of the greatest scientists of their time.



Chapter



Astronomy, astrology, education and the sciences

Pagan holy books

It was the 10th Century AD, roughly 500-600 years after the closures of the last great pagan scholastic institutions in Greece, Rome and Egypt. Yet deep inside Russia, far beyond Christendom's borders, undreamed of activities were taking place, that would have a lasting impact on later European history. For there, amid gentle breezes and the bracing smell of conifers, pagan copyists were diligently scribing their secular and religious texts, and teaching their understudies to do likewise. You have already witnessed persuasive evidence of such things.

That these rustics preserved and composed their own literature does not sit well with their "barbarian" image, and for this reason many choose to warmly embrace the notion that Christianity brought them not only a new faith, but writing, teaching and other skills normally associated with civilised beings.

The truth was otherwise. In this chapter we will discover a little-known pagan intellectual culture in Russland, whose holy books were eagerly pursued by the Christians, and burned with utmost relish during Russia's conversion to Christianity. So vigorous was this anti-pagan polemic, that only the names of these texts have survived. We will examine what the contents of such books may have been (based on their titles), their likely origins, and witness linguistic evidence for their pre-Christian education system.

Since heathen Russian priests and priestesses were invariably of a vedic or Magian persuasion, we can deduce that some of these books were ferried into Russia, as the likes of Qutayaba destroyed the Magian infrastructure of Khorezm and similar centres of note. Although there may have been additional sources for this knowledge, a point which we shall now explore.

On the importance of books

The knowledge and great secrets of the ancient world primarily rested in two libraries; one situated in the Greek colony of Alexandria in Egypt, and the other at Pergamum, Asia Minor. There philosophers brushed the midnight oil, brushing up on the sciences progressively expanded upon by their predecessors over prior centuries. If one takes into account the overall number of texts that once graced the shelves in Alexandria, there may have been something approaching three-quarters of a million individual titles on a variety of topics. According to Plutarch, the library there received an injection of a further 200,000 written items from the great library of Pergamum (a seductive present to Cleopatra), many of which Mark Antony later spirited away to Rome from Egypt, and into Plutarch's safe-keeping.¹³⁸⁷ This account illustrates a large-scale trade in academic treatises, and this resulted in the relocation of specialised collections to Rome, Greece, Araby, and many other unrecorded incidents of trafficking besides.

This went on for some time. Centuries later it was Muslims who busied themselves with the matter of archiving

PAGAN RUSSIANS HAD THEIR OWN BOOKS

THE ANCIENT WORLD ONCE HAD TWO GREAT LIBRARIES, ONE AT PERGAMUM AND THE OTHER AT ALEXANDRIA

WHEN PERGAMUM CLOSED, MOST OF THE COLLECTION WAS TAKEN TO ALEXANDRIA

ancient knowledge. Their scholars, such as the medical writer Abu Zayd, were committed to gathering as many specialist books pertaining to their field, as they could, with a view to amassing personal libraries of note. "He travelled through the land to collect ancient books, even going into the Byzantine country".¹³⁸⁸

Antiquarian scientists well versed in these treatises and philosophies greatly influenced the lives of those they met on their wanderings. Then, as now, one well read scholar, or a free-thinker with a little bit of ingenuity, can bring about drastic social change. Edison created the light bulb, the Wright brothers the aeroplane, and Ford the first mass-produced motor car. These are just a few innovations which changed the face of the world, and only several individuals were responsible for the breakthroughs. Antiquity was no less gifted with great minds.

If we could single out and praise one ancient for their creation of lofty scientific works, Ptolemy would be that person. His judicious compilation of extant arcane knowledge, pooled from several great civilisations, set new standards in academic excellence, and between their pages, one could almost say, laid the sum total of humanity's most important discoveries until that time, in the mysteries of nature and science. He was a truly a luminary of the first order. Ptolemy's list of credits included a second century AD map of the globe (drawn in planispheric style and divided into lines of longitude and latitude), which incorporated much of the known world (as far away as Vietnam and China), a definitive tome on astronomy, books on astrology, meteorology and optics. And it is largely these literary, historical and scientific legacies that became items of strategic importance to the nations of the world, for this knowledge granted temporal power and wealth beyond imagining.

The geographical, mathematical, astronomical and scientific wisdom that Ptolemy tapped into was already of considerable age during his time. For example Herodotus talked of the Phoenicians knowing the sea route around Cape Horn, which theoretically gave them the ability to circumnavigate Africa. How many of the original Phoenician sea charts, if any, were to be found at Alexandria? Which mariners and intellectuals read them? Did anyone use these ancient charts to plan voyages, to go to Indonesia and Sri Lanka in search of spices and other relished commodities? What would be the pecuniary value of this and other earth-shattering information, in terms of trade opportunities, particularly if you were one of the privileged few to know the way? As you will soon read, Mediaeval Arabs used Egyptian, Persian, Greek and Roman texts to advance their society, by acquiring and applying the higher learning of the ancients, and tailoring it for their own purposes. Before long the Arabs had free run of the Indian Ocean, spices and new peoples to convert to Islam.

The library in Alexandria suffered several disasters, with the untold damage occurring in 391 AD (not long before the last of the Pharaonic priests left Egypt), and later in the early 7th century at the hands of Christian rioters.¹³⁸⁹ In the theological free-fire zone of Alexandria, the Arians (an heretical form of Christianity which began in Egypt but spread to the Goths and Germans) and the resident pagan Gnostics had sent tempers well past boiling point. The mere existence of their devilish sciences in Alexandria after the conversion caused militant Christians to take the law into their own hands. Inter-sect hostilities became drawn out into open street clashes, which saw the Library (a spiritual home to the pagan gnostics and Magi), soundly trashed, obliterating much of its unique catalogue. Centuries later, during the Arab annexation of the city, any items of significance that still existed there were snatched up and spirited back to Baghdad, or even freely offered by disaffected scholars wanting to get their own back against Rome and Byzantium.

On the other hand, Roman and Byzantine authorities may have maintained their own copies of the ancient books, written treasures inherited from the time of the Caesars. But they were not freely circulated. Ptolemy's *Geographiae* would have been the most dangerous of all to disseminate. If the Church knew how people lived in 'Scythia' and the East, it might have been intent on maintaining the preferred Roman, flat-earth model (Romans made their maps on metal disks), to limit any social discourse with the eastern pagan lands. From a treaty forged between the pagan Russes and Christian Byzantines (where the issuing of certificates and seals by the pagan elite was required when seeking authorisation to commute to Byzantium), it would appear that the pagans wanted very few cross border movements into Christendom either.

For all intents and purposes the world was flat, and at its end lay deadly serpents, and other equally unguessable horrors. And so it stayed until the Middle Ages, when a fresh outbreak of forbidden knowledge, contemporaneous with increased levels of paganism, witchcraft and heresy, first caused people to re-assess their perceptions of the world.

ONE PERSON'S
INGENUITY CAN
INFLUENCE THE LIVES
OF THE MASSES, FOR
THE BETTER

PTOLEMY WAS
ARGUABLY ONE OF THE
GREATEST SCIENTISTS OF
ANTIQUITY

HE WROTE BOOKS ON
GEOGRAPHY,
CARTOGRAPHY, OPTICS,
ASTRONOMY AND
ASTROLOGY

BUT THERE WERE
OTHERS BEFORE HIM,
NO LESS AMAZING

PARTS OF THE LIBRARY
WERE DEVASTATED IN
THE 4TH AND 7TH
CENTURIES AD

LARGE PORTIONS OF
THE COLLECTION WERE
DESTROYED DURING A
SERIES OF RIOTS

ROMAN AND
BYZANTINE
AUTHORITIES KEPT
THEIR OWN
COLLECTIONS

ANCIENT KNOWLEDGE
RESURFACED DURING
THE MIDDLE AGES



The universe is composed of a variety of positive, negative and neutral sub-atomic particles. Astrophysics nowadays alerts us to the confirmed existence of light and dark matter, the latter existing in far greater quantities than the former

THE UNBELIEVING SCIENTISTS WERE TERMED ZANDIKS OR DAHRIS

DAHRIS DID NOT BELIEVE IN HEAVEN, HELL, OR JUDGEMENT DAY

ARABS OBTAINED BOOKS CONTAINING INFORMATION DATING BACK TO BABYLON AND EGYPT

On Science

Who can doubt the role of the Magi in bringing to mankind's attention the magnificence and hidden secrets of science. In their physics and alchemical observations they found sure evidence of divine laws, inalterable laws of physical existence, authored and sponsored by a loving force beyond space and time, whose handcrafts were shaped by physics and chemistry. In the absence of these laws no equation could ever be resolved, since the variables would tirelessly mutate, and rendering the formation of physical matter improbable too, for the very same reason.

Science became an aperture through which life-long students gained a deeper understanding of the Creator's ingenuity, from the infinitely great, to the infinitesimally small. Experimentation was a profound spiritual pursuit, enhancing their love and respect for the Creator as their sharpened intellects happened across ever newer marvels, normally invisible in the world around us. Inch by inch their appreciation of the Creator's legacy expanded.

Most of today's scientists differ from the enquiring Magus or pagan gnostic philosopher of old, in that they are prepared to attribute the untold intricacy of the DNA helix to a self-perpetuating, chance event. In their mind periodic tables and physics formulas furnish evidence for inviolate scientific laws, but not a hypothesised author, since the laws had always existed. Whereas for the Magi, it was the Creator's unseen hand laying out everything under heaven, governing material existence, providing the framework within which all things form. Modern scientific sophistry resembles, in no small measure, that of the Dahris, a sect of atheistic scientists present in Persia, otherwise known as the *Zandiks*. Considering their institutionalised materialism, unbelief and sacrilegion, *Zandiks* were branded 'heretics', harshly condemned on every level by Believers of the Book, Magians, Muslims and Jews alike. Muslims were particularly eager to blood their swords on *Zindiq* (as they called them), since their doctrines were the height of blasphemy against the Most High, an affront to religion generally and societies under their guidance. It is predominantly through Islamic sources that their teachings and confutations are recounted.

"The first school, the Dahris, are one of the oldest sects. They deny the existence of a creator and disposer who is omniscient and omnipotent. They think that the world has always existed of itself and as it now is, without a creator; and that animals have always sprung from seed and seed from animals. So has it always been, and so will it be forever. These are the Zandiks".¹³⁹⁰

According to the Magi, the god-fighting Dahris were one step lower down the stairway into the atheistic abyss than traditional atheists in that *"They give up their religious duties and make no effort to practise virtue: (rather) they engage in endless discussion ... that virtue goes unrewarded, that there is no punishment for sin, that heaven and hell do not exist, and that there is no one who has charge of virtue and sin. ... that all things are material and that the spiritual does not exist".¹³⁹¹* In other words they professed, in addition to their science, doctrines aimed at demolishing the foundations of religion and spirituality.

The Arab legacy

The Middle Ages saw the miraculous re-emergence of many books written by pagan academics and natural scientists over the preceding thousand or so years. These the inner sanctum of Arab thinkers avidly converted ancient sources into Arabic, frequently adding to them based upon their own experimentation.

Such texts included scientific epistles, with names like,¹³⁹²

"The Science of the winds in the bowels of the earth, which produce many earthquakes and terrors";

"The Reason for the forming of clouds and the causes altering this formation during its periods";

"The distances of journeys in the regions of the earth";

"Calculation and making an instrument with which to calculate the distances of the heavenly bodies";

"The heat of a mirror";

"The principles of mechanics" As padded as these titles may be, they provide apt descriptions of their contents.

In the *Fihrist of Al-Nadim*, an extract from the writings of Abu Sahl ibn Nawbakht¹³⁹² described just how the Arabs came to fortuitously acquire so many antiquarian books on the sciences, astronomy, medicine and astrology, information that revolutionised the advancement of Islamic society, making it more progressive than Western society by far.

Apparently Mediaeval Arab scholars had originally been delving into texts that had originated in Babylon, but which had been expanded upon by ancient Egyptian academics and following them by the Indian Brahmins. As far as he was concerned the continuity and propagation of this learning was fostered by various groups of scholars from that time until his, in an unbroken chain, namely the Chaldees, pagan Gnostics and Magi.

One source of this knowledge was the Chaldean sorcerers, whose head men and philosophers kept such treatises. Ibn Nawbakht mentioned that a series of twelve great temples once existed in Babylonian Chaldea, each dedicated to a sign of the zodiac, plus another seven temples, each of which was assigned to one of the main planetary bodies. Each of these seven was run by a man of wisdom, all of which collaborated in the spread and upkeep of Chaldeanism. But following a period of disunity (year unknown), the seven headmen who ran these planet-temples went their own separate ways and *sought out a major city of their own in which to begin spreading the Chaldean faith*.¹³⁹² We will probably never know which cities the Chaldean wise men migrated to, however classical sources tell as that Chaldeans were present in Greece and Rome. Inevitably their books went with them

Another source, perhaps even the foremost source of these books was the Magi. Abu Sahl confirms the incalculable damage that Alexander the Great did to the intellectual infrastructure of Persia and for that matter, the entire inheritance of the ancient world, with his wholesale destruction and robbing of classical writings, and works on the sciences. Abu Ma'shar noted that it was the Great Kings of Persia to whom we are in greatest debt for so concerning themselves with the preservation and survivability of the ancient sciences, particularly during Alexander's reign of terror throughout the East. In this matter they took every care. Apparently the Persian monarchs and Magi had the foresight to send large consignments of books out of Persia into secret locations in India and the Chinese orient where they were guarded from harm.¹³⁹² I personally believe that Tibet's Dun Huang caves was but one destination for these texts, and there generation after generation of guardian Buddhist monks maintained a careful watch over them until this century. The Chinese dualists of the 10th and much earlier centuries were no fools. Some of their inventions were ingenious.¹³⁹³

Meanwhile in Persia, King Tahmurath seized upon the idea of building a buried repository to serve as a fortress of higher learning, a pagan intellectual ark if you like.¹³⁹² As numberless copyists and scholars set about recording the sum total of their knowledge onto highly durable white bark, engineers weighed up the requirements for the construction of an enormous vaulted archive, and surveyed a number of places to determine a suitable site for the project. At various locations they considered such things as the soil's ability to preserve the writing materials which were so susceptible to dampness and rot. The site they chose was in Javy, Isfahan, and once built it was called Sarwayh, a project built with all of the skill and genius of the ancients.¹³⁹² Several such places of safe-keeping were designed and built, and with the passing of ages their exact location came to be forgotten.¹³⁹² Anyhow, in the year 961 AD, several centuries after the fall of Sassanian Persia, the concealed site of an old Persian book repository partially collapsed, giving people their first indication that an underground library existed there.¹³⁹² Muslim scholars and disturbed clerics fell upon the site like flies. As a consequence of their good fortune any books were retrieved from this location, but unfortunately the Arabs proved incapable of deciphering them at that time.¹³⁹²

Meanwhile the Roman Byzantine authorities adopted a very different stance in relation to the ancient science texts. They succeeded in suppressing the teachings of the philosophers until the coming of Emperor Julian the Apostate (who the Christians regarded as walking in the footsteps of the Antichrist), who reinstated the right of the philosophers to continue preaching their doctrines and sciences. Prior to Julian, many of the ancient books were burned, and in one incident just short of twenty wagon loads full of "forbidden books" were put to the torch by the Romans. A Muslim academic named Abu Ishaq ibn Shahram learned that the Byzantine Emperor (Basil II) knew the location of a massive observatory-temple complex originally built by the ancient Greeks, and kept under lock and key since the time of their conversion to Christianity.¹³⁹² With a desire to fathom the unknown running deep in his veins, Ibn Shahram spent a considerable amount of time at the Byzantine court attempting to coerce Basil "the Blinder" into allowing him access to the place. Eventually he made the breakthrough he had long been waiting for, some time shortly before or after 980 AD. He was taken to a location in Anatolia (Turkey) several days travel (by sea?) from Constantinople, to a province known to have been *inhabited by Chaldeans who were still practicing their old religion*. Remarkably the Greeks had not sought to kill them, but allowed them to be as they were, though a subject people. The site in question was sealed by iron doors of such immense size that Ibn Shahram had never seen the likes

THE LEADERS OF THE
CHALDEAN
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PERSIAN KINGS AND
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WHICH WERE
DEDICATED TO THE
SCIENCES

DURING THE WAR WITH
ALEXANDER, THEY SENT
MANY BOOKS ABROAD
FOR SAFEKEEPING ...
TO CHINA, INDIA AND
CENTRAL ASIA

KING TAHMURATH
ORDERED THE
CONSTRUCTION OF
UNDERGROUND
LIBRARIES TO HOUSE
THESE BOOKS

THE BYZANTINE
EMPEROR HAD HIS OWN
COLLECTION OF
ANCIENT BOOKS, KEPT
UNDER LOCK AND KEY,
AND GUARDED BY
CHALDEAN
CUSTODIANS

ONE ARAB WAS LUCKY
ENOUGH TO HAVE
VISITED THE LOCATION
OF THIS SECRET LIBRARY

ONCE THEY OCCUPIED
EGYPT, THE ARABS
PROBABLY ROUNDED UP
THE LAST OF THE BOOKS
FROM ALEXANDRIA

ARABS CONSTRUCTED
THE "HOUSE OF WISDOM"
IN BAGHDAD

TRANSLATORS
FEVERISHLY TRANSLATED
THE ANCIENT TEXTS INTO
ARABIC THERE

IN ARAB-OCCUPIED
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THE USE OF ARABIC FOR
INTELLECTUAL AND
GOVERNMENTAL
PURPOSES

ARAB STUDENTS SET OUT
ON VOYAGES OF ENQUIRY

MANY RACES MIGRATED
INTO EUROPE

THEY VISITED ASIA,
RUSSIA, AFRICA, EUROPE,
INDIA, AS WELL AS THE
BALTIC AND
SCANDINAVIAN REGION

of them before.¹³⁹² Inside its spacious halls and corridors of exquisitely decorated marble he viewed in awe unspecified quantities of pagan Greek religious equipment and utensils, plus up to a thousand loads of texts, though Al-Nadim reckons that ibn Shahram may have been exaggerating somewhat.¹³⁹² Nonetheless the state of repair of the texts was said to vary immensely from worm-eaten to mint condition. It has been speculated that he had actually visited the ancient library at Ephesus, but this is by no means conclusive. For all we know it may have been the Var of Magian legend.

The Arab propensity to pursue intellectual studies was contemporaneous with the rise of Islam in the 7th Century AD, and it is towards that era that we must look when attempting to discern the source of their Pythagorean and Aristotelean texts. Some of the earliest Arab acquisitions of ancient knowledge are thought traceable to the Abbasid army which had invaded Egypt c. 643 AD.¹³⁹⁴ There they gathered up what remained of the Alexandrian library's treasures, and from that time Arab society advanced technologically at a phenomenal rate, culminating in the need for a formally established university.

As a consequence, the Baghdad institute of the sciences was built c. 700 AD under the Khalif, Al Ma'mun,¹³⁹⁵ and staffed with a virtual production line of translators and research officers who retrieved their hieroglyphic, hieratic and demotic secrets of the Egyptians, or the Greek teachings of the Hellenic philosophers. This institution came to be known as the *Bayt al-hikma*, or "the House of Wisdom"; Islam's principal scientific and cultural research institute, which employed a number of Arabic, Jewish, Greek Gnostic and Christian (Greek and Syrian) scholars and scribes. There they converted the writings of antiquity (gathered from Greece and other sources also) into Arabic. Under the Khalif, the precious heritage of the Greeks, Romans and Egyptians was protected, nurtured and developed for the benefit of many. This institute became a show-case for what the marriage of money and science could achieve; ethnic and religious tolerance became heightened, along with an awesome respect for enquiry.

It was Yahya ibn Khalid ibn Barmak who first brought Ptolemy's sublime astronomical tome, the *Almagest*, to the attention of the *Bayt Al- Hikhma*.¹³⁹² Once it became apparent just how significant this ancient text was, it was commanded that various translations be made of it and compared with each other for accuracy.¹³⁹² These were in turn to be checked and re-checked against Ptolemy's original. While undertaking many such projects Mediaeval Arab translators and researchers were described as "*taxing themselves with fatigue*".¹³⁹² Such was the level of commitment and scientific sophistication which Arab academics introduced into the arena of Mediaeval scientific discovery. In the end "*they brought to light wonders of learning*",¹³⁹² wonders over a thousand years old in some cases.

In Persia too, the Arabs became eager to convert stacks of documentation into Arabic. This became a priority not only to make these texts intelligible to Arabs, but to seal out the many Persians who were part of the governmental apparatus of Arab-controlled Persia. This move greatly angered the Persians, who in one heated account supplied by Al-Nadim offered an Arabic translator assigned to this task, no less than 100,000 silver dirhems if only he would discretely drop the translation project.¹³⁹²

Multi-disciplined students and sages grew in number. Intoxicated by learning, some began travelling abroad to the very places they had read about in the Alexandrian scrolls. Modern perceptions of what was known a thousand years ago are very poor. If Al-Masudi's *Fields of gold* is anything to go by, the Arabs had happened across an elder regime of knowledge pertaining to the world's seas, peoples and continents. In all it was far more advanced than one might otherwise believe. What is even more unsettling is the sheer antiquity of that information.

Accepting the historicity of these anecdotes might feel like a real sword-swallowing act to some modern readers, especially those hamstrung by what I call the 'village idiot' mentality, a senseless concept which envisages *everyone* living and dying in their own birthplace. This might be fairly normal in any sedentary community, but soldiers, travellers, refugees and merchants have a bad habit of beating their own paths. Contrary to this notion of ultra-stability, Western and Eastern Europe of the past 2,000 years had been repeatedly saturated with migrating nations and invading armies constantly on the move; not very settled at all! For example around 150 AD, the ancient Serb homeland was located along the Volga near the Caspian,¹³⁹⁶ not in the Balkans!

Well, the travel logs of these Arab writers were quite startling; Spain, Rus', Volga Bulgaria, Central Asia, North Africa, India and the Baltic. The discovery of *ouroboros* arm rings in Africa, superior South African-style iron smelters in Poland, and cowrie shells as far North as Finland¹³⁹⁷ might also be attributed to them, or even

wandering pagan scholars and traders.

Some of the greatest Arab "discoveries" stemmed from an infusion of new scientific principles from the Hindu Brahmin astronomers, scientists and mathematicians. Thus the acquisition of mathematical techniques like algorithms and the decimal counting system (from India) really were the icing on the cake for modern mathematics,¹³⁹⁸ and became fully fused with all that was known from the Alexandrian sources about Roman, Greek, Mesopotamian and Egyptian science. Mechanics, optics, you name it, it was all there for the taking.

As shall be mentioned later, the inscriptions on some unearthed Eastern magical artifacts indicate that an eastwards transportation of Egyptian and Gnostic esoteric knowledge had occurred some time prior to 300 AD, or shortly after 400AD, and probably meant the shifting of minor cult activities into the area during this same period. We know that the last of the remaining Egyptian priesthood, who maintained the worship of the Gods of the Pharaohs, were preparing to leave their motherland in the 4th century to live on some reclusive Libyan mountain, in a Graeco-Egyptian city called Diospolis.¹³⁹⁹ They had been run out of town by the Coptic Church, or had left because things were getting a bit too hot for them. For the departing Egyptian priests, the 4th century Crimea and Bosphoran Kingdoms, with their large population of ex-Alexandrians and Arian Christian Goths, may have seemed a natural choice for the occasional cult member. Exiled Mathematici and scientific Gnostics, who often ran afoul of local authorities in pagan and especially Christian times, were another group who would have been keen to find "greener fields". A remote place in the East, where they could engross themselves in their studies, free of troublesome interference, would have been much to their liking. Their wondrous scientific compendia and philosophical works (such as the *Corpus Hermeticum*, the so-called turquoise tablets of "Hermes the very, very, very great"), were known to have been sent to Diospolis in Libya;¹⁴⁰⁰ why not elsewhere? Considering that Alexandrian and Greek observatories were once located at Tanais, and in the Bosphorus and Pontus area, might this have provided some added incentive for expatriate Philosophers and Egyptian pagan Gnostic priests migrating there? As Christian missionaries pressed further and further into the reclusive pagan back-blocks of the known world, the more likely these sects would have been to find solace in even more secluded places.

During the Middle Ages Western Europe was destined to receive Graeco-Egyptian learning, at the hands of Arabs, and perhaps even other interest groups. Hermetic knowledge miraculously sprouted in Sicily, where Arabs ruled after invading from Libya, but it is not thought to have entered Spain, long under Moorish dominion. The Egyptian pagan Gnostic *Corpus Hermeticum* conspicuously slipped into Bogomil hands, at Palermo, Florence and Northern Italy.¹⁴⁰¹ Commonly, Psellus, a philosopher from Tsargrad, was thought responsible, but the information could well have come from Libya as well. Mediaeval Italy also gave birth to the *Tarot*, in legend ascribed to Thoth, the Egyptian god of higher learning, literature and science.

The Ancient Sciences

The ancient world was graced with eminently learned men and women, well versed in maths, alchemy, astronomy, architecture, mechanics and so on. The Greek astronomer Posidonius figured that the moon was 230,000 miles from the earth¹⁴⁰² (it's about 239,000 miles) and the Egyptians had calculated the circumference of the globe (overstating its girth by a mere 15%). But they were not perfect, some of their calculations and theories were out to a lesser or greater degree. Nevertheless, their many excellent achievements were soon forgotten, almost as if they never were. Stories concerning the innovations of the ancient scholars are treated with some contempt by modern readers because, in many ways, they make a laughing stock of our smug belief that every generation before us was technologically inferior! Consider the following points;

Two Alexandrian scientists constructed hydraulic devices for varied purposes, and pumping equipment that operated on pneumatic principles¹⁴⁰³. The lighthouse at Pharos, Alexandria, guided ships and warned them of the treacherous coastline¹⁴⁰⁴. One tale surviving from antiquity maintains that Pharos was equipped with an offensive lense or mirror which could burn the sails of approaching enemy shipping. An Alexandrian architect was in the midst of building a "hovering-god" temple (that was never completed), where the metallic statue was intended to hover above the ground, suspended by the magnetic field of a ceiling constructed entirely from magnetite.¹⁴⁰⁵ The ancients built labyrinths, with the oldest (according to Pliny the Elder) being built three and a half thousand years prior to Pliny's time at Heracleopolis. According to him the subterranean complex was no puny undertaking,

ARABS LEARNED MUCH FROM THE ANCIENTS, THEN TESTED AND IMPROVED THEIR FINDINGS

PAGAN GNOSTIC KNOWLEDGE ARRIVED IN THE EAST SHORTLY AFTER 400 AD

ALEXANDRIA MUST HAVE HAD SOME CONNECTION WITH THE ARIAN GOTHs IN THE CRIMEA

DID THE EGYPTIAN PRIESTS ONLY SEND THEIR WRITINGS TO LIBYA?

EGYPTIAN PAGAN GNOSTICISM RESPROUTED IN THE MIDDLE AGES; IN ITALY OF ALL PLACES

THE PHILOSOPHERS APPLIED THEMSELVES TO THEIR CHOSEN FIELDS OF ACADEMIC ENDEAVOUR WITH GREAT DILIGENCE

BUT MANKIND FORGOT ALL THAT THEY HAD ACHIEVED

JUST SOME OF THEIR INVENTIONS

ANCIENT ROMAN
TOURISTS WHO VISITED
THE PYRAMIDS WERE NO
LESS AMAZED THAN WE
ARE TODAY

ROMANS WERE
ACCOMPLISHED
ARCHITECTS AND
ENGINEERS, BUT STILL
THEY HAD NO IDEA HOW
THE EGYPTIANS MADE
THEM

PYRAMID-BUILDING
STOPPED WHEN THE
ENGINEERS WHO
DESIGNED THEM AND
OVERSAW THEIR
CONSTRUCTION
VANISHED

SCULPTURES AS BIG AS A
BEE'S WING?

RUST-PROOF IRON?

THE TRICKS OF SIMON
MAGUS

REASONS WHY
MEDIAEVAL MUSLIMS
AND CHRISTIANS CLERICS
ORDERED THE
DESTRUCTION OF THE
ANCIENT BOOKS IS
COMPLEX

containing a maze, about 20 massive vaulted halls, plus temples and even two 20 metre tall pyramids.¹⁴⁰⁶ Long before Pliny, Herodotus made mention of the great Labyrinth, which in his words surpassed everything that had ever been built by human hands, even greater than the Pyramids, or the temple at Ephesus.¹⁴⁰⁷ The Roman sewer network was so well built that it had served the purposes of Rome relatively intact for seven hundred years prior to Pliny the Elder's time.¹⁴⁰⁸

On what basis can these anecdotes be discredited? To assert that such technology never existed simply because there does not appear to be any continuity in the application of that technology throughout later ages, or they have not been found by archaeologists, is an exceedingly erroneous line of thought.

To illustrate this, the Romans marvelled over the engineering achievements and pyramid-building of the Egyptians, and tried hard to calculate the means employed to hoist the blocks to such lofty heights, but to no avail. Even in those days they were looking for evidence of canals or ancillary earthworks, along which barges might have floated bearing blocks of masonry, but found was nothing. General consensus at that time was that the blocks were taken to the top of the pyramid on mud-brick rampways, bricks which were later used by the workers to build their own homes. The other view was that salt ramps served the same purpose, and these were later washed away by water brought in from the Nile.¹⁴⁰⁹

Ultimately, Roman engineers and builders didn't have a clue how they did it. The fact that the Romans (a later civilisation) were dumfounded by Egyptian construction methods (an older civilisation) means that the arts of pyramid building had been lost by the end of the Old Kingdom. Succeeding generations of architects in the classical world designed many other amazing building projects, yet they were unable to build pyramids (and from the comments of people like Pliny the Elder may have lacked the willingness to do so even if they had have been able to). The fact this technology never again manifested itself in future generations of man proves the discontinuation of former technologies is not only possible, but a historical reality! These arts died when the people who knew their secrets died and failed to pass this knowledge down to their students. Many ingenious contraptions and inventions born in the fertile minds of ancient thinkers are no longer in use today. This does not mean they never existed, or were the fantasies of mediaeval forgers and charlatans, but simply that inventions were surpassed by a more effective application of technology.¹³⁹³

So, having reached this conclusion, can we still say with utmost conviction, that these next few tales are far fetched, or built on wild dreams? According to Pliny the Elder there was a man who wrote an entire copy of the *Illiad* so small that it could fit in a nutshell, or people who carved sculptures so small that they were no bigger than a bee's wing.¹⁴¹⁰ Are these fables, or evidence for the use of magnifying glasses/jeweller's lenses? Iron that would not rust was once made in the ancient world, manufactured according to what were termed sacral rites (alchemy?). Even in the 20th Century, one 1,500 year old rust-free iron column can still be found in India at Mehrauli which leaves modern metallurgists scratching their heads for explanations.¹⁴¹¹ Pliny the Elder talked of an iron chain over the Euphrates that formed part of a suspension bridge (dating to Alexander the Great's invasion of Mesopotamia around 331 BC) possessing links which refused to rust, and concave silver mirrors that were made on account of their ability to magnify images.¹⁴¹²

According to the Nicaean Anastasius and St Clement of Rome, Simon the Magus was a master of illusion, arts known in the Middle Ages as *legerdemain* or *juggling*. He was said to have crafted walking statues (mechanical devices or tricks with wires?), was unharmed by fire (a fire-resistant salve such as that used by modern stuntmen?), could make phantasmal images appear in the air (tricks with lenses, such as the Chinese lantern?). Before a large audience he could make the same person appear in every window of an upper storey tower simultaneously (tricks with multiple mirrors?), he had two faces (convincing facial masks?) and he could mutate into a goat (costumery not unlike that of the witches?).¹⁴¹³

Book burning

In discussing the eradication of treatises and compendiums touching on magic, alchemy and astrology, we must appreciate that the intellectual climate was extremely confusing during the Middle Ages. Neither the Church nor the Muslims had prepared an adequate response plan to the new ideas then awakening after centuries-long hibernation, which wandered into European and Islamic nations. On one hand it was an exciting time; the

invigorating knowledge of the ancients had returned, but conversely some facets of it were no longer compatible with either Christian or Islamic dogma. After all had not their predecessors closed down the colleges of the often militantly anti-Christian pagan philosophers, in places like Athens? Had they not already put an end to all this witchcraft?

Unhappy about the quickening influx of “heretical” ideas and pagan Gnostic works (of a philosophical or scientific nature) into later Mediaeval Christian society, some elements in the Roman Catholic Church favoured destroying unrepentant/relapsed heretics and their forbidden books by fire. This was normally done on bonfires stacked somewhere on the westward side of the local Church.¹⁴¹⁴ Yet other clergy (including some popes and archbishops) were fearful that they were “throwing the baby out with the bath water” as it were, and preferred a calmer approach which permitted a lengthy investigation of the contents of the newly rediscovered. Both approaches were a two-edged sword. To this end the fledgling university schools were established.

Inside the Moorish Caliphate, the situation was much the same, as relations between Muslim clerics and academia became highly inflamed. There were repeated accusations of subversion, Magianism, Manichaeism and Islamic heresy, not to mention Ancient Greek philosophy. This led to reprisals against certain Moorish professors and students, resulting in a spate of banishments and executions between the 8th and 12th Centuries AD,¹⁴¹⁵ carried out first by the Muslims, then after the 1085 liberation of Spain by Christian forces by ecclesiastical bodies. Eastern Islamic scientists also experienced suspicion and intimidation, but not on the same level as those of Spain. Al-Nadim recorded how Abu Ma’shar¹⁴¹⁶ was treated for divining;

As he was antagonistic to al-Kindi, he stirred up the populace against him, accusing him because of his philosophical sciences. But Al-Kindi played a trick on him by means of a man who interested him in the sciences of arithmetic and geometry. Although he entered into this study, he did not perfect himself in it, turning instead to the science of the judgements of the stars. Then he ended his ill will for al-Kindi because of his interest in this science, which was of the same type as the sciences studied by al-Kindi himself. ... (The Caliph) Al-Musta’in had him beaten with lashes because he correctly foretold him of an event before it took place. So he used to say, “I hit the mark and I was severely punished”.

Some of Abu Ma’shar’s works were quite detailed astrologically speaking, such as *Conjunction of the Two Maleficent (Planets of Saturn and Mars) in the sign of Cancer*, and as with so many other Muslim books on astrology, I am uncertain whether or not they remained intact into this era.

Book burning failed miserably as a means of controlling what the newly Christianised Europeans thought. Despite the many pyres of magical treatises made during the Middle Ages, the knowledge encapsulated within them (and even translations of them) are still with us today and available in many libraries and book shops.

But the Church had not always handled itself in this manner. If one takes a look at the earliest years of the Church you will find that their morally-instructive writings faithfully incorporated the writings of the Gnostics and other “condemned sects” and then point by point refuted their claims from the Christian viewpoint. And after comparing the translation of the *Pistis Sophia* dug up in 1946 with the copies preserved by the Church fathers for almost 1,900 years I was astounded to see how faithfully ecclesiastical writers had maintained the original copies¹⁴¹⁷ (in a purely academic sense). This method of handling heresy soon fell by the wayside, and through the discernment of theologians new biblical interpretations gained currency. Within (NT) Acts 19 are two sentences (18-19) which became the justification for the frenzied burning of “unholy books”, and the very reason why the Middle Ages, as well documented as it is, could have been a whole lot easier to research.

“And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.”

In Acts 19:19 the Greek appears as περιεργα πραξάντων συνεγκλωόντες sufficient proof the tomes in question concerned black magic rather than μαγεία (ie; white magic)! In stead of meaning burning books on magic is meritorious, what this passage shows is a crowd of people, who, having chosen to “turn away from the sin”, sought “repentance” by willingly throwing their own tomes of evil sorcery onto a bonfire. That’s sort of like a thief returning what he stole, or a drunk laying off the bottle. *That is very different from saying all books on the curious arts must be burned.*

THERE WERE DIVERGENT VIEWS ON HOW TO HANDLE THE SITUATION

SOME URGED LESS HASTY ACTION

WESTERN MUSLIM ACADEMICS UNDERWENT PERSECUTION

MANY WERE BANISHED OR SLAIN

BOOK BURNING ULTIMATELY DOES NOT WORK

IN THE EARLIEST YEARS OF CHRISTIANITY, CHRISTIAN PHILOSOPHERS TRIED TO WIN OVER THEIR PAGAN GNOSTIC COLLEAGUES BY DEBATE

AS THE CHURCH GAINED
THE ALLEGIANCE OF
SECULAR AUTHORITIES
THEY TURNED ON THOSE
WHO WOULD NOT
CONVERT, CLOSING
DOWN THE PAGAN
GNOSTIC COLLEGES FROM
WHICH THE OLD
TEACHINGS WERE STILL
DISSEMINATED

YOU CAN'T KILL AN IDEA
IF PEOPLE HOLD IT IN
THEIR HEART

SOME THEOLOGAINS
CHOSE TO DEBATE THE
CONTENTS OF THE BOOKS
RATHER THAN DESTROY
THEM

WHY WOULD YOU BURN
ASTRONOMY CHARTS
AND WEATHER TABLES?

FEAR

THE DESTRUCTION OF
PAGAN TEXTS IN
HUNGARY

AT THAT POINT THEIR
ALTERNATIVE HISTORY
ENTERED THE LAND OF
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EXPERIENCED THE
PRESENCE OF HERETICS IN
GREATER NUMBERS THAN
ROME. THEY WERE LESS
CONCILIATORY

THE SEARCH TO SIFT
TRUE-SCIENCE FROM THE
OLD SCIENCES TOOK A
VERY, VERY LONG TIME

They had turned from the dark side, to the light.

Throughout history, the desire to monitor and eradicate knowledge has gone hand in hand with repression of all kinds; many different regimes have resorted to it as they saw fit. Censorship of this kind is wrongful, or at the very least misguided, a fundamental deprivation of the human right to exercise free will and judgement, an indulgence in a form of mind control *that in the end really doesn't work*. For this reason the modern Church no longer subscribes to the Mediaeval practice of destroying 'unsavoury' literature that is contrary to Christian teaching. In this respect they are much closer to the Church fathers in the way they have chosen to deal with such things.

Even so, in order to fully understand exactly why the Church took this sledgehammer approach to the "forbidden books" (which the Russian Church called *Chernoknigi*, literally "The Black Books"), we must look back to the mindset of many Mediaeval clergy. By their reasoning, the archaic tomes threatened the new Christian order, which for some time really struggled, and was not helped by the return or stubborn persistence of these books.

Not all clergy were responsible for burning books. On the contrary, many of them copied and saved these works for the future, and debated their legitimacy in the open forum of the universities.

Reasons for the book burning

As you will shortly read, the "Black Books" of the Slav pagans were incinerated, treatises including volumes on astronomy, astrology, poisons, herbal medicine, divination, meteorology, and perhaps even geography. But why burn weather tables and astronomy charts? Surely they would have been of some use to local farmers or sea navigators? The answer is that not everybody wanted to follow the lead of Arab academics (like Al-Farabi, Al-Kindi and Avicenna) in examining the magical arts and demi-sciences with a view to establishing the precise boundaries of "natural science" (such as that propounded by the anti-Magian Roman scientist Pliny the Elder), thereby distancing science from sorcery and the Magian theology permeating antiquarian scientific works. Fear and doubts about the "holiness" of what these books contained is what primarily disturbed Christian leaders and their more orthodox parishioners, and this further prompted a spree of book burning which exterminated most of the knowledge of Rus's resident pagan priests. Stephen I's declaration of war against Hunnish writings promised little quarter for the written word, except it be in Latin. "*Upon the council of Pope Sylvester II we have decided that the ancient (Hungarian) runic characters, and that pagan method of writing which proceeds from right to left, used in Hungary by the people and clergy of the Szekler and Kum provinces, shall henceforth be forbidden and will be suppressed throughout the country, and superseded by Latin writing*".¹⁴¹⁸ Stephen saw to it that any clergymen found to be using heathen writing, or acting as a custodian for pagan texts and inscriptions was thrown out of the priesthood, excommunicated from the Catholic faith entirely, plus fined. Financial incentives had the desired effect of coercing the Hungarians, whether priest or lay, to abandon the pre-existing learned culture of their forefathers. All contraband documentation was thenceforth to be immolated, and chopped apart by the sword. In concluding, the document trumpets "*with their destruction all longing for past traditions and all memory of paganism shall cease*".¹⁴¹⁸ And so a new age surpassed the old. On those incandescent piles of timber, past realities entered the realm fable.

During the 8th to 11th Centuries, the Byzantine East was more unyielding than Rome on such issues. After all it was in damage control mode, as it dawned upon the Patriarchs that many of their provinces were not only under the threat of Muslim and pagan invasions, but progressively more riddled with dualist heretics. With the early Church in Rus' under the command of Byzantine appointed clergy, it is likely strong-arm tactics were brought to the fore the very moment of Vladimir's return to convert Russia.

In the West discussions and logical debate began in Toledo, where Christian thinkers mixed at length with Muslim colleagues, both of which preferred to converse in Arabic rather than their native tongues. Archbishop Raymund's astute decision to gather translators in one college allowed for the many discoveries then being made in Spain to be introduced to Western students in the vernacular.¹⁴¹⁹ It was a period of lengthy enquiry and produced trial and error findings which did not always meet with widespread consensus among their peers,¹⁴²⁰ thus allowing for diverse scientific theories and sub-trends within the Church, theories which still carried that blend of the real and surreal. Toledo had already experienced no less than four Holy Councils as early as the 7th Century AD, and that is long before the golden age of Islamic discovery. During these meetings the topic of magic and astrology reared their head.¹⁴²¹ The time frame for these councils testifies to the sudden nervousness of clergymen in an

atmosphere where heathen philosophy was intruding into the domains of a Church barely ready to tackle the nature of the texts. As in antiquity, the sciences of the 7th-15th Centuries AD were interwoven with the philosophical and occult disciplines; inseparable in fact. Geometry, physics and algebra were awash with numerology, theosophy, the esoteric exploration of numbers, their relationship with the universe, and the ruling planetary intelligences.¹⁴²² To the uneducated Mediaeval mind was it possible to tell the exact difference between numerology and algebra? For pagan Gnostics, the letters of the alphabet were some of the most unfathomable mysteries of the universe; they were seen as essential building blocks for life and existence. "Heretical" and allegedly politically adventurous groups such as the mathematici, geometrists and Magus-scientists made it extremely difficult for the Church and Muslim clerics to trust everything they expounded was it good science, or some "trick of the Devil"? As time progressed, the line between "magical delusion" and scientific breakthrough was still sufficiently hazy to destroy the credibility of such fine theorists as Copernicus (he was forced to recant his heliocentric theories) and Columbus (who many thought would sail off the edge of the world). From the outset, the mere assertion that the sun stood at the centre of the universe could well have had profound pagan undertones in a world where clergy strove to combat heathen heliolatry. For Christian leaders, the acceptance of this new revelation did not come quickly or easily! Once the natural science that underpinned Copernicus' theories had been sufficiently proven, his views gained full endorsement by the Church.

Generally speaking books dedicated to the pure sciences were not purged. By pure I mean those books that did not revel in astronomy, sorcery and astrology. Through a natural curiosity to understand the efficacy of many astrologers' predictions these books often survived. Although unacceptable to the Church hierarchy, they were nonetheless delved into by highly motivated students. Some "heretics" among the clergy and laity were not part of any organised brotherhood, just curious about this line of study. But before long they felt themselves drawn not only deeper into alchemy, and the study of nativities, but into networks consisting of organised "heretics". Yet astrology was in a very real sense perceived as a science; measurable, observable and quantifiable.

Perceived impropriety cannot be held totally to blame for the disappearance of books. Books also vanish because of simple human ignorance. I know of a case here in Australia where an old woman died. She was a collector of books dating back to the first 100 years after the colonisation of Victoria, so much so that whole rooms, and even the corridors were stacked to the ceiling with this priceless inheritance of thousands of books. Immediately following her death the whole house was cleaned out, and her lifetime's collection of books taken to the rubbish dump. A neighbour managed to intervene as the loader was being taken away and managed to save five copies!

Another striking example of a large-scale loss of primary sources can be found in the study of English witch trials undertaken by James Sharpe. He divulges that documentation was only available for a mere handful of boroughs, the remainder of the trial records destroyed or missing. What has occurred there is a tragedy, and it will forever impede any attempts to reconstruct the history of the prosecution of witchcraft in that country. It is here that the importance of people's intentions come into the argument. Were these papers destroyed because they were getting dusty and taking up too much space? Were they an embarrassment? Were they bombed during the war? Was it due to water damage or accidental fires? If they were destroyed for any of the above reasons then we can call it an error of judgement or an accident. But if they were deliberately devastated to cleanse away all traces of the past, to begin a brave new world (an unlikely scenario which I sincerely hope did not occur), then that is censorship of the worst kind. Luckily the Spaniards did keep their trial records, and it is my understanding they are presently being studied.

A certain level of bestial ignorance was present during the Middle Ages, not only in nominally Christian countries, but amid the Muslims as well. *The Filrhist of Al-Nadim* dedicated a large amount of space to naming the hundreds of titles which had survived from the ancient world, and it is my guess that hardly any of these have survived. In some cases they disappeared because the Muslim authorities wanted to dispense with this material as subversive to Islamic teachings. Another major cause which I gleaned from reading Al-Nadim was that older scientific research titles eventually lost their popularity, as newer works replaced them. Then as now, many readers no longer desired to keep the old books, and no doubt many suffered an ignoble fate. Masudi spoke of a book dedicated to the history of the ancients pertaining to the period following the dissolution of Mesopotamian society. This document no longer exists, but no doubt would have been most enlightening. It may even have looked something like this present title. And what about Ptolemy's *Optika*. Lo and behold, much of "Book 5" is missing, a

IN THE 7TH CENTURY
AD HOLY COUNCILS
WERE CONVENED IN
TOLEDO ON MORE THAN
FOUR OCCASIONS

WHAT IS SCIENCE?
HOW DO YOU KNOW
WHEN YOU SEE IT?

COPERNICUS' THEORIES
WERE ACCEPTED ONLY
ONCE THE SCIENCE
BEHIND HIS
CONCLUSION WAS
CONVINCINGLY
PRESENTED

COUNTLESS MEDIAEVAL
THINKERS SAW
ASTROLOGY AS A PURE
SCIENCE

NOWADAYS BOOKS
STILL VANISH, NOT
BECAUSE OF A
CONSPIRACY, BUT
BECAUSE OF
IGNORANCE

ENGLISH WITCH TRIAL
ARCHIVES ARE BARELY
EXISTENT

SPANISH INQUISITORS
KEPT THEIR COURT
RECORDS, WHICH HAVE
BEEN WELL PRESERVED

OF THE MANY ANCIENT
TEXTS TRANSLATED BY
ARAB ACADEMICS, HOW
MANY HAVE SURVIVED
UNTIL PRESENT?

MUSLIM BOOKS
VANISHED

SO DID PART OF BOOK 5
OF PTOLEMY'S *OPTICA*

text dedicated to experimentation with a device known as the *Fostir* or *Baptistir*, which for all intents and purposes was designed to magnify distant objects;¹⁴²³ some would call it a crude telescope. No prizes for guessing why the crucial last half of "Book 5" is no longer with us!

Books of the Magi

THE PERSIAN MAGI KEPT VERY INTERESTING BOOKS; BUT DID THE EASTERN EUROPEAN MAGI HAVE THEM AS WELL?

According to the Greek philosopher Iamblichus in his *The Life of Pythagorus*, the Magi were learned in maths, magic and every science, *and knew the secrets by which the gods were offered unblemished worship*.¹⁴²⁴

In the *Persian Rivyats*, we are told of the very many different books once possessed by the white Magi; books on natural wisdom, knowledge of the things of the world, the order of Magian society, their efforts to fight crime and lawlessness, angels, purity laws, worldly authority, penal codes, penitential canons, medicine and astrology.

According to the *Pahlavi* texts, Zoroaster first wrote down the *Avesta* and *Zand* on parchments of cow hide (using Avestan characters?) in golden lettering.

THEIR RELIGION WAS MOSTLY PROPAGATED ORALLY, THE PERSIANS HAD A WRITTEN MASTER COPY

The medieval Muslim scholar Al-Masudi described the size and form of the master copy in which the Magi recorded the grand rites and teachings of their faith; "*which the Magi called the book of religion*", it "*was written on 12,000 cowhides, bound together by golden bands. Its language was the Old Persian, which now (10th C. AD) no one understands*".¹⁴²⁵

FURTHER COPIES WERE MADE

Many copies were later made by Zoroastrian scribes, copies which also included falsified or corrupted variants.¹⁴²⁶ Despite the existence of these texts, Zoroaster's religion was primarily an oral faith memorised by his priesthood, one which was responsible for transforming the *daevas* into demons. These texts were doomed to destruction at the hand of Alexander the Great, "*the Devastator*" during the sacking of Persepolis.

ALEXANDER THE GREAT BURNED THE PERSIAN CAPITAL. THE CANONICAL AVESTA WAS BURNED, BUT SCIENTIFIC TREATISES WERE TAKEN BACK TO MACEDONIA

"As to the sections of the parts, such as the Has and Fargards in the Nasks, it is known there were one thousand ... And after the devastation occurred, owing to the evil-destined and raging villain Alexander, there was not so much of them recovered as would be possible for a high-priest to preserve".¹⁴²⁷

"At present, since the Nasks have not remained perfect in the midst of us, it is not possible to solemnize them, because Alexander the Ruman (as the Iranians called Alexander the Great) carried off a rough draft, in Ruman characters, of those of the twenty-one Nasks of the Avesta which were about stars and medicine, and repentedly burnt the books of the Avesta, so that the soul of Alexander burns in hell; and after this calamity, every one of the high-priests, in council together, preserved something of the Avesta in his mind, and the aggregate has disclosed the books of the Yasna, Visperad, Vendidad, Fravash, Khurda, Avesta, Darun, Afringan, Kidah Vagarlardam, and Bundahishn, which they wrote correctly; as to the remainder which they did not write, it was on this account, that they did not preserve it correctly in their minds".¹⁴²⁸

THE ORTHODOX ZOROASTRIAN PATRIARCH KARTER RECONSTRUCTED THE AVESTA FROM SCATTERED TEXTS AND THE MEMORIES OF SURVIVING PRIESTS

During his invasion of Persia (4th Century BC) Alexander the Great ordered burned every copy of *the Avesta* that could be found. As a consequence of this the Magian priests had to reconstruct their entire list of holy books from the rote-memorizations which each priest had been entrusted with, and whatever written fragments remained. What had been forgotten was lost for ever. Those reconstructed texts that retained a haunting aura of dubiousness, were discarded by the Magi, fearful that their endorsement was incompatible with their religion, that aspires to the truth.

Later these texts were modified; initially by the Magi, and later by Karter, during the Sassanian reform period. This was a very important phase in the history of Magianism for at that time Karter accomplished the work of his predecessors by completing the ingathering and reorganisation of the last known mauled shreds of the Avesta. Thus the Orthodox Zoroastrian canon came into being, but it was rewritten in Pahlavi, a more modern variant of Avestan, and from that time Pahlavi became the official language of Sassania. As a consequence of this we cannot be absolutely certain what percentage of the Pahlavi texts dated to before Karter, and which were modifications made afterward. This is because persons unknown (most likely Magi) were continuing to modify even the oldest texts, as late as the 9th Century AD, incorporating into the texts those historical events that amounted to a fulfilment of the long extant canonical prophecies.

THEY ALSO HAD BOOKS ON DIVINATION

Al-Nadim confirmed that the Persians had written books on palmistry, auguries, lot casting and anthropomancy.

These had survived under the custodianship of the Magi until Al-Nadim's day, though by that stage they had fallen into Muslim hands and were rendered into the Arabic.

Part of the present catalogue of Magian scripture, which I used to research this book, is as follows;

MAGIAN TEXT SUBJECT(S)

<i>Gathas</i>	Hymns and rituals written by Zarathustra.
<i>Avesta</i>	The main work, including the Yasnas.
<i>Yasna</i>	Details the order of the <i>Haoma</i> sacrifice.
<i>Bundahishm</i>	Cosmology and eschatology.
<i>Vendidad</i>	Laws and exorcisms against the <i>daevas</i> .
<i>Denkart (Dinkard)</i>	Acts, law, and personal conduct.
<i>Nasks</i>	21 books of sayings, discussions and stories.
<i>Sirozha</i>	A lunar calendar showing the patron gods for each of the 30 days in every month.
<i>Artay viraf's book</i>	A book written about Artay's journey to Heaven and the Underworld.
<i>Sikand-gumanik vigar</i>	An apologetic to protect Zoroastrianism against proselytising faiths such as Christianity, Judaism, and Manichaeism.

THE CURRENT
INVENTORY OF MAGIAN
LORE

SPECIALIST ZURVANITE TEXT

Olema ye Islam *Olema ye Islam* was a Magian Zurvanite treatise written in Persian, by the so-called "Doctors of Islam". It contains ideological texts exchanged between the Magi of Persia and those exiles already living in India.

At present some Western academics believe the Zoroastrians did not possess written religious texts until the Sassanian era. This is of course contrary to what the Magi recorded about their own past, and the administration of their own religion,

*"Even after the decastation which happened owing to Alexander, those who were rulers after him (ie; Vologeses I and Ardashir) brought back much to the collection from a scattered state; and there are some who have ordered the keeping of it (the first reconstructed Avesta, written on cowhide, and scribed in golden lettering) in the treasury of Shapur".*¹⁴²⁹

SHAPUR COMMANDED
THE INGATHERING OF
PERSIAN TEXTS

Thus reconstructed copies of the pre-300 BC Avestan texts were made after the troubles died down, and were considered so valuable that they were safely secured in the Persian royal treasury. On what grounds could you possibly refute the existence of Magian writings extant several centuries before Christ?

In addition to these religious works, King Shapur guided his people through a period of intellectual and technological renaissance, acting as an unrestrained patron for the arts and sciences.¹⁴³⁰ *"The king of kings, Shapur, son of Ardashir, further collected those writings from the Religion, which were dispersed throughout India, the Byzantine Empire and other lands, and which treated medicine, astronomy, movement, time, space, substance, creation, becoming, passing away, qualitative change, logic, and other arts and sciences. These he added to the Avesta and commanded that a fair copy of all of them be deposited in the Royal Treasury; and he examine the possibility of basing every form of academic discipline on the Religion of the worshippers of Mazda".*¹⁴³⁰ It was precisely at this point that ancient science became entangled within Magianism.

SHAPUR DECREED THAT
FOREIGN ACADEMICS
SHOULD GATHER FOR
SCIENTIFIC AND
ARTISTIC SYMPOSIA
INSIDE PERSIA

By his command foreign intellectuals were invited to attend academic fora, in which many issues of nature and science were discussed with a view to standardising human understanding in the sciences.¹⁴³¹

Aryan pagans

T FIRST THE ARYANS DID
NOT HAVE HOLY BOOKS

Aryan pagans originally made no use of holy books. Instead the Brahmana caste memorised the *Vedas* in toto, during tuition lasting between 20 and 40 years, culminating in an urgent need to pass the strict examinations put forth by their priestly mentors before they could serve as priests. The *Vedas* are said to have been held in oral form for some 3,000 years before the Aryan Hindu priests finally recorded them on birch papyri once they acquired the use of brahmi Asoka sanskrit, which was itself influenced by Semitic scripts, ingeniously adapted for Indo-Aryan use. This occurred in India c. 700 BC.¹⁴³² In the 3,000 or so years before the *Rig Veda* was noted on birch bark papyri, it was roving brahmins, priest-poets who kept alive the Aryan faith by performing the prescribed rites and orally recounting the prayers and songs that accompanied them.

FOR 3,000 YEARS THE
VEDAS WERE
PROPAGATED BY WORD
OF MOUTH

THE BRAHMAN
PERFORMED SOMA
RITUALS AND THE HORSE
SACRIFICE

ORAL TRADITIONS CAN
CHANGE

WHAT EFFECT DID THE
RECORDING OF THE
VEDAS HAVE ON THE
HINDUS, AND MORE
IMPORTANTLY THE
ARYAN PAGANS OF
EASTERN EUROPE

SARGAS AND SAGAS

As correct as each singer may have been, it is only inevitable that the oral record would differ to a greater or lesser degree once contact was lost between the Indo-European and Indo-Aryan Brahmins, yet *often the rituals remained essentially the same*. These poet-priests performed the ritual *Soma* libation and horse sacrifices wherever they visited, along with recitals and performances. Any study of religious Aryanism must at least account for the fact that the *Rig Veda* and the other three Vedas may not be a 100% faithful reproduction of the original wording of the hymns, though such an admission would be controversial. During the period when the Vedas were handed down by oral tradition there is still a chance that changes to the authentic tradition had occurred. The Indian Vedic recollections had always been subject to the same powers of poetic license, as the utterances made by Aryan poets serving emigres and their descendants in Asia and Europe. For example, the hero-god Indra became as thin as a hair to penetrate the lair of the Serpent Vrtra, whereas, in Finland, the hero-god Vainamoinen turned into a snake to slip into the impenetrable isle of the dead and avoid the great beast Surma. In Russia it was Perun who entered combat with the serpent Volos.

Modern scholars are mostly contemptuous of orally transmitted lore, guessing it to be corrupted and dubious. However it should be stated that the human mind is able to absorb and recall vast amounts of information. For example in 19th Century Finland there were two individuals who recited Finnish poetic epics, one with a repertoire of 4,000 lines, the other 11,000.¹⁴³³ The efficacy of these oral tradition therefore resided in the unforgiving exactitude of priestly mentors, whose job it was to see that the knowledge passed on to each successive generation, in a relatively pure state. Despite the successes of the oral method, the Brahmin eventually chose to establish a parallel means of transmission; the holy texts. Hindus recorded for posterity not only the vedas, but the minor law books (the Aryan legal system) and the Puranas (instructive devotional literature).

Agni Purana further mentions the existence of Aryan *sargas*, that is a corpus of books (or oral compositions) containing creation myths, the genealogies of both gods and kings, and the general happenings of their times.⁴⁰ In

remote ages they had been propagated by those well versed in the ancient oral traditions, but later they were written down. These may have been the precursors of the Norse *Sagas*, which had precisely the same function as the Indian *Sargas*. The potential correlation between *Saga* and *Sarga* is given added credence by the existence of Old Norse words denoting sages, sagacity, knowledge, wisdom, witchcraft and sorcery. These were related to the Old Indian *vita* and therefore connected with the word *veda*. So it would seem that Aryan sagas and vedas were known in Scandinavia, long before their conversion to Christianity in the early Middle Ages. Some of this knowledge may have been Magian, as for instance *Magus Saga*. The Hindu *Sargas* belonged to a greater body of teachings which included information on the astrological sciences, the *Puranas* themselves, plus law codes, and works related to Indian linguistics and vocabulary, not to mention religious doctrines on penances and ritualism.¹⁴³⁴ Accordingly the Hindus and Buddhists, like the Magi, preserved an extensive range of inherited learning, which was maintained by successive waves of wise Brahmins and used to educate their societies generation by generation.

Brahminic books were both storehouses of knowledge, and divine in their own right.

"The book should be established and worshiped in a house or temple. That which is wrapped up in a cloth should be worshiped at the commencement and end of reading".¹⁴³⁵

Scribing or bestowing "a bundle of written leaves" allowed a heathen scholar to become unified with Brahma after death.¹⁴³⁶ So according to the *Puranas* their books took the form of bundles of paypyri. Studying them imparted spiritual purification in the afterlife, and extreme blessedness.

The next most important question is whether vedic knowledge and brahminic wizardry entered Europe during the Indo-European migrations, or whether it came in via later contact with easterners (very often Buddhists) in Central Asia, and shamans in the region of the Urals. When I first began researching this book I was of the former opinion. But now I subscribe to a view that the acquisition of vedic knowledge was two-fold. It seems to have resulted from the progressive penetration of Oriental vedic traditions into Europe between the 2nd and 12th Centuries AD, which fed in over the top of the (perhaps crudely preserved) vedic teachings found throughout pagan Europe, the ambient residue of the Indo-European migrations. For instance, a Buddha has been excavated in

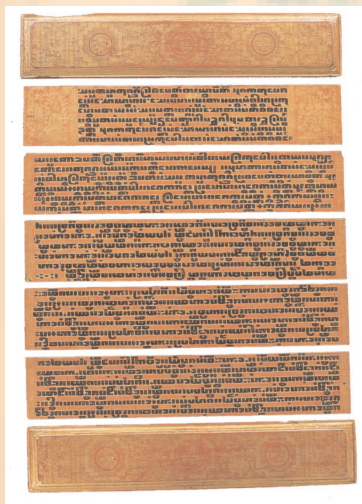


Fig 70. Buddhist text of a sort found in the Dun Huang caves. Written on strips of wood.

THE ARYANS
WORSHIPPED BOOKS

Scandinavia, dating back to the 8th Century AD. Apparently this Buddha was worn around the neck of its owner, since it was found with a leather strap attached.¹⁴³⁷ The wearer either liked it as a charm or might even have been a Viking Buddhist, who ran into battle with the Buddha in mouth. By ignoring the apparent vedic context of Old Norse beliefs and swastikas such an artefact simply becomes a nifty item. Certainly Buddhist trade and magico-herbalistic texts dating to between 500-700 AD have been found in Central Asian Turkestan (according to legend the ancestral realm of Odin), written in Tocharian “A” script, which by that stage probably only saw service in religious writings,¹⁴³⁸ after falling from everyday use. The existence of Tocharian so far East highlights the amazing mobility of an Indo-European language. It had successfully migrated deep inside Asia, some 4,000 kilometres away from its presumed homelands, only to end up in the vicinity of China.¹⁴³⁸ Of all the Indo-European tongues the Old Irish is closest in form to Tocharian “A”.¹⁴³⁸ Therefore contact between East and West did exist, but who knows on what scale? Perhaps an even more detailed comparative study between Indo-European linguistic survivals and those of the Hindus will solve this issue, as would the discovery of pagan bark scrolls in Russia, Scandinavia or elsewhere around Europe.

If there was religious contact between India and the European pagans one suspects it may have provoked culture shock once they began comparing their Indo-European oral religious traditions with written examples of the *Rig Veda*, *Yajura Veda*, *Sama Veda* and *Atharva Veda*, which had been converted into Sanskrit during the 5th Century.

Later intrusions of these texts may have sparked an Aryan cultural revolution in the pagan heartlands of Finland, the Baltic and Eastern Europe, but it might also have been a source of dissension. Perceived deviations may have caused spiritual consternation at a local level. A suitable example of the discord inherent in the latter opinion can be found among the followers of the modern Asatru movement, which is dedicated to the worship of the Old Norse gods. They staunchly maintain their faith was in no way drawn from foreign traditions. And they get very upset when anyone suggests otherwise.

Holy books of the Russian pagans

With the coming of the Byzantine entourage, under Vladimir in 989 AD, *svyashchenniks* (Christian priests), troops and devout Christians attempted a complete round up of any “unholy literature” or equipment discovered in the precincts of the heathen temples, or other places the *Volkhvy* frequented. These were all consigned to the “purifying flames” of the pyres which must have been *well fuelled* and absolutely glowing. In the light of the temple excavations of recent times, and the nature of extant written accounts, it makes you wonder why the *Volkhvy*’s fullest activities were not recorded in more elaborate treatises by Russian Orthodox authorities; they are barely hinted at in the *Primary Chronicle*. What was going on in pagan Rus’ was deliberately played down by Russian Christian writers to the extent that we are left with only sketchy details of the old faith. Clearly *every attempt was made to bury the existence of the Pre-Christian cults for ever by eliminating as much of their knowledge and core teachings as could be achieved*. Prior to this crescendo of intellectual holocaust, pagans used various holy texts. These were the “forbidden books”, or as the Russian Church called them, the *Chernoknizhki* or *Chernoknigi* (literally “the black books”). This very title bears a curious similarity to the “Black Book” of the Yezidis, otherwise known as the *Mashaf Resh* (p227).

The destruction of ‘suspect’ pagan and demi-heathen texts occurred not only in Russia, but across all of Europe. A comment made by Antonio de Araoz in 1559, during the Spanish Inquisitions, typifies the strained intellectual climate of his day, the atmosphere of fear that burdened 16th Century authors;

“The times are such that one should think carefully before writing books”.¹⁴³⁹

Relentlessly pursued by Inquisitors these men of knowledge risked everything they had to ensure their inestimably priceless caches of tomes escaped destruction. If apprehended they stood to have all their property confiscated, and even forfeit their life.¹⁴⁴⁰ Still, for them, it was a risk worth taking.

One of Christian Rus’s best anti-pagan preachers, St Avraamij, actually bothered reading this officially shunned literature so that he would be better able to speak to the people on their own level; *an ‘unhealthy’ curiosity that almost saw him burnt at the stake*. Which titles did the pious idol-chopper St Avraamij of Smolensk read? The hagiographers never sought to mention the titles of the books which had incensed his colleagues so much. Some modern scholars speculate they were Bogomil texts, but ultimately we will never know.

AT LEAST ONE VIKING
PROBABLY WORE A
BUDDHA

ONLY LINGUISTICS MAY
HOLD THE ANSWERS

MISSIONARIES DEvised
CYRILLICS AND
GLAGOLITHICS TO HELP
CONVERT THE PAGAN
SLAVS

BUT SLAVIC AND
BALTIC PAGANS ALSO
HAD THEIR OWN
WRITING

THE RUSSIAN ORTHODOX
ST AVRAAMIJ OF
SMOLENSK CONVERTED
MANY PAGANS

HIS FELLOW CLERGYMEN
WANTED HIM BURNED TO
DEATH

PAGANS WERE ALSO
HEAVILY STACKED
AGAINST HIM

According to Avraamij's hagiography three different groups opposed him.¹⁴⁴¹ Avraamij's style of sermon incorporated dialogue which straddled both Christian and pagan concepts, with the aim of ultimately winning the pagans over to Christianity. As effective as his methods may have been, they earned him many enemies on both sides of the fence. One gets the impression from his life story that the more self-righteous Christians saw him as "demon-inspired". On the other hand, the pagans were no doubt most unhappy about the outstanding efficacy of his missions. If we are to believe his hagiography, St Avraamij succeeded in converting very great numbers of pagans to the Christian faith, so wherever he went there were groups of agitators who followed him about to try and undermine any public sermons that he had organised in new localities.¹⁴⁴¹

The first and most powerful of his detractors were the clergy who were bitterly opposed to his unorthodox preaching style.¹⁴⁴¹ At one stage, his superior banned him from preaching, owing to the large gatherings that were beginning to mill around him, to offer support as he suffered under the weight of mounting opposition.¹⁴⁴¹ A sizeable portion of the clergy wanted him incinerated.¹⁴⁴¹ The second group were the villagers and inhabitants of the cities he visited, who yelled caustic abuse at the cleric.¹⁴⁴¹ Logically these individuals had either pagan or Christian leanings, or both. Their taunts most likely included "Go away, get out of here, we don't want you here" etc. These people were afraid of the forces of change Avraamij had unleashed in other areas where he had preached. The third group appeared to have been his most militant adversaries, the ones who shadowed his missionary expeditions.¹⁴⁴² These persons (and they are not identified) entered into the areas where his discourses and lectures were being conducted and set out to pick arguments with him in front of all the people.¹⁴⁴² These were most likely pagan religious figures, and I say this for the following reasons. They said "*He knows nothing compared with us*".¹⁴⁴² Well firstly who is "*us*". By using the word "*us*" the hecklers were either referring to themselves as being part of a specific group of learned people which was exclusive of the group of people who gathered to hear Avraamij speak, or they were trying to exhort the people collectively to think back to what they had already been taught in the past. But were these Christian teachings or pagan teachings? The listeners were unlikely to have been Christians, since Avraamij's missions were conducted in the countryside in order to gain converts there. As it was, rural localities were only very infrequently visited by priests, and Avraamij's activities were a sort of mission to the pagans. Moreover, the clergy recognised that he had no problems converting masses of pagans to the faith; this was his most major achievement. They only disagreed with the manner in which he did this. Avraamij is not mentioned as having been regarded by the clergy as a heretic, but he may have been dangerously close, at least on face value. Certainly if his teachings were heretical, the Church's thorough investigative process would have helped ensure that he was never canonised.

The very comment mentioned shows that the persons involved perceived that their knowledge was vastly superior to, and far exceeded anything that Avraamij taught. Most likely they were non-Christian teachers of some kind, and definitely not Christian priests (who, as in the rest of the hagiography, would have been identified as such). This band of agitators conspired to rouse the peasantry against Avraamij, but having been refuted by him publicly, they left the gathering of people "*in disgrace*".¹⁴⁴² But it didn't end there. The hagiography goes on to say that these people were unperturbed by the fact that they had lost debates with Avraamij, and came back to raise discord against him wherever he went.¹⁴⁴²

Considering the quantifiably large number of vedic and Magian religious customs in Europe, we can reasonably speculate that there was an accompanying body of religious teaching and teachers, who imprinted their respective pagan societies with these concepts and devotions. It therefore behoves us to briefly examine the holy books of the Brahmin and Magi, as a yardstick with which we can measure the parallel pagan cultures in Europe.

Known Russian pagan treatises

In most cases, the titles of the pagan Russian books are the only things that remain, so their contents can only be hinted at. In other instances the theme of certain books is known, but their name was not preserved. Their titles tell us the texts were designed to convey magic and special learning from generation to generation. These titles bear a startling resemblance to the works of the medieval witches, the pagan Gnostics and Claudius Ptolemaeus, and almost certainly came from a fusion of Greek, Babylonian and Roman sources. Ptolemy's books were compiled from texts held in the great library of Alexandria, the powerhouse of ancient history, technology, and undreamed of knowledge in the sciences. The similarity of these titles to ancient writings means that the pagan Rus' books were either copies, or at the very least contained similar information. Since their titles were Slavic, it can be assumed that they were the product of a lengthy period of isolation from the "civilised world". Not knowing their thickness or precise contents makes the process of matching them with known ancient titles even harder to do.

For the worshippers of Ahura Mazda, Alexander the Great's invasion of Persia was a harrowing ordeal, mainly because he burned as many of their holy books as he could lay his hands on. In the *Rivayat of Nareman Hoshang*:¹¹ we find mention that the Persians originally had the *Kassrob Nask*, which contained 60 sections of information on natural wisdom and acquired knowledge. In the *Rivayat of Dastur Barzu Qiyamu-d-din*:²³ it is stated that Alexander the Great stole copies of 21 Nasks (volumes) of Persian knowledge on the *stars and medicine* which he had made copies of, using Greek. Perhaps the Rus' pagan Holy books were Slavic copies derived from the above-mentioned Greek transcriptions of the Sassanian scientific and occult texts, that must have been taken back to the Balkans as Alexander's Macedonian troops withdrew to their homeland. Besides these texts, Alexander ordered everything else incinerated, leaving the Magi with only a fraction of what they once had.

Another option is that the Russian texts were made in the 3rd Century AD, during the reign of Shapur II. As the process of enforcing and implementing Karter's new plans for Zoroastrian orthodoxy continued, Shapur commanded that diverse books on medicine, astrology, astronomy and the natural sciences be obtained from the Hindu Brahmin, the Greeks, and elsewhere. These were then translated into Iranian and from that time became an integral part of the Magian corpus of holy books, just as they had been in the era preceding the predations of Alexander.¹⁴⁴³

The Volkhvy were described variously as wise men, astronomers, astrologers, seers, magicians, and *possessors of the Chernoknigi (the black books)*, who were elaborately interconnected with the Russian princes.¹⁴⁴⁴ Galina Lozko lists the titles of the "black books" destroyed during the conversion process.¹⁴⁴⁵ Their *known* titles were *Ostrologiya, Zvezdochot, Gromovnik, Kolyadnik, Snosydyets', Volkhovnik, Putnik, Lichyebnik, Tračnik, Zilyeinik, Tsvitnik, Koshchyuni, Golubinnaya Kniga, Rozhdennik* and the *Glubinniye Knigi*.¹⁴⁴⁵ Metropolitan Hilarion's list included these, but also added *Lunnik, Trepetnik* and *Lopatochnik*.¹⁴⁴⁶ There may well have been others, but if so, they went unrecorded in the Mediaeval Russian Church manuscripts which recorded names.

The following catalogue of books thought to be in circulation during the 8th to 10th Century, have been compared with the names of the Volkhvy texts, in an attempt to discover what contemporary titles, *if any*, they may have been related to. They could just as easily be the remnants of the tomes pilfered from Iran by Alexander, or even the writings of the Greek pagan Gnostic Costoudjis, whose individual titles are unknown (so consequently they cannot be listed below).

Some areas of subject matter are so broad that the material could have been written locally, while others are of a *highly specialised nature*, and unlikely to have been the product of independent genius. What we know about Rus' astronomy and astrology tells us that these fields of endeavour *were a foreign import*. With them it is more a matter of finding out what school of astronomy they were affiliated with, and which books they used.

On top of this, apocryphal texts are known to have entered Rus' from Byzantium, after the conversion. One such book, *Litovnik*, was a translation of a four-tome chronicle, written by the 9th Century Byzantine historian George Amartol.¹⁴⁴⁷ It was rendered into Church Slavonic some time during the 13th Century, and contained information on divination and astrology.¹⁴⁴⁷

THE NAMES OF SOME 15
PAGAN RUS' TEXTS
HAVE SURVIVED, BUT
THAT IS ABOUT ALL

BUT WE CAN STILL
MAKE IMPORTANT
INFERENCES ABOUT
THESE BOOKS BASED ON
THEIR TITLES ALONE

Putnik

MAKING COMPARISONS WITH OTHER ANCIENT WORKS THOUGHT TO BE IN CIRCULATION DURING THE SAME TIME PERIOD

SUBJECT IMPLIED

Something to help you make a journey, a guide, a traveller's guide. *Putnik* could even have been dedicated to making roadways.

COMPARABLE WORKS:

Based on a similarity in their names it is possible to suggest that *Putnik* was in fact Ptolemy's *Geographia* (which meant 'Geography', but was also known as the 'Traveller's Guide'; often simply referred to as "the Guide"). *Geographica* (Eratosthenes), *Geographike Hyphagesus* (8 Vol) and the writings of Herodotus, Strabo (17 Vol). *The Book of the Countries* (Al-istakhri), *Book of Ways and Provinces* (Ibn Hawkal), *Fields of Gold and Mines of Gems* (Al Masudi).

MAPS HAD DEGENERATED FROM THE TIME OF PTOLEMY

According to Hilarion, the *Putnik* concerned meetings.¹⁴⁴⁸ However, *Putnik* is derived from the word *put'*, which appears in various forms throughout the Bulgarian, Serbo-croat, Slovenian, Czech and Polish with the same meaning ("a road", "a way", "a path", "a route", or "a course").¹⁴⁴⁹ These words originated in the Proto-Slavonic **pot'*, which was cognate with the Old Indian *panthas* (a trail, "a road" or "a path"), or the Avestan *pantha* or the Old Persian *path-*, both of which mean "a road". And it is from this same source that we get the English word *path* (which is not found in the Latin or Old Norse). Accordingly such a text probably had an eastern origin.¹⁴⁴⁹

THE PORTOLANS MAP WAS UNIQUE FOR THE MIDDLE AGES

Maps during the Middle Ages were generally of inferior quality. The *Portolans map* which appeared during the late 13th and early 14th Century AD, was a refreshing improvement on contemporary cartography.¹⁴⁵⁰ It depicted the Black Sea and Eastern waters of the Mediterranean in a precise manner, so logically the chart-maker probably had a good knowledge of that area. A cruder example is the *Mappa Mundi*, which first appeared in the West in the hands of an English monastic scribe.¹⁴⁵⁰ Curiously, in the *Mappa Mundi*, the cardinal compass point East is depicted as pointing to what we think of as North. This may simply be an example of how far the West's map making skills had deteriorated since ancient times, but perhaps this was not a mistake, but evidence of a non-Ptolemaic world view.

MAPPA MUNDI

There is a long standing tradition in academic circles that Novgorod was one of the oldest cities in pagan Russia. This perception was reinforced by comments within *The Primary Chronicle*, and the fact that archaeologists had spent a lot of time doing excavations there. However, the very name Novgorod (Russian: Noviy Gorod - New City), suggests that it was not one of the oldest, but one of the newest and largest cities in Russia. Two other settlements also carried the name Novgorod. Novgorod-Severskiy (literally Northern Novgorod) and Nizhniy Novgorod (literally Lower Novgorod). The main problem is that Lower Novgorod (which you would expect to be situated only a few degrees South of Novgorod) is depicted even further East than Suzdal, and Novgorod-Severskiy (Northern Novgorod) is shown in the West (see the map on p. 341). This may mean that Mediaeval Russians had a different orientation to their maps, with Nizhniy Novgorod (actually located in the East) being shown at the bottom of the map, and Novgorod-Severskiy and Novgorod (both of which were located in the West) being drawn on the northern quarters. If so, then their maps were unlike Ptolemy's *Geographia*, but might have been arranged in a similar manner to the *Mappa Mundi* and a number of Mediaeval Arab maps. This non-Ptolemaic map orientation may have been indigenous to Russia, but it might also have been imported there by Arab travellers or English seafarers.

DIFFERENT VIEWS ABOUT THE WORLD'S ORIENTATION

There is a plausible theory as to how this west-as-north view eventuated. For the white Magi, east was what we commonly regard as true east, the direction from which the Sun rises every morning. The main corridor of each *dakhma* (death house) was aligned in an easterly line, enabling the sun's rays to penetrate down into the tomb daily. The bodies of the dead were laid out for defleshing (as discussed in Chapter VII) with their eyes pointing eastward into the sun; to them the east was holy. But since Magian writings speak of the heinousness of laying the body down for excarnation with their eyes pointing to the north (the place where the fiends lived) there may have been a custom among the black Magi and the black families, that the head of the corpse should face northward toward the Pole Star; to them a holy direction. Both orientations are to be found in proto-Bulgar inhumations. Might this world view in which our east was relocated to our north have been designed by black Magi or Chaldean sorcerers?

UPSIDE DOWN MAPS

One view espoused by a (black) Magus in *The Primary Chronicle*¹⁴⁵¹ was that the world would turn upside down causing land masses to swap places with other lands found in other parts. As with the reversal of the lands, all

water courses were to change the direction of their flow, and move backwards. By inference, this reversal would have meant that north became south, and the south north. Perhaps some maps simply illustrated this belief.

Paradoxically this topsy-turvy view is found depicted on a number of Mediaeval Muslim maps, because generally speaking they were drawn upside down. In Al-Adrisi's 12th Century map the world is shown in an inverted state. In *The Book of the Countries*, Al-Istakhri drew a map of Europe with West pointing North. In this view Spain and the west coast of Europe are at the top of the world. Another of his maps shows a slightly different orientation with south-west appearing as north! But the biggest surprise comes from Al-Qazwini in the 14th Century. Not only is the map upside down (south as north), but it is flipped converting East into West and West into East. From the crude nature of the drawing, and regular, unreversed writing thereon, it is clearly not a projected image, but much rather a deliberate attempt to invert the conventional depiction of the world in every way possible!¹⁴⁵²

One logical reason why Arabs deviated from the Ptolemaic geographical model, preferring what we would call an upside down world, is the compass. These entered the Muslim east with the Mongols. Since many of these inverted maps belong to the same time frame as the introduction of compasses (ie; 12th Century AD or later), Muslim cartographers might have modified their pre-existing notions about the world's orientation by observing the movements of a compass needle. While we perceive that the needle is pulled towards the north (ie; the highest point), they may have taken the opposite view and figured that the compass tip fell to the lowest point, like a dropped stone. While the Arab scholars never had a scientific theory for gravity, it never required genius to figure that objects fall downwards! So is north up or down?

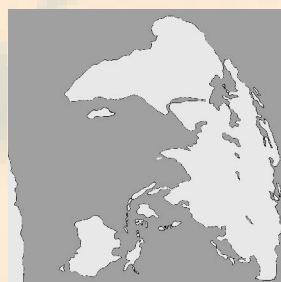


Fig 71.1 Nowadays our maps are shown with Ptolemy's global orientation. The white Magi also held this view.

Fig 71. 2 According to the Slav devil-worshippers, the world was to flip in 1076 AD, causing the rivers to flow backwards. no doubt the magicians' prophesied cataclysm would have left the world looking something like this. In the 12th Century AD Al-Adrisi also drew the map with the same orientation. But was it a compass that led him to think that North was really the bottom of the world?

Fig 71. 3 A West-as-North mapping orientation, as per Istakhri's style.

Fig 71. 4 In the 14th Century, Al-Qazwini drew his maps upside down and flipped. You can only make out the land masses as we know them by turning the map upside down, turning over to the back of the map, and holding it up to the light. Thus his zany perspective is one of looking out into the world, upside down, from within the centre of the earth.

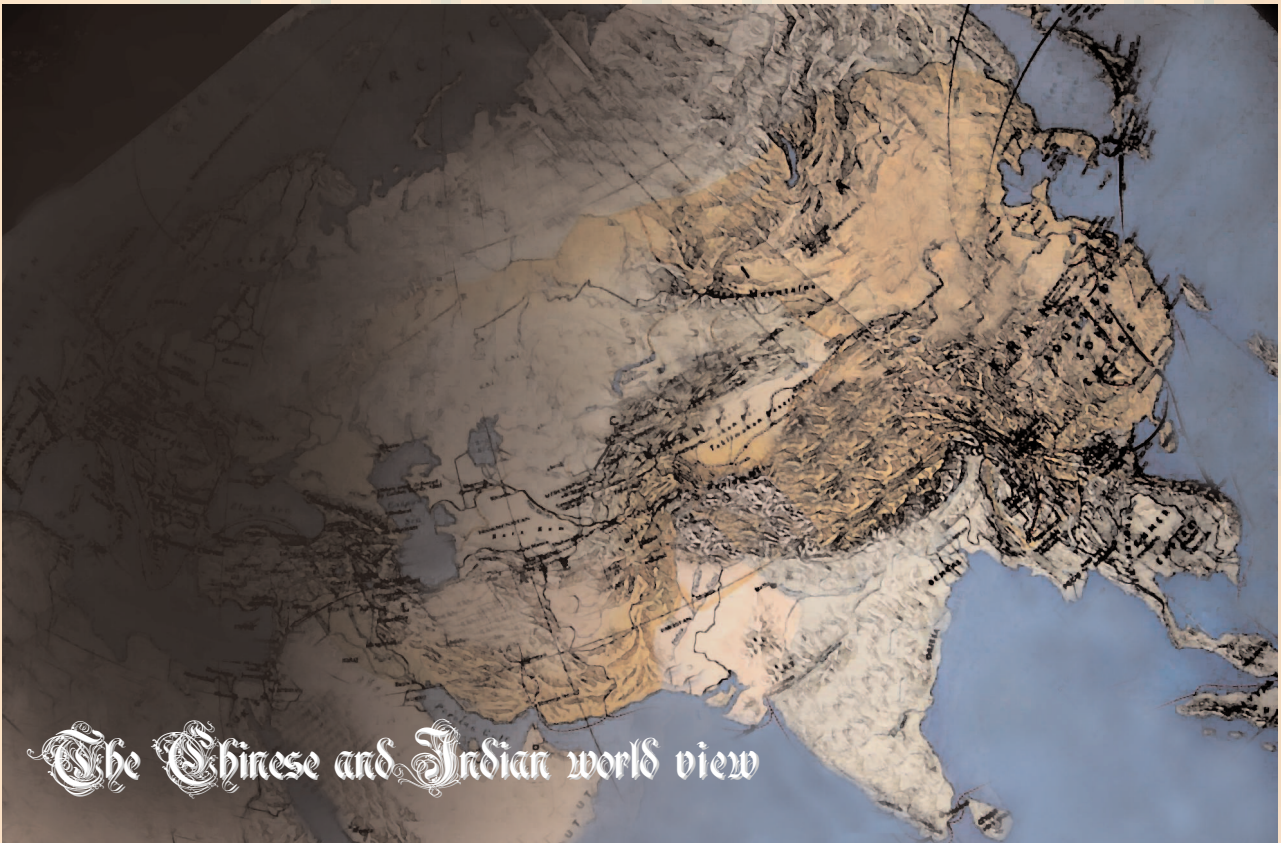




Fig 72.1

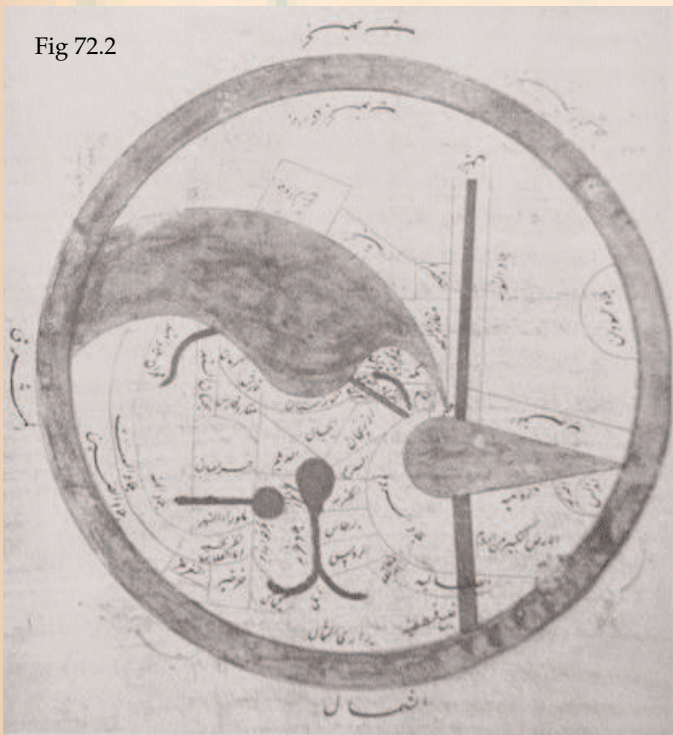


Fig 72.2

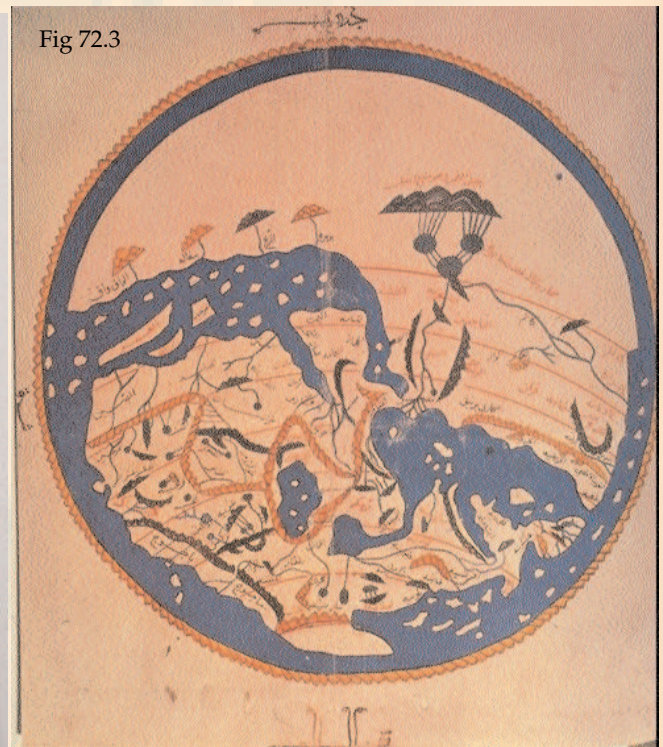


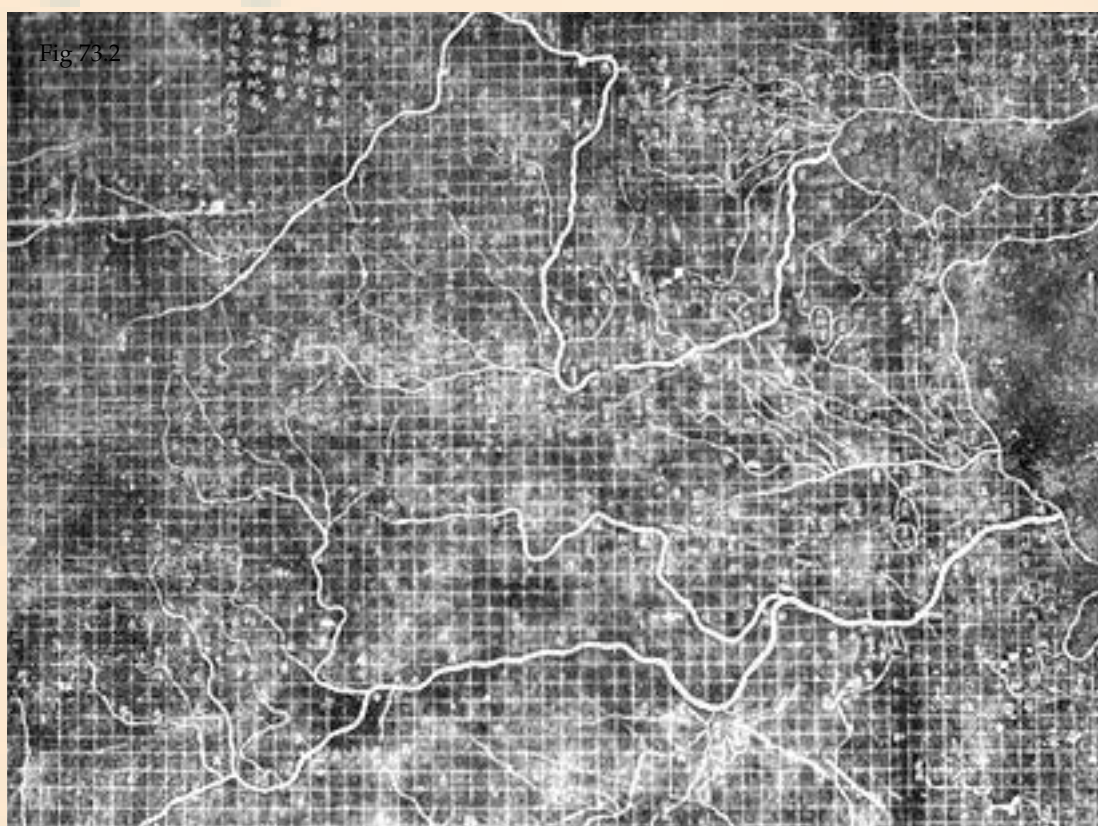
Fig 72.3

ARAB MAPS

Fig 72.1. ***

Fig 72.2. ***

Fig 72.3. ***

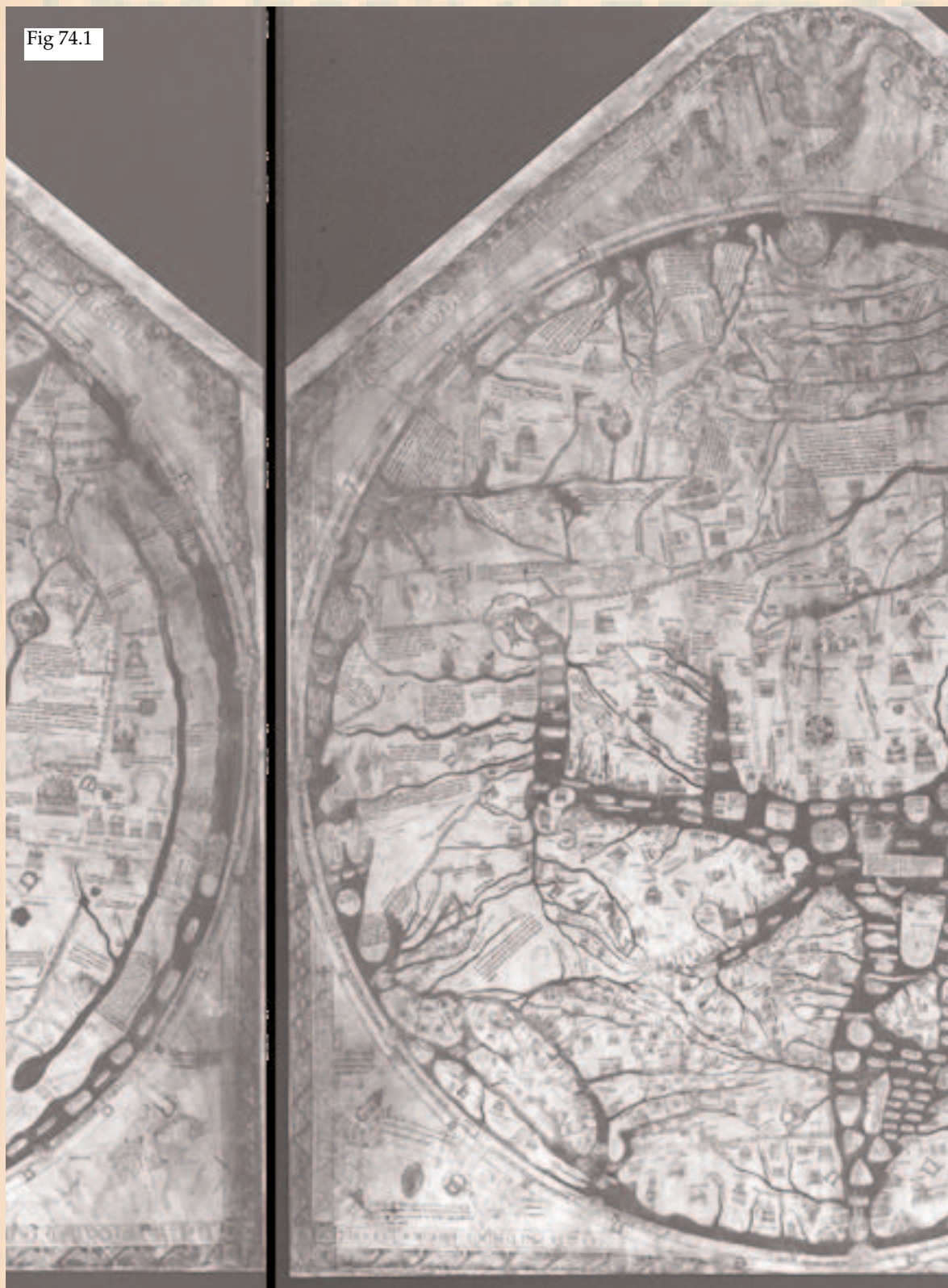


ARAB MAPS

Fig 73.1. ***

Fig 73.2. ***

Fig 74.1



MAPPA MUNDI
Fig 74.1. ***

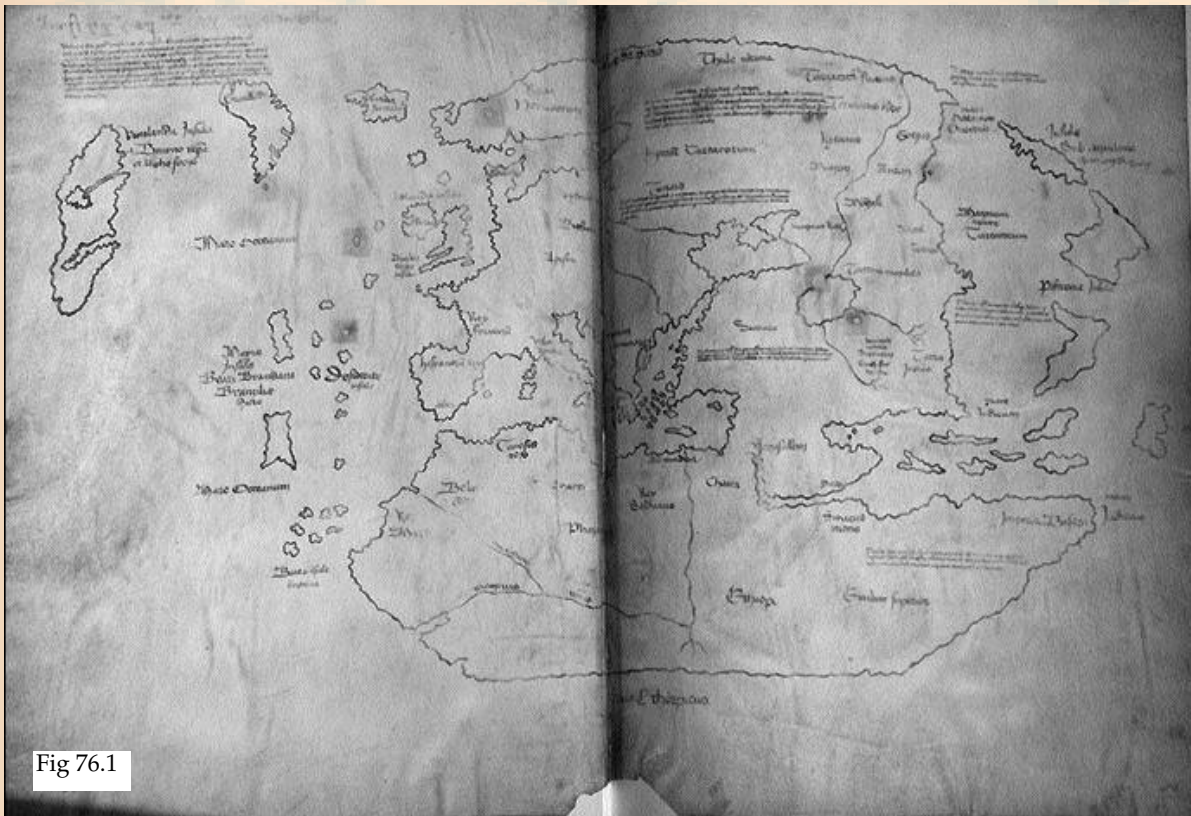


Fig 76.1

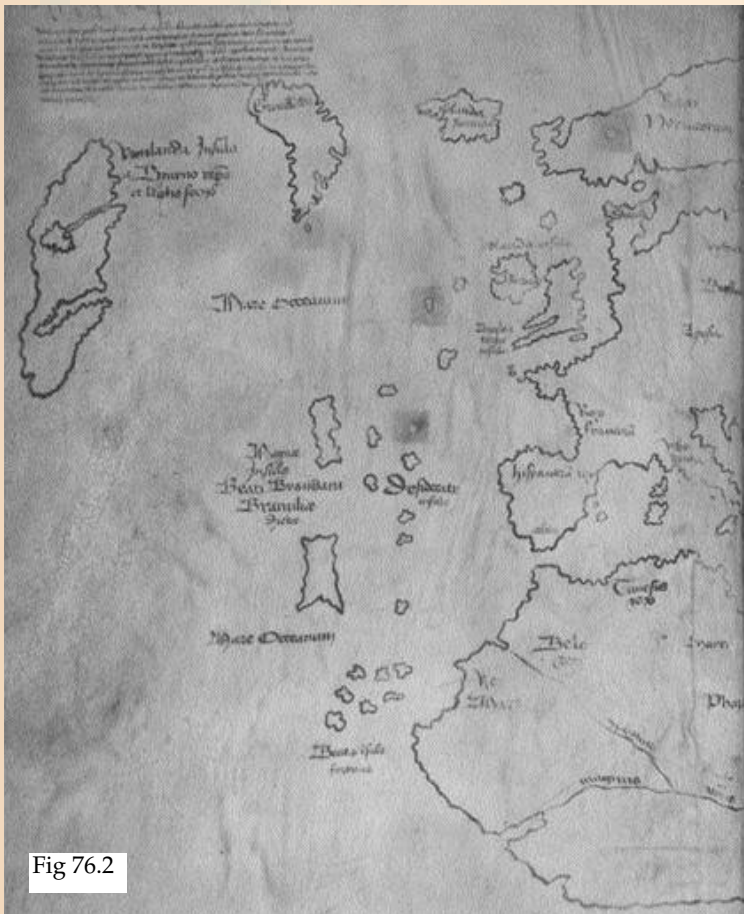


Fig 76.2

THE VINLAND MAPS

Fig 76.1. ***

Fig 76.2. ***

image is
bited.

Dstrologiga

ASTROLOGICAL TEXTS

SUBJECT IMPLIED Astrology**COMPARABLE WORKS:**GREEK/ROMAN/EGYPTIAN: *Tetrabiblos* (Ptolemy), *Apotelesmatika*, *Book of the Zodiac*, *Liber Hermetis* (Hermes Trismegistus), *Book of the Bee*, *Hephaestion of Thebes*, *On Signs* (Lydus), *Apocalypse*.SANSKRIT TITLES: *Bhadrabahu-samhita*, *Brhatsamhita*, *Gargasamhita*, *Parasistas*, *Sphujidhvaaja* and *Yaxanajataka*.

Diverse Magian and Arab texts on the subject are another likely source for Slavic astrology, which used the same signs of the zodiac as we do today.

Svezdoehot

BOOKS ON
CONSTELLATIONS**SUBJECT IMPLIED** Astronomy, stars and constellations**COMPARABLE WORKS:** *Almagest*, and *The Book of fixed stars* were the most famous of the mediaeval stellar treatises.

Pagan Slav astronomers may have used fixed astrolabes of the type described by Ptolemy in the *Almagest*, instruments evidently invented by his predecessors, the Greek philosopher-astronomers, who in the centuries before Christ made stellar observations in rural Russia and elsewhere.

The Church saw the pagan Slavs as notorious astrologers, long before astrology made its big European comeback with the revival of the old arts during the early Middle Ages. At that time astrology acquired renewed acceptability, except of course among hard-line elements in the Church who were ever so keen to suppress it. To be an astrologer one also had to be an astronomer (the sister science), or at least know someone who was. Without an exact knowledge of each planetary position in the heavens, astrology and high magic were an exercise in futility. Hence an astrologer's need for books dedicated to astronomy.

Malleus Maleficarum, a legal text used firstly to determine whether a suspect was a witch, and then how to sentence the same, linked astronomy and astrolabes with witchcraft;

“the first sort are called diviners pure and simple, since they work merely by art; and such are referred to in the chapter de sortilegiis, where it says that the presbyter Udabricus went to a secret place with a certain infamous person, that is, a diviner, say the gloss, not with the intention of invoking the devil, which would have been heresy, but that, by inspecting the astrolabe, he might find out some hidden thing. And this, they say, is pure divination or sortilege. But the second sort are called heretical diviners, whose art involves some worship of or subjection to devils, and who essay by divination to predict the future or something of that nature, which manifestly savours of heresy, and such are, like other heretics, liable to the Inquisitorial Court”.¹⁴⁵³

Various Slavic and Baltic words (meaning “to shine”, “a beam of light”, or “the aurora”) are related to the Ukrainian word *zarya* (meaning “a star”, or “the morning or evening star” ie; Venus). These are probably derived from the Persian word *zaychah* (“a horoscope”) indicating that their astronomy was directed towards the formulation of horoscopes, which enabled the pagan priests to prognosticate future happenings. Therefore some Slavs probably practiced Magian horoscopy, as the Mediaeval sources indicated.

Kolyadnik

SUBJECT IMPLIED A book of carols and dances which were performed on the winter solstice, or a book specialising in wheel-making. Maybe it also encompassed mechanical objects like pulleys and cogs or astrolabe “wheels”?**COMPARABLE WORKS:** ?**IF IT CONCERNED RITUALS FOR THE WINTER SOLSTICE:**

Like the pagan Russians, the European witches and even later Christians danced in gyrating circles, around the time of the winter solstice festival, when a goat was often put to death.¹⁴⁵⁴ The gaiety of their circular dancing, simulated the rotations of the fire wheel, the sun (the very embodiment of goodness) as it rolled across the heavens. This was probably not a superstitious rite designed to bring propitious harvests as many believe, but a festival of thanksgiving for his return, and the re-emergence of his potent life-giving warmth that automatically followed him wherever he went. In a Magian sense, the *Kolyada* festival could be seen as the birth of the Sun, who had emerged

from the untold misery of underworld, and gained victory over his brother Ahriman the goat. But in the Christian era the *Kolyada* might have been a Magian-Christian celebration of the birth of Christ, the Sun of Righteousness. Therefore *Kolyadnik* was probably a book of pagan carols dedicated to their Khres, the Jesus of the white Magian converts.

IF IT CONCERNED WHEEL MAKING:

I do not know the titles of any ancient books specifically dedicated to wheel-making. With regard to mechanics, Ptolemy wrote several volumes, and during the 10th century AD, Musa's sons, Ahmand, al-hasan and Muhammad had busied themselves in the application of mathematics, geometry and other allied sciences to produce books of inventive mechanics, which derived much of their inspiration from extant Greek tomes. Because the olden Greeks engendered excellence in mechanical design, it would be interesting to know just how much these Arab mechanical engineering volumes were based on Ptolemy's books on mechanics.

There might have been even older Greek mechanics manuals extant, used to make the analogue celestial reckoner mentioned on p. 365.

If, *Kolyada*, like *kolyaska* (a much later word for "a coach"), was drawn from a *Kolo* ("a wheel") root, as Vernadsky suggests, then *Kolyadnik* might have concerned the making of wheels and wheeled vehicles. *But a definite connection between these words has not been suggested by other linguists.*

If such a book was written by Bulgars who hailed from Central Asia, then *Kolyadnik* might have been the source that Khan Krum's forces consulted in the 9th Century AD when making the (presumably mobile) seige engines needed to attack Constantinople. As previously stated Central Asian wind-cars were built by the Chinese as early as the 6th Century AD. Perhaps the Bulgars saw them in use back east, and even learned how to build them. Perhaps *Kolyadnik* contained the plans for building wind-cars. Might *Kolyadnik* have been based on these, or something even earlier? Assyrian siege frescoes show actual battering rams mounted on multiple sets of wheels, not slung inside a protective armoured gantry, as later became common in Greece and Rome. Perhaps *Kolyadnik* was an Aryan book on chariot wheel fabrication, or a treatise on the wheel of life. At the end of the day we will never know.

Gromovnik

SUBJECT IMPLIED *Gromovnik's* subject matter is difficult to assess. *Gromovnik* implies that it concerns Thunder-making (storm raising?). It might concern the creation of thunder-like booms, or even sound. *Gromovnik* was apparently associated with the singing of hymns. Thus, unless *Gromovnik* aided storm-raising, the creation of loud bangs or acoustic eruptions, then it was either the name of hymn book, or a tome of musical accompaniments such as the Rus' excelled at.

COMPARABLE WORKS:

IF IT CONCERNED A HYMN BOOK:

Linguistic evidence was tabled suggesting the existence of Vedic and Magian psalmody in heathen Russia. Therefore *Gromovnik* might have been a copy of the *Gathas* (Zoroastrian hymns), or the *Vedas* (Aryan hymns) that required the use of musicians in unison with an orchestrated polyphonic choir.

The best candidate for the title of *Gromovnik*, doesn't even come from the Russian area. Entitled *The Thunder*, this title was a ceremonial book of prayer and hymns. As yet of unidentified origin, it was found lumped in with the unearthed Sethian Gnostic and Hermetic pagan Gnostic Nag Hammadi cache in Egypt. Possessing an Upanishad-like feel and metre, it is best likened to an Aryan or Hindu holy book of esoteric meditation and prayer.

IF IT CONCERNED MAKING SOUND AND MUSIC:

Harmonica (Ptolemy), *Manual of Harmonics*, *On Music* (Pythagorean studies into celestial harmonics).

IF IT CONCERNED STORM-RAISING OR DIVINATION BY THUNDER:

One treatise to emerge in Western Europe around 800 AD was the *Book of Thunder*,¹⁴⁵⁵ which concerned divination by means of thunder and lightning strikes. It may be no coincidence that the Slav Volkhvy Magi had the book *Gromovnik* (A book of thunder) and divined the future by thunder claps, lightning and other tribulations in the heavens. Certain forms of thunder claps portended specific events. During the Middle Ages magical and divinatory

practices connected with thunder were directly linked with the machinations of the Antichrist. Magic was viewed by the Church as the shield and sword of Antichrist, and through the penmanship of loyal clergymen we are told that it did much to further the extent of his kingdom and reign in the world.¹⁴⁵⁶

Perhaps *Gromovnik* was a tome on the arts of the *tempestarii* or “storm-raisers”, who were seen as abominable witches. A Karelian scroll containing a spell to call down lightning was excavated at Novgorod, thus testifying that the art of storm-raising was not unknown in early Mediaeval Russia.

Apparently there was another work on “Storm-raising” present in 6th Century AD Europe, which was essentially of Gnostic origin. Maybe it was related to *Gromovnik*, which by inference probably had Gnostic roots.

Snosdyets' or Snosdyets'

SUBJECTS IMPLIED

Hoisting/lowering methods, or necromancy.

COMPARABLE WORKS:

There are no surviving titles from the ancient world concerning methods of lowering or hoisting, but invariably they must have had them. The name *Snosydyets'* perhaps infers that the book was dedicated to raising the dead. If we are to believe Adam of Bremen's accounts on the pagan Balts, then tomes on necromancy might have been present there, among the necromancers who overseas pilgrims came to see.

Volkhovnik

SUBJECT IMPLIED

Volkhvy (ie; Magian) ritual ordinances, a book of wolves.

COMPARABLE WORKS:

The *Yasts*, the *Gathas*, *Vendidad*.

Volkhovnik apparently concerned various means of divination employed by the *Volkhvy*, divination by the rustling of leaves in the forest, or the sounds produced by dogs, birds, and other animals.¹⁴⁵⁶

If however the *Volkhovnik* was a Magian Zurvanite holy text, then it is difficult to ascertain precisely what was contained in it. Late Zoroastrian religious books are overflowing with customs and rites that are Magian in nature, even undeniably Magian. Other Medean practices are difficult to pin-point since the fullest body of Zurvanite holy books no longer exists. Apart from what was mentioned in Plutarch's, *De Iside et Osiride*, there are no texts specialising in the dark half of Medean ritual and sacrificial methods, because Zoroastrian orthodoxy weeded out what they thought was “evil” from their scriptures, and yet other Magian traditions remained unmolested and were even more earnestly sanctioned. There can be little doubt that much of *Vendidad* belonged to the Medes. One area that deserves intensive study by modern scholars is the possible disentanglement of traditional Zoroastrian lore from the rites of the Medean Magi (which were imported into the faith of Zoroaster following his death), but it may prove to be unachievable goal. Perhaps the upcoming excavations at Ecbatana will resolve the matter.

Travnik

SUBJECT IMPLIED

The manufacture of poisons.

COMPARABLE WORKS:

The Book of Antidotes (Galen), *Natural History*

Poisons had applications in potions designed to act as contraceptives, to procure abortions, and to assassinate one's enemies. Witches used poison, and so did Russian warriors, who are rumoured to have fired poison-smeared arrows in battle (just as the Aryans once did). Mediaeval witches were allegedly excellent poisoners, so there might be a connection between *Travnik* and this aspect of infernal witchcraft.

Siehgernik

SUBJECT IMPLIED

A book specialising in medical treatments; perhaps even surgery.

COMPARABLE WORKS:

Numerous.

ARABIC:

Al-Qanun fi at-tibb (Rhazes), Kitab al-Hawi, and others too numerous to list

GRAECO-EGYPTIAN:

Corpus Hippocraticum, *Aphorismi*, *Materia Medica* (Discorides).

INDIAN:

Susruta-samhita, *Caraka-samhita*.

ROMAN:

Galen, *De Medicina*, *De Variolis et morbilis*, *The Natural History*

Chinese sources mention the consummate skill of western physicians employed in their part of the world, which,

believe it if you will, included the ability to pull organs from the human body to undertake repairs and cleansing operations. One of the white Caucasian mummies found at Urumchi showed signs of having undergone surgery, his cuts sewn together with horse hair sutures. It is my belief that these instances are the handiwork of Magian doctors.

The pagan priests of the Slavs and Magyars were skilled physicians and veterinarians, and all things considered probably inherited their surgical skills from the Magi. To illustrate this, we know that the Hungarian *Arbis* (Magyar Magus surgeons) and Russian *Volkhvy* carried out skull trepanations, an operation to remove part of the skull, thereby allowing them to perform invasive brain surgery. From the one trepanated cranium unearthed in Russia, near Kiev,¹⁴⁵⁷ we know that pagan priests performed major surgical operations there, but it is unknown whether the doctor in this particular case was a Magyar or a Slav. Their patients might have been calmed during the operation by opiate-based anaesthesia, which may have been regularly used to kill pain during surgery or child-birth, or to alleviate the suffering of back pain, toothache or painful battle wounds. I say this because opium has grown wild and untended nearby in the Balkans for an undetermined period, and local villagers have long used their seeds as a ready food source. Is it also not possible the narcotic properties of the opium were abundantly clear to the inhabitants of this region, or at least to the educated pagan elite who tended their infirmities? I think once geneticists analyse the DNA signature of Bulgarian opium poppies, they will find the Bulgar crops are closely related to white poppies grown in Afghanistan, and less likely Cambodia. Archaeologists and paleo-botanists might also clarify a date for their arrival in the Balkans.

The Slavic art of trepanation most likely came from things taught to them by Magian physicians, whose Avestan medical terms lived on among the Slavs. For instance, the Russian word for a doctor was *Vrach*, which in the Bulgarian also carried the meaning “sorcerer”.¹⁴⁵⁸

As in Persia, the Slavic and Hunnish Magi may have done autopsies on the bodies of criminals for the purpose of medical enquiry.¹⁴⁵⁹ The Zoroastrian priests recommended “*preserving one worthy of death when it is requisite for medical purposes*”.¹⁴⁶⁰ In other words, they carried out medical experiments and vivisections on criminals, something familiar to them since the earliest days of their studies.

As part of their education novice surgeons performed their first feats of surgery on criminals and others luridly described as ‘devil-worshippers’.¹⁴⁶¹ This was partly to do with their accreditation, but equally concerned with assessing their level of legal culpability in the event of mishaps on other patients. Professors of the art intently scrutinized the results of a trainee’s work before licensing them to operate on Magians. Should three non-Magian patients die from their negligence prior to graduation they were liable for criminal prosecution where they injured one of the believers in the course of a surgical procedure.¹⁴⁶¹ Abortion was an object of revulsion, out and out demonism. Doctors, midwives, and those who consulted them to procure a termination were all guilty of murder since an in-utero child had the same rights as one delivered breathing into the light of day.¹⁴⁶¹

Slavic medical terms seem Eastern in nature; potential evidence for the origins of their anatomical knowhow;

The Russian word for “the brain” is *mozg* (which differs from the German *braegan*, from which we get the English word ‘brain’). The same meaning is found attached to *mozk* (Bulgarian), *mozak* (Serbo-croat), and *mozg* (Slovenian). These come from the Old Prussian *muzgeno* meaning “bone marrow” and the Lithuanian *smagenys* (“brain”), or *smegenys* (“brain” or “bone marrow”), which in turn originated from the Avestan *mazga* meaning “bone marrow”.¹⁴⁶² The Old High German *marg* and *marga* fit snugly into this word set. Together with the Tocharian term *massunt* they collectively mean “marrow”.

The Slavic word for bone *kost’* is traceable to the Old Indian *asthi*, but more especially to the Avestan words *ast-* and *asti-*, to which the Slavs had appended a “k” prefix. Connected with this word is the Latin *os* and *ossis*.¹⁴⁶³ The Russian word for “heart” *serdtse* (plus other Slavic variants of the same word), as well as *sirds* (Latvian) and *sirdis* (Lithuanian), all of which mean “heart”, come from the Avestan *zered* (“heart”).¹⁴⁶⁴ Yet other words like elbow seem peculiar to the Slavs, or from the Baltic and Gothic languages.

Trepanning and brain surgery have been associated with Kurgan builders of Tagar, Southern Siberia.¹⁴⁶⁵ It must have been a relatively common procedure around 100-200 BC (when the practice first arrived there), very often performed post-mortem.¹⁴⁶⁵ Current statistical studies suggest 46 in every 270 individuals had their skull opened up at some point. Operations were variously classified as operative surgery, embalming procedures (ie; brain removal), or the excision of cranial segments for the purposes of amulet production. These sort of finds are likely to be found in the forthcoming Iranian excavations, you can be sure of it.

NAMES FOR PARTS OF
THE BODY WITH AN
INDIAN OR AVESTAN
ORIGIN

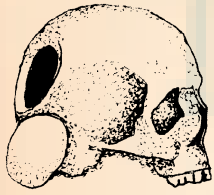


Fig 77. A trepanated skull: c. 2,000 BC, England. As late as the 19th century accessing a patient's cranial cavity was often fatal; not so 4,000 years ago, and as far back as the stone age of 6,000 BC. The above patient recovered from the operation and mended well. Is it a coincidence that trepanations were performed by folk physicians in the Balkans even this century.

Trepanations were done for a variety of reasons, not the least of which was to release the pressure of battle wounds and cranial injuries on the brain, or based on observations of Yugoslavian folk trepanning last century, to remove infestations of certain worm-like parasites that could violate the cranial cavity. I personally believe a certain number of trepanations were carried out to allow sunshine to irradiate the brains of the mentally unstable, thereby forcing the demons, which caused the victim's mental illness, to flee from its awesome brilliance.

In the writings of a 12th Century Muslim called Usamah we learn a Frankish cure for demonic possession. It necessitated cutting a cross-shaped flap of scalp away from the crown of the sufferer's head, and treating the exposed skull with salt. It was undoubtedly a pre-Christian tradition, as is evidenced in the following account:

"There (in Oldenburg) sixty (Christian) priests (the rest had been slaughtered like cattle) were kept as objects of derision. After the skin of their (the priest's) heads had been cut in the form of a cross, the brain of each was laid bare with an iron. ... In fine, there were so many martyrs in Slavia that they can hardly be enumerated in a book".¹⁴⁶⁶

It is also worth adding that Mediaeval witches, like the pagan priests and priestesses of earlier Eastern Europe, were deemed to be well schooled in the arts of herbal medicine. During the early Middle Ages, monks filled the role formerly played by the pagan herbalist, tending the ill of the countryside, and this served to draw people towards the Church, whereas in prior times they would have thought nothing about seeing a pagan priest. But at the end of the first millennium AD, there was to be a dramatic change in the kinds of treatments that they were prescribing for their patients. Galen (Claudius Galenus), one of the most influential of the earlier Roman (mostly scientific) physicians was abandoned by many monastic physicians in the 10th Century, in favour of lunar based treatments. Bloodletting became very important, allowing deliverance from demons which had entered the lively blood. Infiltrated monasteries, heretics, pagan converts, and renegade "deceived elements" within the clergy were the most likely reason for these changes, the perfect vehicles for the dissemination of these re-invigorated old ideas.¹⁴⁶⁷ Once the monasteries of the East and West had become home to ascetic Bogomil sorcerer-heretics, the olden form of occultised pharmacology were "resurrected from the dead".

With all these happenings sullyng Rome's image of the Church, definite measures were put in place to counter, what might otherwise have seemed an innocent activity. At the 1215 AD 4th Lateran council it was decreed that clergy were prohibited from engaging in the role of herbalist.¹⁴⁶⁸ Such a ploy probably helped create even further distinctions between the Christian priests and the white Magi who were truly great healers of the sick. All well and good, but the edict of the council merely gave rise to an even greater need for villagers to visit their local Magus seeking pain killers like willow bark (from which the substance to make aspirin is extracted), vervain to soothe their nervousness, and other such remedies.

As it happens the Russian word *lecheniye* comes from the word *leka* which means "a medical treatment". It can be found in the Gothic *lekeis* ("a physician"), the Anglo-Saxon *laece* ("a physician") and the Swedish *lakare* ("to treat an infirmity or ailment").¹⁴⁶⁹ The origin of these terms is by no means certain, but at the very least we might say that the Slavs, Germans and Scandinavians had common words, if not common methods for tending to the needs of the sick.

If these words did not begin in the Greek or Latin, Sanskrit or Avestan, then it is highly likely that Slavo-Germano-Scandinavian treatments were indigenous to the area, or that they used imported medical knowledge which owing to the antiquity of its presence in these areas acquired an indigenous flavour, using local terminologies. These terms were in some cases uniform over a large area between Anglo-Saxon England, Germany, Scandinavia and Russia. This may be where we get the mediaeval term leechcraft, which reflected not only the use of leeches for bleeding the sick, but a linguistic connection with the Slavic *lechiť* ("to treat").

Osvitnik

SUBJECT IMPLIED Flowers, plants, medicinal herbs.
COMPARABLE WORKS: *Herbarii*, parts of the *Rig Veda*, and a variety of tractates which the Muslims had translated from the Greek, Latin and Iranian.

HERBALISTS

MONKS AS HERBALISTS

MONKS BANNED FROM
DISPENSING HERBAL
TREATMENTS

A BOOK ABOUT FLOWERS

In pagan Rus', every god had its own specific flower or grain.¹⁴⁷⁰ These were made into garlands or wreaths and hung around the idol's neck. Kolyada (rye), Kupala (daisies and dandelions), Klechal'nitsa (medicinal herbs and wildflowers), Marena (wildflowers), Or (cereal crops), Slava (ivy), Dev (periwinkles), Khors (wildflowers and [barsom?] twigs). Perun was supposed to have had his own flower, which might have been a lotus, if we take into account the flower-shaped mound excavated at Novgorod, which is normally associated with the worship of the Daevas. The most famous of all the Rus' blossoms was Kupala's bloom, which sprouted for only one day each year! Besides these references to specific flowers, the remainder of the religious floral assignments have passed without note. We will never know which Russian deities had such and such a floral arrangement as an offering.

It is perhaps no coincidence that the Magi taught that each of their celestial angel-gods had its own flower;

"This, too, it says, that every single flower is appropriate to an angel, as the white jasmin is for Vohuman, the myrtle and jasmine are Ahura Mazda's own, the sweet marjoram is Ashavahist's own, the basil-royal is Shatvairo's own, the musk flower is Spendarmad's, the lily is Horvadad's, the kamba is Amerodad's, Din-paxan-Ataro has the orange-scented mint, Ataro has the marigold, the water-lily is Avar's, the white maro is Khurshed's, the ranges is Mah's, the violet is Tir's, the meren is Gosh's, the karda is Din-paxan-Mitro's, all violets are Mitro's, the red chrysanthemum is Srosh's, the dog-rose is Rashnu's, the cockscomb is Fravardin's, the sisebar is Vahram's, the yellow chrysanthemum is Ran's, the orange-scented min is Vad's, the trigonella is Din-paxan-Din's, the hundred-petalled rose is Din's, all kinds of wild flowers are Ard's. Astad has all the white Hom, the bread-makers basil is Asman's, Zamyad has the crocus, Maraspend has the flower of Ardashir, Aniran has this Hom of the angel Hom, of three kinds".¹⁴⁷¹

We know that Magianism was present in Rus', but due to the lack of correlations between the Rus' and Zoroastrian floral offerings, we can assume that the Magian communities in Rus' belonged to a different, perhaps even an earlier era of Magianism, or had improvised with local flowers, where the flowers mentioned in *Bundahishn* proved unavailable in the north.

One first name used by pagan women in Rus' was Kalina,¹⁴⁷² which is a type of rose called the Guelder-rose, snowball tree, or more formally termed *Viburnum Opulus*.¹⁴⁷³ Thus in pagan Rus' roses were grown. Perhaps they had a ritual purpose, perhaps not. Roses graced the gardens of other pagans. Some Bogomil graves in the Balkans (in the 1200's) were emblazoned with roses.¹⁴⁷⁴ And archaeologists have found the remains of roses associated with Norse settlements in Scandinavia,^{1474a} though I have been able to ascertain details of whether these grew wild, and what species of rose the Scandinavians possessed.

Strange stories about flowers predate the arrival of the Rosicrucian movement (of alchemists), which emerged in Europe in the 1600's AD. In the *renaissance* Polish Royal court, where alchemists flocked, a high-born woman was tried and sentenced for witchcraft for growing fresh flowers during winter! Did she learn how to do this from a book like *Tsvitnik* (the book of flower growing), and if so just what kinds of horticultural wonders did *Tsvitnik* contain?

The Chaldeans of Mesopotamia were the earliest recorded propagators of the rose. We know this from inscriptions which speak of them being brought to Mesopotamia from elsewhere as war booty during the reign of the Akkadian dynasty of Sargon (c. 2350 BC). From then on they were used for ornamental purposes and to provide rose oil for use in perfume.¹⁴⁷⁵

The rose was a symbol particularly linked with the Zoroastrian Avestan holy books. Like the Chaldeans, the Iranians cultivated large areas with roses to provide perfume. Apparently 1,000,000 flowers are required to produce just 1,000 gm's of rose oil extract, so the Persians must have cultivated hectares of roses out in well irrigated desert plots to achieve this.¹⁴⁷⁶ Persian roses were tall creeping varieties. This Iranian species was yellow with flecks of red, thus giving them an overall appearance of flames. This almost thornless breed of rose was indigenous to Iran and the Caucasus, but by the 1500's AD its presence was noted in places like China and Austria.¹⁴⁷⁷ It is particularly difficult to deduce precise dates for the arrival of certain breeds of rose in a specific locality, unless they are mentioned or depicted within datable texts or illuminated manuscripts, or there is paleobotanical evidence for them. Examining the simultaneous spread of specific species to various geographical regions is similarly difficult. If we have mention of a breed of rose being in one place, does it mean that it was absent from nearby lands? .. perhaps yes, perhaps no.

The Greeks had the rose around 700 BC, and perhaps even earlier if the references in *The Iliad* are to be relied upon.¹⁴⁷⁸ The later Romans were very committed to rose cultivation. They used glass houses to nurture their holy

FLOWERS WERE
DEDICATED TO THE
GODS

EACH WHITE MAGIAN
DEITY HAD ITS OWN
FLOWER

ROSES WERE VERY
POPULAR IN THE
ANCIENT WORLD

roses and irrigated them with warm water to promote healthy growth. Roses featured heavily in all kinds of religious ceremonies and victory parades. Generals were permitted to have the rose emblem embossed onto their shields, and they were made into coronets and garlands. All this made the rose particularly distasteful to early Roman Christians.¹⁴⁷⁹ According to Pliny the Elder, the Romans, like the Parthians, anointed their bodies with Royal perfume (which contained rose essence) to take away the odour of sweat and grime. The eagle-standards of the legions were liberally washed with rose essence perfume on certain holy festivals, which Pliny regarded as a bribe which would help the Roman eagle take over the world.¹⁴⁸⁰

Other Russian words for a rose were *roza* or *rozan*, both of which came from the Greek and Latin. The year in which these two words entered the Russian has not been determined, but if it was a product of archaic contacts between the Slavs (or their ancestors) and the Ancient Greeks and Romans then the rose might also have held its original meaning among the Slav pagans.

During the first few centuries of the Christian Church there was a ban on the blessing of flowers by priests, perhaps an attempt to stamp out paganism and its inherent association with floral bouquets and garlands. According to the text, only roses and lilies were permitted to be brought before Christ's altar.¹⁴⁸¹

Zilyeinik

SUBJECT IMPLIED Horticulture and irrigation.

COMPARABLE WORKS: *Geoponica*, *Natural History* (Pliny the Elder), and various ancient Greek and Persian works.

There are no surviving copies of the *zilyeinik*, though it obviously contained sound advice about cultivating a variety of plants useful to mankind. For example the Russians sowed barley when they saw that guelder roses (snow-ball trees) had begun blooming.¹⁴⁸² Such a "folk superstition" might have been found in *zilyeinik*, contained in a rhyme or verse to help its readership remember such important details while out in the fields.

While we are unable to guess *zilyeinik's* contents, we can still make two important inferences regarding the source of such a text.

1. That it was heavily steeped in Persian agricultural practices.
2. That many of these same techniques were shared by Slavs, Balts, Germans, Scandinavians and Saxons, perhaps by virtue of their mutual contact with the Goths, an educated people of Germanic ancestry, who once ruled many of these races, as for instance during the reign of Ermanaric.

The Slavs (the western and Ukrainian tribes especially) were great tillers of the soil. If they weren't at work in their employer's fields then they would just as likely be at home tending their own garden plots growing vegetables. Slav farmers employed simple irrigation in conjunction with slash and burn practices, and controlled blight and pests by means of scarecrows and various pagan observances (such as spells and offerings to various deities).

Agriculture requires the intentional sowing of grain reserves. The Russian *seyat'* ("to sow") and pan-Slavic variants of it are related to the Latvian *set*, the Lithuanian *seti*, the Gothic *saijan*, the Old High German *saen*. Obviously these terms are not traceable to proto-Indo-European, yet were shared by these many Northern races. This perhaps indicates shared agricultural traditions related to sowing, that evolved among them during a period following the Indo-European colonisation of Europe, or may even have originated in Old Europe. Certainly the Russian word for "grain" (*zerno*) is most closely related to the Latvian, Lithuanian, Old Prussian.

Whatever the Slavs harvested they carefully stored it away for the coming Winter. They traditionally used a series of underground pits to preserve their foodstuffs, especially grains. According to Al Masudi, this method was not very effective and subsequently the Slavs suffered greatly from food spoilage, fast becoming emaciated, and dying frequently from malnourishment.

The Slavic word for "hemp" *konophya* is found right throughout the Slavic languages (and slight variants of it). These are related to the Lithuanian (*kanapes*), the Latvian (*kanape*), Rumanian (*canipa*) and the Old Russian (*kanapios*), all of which mean "hemp". Similarly connected are *hampr* (Old Icelandic), *kanab* (New Persian), *khannabis* (Greek), and *kane* (Mari). Clearly the English words "hemp" and "cannabis" are traceable to the same roots (the word

LINGUISTIC EVIDENCE
FOR PERSIAN INFLUENCE
ON A MORE ANCIENT
SYSTEM OF AGRICULTURE

HEMP CROPS

“hemp” being imported into Britain by the Norsemen). In the Far-East we find the Turkic and Kazakh word *kenap* (“hemp”). All of these words were ultimately derived from the Sumerian word *kunibu* (“hemp”).¹⁴⁸³

The Finnish Udmurt word for hemp is *pis*, which is no doubt related to *bis* (an eastern word used when referring to the *Napellus Moysis* plant). Such a correlation is very interesting because there is no logical connection between the two plants, except that is for *Bundahishm XXVII:1* in which the Magi figuratively referred to *bis* as “the height of Hemp” even though the two plants are not similar in appearance. This portion of Magian scripture appears to be the only logical connection between “hemp” and *bis*. Thus the Udmurts most likely labelled hemp *pis* on the strength of a prosaic Magian scriptural reference alone. I examine the Magian use of *bis* in great detail toward the end of Part II.

Bearing in mind that Rus’ was riddled with Magi, there can be little doubt that their hemp was grown not only as a means of making rope, cloth, caulking and sacred shirts but to be smoked. This is related to *Zad Sparam II:7*, which states that hemp (Pahlavi: *bangā*) lessened the annoying blows of the fiends, and the disturbing impact of one’s crimes. In Iranian the word *bangha* meant “hemp”, whereas among the Eastern Finns *bangha* meant the Fly Agaric mushroom.¹⁴⁸⁴

Pipes have been found in Rus’, so unless they used them for smoking moss (like the Finns), then these probably served as hemp pipes. Even in Scythian times smoking hemp (which they called *bhangā*) was a great pastime.¹⁴⁸⁵ In those days people had their own hemp tents which contained a brazier full of red-hot stones and charcoal. Hemp seeds and foliage were thrown onto the coals as everyone sat back and casually enjoyed the intoxication induced by the hemp smoke issuing from the coals. The Scythians also believed that the prolonged usage of hemp gave the inhaler special powers and permitted contact with the spirits that lived in the nether world.

It came to the attention of an academic last century that Russians actually tried to consume less food than what they needed. This is reminiscent of the white Magian belief that a person who went underfed in this life would be fat, healthy, and well catered for in the next life. At the very least, some 100 years ago the Russian peasants only ate as much food as their daily work requirements allowed. As with the Russians, the white Magi also believed that a person was not entitled to receive a larger portion of food than what they earned by the sweat of their brow in the fields. And it is presumably from this creed that the age-old Russian saying “If you don’t work, you don’t eat!” comes from.

Within Rus’ there has always been a great degree of reliance upon herbs, fungi and the bodily organs of certain animals to provide remedies for countless ailments. Unfortunately the pagan Russian treatments are not well documented in an historical context, so we will look towards Western Europe, where folk medicine was better recorded in Mediaeval texts.

To defeat a disease, Mediaeval Western doctors sought to bind phylacteries to the afflicted person. These could contain amber, red cotton, *scarab beetle*, fly, tooth of a black hound, snake’s head, lizard’s eye-ball, grave dust, or an engraved magical letter square. The patient was not permitted to glance at it until after the lapse of the third day.¹⁴⁸⁶

There is not one item that does not bear all the hallmarks of a white Magus-physician. Necromancy, Hermetic science, Magian Zurvanism and Kabbalism are especially implicated through these ingredients. Some Magian remedial prescriptions went from the sublime to the ridiculous, as Pliny testifies, but few people really saw the *religious basis* of some of these cures. They were elements of white magic which required the killing of black creatures to unlock the healing power of the almighty and omnipotent creator. The fierce demons were especially fond of, and appeased by blood-spilling, which caused them to wander off fully sated. But, they also responded to grave offerings, and were repelled or injured by black dogs (a holy animal), or the colour red which was linked to Mars and Perun, thus giving influence over demonic forces attacking the body. By the reckoning of the white Magians, killing a snake, lizard or fly had the effect of empowering the spell uttered over a wound with healing energy, because with each of their deaths, a little bit of the kingdom of Ahriman was defeated. The three day binding rule might have meant that the demon-inspired disease had to spend three days in the underworld, just as would all evil things once the end of the world came.

The mediaeval European leech-physician had all the trademarks of a Magus,¹⁴⁸⁶ and apparently wandered about disseminating how-to-do-it treatises on blood-letting, simulacra, or milk (*Haoma*) sprinklings, plus a whole gamut of other “superstitious” treatments. Yes, allowing leech-wormes to sup on the wickedness of the diabolised blood had high merits back in those days! By the 14th Century AD there was a sort of Renaissance in medicinal street magic in

THE ASSYRIAN ORIGIN
OF THE RUSSIAN WORD

THE MAGI SMOKED
HEMP

Western Europe, which could be traced back to the proliferation of these easy to use tracts.

Courses of herbal treatment were administered in a number of ways. Here are some of the methods that were used in the preparation of remedies (and are still in use today by naturopaths). Each method is capable of being viewed in both a clinical and religious manner. Some plants dispense healing of their own accord. This was further enhanced by mixing them with butter, honey, bee’s wax, water, mead and wine, which were extremely holy additives. These were probably blessed by a white Magus or Brahmin to enhance their curative powers. Many of these ingredients are also mentioned in the *Atharva Veda*, which in places reads like a herbalist’s pharmacopia. It even includes nine stanza’s on hair loss, or comments on honey as a magnificent catalyst for healing!

“This herb, born of honey, dripping honey, sweet as honey, honied, is the remedy for injuries; moreover it crushes insects”.¹⁴⁸⁷

INFUSION	Infusions were a tea made from a plant’s flowers and/or leaves.
DECOCTION	The plant’s roots, bark and stems were soundly boiled.
TINCTURE	As per decoction, but mead or wine was added making a sweet medicinal beverage.
SYRUP	<i>Myod</i> (honey) was added to decoction juices to create a thick syrup.
UNGUENT	Bee’s wax and infused oil were mixed into a firm paste to be rubbed onto the treatment site.
SMOKE	Some obvious medicaments such as hemp or opium could have been smoked in a clay pipe for maximum effect.
OIL INFUSION	The ingredients were boiled in butter or oil for several hours then strained, or just soaked in a jar of the same.

Name lists

TITLE	Unknown.
KNOWN SUBJECT MATTER	Pagan name lists.
COMPARABLE WORKS:	<i>The Chronological Table of the Kings</i> .

*The Chronological Table of the Kings*¹⁴⁸⁸ was a dynastic calendar that normally accompanied copies of Ptolemy’s *Almagest*, and the manuals of other astronomers. Presumably it was a standard ancillary work for most ancient and medieval astronomers. Such genealogical lists were an indispensable astronomy aid, used to date and interpolate celestial data from the various schools of astronomy, pertaining to majestic astronomical events, such as eclipses, and the arrival of comets, which occurred over very long time spans. It encompassed the reigns of Assyrian, Medean, Persian, Macedonian and Roman Kings.

WEATHER TABLES

Another more sedate possibility is that these lists were simply records of a genealogical nature, books of peerage that outlined the bloodlines of the tribal entity, in particular those of royals, chieftains and probably priests also.

Weather charts

TITLE	Unknown.
KNOWN SUBJECT MATTER	Weather tables.
COMPARABLE WORKS:	<i>Meteorologica</i>

Whether public figures traditionally maintained meteorological treatises, like those burned during the conversion, is unclear. Ptolemy is mentioned as having kept them. In his day, any good astronomer had a meticulous record of weather, precipitation and other climatic factors, to predict viewing schedules, thereby minimising the amount of observation time lost due to adverse meteorological phenomena. Normally such meteorological notations were amassed over lengthy periods. If pagan Gnostic astronomers had been operating in Rus’ between 200 BC-9th Century AD (see p.360), one can speculate that their records were outstandingly accurate, as in fact they probably were, if the public spectacle of the Volkhva’s “weather prophesying” is anything to go by. According to Al-Nadim the Chaldean Sabians used a book that was not dissimilar to *Meteorologica*.¹⁴⁸⁹ Since the pagan Slavs had Kolduny sorcerers, these weather charts might have been Chaldean originally.

DIVINING THE FUTURE

It would take centuries for the Christian world to gain anything faintly similar. Around 1337, Morley, an Oxford scholar, devised a series of predictive weather tables to help the tillers of the land foresee what meteorological hazards lay ahead for their crops.¹⁴⁹⁰ My sources do not divulge whether or not Morley’s work was related to either classical or eastern meteorology.

Works on Divination

TITLE *Rozhdennik*
SUBJECT IMPLIED *Rozhdennik*¹⁴⁹¹ was a book detailing the days and hours which were good and bad for specific undertakings. The name *Rozhdennik* infers that it was not only linked with birthdays and divination, but the formulation of natal horoscopes. Thus it permitted the calculation of nativities. It was probably a Roman or Magian almanac of the hours during which certain planets prevailed, and thus would also have had applications in planning which days were auspicious to undertake certain tasks and those less favourable.

NATAL ALMANACS

COMPARABLE WORKS: Whether these might have been similar to the Babylonian Hemerology texts¹⁴⁹² (which had a similar function) is unlikely to ever be known.

Rozhdennik was an essential tool in the hands of the Slav astrologers. And like the pagan Slavs, the pre-Christian Franks believed that an individual's personal fate was largely brought about, and portended by the positioning of stars at birth. Note the similar beliefs of the pagan Slav Magi, who made their natal prognostications from a special book called *Rozhdennik*, a celestial almanac, the book of nativities. Since the Franks were once ruled by Magus-princes and kings we should find that the royals were astrologers of some standing, like the Magi of old. Surviving Mediaeval accounts place certain Frankish monarchs very much in this category. So perhaps the Slavic *Rozhdennik*, and the comparable Merovingian astrological knowledge were derived from a common Magian source.

TITLE *Sonnik*
KNOWN SUBJECT MATTER Dream interpretation and omens.
COMPARABLE WORKS: Possibly ancient Roman or Babylonian exemplars.

BOOKS ON DREAM INTERPRETATION

The Old Icelandic preserves a number of concepts in relation to dreams rather well. There are terms for men, women and creatures that appear in our nightly dream-landscape. Dreams could be prophetic too, and so we find *draum-heill* ("divination by dreams"), *draum-spakr* ("the skill to interpret dreams"), as well as *draum-spekingr* ("one who is skilled at dream interpretation").¹⁴⁹³ Because there are no Old Norse or Old Russian words for "a book of dreams", it does not help us to associate the Russian text with the Norsemen specifically.

TITLE Unknown.
KNOWN SUBJECT MATTER Divination by crystals and mirrors.
COMPARABLE WORKS: This type of book belongs to a remote era and may well have drawn upon Greek and Roman texts concerning "the Etruscan arts".

Symbolically the world below parodied the world above, and thus the things seen in the looking glass were merely infernal images, spectres and ghostly beams (of light) radiating from its surface. The Magi believed that by looking hard enough, one could see other things not found in the worldly panorama around the scrier, but other more sinister things independently moving in the swooning delirium of the underneath lands. A belly-full of *bisina* would probably get things moving along very quickly, charging the mirror up to full power. Prester John's magical mirror allowed him to see events as they transpired throughout his domains, so it may have contained such lore.

Miscellaneous titles

TITLE *Koshchyuni*
SUBJECT IMPLIED This title translates as *The Book of Blasphemies* or *Mockery against God*, which Lozko regards as being tomes of antiquarian legends deemed profane in nature by the Christian authorities. However, it is also possible that *Koshchyuni* was a ritual prayer book of the black Magi, from which their congregations dispensed curses and blasphemies against creation and anything that was holy. In so doing they would have been inverting the correct ritual order, and thus fulfilling their duty to the devil to defile creation not only by deed, but by word of mouth.¹⁴⁹⁴

COMPARABLE WORKS: No known parallels. It is noteworthy that the Mediaeval and Renaissance black witches had a special book, a black missal from which Satan (ie; the chief Black Magus of the congregation) gave sermons consisting not of holy words from the heights of heaven, but, in dualistic style, blasphemies from the very depths of the Abyss.¹⁴⁹⁵

TITLE *Golubinnaya Knigi*
SUBJECT IMPLIED The title translates as *The Book of the Dove*.

COMPARABLE WORKS: A book of pagan Russian wisdom, and stories from the past.

In *The Book of Deep Wisdom* we find,

*“And you are the faithful and true Tsar’ David Eoseevich ... Tell us Lord about the white light! For what reason was the white light made? For what reason did the red sun begin?” ... and “the white dawn?”, the “stars?” ... our “corporeal bodies”?*¹⁴⁹⁶

Next Tsar’ David (no doubt a Bulgarian) proceeded to answer these questions found in *The Book of Deep Wisdom*.

*“The book is by no means small, 40 sazhen’ (fathoms) high”, he says. “I am telling you Brothers what I know from memory, as if it is in writing (methodically memorized texts and lore some ‘40 fathoms’ thick)” ... “We have white light and it comes from the Lord god. The red sun is from the face of god, the white dawn emanates from his eyes” ... “our bones were made of stones, our mortal bodies from moist earth”.*¹⁴⁹⁶ Our mother was moist mother earth, and from her womb we came.

SAYINGS FROM THE BOOK
OF DEEP WISDOM

IT WAS HELD IN MEMORY

In what could easily have been a Magian wise saying we hear that;

“A man searches for the truth for a whole century but he does not find it, and he stands and walks out into the sky, to the sun ... and the truth is in front of him”,¹⁴⁹⁶ so said the Russian folk, invariably drawing upon Persian teachings.

In *The Book of Deep Wisdom*, we are told of the onset of night in the west, the dark verses of the ancient Chernobog, and the petrification of god’s first creations, who spat at the sun. Whereas in the east lay the magical kingdom of the white sun god Belobog, and the verses of the holy day. It was there that the sun god had his palace built from gold and self-shining stones. The throne was covered in purple cloth, and the palace complex surrounded by a garden in which the fire-birds lived and sang. He daily set off across the sky in his chariot drawn by white horses.

TITLE *Glubinniye Knigi*
SUBJECT IMPLIED The title can be translated as *Books of deep wisdom* or even *The Books of the depths*.
COMPARABLE WORKS: The sayings contained in it have a distinctly Iranian dualistic flavour

TITLE *Lopatchnik*
SUBJECT IMPLIED Earthworks and diggings.

This particular title seems derived from *lopata* or *lopatka*, (variants of which are found throughout the Slavic nations, plus Prussian and Bulgarian), meaning “spade”.¹⁴⁹⁷ *Lopatchnik* may have had something to do with mining and tunneling, as well as the construction and engineering of defensive earthworks.¹⁴⁹⁷

COMPARABLE WORKS: Unknown

TITLE *Trepetnik*
SUBJECT IMPLIED *Trepetnik* looks to come from *Trepet’*, leaving one to conclude that it contained information about causing fear, trembling, panic and palpitations.
COMPARABLE WORKS: Unknown

Were these books used by mediaeval witches?

We will probably never be able to clarify what the books discussed above contained, unless some are unearthed in a chance archaeological find somewhere in Russia. Bearing in mind the number of birch bark papyri found there by archaeologists, the potential for such a discovery is not as fanciful as it might seem, especially when one considers that the priests of the old faith were intent on preserving their knowledge for the future. Perhaps many of them went to fairly elaborate lengths to ensure this would occur.

Having spent a lot of time pondering over the nature of these books, I am of the firm belief that the titles mentioned by the Russian Church texts were precursors to those used by the black and white witches of Mediaeval Europe. If so, the library of black Magian witch texts might have looked something like this:

<i>Ostrologiya</i>	The Book of Astrology
<i>Zvezdochot</i>	The Book of Stars and Constellations
<i>Rozhdennik</i>	The Book of Ascensions, an astronomical almanac for use in astrology
<i>Kolyadnik</i>	The Book of Wheel-making (astrolabe spindle wheels and vehicles)
<i>Putnik</i>	The Guide (a copy of <i>Geographiae</i> or other similar work)
<i>Lichyebnik</i>	The Book of Medicinal treatments and surgery
<i>Travnik</i>	The Book of Poisons
<i>Zilyechnik</i>	The Book of Horticulture
<i>Tsvitnik</i>	The Book of Flowers
<i>Gromoznik</i>	The Book of Storm-raising
<i>Snosydyets'</i>	The Book of Raising the Dead
<i>Volkhovnik</i>	The Book of Wolves
<i>Koshchyni</i>	The Book of Blasphemies

Astronomy

According to Pliny the Elder, the arts of astronomy were first fostered by the priests of Babylon and Sumeria.¹⁴⁹⁸ It was a religious activity permitting them to observe the movements of their gods in the heavens, the planetary luminaries whose cosmic energies affected the fortunes of all life on earth. An analysis of excavated cuneiform tablets scribed by Babylonian astronomers shows that Mesopotamians did not understand the fullest workings of our solar system when their priests first began to observe the heavens, but slowly acquired knowledge of the cosmos over centuries.¹⁴⁹⁹

Several of the modern zodiacal star signs were already known to the ancient Babylonians in their '*Ways of Enlil and Anu*' (texts on the zodiac) ... the celestial constellations of Gemini, Leo, Scorpio, Capricorn, and Pisces. These images came to be associated with stellar groupings, whose form was passed down the line to students, in the form of animals and mythical beings.¹⁵⁰⁰

As Sumeria, Ur and Babylon faded away into nothingness, after their destruction by Aryan tribesmen, their learned teachings did not disappear, but were inherited by the Magi, the priests of Medea and Persia, and especially maintained by the Chaldeans, the originators of most star-lore.

Magi were not the only custodians of ancient astronomical lore in that part of the world. If Mediaeval Arab accounts like those of Al-Nadim¹⁵⁰¹ are to be believed. The necessary astronomy books and observation tables appear to have been maintained by a large number of Chaldean sorcerer-astronomers who dwelt in Harran and Southern Iraq as late as the 10th Century AD.

With so many Magians and Chaldeans residing in Russia, the priests of the Slavs almost certainly maintained the skills of their astronomer forefathers. Among the Eastern Slavs they were called *Volkhvy* or *Kolduny*, and the Poles called them *planetniki*. Therefore we will examine the astronomy and astronomy in their historical context.

Astronomy did not exist as a pure science among the Magi, who gleefully intertwined mythological elements with their scientific art, as stated here in a Persian exposition of the world's origins.



BABYLONIAN AND
SUMERIAN PRIESTS
WERE PIONEERS OF
ASTRONOMY

THE MAGI INHERITED
THE ASTRONOMICAL
KNOWLEDGE OF THEIR
PREDECESSORS

In the beginning the heavenly lord, the fountain source of all light and truth was rocked to its foundations by the appearance of a maelific, chaotic force otherwise known as the devil, issuing from its residence in the abyss-like depths of dark space. Upon seeing the light in such an unexpected way the fiend was profoundly disturbed - jealous of the creator, his purity, and his magnificent creations. And so he *"fled back into the gloomy darkness and formed legions of demons, creatures terrible, corrupt and bad"*. From that time war arose between the forces of light and darkness, a war reaching out into the farthest reaches of the cosmos. Beings of light and darkness, of positive and negative energy clashed in eternal combat.

*'And afterwards, he (the Unholy Spirit) came to fire, and he mingled smoke and darkness with it. The planets, with many demons, dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it. And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.'*¹⁵⁰²

THE MAGI RECORDED
THEIR SCIENTIFIC
UNDERSTANDING IN
MYTHOLOGICAL PROSE

Despite this mythical element, the Magi enunciated valuable scientific insights as a result of their lengthy celestial observations and calculations. A heliocentric model for our universe is found in *Sikand Gumanik Vigar IV: 39-45*, which states *"And for the sake of not leaving these five planets to their own wills, they are bound by the creator, Ahura Mazda, each one by two threads to the sun and moon. And their forward motion and backward motion are owing to the same cause. There are some whose length of thread is longer, such as Saturn and Jupiter, and there are some of which it is shorter, such as Mercury and Venus. Every time they go to the end of the threads, they draw them back from behind, and they do not allow them to proceed by their own wills, so that they may not injure the creatures"*.

THEY WERE
HELIOCENTRISTS LONG
BEFORE COPERNICUS

Thus, the sun was orbited by the planets, which rotated out from it at various orbital distances. The Magi clearly understood the sun was orbited by Mercury, Venus, Jupiter and Saturn in roughly that order. They were avowed heliocentrists.

Ancient Greek astronomers and the Alexandrian connection

The ancient Greeks, who were fond of all the arts and sciences under Apollo's inspired guidance, were like a sponge, absorbing everything the could of the astronomy skills employed by Indians, Assyro-Babylonians and Magi. The most important phase in the evolution of Greek astronomy came about when Pythagorus, one of their foremost philosophers, undertook cross-training with the Magi in Medea, just as he had done with the pagan Gnostic priests of Egypt. Astronomy then became a standard field of study for anyone seriously wanting to become a philosopher, especially in the Neo-Pythagorean school of thought. Though still relatively new to this science, the Greeks rapidly excelled themselves and attempted astronomical exploration on a scale that had never been attempted before ... to map out the heavens on both halves of the globe! And this is where we come to the Alexandrian connection ...

10TH CENTURY AD
CHALDEANS ALSO
POSSESSED ANCIENT
ASTRONOMICAL AND
ASTROLOGICAL TEXTS

Historically, Alexandria began as a Greek colony on the Egyptian mainland, which the Macedonian Alexander the Great founded to be the ultimate resting place for his mortal remains upon his death. From this time, Greece, the Balkans and Alexandrian Egypt had even greater ties.

NEXT CAME THE GREEK
PAGAN GNOSTIC
SCIENTISTS, AND THEY
PROVED TO BE THE MOST
COMMITTED OF ALL THE
PAGAN ASTRONOMERS

Alexandria was originally governed by the Greek dynasty of the Ptolemies, and fast became the intellectual and trade hub of the world from the beginning of the first millennium AD. They had considerable ties with their Macedonian kin in the Balkans and the East during the zenith of their ascendancy as a maritime power, and even used Persian currency! Many Greek soldiers and residents of Alexandria became Egyptianised.¹⁵⁰³ For example some Alexandrian Greeks chose to have their bodies placed in sarcophagi which were decorated with a painted portrait of themselves. Those Alexandrians who returned home to Greece and the Balkans no doubt brought some Egyptian culture back with them, just a touch of nostalgia rather than a whole lifestyle. For instance we might ask why it is that in pagan (and even Christian) times, the deceased of Rus' carried a passport scroll into the hereafter, and their bodies were transported on a sled, *pulled by hand*. The closest parallel for these are Mesopotamian and Egyptian customs. Yet from among the many Greeks commuting to and from Egypt, there appeared a group of

THEY WANTED TO VIEW
THE STARS FROM THE
OTHER SIDE OF THE
GLOBE

individuals who were the most mobile and remarkable of all. These were the astronomer-philosophers, a brotherhood of pagan academics who in the 500 year period before the birth of Christ, had been visiting various parts of the northern and southern hemisphere gathering information about the world, and administering their own astronomy network which was being run on a standard equatorial time grid. This allowed their pagan colleagues operating remote observatories in places like *Egypt, Greece, Russia, Pontus, Ceylon, Germany, Britain and France* to simultaneously observe celestial phenomena in real time. In most locations the astronomers were Greeks, but in Gaul, Egypt and Ceylon they probably enjoyed a degree of collaboration with the druids, Brahmins and Egyptian pagan Gnostic priests. However bold and dramatic the impact of their advances may have been on our knowledge of the sciences, it was nothing compared to the impact they had on the simple races they encountered on their travels. For farmers and stock herders meeting one of the scientists was like meeting the gods face to face.

The astronomers' travels

The pagan Gnostic Greek, Roman and Egyptian astronomers knew the earth was spheroid (as stated in *Almagest I: 4*), and decided to take a peek at what the heavenly lights looked like from various vantage points on the top and bottom half of the globe. This appears to have been their main enticement to travel. Ptolemy's world atlas, a geographical masterpiece¹⁵⁰⁴ called "the Guide", was so extensive simply because the astronomers needed it to travel around the world looking for, and accessing new observation sites.

Almagest II: 6 reveals the sites at which shadow measurements were taken on the solstices and equinoxes by means of sundials and quadrant blocks (as described in *Almagest I: 12*). These instruments helped establish the duration of sunlight at those locations, and the lengths of their shadows.

For interest's sake I include here the *Almagest's* data concerning the duration of sunlight¹⁵⁰⁵ at various times of the year, at various latitudes ranging from the equator to the North Pole. By their admission these shadow measurements were taken manually, and I'm inclined to believe that they did exactly that.

LAT	SUMMER	WINTER	LAT	SUMMER	WINTER
Equator	12	12	43°	15.25	8.75
4.25°	12.25	11.75	46°	15.75	8.25
8.25°	12.5	11.5	48°	16	8
12.5°	12.75	11.25	50°	16.25	7.75
16°	13	11	54°	17	7
20°	13.25	10.75	58°	18	6
23°	13.5	10.5	61°	19	5
27°	13.75	10.25	63°	20	4
33°	14.25	9.75	64°	21	3
36°	14.5	9.5	65°	22	2
40°	15	9	66°	23	1

At higher latitudes the sun does not set during Summer, nor does it rise during the Winter. The remainder of the time it stays in a period of twilight, frozen in the act of rising or setting; seemingly frozen in a perpetual state of dawn or dusk.

67°	24	0
69°	2-month day	2-month night
73°	4-month day	4-month night
84°	5-month day	5-month night
North Pole	6-month day	6-month night

In another experiment they sought to test their theory that the earth was round by observing shadows cast by obelisks as the sun was positioned over the equator. Southern hemisphere shadows were shown to point in an opposite direction to the northern ones. This helped to validate their spherical-earth theory.

Pagan Gnostic intellectuals frequented many places; Ptolemy's colleagues and predecessors took measurements

ALEXANDRIA WAS A GREEK COLONY IN EGYPT, WITH TIES TO MACEDONIA AND THE BALKANS

GREEK SOLDIERS WHO SERVED AT ALEXANDRIA BECAME EGYPTIANISED

GREEK PHILOSOPHERS TRAVELLED FAR AND WIDE

THEY PROBABLY INFLUENCED THE VERY SIMPLE RACES THEY ENCOUNTERED

THE PAGAN GNOSTIC PHILOSOPHERS FIGURED THE EARTH WAS ROUND

THEY TOOK SHADOW MEASUREMENTS TO TEST THIS SCIENTIFIC HYPOTHESIS

PAGAN GNOSTIC SCIENTISTS VISITED CEYLON, GERMANY, BRITAIN, RUSSIA, TURKEY, EGYPT, THULE AND LIBYA

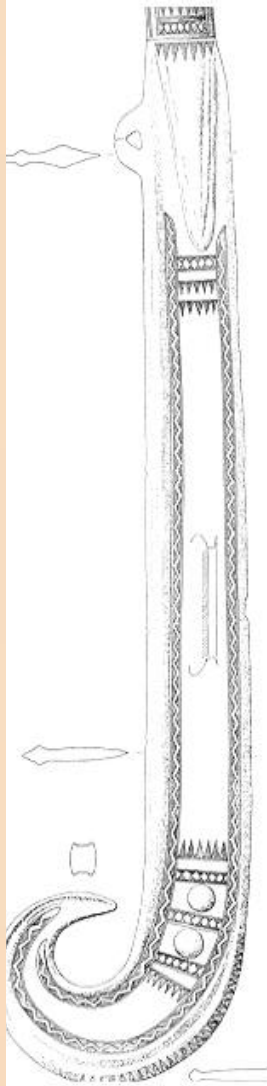


Fig 78. Classical Mediterranean galley (a symbol of Isis the Egyptian Goddess of Magic), as depicted on the Scandinavian Rorby ritual sword. What was it doing in Sweden? Did it have some ritual use, or was it simply booty? Is it significant that it was found in conjunction with a sarcophagus and collapsible stool?

at Sri Lanka, Thebes (Egypt), Aswan and the lower reaches of Egypt, Libya, Rhodes (Turkey), Marseilles (France), Smyrna (Turkey), the Danube River (Germany? Bulgaria?), Hellespoint (Turkey), Pontus (now in Turkey), the Dnieper River (Russia), the Sea of Azov (Russia), the Rhine River (Germany), the mouth of the Don River (Russia), Middle Britain (England), York (England), Hebrides (Scotland), Little Britain (Brittany), Northern Scythia (Russia), the Isle of Thule¹⁵⁰⁶ (which reportedly had 6 months day, 6 months night. The location of Thule is uncertain though; Some commentators interpret Herodotus' account as meaning that Thule was Greenland, but Bede's information has led others to suggest that it was Iceland. The latitude recorded in the *Almagest* points to Thule being Iceland. The astronomers may even have trekked to the North Pole, for Ptolemy mentioned the amount of sunlight there annually. The existence of data for such far-flung outposts is intriguing ... could they have actually gone there?

Well Polybius and Strabo reported that in the work *On the Ocean*,¹⁵⁰⁶ the Greek geographer-astronomer Pytheas chronicled his voyage to Thule c. 400 BC from his home in Marseilles (Gaul), via Britain. Pytheas also allegedly visited the Athenian colony in Tanais (Russia) too. Another Greek philosopher called Diogenes was apparently a little more adventurous than Pytheas. Not content with having seen Thule he wrote a book *On the Incredible Things Beyond Thule*. Alas the work is another of those "lost", but if it was authentic, and did contain the sort of subject matter its name purports, then who knows, perhaps he had already visited Greenland, or even America, in search of discovery. From these accounts alone we can argue an Ancient Greek presence in Thule, Gaul and Britain. Beyond that, it is absolutely certain that Greek philosophers lived throughout Egypt, Russia, Pontus and Anatolia for hundreds of years before and after Christ.

The many observation locations shown in *The Almagest* also proved to be sites for Greek colonies in the first few centuries before Christ, many of which have been partly excavated by archaeologists this century. The magnitude of Ancient Greek interaction inside pagan Russia must have been awesome. As shown earlier the Russian language is saturated with Ancient Greek words (2112), whereas Middle Greek (103) and Modern Greek (81) barely figure at all. Only a systematic linguistic study of these Ancient Greek correlations in the Russian will establish beyond doubt the precise nature of the Ancient Greek presence in Slavia.

I will return to the matter of Britain and Germany, because proving that ancient Greeks inhabited these countries is a little trickier mainly because archaeological evidence is absent thus far. But so what? A 36 square kilometre Greek cult centre was (according to Herodotus) situated in Russia, yet the site of something so gargantuan has never been chanced upon. As mentioned in Chapter I even historically well-documented sites can prove elusive to the archaeologist's shovel, buried up to 10 metres down.

In *Germania*: 3 Tacitus spoke of Germans worshipping the Greek hero-god Hercules (Hercules also happened to be the Royal Scythian patron god) on the eve of battle, and that he had heard reports that they had an altar which was allegedly founded by Ulysses, and a settlement which owed its origin to him. Are such tales nonsense, or were these "Greek influences" the result of contact with Greeks or Scythians? The answer to this might be found in the Danubian region of the Germanic lands, where (again according to Tacitus) there were said to be a number of mounds, many surmounted by monumental stonework that carried Greek inscriptions. Scythians did not use Greek script, and if true, this account hints that Greeks (perhaps even Egyptianised Alexandrian Greeks) were once in Germany, perhaps the same ones who supplied ascension data for what would later be called the *Almagest*. What then can we say of Diodorus' reference to a Temple dedicated to the ancient Greek God Apollo in the East, perhaps situated somewhere along the Baltic.¹⁵⁰⁷ Since Tacitus mentions Greek ruins in Germany, this most likely tells us that the portion of the astronomy grid situated on the Danube and Rhineland had already ceased being in operation by the advent of the first century AD. But what of the other locations? If he was correct in what he related in *Germania*, then we need to examine whether these Danubian ruins were those of Athenian Greek settlements, or those founded by Greeks who had sailed to Germany all the way from Alexandria, on the northern shores of Egypt. A solution may come from Tacitus, who had heard that some Germans worshiped the Egyptian deity Isis, the great Goddess of magic and Resurrection;

*"Some of the Suebi sacrifice also to Isis. I do not know the origin of this foreign cult ... but the goddess's emblem, being made in the form of a light warship, itself proves that her worship came in (to Germany) from abroad".*¹⁵⁰⁸

Notice he doesn't say all the Germans worship Isis, but only some, only a segment of the Suebian tribe. A physical confirmation of this Northern Isis-cult comes from a Mediterranean-style scimitar bearing an emblem of a classical war galley, unearthed by archaeologists at Rorby in Scandinavia (see p. 362). The sword in question is more likely to have been used in rituals than in warfare. Is it further coincidental that the oaken caskets and stools also found at Rorby had parallels among the Egyptian sarcophagi and seating?

Celtic Druids in Britain and Gaul were formally regarded by Roman geographers and Alexandrian Christian writers as philosophers, best likened to the Pythagorean natural scientists.¹⁵⁰⁹ This may be no freak similarity. As with Germany, it is plausible that Greek-style pagan Gnostic teachings of the Druids were not attributable to independent invention, but personally introduced to them by the various philosophers who visited Britain (and even further West) to view the stars. In Strabo's 1st Century BC geography book we discover that;

*"In an island close to Britain, Demeter and Persephone are venerated with rites similar to the orgies of Samothrace", or "Dionysius says that in islands near Jersey and Guernsey the rites of Bacchus were performed by the women, crowned with leaves; they danced and made an even greater shouting than the Thracians".*¹⁵¹⁰

On the strength of this evidence it certainly appears that Greeks had been exploring a number of locations around Europe, as early as the Bronze Age.

Their love of the stars

So why would these astronomers go to all this trouble, as Pliny says, braving hostile tribes, war, and exposure to the elements just to look at stars? The answer lies in their curiosity as men of "science" and their desire to get a better understanding of the very spheres whose energies were believed to affect every area of life on earth. In short, it was their ongoing need to gauge and harness the powers of the planetary gods for use in magic and the crafting of amulets, as well as to enhance their knowledge of astrology.

All of the seven celestial bodies travelled persistently about the moveable sphere of the zodiac, making their positions in relation to each other permanently unstable. For this reason, high magicians thought it imperative to accurately know the positioning of the spheres at all times. Without a precise knowledge of the planetary locations, a sorcerer could not estimate a sorcery's likely outcome.

Well that's really some achievement for ancient academics. These fellows knew no bounds when it came to their quest for discovering the truth behind all matters philosophical and scientific. Like the later atheistic Roman natural scientist Pliny the Elder, who was burned to death observing the workings of an active volcano, this elite brotherhood of thinkers was ready to risk everything just to 'know', to know things that others never even dreamed of. This magnificent round world of ours was their little secret, their laboratory. Around 100 BC, if not before, philosophers well versed in mechanics like Poseidonius were making astronomical aids, devices possessing rotating spheres; in short, working models of our solar system.¹⁵¹¹ But did these contraptions work? The only way to verify the efficacy and accuracy of such a machine would be to take one south of the equator and compare its settings with what you actually saw in the night sky. With the world being three dimensional, only a southern voyage could ensure the machines adequately reflected what was happening on the other side of the globe. And go south they did!

Stars of the Southern Hemisphere

The Almagest VIII:1 lists the locations of stars in the Southern hemisphere¹⁵¹² and their inherent visual magnitudes. Visual magnitudes ranged from 1 to 6, with 6 being one of the smallest and 1 the biggest. Below 6 there were two other categories, those of the dim bodies and nebulas, which were not accorded a precise intensity.

But where did they view the constellations in the Southern hemisphere from? *The Almagest* lists locations in the northern hemisphere where observations took place, but none for the southern hemisphere. Interestingly these southern constellations were notated in the *Almagest* in as seemingly precise a manner as the northern constellations. There were some inaccuracies however. Canopus, a major body in the stellar group of Argus, was noted at latitude 75° S of the equator! This position is however incorrect, for Canopus is situated at roughly 53° S.

Ptolemy went on to say that shadow measurements were carried out on land only as far South as the Tropic of

HAVING STUDIED THE
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THEY WANTED TO SEE
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BOOK VIII OF THE
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THE STARS OF THE
SOUTHERN HEMISPHERE

PTOLEMY SAID THEY
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WHERE DID THEY VIEW
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THEY MIGHT HAVE SEEN
CANOPUS FROM DRY
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WHY WAS TOBACCO
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MUMMY OF RHAMESIS II?

POSSESSING A COPY OF
THE *ALMAGEST* WAS A
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MEDIAEVAL
ASTRONOMER, BE THEY
MUSLIM OR CHRISTIAN

Capricorn (ie; around Zimbabwe, Madagascar, Mozambique or South Africa). Beneath this latitude he related that there was rumoured to be people living in sub-tropical Africa, of uncertain race, thus indicating that they were not accessing more southerly locations on foot. Therefore, it is almost certain that most of the southern hemisphere measurements below 45° S were taken from on board vessels transiting the Northern and Southern Indian Ocean. Maritime celestial observations at such southerly latitudes are not such an insane proposition. *Quite likely in fact considering how relatively accurately the Geographia renders sub-equatorial regions.*

On the other hand the astronomers may have done their readings from dry land. Yet we strike problems with Canopus, for a reading of -75° only becomes possible where the observer is at -38° or -68° south, depending on inclination or declination. In laymen's terms we are talking the Antarctic coastline or the the southernmost tip of South America, or a small number of islands like the Falklands, Heard, Mc Donald or Macquarie Islands. The more northerly of the two sites could have been Melbourne,¹⁵¹³ New Zealand's North island or North of Valdivia, Chile.

It seems wild beyond belief that they could have been viewing Canopus from such obscure land masses, some not even depicted in *Geographia*. Yet if you look at reproductions of Ptolemy's world map,¹⁵¹⁴ you can see what seems to be the coastline of the Antarctic continent, but it might also be a distorted view of the East African seaboard. Whether Antarctica (if that's what it was) was copied from older geography maps, or added as heresay, as a guestimate, or by observation, is hard to say, but the drawings that Ptolemy made may not be as haphazard as they first seem. Whereas the Indian ocean is seen as being locked in by land on all sides (which it mostly is) only the seas to the North and West of Africa and Britain are left open, indicating that Ptolemy believed them to be open seas (which they are). At the far east of his map can be seen a extensive body of land reaching down from Asia towards Antarctica. This is, I believe, a rendition of Indonesia and the coast of Western Australia which had become fused together by the mariners who first saw these places. However unlikely, these are other possible ground sites for southern observations. South America is particularly likely. Based on the 1979 French autopsy report¹⁵¹⁵ on Rhameses II mummy it is certain that there was contact between Egypt and the Americas, either directly or via intermediaries as early as 1,300 BC, and if so, some of the *Almagest's* data might have been learned from people who had been in the Americas and brought tobacco to Egypt. You see, during the 1979 examination of the mummy's abdominal cavity, French botanists and archaeologists were amazed to discover, amongst other things, a sizeable quantity of mulched tobacco, which is indigenous to the Americas. Tobacco was first introduced to Europe by Sir Francis Bacon in the late 1500's and caused such a sensation that it is still with us today. Prior to Bacon, this plant is unlikely to have ever been grown in Europe or Egypt. Like all other crops that are of use to humanity, it is unlikely to have become extinct in Africa and Europe if it had been grown there originally. Moreover, there isn't a single depiction of an Egyptian smoking tobacco. Opium yes, but not tobacco. But then again, the mummy was subjected to anatomical inspection soon after its discovery in the late 1800's, so the insertion of tobacco may have been a curators bungled job of preserving Rhameses remains from degeneration. However subsequent examinations by a Russian pathologist seems to confirm that tobacco was used at the time of embalment. These more recent tests have confirmed the initial findings of a French autopsy on Rhameses II's mummified body. *He was preserved with tobacco.* Contact between Egypt and Meso-America is the only realistic explanation for this, contact around 1,300 BC, if not before. Armed with this new knowledge we can now free our minds to the point where we can tackle the remainder of this book in the sound knowledge that the flat earth theory was a perception not necessarily embraced by everyone in the ancient world. At the pinnacle of humanity stood a group of intellectually elite Magi, pagan Gnostic philosophers and natural scientists who made it their business to go out, explore, and measure the world and the heavens.

In all fairness Ptolemy cannot be given full credit for the information found in *Geographia*. After all he was probably only re-hashing and incorporating older Greek information on southern lands and constellations contained in Alexandria. So who made those notations? Someone in even deeper antiquity? Very much so. When compiling his grand astronomical treatise, Ptolemy drew the lion's share of his information and data from the Chaldean astronomers of Mesopotamia,¹⁵¹⁶ who may have possessed unusual geographical knowledge also.

Ptolemy's *Almagest* had some flaws though, which the Arabs went a long way towards identifying and correcting. Nonetheless, so influential was it, that the readers who pursued its contents in almost worshipful contemplation became known as the Mathematicians, and the book's traditional name was altered over the

centuries to suite the tastes of the users. At different times it was known by titles such as *Ho Megas Astronomos*, *Mathimatike Syntaxis*, or the *Al Magiste*. Under the Arabs it acquired the name *Almagest*; the finest star tome in existence.

The Almagest Ptolemy and the Almagest

Most astronomical titles of the Middle Ages have the contents of the *Almagest* as their basis, with the observed data of later Mediaeval astronomers appended to it, creating what were basically new books. While it is tempting to speculate that the Arabs had added the stars of the southern hemisphere to Ptolemy's astronomy book, these newer editions did not expand on the content of Ptolemy's star maps, but instead used them as a platform for more intensive studies of certain celestial quadrants. These later works sought to question the theories and arguments put forth by Ptolemy, and rectify errors whenever discovered, since Ptolemy had inspired his readers to be meticulous in questioning any data put before them.¹⁵¹⁷ Despite the intensive astronomical labours of Arabs, Turks, Indians and Western observers over many centuries, Ptolemy's compendium of stars would still not be bettered for another 1,300 years, and even then *it still took Copernicus with a telescope to dethrone Ptolemy*. This hints at an earlier existence of forgotten technologies. Claudius Ptolomaeus (alias Ptolemy) didn't have the best eye sight in the world for 1,300 years, he had the best optics. Does it sound far fetched? On the subject of optics, Ptolemy began experiments into the relationship between a light-beam's angle of incidence onto prisms or translucent materials of varying density, and the degree of refraction (or bending) experienced by the light. In other words he was experimenting with optical devices of varying shape, density and complexity. His books entitled, *Optika*,¹⁵¹⁸ were very extensive (5 Volumes), detailing his observations of gems, mirrors, glass and spheres, not to mention the *baptistir*, which due to its powers of magnification could be deemed an experimental telescope.

In his optical theory III.11, Ptolemy extrapolates upon his findings, providing modern researchers with a glimpse of his methods; "Accordingly, since angle EBG > angle BEM, while angle EBG + angle ZBT = angle TBL, angle TBL > angle BEM. Hence, when they are extended, lines BL and EK met in the direction of L and K. Let them intersect at point M. Therefore, to the eye at Z the image of point M will appear at point K, which lies between the surface of the mirror and the visible object. Moreover, if point K could lie between the eye and the surface of the mirror, the image would certainly appear in front of the mirror, as is the case in concave mirrors. But since point B invariably blocks point K, it follows inevitably that the surface of the mirror appears in front of the image, for in that case the eye does not distinguish between the internal and external surface; and so the image must lie behind the surface." It all sounds very impressive to me, a 1,850 year old Graeco-Egyptian epistle on applied optics!

Ptolemy mentions custom-made optical focusing instrumentation used (c. 150 AD) for astronomical purposes, and which were employed by the philosophers before his time. One was a prismatic astrolabe¹⁵¹⁹ (in other words a primitive telescope akin to a surveyor's instrument) which had five sight markings on one of the viewing-crystals to aid in the alignment of celestial bodies. Another device was the *Dioptra*,¹⁵²⁰ a viewing beam or rod with a set of sliding ground prisms or rhomboids, one of which possessed a bored hole big enough to allow projected images to be cast though onto the second crystalline plate. The means of producing a dioptra was described in detail by Pappus in a book entitled *Commentary*.¹⁵²¹

Even greater wonders abounded. To the left is an illustration of the reconstructed Antikythera mechanism, which was found by Greek divers in the ruins of a sunken ship-wreck. The original machine was an astronomical computational device assembled and in use by the Ancient Greek philosophers c. 100 BC. It was a precision made mechanical armillary, complete with cogs and other moveable parts. Greeks wrote of things which modern scholars consider fantastical, little more than wild stories. This device is proof indeed that Greeks were able to do things many modern authorities are not prepared to admit.

The Almagest's view of the constellations

The most learned Ptolemy, who some believe was the famed Hermes Trismegistus (an Egyptian pagan Gnostic priest that after death became a god, and continued to impart discourses to his followers), had reasoned that the earth lay at the centre of the universe, based on the works of Hipparchus before him.¹⁵²² Around the celestial core

IT TOOK 1,300 YEARS
AND A TELESCOPE TO
OUTDO PTOLEMY

DID PTOLEMY HAVE
THE BEST EYESIGHT IN
THE WORLD FOR 1,300
YEARS, OR THE BEST
OPTICS?

HE WROTE A BOOK ON
OPTICS

.. AND MADE A
PRISMATIC ASTROLABE,
... AND A DIOPTRA

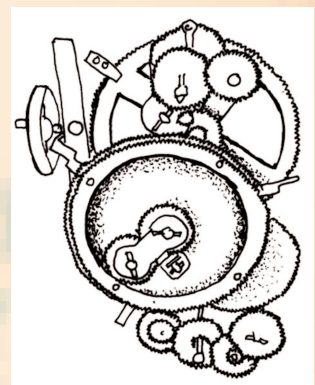


Fig 79. A working reconstruction of the 100 BC Antikythera mechanism, built by Ancient Greek Astronomers.

The device was found off Greece in 1900 amid the wreck of an Ancient greek vessel that was also carrying idols.

rotated the planets with their own peculiar epicycles, and elliptical orbits, which at times gave the appearance that they were moving in reverse, against the direction of their normal movement.¹⁵²³ This was known as retrograde movement and in astrological terms it entailed the granting of “unfortunate” status to a planet when in this state. This meant that the celestial properties of the body were reversed, though still susceptible to combining with the energies of other planets.

In Ptolemaic planetary theory, as incorrect as it may be, the order of the planets was the Earth, followed by the bulky planet Moon, then swift little Mercury, then Venus, the Sun, then Mars, then Jupiter, and lastly the blightful Saturn. His model was therefore inferior to that of the Magian heliocentrists. It goes without saying that Ptolemy did not reach these conclusions lightly, or without conducting substantial astronomical observations. The *Almagest*, Ptolemy’s astounding 13 volume stellar exegis, was originally called *Ho Mathimatike Syntaxis*,¹⁵²⁴ and it possessed revolutionary ideas concerning planetary micro and macro orbits, and just over 1,000 stars, some 250 more than the legendary Greek star-gazer of Rhodes, Hipparchus. It is doubtful whether such an impressive matrix of data could ever have been gathered by just one man. Instead Ptolemy presumably began his search for astronomical knowledge in the Great Library at Alexandria, by rationalising information written down by the Greek and Chaldean astronomers from ages past. There he found evidence that had been steadily compiled over many, many hundreds of years by a hardy band of roving Greek astronomer-philosophers.

What made them truly great thinkers was their ability to release themselves from the bondage of accepted theories, to reach out and grasp newer possibilities, which the more staid academics were loathe to contemplate. Even Ptolemy dismissed out of hand the findings of Timaeus, or the collegial Platonist, Heraclides of Pontus. Almost one and a half millennia before Copernicus, both are thought to have postulated a heliocentric scheme for the universe, orbited by Mercury, Venus and a rotating earth, or a variation on the above planetary orders.¹⁵²⁵ Heraclides turned out to be even more correct than the well-versed Ptolemy, but his findings were far too revolutionary for the people of his day. Perhaps one could attribute his inability to gain acceptance in contemporary academic circles on some shortcoming in the way he explained his theories, or by some flaw in the data which he presented to his colleagues. It may even have been due to petty jealousies from his academic colleagues.

THE MAGI BELIEVED
THAT THE PLANETS
REVOLVED AROUND THE
SUN

The Magi definitely professed a heliocentric model;

“And for the sake of not leaving these five planets to their own wills, they are bound by the creator, Ahura Mazda, each one by two threads to the sun and moon. And their forward motion and backward motion are owing to the same cause. There are some whose length of thread is longer, such as Saturn and Jupiter, and there are some of which it is shorter, such as Mercury and Venus. Every time they go to the end of the threads, they draw them back from behind, and they do not allow them to proceed by their own wills, so that they may not injure the creatures”.¹⁵²⁶

THROUGHOUT THE AGES
SOME VERY INFLUENTIAL
FIGURES HAVE TURNED
OUT TO BE ASTRONOMERS

The Mathematici (another name for the Graeco-Roman astronomers) had very powerful friends and exerted immense political clout in Rome. One of their group, Cicero (a former Roman proconsul in *Mesopotamia* at Cappadocia and Cilicia), was not only politically and militarily active, but a key Roman thinker, an *astronomer*, *magician*, *comedian* and *philosopher*. Is it not interesting that a man with such interests should gravitate towards a Mesopotamian governmental posting, and in the end become a major power-broker in Ancient Rome?

Plutarch specifically states that it was through Cicero’s philosophy classes, in which he taught the sons of senators, magnates and aristocrats, that he became one of the most influential men in Rome at that time. His eminence eclipsed that of Mark Antony, whom he drove from the city with waves of intrigue and force of arms. *His power rivalled that of Caesar himself*. Cicero’s poetic skills were astounding for their elegance and eloquence, and he is notable for converting many Greek terms into idioms suitable for Roman students. As time went by, more and more key public figures could be identified as having an astronomy fetish.

Viewing devices

Ever since the dawn of time man has been perplexed by the nature of the heavenly lights which shone in the sky. These bodies awed him so much that in time he sought to study them, and learn their natures. At first he used methods which can only be considered crude by our standards. Rudimentary viewing beams have been discovered in the Ukraine dating back to the late Palaeolithic period,¹⁵²⁷ but they might only be lunar or solar calendars.¹⁵²⁸ In Britain the “primitive” local megalithic culture invested much time and energy into the building of grand astronomical complexes like Stonehenge.

The Greeks believed that the history of astronomy lay squarely in the hands of the Babylonians, which according to them had kept records of their stellar and planetary observations on cuneiform tablets (clay tablets of this kind have been found by archaeologists) for the past 730,000 years (an insanely rash figure by any standards).¹⁵²⁹

The continued recording and tracking of exotic events like eclipses and comets was made possible only by resorting to *The Chronological table of the Kings*,¹⁵³⁰ and their recurring appearance noted as being in the x -th year of a certain monarch’s rule. By comparing successive repetitions of a given celestial phenomenon across multiple dynasties, century after century, astronomers were able to establish the cyclic regularity of the phenomenon, and thus predict their reappearance with spooky accuracy. We can infer that serious astronomy began during the reign of the Assyrian King Nabonassar (who is the very first entry on Ptolemy’s chronological table), or that these were the earliest records which later astronomers were bequeathed by past masters of the science. This list of rulers also gives us an opportunity to see who was exchanging or inheriting astronomical data from previous races. In order of antiquity we see the names of Assyrian, Medean, Persian, Macedonian, Alexandrian and finally Roman Kings.

It is worth taking a few moments to examine the wondrous equipment used by the astronomers of the ancient and classical world, and by their later Mediaeval descendants.

Armillaries

The armillary spheres which Ptolemy resorted to were used for the recording of fixed stars. In the *Almagest* he explained their construction and manner of operation. Yet he had not invented the armillary, but was only exploiting one of the many precision inventions crafted by earlier prodigies like Hipparchus and his Greek astronomer friends. Pioneering researchers in the fields of geometry and trigonometry, like Euclid and Theodosius, gave the Greeks an ability to make terrestrial and celestial representations on three-dimensional spheres. Accordingly, some of their working stellar maps were drawn onto globes.

Mankind’s ability to make similar devices seemed to disappear, for we lose all mention of armillaries for almost 1,000 years until the Arabs learned how to produce them during the 11th and 12th Centuries AD as a result of their examination of ancient astronomical and mechanical texts.

Fixed astrolabes

The astronomers of Ptolemy’s era constructed even larger devices which consisted of three independently-rotating, graduated wooden circles (*resembling spinning wheels*) of differing diameters, mounted one inside the other. Stars were sighted and aligned by rotating the rings in a precise manner. Using an alignment beam the astronomer read off the angles which were recorded by an assistant. For expediency four or five astronomers worked during a viewing session, one assigned to move each ring, one who controlled the beam and one who recorded the data generated by their observations, and performed any necessary mathematical calculations. Ptolemy mentioned the use of cut prisms to aid in this alignment process.

The construction and usage of large fixed astrolabes is discussed by Ptolemy in *Almagest* 5:1. Arabs were also utilising them during the Late Middle Ages.¹⁵³¹

Hand astrolabes

Around 600 AD, smaller hand-portable astrolabes were manufactured.¹⁵³² In the 10th Century this kind of apparatus began to advance in complexity, and due to the efforts of Arab academics and merchants became more readily available, if one had enough money to spare. The hand astrolabe was a very useful instrument because it could be used to tell the time at night, to allow navigation across featureless terrain like oceans, to provide celestial positionings, and to ascertain the precise height of buildings and natural features by using trigonometry.¹⁵³³ The

EVEN CAVEMEN
LOOKED TO THE
HEAVENS

STONE AGE OBSERVERS
MADE THEIR OWN
CRUDE INSTRUMENTS

ECLIPSES WERE
PREDICTED BY
REFERRING TO A TABLE
OF ROYAL DYNASTIES

THE OLDEST DYNASTIC
CALENDAR COMPILED
FOR ASTRONOMICAL
USAGE WAS ASSYRIAN

ARMILLARIES WERE
COMPLEX INSTRUMENTS

MANKIND LOST THE
SECRET OF MAKING
THEM FOR PERHAPS
1,000 YEARS

FIXED ASTROLABES
WERE USED IN THE
LARGER OBSERVATORIES

Arabs churned out precision astronomical devices at a vast rate towards the end of the year 1,000 AD, showing that like their academic exploration, they didn't do anything by halves. The centre for this activity was Harran, which was at that time still a hub of pagan Gnostic and Chaldeanism, in an otherwise Muslim world.

All this was summed up rather well by Al-Nadim, who stated:

*"In ancient times the astrolabes were plain. The first person to make them was Ptolemy. It is said that they were made before his time, but this has not been verified. The first Muslim to make a plane astrolabe was Abiyun al-Batriq. Then the instruments came to be made in the city of Harran (of the Chaldees). Later they were distributed, becoming common and increasing in number, so that the work became plentiful for the makers during the Abbassid period, from the days of al-Ma'mun to this our own time".*¹⁵³⁴

A select clique of Moors began introducing them into Christian Europe via Spain. Just the same, the question had been posed as to why these Arab intellectuals were engrossing themselves in such enterprises. Flint noted the staggering impact these instruments and their instructional "how-to-do-it" guides (found in monasteries) had on the covert pagan populations of Europe. Astrology was once again reborn and flourishing in the hands of ever eager lay astronomers, astrologers, clergy and witches. What these Arabs were doing in Christian countries was a Mediaeval version of "selling guns and whiskey to the Indians", a covert trade in astrolabes and magical tomes. But *why* is the big question! And more importantly who!

From the mid-9th Century the Islamic Jurists, the Ulama, began to crack down on subversive scientists, owing to a growing Magian insurgency, fast becoming dangerous baggage for Spanish Islam. Arab astronomers were burned at the stake, and books on many subjects were destroyed as a result. With a purge of the Muslim universities well underway in Spain, the Western flow of astrolabes into Europe via Spain appears to have come to a grinding halt. Consequently, it was not until the 12th Century before the Umayyad intellectuals finally caught up with the newer developments of their colleagues in Baghdad and the East, since their schools had been shut down by Muslim clerics for the past 300 years. When these Moorish scholastic institutions eventually re-opened, many of their students were championing very un-islamic *Neo-Aristotelian* dogmas!

Hand astrolabes proved to be extremely popular with these various groups; they were accurate and could readily be transported around. These are the very tools which simplified the maritime exploration of the world by the great explorers of the Renaissance period. An astrolabe has several parts;

- ALIDADE** The Alidade was a pivoting ruler enabling one to align the star being observed with the etched line, and the constellation on the Rete. From this one learned the angle of the star. Prisms could be mounted on it to enhance viewing.
- MATER** The Mater was a round brass foundation plate with a central pin, which had the paths of celestial coordinates engraved onto its front surface.
- RETE** A plate, possessing opened sections or windows, which were etched with a star-map depicting all major constellations.
- CLIMATE** These insertion plates carried renditions of coordinate gridlines specific to certain latitudes.

Ascension tables

Greek, Roman and Egyptian astronomers of the 2nd Century AD had workable star maps of the southern and northern hemisphere at their fingertips, and had tables which incorporated planetary ascension data from such diverse lands such as Lower Egypt, Russia and Britain. This seems spectacular to us, because we are hearing about it 1,900 years later, thus making it a little difficult to believe. But spare a thought for Al Ma'mun who inaugurated the House of Wisdom. Around 1,000 AD he would have been feeling just as strange as you do. It is mentioned that he was humiliated that his more than well-trained scholars could barely improve the findings of a bunch of old Greeks and Romans. It was undignified, especially when they were the greatest academic institute in the world! But after he, his researchers, mathematicians and chief translators had sat down and digested their double-helping of humble pie, they were then ready to walk in the footsteps of the masters. But first they had to understand the full importance of what they were reading, and then figure out how the ancient thinkers dreamed up maths and physics concepts so vital, complex and intelligent, that they remain the corner-stones of modern science.

THE MIDDLE AGES SAW A LARGE SCALE TRADE IN ASTROLABES BETWEEN MOORISH SPAIN AND EUROPE

EVEN THOUGH ASTROLABES HAD A VARIETY OF USES, THEIR AIM WAS CLEARLY TO SPREAD A KNOWLEDGE OF ASTRONOMY TO THE NEWLY-CONVERTED CHRISTIANS OF EUROPE

THE MOORISH ACADEMICS RESPONSIBLE WERE BURNED AT THE STAKE BY MUSLIM AUTHORITIES

HAND ASTROLABES WERE COMPACT, AND A VIRTUAL OBSERVATORY IN THE RIGHT HANDS

THE GREEKS, ROMANS AND EGYPTIANS HAD THEIR OWN STAR MAPS

ONCE THEY HAD BEGUN TRANSLATING AND RESEARCHING THE ANCIENT TEXTS, MUSLIM SCHOLARS WERE AMAZED BY WHAT THEY FOUND

In *Almagest II:8* we find Ptolemy's ascension tables for locations such as Britain, Egypt, Greece, Pontus and Russia; these almost certainly were derived from observations performed at those locations rather than the product of predictive mathematics. Why would they need to provide values for the geographical locations previously mentioned? ... there would have been other countries more deserved of a position on these tables, simply by virtue of their size, latitude and closer proximity. That we have observed data for such locations betrays the past presence of affiliated groups of sorcerers and astronomers living at these locations. As it stands the Chaldeans, Magi and pagan Athenian/Neo-Pythagorean Gnostic sorcerers would have been the only people with any conceivable need to know this information, primarily to allow them to create magical objects endowed with the potency of their divine planets. These magicians would have been astronomers in their own right, and well able to make the necessary observations in order to deduce the positionings. So, on the basis of the information supplied in the *Almagest* it is highly likely that Greek astronomers were scrutinising the heavens from diverse locations c. 100 AD, and even earlier. Unless these methods and technologies died out, the descendants of the Chaldeans, Magi and pagan Gnostic Philosophers continued to carry on these traditions in heathen France, Germany, Russia and Asia Minor.

At any rate, if the astronomers only decided to mathematically assign values to their tables in the first instance, it is unlikely that they would have been content with not checking these values. *Ptolemy cautioned against dispensing with a need for practical analysis once theora had been established.*¹⁵³⁵ In a way those who came after Ptolemy were duty bound to follow his lead and conduct scientific observations to confirm, deny or refine his theora.

The Magi experimented with varied foreign computistical tables, drawing upon the virtues of the astronomical refinements inherent in each of them:

*“And there may be a position of the stars, settled even by computers of the stars, when they would take that of the sun and moon from the tables of Shatro-ayar, that of Saturn from the Hindu tables, and that of Mars from the tables of Ptolemy, and the position comes out very good”.*¹⁵³⁶

Once the Arabs had established their own observatories, they too proceeded to compile their own handy ascension tables for each of the signs of the zodiac,¹⁵³⁷ and designed ratio tables which allowed them to quickly and effectively find the solutions to trigonometric angles. These reckoners were essential equipment in the hands of the busy professional astronomer. The calculation of angles used by the Arabs used the universally accepted *Babylonian sexagesimal counting system*, a convention which was ideally suited to dealing with the degrees and minutes of a circle. Based on their methodology, Al-Battani composed the astronomical ascension tables known thereafter as the *Zij*. This saw service wherever the Arabs conducted celestial observations, at Baghdad, Cairo, Sammara, Shiraz, Damascus and Khorezm, and helped them maintain an ongoing record of the ascensions for these places.

Ascension tables had been rendered extinct in Europe since Roman times, but began to re-appear in the 10th Century AD, owing to the efforts of Al Battani and others.¹⁵³⁸

Collaboration in the East

During the early Middle Ages, the Arabs were liaising with the Indian Brahman astronomers at Jundishapur,¹⁵³⁹ and conducted formal meetings there concerning astronomy, astrology, medicine and other sciences, not to mention the building of hospitals. From that time onwards the Arabs harnessed decimal calculation with the Babylonian mathematics that they were accustomed to using, as a speedier means of performing bulky calculations, yet all the while maintaining the exactitude of the sexagesimal system.¹⁵⁴⁰ They were merely playing catch up with the now-exiled Magi, who long used an admixture of base-6 and base-10 arithmetic (gleaned from the Egyptians).

Confirmation of this broad-based Indian-Arab-pagan collaboration in the field of astrology lies in the Arabs' use of Asoka sanskrit characters, northern and southern Indian horoscope charts,¹⁵⁴¹ and the inclusion of lunar mansions into the western mediaeval astrologers' bag of tricks. Sanskrit began to appear on magical scrolls, in company with Arabic ciphers and glagolitic letters. This variety of sanskrit writing was the first variant invented by the Brahmins, and the very script style used to write down the Vedas.

Certainly Western and Byzantine astronomers were not invited to these fora, and from the time of the closure of the generously cooperative Islamic university at Toledo,¹⁵⁴² the information flow reduced to a trickle, causing Westerners to become insulated from major developments. To illustrate the point, Byzantium (unlike the Arabs) was

DID SORCERERS
INHABIT THOSE PLACES
FOR WHICH ASCENSION
TABLES WERE
COMPILED?

PHILOSOPHERS,
MAGICIANS AND
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THE ONLY ONES WITH A
GENUINE NEED TO
DETERMINE THE
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ARABS EVENTUALLY
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THEY DISCUSSED
ASTRONOMY,
ASTROLOGY, MEDICINE
AND THE SCIENCES

ROMAN AND BYZANTINE
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WESTERNERS DID NOT
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.. FOR THEM THE WORLD
WAS STILL FLAT

ARABIC MAPS WERE STILL
OF POOR QUALITY

IN HIS PIONEERING
ATTEMPT AT MAPPING
THE WORLD, PTOLEMY
USED OLDER MAPS

WERE THE MEDIAEVAL
GOD’S-EYE-VIEW STAR
MAPS PRODUCED USING
DEVICES WHICH THE
PHILOSOPHERS HAD
DESIGNED, APPARATUS
WHICH EXPLOITED THE
OPTICAL QUALITIES OF
GEMS?

totally oblivious to the existence of decimal-based computations until the mid-15th Century,¹⁵⁴³ or in other words, *this method was hidden from Byzantium for another 500 years!* Even more than that, the knowledge of the stars, geography and the full extent of the globe was concealed from millions of Western “flat-earth” inhabitants and their scholars (who still believed in the old Roman model), all of them painfully unaware of the degree of interaction then taking place between the Indian Brahman scientists, the Arabs, and presumably the pagan astronomers. If they were keen to conceal the new advances in mathematics, *how much more so would they have been guarded about sharing their priceless depictions of the global land masses!*

There was nothing the ancients couldn’t teach the people of the 10th Century, with regard to global map projections. When Ptolemy’s chart of the earth is compared with the “advanced” Mediaeval Arab examples, it seems fairly clear that Mediaeval man had taken a quantum leap backward insofar as mapping was concerned. The Arab maps of the Middle Ages looked like little more than childish scribbles compared with the the ancient terrestrial maps. Unhappily these were the fruits of a frightening closed-mindedness which held us captive in the 500-700 years of human history which followed Ptolemy’s era.¹⁵⁴⁴

Ptolemy’s *Geographiae* was itself modelled on a whole host of other Phoenician, Greek, Roman and Egyptian maps once located in Alexandria’s famed library. In it he listed eight thousand locations and provided a world view that appears to have included such remote places as a large island in the Arctic Circle, and just about every major river and mountain system in Asia and Africa. What seems to be the west coast of Australia, Indonesia, and the shores of Antarctica were drawn in a fairly sketchy manner. There is some attention to the islands of the Indian Ocean, but Sri-lanka looks like it is suffering from a bout of obesity. As it happens, Mediaeval Europeans were left in utter ignorance of the worlds true dimensions. In the 18th Century, Captain James Cook resorted to copies of Ptolemy’s map on his mission to explore the Antarctic and Southern oceans. Based on Renaissance reproductions of *Geographiae*, Columbus felt quite justified in thinking that he would end up in China after just a few weeks sea time to the West, for in Ptolemy’s map China was just across the way from Europe, but on the other side of the map, where the two planispheric map edges theoretically joined up. What they never conceived of was the existence of an intervening landmass, in fact an entire continent ... the Americas.

Where roads and paths through the forests were absent, one wonders if cross-country travel was undertaken by users of *Geographia* (“The Guide”), allowing the Philosophers to trek along lines of latitude, using viewing beams, shadow measurements (accurate to 1°),¹⁵⁴⁵ or astrolabes, to stay on course. The use of such a crude viewing beam is shown in a 1619 chart on geomancy. Now if they did have a preference for travelling along known routes of latitude, there might be an enhanced probability of discovering archaeological sites along the lines of longitude and latitude drawn on Ptolemy’s maps. Such may be the origin of the legendary “lay lines” that allegedly transected much of Europe.

Astro-cartography (Zeranography)

As has been mentioned, 10th Century Europe marked the beginning of a new era in which astronomy, geography, alchemy and other equally amazing things came to light.

There were as many styles of star map as there were astrocartographers.¹⁵⁴⁶ Most frequently they consisted of mythical images, which served as standardised depictions of the various constellations.¹⁵⁴⁶ Despite the common themes of these drawings there was ample room to accommodate the drawer’s artistic style. For argument’s sake, Sagittarius could be drawn on parchment with ink, appearing as goat-legged celestial archer with wings sprouting from his head.¹⁵⁴⁶ At other times he might be depicted as a centaur, drawing his bow, gracefully presented in vibrant illuminations.¹⁵⁴⁶ Generally speaking the stars within a given constellation were superimposed over the image by the astrocartographer, allowing a student to see how the constellation pictures came about.¹⁵⁴⁶ The more lavish charts had draftsmen texture the images using disertations from the likes of Gaius Hyginus, which encapsulated a great many Greek myths in relation to the constellations.¹⁵⁴⁶ For this reason they were also a means of disseminating ancient Greek mythology.

Yet there was another far more enigmatic mapping style, employing the stereo projection of stellar images onto a flat planispheric surface or rete plate. This is suspected to have occurred during the 10th century,¹⁵⁴⁷ though the place from which the practice emerged has not been established. With the expulsion of the Mathematicians and Philosophers from Greece and Rome by the 6th Century AD, and the eradication of the pagan observatories, stellar

charts, tabulated ascension tables, or ephemeræ of any kind had ceased to exist.¹⁵⁴⁸ So where on earth did these strangely-rendered Roman-style maps come from? The presence of these maps perplexed Professor Flint,¹⁵⁴⁹ who had no other choice but to believe that they were only reproductions of ancient Roman works secretly chanced upon after 400-500 years, and generously shared out to the brethren, by some “bent” or misguided priest.¹⁵⁵⁰ What other conclusion could you reach? As she says, if you only knew who was responsible for the fevered level of occult dissemination from the Benedictine monasteries, you would know who rescued astrology and the occult in Western Europe, from the *official annihilation of the Church*. In doing so, they had achieved something certain Moors had been trying to do during the previous few hundred years. So where did they get their texts from, who was in collusion with them, and more importantly why were they doing it?

Had Flint known that there were one or more *active* pagan observatories in Rus’ (and the Balkans?), thought to have been toying with lenses and astronomy, she may have felt inclined to put the finger on them as the “culprits” responsible for re-issuing copies of older Roman star maps. However, it is also equally plausible the monks in question were not re-issuing maps, but much rather creating new ones using ancient Greek and Roman methods. Whatever the case, these maps appeared in Mediaeval Europe as if by some miracle.

As I intend to show in due course, it was most likely the pagan priests of Russia and Scandinavia, and a fraternity of heretics sworn by oath who, in addition to the Arabs and Jews, were responsible for the ground-swell of astronomical, astrological and occult pursuits during the Middle Ages. In Part II we will examine Rome and Byzantium’s crisis of confidence as “heretics” made a show of strength inside the Eastern and Western monasteries, causing St Peter’s fishing boat to flounder, buffeted by the waves of change, and taking in water fast.

Optics in ancient astronomy

When you think about it, the study of optics required no super-human traits, no alien intelligence, and might only have been symptomatic of mankind’s fascination with, and study of crystals. Even in their natural state, gemstones possess a staggering variety of forms, optical properties and colours. They are objects of beauty.

In the ancient world the shape and transparency of a gem appeared to be the most important indicators of its true value.¹⁵⁵¹ Highly preferred shapes for gemstones included the prismatic shaft, followed by lenticular ones, and finally the flat or sheet-surfaced gemstones (suitable for mounting in a *Dioptra*?). One might infer from the types of gem forms mentioned above, that the optical properties of a given gem were the basis for their valuation. For example, due to his poor eyesight, Nero watched the arena through a large piece of emerald, a gemstone esteemed for its refractive qualities.¹⁵⁵² Whether the Emperor’s viewing crystal had been modified in accordance with pioneering optometric principles was never recorded.

Owing to the uniform angles which often characterise prismatic shafts, this sort of gem might have yielded a variety of different prisms if suitably cut and polished, allowing those keen on optics to experiment with various media, or if the given gemstone had superior optical qualities, to produce optical instruments. Ptolemy noted,

“what is polished is seen more clearly than what is rough (they) have a certain regularity, and so brightness is inherent to it”.¹⁵⁵³

A love of gems went hand in glove with the older civilisations of Asia Minor. While rock crystal only grew in the environs of mountains and sandstone strata, one Xenocrates noted with surprise that ploughmen had been digging them from the soil in Cyprus and Pontus.¹⁵⁵⁴ In bygone ages, the inhabitants of these areas had obviously imported a vast quantity of rock crystal. But for what reason? Their magical, aesthetic, or optical properties?

The flipped-image star maps briefly touched upon were found appended to 10th and 11th Century copies of *De Natura Rerum*, and were most likely of a projected variety, unseen in Europe for some considerable time.¹⁵⁵⁵ These fine quality images gave a “God’s-eye view” of the cosmos. In an historical context flipped-image star maps such as these were formerly made in ancient Rome, but evidence of, or any form of reference to, their existence had been lacking in Europe for many centuries. In short, there is evidence for the fusion of stereoscopic images during the 10th Century.¹⁵⁵⁶ It has been theorised that the maps in question were evidently made by radiating a stellar image onto a writing surface (paper or highly polished metal), perhaps through a prismatic device. Astro-cartographers then

MANKIND HAS ALWAYS
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CRYSTALS

GEMS WERE VALUED
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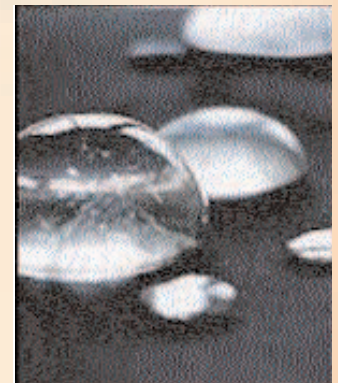


Fig 80

CRYSTAL WAS POPULAR
IN CYPRUS AND PONTUS

proceeded to draw over the projected image, permanently recording what the lense showed. The resulting star chart therefore gave the impression that it had been drawn from a position high above in the heavens, rather than from a terrestrial vantage point. The only alternative is that they were drawn in space, which I'm sure you'll agree is implausible

EXPERIMENTS WITH APPLIED OPTICS

Moreover, Mediaeval astrolabe manufactures might have used this same projection method to cast stellar images down onto an astrolabe rete plates, thereby allowing the constellations to be etched onto their surface. Consequently a considerable number of retes became elaborate celestial charts in their own right.

Clearly the flipped-image star maps were the work of skilled and highly dedicated astro-cartographers using ways and means not normally associated with those times. Considering this, it appears that visual aids were employed by Mediaeval astronomers, apparatus that must have had an historical precedent.

From the works of Ptolemy, we learn of visual magnification instruments that could have profound impact on the science of astronomy if turned toward these ends, and two of which are thought to have been invented by Ptolemy himself. These were the *fostir* or *baptistir*, and the *dioptra*, which was also termed a *dioptra*.¹⁵⁵⁷ The third class of instrument was the mirror, and they came in a variety of convex and concave shapes.¹⁵⁵⁷

Fostir or baptistir

Ptolemy deduced that water had substantial magnificatory and refractive qualities under certain circumstances. Having discovered this as a result of his cutting-edge experimentation, perhaps even by observing something as simple as a drop of water on a leaf, he devised the *baptistir*, which was essentially a section of metallic tubing filled with water, capable of inflating the perceived size of distant objects.¹⁵⁵⁸ Fig 81 is a reproduction of a manuscript illumination drawn in the 1300's. In this case the star-gazer is using equipment every bit similar to Ptolemy's *baptistir*, an experimental telescope considerably more ancient than the telescope invented by Copernicus and later professional Renaissance astronomers.

Dioptra

The inverted star maps might also have been made using a device modelled on the *Dioptra*, a piece of viewing equipment shown in *Almagest V: 12*, but the *fostir* or *baptistir* could have served a similar purpose. Dioptras consisted of two lenses mounted on a sliding block of wood, and resembled a surveyor's instrument.

Mirrors

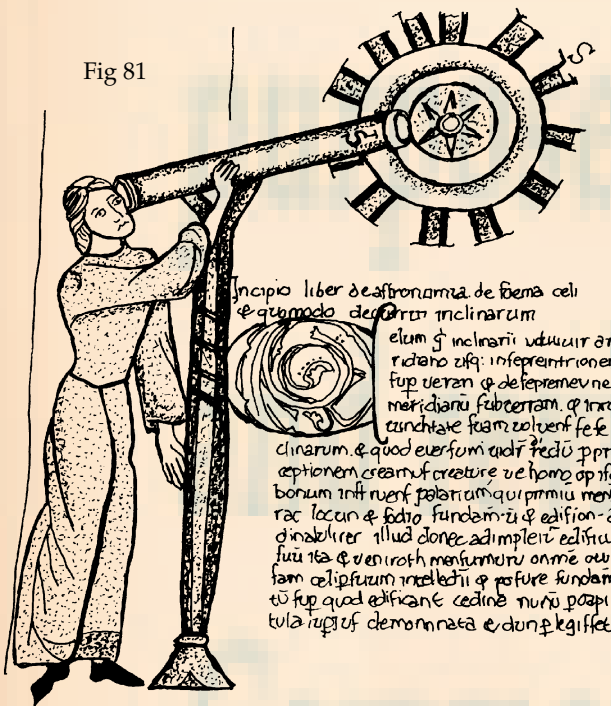
A far more likely proposition is that these maps were made with something as simple as a mirror. In the *Optika*, Ptolemy explained that images underwent quantifiable distortions when viewed in convex, concave and flat mirrors. In the following extracts Ptolemy recorded a series of distortions which could conceivably have resulted in images of the type found with *De Natura Rerum*.

"objects seen by means of such reflections ... does not seem to move as a mirror-image, but in the opposite direction ... Indeed, facing objects that are seen in direct vision are disposed so that their right sides lie to our left".¹⁵⁵⁹

"sometimes ... what (image) lies toward the top (of the mirror) will be seen toward the bottom, so that the image is inverted in comparison to what is seen directly. Moreover, right-hand things sometimes appear to the left ... with objects that face us".¹⁵⁶⁰

Unfortunately we will never know with any degree of certainty how the maps were made without excavating a wider range of viewing apparatus, or attempting to reproduce peculiarities inherent in the mapping style through practical experimentation. If it is true that Roman and Greek astronomers were dabbling in applied optics (as

Fig 81



Ptolemy was in his day), then the astronomy techniques which produced the “birds-eye-view” maps are conceptually similar to those of the modern astronomer, who projects imagery onto photographic plates instead of looking up into an eye-piece. If lenses were used, then it is likely that the grinding and polishing of the devices was attributable to brilliant lapidary skills tempered by theories postulated in Ptolemy's *Optika*, which for the rest of the millennium, was the world's most authoritative book on the subject. Few however had the opportunity to read it, due to its rarity, and perhaps the covetous custodianship of those who possessed it.

Although some of Ptolemy's findings were in serious error, they were accepted as fact until finally rectified by Mediaeval Arab researchers.

Russian observatories and astronomy

In Chapter I, I provided diverse and compelling evidence for the existence of observatories in heathen Russia, manned variously by Slavs, Bulgars and Goths. There is other potential indicators for astronomical apparatus in Russia, devices conceptually similar to those used by the ancient philosophers and the Magi. Lozko mentions that the Russes employed spindles, spinning-wheels and distaffs for astronomical and astrological purposes. For instance an item of weaver's equipment was found near Kiev, engraved with an inscription stating that it was enchanted; *Potvoren' Pryasleni*¹⁵⁶¹ “The enchanted spinning-wheel”. Since the artifact had been concealed in a hoard of buried gold and silver dating to the 12th-13th Century AD, it indicates that the former owner attached a great deal of value to it, and perhaps due to an unhappy turn of events, was unable to return to retrieve it. Elsewhere in Russia weaver's equipment has been found decorated with suns, moons and, depending on one's interpretations, perhaps even celestial positions.

Some profess the Russes used shaped gems as optical aids for stellar viewing, as put forward by Lozko and N. A. Chmikhov.¹⁵⁶² Their stance is based on folk sayings of an apparently astronomical nature, such as;

*Iz Vikna u Vikno - Vereteno*¹⁵⁶³

“From the eye through the “eye” is (to?) the spinning-wheel”.

I certainly want to expand upon their theory. The Ukrainian *vikno* means “an eye”, whereas the Russian variant *okno* means “an opening”, “an aperture”, and later “a window”, despite the fact the word also arose from the proto-Slavonic form *oko* (“an eye”).¹⁵⁶⁴ The linguistic transition from “an eye” into “a window” is perfectly understandable with recourse to Aryan logic, for they equated parts of a building with the body parts of a god. A window was therefore, the “eyes” of the building.

The word *vereteno* (Old Russian, Ukrainian, and Old Slavonic), is also found in the Serbo-croat, Czech and Slovenian (*vreteno*), as well as Polish (*wrzeciono*).¹⁵⁶⁵ The general meaning being a rotating spinning-wheel, or even “a potter's wheel” in the case of the Czech.¹⁵⁶⁵ The non Indo-European-speaking Finns also had similar words to *vereteno*, namely *vartana* or *vartina*, which also meant “a spinning-wheel”.¹⁵⁶⁵ These are directly traceable to *varatnam* (Old Indian) meaning “a revolution” or “a rotation”, “spinning” or “rolling”, or “a back and forth movement”.¹⁵⁶⁵ *Vereteno* is also connected to the Old Indian *vartula* (“a spinning wheel” or “a distaff”) and *vartulas* (“circular”), plus the Old High German *wirtel* (“a spinning wheel” or “a distaff”).¹⁵⁶⁵

Vereteno is also related to the words *vertet'*, *vorot* and *versta*. *Versta* meant a unit of distance (3,500 feet.), *vorot* means “a gate” or “a gateway”, and lastly *vertet* “to turn” or “to spin”.¹⁵⁶⁵ As incongruous as it may seem, spinning wheels were etymologically related to Slavic words meaning a gateway, or a unit of measurement suitable for measuring lengthy distances.

From this saying, it would appear that something emerged from an eye and went towards a spinning-wheel through a certain aperture, “eye” or gateway. Considering the cited linguistic information, such an activity greatly resembles the manipulation of a fixed astrolabe. During a typical observation session an astronomer rotated graduated wooden wheels, aligning them with a distant star. The observer then established the celestial object's position in the heavens by comparing its location with a degree marking on the astrolabe wheel.

“From the eye” is an intriguing term of phrase. What could conceivably come from the eye we may ask? Well nothing does, it's a receptor. Yet this was not always believed to be the case. According to Mediaeval optical theory, which conformed to Ptolemy's hypothesis, conical beams of *visual flux* (a faintly-material ethereal light-like substance)

PTOLEMY BELIEVED THAT VISUAL PERCEPTION WAS PERMITTED BY AN EFFUSION OF VISUAL FLUX FROM THE EYE

emanated from the optical source (our eyes) and struck an object, whereupon the image formed. In other words, we could only see because we had invisible beams coming out of our eyes! This was called the extramissionist theory of visual perception, and Ptolemy was its best known champion. Heathen Russians may well have thought similarly.

The contrary position, the intramissionist theory, was expounded by a great many Greek philosophers. In principle it is crudely similar to what we believe today, that the eye passively receives the image. Understanding these points allows us to arrive at an approximate date for the Ukrainian saying. Some have speculated that an Arabic translation of the *Optika* was available during the time of Al-Kindi, somewhere around 873 AD. It is however far more certain that its contents were being discussed by Ibn Sahl and his colleagues in the mid 10th Century AD. Come the 11th Century, Ibn al-Haytham wrote an enormous intramissionist treatise on optics called *Kitab al-Manazir*, which was so widely endorsed that very few academics held *Optika* in high esteem.¹⁵⁶⁶ Therefore there was only a 200-year window during which the extramissionist theory gained acceptance in the Islamic world. Being geographically close to Russia, the Arabs may have been responsible for imparting the extramissionist theory there, though Magian priests and pagan Gnostics are just as likely candidates. Based on surviving manuscripts, we know that three 13th Century English monks (Bacon, Pecham and Witelo) were they only other medieval academics to make written works in part based on the visual flux theory, and none of them were wholly of the extramissionist school.¹⁵⁶⁷ Doubtless to say their demi-extramissionist leanings had little or no impact on Russian folk perceptions about how the human eye visualises things. So there are three possible time-frames for the existence of extramissionist theory in Russia, periods to which the saying might be assigned;

	Time frame	Source of the teaching
1.	The Bronze Age until the 10th Century AD	Athenian philosophers living in Scythia, the Goths, or their respective descendants
2.	The late 9th to the early 11th Century AD	Arabs
3.	The 13th Century	English travellers exposed to Bacon's teachings

Of course it could always be argued that *Iz Vikna u Vikno - Vereteno* simply referred to the movement of spun thread through a feeder-eye to the spinning wheel, rather than gemstones in an astronomical context. This can only be done if you assign Russian meanings to the Ukrainian words, something also required by the special "eye" theory.

Al-Masudi also reported (in his book the *Meadows of Gold*) that a Slavic-Arab commander was placed in charge of the Fatimid forces that captured Egypt during the 10th Century AD. Having accomplished the mission, he was charged with implementing the Caliph's plans to build a new city called Cairo.¹⁵⁶⁸ But it is the way he went about this assigned task that excites the imagination. Apparently he commanded that construction crews were not to start building until his personal astrologers had rung a series of bells, thereby indicating that the planets were auspiciously positioned. A special lever was then raised, thereby signalling a return from refreshment to labour. Masudi recorded the commander's extreme displeasure when gangs began working on Cairo's foundations after the bells were accidentally rung while the power of Mars was unfavourably aspected. In astrological terms Cairo was at risk of being struck by warfare, plague and other forms of conflict if it was built at such tragically inauspicious moments. At no stage does Masudi reveal the ethnicity of his astrologers; perhaps they were Slavs, Arabs, or even Iranian.

THE SLAVIC AND FINNISH WORDS FOR A SPINNING-WHEEL COMES FROM THE OLD INDIAN

The use of spindle-wheels for astronomical purposes might also indicate that the Volkhyv had developed their own home grown devices. It is plausible that they mounted large spinning-wheels (modelled on fixed astrolabes) and quadrant or viewing beams bearing astronomical/astrological insignia. As speculated, these might have been mounted with special "eyes" (prisms), to help the pagan astronomer align the wheel with the intended star, and view the heavens. The making of such devices may have been described in *Zvezdochot*, a defunct pagan Eastern Slav book on astronomy and the stars.

If viewing crystals were used, then this "eye" would have been, at the very least, a naturally occurring crystal prism with superior optical qualities, a ball of glass or amber, or specially cut gem crystals such as were used in

necromancy and scrying, but specially adapted for astronomical usage. If the theories are correct, and the Volkhyv were already using lenses in astronomy, they either looked up into the heavens, through a lense, or may even have projected the celestial images onto other surfaces, just as modern astronomers do, perhaps using a *dioptra*. To achieve this the Volkhyv would most likely have employed the diamond-cut lapidary techniques once practiced by the Magi, or the Gnostic gem-cutters of Ancient Rome.

As pointed out by Lozko, another Ukrainian folk saying could conceivably possess an astronomical meaning;

*“ Lisii Zherebets’ cherez pryasla glyadit’ ”*¹⁵⁶⁹

The fox-like stallion (looks or glances) across part of the spinning wheel.

The fox-like stallion (looks or glances) through a part of the spinning wheel.

The fox-like stallion (looks or glances) through a section of fencing.

Pryasla in this case is related to Serbo-Croat *preslitsa* (“spinning-wheel” or “a distaff”), the Slovenian *preslo* or *preslica* (“a bench”, “a machine”, or “a part of a windmill”), and the Czech *praslo* meaning “a circle” or “that part of the fence that is between two posts”¹⁵⁷⁰

In the following examination of Slavic words for mirror, and linguistically affiliated terms, we find potential evidence for the use of mirrors for personal vanity, and observing the heavens. The Russian *zerkalo* (“a mirror”) is related to similar Czech and Polish words with the same meaning, as well as the Slovenian *zrkalo* (“a pupil {of the eye}” or “a mirror”).¹⁵⁷¹ These are related to the verb *zrkat’* (“to peer this way and that”), and to this I would add the Ukrainian *zirko* (“a star”).¹⁵⁷¹ These are collectively related to *zret’* (variant I: “to see”, “to look at s.t.”, “to glance at s.t.”). *Zret’* is further linked to the Lithuanian *zereti* and *zeriu* (“to shine”, “to beam”, “to be radiant”, “to shine”, “to show through”), and *zeruoti* “to sparkle”, “to flash”. *Zret’* is inter-twined with *zorok* and *zarya*.¹⁵⁷² *Zorok* meant “appearance”, “a glance”, “a look”, “an expression”, and was yet another word related to *zret’* and *zarya*.¹⁵⁷³ The Russian word *zarya* denotes the glowing sky at dawn and sunset, and it was related to *zarevo* (“afterglow”) and *ozarit’* (“to illuminate”, “to light up”). These are in turn connected with the Bulgarian *zarya* (“a ray”, “light”, “the glow of sunrise”), Slovenian *zarja* and Czech *zare* (“glitter”, “light”, “radiance”, “halo”, “brilliance”), the Ukrainian *zorya* (“a star”, “the morning and evening glow”) and *zorkii* (“keen-eyed”, “sharp-eyed”, “far-seeing”).¹⁵⁷⁴ Clearly the concepts of mirrors, stars, radiant light, sparkles, and intense observations are bound up within these words, and are suggestive of stellar observations with the aid of mirrors, a technique described already.

The more primitive Russian observatories would have been found outdoors in the form of rocks, carved trees or posts, ground furrows, and other movable markers. Such circular arrays of posts might have been based upon the Magian and Indian gateways, through which the astronomers observed the planetary positions.

More lavish permanent observatories were however found in the cupolas of most major temples. Each had an upper storey roofed section that could be partially removed at nightfall, when the skies are clear, to facilitate the entrance of celestial light.¹⁵⁷⁵

The Almagest yielded detailed astronomical data pertaining to the northern hemisphere, obtained from a well-planned, and presumably well co-ordinated grid of Greek observatories between the 4th Century BC and the 1st Century AD. As you recall these static observation sites were once located in North Africa, Britain, Germany, France, Turkey, Greece, Sri-Lanka, Pontus (Cappadocia/Eastern Black Sea area), Borysthenes (the Dnieper), Southern Britain, and Tanais (Russia, at the mouth of the Don River, where it empties into the Sea of Azov; a former Greek colony).¹⁵⁷⁶ Some portions of this grid, such as Rhodes, Pontus and Egypt, were operating during the golden age of Greek astronomy, when exceedingly advanced mechanical devices were used.

Even so, it is impossible to say when these observatories were closed, or by whom. Nor are we aware of the fate of the astronomers, their books and their instrumentation. Perhaps the old arts were still present in Rus’ as late as the Middle Ages, and Al-Masudi subsequently wrote of them.

WERE THE DRUIDS CONNECTED WITH THE ASTRONOMERS IN RUS’?

As previously mentioned, Tacitus’ account of Greek ruins in the Danube region probably indicate that the ancient German portion of the grid had shut down prior to the dawn of the first millennium AD. If Greek astronomer-

DID THE SLAVS USE
SPINNING-WHEELS AS
FIXED ASTROLABES

THE VISUAL FLUX
THEORY

THE PAGAN SLAVS
MOUNTED GEMS IN
VARIOUS PARTS OF AN
OBSERVATORY-TEMPLE

DID THE GREEK
ASTRONOMERS WHO
VISITED BRITAIN HAVE
CONTACT WITH THE
SCYTHIANS?

WAS THE CELTIC
CERNUNNOS REALLY
KRONOS (THE MITHRAIC
TIME GOD)?

... OR CRONUS, KING OF
THE TITANS?

OR THE KRUNO
MENTIONED IN THE BOOK
OF THE SECRETS OF
ENOCH?

philosophers were heading to places like Britain, then we have to look for further clues, other evidence of their presence. Diodorus relates that the druids preached Pythagorean philosophies like Metempsychosis, and it is known that ritual objects of pagan Gnostic origin, such as foils, inscribed magical lamellae and simulacra, were used on the British mainland. Not only that, but a principle Celtic deity was *Cernunnos*, a bull-headed man often rendered with fish-tailed serpents for legs. *Cernunnos*, whose image has been excavated in Russia at least once, received much veneration, but was also widely depicted in the British Isles.¹⁵⁷⁷ In one image *Cernunnos* is seen flanked by two robust hounds. Due to its phonetic similarity, I believe *Cernunnos* is actually a corruption of *Kronos*, the Mithraic time god worshiped by the Magian and Neo-Pythagorean astronomer priests of that cult, and therefore equivalent to *Zurvan*. But then again it could also be likened to *Cronus*, who appears in Greek myth as the King of the Titans (Giants), and father of Zeus.

If there was interaction between these many ancient observatories, it is more than likely that the astronomers who manned these posts had a Russian connection as early as the 3rd Century BC.

For instance a celestial deity called *Kruno* is mentioned in the heretical Jewish text *The Book of the Secrets of Enoch*,¹⁵⁷⁸ together with Greek gods like *Ermis* (Hermes), *Aris* (Ares), *Aphrodit* (Aphrodite), and *Zeus* (Zeus-Ormazdes). This deity is linguistically similar to the druidic *Cernunnos* might simply be another name for the Greek *Cronus* or the Mithraic *Kronos* (the Zurvanitic Most High). Considering that the Celtic *Cernunnos* had snake legs, is it coincidental that the Russian word for "leg" just happens to be *noga* (pronounced Naga)? So in the Russian language legs appear to have been prosaically likened to Naga serpents, though we will never know if the concept of snake-legs originated at a time when the Russians knew of a supreme being like the Celtic *Cernunnos*, who had snakish legs.

A further point of similarity is found in the god Ares. As you may remember, the bloodied Scythian sword-pyramids of the ancient Russian steppe were dedicated to Ares, a war-divinity equally worshiped by the Greeks and the authors of *The Book of the Secrets of Enoch*.

These instances might seem like a gross over-indulgence in speculation, but they could also illustrate that these gods were mutually known to the Scythians, Greeks, Celtic druids, and the Jewish sorcerers who wrote the *Book of the Secrets of Enoch*. While it is most likely that Roman sorcerers and priests were responsible for the spread of Graeco-Roman planetary deities into the Celtic Pantheon, another possibility is that the Greeks, Scythians, Romans and Celts were themselves influenced by the same series of myths, and the Magian and pagan Gnostic astronomers. In support of this, Graeco-Roman gods are frequently found engraved on religious murals alongside Celtic deities, right throughout the British Isles.¹⁵⁷⁹

Other possible influences on Russian astronomy

RUSSIAN ASTRONOMY
DEVELOPED
INDEPENDANT OF THE
ARABS

We can infer from Al-Masudi's writings on the Slavs, that the Russian observatories were developed independently of the Arabs, and were significantly different from the observatories being run by his colleagues in Baghdad.¹⁵⁸⁰

Apart from the Zoroastrian Tir, which was equal to Mercury, the Russian names for the planets and star signs do not appear to have been influenced by Sassanian, Arab, Indian or Chinese astronomers, especially since important linguistic terms seem to be absent from surviving astrological and astronomical terminologies.

While the Chinese alone employed an orb-style celestial notation style (which resembled the *Alphabet of the Kings*) on the occasional Mediaeval star map,¹⁵⁸¹ they can be mostly discounted as an influence on Slav astronomy and astrology because they didn't use the 12 standard sun-signs derived from Babylon, Greece, Rome and Egypt. These signs (just as you would find in the back of most coffee-table magazines), were once used by the Russians and other Slavs. Hence the Church's fearful insistence that the Slavs revelled in astrology.

Unfortunately the things Masudi did write concerning the observatory lacked detailed descriptions of the gems and images located inside, information that would have been very revealing to the trained eye. Even so linguistics has enabled us to reconstruct some aspects of their techniques.

RUSSIAN STAR MAPS

One Rus' Volkhvy book, entitled *Zvezdochot*, intimates that the Russes already had their own treatises on constellations and stars prior to 989AD, when they were immolated in the conversion fires of the early Russian Church. Alas we know not whether it possessed celestial maps as well. Some might say that *Zvezdochot* was merely an Arabic astronomy tome imparted to the pagan Slav intelligentsia. For example Al-Battani was a Harranian

Sabian, a man at the forefront of Arab astronomical studies. Yet it was not until 911 AD that he completed his *Knowledge of the Risings of the Zodiacal signs in the Quarters of the Heavens*, and tables for the fixed stars.¹⁵⁸² Though I am personally opposed to the idea, it is nonetheless plausible that the Slavs were recipients of early 10th Century Arabic astronomical knowledge, like that of Al-Battani.

Despite the pace of their astronomical exploration, the illustrious Arab astronomers are not thought to have acquired their first major home-grown celestial chart until 1000 AD (some accounts say around 970-980AD), when Abd ar-Rahman ibn Umar as-Sufi released his *Book of fixed stars*. However, against this notion that the Arabs only grew wise to the heavens in the 10th Century, a hemispherical stellar fresco exists on the domed roof of Jordanian bath house which was first rendered c. 715 AD.

If the Slavs had acquired their astronomical knowledge through an impregnation of Arabic astronomical science sometime in the 10th Century, then it goes without saying that there would have been a proliferation of Arabic astronomy and astrology terms still in use among the Slavs. We find no evidence of this whatsoever

The Slav star signs were merely Slavic translations of the standard zodiac, and so this reveals nothing about who they inherited their astronomy skills from. To solve this riddle we will examine just a few of the more important Slavic words pertaining to celestial bodies and astronomy.

SPECIFICALLY ROMAN INFLUENCE

The Slavic word for Venus, *Venyera*, comes from the Latin *Venerius*. Likewise *Yupiter* comes from the Latin *Jupiter*.

One Russian word for the moon, *Luna*, comes from the Latin. If the Greeks were in closer contact with the Slavs than the Romans then it stands to reason that their word for “the Moon” would be of Greek origin. How is it then attributable to the Latin word for “Moon” (*Luna*), unless it was a word imparted to the Slavs during pagan times, when there was a Roman presence on the steppe?

The Russian word for the Sun (*Solntse*), is related to *Slntse* (Bulgarian), *Suntse* (Serbo-croat), *Solnce* (Slovenian), *Slunce* (Czech), and *Slonce* (Polish). These are related to the Lithuanian, Old Prussian and Latvian words *Saule*, the Gothic *Sauil* (or *Sumna*), which appear closer to the Latin *Sol*, than they do to the Old Indian *Svar* or the Avestan *Hvara*.¹⁵⁸³ This might indicate that the pagan Slavs and Balts derived their name for the Sun from Roman, or perhaps even Mithraic sources which termed it *Sol Invictus* (a deity known as the invincible sun, or the good sun).

ALANIC INFLUENCE

The Russian word for “a star”, *Zvezda* (which is roughly the same throughout all the Slavic nations) is believed to have been taken from the Old Ossetian (ie; Alanic) *Zvestæ*, meaning “silver”.¹⁵⁸⁴ However I have also noted a crude similarity with the Avestan Persian *star*, from which we get the English word *star*, and perhaps even the Old Norse *stara* (“to stare”, or “to gaze”).

ROMAN OR GREEK INFLUENCE

The Russian word for astronomy, *astronomiya*, comes from the Latin and Greek.¹⁵⁸⁵

Planeta, the Russian word for “a planet” is derived from the Latin and Greek.¹⁵⁸⁶

The Russian word for a comet was *kometa*, which has Graeco-Roman origins.

The other commonly-used Slavic word for the moon *mesyats* has parallels with the Greek and Latin, but is finally traceable to the Old Indian *masa*.

SPECIFICALLY GREEK INFLUENCE

The Slav word for the constellation of Pleiades, *Pleyada*, comes from the Greek.

So it is extremely unlikely that Arab astronomers taught Slavic astronomers the art of viewing the stars. This honour appears to go to a hitherto unknown Roman influence, in addition to Greeks. Because the Slavic zodiacal star signs were little more than direct Slavic translations of the standard astronomical and astrological symbols once common to the Babylonians, Egyptians, Magi, Greeks and Romans (ie; ram, bull, twins, crab, lion, virgin, scales, scorpion, archer-centaur, goat, water bearer, and fish), it is reasonable to infer that the classical civilisations are the most likely ones to have begotten the Slav zodiac. Since the Volkhvy also had books on divination by mirrors and crystals, and an astrological tome called *Ostrologiya* (Latin & Greek: *astrologia*) one can speculate that the ancient Slavs learned these arts from Greeks, Romans or even Alexandrians. Therefore the Volkhvy probably used ancient Greek,

MANY SLAVIC
ASTRONOMICAL TERMS
COME FROM THE LATIN

THE SLAVS USED THE
SAME SERIES OF STAR
SIGNS THAT WE HAVE
TODAY

MIGHT THE VOLKHVY
HAVE USED ROMAN
AND GREEK STAR
CHARTS?

DID SLAV ASTRONOMY
TECHNIQUES ORIGINATE
FROM

Alexandrian or Roman star charts as a model for their *Zvezdochot*.

Once everything is taken into account, the arts of the Volkhvy astronomers evidently owed their beginnings to;

... EXILED ROMAN
ASTRONOMERS, AND
MITHRAIC CULT
MEMBERS?

1. Exiled Roman (Mithraic), Athenian or Alexandrian (Neo-Pythagorean) Mathematici and alchemists working independently, or in collaboration with the Goths and Magi of the Russes, Bulgars and Hunns.

Tacitus relates that Roman authorities expelled the Mathematici and alchemists from the Empire in the 2nd Century to go and live elsewhere, since they were greatly suspected of sedition, and in the case of the alchemists, wittingly or unwittingly destroyed the Roman economy with their false-coining.

At the end of the 4th Century AD, Egyptian Christian authorities banished the Mathematicians from Alexandria. In their eyes the Mathematicians were little better than Druids or Magi, and of necessity castigated for their “unwholesome rites” as well as their powerful affiliations with the “barbarian” East. Considering this, many no doubt went eastward, with books in hand. Perhaps not a few decided to enjoy the seclusion of the Russian forests and plains, rather than the hustle and bustle of Harran.

... THE TEACHINGS OF
EXILED GREEK
PHILOSOPHERS?

2. Gnostic or Neo-pythagorean scientists working alone, or in unison with the Magi.

In 529 AD the Neo-Platonic school of philosophers in Athens was closed down by the Christian authorities, Most of their fellows are known to have moved to Harran, Baghdad, Jundishapur, and Antioch, scholars known to have used Greek spells, numerology and magical apparatus during their ceremonies. The descendants of these Athenians may have continued to operate observatories in Russia, just as they once did during Ptolemy’s era, and, just maybe, a large number of the exiled philosophers came to live there at the time of the college’s closure. Moreover, the migration of Greek Philosophers to Iran shortly after 529 AD probably meant that they sought refuge with the Magi in the pre-Muslim conquest era. When the Magi were eventually ejected from Central Asia by the Muslims, the ancestors of the ancient philosophers might have chosen to come with them. This is perhaps one small reason for why pagan priests in Rus’ performed comedies wearing “*clown masks*”.¹⁵⁸⁷

... THE MAGI ALONE?

3. Magi who had augmented their Babylonian astronomy methods with Roman or Greek innovations, gleaned from written sources, or by collaboration with the ancestors of the pagan Gnostic philosophers and scientists. For this reason they may have used Greek terms in preference to the Persian, Ancient Greek being a language agreeable to astronomers of varied ethnicity.

... THE TEXTS WHICH
ALEXANDER PILFERED
FROM THE MAGI, AND
SUBSEQUENTLY HAD
TRANSLATED INTO
GREEK?

4. Greeks and Macedonians astronomers employing Greek translations of Magian astronomy texts formerly looted from the Magi around 300 BC by Alexander the Great.

... THE CHALDEANS?

5. Chaldean colonists formerly known as the *Ashab Al-Ra’s*, together with the descendants of those ancient Greek philosophers who repatriated to the Chaldean cult centre of Harran after the closure of their philosophical academy at Athens.

So from all this it has become apparent that the pagan Slavs, Indian Brahman and the Arabs of Baghdad and the Middle-East had fine observatories, with erudite priestly scholars and astronomers working long shifts, scanning the heavens. By the 15th Century, those of Samarkand in Central Asia proved to be the most progressive.¹⁵⁸⁸

In the 1400’s, the Mongol leader Ulugbek, Timur’s grandson, erected some exceptional architecture in the Samarkand area. He had become so possessed by the astronomy craze he built a state-of-the-art observatory at Ulugbek, and served there as chief scientist. Located therein was a massive sextant. Unfortunately no description is given of the device, which was of a type designed during the 10th Century.

In India they persisted in building observatories based on the ancient Greek models, right through to the early 1700’s AD. You see the technology worked, so it survived until it was replaced by something better, namely the telescope.

Fig 82. 1



Fig 82. 2

Fig 82. 1. This Indian observatory not far from Delhi employed the sort of astronomical devices first pioneered by the Ancient Greek Philosophers.

Fig 82. 2. One construction found at the complex is an observatory-calendar. With its circular array of vertical posts, it is somehow reminiscent of Stonehenge, or the so-called "gates" of the Magian astronomers. The Magi observed the sun and other celestial bodies through such openings, each representing a certain number of degrees of the zodiac.

Astrology

Mesopotamia is the undoubted home of astrology. It was there that Babylonian priests developed the notion that seven planets were really gods worthy of worship and sacrifice (Venus, Mercury, Mars, Saturn, Jupiter, Mars and the Moon under varied names). Magi were similarly accomplished astronomers and astrologers. Yet they compiled astrology charts at the birth of every child for an entirely different reason - to discover what harm might befall the newborn. One of their greatest philosophical arguments surrounded the cause of misfortune for extremely pious individuals. They attributed their woes and injustices, in a practical sense, to these planetary 'divinities' who, acting like brigands, redistributed the good fortune of the righteous, and handed it over to the unworthy as they travelled around the zodiac, as they clashed with the celestial sphere. For this reason many of the Magi differentiated between light-emitting (stars and constellations) and light-reflecting celestial bodies (planets). The white wizards made offerings to the stars and holy constellations as entry points for the light of god into the universe, but condemned cattle sacrifices to the planets, whereas the rites of the Chaldeans and Chaldeanised Magi were directed toward adoration of the planets. Magian scripture contains a number of references on this issue;

"A similitude of these planets and the benefit which they always bestow is such as the brigands and highwaymen who interrupt the path of traders in a caravan. They abstract important things from many, and do no grant and give them to the diligent and worthy, but to sinners, idlers, courtzans, parmours and the unworthy." ¹⁵⁸⁹

"And those are the five planets that rush below them in the shape of stars, and they keep them enveloped in light, which are Saturn, Jupiter, Mars, Venus and Mercury. Since the supreme constellation, the great one of the north-opposing. Haptoiring, is opposing Saturn, Haptoiring, created by Mazda, is opposing Jupiter, Vanand, the smiter of noxious creatures, is opposing Mars, the star Sataxes is opposing Venus, and the star Tistar is opposing the planetary Mercury."

"If Ahura Mazda and Ahriman created in conference, then that way it is manifest that Ahura Mazda is an accomplice and confederate with Ahriman, in the harm and evil which ever arise from the celestial sphere. The answer is this, that the celestial sphere is the place of the divinities, who are the distributors of happiness from which they always justly bestow their distribution of every happiness. And the forms of the seven planets are witches who rush below them, despoilers who are antagonistic distributors, to whose scriptural name is Gadug (the Brigands)." ¹⁵⁹⁰

"As the evil spirit was entangled in the sky, that fiend, with evil astuteness and with lying falsehood encompassed and mingled with the light, together with the fiends of crimes of many kinds, who are those of a gloomy race, thinking thus: "I will make these creatures and creation of Ahura Mazda extinct, or I make them for my own" ¹⁵⁹¹

In brief the zodiacal sun signs provided protection against the sometimes vicious fallout of unfortunate planetary positionings, and the inescapable aspects of fate that flowed from them. When it came to the Christian Magi the beneficent zodiacal sphere was remodified, becoming Christ, the Good Sun (*Helios Christus*) or the Sun of Righteousness, surrounded by the constellations of light, each governed by one of the twelve apostles, who revolved in their orbit around the saviour.

THE SLAVS BELIEVED
THAT YOUR FATE WAS
DECREED AT BIRTH

FATE WAS SEEN AS
UNALTERABLE

ASTROLOGY BEGAN IN
BABYLON, AND WAS
LATER INHERITED BY
THE MAGI

PAGAN GNOSTICS HAD
A DIFFERENT
PERCEPTION OF THE
PLANETS THAN THE
MAGI

From birth until death astrology played an important part in the day to day living of the average pagan Russian, for it was at birth that an individual's fate came to be.¹⁵⁹² Thus we find the folk saying *tak na rodu napisano*, which means "so it has been written at birth". We shall now explore pagan conceptions of fate, the zodiac, divination and soothsaying (especially in Russia), as well as the Jewish, Christian and Muslim stance on these subjects.

PREDESTINATION

Whether in Rome, Greece, Persia, Egypt, Syria or Europe, pagans generally thought it possible to predict the future, for all things rested squarely upon a pre-ordained destiny devised by god long before one's birth, a fate fixed and, loosely speaking, unalterable. We can term this notion predetermination. Dogmas concerning predetermination probably originated in Babylonian theora on destiny, or Aryan conceptions of fate. Predetermination was also deeply embedded in Magi thought.

The Babylonian-Chaldean religion was overtly polytheistic, servicing the needs of the seven known planetary gods Venus, the Sun, Mars, Jupiter, Mercury, and the Moon, who cast their influence over the world. Later a fondness for Venus, Mars, Jupiter, Mercury, and Saturn dissipated in Magian communities, for according to Zoroastrian teachings, the signs of the zodiac were blessed stations, under the patronage of the Sun. Whereas the aforementioned planets stood in opposition to those sun-signs (which governed the lives of the good), being universally malign intercessors that ravaged the celestial sphere at the behest of their captain, the infernal Ahriman. They were, so to speak, celestial criminals who purloined the lustrous good fortune destined for the holy, and who freely redistributed these same gifts to the unholy. And so it was that unrighteous people frequently prevailed and prospered over and above the most pious and devoted of Mazda's folk. What greater need could there have been for Zoroastrian astronomers to ascertain the position of the planetary brigands at all times, to gauge the level of damage they were doing to the sun-signs, and the lives of the righteous.

Certain pagan Gnostics such as the Neo-Pythagoreans and Chaldeans, had an in-between view; perceiving in the planets a mixture of good and evil influences, which needed to be observed and quantified. The Greek pagan Gnostic school of thought maintained that Fate existed because the supremely sublime high god had a scheme for all things, all created existence and time, and with time its plans unfolded almost imperceptibly. Unlike the previous examples, the pivotal mechanisms of destiny and luck were not the gods themselves, but terrestrial or aerie demons unfettered by the gods, or the prince of demons. Some of these lower spiritual essences were fortunate, others evil. For the upright and spiritually-pure believer the good daemones were most helpful, and ill-omened daemones were rendered ineffectual, obedient and answerable to the celestial divinities, who forced them to dispense good fortune upon command. Nonetheless other theories were current among the Gnostics, variously incorporating ideas about the role planets played in the machinations of the daemones. In one *Primary Chronicle* account (concerning pagan priests from Beloozero) the priests mentioned the demons of the Abyss, which they worshiped, were obedient to the Christian God. Although this might seem to be a colourful addition by the Chronicler, it might also show that the Slav demons had a function not dissimilar to the demons of the pagan Gnostic or Chaldean pantheons, namely that they had to obey the edicts of the celestial divinities. Perhaps their astronomy and astrology came from such sources?

The eradication of the ancient gods by the Church and the closure of the philosophical colleges were the main reasons why pagan Gnostic philosophers like Iamblichus and Porphyry became so militantly anti-Christian, for in their eyes the demise of Gnosis and the idols of the bounteous celestial gods robbed mankind of his only true allies against misfortune. This led to an abysmal fate at the hands of the demons. Continuing to teach the divine gnosis was their way of combating the wrongs of the world, and restoring good fortune to humanity. The Egyptian man-god Asclepius explained the portended fall of pagan Gnosticism in Egypt in the following terms;

"For all divinity will leave Egypt and will flee upward to heaven. and Egypt will be widowed; it will be abandoned by the gods. For foreigners will come into Egypt, and they will rule it. Egypt! Moreover, Egyptians will be prohibited from worshipping God (note this reference to the One God) ... they will come into the ultimate punishment, especially whoever among them is found worshipping (and) honouring God... No longer will it be full of temples, but full of tombs ... Asclepius, why are you weeping? Divine Egypt will suffer evils greater than these And in that day the world will not be marceled at, and immortality, nor will it

THE POSITION OF A
PLANET AT THE TIME OF
A CHILD'S BIRTH
AFFECTED THE COURSE OF
THEIR LIFE'S DESTINY

THE PLANETS TOLD THE
ASTROLOGER WHETHER
THE PERSON WAS LUCKY
OR ILL-OMENED

THE SLAV ZODIAC

CHRISTIANS, MUSLIMS
AND JEWS ARE TAUGHT
TO AVOID ASTROLOGERS

be worshiped since we say that it is not good.. But it (the world) is in danger of becoming a burden to all men. Therefore, it will be despised - the beautiful world of God, the incomparable work.. Darkness will be preferred to light and death will be preferred to life. No one will gaze into heaven. And the pious man will be counted as insane ... nor will they (humanity) know the stars in heaven".¹⁵⁹³

By Asclepius' testimony these happenings and much more would transpire once the Great Demon, the Terrible Evil, had ascended into the atmosphere and taken up his lodgings in the heavens.

The Slavic zodiac Narodnige znaki zodiaka

I covered the Slavic zodiac early in Chapter I. Other folk names for their zodiacal signs seem to link certain star signs with particular gods of the Slav and ancient Greek 'pantheons', such as Perun, Volos, Ares, Tyr, Pan and Moksha. Of particular interest is Capricorn, which is signified by the terms *Kozerog* (the horned goat), *Koza* (the goat), *Pan* (Pan, the Greek silvan divinity), and *Khrest* (perhaps a corruption of the Greek word *Khristos*, which came to mean Jesus, but in fact means "the anointed"). Since *Khors* or *Keresa* (the Good Sun) and *Chemobog*, the horned goat were the opposite of each other, why does *Khrest* appear under Capricorn? Does this signify that some pagan Slavs believed that a horned goat was the anointed one of god? Taking into account information found in Part II, I'll let you be the judge.

The other slav zodiacs

A second folk (solar) zodiac¹⁵⁹⁴ existed which linguistically appears to make more sense in the Indian, Russian or Gypsy languages, but the phonetic linkages are not precise, and difficult to grant a concise meaning. Generally though they tend to equate to certain parts of the body, or pieces of clothing, and signs of the *Rhasis*, the fixed Indian zodiac. These signs were used in connection with the celestial bodies, solar and lunar phases, and the gathering of medicinal herbs, which had to be collected and treated at certain celestially auspicious times. But, it is hard to find comparable Russian meanings for for some of the signs, so it is difficult to figure out the symbolism employed. Apparently this zodiac was faithfully consulted by folk doctors. These other Rus' folk signs corresponded with the 1st - 12th month (including Ophiucus).

1 Bramena, 2 Lyubava, 3 Legena, 4 Mokrava (similar to Makara, the 10th sign of the Indian zodiac, equivalent to Capricorn), 5 Orlena, 6 Dana (similar to Dhanus, the 9th sign of the Indian zodiac, equivalent to Sagittarius), 7 Lada, 8 Ugada, 9 Vishena (similar to Vrshabha, the 2nd sign of the Indian zodiac, equivalent to Taurus), 10 Studena, 11 Yangela, 12 Ribala.

Pre-Islamic Volga Bulgar society exhibited traits belonging to several different religious spheres, namely Manichaeism, Zoroastrianism/Zurvanism and Central Asian (ie; Tibetan) shamanism. A number of the (often shamanistic) Bulgars that migrated to Black Bulgaria in the Balkans employed an animistic astronomical calendar belonging to the Far Eastern milieu.¹⁵⁹⁶ Therefore we can hypothesise that parallel Asian zodiac systems were present in Russia and the Balkans, both of which appear to have been employed by Silver Bulgars.

Christians, Muslims, Jews and Astrology

Christians, Jews and Muslims had very strict prohibitions against seeking divination to solve one's problems instead of turning to the supreme god. In their scriptures, the astrologers, diviners and mediums were numbered among the eternally damned, singled out for special chastisement at the end of this life, and sometimes portrayed

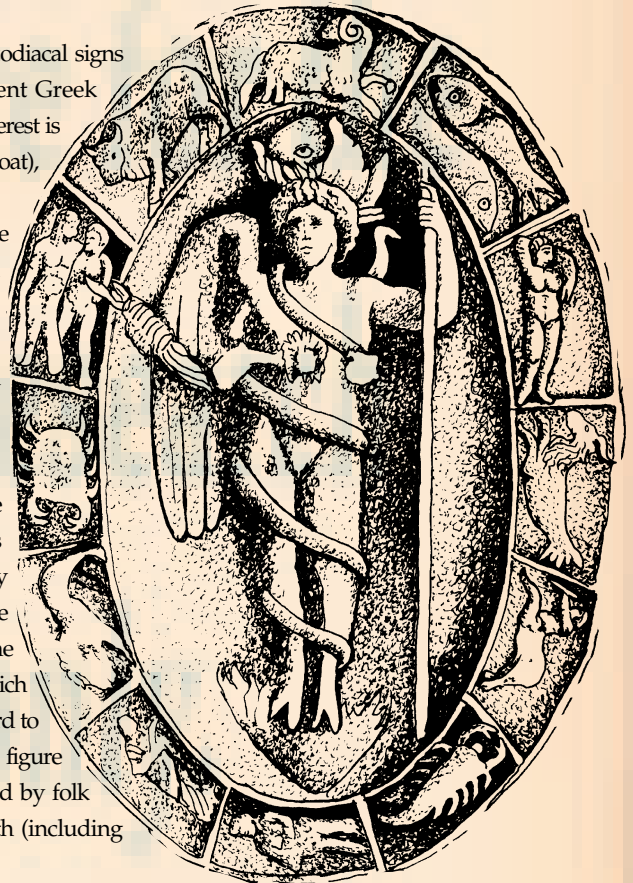


Fig 83.1 A Mithraic zodiac mural; Ancient Rome. Was Roman astronomy and astrology the source of the Slav zodiac, coming by way of their quasi-Iranian Mithraism?

Fig 83.2. Scorpio, as depicted among zodiac symbols found in the sepphoris synagogue in Israel



with their heads wrenched around by Demons, making them look eternally back at the wasted opportunities of their lives. Thus astrology grew well on the back of host monotheistic faiths (believers in one god), like a parasitic vine or mistletoe on an oak tree; their believers turned fully polytheistic in the process. This if nothing else can account for their prohibitions against astrology. Whereas gay marriages and female priests have been or are topics for 20th century theologians, astrology was an all-consuming discussional issue found in most Mediaeval theological faculties. *Malleus Maleficarum* enunciated the following theories on astronomy.¹⁵⁹⁶

"And since Zoroaster was wholly given up to the magic arts, it was the devil alone who inspired him to study and observe the stars. Very early did sorcerers and witches make compacts with the devil and connive with him to bring harm upon human beings".¹⁵⁹⁷

DEBATES ABOUT
ASTRONOMY AND
ASTROLOGY DURING THE
MIDDLE AGES

Theologians eventually postulated that the constellations and stars had some influence over matter, but said that to advocate that a given happening, act or decision could not occur without being in accordance with the stellar positionings was,

"not only false, but so heretical and contrary to the Christian religion, that the true faith cannot be maintained in such an error".

Debate was rife regarding whether or not astrology ought to be classified as witchcraft. Some said no ...

SOME SAID IT WAS
WITCHCRAFT, OTHERS
NOT

"... it (witchcraft) is not caused by the separate Essences which are the Powers that move the stars" ... "For it will be shown in the Second Part (of the Malleus Maleficarum) that they (the black witches) commit murders, fornication, and sacrifices of children and animals". ... "it is no part of a good Intelligence to be the familiar spirit of criminals ... For they are criminals who use witchcraft, and they are known by their works".¹⁵⁹⁸

That Church theologians felt that the stars exhibited some influence over terrestrial life is noteworthy. Though their admissions to this effect were based more upon their observations of the remarkably precise pronouncements made by otherwise 'disreputable' astrologers in their own time, rather than on physiological proofs. Coral polyps spawn on one spring full moon annually right across the world. In this instance something as distant as the moon is the trigger for sexual reproduction in a simple organism world-wide. I noted also, in my period of service with an Australian police department that crime statistics actually rise during a full moon. The US Federal Bureau of Investigation even drafted a paper on this universally known phenomenon. Why it occurs is unknown, but it might be something as simple as the effect the lunar gravitational field has on our body, which is mostly water. If it can modify the physiological behaviour of unicellular polyps, perhaps it can change our frame of mind at certain times? In ancient Rome they called it lunacy ... being "moonstruck".

Muslims

ASTROLOGERS AND MAGI
WERE OFTEN TO BE
FOUND IN ISLAMIC
COUNTRIES

Central to the faith of the Mohammedans was the belief that Allah had already decided upon the fate of all his creations and that any good Muslim was merely enacting *Islam*, which roughly means submission to the will of Allah. In their eyes the great virtue of living was to fatalistically accept your lot in life whether it be poor or rich. Devout Muslims, however capable, would not claim to do something without adding "god-willing", meaning that they recognised Allah's right to disrupt their earthly plans. But being firm adherents of predetermination, and without any scathingly anti-astrological *Surahs* in the *Qur'an*, this made the temptation for Muslims to consult astrologers and fortune-tellers all the more alluring, in fact irresistible.

Astrologers and Magi were relatively common in Islamic countries, and it was they who had been trying to re-introduce astrology into Spain with relative success. In Cordoba, forbidden books were feverishly translated into Latin by Arab scholars and their Western colleagues, passing over into ever eager European hands.

Christians and Jews

THE CONCEPT OF FREE
WILL PRESUMES THAT
FATE IS NOT FIXED, OR
ONLY PARTLY SHAPED

The issue of predetermination, and by implication the foreseeable nature of guaranteed salvation or damnation had long been a hot item of debate amongst Jewish and Christian scholarly theologians. Free will, (which was the prevailing idea amongst these two faiths) is the belief that destiny (whether it exists or not) was not fixed, but perhaps a mere outline, if that. It was still within a person's ability to change their lot in life, free of the constraints of presumed destiny. In any case it was not supposed to mean that believers base their life's decisions on the

predictions of star-gazers, however accurate the predictions were, since in doing so they are becoming devotees of the planetary essences. Officially Christians and Jews were implored to steer clear of astrologers, conjurers and diviners, but throughout every age many believers usually couldn't help themselves, seeking not only predictions, but charms and phylacteries of many and varied types.

To devout Christians and Jews, any diviner was considered more evil than a murderer and a living minion of the Devil himself. From their viewpoint the "Evil One" and his legions of dyemons and unclean spirits were invariably linked with the practice of fortune-telling and sorcery, hoping to mislead the faithful using crowds of mocking demons. Christians, in particular believed that Jesus was placed above all angels, demons and every cosmic power by His resurrection, enabling all who had faith in Him to escape the grip of the planets. Through prayer, Christians believed they had been released from the manacles of fate, and lived freely, fearless of destiny.

This is of course true of traditionally accepted Christian standards ... not so for Jewish and Christian Magi. Christian scripture paradoxically provides evidence of a pre-authored destiny; that salvation and damnation were already pre-ordained by the Supreme Being at the beginning of time. This doctrine, which shall be addressed at the end of Part II is a classic feature of dualistic philosophy, a theoretical dual seed-line, one from god, another the devil.

Shast'e - Luck

Pagan Slavs were said to be born with a "lot" in life, and this was personified by an unshakable entity that followed a person wherever they went for the rest of their life, a gift from the celestial gods, or a curse from the underworld, which intervened in their daily affairs. The personification of good fortune was *Dolya* the spirit of a kind woman, whereas *Nedolya* ("misfortune") appeared as a wretched and impoverished crone.¹⁵⁹⁹ These two figures were profoundly linked with the seven Great Judges, the planets. I believe they can be traced back to the Magian belief in the Maiden and the Hag. One of these figures would greet a person's soul as it left the world. Their physical appearance at that moment was related to the amount of unrepented sin that one's soul had accumulated, and indicated one's lot in the future existence. The less burdened by sin the soul was, the more youthful the woman seemed to be, so to see a young child was the greatest omen of all. Still, the pagan Slav conception of fate probably came from an Aryan source. Various Slavic words for "luck" *shast'e* (Russian), *shchastya* (Ukrainian), *scestie* (Old Czech), *stesti* (Czech), *szczęście* (Polish) can be equated with a composite word in the Old Indian *su+cest'*, meaning "a good portion or lot". Aryan teachings on luck no doubt formed a backdrop for the development of Slavic thinking on the matter.

INVOCATIONS OF LUCK

The following pagan Slav and Gypsy superstitious observances were said to be capable of bestowing luck.

Offerings to one's family *Domovoi*, displaying a horse's head, patting a horse's back, rubbing or patting a cow's back, making offerings to the elemental spirits, leaving offerings for the fairies, and getting a village elder to leave one's offerings for the family *Rozhanitsy*.

The importance of cows and horses in the dispensing of luck can perhaps be related back to *Yasna XI:1-3*, where cows, horses and *Haoma* are listed as principle dispensers of good fortune to Magians. To this we might also add bowing in homage to the rising Sun which was an indispensable part of white Magianism, an act of worship deigned to bring streaks of good fortune, and well attested among the Slavs.

"Reverencing the sun is every time a good work of one Tanaphur (sin); and so the moon and fire in like manner .. And while one does not reverence the sun, the good works which they do that day are not their own; some say that of the good works which they do within the law of the good religion he has no share".¹⁶⁰⁰

Certain acts, we are assured, would invoke almost certain misfortune, somewhere, somehow. These included cursing one of the planets (the Great Judges), cursing one of the gods, speaking ill of the dead, defaming or injuring a Volkhv, speaking the names of dead foes or a demon, not bowing to a wind change, offending, polluting or defiling the spirits, breaking an oath or vow, speaking the words "Svarog" or "Chernobog", letting one's home fire go out, or otherwise harming a fire.

MANY CHRISTIANS,
MUSLIMS AND JEWS
CONSULTED MAGICIANS
AND ASTROLOGERS

DOLYA DISPENSED
GOOD FORTUNE

THE SLAVIC WORDS FOR
FATE COME FROM THE
OLD INDIAN

SOME ACTIONS WERE
SAID TO ATTRACT LUCK

THE WHITE MAGI SAID
COWS, HORSES AND
HAOMA BROUGHT GOOD
LUCK TO THE PEOPLE

SOME ACTIONS
ATTRACTED
MISFORTUNE

Sale and Death

As mentioned, there was much that the astrologer determined by the planetary positionings at the time of a child's birth. One of the most highly sought after pieces of information was the time and the manner in which Khors had fated that the newborn babe should one day die, as was characterised by the dreaded 8th house of the zodiac. On the day of the person's demise, Khors grabbed the individual's life-star from the heavens and threw it down to earth; when it struck the ground the person died.

Alternatively it was the mighty Perun, firing his arrows of slaying, that mortally wounded the living and ushered them into the next world.

Once the natal chart was made, the time, place and type of death the person would experience were already a matter of record. When a person died at this time, it was known as dying at ones appointed time. Even a horrific death would be looked upon as auspicious if it coincided with that end which was fated. Those people who died at some other time and in a way that was not prophesied were thought to have died before their appointed time. This was the worst type of death, for most Russes and Balts believed such people become ghosts, lost in the nebulous "other side", causing harm and grief for living folk. Such notions were very ancient.

The Song of the Wise Oleg is a Russian ballad depicting Oleg the Sage as a man who attempted to beat his fated death. His court astrologers foretold that Oleg's favourite white stallion would be the death of him. As a precaution he had this prized steed banished to the steppes, foolishly believing his life would be prolonged if he never saw it again. Some years later the news of the beast's death reached him and he decided to pay a visit to its sun bleached skeleton. As he stood there grinding his boot into the skull of that which was supposed to have killed him, a snake darted out from beneath the pile of bones and struck him on the leg. After several days of excruciating pain, he died of the serpent's potent venom.¹⁶⁰¹

Divination

The pagan Slavs were notorious in diverse arts of sortilege and, according to Mediaeval Catholic Church sources, *appear to have presented a particular problem for the Western Church* during the Middle Ages.¹⁶⁰² In this piece of information we find potential evidence that practicing pagans from Slavia were migrating into Europe, or that families of Western Slav ancestry, still living on in the old tribal homelands, were continuing to practice rites connected with the old faith. As mentioned previously, Adam of Bremen stated one Western Slav city could only be entered if the visitor sought the advice of diviners. This was a safety device against the entrance of Christian missionaries into the city.

The Old Testament is especially rich in recorded instances of dream interpretation, or divining the will of God via the Uimim and Thumim and other omens. In this case the prognostications were performed by Jewish seers and prophets. Whereas if a Chaldean or Magus was to do the same thing it would be 'unholy'. When it comes to the Old Testament, Evil divining is something other people do.

The remainder of this chapter describes the most likely range of Slav divinatory practices.

ANTHROPOMANCY

Sometimes the pagan Slavs hoped to divine future events through anthropomancy (divination by examining the body of a sacrificial animal). Druids also resorted to this art, and are recorded as sacrificing not only animals, but people for such purposes. One Roman account tells how they stabbed a victim in the midriff and discerned the will of the the Gods by watching the contortions of the victim's writhing body. Due to the nature of abdominal wounding the victim would have layed there in this state, undergoing a slow but sure death, thus permitting prolonged augry.

The physical shape, colour and condition of the entrails, as well as patterns that were discerned in the fibres, membranes and viscera of the innards, were guessed to be a fair gauge of distant events. As a rule, the entrails were drawn from the abdominal cavity of ritually slaughtered goats, horses, cocks, sacrificial victims and many other beasts. Liver and scapular readings may have predominated.

As you will have read, the word *Koldun* is connected with other regional words meaning animal entrails, and

ASTROLOGERS
PROGNOSTICATED THE
MANNER OF A PERSON'S
DEATH

THE BALTS BELIEVED
THAT DYING IN
ACCORDANCE WITH
ONE'S PORTENDED DEATH
WAS AUSPICIOUS

OLEG THE SAGE TRIED TO
BEAT THE DEATH THAT
WAS SUPPOSED TO AWAIT
HIM

HE FAILED!

THE PAGAN SLAVS WERE
SUPPOSEDLY ADDICTED
TO SORTILEGE AND
DIVERSE FORMS OF
DIVINATION

ANTHROPOMANCY -
DIVINING THE FUTURE BY
OBSERVING THE
MOVEMENTS OF A
SACRIFICIAL VICTIM

DRUIDS WERE
ANTHROPOMANCERS

therefore probably indicative of Chaldean anthropomancy.

BIRDS

The antics, movements and squawks of bird life enabled the soothsayer to discern portents of the future. Augry, the technical term for divining the future by noting the action of birds, particularly ravens, was a divinatory art found throughout Rome, pagan Europe and India (methods for which were contained in *the Puranas*). The Volkhyv were supposed to have been able to tell the future by listening to the sounds made by animals, and specifically birds.

This is a point of similarity with the Magi, who believed that angels visited the earth in the guise of birds and other creatures, to impart prophecies to an alert listener.

*"The sacred beings are also heard through the tongues of the animals scattered in the world, in order that even that witness shall arise as regards his prophesying".*¹⁶⁰³

BIRTH CAULS

After a pagan child was born the membrane that was expelled with the babe was inspected by the diviner during the natal ritual, to ascertain the general future of the child. The prognostication was based upon the condition of the afterbirth. Where a caul displayed remarkable portends of fate, the membrane was often retained, dried and worn on the person's body in a small pouch.¹⁶⁰⁴ If the caul bag was lost, the person would suffer a loss of good fortune for as long as it was missing. If destroyed, the loss of luck was considered permanent, thus symbolising the destruction of a large portion of their fate.

COCK, FOOD AND LETTERS

There are no historical records of divination by cock among the pagan Slavs (an animal linked with the Sun), but the many examples of pagan Gnostic religious beliefs which can be found in Rus', may lead one to conclude that they originally used this highly popular Greek divination method.

By purchasing a black cock and some grain, the sorcerer had all that was needed to carry out this method. The medium traced a circle upon the ground, as well as letters and numbers along its perimeter. Grain was then sprinkled at each place where letters or signs had been engraved into the earth. The letter corresponding to the pile from which the cock pecked grain on each occasion was duly noted, and then rearranged so as to spell out a message or clue as to what would transpire.

CRYSTALS

Mediaeval diviners used receptacles filled with water, magical gems, crystals and mirrors to scry the future and view the shades of the dead. Equipment such as this was used in pagan Rus'. So had the European diviners gained knowledge of these arts from Slav Magi, or were they merely vestiges of devices once used by the Magi and Mathematicians, which had somehow survived the passage of so many centuries locally?

I believe Slavs were responsible for propagating this knowledge also. Pagan Slav priests had books on divining by means of crystals.¹⁶⁰⁵ Obviously their diviners sought to interpret whatever images appeared on the surface of the gem. These cloudy images might have been regarded as messages sent by the celestial intelligences linked to the planet allied to the specific type of stone being used.

DREAM INTERPRETATION

The pagan Slav priests are known to have had books on dream interpretation, which were termed *Sonniki*.¹⁶⁰⁵ These presumably contained lists of symbols and imagery which would help the diviner interpret any messages conveyed to the recipient, by the gods.

Comparative linguistics tells us that the Slavic word for "a dream" *son* is traceable back to the Old Indian *svapnas* ("a dream") and the Avestan *hvacfna*.¹⁶⁰⁶ Perhaps the source of their dream-lore lay in Hindu and Iranian traditions. It should also be noted that the Slavic *son* ("a dream") is very close to the Irish *suán* ("a dream"), and that the Old Norse *svæfn* ("a dream") closely resembles the Avestan or even the Old Indian.

GREEK PAGAN GNOSTIC
PHILOSOPHERS USED
COCKS TO MAKE
FORECASTS

CRYSTALS, BEING A
NOBLE SUBSTANCE
PROVIDED A SMOOTH
SURFACE UPON WHICH
THE FUTURE COULD BE
VISUALISED

DREAMS WERE
BELIEVED TO BE
PROPHETIC, OR AT THE
VERY LEAST LADEN
WITH INTUITIVE
INSPIRATION

FIRES

Pagan Slavs believed that fire was composed of divine substance, and like the Druids, thought it capable of imparting divine knowledge of the future. Every Russian home had its own domovoi, which was consulted by householders seeking advice from their ancestors. Presumably the intensity, colour, size, sound and movement of a holy flame, in addition to the brilliance of the fire's embers, the manner in which the ash piled up, and the way that the firewood was lying within the fire, all contributed to the content of the diviner's prophecy. The colour, density and shapes displayed by smoke as it was given off by a fire of burning oak wood, laurel leaves and fragrant woods could also be interpreted by the diviner for additional omens. Legends of Slavic and Celtic fire divining might be traceable to Magian and vedic fire-worship, where the believers petitioned the holy fire for assistance in their daily lives.

HOROSCOPES

Since the movements of the planetary bodies were believed responsible for causing the events which took place in our daily lives, the Magi saw fit to draw up charts of the celestial positionings known as horoscopes. For such purposes the Slavic Magus priests and perhaps mathematicians used a book entitled *Rozhdenik*, a tome of nativities. The Mediaeval horoscope charts in Western Europe were presumably modelled on the Arab style - square (not circular like nowadays) and divided into 12 triangle or diamond shaped houses. This variety of chart resembles those of the brahmins of Northern India, and in all likelihood they taught it to the Arabs. Horoscopes provided a clear means of arriving at a specific and quite detailed interpretation.

TEMPLE HORSES

On special occasions the Slav pagan priests divined the will of the Gods by directing a holy temple horse between spears, following which they observed its movements and behaviour.¹⁶⁰⁷

The way in which the horse stomped, bucked and jumps about in response to questions, especially after being paraded about a temple, or between spears, was, in their mind, a fairly sound means of imparting knowledge of future things. What is more, the priests were guided to choose amongst concealed lots by deciphering the omens generated by the steed's behaviour.

MIRRORS

The pagan Slavs had a book on divination by means of mirrors.¹⁶⁰⁸ The surface of the mirror was pondered by the diviner to determine the future.

WAXEN IMAGES

In the Baltic, the *Burty* were pagan priests who acted as seers, prognosticating the future by pouring molten wax into receptacles of water. This means of divination is very ancient, and practiced by pagan priests in most of the classical civilisations.

WEATHER

By looking skyward and interpreting the nature of the meteorological events occurring therein, the Volkhv was capable of determining what would soon transpire. Cloud cover, thickness, shape, colour and speed of movement all served to piece together a whole host of meanings, which enable the Magus to make a prognosis. Thunder and lightning strikes were the greatest portends of all. Almost all these methods spread westward from the East.¹⁶⁰⁹

DIVINATION BY
OBSERVING SIGNS IN THE
HEAVENS, ESPECIALLY
ATMOSPHERIC
TRIBULATIONS SUCH AS
STORMS AND LIGHTNING

ASTRONOMY INSIDE THE
MONASTERIES

BOOKS ABOUT THE
EFFECTS OF THE MOON

MAGIC WAS BEGINNING
TO MAKE A RESURGENCE

Chapter 23

Magic

When contemplating the subject of magic, many modern people are prone to regard it as superstitious nonsense. But long ago it was treated with some reverence; as a "science" which offered hope to those seeking remedies against the ills and misfortunes of life. Since magic is the planned, and hopefully controlled, unleashing of a power, intended to alter the course of events in this world, in accordance with a magician's desires, we must recognise two things. Firstly magic requires a supernatural source, agency, power or energy that the magician calls upon and directs.

MAGIC REQUIRES A POWER SOURCE

POWER SOURCE	EXAMPLE
A god	Isis, Zeus, Horus, Dazhbog, Perun, Mithra
An angel or archon	Zadkiel, Uriel, St Michael the archangel
The mystical power of a planet	Jupiter, Saturn, or the embodied spiritual powers connected with the planet
An infernal demon or aeon	Shamael, Ahriman, Azi-dahaka
A daemone or hero	Imhotep, Hermes Trismegistus, Hercules
A holy /magical object	The latent power within the rowan or golden ash, spring water etc, a relic
A holy /magical word	A word laden with magical power

Secondly, magic requires a key to unlock that power. The key in almost every case is a religious ritual; special words, specific ingredients, actions performed in a certain way, in a particular type of place, at a preferred time. Knowing the key to unlocking a breed of magic was to have that power at one's command. For this reason it was imperative that not just anyone should have the power to perform it. As a consequence of this, magical rituals were normally a closely guarded secret; hence the term *occult* ('secret', 'hidden'). Where the power source was a divine being, a hero, demon, an angel, archon or aeon, the key to obtaining their magical intercession was the prescribed prayers and ritual ordinances peculiar to the religion that fostered the worship of such a spiritual being.

MAGIC REQUIRES A RITUAL, A KEY TO UNLOCK THAT POWER

Not surprisingly, pagan Gnostic priests and priestesses, shamans, wizards, kings and Magi were the indispensable key, the trigger for opening these portals of magical power, these gateways to the gods and spirits beyond. They had specialised knowledge of the prescribed rituals. The sacral kings and Magi in particular, had an intimate and privileged familiarity with the gods, and unrivalled spiritual powers by virtue of their divine ancestry. To have one of the latter intercede for you was the best of all.

RITUALS, PRAYERS AND CUSTOMS ASSOCIATED WITH ALIEN RELIGIONS SEEM LIKE SUPERSTITION

It would be true to say that the religious rites of alien religions seem confusing, mysterious or even nonsensical. Consequently magicians and sorcerers experienced alternate periods of fame and infamy depending on how receptive the prevailing host culture was to their religious observances. Where onlookers have difficulty perceiving

the necessary keys to a certain regime of the magical arts, the context for a scheme of rituals is lost. Onlookers fail to see a connection between the ritual act and the outcome of the spell. The act is therefore perceived to be ‘superstitious’, a rude and primitive performance with no perceptible basis in fact, when compared with the rites known to the onlooker.

HOLY MISTLETOE

When Europeans hung rowan or mistletoe in their house they were (knowingly or unknowingly) performing vedic rites inherited from the Indo-Europeans. They adorned their homes with parts of the holiest imaginable plants, and hopefully gained the protection that it supposedly afforded to the believer. But if you don’t know this, it’s just a superstition.

JEWISH CUSTOM

When Jews put a mezzuzah prayer scroll outside their door they hope to gain protection for their home. But if you don’t know this it’s an act of delusion.

BUDDHIST BELLS

When Buddhist monks ring bells to expel a demon while reverently uttering chants of exorcism, they hope to make a devotee’s life just that bit better, by ridding them of the infirmity that has afflicted them. But if you don’t know this, it’s mumbo-jumbo!

RAISED BROOMS

When a flamen raised a barsom twig before the holy fire during the *Haoma* ceremony, and uttered the necessary prayers he was hoping for the supernatural intercession of the Fravashis and angels of Ahura Mazda. But if you don’t know this, it’s foolhardy superstition ... witchcraft!

CHRISTIAN BLESSINGS

When Christians bless themselves with holy water, while making the sign of the cross, they hope to gain the protection and favour of Jesus Christ. But if you don’t know this, it’s crazy.

The point is this; “magic” (for want of a better word) is the ability to draw down preternatural powers to aid the living in their daily affairs. It virtually always belongs to a religious framework, and for this reason there were as many species of magical ritualism as there were religions and religious rituals. Conversely black magic is the ability to bring harm to the object of one’s spell, very often drawing upon powers in the underworld.

So specialised was magic that Mediaeval Muslims and Christian churchmen (and even prior Roman authors) referred to its practitioners by a variety of names such as Jugglers (masters of illusion and trickery), *Haruspex* (soothsayers who foretold the future by animal sacrifices), *Malefici* (witches), *Mathematici* (astronomer magicians), *Hariolus* (diviners), enchanters, weavers, necromancers (those who summoned demons or raised the souls of the dead) and Chaldeans,¹⁶¹⁰ to name but a few.

Then in Eastern Europe you had *Kolduny*, *Volkhvy*, *Ved’ma*, *Garabancias*, *Taltos*, *Magoch Magus*, *Volva*, *Arbis*, *Znakhar’*, *Rasdi*, *Byeloknyazi*, *Baksa*, *Harsany*, *Arbui*, *Burvis*, *Planetniki*, *Maag*, *Mag* and so on, all of which have been explained thus far. Another form of terminology was widely used in Western Europe, perhaps indicating the popularity which their category of magic enjoyed. You see, the words *Magos*, *Magus*, *Mag*, *Maag*, *Mog* and *Magi* are often found in Mediaeval Christian manuscripts.¹⁶¹¹ Besides appearing in Moorish texts when speaking of the Viking pirates who raided Spain (whom they called *Al-Madjus*), the word *Magos* or *Magus* was often chosen by Christian Chroniclers in relation to the “subversive” sorcerers who were the alleged enemies of the Christian faith. But until now it has long been taken for granted that their use of the term *Magus* was simply a recourse to a fashionable word for Magician, when in truth it was an actual reference to the Magian priests of Old Persia, who as early as the 2th Century AD (and perhaps even earlier) were living in Eastern and Western Europe.

THE MAGI ARE MENTIONED BY NAME IN MEDIAEVAL CHRISTIAN SOURCES

THERE HAVE BEEN COUNTLESS STORIES ABOUT MAGIC, MUCH OF IT UNTRUE

The English word “magic” is therefore derived from the Persian word “Magi”. In antiquity the Magus and the arts of high Magic were inseparable. The Roman natural scientist Pliny the Elder stated that; “*Undoubtedly magic began in Persia with Zoroaster, as authorities are agreed*”.¹⁶¹²

Unfortunately though, there has been much fable attached to the arts of magic; classical writers could not even agree among themselves whether Zoroaster used magic or not. What we know of its earliest beginnings are clouded by the condemnatory jibes of such well respected figures as Pliny, not to mention later generations of Christian, Jewish and Muslim clerics. In this chapter we will attempt to examine what magic was, from the surviving Mediaeval examples, but more especially from the holy texts of the Magi themselves. By scrutinising the *Pahlavi* texts and the *Avestan* canon, we gain some insight into what the Persians themselves understood of magic. Equally importantly we stumble across the basis for the white and black magic practiced by the witches of the Mediaeval and Renaissance periods.

Despite the fact that Orthodox Zoroastrian fire-priests were hateful of the magical arts, they still thought to make reference to the rites and practitioners of these arts in their holy texts as a warning to the faithful. Before the Karterian reformation of Mazdaism, a great many Magi did perform rites of high magic (planet magic) and witchcraft. The white Magian book of *Bundahishm* tells us the following about the Magus wizards and the principles which lay behind their sorcery:

ZOROASTER'S WHITE
MAGI SPOKE OF
WITCHCRAFT, NOT AS
SOME SCIENCE OR
TRICK, BUT AS THE
RELIGION OF AHRIMAN

*"And by their devotion to witchcraft he (Ahriman) seduces mankind into affection for himself and disaffection to Ahuramazda, so that they forsake the religion of Ahuramazda and practice that of Ahriman".*¹⁶¹³

MAGICAL POWER CAME
FROM THE PLANETS

*"Various new demons arise from the various new sins the creatures may commit, and are produced for such purposes; who make even those planets rush on which are in the celestial sphere, and they stand very numerous in the conflict. Their ringleaders are those seven planets, the head and tail of Gokihar and Muspar provided with a tail, which are ten. And by them these ten worldly creations, that is, the sky, water, earth, vegetation, animals, metals, wind, light, fire and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist in the world, owing to the fiendishness of those ten. They whom I have enumerated are furnished with the assistance and crafty nature of Ahriman".*¹⁶¹⁴

AHRIMAN FELT
VICTORIOUS

HE ARRANGED THE
PLANETS AS HE WILLED

*"Amid all this struggling were mingled the instigations of Ahriman, crying thus: "My victory has come completely, for the sky is split and disfigured by me with gloom and darkness, and taken by me as a stronghold; water is disfigured by me, and the earth, injured by darkness, is pierced by me; the vegetation is withered by me, the ox is put to death by me, Gayomard is made ill by me, and opposed to those revolving (the zodiac) are the glooms and planets arranged by me".*¹⁶¹⁵

SORcery WAS A
RELIGION

*"Of the evil spirit are the Law of Vileness, the religion of sorcery, the weapons of fiendishness, and the perversion of God's works; and his wish is this, that is "Do not ask about me, and do not understand me! For if ye ask about and understand me, ye will not come after me!"*¹⁶¹⁶

The Orthodox Magi did not devote their time to magical arts requiring the harnessing of planetary energies, but through the due rites of Zoroastrianism sought *asha*-gifts (truth gifts) from Ahura Mazda, that is divine miracles that would effect a petitioned set of circumstances. Observers unwise in the ways of the Zoroastrian flamen could still only perceive an aura of magic and witchcraft surrounding their ceremonies. Before the advent of Karter's reforms the situation was largely different with Medean Magus-stargazers intently scrutinising the planetary movements, aiming to pinpoint rises and falls in the power flowing from given celestial bodies.

WITCHES CAUSED
HARM

Whether or not European witch-magic (and black magic ie; *maleficia*) was powered by the energies of the planets was a profound and widely discussed topic among Catholic theologians. Certainly churchmen did not see the celestial powers as complicit features within the infernal rites of witchcraft.

*"Witches are so called from the enormity of their magic spells; for they disturb the elements and confound the minds of men, and without any venous draught, but merely by virtue of incantations, destroy souls, etc. But this sort of effects cannot be caused by the influence of the stars through the agency of a man".*¹⁶¹⁷

Although the terms magic and sorcery have been used interchangeably throughout this book, there are distinct differences between the two words. Sorcery is a more general term meaning the manipulation of unseen powers to manipulate physical existence, or to change contemporary events through the agency of those same powers.

According to the Orthodox Zoroastrians, unholy magic consisted of the ritual worship of Ahriman (or an infinite time/creator God) via his lieutenants, seven planetary spirit-essences, through set observances and rituals, and by placing one's life and hopes under their collective power (ie; Chaldeanised wizardry). This abandonment of one's life's journey to the power of the planets was to follow fate or destiny, the will of the planets. With the correct understanding and performance of the prescribed rituals, Magicians invoked these "Gods" and conjured their cosmic energies. On the other hand Orthodox Zoroastrian fire priests crafted amulets to protect believers from the celestial powers, the planetary opponents of the constellations and two luminaries.

Since the Magi believed that all existence fell between the pillars of the two polar extremes of light and darkness, it is not surprising that magic should also conform to this fundamental precept. Based on the Zoroastrian texts (*Avesta* and *Pahlavi*), pagan Gnostic texts (such as those written by Iamblichus and other Neo-Pythagoreans), the

Tomes of Cornelius Agrippa and the writings of the Inquisitors (*Malleus Maleficarum*) we can divide the magical arts into two principle categories:

White magic

White magic involved rituals aimed at procuring beneficent effects. It frequently, though not always, entailed the working of images upon noble substances like gold and precious gems. These rituals were said to have been performed by the white Magi and other astrologers, who used rituals calling down the might of the celestial angelic intelligences to impart miraculous happenings. Gem engravings also featured in the white magical rites of the Chaldean, Biblical Gnostic and pagan Gnostic magicians.

Black magic

Whereas the second type of magic required the *tacit invocation of devils*, and this was known as *Witchcraft* (*maleficia*). References to it readily pervaded not only Zoroastrian scripture, but the records of the Inquisitors and Babylonian clay tablets inscribed several thousand years ago. Black magical rituals were the precise opposite of white magic, often requiring the engraving of incantations into disgusting or contaminated substances, as opposed to pure and inviolate materials.

Although white spells (in reality prayers) were performed by post-Karterian orthodox Zoroastrian Magi, it was only among the Zurvanite (white/black) Magi of Medea that white planet magic and black demon magic (as previously described) was employed. Magical spells were never part of the original Zoroastrian holy canon either. *The Zend-Avesta* and the *Pahlavi* texts explicitly reveal the first Zoroastrian priest-hood's hatred of irregular colleges of Magi, believing them to be among the "99,999 wizards born from the Great Fiend", Ahriman. In traditional Zoroastrian communes the performance of magic warranted death. Just as a market gardener sees the uprooting of weeds and thistles as necessary for the prosperity of his garden plot, so too did Zoroastrian legal bodies relish the task of eradicating warlocks and witches. Confirmed wizards were rounded up, flogged and executed.

And here is what the Inquisitors understood about white and black magic, based on their investigations of the witches;

"Necromantic signs are written under the influence of certain stars in order to counteract the influence and oppositions of other heavenly bodies, and these are inscribed, for signs and characters of this kind are often engraved upon rings gems, or some other precious metal, but magic signs are engraved without any reverence to the influence of the stars, and often upon any substance, nay, even upon vile and sordid substances, which when buried in certain places bring about damage and harm and disease".

"It has been shown above that there are two kinds of images. Those of the Astrologers and Magi are ordained not for corruption, but for the obtaining of some private good. But the images of witches are quite different, since always they are secretly placed somewhere by the command of the devil for the hurt of a creature; and they who walk or sleep over them are harmed, as the witches themselves confess"¹⁶¹⁸

"But the images made by witches have no natural power at all, nor has the material of which they are formed any power; but they fashion such images by command of the devil, that by so doing they may, as it were, mock the work of the creator, and that they may provoke him to anger"¹⁶¹⁹.

Al-Nadim spoke of the Philosophers in Arabia during his day, mentioning their astronomical expertise, and their use of these arts in the fabrication of pagan talismans, some of which included "designs on stones, stringed beads (ie; chaplets), and signet stones".¹⁶²⁰

WIZARDS WERE
DEVOTEES OF THE FIEND

ZOROASTRIAN MAGI
EXECUTED WITCHES

THE INQUISITORS
EXPLAINED WHITE AND
BLACK MAGIC IN A
SIMILAR WAY

Magical ritual

To speak in terms of exact and immutable magical rituals is to ignore the fact that magical lore was of a fairly regional nature and derived from diverse sources, throughout different ages. The precise nature of these rituals can never truly be known, mainly because they were held in oral form, transmitted strictly within clandestine societies, or bound within a corpus of secret writings. Certainly, some breeds of magic were better known.

THE MAJORITY OF
MAGICAL UTTERANCES
ARE LOST FOREVER,
BECAUSE THEY WERE
LARGELY SECRET IN
NATURE

LOW MAGIC

Sympathetic rituals, or 'low magic' were conducted in the more primordial forms of occultism, methods which had been around since the Stone Age. Here a muddled diversity of ingredients proliferated, frequently varying from sorcerer to sorcerer. This is because the required substances were linked to the desired outcome of the sorcery. For example a rat's head brought sickness, the waving of an iron blade, wounds, and so on.

LOW MAGIC WAS MORE
PRIMITIVE; FAR LESS
STRUCTURED

HIGH MAGIC

The term 'high magic' means that the ritual ordinances were very elaborate in nature; a certain planet was required to be in a certain position, at a certain time when a magical operation was carried out. The ingredients had to be correct, and in the right quantity, the words spoken just so. These were rites of exactitude that were to be performed to the letter, in just the same way as the white Magian *Haoma* ceremony was to be without flaw. The ingredients demanded by these forms of 'high magic' were frequently universal in their ability to draw down the power of the planets and bettered by an understanding of Ptolomeic theora about the planetary rotations. Thus plants, stones, metals, animals, incenses and so forth were all supposed to have had a degree of affinity with one of the seven great planets.

ITS EFFICACY CENTRED
ON SYMPATHETIC
PRINCIPLES

HIGH MAGIC IS A TERM
APPLIED TO THE MORE
EVOLVED FORMS OF
MAGIC, WHICH MOSTLY
ORIGINATED IN
MAGIANISM AND
PAGAN GNOSTICISM

In every case, the high magical arts were dualistic in nature and possessed a light and dark side. Generally speaking the pagan Gnostic magical schools summoned Archons and Aeons (bad and good celestial intelligences) to help them perform magic, and the Magian arts drew upon the heavenly spirits attached to each of the planets (in the celestial sphere), or demons (an act prohibited by the white Magi).

In his *Life of Pythagorus*, Iamblichus stated that the arcane rituals of "high magic" had very ancient roots, stretching way back to the time of ancient Babylon, Egypt, and Chaldea, and later to the priestly class of Medea.¹⁶²¹ It is from their name that the word "magic" is derived; the ceremonies of the Magi. Various schools of magic existed.

It was not until those who theorised and philosophised about sorcery gathered together at various centres of knowledge, that more organised magical systems were formulated, standardised and propagated. Kabbalism, Zurvanite magic, Chaldeanism and pagan Gnosticism were the product of organised "systems", and the pinnacle of magical expertise and dualistic understanding. These rites diffused into the surrounding cultures throughout the ages, quickly taking root, especially amongst heathen philosophical scholars of ancient Egypt, Rome and Greece.

SCHOOL OF MAGIC	WHERE IT ORIGINATED
PAGAN GNOSTIC	
Hermetic	Among the Pharaonic priests of Egypt
Neo-Pythagoran	Among the schools of Greek Philosopher scientists
Chaldean	Among the Chaldeans
MESOPOTAMIAN	
Babylonian	Among the priests of Babylon
Assyrian	Among the priests of Assyria
Iranian	Among the Magus priests and priestesses of the Persians and Medeans
ARYAN/SHAMANIC	
Buddhist shamanism	Among the Buddhist monks
Brahminic magic	Among the Vedic and Hindu Brahmins
JEWISH	
Kabbalistic	Among the Essene Jewish sect

Magic through the eye of an historian

What I will endeavour to do now is outline the various schools of magic. This is made possible due to the writings of Greek pagan Gnostics like Iamblichus, and Agrippa's *De Occulta Philosophia*.

Being "more enlightened by science and superior religions" modern thinkers see magic as superstition. Hence it is beneath the dignity of many academics to study it, or even incorporate it into their vision of history. The scale of its Mediaeval following demands our attention however. Throughout much of Western Europe and the Islamic world magic was a religious manifestation of pagan Gnosticism, Chaldeanism and Magianism.

Whether we believe magic did or did not work is totally irrelevant, what is required though is an historical reconstruction that adequately incorporates the significance of magic to the ancient and Mediaeval mind, arts many regard as fantasies dreamed up over the past few centuries.

To attempt a reconstruction of these arts using 20th Century texts is daunting to say the least, mainly owing to the proliferation of "pseudo-magical" practices engineered by various occult societies towards the end of last century, groups such as the Golden Dawn, new societies of Druids, and later, Gerald Gardner's version of Wicca.

Despite these difficulties, if we search long and hard enough it is still possible to find texts penned in the late Mediaeval or Renaissance periods, that are impregnated with magical knowledge once propagated in the ancient world. They most likely do contain fairly pristine elements of the magical lore, the same magic being re-introduced into Europe during the Middle Ages.

To illustrate the concept that magic, like religion, has been handed down to the future relatively intact, it is necessary to table what Ibn Wahshih termed the Alphabet of the Kings.¹⁶²²

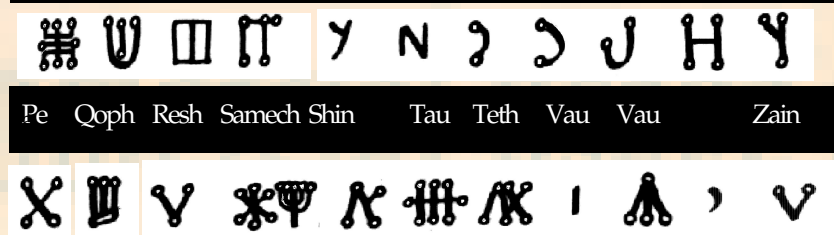
Ibn Wahshih, Al-Kahil and Abu Bakir Ahmand were the foremost Arab scholars engaged in the study of ancient scripts in early Mediaeval Baghdad. Just some of the books produced by them were *The Book of Secret Alphabets* (Abu abd Al-Kahil), *Book of Frenzied Devotee to Learn About the Ancient Scriptures* (Abu Bakir Ahmad). With the aid of these linguists and cipher experts, the Arab intelligentsia was able to tap into a wealth of ancient knowledge. Al-Kahil's work was by far the older of the two, maybe dating to 750 AD.¹⁶²³ Collectively they contained a rich bounty of magical ciphers with such diverse origins as *King David of Judah* and *the Pharaohs*. Ibn Wahshih further cited ciphers pertaining to alchemy, and the greatest Greek philosophers and magicians, such as Costoudjis (who wrote more than 360 volumes about magic, divination, the gods, talesma, the affects of the constellations and planets, and necromancy). The variants first published by Ibn Washih (shown above) re-appeared roughly 500 years later in Cornelius Agrippa's grand tome *De Occulta Philosophia*. We find it in Book II: Ch XXIII¹⁶²⁴, Book II: Ch LII¹⁶²⁵, Book III: XXX¹⁶²⁶, Book III: Appendix IV¹⁶²⁷, and these in turn were written up and reprinted in Barrett's book, *The Magus* (1801).

IT IS DIFFICULT TO FIND A LOT OF GOOD INFORMATION ON MAGIC

MODERN OCCULT GROUPS DEVELOPED THEIR OWN MAGICAL SYSTEMS THAT ARE DIVORCED FROM THE RITES OF THE PAST

NEVERTHELESS ACTUAL MAGICAL PRACTICES HAVE FOUND THEIR WAY INTO THE MODERN ERA

Fig 84. Aleph Beth Cheth Daleth Gimel He Iod Kaph Lamekh Mem Nun



In Agrippa's books examples of the "Alphabet of the Kings" are referred to variously as *Celestial Writing*, *The Writing called Malakhim*, and *The Writing called the Passing of the River*. In each case they have been assigned a letter name from the Hebrew alphabet, a point that proves fairly conclusively that Jewish Kabbalists and demi-pagan Jews (as distinct from ordinary Jews) were essential figures in the survival of these teachings, and the dissemination of the script among Mediaeval alchemists, sorcerers, astrologers and astronomers.

Jews were not the only ones to have used it. We are told that Mohammedan forces commandeered a treasure trove of Egyptian hieroglyphic scrolls from Alexandria in the 7th Century AD, and brought them back to Baghdad

for translation. And that is where Ibn Washih (a Nabataean Chaldean academic) and his colleagues first got their hands on the texts. The Alphabet of Kings was just one of the many magical scripts and ciphers extracted from these same scrolls c. 840 AD, which were essentially hermetic works on cryptography. This may or may not indicate that the script was devised by the Hermetic pagan Gnostics of Alexandria. Based on his research of the texts Ibn Wahshih claimed that the weird script, composed of strokes inter-linked with orbs, was once used by the Egyptian pharaohs. This is of course difficult to verify, for, to the best of my knowledge, it does not appear on Egyptian monumental masonry. Be that as it may, there is nothing to say that it wasn't used on specialist papyri not intended for a general readership, but for the kings and Egyptian priests and priestesses alone.

A closer examination of the script reveals that it was not so much based upon Hebrew (as per Agrippa's phonetic assignment), but on Babylonian and early Egyptian alphabetic scripts (see Appendix IV). These are important points, but can Agrippa's book really be viewed as historical? Or was it an over-indulgence in fantasy? Archaeology has yielded the necessary answers.

Examples of the Alphabet of the Kings have been found throughout Asia Minor and the Middle-East, on unearthed Gnostic gems,¹⁶²⁸ spell lamellae¹⁶²⁹ and a magical bowl¹⁶²⁹; finds spanning a number of centuries. It appears that the use of these symbols had migrated out of Egypt and into the Middle East, but our inability to establish an historically acceptable date for the origin of the script in Egypt prohibits us from confirming this eastward movement. So on one hand it was being used by eastern sorcerers, but on the other hand it was also employed in the penning of the Jewish Kabbalistic *Book of Raziel*, which mysteriously materialised in 12th century Spain. No doubt the script had by this stage fallen into the hands of Kabbalistic Rabbis, who had then set about using it to write their magical tomes. Moreover, the principal discrepancy between the Alphabet of Kings and the Egypto-Babylonian alphabetical systems amounts to the addition of these peculiar orbs. Since the characters look uncannily like portions of the Kabbalistic tree of life, elements of the script may also have been used in the formulation of kabbalistic gematria (power words). In short, the ancient Egyptian and Babylonian alphabets were modified in antiquity by Kabbalistic sorcerers. Because elements of this orb writing appear on the so-called Pergamum disk (dated to 300 AD), we can assume that the acquisition of orbs had occurred at some time prior to this date, and its use was present in Anatolia and Asia Minor, presumably amid rogue elements of the post-exilic Jewish communes.

It would seem that the Alphabet of the Kings was designed by or for astronomers. We can infer this because Agrippa included substantial specialist notations on the planets and constellations in his work, and these were made in a similar way to the Alphabet of the Kings with lines interlinking orbs. Judging by the frequency of their use in later generations of magical and alchemical texts, one might guess that the notations were, as a rule, intelligible to those knowledgeable in the science. On the odd occasion, astrocartographers used an element of the alphabet and assigned it an astronomical meaning.¹⁶³⁰



The Constellation of



The goat star²³

While it is possible that the script began its resurgence after having been introduced to eastern and western Europe by the Arabs and Khazarian Jewish war refugees, it is equally likely that it had been there since before the 4th Century AD. That is because letter "r" (resh) of the Alphabet of the Kings is the same as the Royal insignia of the Goths on the Bosphoros, and the later Mediaeval Russian Rurikid dynasty. This being the case, the 4th Century Russo-Gothic use of the script may have resulted from an earlier Hermetic-Gnostic presence in Southern Rus', the Caucasus and the Balkans, rather than an influx of Kabbalists. The Eastern world and the Crimea were not unknown to the Egyptians; after all, the Gothic nation (especially in the Bosphoros) had been in the vanguard of converts to the beliefs of Arius, the Alexandrian Heresiarch, and may well have had sustained ties with North Africa on account of this. The Alphabet of the Kings reveals other far more important things; the continuous propagation of a magical script, in a magical context, allegedly from the time of the pharaohs, to 300 AD, right through to the renaissance, and hence into the 20th Century AD.

Quite apart from containing the Alphabet of the Kings, Ibn Wahshih's work also included Ogham tree script, which they discovered in Alexandrian hieroglyphic texts during the 8th Century AD), and other scripts devised by ancient monarchs, who were often wont to craft their own clandestine alphabets for covert and royal purposes.¹⁶²⁹

IT HAS BEEN FOUND
ETCHED INTO A
MAGICIAN'S BOWL
FROM AROUND 300
AD, NOT IN EGYPT, BUT
IN ASIA MINOR

KABBALISTIC TEXTS

MODELLED ON
EGYPTIAN AND
BABYLONIAN SCRIPTS

OGHAM SCRIPT FOUND
IN CONJUNCTION WITH
THE ALPHABET OF THE
KINGS

Collectively this illustrates a remarkable continuity in this form of magical writing, spanning at least a thousand years. But how could such impeccable survivability have come about, without the existence of sorcerers or "minders" determined enough to bring their magical arts into the future?

Bearing in mind the Papacy's resolve to grind magic into the earth, the Magus wizards, the pagan Gnostic Elect and the Jewish Kabbalists were determined to maintain their solidarity; they became more cooperative, resourceful and ingenious in their endeavours, despite certain philosophical differences separating their varied schools. The magicians swore oaths they would never let this knowledge die, oaths such as the one made at a council of Grandmasters (perhaps in reality Grand Magian Illuminati, ie; philosophers, Chaldeans and pre-Karterian wizards the equivalent of Magupats or dasturs) from Italy, Greece and Spain in the 1300's. At this point it appears that they felt it was better to condense the many smaller books of secret knowledge into thick, mass-compilations, *which were never to fall into the hands of the Christian authorities*.¹⁶³¹ Cornelius Agrippa certainly catered for this wish!

CHASED BY
INQUISITORS FOR A
LONG WHILE, PAST
MAGICIANS BEGAN
COOPERATING

THE MAGICIANS
CONVENED THEIR OWN
COUNCILS AT WHICH
THEY DISCUSSED HOW
TO SAVE THEIR
KNOWLEDGE FROM
BEING BURNT

Species of magic

Alchemy

Several races once excelled at alchemy; the Babylonians, Egyptians, Hindu Brahmin and Jews, but ultimately its birthplace was old Babylon. Whether or not the Egyptians developed alchemy independently of the Babylonians is unknown, but in time the discoveries of both races became deeply inter-meshed. This alchemical marriage occurred when the Ancient Egyptian schools of alchemy began interacting with Babylonian metallurgists, who brought with them planetary theora concerning the effects of cosmic energies on the formation of metals and alloys, in the solid or liquid state.¹⁶³² From that time forth, astrology, cosmic energy, planetary invocation and dualism became an indispensable part of Egyptian alchemy, and alchemy in general, as would political power games.

BABYLONIANS,
EGYPTIANS, HINDUS
AND JEWS WERE THE
MOST SKILLED OF
ALCHEMISTS

BABYLONIAN AND
EGYPTIAN ALCHEMY
WERE INTERCONNECTED

Hermetic alchemy

The best part of Egyptian alchemy was embodied in the writings of the pagan gnostic tutelary god Hermes Trismegistus, which, as stated, were re-discovered by the Arabs in Alexandria during their military annexation of the city¹⁶³³ in the 7th Century AD, and taken to universities in Baghdad, Cordoba, and Toledo for translation. Some of the key figures in their drive to dredge up the past were the cryptologists (cipher experts) Bakir Ahmad, Al-Kahil and Ibn Wahshih.¹⁶³⁴ Each of them (in conjunction with linguists in the employ of the Khalifs) wrote studies of magical scripts and ciphers employed in the ancient world. Many of these translations were only made possible due to the efforts of Chaldeans and Nabataeans who allegedly knew the means of translating Egyptian hieroglyphics.¹⁶³⁵ This is quite believable since Chaldean and Nabataean sectarians were present in Asia minor and North Africa during the 10th Century AD, and in the case of the Chaldeans known to be the custodians of books containing very ancient knowledge. Never having seen a specialised work devoted entirely to the writings of Ibn Wahshih prevents me from confirming that Egyptian hieroglyphic manuscripts were amongst those that formed the basis for his texts.

THE ANCIENT ROMAN
ECONOMY WAS
SEVERELY HARMED BY
THE ACTIVITIES OF THE
ALCHEMISTS

AS WITH MANY OTHER
ANTIQUARIAN BOOKS,
THE ARABS WERE
RESPONSIBLE FOR
RESURRECTING THE
TEACHINGS OF THE
ALCHEMISTS

At the hand of Arab academics, the Alexandrian hermetic technologies (including alchemy) came to life once more, and gave rise to some of the Mediaeval world's great medical, mechanical, optical and alchemical advances. Egyptian hermeticists utilised the Alphabet of the Kings, for alchemical notations, together with other symbols known only to their fraternity. For this reason they are repeatedly found in extant Mediaeval and Renaissance alchemical manuscripts.

Eastern alchemy

Mediaeval alchemical advances are not solely attributable to the Arabs, for Jews turned out to be some of the greatest names in Mediaeval alchemy. This wouldn't have been anything the Arabs taught them either. You see the Jews were a Semitic tribe formerly enslaved by the Egyptian Pharaohs, until leaving captivity somewhere around 1300 BC. A slave force they may have been, but they were slaves employed on the some of the most breathtaking building projects ever undertaken in the ancient world. As later Roman engineers marvelled at how the Egyptians achieved these feats, it is likely that an elite and discrete group of Jews continued to assiduously maintain the great secrets that their ancestors once saw, as they toiled over the pyramids and temple constructions in the hot African sun. They perhaps employed these same stone-working skills while building the first Jewish temple under King

JEWISH ALCHEMISTS

Solomon. Thus the Jews (or much rather one section of their population) became the custodians of a corpus of ancient pagan Gnostic knowledge, which presumably included alchemy. And they did have knowledge that was worth knowing. In Porphyry's book, the *Life of Pythagorus*,¹⁶³⁶ we learn that the famed Grecian scientist-Philosopher, Pythagorus, thought enough of the Jews to visit them in search of mentors; just as he did among the Egyptian, Chaldean and Magian priests.¹⁶³⁷

THE JEWS MIGHT HAVE BEEN SLAVES TO THE EGYPTIANS, BUT THEY ACTUALLY WORKED ON ARGUABLY THE GREATEST BUILDING PROJECT EVER UNDERTAKEN IN THE ANCIENT WORLD

Late mediaeval treatises such as *De Occulta Philosophia* are laden with occult data from mediaeval Jewish sources, but how could this have eventuated? Well following the destruction of Khazaria, it is highly likely that Jewish alchemical and Kabbalistic teachings were introduced into Spain by Khazarian academics who had preserved this same knowledge. These Jewish intellectuals were to be found among the refugees issuing forth from the collapsing Khazarian state, to Spain (that other great refuge of Mediaeval Jewry). We know that the Kabbalistic *Book of Raziel* was among them. One 17th Century scroll bears a "Seal of Solomon",¹⁶³⁸ a protective amulet first devised by the Jewish Kabbalists. In essence the scroll in question depicted planetary insignia surrounded by an agglutination of intertwined sigils. What is even more illuminating is that this Seal of Solomon seems to contain not only the Alphabet of the Kings, but a elements of glagolitics and Brahmi Asoka sanskrit. This helps show a link between India, Slavia and the Jewish Kabbalists.

PYTHAGORUS HOPED TO LEARN FROM THE JEWS

JEWISH TEXTS ENTERING EUROPE FROM THE EAST

Alchemy was once popular in Mediaeval Poland, and was still topical in 19th Century Russia¹⁶³⁹ judging by the amount of "pharmacy spiritual" paintings made towards the end of last century, complete with magical squares and full renditions of the alchemist at work. Perhaps these too owed their beginnings to Jewish alchemists traversing their lands en-route to Spain, though it is far more likely that these works of art were the product of neo-occultists. Nevertheless they may have been in part derived from spiritual alchemical beliefs that lay buried in the folk traditions of the Russian people since the Middle Ages, and even before that.

BLAST FURNACES IN RUSSIA

For instance the Arab geographers Ibn Istakhri and Ibn Hawkal spoke of the Arsa, a Rus' tribe who traded in processed tin. Evidently the Arsa had constructed smelters of some kind, to refine and process the tin ore. These need not have been primitive methods either for Russian archaeologists have discovered advanced blast furnaces near Silver Bulgaria,¹⁶⁴⁰ a territory associated with the Arsa, and formerly governed by the Khazarian Jewish Empire.

That these furnaces predated by several hundred years those which emerged in the West during the high Mediaeval period¹⁶⁴¹ confirms that highly evolved metallurgical processes were known in the vicinity of the Ural mountains. At this stage it appears the furnaces were built by the Mongols.

ONE OF THE FINEST MEDIAEVAL ALCHEMICAL TREATISES WAS CALLED THE *PICATRIX*

The Indian connection

The *Picatrix* of Thabit Ibn Qurra was a rallying point for the emergence of alchemy during the Middle Ages, a time when Arab and Western astrologers draughted horoscopes after the manner of Northern and Southern Indian star charts. Since the Arabs were key importers of occult studies into mediaeval Europe, we might have cause to wonder if there was ever a connection between Indian zodiac charts, alchemy and the Arabs ... and it appears that there was.

ITS ARAB AUTHOR, IBN QURRA, HAD INTELLECTUAL COLLEAGUES AMONG THE HINDU BRAHMANS

Thabit Ibn Qurra, the author of the *Picatrix*, was a mathematician and scientific field officer who served in a liaison post with the Hindu Brahmin astronomers. Ibn Qurra was, in his own way, responsible for major advances in mathematics and human understanding by introducing Indian mathematical principles into the Christian and Islamic world. It is quite probable that he incorporated other things he had learned from the Hindu *Brahmin alchemists* while in India, things that he later included in his *Picatrix*. Hence the significance of this book to Mediaeval alchemy. As you will have read Indian-Arab interfacing in the sciences resulted from exchanges of information taking place between the Hindu Brahmin and Arab intellectuals at places like Jundishapur.

The "science" of alchemy

To the uneducated eye, this ghastly smelling science employed processes that bordered on the magical. Studies in alchemy imparted not only the means to produce and refine diverse substances, but an understanding of the philosophical and metaphysical properties possessed by ingredients, and the planets which governed them. The art was notoriously expensive, fairly unproductive, often dangerous, and even fatal.

Alchemists usually worked in husband and wife teams, searching in vain for the elusive “Elixir Vitae” and the “Philosopher’s stone” which was allegedly able to transmute other chemicals into silver and gold. The rationale for heterosexual couples as practitioners exists in the powers unleashed by the mating of opposites. Most of their books were written in symbolic pictures, and were sometimes annotated with magical ciphers that explained the means by which diverse alchemical operations were to be performed. Since alchemists were a secret fraternity, signified by the *ouroborus* (a serpent biting its tail), they were most discreet about their discoveries. The ciphers they employed served to conceal their science from the uninitiated.

Alchemists fastidiously observed the positionings of the planets to establish the most auspicious times to carry out procedures, extractions, refinements, and so forth. Consequently many of them fraternised with astronomers and astrologers, or dabbled in the science of astronomy themselves.

Alchemists made a living by refining ores and substances such as cinnabar (from which comes mercury) or developing new metal alloy recipes, and selling them to sorcerers and specialised tradespeople. Other fortes were the production of dyes and pigments, coloured smoke, remedies and potions, the assaying of ores, metal purification, glowing substances, acids, inflammable substances, and transmutation-like tricks.

Any work not based upon the writings of the masters, or colleagues was deemed experimental and a venture into unchartered waters. As always the work was time consuming, requiring the mounting and replacement of costly and specialised pieces of apparatus, the gathering of base materials, and the lighting and controlling of fires. Projects took weeks at a time to complete as the alchemist meticulously noted changes in the nature of these base substances, and sought to understand the various uses these bi-products could be put to. When pioneering new techniques alchemists carried out much of their work by trial and error; tasting, touching, sniffing, observing. This field was particularly hazardous and time-intensive.

Due to the price of “scientific” glassware and other chemicals, the cost of founding a lab was extraordinarily high, and beyond the means of most, unless they knew a good Arab glass-blower. Consequently it was normal for alchemists to seek the patronage of wealthy nobles. Ultimately the aim of every alchemist was to make monumental discoveries and become independent of their financiers, who only bothered them every other day wanting to know why their financial investment hadn’t led to discovering the secret of turning lead into gold.

But did it do anything?

Alchemy played a leading part in the evolution of human knowledge, for it led a select group of individuals to question the nature of the universe in which they lived, to dissect it, and see how things worked. The alchemists chanced upon many things of merit, such as how to make rust-resistant iron¹⁶⁴² (one example of which is the iron column at Mehrauli, India). In this respect it was of great use to people in some areas.

From a magician’s standpoint, alchemy permitted the production of astounding illusions. *Malleus Maleficarum* stipulated that magic did exist in a very real sense, in just the same way that miracles were supposed to have. However it went on to say that many seemingly magical occurrences were merely natural phenomena, or *illusory trickery*. From the various fables written about Simon the Magus, it is generally believed that he excelled in the arts of Juggling (illusion). Some of these tales intimate that he and his colleagues may have known how to make coloured dyes and smokes. A similar thing could even be said concerning the pagan Rus’ Prince Oleg “the Sage”¹⁶⁴³ who was mentioned as being able to cloak himself in a magical blue mist. Perhaps he, like the Gnostics, might have used such props at opportune moments, or then again, drugs may have been responsible for the illusions, or maybe these were just poetic license; a ripping yarn. Some alchemists claimed an ability to make gold and silver from dissimilar substances, or create an Homonculus, a baby who was conceived and thrived inside a glass tube. In *De Occulta Philosophia*, Agrippa states they achieved the latter by placing secret substances (which to be even remotely plausible had to have included sperm and a human ovum) into a glass crucible. The vessel was scrupulously kept at a moderate temperature for just over a month, encapsulated within a pile of horse dung. Upon completion of the month one would expect to discern a small creature inside. From that time an enriched solution of human blood was poured inside the tube to sustain the being, with these nutrients replenished on a daily basis. The creatures grew steadily, and after some 40 weeks of incubation the alchemists purportedly removed an undersized baby from the glass container, who could in every respect be raised as a normal child.¹⁶⁴⁴

Only in the last decade have we developed in-vitro technology to the stage where we can conceive a child inside

ALCHEMY WAS CONCERNED WITH PHILOSOPHY AND METAPHYSICS AS MUCH AS IT WAS WITH CHEMISTRY

ALCHEMISTS HOPED TO MAKE GOLD USING “THE PHILOSOPHER’S STONE”, BUT THEY HAD TO DISCOVER IT FIRST

WHILE A CERTAIN AMOUNT OF THEIR WORK WAS BASED ON THE FINDINGS OF EARLIER ALCHEMISTS, THERE WAS STILL MUCH THAT THEY HOPED TO DISCOVER BY CONDUCTING EXPERIMENTS

ALCHEMY REQUIRED RICH PATRONS, WHO COULD AFFORD TO FINANCE THE NECESSARY EQUIPMENT

THEY COULD PROBABLY MAKE COLOURED SMOKE

THE ALCHEMISTS CLAIMED THEY COULD RAISE CHILDREN INSIDE A GLASS ALEMBC

THE METHOD THEY USED TO MAKE A HOMONCULUS WAS VERY ELABORATE

WE CAN'T EVEN ACHIEVE
THIS NOWADAYS

a glass tube, and subsequently implant the fertilised ovum into a woman. Even now the technology has only mixed success. The merest notion that one could simulate a full term pregnancy inside an alembic would therefore be unachievable by today's standards. The homonculus was thus a far-sighted, dreamy fantasy on the part of the alchemists. The only other alternative is to admit they could make an artificial womb using nutrient-rich, oxygenated, coagulated blood, that formed a gelatinous womb resembling a human placenta, to which the newly conceived foetus' umbilicus attached itself, and from which it fed, "breathed" and grew? I have grave doubts about whether they could perform something which modern medical experts are not even faintly close to achieving; but that is what they claimed.

DID THEY KNOW HOW TO
EXTRACT HYDROGEN GAS,
TO MAKE HOT AIR
BALLOONS?

The Chinese are credited with the invention of gunpowder and guns (during the 12th Century). However it is equally probable that the Magi, or Hindu Brahman alchemists independently discovered the destructive properties of saltpetre (which in Iran and India can be found in surface deposits) during their experimentation.

TALES OF MEDIEVAL
AIRSHIPS

Whether the alchemists ever observed that hydrogen run-off from acid experimentation created a hot air balloon when siphoned into a wine skin (instead of a glass alembic) may be stretching credibility to its highest limits, but it would be a relatively simple discovery to make when you actually think about it. Certainly ancient Indian texts record their use of flying machines, particularly for military purposes. Aryan soldiers supposedly dropped incendiaries and missiles from these aerial platforms, upon the heads of the enemy far below. If such devices ever existed, they were no doubt kites or balloons of some description.

THE IMPRESSIVE
KNOWLEDGE OF THE
PAGAN INTELLIGENTSIA

Ireland provides one good example of outlandish aeronautical exploits, mostly in the vicinity of a church. The Ulster Annals speak of an air ship inadvertently becoming moored to the altar rails at Clonmacnoise, as its anchor stuck fast, while monks were at prayer. As a result "the big hull rocked to a standstill".¹⁶⁴⁵ The crewmember slid down the anchor rope to free the snagged hook, but appeared to have breathing difficulties (possibly as a result of coming down to a much lower altitude?). The aerial vessel was freed only with the help of the commune's bemused clerics. This event allegedly took place in the year 748 AD.¹⁶⁴⁵

THERE IS A TALE FROM
MEDIAEVAL FRANCE
CONCERNING AN "AIR-
SHIP" WHICH MAGONIANS
FLEW ABOUT IN. WAS
THIS JUST A STORY, OR
POSSIBLE EVIDENCE THAT
PEOPLE FROM MAGONIA
KNEW HOW TO MAKE A
HOT AIR BALLOON?

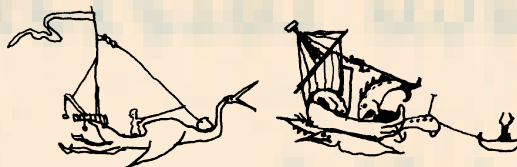
London experiences such a wierd visitation in the year 1122, as told by a prior from St Peter of Vigeois in France.¹⁶⁴⁵ He reported that churchgoers leaving church during poor weather were greeted by the unusual sight of an anchor buried deep in a caim of rubble. Looking skyward they noted a strained anchor rope reaching up into the clouds, and could even hear crewmen arguing, following which an air sailor made his way down the rope. Here, once again, the airman becomes ill from the air quality and dies not long after alighting.¹⁶⁴⁵ The vessel lingered there for about another hour, but departed after resolving to sever the anchor rope.

Nothing short of two Irish kings purportedly witnessed airships themselves, namely Kings Domhnall and Congallach.¹⁶⁴⁵

If one is to draw a direct parallel between these happenings and those mentioned by Agobard the Lyon bishop, it is plausible these 'mythical' vessels hailed from Magonia "whence ships come in the clouds for the purpose of carrying back the grain which is beaten off by the hail and storms".¹⁶⁴⁵ Later folk tales from County Donegal Ireland likewise associated the 'cloud ships' with Magonia. Villagers also noted that aeronauts were conversant in English, Gaelic and Latin when they wished to converse with locals, but most of the time their language remained unintelligible.

I don't think there's a scholar today who would credit these stories as anything other than imaginings of ancient "science-fiction" writers.

Fig 86. The Renaissance mind was captivated by visions of flying machines, airborne witches and creatures. These two examples are facimilies of flying machines found in Bosch's art.



Even so, what are we to make of a report made by a Mediaeval French Bishop, who claimed he had to stop locals killing a *Magonian* "wheat-stealer". The victim in this case was a *man* who his parishioners swore had been left behind by his airship's crew (a balloon?) after it took off without him.¹⁶⁴⁶ He was allegedly in collusion with the witches. Considering that the Great Svithiod was supposedly ruled by Magon and Russia by Madai, we should regard Magonia as being situated in Scandinavia or the Baltic.

Alchemy was not always used honourably. During the reign of Diocletian Roman alchemists became embroiled in a series of major counterfeiting scams, through the mass production of fake gold, that flooded the market place. The sheer scale of their activities almost brought the state coffers to the brink of ruination and led to an imperial decree commanding the immolation of an immense range of alchemical texts. There are no records of where these Roman alchemists escaped to, or how many treatises escaped the purges. Alchemical treatises were not the only ones subjected to state retribution. Al-Nadim states; “A reliable person has told me that the Romans burned fifteen loads of Archimedes books”, adding that their motive for doing so was very involved, so much so that it would take a long time to relate. By my estimation these books must have been regarded as seditious or threatening to prevailing religious or secular institutions.

The counterfeiting theme re-emerges later in early Mediaeval history. Saxons manufactured false bullion by gilding bronze ingots, perhaps using some alchemical process.¹⁶⁴⁷ During their resettlement to Gaul by Mummolus they swindled a great many townsfolk along the migration route.¹⁶⁴⁷

Books used by the alchemists: The *Picatrix* by Thabit Ibn Qurra (d 901 AD). *On Instruments and Furnaces* by Zosimus of Panopolis, and the writings of Democritus of Alexandria, Geber, Rhasis and Avicenna. All written in Arabic, Latin and Greek; they once had limited, but esteemed readership.

Gnostic magic

HIGH MAGIC

RELIGION Pagan or Biblical Gnostic.

THE SOURCE OF THE POWER

The term pagan Gnosticism has its origins in the Greek word *Gnosis*, which means “knowledge”. Therefore pagan Gnosticism was the pagan Gnosis, ie; the special things that the pagans knew. Pagan Gnostics excelled in all kinds of Gnosis, namely the sciences, medicine, mathematics, philosophy, poetry, religious ritual, gem-craft, music, idol-making, drama, politics, astronomy, astrology, rhetoric, magical apparatus and the worship of the Gods of Greece, Chaldea and Egypt, in addition to daemones (under certain circumstances). Although a large portion of their knowledge was concerned with understanding the physical world in which we live (ie; “science”), the remainder of it related to religious matters, in particular, teachings about a perfect celestial being known as “the Great Spirit”. Beneath him were other spiritual emanations of himself (namely gods, archons, aeons, genii and daemones) who performed services for him in the world, such as the serpentine intelligence called Hermes, the Psychopomp, patron of all the arts.

ARCHONS AND AEONS WERE CONNECTED WITH THE PLANETS AND SIGNS OF THE ZODIAC

PAGAN GNOSTIC INCANTATIONS

Pagan Gnostic (and Biblical Gnostic) power dwelt in the many light or dark androgynous angels who budded from the supreme god’s own spirit, and who bestowed gifts and benefits to those who knew how to summon them. These spirits were inalienably linked to human fate, and coupled with the seven planets and 12 signs of the zodiac. As mentioned by Iamblichus, pagan Gnostics felt a need to conjure the aid of these aerie demons, elder gods and heroes (such as Hercules) in the upper and lower atmosphere, which held the bonds of our fate in their hands.

The key to these invocations were time-honoured magical rituals, lamellae, power gems, foils, or specialised algebraic incantations and prayers, such as OOOOO uuuuuu OOOOOOOOOOOO OOO Zozazoth¹⁶⁴⁸ or eeeeeeeeeeeeeee aaaaaaaaaaaaaa aaaaaaaaaaaaaa OOOOOOOOOOOO OOOOOOOOOOOO.¹⁶⁴⁹ The magical vocalisations in this instance were formerly used by the Sethian serpent Gnostics of Egypt.

The following pagan Egyptian incantation against illness (found written on a papyrus dating to the 3rd Century AD) is particularly illustrative of how such an incantation might be used.¹⁶⁵⁰

“(ia)rbath agrammê fiblô chnêmeô
 (a e)ê êêê iiii ooooo uuuuuu ôôôôôô(ô)
 Lord Gods, heal Helena, daughter of (..)
 from every illness and every shivering and (fever),
 ephemeral, quotidian, tertian, quar(tan),
 iarbath agrammê fiblô chnêmeô

THEY SUMMONED DAEMONES, ARCHONS AND AEONS USING JEALOUSLY GUARDED INCANTATIONS

aeēiouōōuoīēea
 ēēiouōōuoīēe
 ēiouōōuoīē
 iouōōuoi
 ouōōuo
 uōōu uuuuu
 ôô" 1650

While such utterances seem like gibberish to the uninitiated, they were formed in a prescribed manner. Appearances are deceptive; Gnostic incantations only appeared to be chaotic and jumbled in nature. According to the Sethian prophet Marsanes, their incantations normally contained long strings of vowels, sounds thought to be receptacles of celestial power. The silent quality of the pause, the pitch, rhythm and timbre all affected the invocation of the "angel" or Archon, and were of crucial importance to the efficacy of the magic. Improper utterances would most likely have resulted in failure.

Incantations resembling those of the pagan Gnostics were known in some parts of Europe, even as late as the early Middle Ages. As isolated as these examples may be, they have been found in Scandinavia and Frisia, *incised into wands*. According to Kieckhefer, this variety of wand (fig 87.2) tends to predominate in Denmark, and many places where the Danes settled. The incantation aaaaaaaRRRnnn.bmuttt alu¹⁶⁵¹ was found on one particular wand, a nonsensical string of characters untranslatable in Dansk Tongr, which halted abruptly with the Norse power word "alu". Thus it had an apparent magical meaning, which must have had some significance for the user. Nonetheless modern runologists have been unable to field a possible interpretation for it.

An answer to this problematic question might be found in the writings of the Gnostic prophet Marsanes, who provided a lengthy discourse on the ether-penetrating virtues of vowels, diphthongs and consonants.¹⁶⁵² By comparing the Norse exemplar with known Gnostic inscriptions,¹⁶⁵³ and applying information within the Coptic Nag Hammadi texts (particularly those of Marsanes), we could come up with the following explanation for this inscription, but in truth, its fullest meaning may not have been known even to the sorcerer. It was most likely a solar invocation, denoted by the a's, perhaps in unison with several male archons and minor angels. Maybe an additional entity was summoned by calling upon them collectively by the correct utterance of the name. Whether they were long or short a's was also significant, since short letters were of less account than long ones (which resonated with power). The liquid consonant "R" was most likely what Marsanes referred to as a *semi-vowel*, a consonant which sounded like a vowel when used in a word. A *triple letter* imparted a male archontic power meaning. These groups were then joined together by combinations of *inferior consonants*, known as *intermediaries*, whose full significance was just a matter of faith, something not revealed to the initiate. Consonants were always to be truncated by vowels. Singular letters were often dictated to, and mastered by the name and nature of the preceding, or succeeding power letter, but in some cases they carried some powerful influences.

So, is it a coincidence that there were some eight consecutive a's, three groups of triple consonants, plus three individual consonants? Could "alu" be a corruption of the Egyptian "power-word" for magical energy; "akhu"?¹⁶⁵⁴ Could the "bmuttt" on the wand be a rending of the the Egyptian word "mut"¹⁶⁵⁵ (meaning "a soul of the dead"), and if so was the wand used to summon the dead using the power of the sun? Is it a coincidence that the overall shape of the wands resembles one supposedly used in the raising of Lazarus from the dead (fig 87.1)?

Perceptible similarities between the Norse and Egyptian magical incantations are all the more intriguing once you discover what an Arab Traveller, one Al-Tartushi, had to say about the 10th Century Danes of Heidby. Around 935 AD Al-Tartushi informs us in the *Travel book of Ibrahim Ibn Jakob* that Heidby's Norsemen worshiped the constellation of Sirius as a god (as did the Egyptians and Magi), to which they sacrificed swine, cattle and rams, which were hoisted aloft on stakes. It is a matter of great curiosity that he describes *male and female Danes wearing eye makeup*. The closest parallel to this is of course ancient Mesopotamia (especially Chaldea) and Egypt. Al-Tartushi further reported they sang disturbing growling songs from the throat, like dogs. All in all, the vocalisations of Gnostic vowel incantations must have sounded like insane undulating squealing, or even growling.¹⁶⁵⁶ So, in light of the similarities between the Norse inscriptions and the Alexandrian Gnostic incantations, were the Danes



Fig 87.1 Supposedly a depiction of Christ raising Lazarus from the dead. However I see it as a Gnostic magician wielding a wand similar to the Lindholm example.



Fig 87.2 The Norse Lindholm wand with the aaaaaaaRRRnnn.bmuttt alu inscription.

intentionally making dog sounds? or was it drunken babble? or, perhaps an *aaaaaaaaeeeeoooooiiiiuuooooa* or other Gnostic hymn or vowel incantation like that found on the Lindholm wand? Al-Tartushi added that he found their songs very unnerving.

What is more, the Norse *Volva* prophetesses used what they termed *sethir* magic, which in one surviving account required them to ascend a dais. Someone present in the gathering assembled before the *Volva* began singing songs, as the prophetess entered into a trance. We might ask if there was a connection between Norse Sethir magic, the Danish growling songs, the Sethian-style wand inscriptions of the Norsemen, and the magic of the Sethian serpent Gnostics (who may well have sent their greatest holy books to the Crimea, a location where Norsemen could conceivably come into contact with such teachings)?

The power, prophecies and magic utilised by the Greek pagan Gnostics were rendered all the more powerful through the intermediation of the Great Serpent, or as *Malleus Maleficarum* called it, the Pythonean genius. This was supposed to have been the same spiritual essence which once conversed with the Greek prophetesses at Delphi, who ascended a seated dais to utter their prophecies. This serpent was also protector of the underworld flock, a soul-escorter, magician and lover of all the arts, and went by the name of Hermes or Apollo.

As with the Magi, Gnostics excelled at lapidary work. It was most likely Gnostic jewellers who made Nero's emerald coloured spectacles; just one of many wonders that convinced the Emperor to worship Simon Magus,¹⁶⁵⁷ the Samaritan, as *Sanco Deo*, the Holy God. Biblical Gnostics claimed that their esoteric pursuits were the one true Christian faith, but for the Church their activities were a repugnant, nascent evil in the world.

According to Eusebius, Simon was the main god of the Samaritans, and in Rome his idol, portrait and temple were erected on the Tiber River, where he was worshiped as a living god. In legend, St Peter (who was also once known as Simon) was said to have tracked him down to Rome in order to confront him face to face.¹⁶⁵⁸

Like Simon Magus, many Gnostics were supposedly well versed in juggling, illusions which utilised props, smoke, coloured dyes, ventriloquism, hallucinogenic incenses, sparks, magical boxes with false bottoms, trick wires and locks and magical moving statues. Simon the Magus performed other "god-like" feats like producing birds, animals and even living people "from thin air".¹⁶⁵⁹

PAGAN GNOSTICISM GOES WEST

The archaeological retrieval of seemingly pagan Gnostic magical apparatus in Britain and Scandinavia suggests that heathen Gnosis was present in both places. Magical lamellae (inscribed plaques) and foils (items commonly found in pagan Gnostic ritual magic) were once used in these regions, and with the aid of pagan Gnostic deities such as Asclepius, the people of Mediaeval Britain and Prussia sought to employ these healing amulets to full effect.

The precise purpose of the Scandinavian *goldengubber* golden foils is unknown, though they possessed an apparently magical nature. The similarity between the pagan Gnostic incantations unearthed in Egypt and the 6th Century Lindholm wand is compelling, and when taken in conjunction with the magical foils, and other artefacts seemingly associated with the Egyptian goddess of magic, Isis, one can conclude that an unknown number of pagan Norsemen were devotees of pagan Gnostic magic. We must then explain how pagan Gnostic religion spread to such diverse places as Britain and Scandinavia.

If we accept Tacitus and the *Oxyrhynchus papyrus* (dating to the 2nd Century AD), Isis was already being worshiped in certain parts of Germany and Russia in the first few centuries after Christ at least. There can be no more obvious sources for the later Norse magical traditions. Another solution seems bound up in reports concerning the Druids, which go back as far as 135 BC.¹⁶⁶⁰ Popular perception has it that the Druids were simply a rustic cult confined to the British mainland, whereas there are indications that they were known far and wide, and annually travelled as far away as Galatia in Asia Minor to meet in council.¹⁶⁶⁰ Roman and Alexandrian writers alluded to them being proponents of something very similar to Neo-Pythagoreanism,¹⁶⁶⁰ who avidly pursued philosophy, high magic and the natural sciences. Magical artefacts retrieved by archaeologists prove that this was not just idle prattle on the part of these commentators. This may point to a factual Celtic connection with the Neo-Pythagoreans, and, logically, a movement of Greek pagan Gnostic learning into the west. At the very first these customs probably penetrated Britain (in pre-Celtic times) with the likes of the Greek Philosopher Pytheas on his trip to Thule, or the Greek astronomers who once performed celestial observations in Britain, perhaps several centuries before Christ. Britain's ties with the Greek and Alexandrian astronomers has already been explained. In summary their magic;

SIMON THE MAGUS
WORSHIPED IN ROME

1. was brought to these locations by Greek and Egyptian sea-farers during ancient times, people such as Pytheas.
2. spread to Germany, Britain and Ireland with Celts formerly residing in Asia Minor and Thessaly.
3. spread to other parts of Europe via the travels of the Heruli, Goths, Cimbri, or the splintered tribal remnants of the former Scythian nations.
4. was spread by a brotherhood of Greek and Alexandrian astronomers, especially those dedicated to Isis.
5. All of the above

THE PAGAN GNOSTICS LEAVE EGYPT

Another plausible explanation for the existence of pagan Gnostic magic in Europe and the east can be found in a priceless cache of mixed pagan and Biblical Gnostic documentation discovered in Egypt in 1945, now known as the Coptic Nag Hammadi texts. Portions of these texts outlined a programme of migration, designed to save their faith from extinction by relocating Gnostic holy texts to safer lands.

THE PROPHET GONGESSOS

Among them was the *The Gospel of the Egyptians*,¹⁶⁶¹ which revealed a major transportation of Gnostic tractates from Egypt (during the 4th Century AD) to Diospolis (literally “The City of the Gods”) in Libya. In the same bundle of scriptures, Gongessos (a Sethian Gnostic prophet) explained that Seth’s (the Serpent’s) compilation of extant Sethian manuscripts, which took 130 years to complete, was to be taken to *the mountains of Charaxios*, to be sealed up until the last of all the generations. This shipment was for all intents and purposes the mother-lode of Gnosticism. Gongessos further stipulates that the scriptures were to be placed inside a mountain, in a place where the sun could never rise, or shine.¹⁶⁶² So where was this Charaxios? Based on Claudius Ptolemy’s map of the world (c. 2nd Century AD) Charaxios could be one of two places.

GNOSTIC TEXTS FERRIED TO CHARAXIOS

Firstly the name of the location is extremely illuminating, for *Charax* was a Chaldean word, meaning “a fort”. So presumably the Gnostics were somehow affiliated with the Chaldaean sorcerers, or had chosen to repatriate themselves to a fortification first built by the Chaldeans. That *Charaxios* has the Greek ending *-ios*, probably indicates that Charaxios was situated near Greece or its environs. Considering this, we are compelled to associate Charaxios with the gargantuan Taurian stronghold of *Charax* in the Crimean mountains (on the Crimean promontory of the Ukraine). If this were so, then the greatest ever shipment of Gnostic books could have been dug into the north or south face of the Crimean mountain chain, amid a small, dark cluster of peaks.

IT WAS PROBABLY ONE OF TWO PLACES

IF THE SETHIAN GNOSTIC MANUSCRIPTS WERE SENT TO THE CRIMEA THERE IS NO GUARANTEE THAT THEY HAVEN’T BEEN FOUND OVER THE PAST 1,600 YEARS

The only other location that could be plausibly identified with Charaxios was Charax in Parthia, which was shown on Ptolemy’s map at Longitude 94 15, Latitude 36 40).

Yet even if the cache was sent to the Crimea, there is still no guarantee that it hasn’t already been dug up in the past 1,600 years, and their contents utilised by those who stumbled upon them, or by the descendants of the very people who took them there in the first place, and interred them in a specially built vault.

Considering these various points we find a plausible explanation for the Sethian-style magical inscriptions found on the Lindholm wand.

DIVERSE SPIRITUAL FORCES RULED THROUGHOUT THE COSMOS ACCORDING TO THE MANICHEE SCHEME OF THINGS

MANICHAEAN AND BIBLICAL GNOSTIC MAGIC

Other biblical gnostic cults dabbled in the magic arts, as an expression of their Christian faith. The next magical inscription (Kelsey Museum exhibit 26119) was made on the reverse of a bronze amulet pendant, upon which Jesus is depicted flanked by the four evangelists in their animalian iconographical forms, in addition to snakes and a lion in the foreground.¹⁶⁶³ It reads

*“Holy, Holy, Holy, Lord Sabaôth (4 symbols resembling those found in the Alphabet of the Kings) The seal of the living God, Guard from every evil him who carries this amulet”.*¹⁶⁶³

Here we find what could conceivably be a legitimate holy pendant crafted to protect a Christian wearer. But the inclusion of insignia from the Alphabet of the Kings indicates that it was probably fabricated using magical processes, and therefore banned by the Church.

The Manichaeans were another extremely successful Gnostic sect that evolved in the Far East, a religion that drew upon the mythology and beliefs of Buddhists, Zoroastrians and Christians. These particular heretics are elaborately discussed later on. Though the commandments of Mani forbade the use of "magic" *per se*, the Manichee Elect harnessed Archons and Aeons as well-springs of spiritual power to perform miracles. Unfortunately we know very little about the prayers, incantations and rituals they used to invoke the following spiritual beings, but it was probably a form of dualistic Gnosticism;

MANICHAEAN POWER SOURCES IN THE HEAVENS¹⁶⁶⁴

THE DIVINE AUTOGENES

(the Unknowable father who gave birth to Sophia)

- Pistis Sophia**, the divine wisdom
- Sabaoth**, son of Yaldabaoth
- Jesus** - the Serpent of Salvation who encouraged Adam and Eve to rebel against Yaweh
- The Planetary intelligences**, the heavenly lights, comets and other luminaries
- Adamas** (Adam - the brave rebel)
- Sophia Zoe** (Eve)

THE MANICHEES SAID
ADAM AND EVE WERE
HEROES OF
EXCEPTIONAL VALOUR
FOR DEFYING YAWEH,
AND TRYING TO ESCAPE
HIS CLUTCHES

MANICHAEAN HOLY ANGELS¹⁶⁶⁴

The non-jealous (m), Blessedness (f), The Blessed-one (m), Faith (f), The One-of-truth (m), Gladness (f), He-who-is-without-envy (m), Joy (f), The Most-Loved (m), Love (f), The Trustworthy-one (m), Peace (f), Truth (m) - These mated and gave birth to the 64 Cherubin, the beneficent serpent-angels.

THIS IS BECAUSE IN
THEIR VIEW YAWEH
WAS THE CHIEF GOD OF
THE BOUNDLESS AND
ABYSMAL CHAOS, A
SELFISH, GREEDY,
JEALOUS AND HATEFUL
DIVINITY IN NO WAY
ALLIED TO THE
SUPREME GOD

LORDS OF THE BOUNDLESS AND ABYSMAL CHAOS¹⁶⁶⁴

YALDABAOOTH (Yaweh)

(Demiurge, world-maker, lord of the Hebdomad, the Jealous God)

THE ANDROGYNOUS SONS OF CHAOS - EACH LEADING AN ARMY OF A MYRIAD ANGELS¹⁶⁶⁴

- Yao** - He who is Lordship
- Eloai** - He who is Envy
- Astaphaios** - He who is Wisdom
- Adonais** - He who is Kingship
- Oraios** - He who is Riches
- Death** - He who is the angel of death

THE ARCHONTIC DEMON-CHILDREN OF DEATH¹⁶⁶⁴

Groaning(m), Bitterness (f), Jealousy (m), Curses (f), Lamentation (m), Grief (f), Mourning (m), Lust (f), Sighing (m), Sighing (f), Tearfulness (m), Quarrels (f), Wrath (m), Wrath (f) - These children collectively mated giving rise to 49 meddling demon-spawn.

(m) = Male in nature

(F) = Female in nature

Kabbalistic magic

HIGH MAGIC

RELIGION Jewish (Gnostic).

KABBALISTIC BOOKS:

Sefer Yetsira, Bahir and Raziel, The Book of Enoch, and The Sibylline Oracles.

It was perhaps only natural that the scattered Jewry of Spain, Asia Minor and Khazaria would develop their own peculiar Gnostic magical traditions, things strong enough to help their race through the rigours of exile from Jerusalem. Jews were rather numerous in Asia Minor following their exodus from Jerusalem in the 1st Century AD¹⁶⁶⁵ (Ephesus, Cappadocia, Asia, Pontus and Galatia in particular), and it is known that dualistic Essenes, the authors of the famed Dead Sea scrolls, dwelt there as well.¹⁶⁶⁶ Before Titus' large-scale massacre of the Jews in 70 AD, the Essenes were already a shunned religious faction. These particular Jews apparently did not see eye to eye with the Rabbis of their day, and were compelled to live some distance from the holy city. The greatest of the dualist Essene settlements were founded outside Jerusalem's city limits, as a fortified commune. During an undocumented raid, the encampment was wiped out by Roman troops at roughly the same time as the Jewish temple.

KABBALISM WAS A
FORM OF JEWISH
GNOSTICISM

MANY JEWS LIVED IN
ASIA MINOR

THE ESSENE DUALIST
SECT ONCE HAD A
SETTLEMENT OUTSIDE
OF JERUSALEM

While biblical writings strongly condemned esoteric magic, the mere Jewishness of Kabbalism made it seem at least partially acceptable to the mediaeval Jews, who came to these Gnostic-Rabbis looking for prophecies, miraculous intervention, magical talismans, wards, gems and weapons. Only specially inducted Rabbis were aware of its philosophical basis, its rites and the magic that stemmed from them. Kabbalism centred upon select apocrypha and the five initial books of the *Old Testament* (OT), which they endlessly perused, seeking hidden word constructions that possessed occult power. First and foremost they believed themselves to be the custodians for the correct pronunciation of the divine consonantal Tetragrammaton, YHVH. Ancient Essene beliefs, meditations and unorthodox explanations of the OT, supposedly handed down by Kings David and Solomon in written form, were explored and pondered over by their Rabbis, reduced to profound philosophical symbolism.

Gematria (the study and occult application of the 22-character Hebrew alphabet, words and numbers), was pivotal to their understanding of YHVH's building of the universe and the way that Jewish power-words could be harnessed and applied in magic. They postulated that God maintained the cosmos through perpetual angelic emanations of Himself. Collectively each portion of creation was seen as a part of the first born cosmic man, called Adam Kadmon. He, they believed, gave birth to both good and evil things. Life therefore tottered between two opposing extremes, which were philosophically embodied in the Kabbalistic tree of life (yet another form of dualistic expression). Existence was built upon mystical trees divided into two groups; the heavenly and the infernal sephiroth, the trees of life and death respectively. From each of them hung a group of spheres (which were probably the equivalent of the Magian star stations) Like the shamans of the far North, Essene initiates attempted to mystically climb these spiritual trees, making their way toward heaven via the passage of ordeals encountered as one traversed a given sphere. Each celestial sphere corresponded to one of the planetary bodies. Such were the guarded esoteric mysteries of the Merkaba, which were said to allow rabbinical initiates to repeatedly enter before the divine throne to attain miraculous aid for their people.

The Merkaba itself was the story of Rabbi Akiba's spiritual ascent to Heaven (on the Shekinah) in order to bathe in the Kabod, the radiance of YHVH's fullest conceivable Glory and splendour. In it were taught the secret seals and passwords that allowed passage through "roadblocks" of angels, which prevented the violation of Heaven by uninitiated trespassers. During the age of the Old Testament the likes of Enoch and Elijah were also said to have undertaken this journey to the heavens but in body rather than spirit.

Kabbalists claimed that like God, they could make living things from clay, birds, people and animals, by inscribing magical gematria (algebraic constructions) on any sculptured clay image.

THE ORIGINS OF KABBALISM

According to legend, King Solomon and King David (from whom Christ was descended) were supposed to be magicians of some repute. The greatest magical icon of Kabbalism, the Magen David, is believed to have come from those earliest times, when it also went by the name of the "Seal of Solomon". The design of this insignia may give some clues concerning the birth of Kabbalism.

Unless it was independently invented, the Magen David, more commonly known today as the Star of David, which appears on the modern Israeli flag, is actually a dualistic sign ultimately of Hindu, Essene, or Magian origin, adopted long ago by philosopher-magicians operating in Eastern Jewish communities. In dualistic terms the two overlapping triangles, pointing in opposite directions, signified the mating of the two opposites. The symbolic dualism of the Magen David is not fortuitous for it is totally in keeping with their teachings. Male and female, heaven above and world below, and their fusion created "wholeness" in the world, the meeting place of white and black, good and evil, life and death, the two pillars of the extremes. The star was most likely picked up while the Jews were in Babylonian exile, and stayed with them ever since, or it could even have come from India, where the Hindus saw it as the mating of Brahma and Shiva, Creation and Destruction. A Mesopotamian origin for the cult would amply explain their seemingly Zoroastrian angelology.

Anyhow, dualism was the underlying principle behind the Kabbalistic tree of life, which was normally depicted as a tree of interlinking orbs or celestial pathways, and true to dualism, it possessed a black mirror-image tree, the infernal sephiroth. Orb and line renditions of these spiritual and unspiritual trees (see fig 89.1 and 89.2) are found in mediaeval treatises like *De Occulta Philosophia*, providing compelling evidence that Kabbalists used the Alphabet of Kings. And so while we have established that Kabbalism possibly has Magian or even Hindu origins, the very use

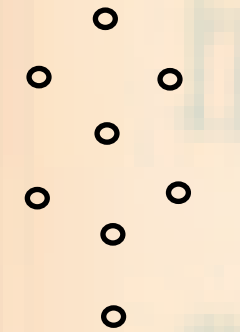


Fig 88. 1. Kabbalistic Tree of Life.

Fig 88. 2. Kabbalistic Tree of Death

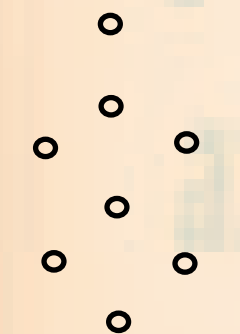


Fig 88. 3. Floor design from a Hindu Temple. It resembles the "Magen David".



of the Alphabet of Kings is a dead give away for an Egyptian or Alexandrian connection, since that is where the script supposedly originated.

Based on what survived the Inquisitorial purges Kabbalism appears to be one of the most prevalent forms of magic performed during the Middle Ages, yet it had never belonged to the West. So how did it get there? In the late 12th Century, Toledo experienced the immigration of Jewish Khazarian academics, a migration contemporaneous with the arrival of the Kabbalistic *Book of Raziel*, written in a variant of the *Alphabet of the Kings*, but tailored for Jewish usage. Presumably, some of their number were delving into Kabbalistic enquiry, which we know was practiced by some of the not-so-orthodox Jews of Khazaria. But these refugees were just the tip of the iceberg. The piecemeal destruction of Khazaria by the pagan Rus' *druzhiniki* (under Svyatoslav in the late 900's AD) saw large numbers of Jews feed into Europe from the East, all the more so after the Islamic capture of Khazaria's foremost cities. And from that time until this, they have continued to live there. Many took up residence in the Balkans, Russia and the lands of the Poles and Czechs, while the remainder followed various routes across Europe, via land and sea to reach their recently discovered brothers the Sephardic Jews of Spain. By some coincidence the ancient capitol of Caucasian Albania was known as Kabbala,¹⁶⁶⁷ and, further westward, Balkan Albania became a focal point for disaffected pagan intellectuals and Magi. As a result of Khazaria's demise, there came to be an aristocratic Jewish presence in the Balkans, perhaps an offshoot of the Cohens and Khazar royalty. Bulgaria's ruling elite often bore Jewish, not Christian names; for example Emperor Samuel and the Aaronid dynasty which arose from the Cometopulis.¹⁶⁶⁸ Some of them, like Benjamin, were expert sorcerers, perhaps Jewish Kabbalists. Even if they were, it doesn't follow that they were all Jews; Christian Gnostic Kabbalists of the Mediaeval period certainly weren't. In Bulgaria, Khan (prince) *Benjamin*, alias the dualistic musical enchanter Boyan Magesnik was an *actual historical figure*. The very title Magesnik may mean that he was somehow linked with magical ordinances of the Magi. If this were so, he and his family may well have had Magus-blood, and chose a Jewish Gnostic magic style, perhaps cross-pollinated with Roman or Greek mysticism, music and magic. By the Middle Ages the predicament of the Khazarian Essene Rabbis remains unclear. Had they finally gained the acceptance of Orthodox Rabbis by that time, or were they still shunned as Judaism's own home-grown brand of heretical magicians, just as they had been outcasts in prior ages?

Kabbalism proved most successful at penetrating into the monasteries of Europe and Asia Minor, something which was bound to raise the ire of the Church authorities. As you will see, the emergence of this new strain of magic was a spark that ignited the inflammable anti-Jewish sentiments found throughout much of Europe.

Mithraic magic

HIGH MAGIC RELIGION Dualist pagan.
MITHRAIC BOOKS: *Mihir Yast* and other Zurvanite texts.

Mithraism, the greatest of all the ancient Roman mystery cults (which captivated the Roman army especially), was essentially a Persian religious tradition. The degree to which Roman Mithraic liturgy deviated from the Magian yasna ceremony is not known with any certainty because no ritual manual from the era has survived intact. But as you will already have read, based on Mithraic magical gems that have been unearthed in the past there is every reason to conclude that it was so similar to the Iranian ceremony that it may have been identical, but then again it may have received some oral embellishments which deviated from the original ritual order. What is more certain is that Magians held Mithra in immense regard, as the relentless sentinel of the truth, the enforcer, the punisher. The following is an extract from a Magian prayer, *the Mihir Yast*, which was offered to him in adoration;

*"the Ruffian who lies unto Mithra brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers could do. Break not the contract O Spitama (white one)".*¹⁶⁶⁹

*"We offer up libations unto Mithra, the lord of the wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations".*¹⁶⁷⁰

*"We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake".*¹⁶⁷¹

"Unto whom nobody must lie, neither the master of a house, nor the lord of the borough, nor the lord of a town, nor the lord of a

OWING TO THE RUS'
ATTACKS ON KHAZARIA
THERE WAS A
SUBSTANTIAL JEWISH
PRESENCE IN RUSSIA,
PLUS CENTRAL AND
EASTERN EUROPE

A NUMBER OF BULGAR
ROYALS HAD JEWISH
NAMES

WHY WAS BENJAMIN
CALLED "MAGESNIK"?

WAS HE A MAGIAN
JEW?

WHOEVER LIES IN
IMPORTANT MATTERS
BRINGS HARM TO THE
FAITHFUL

MITHRA GAVE A HAPPY
DWELLING PLACE TO
THE ARYAN NATIONS

WHO COULD HIDE
FROM MITHRA?

IT WAS FORBIDDEN TO LIE
TO MITHRA

*province. If the master of a house lies unto him, or the lord of a province, then comes Mithra, angry and offended and he breaks asunder the house, the borough, the town, the province".*¹⁶⁷²

HE GOVERNED VICTORY
AND ARMIES

*"Victory-making, army governing, endowed with a thousand senses, power-wielding, power-possessing, and all-knowing; Who sets the battle a going, who stands against armies in battle, who, standing against armies in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the hawking host. He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie unto Mithra, he takes off the heads (ie; he decapitates) of those who lie unto Mithra."*¹⁶⁷³

MITHRA DESTROYED
WHOLE ARMIES IN WAR
TIME

*"And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads and myriads; as Mithra, the lord of wide pastures, is angry and offended"*¹⁶⁷⁴

VERETHRAGHNA WAS
THE BLOW OF VICTORY,
MAZDA-MADE,
APPEARING AS A BOAR
COVERED BY IRON

*"Before whom Verethraghna ("the blow of victory"), made by Ahura, runs opposing the foes in the shape of a boar, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful with a dripping face; strong, with iron feet, iron fore-paws, iron weapons, an iron tail, and iron jaws; Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow and the column of life, the marrow and the spring of existence. He cuts all the limbs to pieces, and mingles together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra"*¹⁶⁷⁵

HE SLAUGHTERED OATH
BREAKERS

*"I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations, that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for"*¹⁶⁷⁶

LIBATIONS AND OTHER
OFFERINGS WERE POURED
UNTO MITHRA

*"Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer; mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma (wands) in his hand, the holy meat in his hand, the holy mortar in his hand, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya (Hanover) sung through"*¹⁶⁷⁷

TO DRINK A LIBATION TO
MITHRA, THE FAITHFUL
HAD TO CLEANSE
THEMSELVES WITH
ABLUTIONS FOR THREE
DAYS RUNNING AND
SELF-FLAGELLATION

*"Zarathustra asked him: "O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger? Ahura Mazda answered: "Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and nights; O let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesna: Vispe ratavo (prayer)"*¹⁶⁷⁸

*"With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-rnmana (Garodoman: the heavenly city patrolled by the warrior saints), in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold. Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying"*¹⁶⁷⁹

*"Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures"*¹⁶⁸⁰

MITHRAISM BEGAN IN
ARYAN IRAN

Classical Mithraism was a Romanised version of the Iranian cult, a fraternity of warriors and menfolk dedicated to Mithra, the Lord of the Wide Pastures, and a life of fame, wealth and honour. Subsequently the warrior life-style was deeply engrained into the brotherhood, and on account of this excessive militarism females were not permitted to join the brethren.

IT WAS SIMILAR TO
ZURVANISM

Many aspects of Zurvanite Magiansim are to be clearly seen in Roman Mithraism. Their main god was the Time Lord, Kronos, beneath which were three other deities. This triad consisted of Mithra (which may have been another name for Indra), the neutral or mediatrix god who stood in the midst of the constantly feuding *Sol Invictus* (the Invincible Sun) and *Deus Arimanius* (the Black God). The eschatological myth of the Magi gave rise to

Mithraism's most important ceremonial observances. To enter into the Mithraic priestly brotherhood, one was baptised in water by full immersion (perhaps a variation on the Bareshnum ceremony), and then initiated into their minor mysteries. Only later, after attaining the rank of "Lion" would the initiate undergo the central Mithraic initiation, which entailed the slaughtering of a bull, and bathing in its blood. The celebration of this bull sacrifice was said to purify initiates who endlessly drifted between both polar extremes of blessedness and ultra-evil, cleansing the soul and promoting the regeneration of life and plenty throughout the lands. Only after this were they ready to witness some of the principle elements of the Mithraic mysteries, and even then, it would be done in stages, by degrees. The major ceremonies included,

1. The Tauroctonia bull sacrifice, from whose remains came a ritual banquet bestowing immortality.
2. The concoction of a libation from 3 kinds of wine, mixed in 3 goblets of steadily larger size.
3. The preparation of meal of bread and water which, in a sacramental sense, and when performed in conjunction with the wine libation, simulated the slaying of the primeval bull in heaven, believed to convey life eternal.

Despite the fact that paintings and wall reliefs showing bull sacrifices are universally associated with Mithraic mithraea (vaults), there is room to believe that cattle were not always killed by the brotherhood, and that the slaying was purely allegorical,

*"And it is also said that from the blood (of the primeval celestial ox) is the vine, and a great vegetable thing - as wine itself is blood - more befriending the sound quality of the blood".*¹⁶⁸¹

The theme of the above Magian text suggests that the Mithraic mysteries were not always a bloody affair, that they did not require the death of an ox at each assembly. The cult image of Mithra bleeding the ox might only have been symbolic of the outpouring of consecrated wine, or the squashing of the grapes, which were, so to speak, the blood of the primeval ox. Therefore, in a spiritual sense the officiating priest killed the sacred cow by handling the holy wine in the chalices. A particularly good parallel is afforded here with the Christian Eucharistic wine, the blood of the slain Jesus Christ, spiritually remade each mass through divine consecration at the hand of an ordained priest, from water and wine, together with the consumption of a wheaten wafer.

Mithraism professed that Mithra was a pivotal force within the universe, a being both good and evil at the same time, the centre point, all things in one. Even more than this, Mithra and his devotees were seen as champions of truth. As a result of this striving towards truth and honesty, the ultimate sanctity of the oath became central to their way of life. Mithra (like Indra) was the warden of the star bridge which led to heaven, protecting it from defilement. He stood guard there, ever ready to confront and punish all liars, for they would in no wise be allowed entry to heaven. Thus they believed that the avoidance of punishment in the underworld could not be achieved without knowing Mithra, the great mediator, and gaining his favour.

Kronos, the pre-eminent deity worshiped by the Mithraic cult appeared as a menacing-looking, winged, lion-headed spirit (similar in appearance to Sekhmet the "exterminator of humankind", the leonine Egyptian war god), with a large snake repeatedly coiled around it. Although he was commonly called Kronos, or Aion (also known as the God of the astrologers), there is substantial reason to believe that this was all a facade, and that he had another name; Deus Arimanius, the infernal Lord Ahriman. We can say this because Deus Arimanius' very name appears chiselled into these lion statues as far away as mainland Britain.¹⁶⁸² He is probably the very one who the Egyptian *Papyrus of Ani* describes as a great lion, the,

*"god-prince", "the Terrible One with the double divine face", the "lion god with the awesome eye .. Lord of flame opposing his enemies".*¹⁶⁸³

So it would appear that any serious study of Roman Mithraism is confronted with one major paradox. How is it that on one hand that Mithra was the upholder of truth and justice and yet the premier deity happens to be the Iranian equivalent of the Devil? Other archaeological evidence tends to point in this direction; Mithra was worshiped in underground vaults, and considering the vault at Carthage, may have been the recipient of child sacrifices, particularly young babies. For the practicing absolute dualist there is no paradox, this is the way things



Fig 89.1 Imagery on this Mithraic cameo leads one to believe that Mithraic rituals sprang from dualistic Zurvanite Magianism. The figure on the far right holds the Magian varesa ring. In the foreground is the cauldron and mortar.

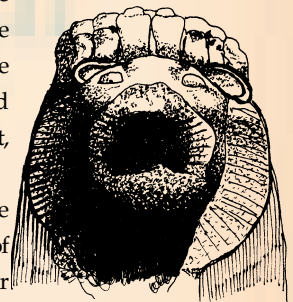


Fig 89. 2. The Egyptian war deity, Sekhmet.



Fig 89. 3. Kronos, with the additional alias of Deus Arimanius.

are. Having said that no Mithraic vault has ever been unearthed containing juvenile remains, so it is near impossible to assess whether or not Mithrasians performed infernal sacrifices of the sort confirmed at Carthage, especially since human sacrifice was by that stage formally banned under Roman law.

Mithra was also the bestower of earthly wealth, renown and power, and loyally served by his priests and underlings who thrived on the bounty of his magic and gifts. This may help explain Plutarch's insistence that Zoroaster recommended sacrificing to good and evil,¹⁶⁸⁴ which as we know from the *Gathas* is utterly without foundation, for Zoroaster was fearless in his attacks upon any and every form of "wrong-doing". Plutarch said;

*"Zoroaster has also taught that men should make votive offerings and thank-offerings to Oromazes, and averting and mourning offerings to Areimanius".*¹⁶⁸⁵

Clearly, Mithraism had acquired a 'satanic' component that liked to snaffle a sacrificial victim every now and again. So in reality, the cult of Mithra was a dualistic fraternity, perhaps Magian Zurvanite, perhaps pagan Gnostic fraternity, but certainly *not Zoroastrian*.

By the same token, rites were performed on behalf of the Sun also, though not in the subterranean temples. The white half of Mithraism gathered outdoors in groves, conducting ceremonies upon fire altars. Considering the Magian ritual equipment depicted on Mithraic gemstone talismans, their more important rites do doubt resembled the Magian *Haoma* ceremony

The picture of a haloed Silvanus in fig 90.1, though set in a grove, is not a portrayal of him participating in a Mithraic *Haoma* ceremony. Originally a crew of eight Magi was required to perform the *Yasna* rites, and Silvanus appears alone here, perhaps incensing the flame. Moreover there is an absence of other ritual implements normally associated with such an important sacrifice, including the face mask which shielded the fire from the flamen's breath. I am more inclined to believe that Silvanus was merely performing one of the daily Gah sessions on behalf of the Good Sun, where prayers were offered to the good sun, and the fire fed with expensive perfumed woods, often imported from distant lands.



MITHRAISM WAS INTRODUCED TO ROME BY

Fig 90.1. The cult of Mithra also performed outdoor rites, in groves with a fire altar. Here Silvanus (complete with halo) tends the holy fire, as his dog watches on.

CILICIAN PIRATES

THE ORIGINS OF MITHRAISM

Mithraism's spread is largely attributable the re-settlement of the Cilician pirates to Rome.¹⁶⁸⁶ It later found its way to places as geographically widespread, and ethnically diverse as Syria, Gaul, Germania and Roman Briton, just to name a few places, as demobilised legionaries settled around the Roman Empire. Because the brotherhood's meetings were often conducted in the privacy of their cave of mysteries it is impossible to guess the degree to which Roman Mithraism ritually deviated from Mithraism as it was traditionally practiced in the East. Certainly, the Iranian worship of Mithra never included demonic sacrifices (which Plutarch mentions the Roman Mithraic brothers performed underground), and it is this degree of focus on the lion-headed Kronos, which points to the grafting of Medean, Babylonian and Hittite planetary worship onto the essential rituals of Zoroastrianism. What is known of Roman Mithraism indicates that it still incorporated many things from Iranian Mithraism, from whence it originated, plus magical Gnosticism. For example, a depiction of the bread buns used in the Mithraic holy meal show that they could be likened to *drons*, but differed slightly. In Mithraism the bread was marked with a single cross, whereas *drons* had nine crosses on them.¹⁶⁸⁷ In fig 90.2 we find shirt, belts, and a drinking horn, not to mention a hand full of twigs, perhaps a barsom.

Fig 90.2. A Mithraic ceremony. Note the costumed participants.



Similarly Chaldeans and Magi engraved magical gems to invoke various forces. Yet it is also curious that a few *Gnostic gems* possess Mithraic images on the reverse side, and were sometimes mounted on rings. This suggests that a sect of pagan Gnostics were somehow affiliated with the cult of Mithra.

MITHRAISM GOES WEST

In his book *Pompey*,¹⁶⁸⁸ Plutarch spoke of the greedy Cilician pirates during the Mithridates wars who, with impunity, plundered not only the high seas, but coastal and inland cities and major temples, in their thousand-vessel fleet of golden-masted and silver-oared corsairs. A thousand corsairs, just imagine it! Each ship must have needed a crew of at least 50 deckhand-brigands. In effect this meant that during the 1st Century AD there was up to 50,000 Cilician cut-throats (with Zurvanite-style beliefs, including devil-worship) plying the Mediterranean and Aegean, plus the many coastal inlets, in search of booty. If we take into account the women folk and children attached to these pirate bands, the wandering Cilicians might have had an itinerant population in the vicinity of 100-200,000. Who knows, considering the period for their more intense piratical exploits, what is to say that these Cilicians were not actually exiled Zurvanites, with the same beliefs as other Zurvanites who had made the land journey into Scythia from Iran? Later after 100,00 Roman troops and almost 300 warships were despatched to the region, the felonious sea-roguers were cordially disarmed through negotiation, and resettled in Rome. No longer fearful of the unpredictably destructive Cilician presence in the western seas, the legendary Pompey made war against the rebellious Greek, Mithridates, and with some success. With the destruction of Mithridate's forces in the vicinity of the Euphrates, Mithridates took off, sailing across the Black Sea, to safety. It was during this campaign that many Mithraic devotees and their Magi are thought to have migrated North of Pontus, so that Mithraic Magi of the extreme dualist Persian variety, came to call the lower Rus' steppes their home. From there Mithridates re-mustered his army and set off to attack the Italian mainland, all the way from Scythia, going via the Balkans. Obviously his forces encountered no problems from the Scythians, and just maybe they could have constituted a large number of his troops. Thus it would seem that the 'Russians' of their day were on friendly terms with Mithridates. It is mentioned that Pompey ended up fighting the Pontic and Armenian nations in these campaigns, thus indicating regional solidarity between the Scythians, Armenians, Pontic races and the Mithraic Magi.

Adversaries to be feared, most fond of war and pillage, the pirates practiced various Eastern mysteries on Mount Olympus, chiefly amongst which were the rites of Mithra. "Bizarre" sacrifices are said to have been the key offerings, but Plutarch didn't elaborate on this. It should be stressed that when Plutarch uses the word "bizarre", he was actually signifying that the rites were off-beat by Roman pagan standards at the very least. And that must really be saying something. As a personal librarian to Mark Antony, and someone with one of the greater Roman library collections at his finger tips, he must have read numerous accounts of sacrificial practices! He then went on to name them as the progenitors of the Roman arm of the cult. As time went by, more and more of these Cilicians went to live in other parts of Europe.

EVIDENCE OF MITHRAISM IN MEDIAEVAL RUS'

There is some reason to believe that Mithraism was still being practiced in pagan Rus';

1. Like the Mithraic Cilicians, certain Russians saw Mount Olympus as a holy place,¹⁶⁸⁹ from whence their gods set foot upon earth while visiting. This in itself is indicative of Greek and/or Mithraic religious influences on an unknown scale.
2. Before any Mithraic devotee could partake of the sacrifice they had to ritually bathe and mercilessly flagellate themselves 30 or so times, usually with nettles, or alternatively with some sort of punishing acidic decoction. According to the *Primary Chronicle*, this type of bath-house behaviour existed in Rus', with bathers whipping themselves in self-mortification as they bathed, all the while pouring an unidentified liquid upon themselves. We may presume that practices of this kind served to heat the individual during the extreme cold, but could also expel demons, or erase the stain of physical and spiritual impurity. Pursuant to the pagan Russian and Byzantine Pact, which allowed for the presence of heathen Russian traders in Constantinople, the Greeks were treaty-bound to supply specialised bathing facilities suitable for their needs.¹⁶⁹⁰ The need to ratify special bathing facilities for the Russes, in such a major treaty, is most significant, and further illustrates the importance the Rus' attached to ablutions, which we might think had a ritual purpose, rather than for simply hygienic reasons. It is highly probable that their abluion rites were Mithraic.



Fig 91. Mithraic torch-bearers; one illuminating heaven, the other the underworld.

THE PAGAN SLAVS HAD BATHING CUSTOMS SIMILAR THOSE OF THE CULT OF MITHRA

THE RUSSES, LIKE THE
CULT OF MITHRA, DRANK
A LIBATION OF
FERMENTED BREAD AND
WATER

3. Each 10th Century Rus' Druzhinnik carried over his shoulder the equivalent of standard Roman encampment kit,¹⁶⁹¹ and shields that seem based on a 700 year old legionary design, once used during the time of Trajan. Besides being emblazoned on Roman shields, the outward radiating arrow motifs found on the Rus' shields (their shields were normally painted red) can also be seen engraved into Mithraic gem work, together with an owl, a snake, a deer, a scorpion, a dog and a lion, all of which surround a large central eye.¹⁶⁹² I don't know of the true origin of the outward radiating arrow (or lightning bolt) motif used; whether it came from, or was adopted by, the cult of Mithra, nor am I aware of its degree of use outside of the cult and the Roman army. Few other Roman military equipment styles existed in Rus' (c. 1,000 AD), so the shields may have had a ritual meaning. Rus' military ranks included personnel with equivalent Roman ranks, such as *Decurion* and *Sotnik* (literally "a Centurion"). More is said of the Russian military in Appendix III.

4. Mithraic rites were conducted in shrines located underground, preferably in secluded caves and buried vaults (*Mithraea*), since their transmission and performance had to be done underground in greatest secrecy. Much of the cult member's spiritual life was spent in the subterranean *Mithraea*, conducting worship and initiations with other fellow aspirants. Underground temples have been found in Russia, although they do not bear traditional Mithraic wall murals, nor do they adhere to the standard architectural floor plans common to Western European *Mithraea*. The Rus' also drank *Kvas*, a fermented drink made from bread and water; Mithraic devotees had a similar bread and water drink.

DIVINE COMEDIES WERE
PERFORMED IN RUS'

5. The performance of comedies and pantomimes played a pivotal role in the religious life of many pagan Russes. Theatre and divine comedy were an inseparable part not only of Neo-Pythagoreanism, but Mithraism as well.

MANY RUSSIANS WERE
PARTY TO
BROTHERHOODS

6. Rus' was a brotherhood driven society. Everyone had them; merchants, farmers, soldiers and tradesmen. Each local Mithraic sect was headed by a panel of Dekurions; the pagan Rus' military had Dekurions as well, which by implication may have held their original Mithraic status.

CAESAR'S ALTAR WAS
ONCE LOCATED IN
SCYTHIA

7. Caesar's Persian-style Mithraic altar was situated in the Ukraine during the 2nd Century AD.

8. Pagan Russian cosmology conformed to a Zurvanite/Mithraic format.

9. The Russes worshiped a god called Troyan. His cult is believed to have entailed the posthumous worship of a 2nd Century AD Roman Emperor, namely Marcus Trajan.

When these details are collated we can infer that Mithraism in its purely dualist form was most likely alive and well in Rus', the home of Perun, who some may have seen as "Mithra of the wide pastures" (who was in turn similar in nature to the Daeva Indra). There really could have been no more fitting place for the continuance of the cult than the wide expanses of the Russian Steppe. What has survived the ages concerning pagan Rus' shows us that their ritualism and traditions were similar to Neo-Pythagoreanism, and Magianism. This leads us to several possible conclusions;

PERHAPS NEO-
PYTHAGOREANISM,
ZURVANISM AND
MITHRAISM EXISTED SIDE
BY SIDE IN SCYTHIA, BUT
INFORMATION ON THEIR
RESPECTIVE FORMS OF
PAGANISM HAS BECOME
INTERMINGLED OVER
TIME

1. The Rus' pagans were devotees of Mithraism alone, a faith that officially fused the religious cultures of the Neo-Pythagoreans and Magi. This helps explain the melange of Greek and Persian ritualism and mythology at work within pagan Rus'.

2. The Rus' had several main religions simultaneously operating there, but in different regions; the faiths of the Neo-Pythagoreans, the Iranian Zurvanite Magi and the Mithraic cult. The admixture of Greek and Persian religious data might only have become mixed together in the centuries leading up to the year 1,000 AD, in places like Parthia

3. These religions had originally been present in their pure forms, but after coexisting there for so long, had begun to borrow off each other, so much so that new religions were formed which blended the characteristics of these varied progenitor faiths.

THE MITHRAIC INITIATION

Nobody really knows the selection criteria for the brotherhood of Mithra, nor do we know the precise form of their initiation bravery tests. But the initiation was believed to symbolise the soul's journey down into the underworld, the crossing of the river Styx, the punishing ordeals experienced there, the meeting of a guardian who led the person up and out of the blackened cesspit, culminating in a rising from death; the pagan resurrection. The ordeals were said to have taken place over forty days, and encompassed twelve degrees of trauma to be undergone by the aspiring candidate to the brotherhood. The bravery needed to undergo these ordeals was very real indeed, and the risk of accidental death during the trials was ever present, as in fact transpired every so often.

The levels of planetary trial and guardianship went in the following order; *Raven, Groom, Warrior, Lion, Persian and Sun-bearer*, finally culminating in the exalted rank of *Father*, an occult master, beneath whose power were the seven planets. There was even a supreme father, a "worldwide" Mithraic cult leader called the *Pater Patrum*, a pagan religious figure comparable in status to a Christian Pope or Pontifex Maximus. In very many instances, the internal rites of the cult of Mithra outwardly resemble those of the apostolic Church, yet at their core lay something which was the antithesis of Church thinking, namely the harnessing and utilisation of the planetary essences to alter the course of events in this world. Christian membership of the brotherhood amounted to an act of apostasy.

The symbolic imagery attached to each stage of that journey was recorded by Plutarch, and was as follows;¹⁶⁹³

1. A dagger was held at the throat of a kneeling adolescent.
2. The youth lay for an extended period on a bed of freezing snow, perhaps symbolising the terrible winter that would afflict the world.
3. The youth suffered a trial of water, standing upright for an extended period with arms torturously held high, in the shape of a crescent.
4. The youth donned the Cap of Liberty, a pointed Phrygian cap.
5. The youth negated a fearsome flaming pathway to retrieve a rock, perhaps a piece of amber.
6. The youth stood with a bull to his left.
7. The youth stood before a panel of four people who were seated behind a horseshoe shaped table.
8. An old man greeted the youth and ushered him up a stairway.
9. The youth held the hand of this man whilst wearing a long and elegant robe.
10. The man and the youth then traded places.
11. The naked youth was led by the man to a figure seated on a throne. The accomplished aspirant was presented with a laurel victory corona on the tip of a sword which was taken and worn only on the shoulder. Having got thus far, the initiate was then given a calf.
12. At long last the youth finally held the calf upside down by its back legs.

Upon passing the initiation tests the victorious novice stood in a pit locked tight by a grate. Next an ox was slaughtered atop the grille allowing a torrential outpouring of piping-hot blood, which gushed down over the candidate, washing away their imperfections and iniquities. This pit of purification may have originated from the *Bareshnum* trenches once used by the Iranians, which were often lined in stone. Adults stood in such a trench before receiving the initial Bareshnum purification with consecrated water.

Through his "mystery of mysteries", and a successful passage through the traumas of initiation, and the seven ranks within the cult, the priest gained power over the planets, each in turn, and gained the gift of prophecy.

Dionysian and Orphic magic

LOW MAGIC RELIGION pagan Gnostic.

From somewhere to the North of Greece emerged the cult of Dionysius, a set of core mysteries which sank its roots deeply into the religious fabric of Greek civilisation, and became quite popular. In 500 BC Herodotus, a reputable geographer made famous for his attention to detail and accuracy, noted in the *Histories*¹⁶⁹⁴ a Greek Dionysian religious centre in Scythia, in a place called Gelonus, once ruled by the Budini. Its lavish wooden temples became a triennial magnet for Dionysian pilgrims from Greece and perhaps elsewhere.

MITHRAISM HAD A VERY DANGEROUS SERIES OF INITIATIONS FOR ANY PROSPECTIVE CANDIDATE SEEKING MEMBERSHIP OF THE CULT

EACH LEVEL OF INITIATION HAD ITS OWN TITLE

THE INITIATION

ANY CANDIDATE WHO SUCCESSFULLY PASSED THE ORDEALS WAS BATHED IN THE BLOOD OF A BULL; THIS WASHED AWAY ALL THEIR PAST SINS

THE CULT OF DIONYSIUS ORIGINATED TO THE NORTH OF GREECE

THEY HAD A MAJOR RELIGIOUS CENTRE SOMEWHERE INSIDE SCYTHIA, WHICH GREEKS VISITED EVERY THREE YEARS

THE SECT FOUND DEVOTEES IN EGYPT, GREECE AND ROME., BUT WERE OFTEN SEEN AS CONTRARY TO PUBLIC ORDER

DIONYSIANS PERFORMED RITUAL DRAMAS USING VARIOUS PROPS AND MASKS

DIONYSIUS WAS A GOOD-HEARTED FOREST GOD, BUT HE ALSO DROVE MANKIND MAD

DRUNKENNESS AND THE CONSUMPTION OF RAW FLESH WERE SAID TO BE TYPICAL CEREMONIES PERFORMED BY THE CULT

DIONYSIANS BELIEVED THAT SOULS WERE TRAPPED WITHIN THE FLESH, AND HAD TO BE FREED

ORPHIC TEACHINGS ABOUT SOUL-BODY DUALISM RESEMBLED THE DIONYSIANS, BUT THEY DID NOT EAT MEAT

ORPHIC DEVOTEES HOPED TO DEFEAT THE TITANS (GIANTS) WHICH ENSLAVED PEOPLE'S SOULS

THEIR SACRED MYSTERIES EMPLOYED MUSIC, INCENSE, SACRED IMAGES, POETRY AND METAPHYSICAL JOURNEYS

OMOPHAGIA WAS ALLEGEDLY PRACTICED BY THE DIONYSIANS

Further eastward the Dionysian rites came into Iran after 300 BC, imported by Greek colonists enamoured by its ritual shenanigans.¹⁶⁹⁵ So popular were their winebibbing rendezvous they were still being celebrated in Central Asia as late as Islamic times, though they deviated from traditional Dionysianism to an unknown degree, owing to an accrual of Iranian religious tradition.¹⁶⁹⁵

Not everyone was pleased with their mysteries, and so Dionysianism was not greeted with full State endorsement everywhere it sprouted. Before too long, the fearful Dionysian sects that arose in Egypt, Greece and Rome were placed under government surveillance and control in an attempt to tame them down somewhat. All those capable of initiating new members were required by law to be listed on a formal state register. Eventually they were expelled from these empires for harbouring covert political conspiracies, and transgressions against good public order. These included their sacrificial slayings, raucous processions and drunkenness!¹⁶⁹⁶

Judging by a 7th Century AD Byzantine holy council on the matter, the ancient Dionysian and Orphic cults were still loitering in Bulgaria and remoter areas, perhaps even as late as the 10th Century AD. The situation was therefore much the same as in Islamicised Central Asia.

In the Greek tradition it was Dionysius who first taught mankind to grow grapes, crops, and to harness ploughs for work in the fields.¹⁶⁹⁷ Through him life returned to the land each year, and so he was greatly worshiped on account of his role in the land's fecundity. Dionysius was worshiped in pine groves or temples of varied description.¹⁶⁹⁷ His idols normally took form of posts, sometimes surmounted by a mask.¹⁶⁹⁷ However there are cases where he was carved in stone, or made into gilded bronze statues.¹⁶⁹⁷ Dionysius himself appeared either as a bull or goat, as a man clad in the skin of the same creature.¹⁶⁹⁸ For this reason Thracian Bacchanalia attendees wore horned headdress in adoration of their fertility god.¹⁶⁹⁸

Adepts could only enter the cult through initiation into their sacred mysteries. Rites such as divine dramas were re-enacted using props and masks, during which the gods Dionysius or Orpheus suffered death at the hands of titans and enraged women. Both deities rose from the horrors of their dismemberment more divine, prophetic and enlightened than before. And by acting out plays (with roles assigned to members or guests) simulating the cunning murder of Dionysius (or actually doing them) devotees shared in the mystical gains generated by the rite.

These reenactments of his tragic death were by no means a regular event, instead happening once every two years on account of the drama's sanctity.¹⁶⁹⁹ Most times the victim rendered apart was a bull, whose flesh was devoured raw by participants in the ceremony. There are recorded instances of Dionysian human sacrifice at Potniae, Tenedos and Chios, though a later practice saw the victim replaced with a goat.¹⁷⁰⁰ We hear that sometimes the victim was from the royal family, perhaps an attempt to replicate Dionysius' kingship, though in one case the victim was a female blue-blood.

In the oldest Bacchic form, female witches sometimes met during the late evening, in halls, or on the slopes of hills or mountains, to partake of orgiastic rites, sing hymns, perform plays and drink wine until they became mystically possessed by powers of the ancient Greek gods Dionysius or Orpheus.

Dionysius, that wild silvan deity, was said to be a kind and willing healer of men, but he drove them raving mad in his *bacchanalia*, compelling them to indulge in drunken debauchery and *omophagia*, the consumption of raw meat, sometimes in the form of ritual cannibalism. Bacchic witches dressed in long garments, wore fox skins, and coiled ivy or grape vines around their body and head. The male priests of their number carried a ritual sword and shield which were bashed one against the other in a state of hypnotic abandonment, to the sound of rhythmical music and cymbal clashes of the bacchantes. This act kicked off with drinking, carousing and group orgies, which simulated the "good things in life", followed by the inevitable reproduction of the life cycle through the mating process (symbolic of the molestation of Persephone), a role willingly played by a bacchante. The crowning glory of their prime ritual mystery was the actual or pantomimed torture, sacrifice and consumption of a goat or drunken victim, rites which emulated the hardships and eternal sufferings of this life, followed by the horror of death, the destruction and consumption of the earthly body by the grave, the journey down into the underworld, and the encountering of dangerous and fiery tribulations which culminated in the liberation of one's spirit from its bodily tomb.

The Dionysian rites eventually gave rise to a second stream of mysticism, known as Orphism. Great believers in reincarnation, the vegetarian Orphic devotees sought to halt the unstoppable wheel of life by defeating the Titans,

by snapping the bond which chained the soul (Dionysios) to the physical body (and its fallen nature). In Orphism this occurred through the out-pouring and drinking of libations, the examination of one's past lives, sacred dramas, holy images, poetry, music, incenses (of frankincense, poppies and myrrh), the sound of the bull-roarer, and metaphysical astral voyages to the stars, which were seen as other worlds. Suitable candidates submitted themselves to initiation into the *Teletai*; the "sacred mysteries" of both flesh and spirit, life and death. In doing so they conducted a ritual drama in which the candidate broke open a box and viewed sacred pictures (perhaps symbols of the cosmic egg, the Serpent and the male member), learned "hidden secrets" and received "elemental baptisms" which anointed the candidate's tomb (body) with the purity of fire, air and water, thus emancipating it from the damaging grip of the Titanic enemies of Zeus and the other Greek celestial gods.

DIONYSIAN RITUALS IN RUSSIA?

Earlier I described a Russian witch-rite which had all the traits of Dionysian revelry. The Orthodox Patriarch Photius spoke of the Rus' tribe as practitioners of Greek rites. Whether this was a reality of his day, or whether his comments were his own assumption based on the findings of an earlier Church council in Constantinople, which in the 7th Century AD saw fit to mention reports concerning the practice of Dionysian rites in the far North,¹⁷⁰¹ is hard to say. If they were to be found throughout that region, then the Dionysian or Orphic devotees and musicians must have entered Rus' via Thessaly (ie; Bulgaria and Makedonia). Maybe they came to Russia from Central Asia, bearing decayed remnants of Graeco-Iranian culture, that once thrived in Parthia. Or perhaps they had long been in "Scythia" all along, since the time of the Tauri and Geloni, though a belief in a long-standing Dionysian cult presence is logical considering that Herodotus saw a considerable Dionysian presence in ancient Scythia. It should not be forgotten that the mere concept of Dionysius was imported into Greece in the first place, from somewhere in the northern wilds.

Later in their history, the greater part of the Bacchante (Dionysian revellers) became a strictly philosophical cult. And yet in spite of this, M. Krishchuk describes characteristic Rus' witch "sabbaths", that embody classical Dionysian ritual; erotic parades by masked women who had plaits of hair wrapped around their bodies, a Saturday meeting during which an orgy took place, and an animal (not a human being) was rent apart.¹⁷⁰²

CANNIBALISM; FACT OR FANTASY?

Many modern commentators deny that Dionysians ever practiced ritual cannibalism. Certainly when Herodotus went to Scythia he noted the existence of a massive Dionysian cult centre called Gelonus, which was razed by the Persians as they raced across the steppe grasslands in search of the evasive Scythians. At no stage does he mention that cannibalism was practiced at Gelonus, among some of the nearby tribes, yes, but not at Gelonus. If they held banquets of human flesh, I am sure he would have recorded it, though the alleged cannibalistic rites of *omophagia* might only have been held every few years, at a time other than when Herodotus was walking about the Scythian countryside. That is not to say that there were not practicing cannibals, elsewhere.

What Herodotus recounts of Northern cannibalism needs further attention. Speaking of the northerly wastes he wrote;

*"Above this desolate region dwell the Cannibals, who are a people apart, much unlike the Scythians".*¹⁷⁰³

On the Issedonians he said;

*"The Issedonians are said to have the following customs. When a man's father dies, all the near relatives bring sheep to the house which are sacrificed, and their flesh cut in pieces, while at the same time the dead body undergoes the like treatment. The two sorts of flesh are afterwards mixed together, and the whole is served up at a banquet. The head of the dead man is treated differently; it is stripped bare, cleansed, and set in gold. It then becomes an ornament on which they pride themselves, and is brought out year by year at the great festival which sons keep in honour of their father's death".*¹⁷⁰⁴

And then there were the Indo-Iranian Massagetae, who migrated into Europe;

"...Human life does not come to its natural close with this people (the Massagetae); but when a man grows very old, all his kinsfolk collect together and offer him up in sacrifice; offering at the same time some cattle also. After the sacrifice they boil the flesh and feast on it; and those who thus end their days are reckoned the happiest. If a man dies of disease they do not eat him, but bury

HERODOTUS DID NOT MENTION THAT THE DIONYSIANS OF GELONUS WERE CANNIBALS

BUT HE DID MENTION THAT SOME OTHER REGIONAL INHABITANTS WERE PARTIAL TO HUMAN FLESH

THE ISSEDONIANS ATE THEIR PARENTS AND RELATIVES. THE HEAD OF THE CANNIBALISED DECEASED WAS COVERED IN GOLD

FEW DIED NATURALLY AMONG THE MASSAGETAE, THEY BELIEVED THAT ONE SHOULD BE RITUALLY SACRIFICED AND EATEN

*him in the ground, bewailing his ill-fortune that he did not come to be sacrificed....Milk is what they chiefly drink. The only god they worship is the sun, and to him they offer the horse in sacrifice; under the notion of giving to the swiftest of the gods the swiftest of all mortal creatures".*¹⁷⁰⁵

SOME ELEMENTS OF THEIR BELIEFS SEEM VEDIC IN NATURE

Now if what Herodotus was describing here is the Aryan *Soma* and *Asvamedha* sacrifice recorded in the *Rig Veda* (the Sun Veda), then it is evidence the Aryans considered it holy to slay and ritually cannibalise their parents and grandparents, evidently via the *purusamedha* ritual for human sacrifice. If not then it was a hybrid form of Vedic ritual formulated in the forests of what we now call Russia.

BONES HAVE BEEN FOUND WHICH INDICATE THAT THE CORPSE WAS CANNIBALISED

In Russia and Western Europe it should be noted that incomplete skeletons have been found by archaeologists, which were deliberately cleaved apart to remove the marrow, by relatively exact cuts. It has been suggested that these are what remained of a cannibalised victim, but another view is that for some ceremonial reason the bones were snapped or cut open to have their marrow removed. While haphazard breakages in the bones bespeak rough handling or perhaps even animal bites, the presence of deliberate cuts in some places is indicative that the skeletons were treated in this manner by human beings.¹⁷⁰⁶

It is comfortable for Westerners to only associate cannibalism with the Far-East during the middle of the first millennium BC, but even during the Middle Ages we hear tales of man-eating. Prester John's letter to major European royals mentioned the cannibalism that several of his vassal races reckoned so holy, for they were said to eat the flesh of both man and beast.¹⁷⁰⁷

CHARLEMAGNE FORBADE SAXONS AND WITCHES TO EAT HUMAN FLESH

Certainly *Clause 6* of Charlemagne's *Capitulary for Saxony* (dating to the 8th Century AD) mentions that it was a capital offence for witches and others to eat human flesh.¹⁷⁰⁸ Presumably if there was no such thing as cannibalism in the Holy Roman Empire then there would not have been a reason to include a law against it!

SOME CRUSADERS WERE CANNIBALS

And following one Middle-Eastern military engagement some elements of the western Crusader force were discovered gorging themselves with the flesh of Muslims slain in combat.¹⁷⁰⁹ Could cannibalism have survived into the Mediaeval era, and if so was it related to the ancient eastern practices? My own feeling is that it did, and it was.

UNFORTUNATELY MANY NEW BREED SCHOLARS DOUBT THE EXISTENCE OF TRUE CANNIBALISM

There has been a tendency for modern-day scholars to class any historical reference to cannibalism (especially those made by Christian authors) as a standard means of deriding alien cultures; it's a negative reference, and therefore is suspect at the very least, if not totally false. The facts however tell a different story. Obviously there are no surviving cannibals in Europe, but if we look elsewhere in the world, there is plenty of evidence for it.

Not all cannibalism is ritually inspired, in fact it is rarely ever ritual in nature. When severe famine consumes the land, there are certain circumstances in which the instinct to survive at all costs can easily take over. I cite the following examples;

CANNIBALISM IS RARELY RITUALISTIC; SIMPLY A MEANS TO STAY ALIVE

Earlier this century Stalin crippled the Ukraine's agricultural capability by banishing and slaughtering the Kulaki land holders (using troops and tanks!). With nobody left experienced enough to work the land on the required scale, a famine of tragic proportions ensued. In one documentary I saw, a Ukrainian man enacted for the cameras the manner in which he hid around a corner then seized a passer-by, put him to death and cooked him up with what few potatoes he and an accomplice had left. As a result of such happenings anti-cannibalism posters were circulated to stop it.

CANNIBALISM HAPPENED IN THE UKRAINE IN STALINIST TIMES

Even as well-fed party officials ordered Red Army troops to guard the last grain stocks from the starved populace, reports coming out of Stalin's Soviet Union stated;

IT ALSO HAPPENED IN AMERICA

*"The Soviet Government does not allow corpses to be buried until they are decomposed because if fresh corpses were buried the population would open their graves and eat them. Cannibalism is spreading wholesale. Peasants often eat their dead children. The Soviet Government punishes cannibalism by shooting without trial, but that does not help much because death has lost its terror".*¹⁷¹⁰

Cannibalism was not unknown in America either. During an ill-fated wagon expedition from Illinois to reach California in the late 1840's, the sizeable "Donner party"¹⁷¹¹ made an ill-advised departure from the accepted migration route just the other side of Fort Laramie, hoping to take a short cut to the West Coast. But before long their oxen teams failed them, and they found themselves stuck high in the Sierra Nevada Mountains. There the migrants endured a substantial period of isolation in the wilderness. Having run out of oxen, and with no food at their

disposal, the famished party was compelled to cannibalise the remains of their fellow travellers in order to sustain the group. Extreme cold and a hungry death had claimed some 66% of the men and 33% of the women and children, and by eating their remains the survivors obtained just enough sustenance to get by on. As recounted by a survivor by the name of William Perry, both of the Indian guides who tried to lead them out of the wilderness (who incidentally refused to eat the flesh despite their own hunger) were ruthlessly hunted down by a crazed member of the party. No longer content with cadavers, those who had tottered over the abyss into a more primordial, Darwinian state, sought live kills, with the result that the cowering and exhausted guides were shot and cooked. Yet despite the seemingly unwholesome nature of the proceedings, the few men that survived had, through their actions, succeeded in providing the "food" which kept the majority of the women and children alive.

Eventually a series of rescue parties succeeded in reaching them. As they made their way out to the frozen lake upon which the ragged survivors dwelled, they were greeted by the sight of shattered and half-devoured human remains scattered about the snow bound encampment.

Natives in Papua New Guinea ate their enemies up until fairly recent times, and the Maoris are known to have cannibalised those wounded or slain in battle when their yam harvests were poor.

Famished Japanese soldiers in Papua New Guinea during World War II butchered and cooked Australian and American prisoners of war once their convoys could no longer get through to them, and their food stocks had dried up.¹⁷¹²

Tenth Century AD Chinese performed cannibalism during times of famine; in fact they even had culinary names to described dishes that were made with old people, youngsters and so forth.

Similarly Australian aboriginals and American Indians are not usually regarded as consumers of human flesh, but isolated accounts mention that they have done so in the past.

The Mongols ate 10% of their own soldiers to alleviate the hunger experienced by their army as they besieged the Chinese Emperor in his own capital city. By feasting on their remains the Mongol forces stayed strong enough to dig the access tunnels which eventually gave them entry to the besieged city.¹⁷¹³

And let us not forget the airlines disaster in the Andes mountains during the 1970's, which saw the survivors eat the bodies of crash victims until help arrived.

Claims that there was no such thing as cannibalism are just plain nonsense, as are politically correct accusations that most accounts of cannibalism are items of brutal propaganda. Despite the amount of enmity and friction that exists nowadays between Westerners and Muslims, we do not feel ourselves instinctively inclined to call Muslims cannibals, or vice versa. In short, there was (and perhaps always will be) such a thing as cannibalism, and what is more, that under certain circumstances *it is carried out by ordinary people fighting to stay alive.*

But ritual cannibalism is of a different nature. The notion that mankind fed and sustained the gods can be found in a number of cultures, where they performed ritual carnage conceptually similar to what was witnessed by Herodotus or the Spanish conquistadors, keeping the gods fit and healthy with blood and body parts, human or animal. Without these things they believed the cosmos would collapse. According to Herodotus, some Northerners ate their enemies (perhaps the ultimate victory over an enemy) and made cups from their skulls.

This might be traced back to the Magi and Dionysians who taught that every body-part was related to differing natural manifestations within the bio-sphere.

*"For, as the existence of all these creations is derived from the four elements, it is manifest to the sight that those worldly bodies of theirs are to be mingled again with the four elements"*¹⁷¹⁴

Dionysian *Omophagia* was allegedly a ritual killing followed by the consumption of the sacrifice and the distribution of their various remains around the surrounding environment, returning creation to its most basic elements. The spirits of the elements and departed souls could be found across the countryside, within natural features such as hills, trees, ponds, rocks, beehives etc.

The very ancient practice of killing strangers and ritually cannibalising once took place in India. From the *The Primary Chronicle*, we know that cannibalism went unrecorded in Rus', but still reported as extant in India, which might mean that it had died out in Rus' by the 11th-12th Century AD. However, from Adam of Bremen we hear that there were supposedly still practicing cannibals in the vicinity of Rus' in the 10th Century AD,¹⁷¹⁵ who were most

PAPUAN NATIVES WERE CANNIBALS UNTIL ONLY RECENTLY

STARVING JAPANESE SOLDIERS ATE HUMAN FLESH

WHILE ATTACKING PEKING THE MONGOLS ATE 10% OF THEIR OWN MEN

ANY CLAIMS THAT THERE WAS NO SUCH THING AS CANNIBALISM ARE UTTER NONSENSE

UNDER BIZARRE CIRCUMSTANCES PEOPLE DO EAT HUMAN FLESH

RITUAL CANNIBALISM IS OF AN ENTIRELY DIFFERENT NATURE THOUGH

IT MIGHT BE RELATED TO THE NEED TO RETURN ALL ELEMENTS BACK TO THEIR ORIGINAL STATE

OMOPHAGIA

THE PRIMARY CHRONICLE DID NOT MENTION CANNIBALISM IN RUS', ONLY IN INDIA

PLUTARCH SAID THE DRUIDS WERE CANNIBALS

SOME PARTS OF LINDOW MAN'S BODY WERE MISSING.

likely the Finnish Mordva tribe.

Plutarch refers to certain Druids as cannibals and head-hunters. While there is no doubt that Celts and their Druidic leaders took heads during battle, this reference to meals of human flesh (if true) is most likely evidence that some druids practiced ritual *Omophagia*, of a sort known to the Dionysians.

The bog body discovered at Lindow Moss in England¹⁷¹⁶ (believed by some to be that of a sacrificed Druid Prince) was missing some parts of his body, and this was also the case with the second body found at the same bog. This may well be attributed to accidental mutilation caused by peat cutters, but it bears mentioning that Lindow man was excavated lying face down, and at the same time he was missing genitals. The loss of this body part from such a shielded position would tend to indicate that it had been hacked off prior to him being committed to the bog. The second body was also incomplete, missing a head and an arm. Were these missing body parts removed from the corpses and intentionally buried at other locations? Or might they have been ritually consumed?

When speaking of the black Magi we are on much firmer ground concerning *ritual cannibalism*, because for them cannibalism was deeply related to necromancy, a subject you'll traverse in Chapter VIII and Part II, Chapter VII.

Primitive magic

LOW MAGIC RELIGION Any.

Primitive shamanic magicians festooned most cultures of antiquity; Russia was no exception. They were normally identified at birth by certain planetary aspects, which fecundated paltry magical powers within the sorcerer. Primitive magic survived since prehistoric times, when shamans performed dances and songs dressed in skins, which were aimed at increasing the frequency of game animals, or appeasing the spirits of beasts which they had killed during the hunt.

In its later form, primitive magic evolved into the spells of the Vedic elders and wonder-workers, which can still be found in the *Rig*, *Artharva*, *Yajura* and *Sama Vedas*.

Necromancy

LOW OR HIGH MAGIC RELIGION Any.

In the early 1500's Cornelius Agrippa referred to the high rites of necromancy as *Goeta*, the art of demon summoning. It demanded the use of magical words in song, and personal spiritual defilement to effect the raising up of the dead, and demonic essences. These the necromancer then attempted to coax into service. So shunned were its ways that Cornelius described *Goeta* as "*execrated by all known laws*".

What Agrippa did preserve about high necromancy was probably quite reliable, after all magic, horoscopy and divination were his chosen fields of expertise. And yet in Freaque's translation of Agrippa's *De Occulta Philosophia*, out of 836 pages on ritual magic and other occult knowledge, necromancy constituted barely 4 pages, and these were largely condemnatory. Nevertheless Agrippa did write his extensive three volume treatise on magic at a time when the occult was well and truly a taboo subject, and for this reason he might have refrained from telling the reader everything that he knew of them, if only to safeguard the remainder of his work. To read or possess tomes dedicated to necromancy was unlawful in every way, reprehensible to many magicians and most ordinary citizens due to the harm it caused.

In principle, necromancers sought to pollute their bodies with dead matter, rotting food, or pieces of cadaver. This then permitted entities from the underworld to freely violate the medium as they wished. The same theme is adequately described in the Magian texts. In the following Zoroastrian scripture cannibals and dog-eaters are portrayed as falling under Ahriman's dominion forever.

"O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcass of a dog or of the carcass of a man? Ahura Mazda answered: "He cannot, his life shall be torn out, his bright eyes shall be put out; the Drug Nasus falls upon him, and takes hold of him even to the end of the nails, and he is unclean, thenceforth for ever and ever".¹⁷⁷

PRIMITIVE MAGIC WAS CONNECTED WITH PREHISTORIC ANIMISTS AND THE EARLY ARYANS

GOETEA; THE HIGH RITES OF NECROMANCY

IT WAS EXECRATED BY ALL KNOWN LAWS

AGRIPPA DID NOT GIVE IT MUCH COVERAGE IN HIS BOOKS

THE BLACK MAGI SAW CANNIBALISM AS A RITUAL WHICH ADMIRABLY SERVED THE PURPOSES OF AHRIMAN

IT CAUSED LIFE-LONG DEFILEMENT FOR WHICH THERE WAS NO PENANCE, IN THIS LIFE OR THE NEXT

HAVING EATEN THE FLESH OF A DOG OR MAN, ONE WAS IN LEAGUE WITH THE EVIL ONE FOR ETERNITY

It is fairly obvious in this passage that the white Magi were trying to get a message across to members of their community, who partook of human or canine flesh, perhaps to become deeply possessed by the Death Demon, whilst still living. They may have done this to procure the powers of necromancy. Since the rites of the black Magi were the antithesis of those dedicated to the sun, the white Magian prohibition of cannibalism was practically a sterling guarantee that they would do it. In terms of necromantic prestige the consumption of a corpse was far superior to defiling the waters and holy fire with a corpse.

"O maker of the material world, thou Holy One! Can he be clean again, O Holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?"

Ahura Mazda answered: "He cannot, O holy Zarathustra! Those wicked ones it is, those men turned to Nasus, that most increase gnats and locusts; those wicked ones it is, those men turned to Nasus, that most increase the grass-destroying drought."

*Those wicked ones it is, those men turned to Nasus, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing, fierce, mischievous winter. Upon them comes and rushes the Drug Nasus, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever".*¹⁷¹⁸

Thus, in white Magian tradition, cremating flesh in the holy fire or cannibalism were forms of black witchcraft that constituted grand rites of defilement, which could hardly be bettered, and which served to unleash the destructive predations of the fiends who haunted this world. These acts would have been greatly pleasing to Ahriman whenever he saw them.

Touching a corpse may or may not be infernal; everything depended upon one's motives. True white Magians had to make a public declaration if they had touched a dead body:

*"Here I am, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean".*¹⁷¹⁹

Upon hearing this horrific profession it was a matter of expediency for a cleanser to be hurriedly brought to the defiled one, to wash away the pollution with gomez, the mixture of holy water and bull's urine.

Observations on the infernal arts were sometimes drafted up into formal tomes by the Inquisitors. In *Treatise against the invokers of demons*, demonolatry was described as falling into two categories;¹⁷²⁰

Dulia Necromancers prayed to the Evil One as if he were their one true god, especially calling upon the wickedness of subordinate demons to aid them in a given venture, as though they were Satan's saintly henchmen. Obviously the necromancers regarded demons as Christians and the white Magi did saints, only the demons had patronages of harm. Some caused the loss of sight, tremors, mental instability, plagues, causing murder, or various forms of theft or crime.

Latria Necromancers who performed Latria sang hymns to the demons on bended knees, amid candles and the aroma of incense fumes.

As Norman Cohn rightly points out, many of the surviving Mediaeval spell books do not recommend the worship of demons, but much rather bullying the demons into service by relying on one's moral goodness and the power of the divine name, and even then only the pure in spirit were wise to attempt it; others were warned to stay well away from such doings. Among their number were sorcerers of the Jewish, Arabic, and divergent heretical faiths. But *Cohn tells only part of the story*; there was another group of necromancers and witches, whose aim was to invoke the evil principle directly.

This other class of necromancer was the worst of all, because they worshiped the demons in every way, and believed in an inversion of the world which would see the poles switch places and rivers flow contrary to their normal direction; these were followers of the so-called Luciferian Doctrine.¹⁷²¹ Devotees of this faith were hated by the heavenly beings because they had been made by the god of evil to blight both heaven and earth, and to invoke chaos. Their god was unspiritual, Lord of the Kingdom of flesh, a carnal empire. Those who had died unblessed, or spiritually corrupted would become a meal for the great ravenous serpent of the underworld, who was ever by his

DEFILING FIRE OR WATER WITH A CORPSE WAS SIMILARLY REGARDED AS A REVOLTING ACT OF DEPRAVITY - IT CAUSED INSECT PLAGUES, THE DEATH OF CATTLE, AND DROUGHT OR HEAVY WINTERS

THUS ROASTING OR CREMATING A CADAVER, OR PLACING A CORPSE IN A CAULDRON OF WATER WOULD HAVE UNLEASHED THESE EFFECTS

THE DULIA RITES

THE LATRIA RITES

MANY MEDIAEVAL DEMON-SUMMONINGS DID NOT REQUIRE THE CONJURER TO DO EVIL; SIMPLY CALL ON THE NAME OF THE SUPREME GOD

BUT THERE WERE OTHER NECROMANCERS WHOSE POWERS STEMMED FROM THE FACT THAT THEY WELL AND TRULY WORSHIPED THE EVIL ONE AND HIS DEMON-CHILDREN

IN 6TH CENTURY AD
SPAIN, ISIDORE SAID THE
WITCHES USED CADAVERS
TO WEAVE THEIR GRIEF-
INSPIRING SPELLS

PAGAN NORWAY WAS
SUPPOSEDLY TEEMING
WITH INFAMOUS BLACK
MAGICIANS

WHITE MAGIANS CALLED
ON THE POWER OF PAST
KINGS AND WHITE MAGI
FROM BEYOND THE
GRAVE USING THEIR
BONES

BLACK RELICS BROUGHT
HARM TO THE LANDS

WITCHES WERE OFTEN
SUBJECTED TO MOB
VIOLENCE

PAGAN RUSSIAN
MUSICIANS WERE CALLED
SKOMOROKHI

THEIR NAME IS
CONNECTED WITH
SHAMEFUL BEHAVIOUR

side. Agrippa's independent account bears all the key ingredients of the Magian eschatological myth once preached in Rus' in the year 1071 AD, and which in time came to be known in Europe as the Luciferian doctrine.

According to Isidore (a Spanish Christian writer who wrote a treatise on magic during the 6th Century) witchcraft entailed the special use of cadavers, or the slaughter of living offerings.¹⁷²² Coincidentally these are recorded in Magian scripture as principal acts of Iranian black witchcraft; ie, necromancy. Moreover the demons were supposed to have been sated by the shedding of blood, which was brought to greater effect by letting it flow into water. Isidore also explained that the arts of astrology were right and proper only until the time of Christ's birth, whereupon it became unlawful to god.

During the 12th Century AD, Norwegians were perceived as serious offenders in relation to the sinister ceremonials of black magic (presumably including necromancy), according to Wulfstan, a Saxon clergyman.¹⁷²³ Unless he had a particular dislike for Norwegians, this might be a fairly reliable account, mainly because he could have levelled this charge at Swedes or Danes, but chose to specify the Norwegians. More importantly it provides us with indications that the large number of witches present in Scandinavia would have been due to pre-existing populations of black priests (which might have milled around Norway) or Lapps, rather than to later waves of Wendish or Slav migrants (who were still nonetheless present in some parts of Scandinavia, as is evidenced by the recent unearthing of a Western Slav boatbuilding yard in Denmark, dating to 1090 AD).¹⁷²⁴

Both the white Magi and black Magi utilised the body parts of certain individuals to procure divine or infernal aid, to invoke mystical happenings, just as Christians once did (and do), through the saints. Yet for Christians calling upon a saint, by unleashing the supernatural powers of their bones and uncorrupted flesh, is not seen as necromancy, but an act of piety.

The relics of the European white Magi were conceptually similar to those of the Christian saints, predominantly the earthly remains of the holy kings, who brought life and health to the land, and to their subjects. While these white pagan relics could in no way be considered Christian, the line between them was in some cases fairly blurred,¹⁷²⁵ as discussed in Part II.

Black relics were of an opposite nature to those of the kings, and brought harm to nature, to one's stock, homestead and kin. Such relics were normally the bodily remains of executed criminals, stock thieves, witches and so on. The utilisation of black necromantic relics was viewed wholly different from the use of white pagan relics; an act of apostasy since it entailed the worship of the other god, the author of evil. White pagans and Christians, were on common ground where black relics were concerned. If the Magian texts are anything to go by the white Magi were much preoccupied with denouncing them too, and executing the witches responsible. These Magi were just as committed to the eradication of the infernal arts as the Church was, and perhaps even more heavy handed. In time, Christianity allowed witches to receive a fair trial, and Church sanctuary for those in danger of being lynched by mobs (until such a trial could be heard). The impartiality of these trials did very much rely upon the attitudes of the reigning secular authorities, the time and place in which they were conducted. For this reason some trials were fairer than others.

Since there are far fewer accounts of black witchcraft in Western Europe before the 12th Century AD when compared with the 1400's-1800's, is it possible to say that the black rites were progressively imported westwards from the Slav lands, and southwards from Norway, between the 12th and 15th Centuries AD in particular? Or was it simply a case that crimes of this nature had always been present, but never documented on any scale prior to this period?

Skomorokh's magic

LOW MAGIC RELIGION Pagan Gnostic or dualist.

The general Russo-Slavic word *skomorokh* specifically denoted a wandering musician *who acted as a comedian and a sorcerer*, while wearing Latin-style clothing. In the Old Polish we find the words *skomroszny* ("shameless" or "indecent"), or *skowryсны* and *skowrosny* ("happy" and "lively").¹⁷²⁶ These phonetically similar Polish words carry almost opposite meanings, something which may indicate an adherence to the doctrines of practical absolute dualism; "do evil and do good", but then again it might only be a coincidence, or Christian diatribe. *Skomorokh* is believed to have originated from a Greek word which meant "a prank" or "a practical joke", but could also mean "a

swindle" or "a deliberate act of deception". It is also apparently linked with the Latvian word *Samarags* which meant "someone who never keeps their word". This might be connected to the Middle Slovenian word *skomucati* which meant "to utter inarticulate garbled sounds during a conversation".

Linguistic evidence suggests that *skomorokhi* practiced the arts of the pagan Gnostic Philosophers of Greece and Rome. The word *skomorokhi* appears to have entered the French and English languages as *scaramuccia* (French: "a fool" or "a jester"), and *scaramouch* (English: "a boaster" and "a knave"). These Mediaeval words had not always been part of the English and French languages, thus hinting that *skomorokhi* had entered England and France sometime during the Middle Ages. From what is known historically, the *scaramouch* was a kind of jester or comedian who garbed themselves in unsightly dress and performed acts portraying the anti-virtues of cowardice and boastfulness.

Skomorokhi may have been conceptually similar to the Mediaeval Frankish *troubadors* (who were usually nobles), but *troubadors* played music with a distinctly Middle-Eastern or Iranian flavour, and do not appear to have been comedians.

Since Slavic *Skomorokhi* wore Latin-style clothing and comedy masks during their ceremonial pantomimes, there is a distinct possibility that they were the descendants of actors who performed divine comedies in ancient Rome, thereby causing much scandal, and prompting their subsequent expulsion from the Empire. Their witty stage shows provoked outrage in the eyes of Pliny the Elder, who caustically attacked the manner in which they defamed the celestial gods, with the outrageous lies they invented. Concerning them the Christian theologian St Augustine further wrote:

"This form of propitiation of such gods as these - with all its lascivious impurity, its shameless, filthy corruption, and its actors whom the Romans, with a laudable, instinctive sense of honour, debarred from all political office and expelled from their tribes, marked as beneath contempt and condemned to outlawry"

"On certain appointed festivals, scenes of shame, accompanied with cruelty, acts of dishonour and crime, attributed (whether truly or falsely) to the divine beings, were plainly and openly represented, consecrated and dedicated to those gods .. Those demons (the actors) admit that they are (made) unclean by delighting in such things. They avouch themselves as the promoters of lives of crime and indecency, by their crimes and misdemeanours, real or pretended, and by the public presentation of them..."¹⁷⁷

Here Augustine candidly speaks about their impropriety, even within the pagan milieu, for many forthright pagans were similarly enjoined in such condemnations in the centuries following the birth of Christ. For it would seem that they blatantly mocked some of Rome's dearest gods, and what is more, professed to follow a criminal lifestyle (or so it was alleged).

The *skomorokhi* entertainers of ancient Rus' were highly lyrical orators and deft musicians just as at home amongst peasant fireside vigils as they were in the courts of prestigious princes and chieftains.

In ancient times the *skomorokhi* might have included Orphic or Dionysian singers and Homeric poets, which are known to have formed up in travelling troupes. Legends ascribed to these wandering "bards" concerned the magic they wove by their melodious tunes. But, they were artists both loved and feared. Their spells actuating a powerful transformation of words sung or spoken, into blessings of luck, or curses.

During the ritual carnivals of the heathen festival calendar, *skomorokhi* musicians and actors went from place to place serenading the masses with their skillful orations. Their buffoonery, comedy and merry-making (most likely of classical Greek or Roman origin) no doubt provided an enjoyable dimension to the pagan carnivals, which the Christian priests viewed with exceptional disdain. When a *skomorokhi* plucked the strings of his *gusli*, blew the pipes, or began a ballad or epic poem, an atmosphere of expectation wafted amongst the crowds of listeners and guests. The people jostled for a good spot to stand and awaited with glee, the songs and dramas of their forefathers.

According to the *Primary Chronicle*, pagan impenitence was nowhere more visible, and openly flaunted than when these boys came to town, for the Churches stood almost empty, and wherever the clowns (*skomorokhi*) played, the congregated audiences wore the ground to bare earth!¹⁷⁸ In short, the *skomorokhi* were almost single-handedly responsible for, not only hampering, but undoing the conversions of many early Mediaeval Russians!

In a letter to the Bulgar Khan Boris, Pope Nicholas I similarly condemned their *ioca* ("jokes", or "games"),

SKOMOROKHI WERE PROBABLY VERY SIMILAR TO THE PAGAN GNOSTIC PHILOSOPHERS

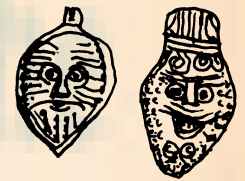


Fig 92. 1. These are just some of the many pendants found on an elaborate Russian-made necklace found in Gotland, and dating to the 10th Century AD. Judging by the varied facial expressions on them, and in particular the cheesy smirk on the right, the faces might have been worn by a Pagan actor.

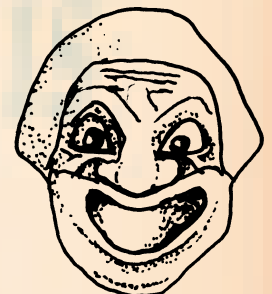


Fig 92. 2. The masks above were worn by Greek actors. They might have resembled the clown masks worn by Russian *skomorokhi*.

incantations, singing and sortilege.¹⁷²⁹ *Ioca* is cognate with the Russian *dzhok* or *zhok*, which referred to a (presumably theatrical dance) practiced in Moldavia (a former Roman Dacian province).¹⁷²⁹ It probably entered Bulgaria and Rus' by way of the Rumanians, but originated from the Latin *jocus* (which meant "a joke" or "a jest"). Perhaps these words were made famous in Eastern Europe by heathen actors, whose naughty brand of entertainment amounted to frivolous though blasphemous mockery of the divine beings, whether pagan or Christian.

When the Byzantine authorities closed down the Athenian college of philosophers back in the 6th Century AD,¹⁷³⁰ little could they have known that this would not be the last they would see of them. Many went to Harran, and it seems a sizeable number went to live in rural Slavia, where they chanced upon other actors, the descendants of those banned much earlier from Rome, but who sought the solace of Rumania.

Let's be realistic, if their predecessors were measuring the globe and (as you have already read) making intricate machinery a good 1,300 years prior to the Middle Ages, chances are that they and their many doctrines would not disappear in any great hurry. At least not in the Mediaeval Christian and Islamic educational institutions, which saw a flurry of their scientific and philosophical teachings burst out into the open.

On music and magic

In antiquity the Magi had awesome reputations in the field of musical theory, both as musicians and teachers. In Iamblichus' the *Life of Pythagorus*,¹⁷³¹ Pythagoras is recorded as having been taken prisoner by the Persians, and led back to Babylon in captivity. While there, his erudite learning caught the eye of the Magi, who then proceeded to teach him their secrets concerning astronomy, mathematics, music and the natural sciences. He considered himself greatly honoured by their attentiveness. From that time onwards the Neo-Pythagoreans adopted Magian musical theora. Nero was another who studied music under the Magi.¹⁷³²

In the ancient world pursuing an understanding of celestial harmonics involved studying the music of the planets and their various vibrations rates, as well as their relationship to the harmonic ratios of strings of differing lengths, of differing scales. Each note on the music scale had its own peculiar metaphysical qualities which were passed onto the listener. Saturnine notes had a basal quality, being slow and heavy, and falling between C and D. Other notes promoted violence if linked with Mars, but were soothing when linked with the Sun, or romantic when linked with Venus, and so on.¹⁷³³

Music was often an integral part of the beguilement of air spirits and aerie daemons. The legendary Volkhvy performed recitals before an incoming hail storm to subdue the daemons stirring chaos in the heavens above, and thereby chase them away. One record dating to the year 1282 AD describes the Volkhvy as able to drive away the clouds, and lunar travel, in the form of wolves.¹⁷³⁴ In a region of Burgundy, during the 9th Century AD, pagan sorcerers blew wind instruments at offending looking clouds to halt the aerial daemons.¹⁷³⁵ A similar rite was also performed by the Slav Volkhvy Magi "Storm-chasers" during the same time frame.¹⁷³⁶

Having diligently examined and learned the writings of the philosophers on music, we find Arab scholars developing treatments for the mentally ill based on these ancient findings on musical theory. From that time music has been used as a means of calming the worried minds of psychiatric patients, a method still employed by psychiatric institutions to this very day. And the reverse of this was also considered to be true. Discordant music was the surest means of invoking demons, and bringing distress into the lives of others.

The pagan Russes had a staggering selection of musical instruments, all of which were of foreign origin, and which featured heavily in their religious musical compositions. These instruments tell us something about the nature and genesis of pagan musical teachings in Slavia. Moreover these same sorts of instruments saw service on sabbaths convened by not a few witch covens. Rus' musical instruments fell into two principal categories, the *svirel'* and *gusli*.¹⁷³⁷

Svirel', *sviralo* (Slovenian), *svirol* (Bulgarian), and *svirala* (Serbo-croat), all came from the Old Russian word *svirati* which meant "to play music on a flute (or wind instrument)". This comes directly from the Old Indian *svarati* ("sound"). The Old Icelandic *svarra* meaning "to rage" or "to storm", "to whistle" or "to pipe (music)" appears connected to the Slavic and Old Indian in this respect, and what is more it seems to preserve the connection between music and rage.¹⁷³⁸

PYTHAGORUS LEARNED MUCH FROM THE MAGI CONCERNING MUSICAL THEORY

MUSICAL NOTES OSCILLATED IN UNISON WITH THE VIBRATORY RATES OF THE PLANETS WHICH AFFECTED DESTINY

MUSIC WAS USED TO CHARM DAEMONES

BURGUNDIAN AND RUS' PAGAN SORCERERS PLAYED MUSIC TOWARDS RAGING STORM FRONTS, TO PREVENT DAMAGING WEATHER CONDITIONS

RUS' MUSICAL INSTRUMENTS

SVIREL (WIND INSTRUMENTS)

Oboe	Egypt
Zhaleika	Egypt / Greece
Pan Pipes	Greece and the Balkans

GUSLI (STRINGED INSTRUMENTS)

Gudok (fiddle)	Greece and the East
Lyre	Greece and Babylon
Lute	Greece
Harp	Greece and Iran
Zither	Ossetia

ARYAN INSTRUMENTS

Aryan-style instruments can be found among the Indians and Turks, plus right across Europe, from Britain to Germany and the Lowlands, and throughout the Alpine regions, Russia and Scandinavia. Musicologists widely accept that Celtic music seems to have been derived from an Indo-European tradition, namely the Raga style which was and is practiced by the Hindus and their Brahmins.¹⁷³⁹ Pursuing this same theme, it has been noted that the music of the Balkans starkly resembles that of pre-Islamic Buddhist Indonesia. A possible though unlikely coincidence, for in both locations you will find puppet shows, women with similar national headdress, similar art styles, swastikas and Indo-European deities.¹⁷⁴⁰

Roga	The Roga is a Balkan variant of the bagpipes (which are related to an Indian form of the same instrument). They were used not only to create music, but in magical conjurations associated with the serpent, whose secret image was until comparatively recently engraved into the finger-pipe. ¹⁷⁴¹
Volynka	Magical pipes. At what point Russian bagpipes became known as <i>volynka</i> rather than <i>roga</i> is unclear, ¹⁷⁴² but <i>volynka</i> has a Rumanian provenance, though on phonetic grounds one might associate it with the name Wollin, in the lands of the Western Slavs.
Duda or Dudka	Magical flutes made from willow or ash wood
Conch shell	Aryans formerly blew conch shell horns
Animal horns	Ram, bull or lengthy auroch's horns served as trumpets for a variety of purposes

MISCELLANEOUS INSTRUMENTS

Vargany (Jew's Harp)	The Middle East (Etymologically derived from the Greek and Latin)
Tambourine	Egypt, Babylon, Greece and the East.
Trumpets	Celts, Babylon, Rome, Greece, Egypt.
Botalo (cow-bells)	Asia? Europe?
Nakra (kettle drum)	Turkic.
Brunchalka (Bull-roarer)	Greece? Siberia? Brunchalka were normally made from animal bones pierced and threaded onto a sting. Since some of the bones were embellished with animal heads it has been guessed that they had ritual applications, perhaps Dionysian in form.
Baraban (drum)	Turkic, from the Persian. ¹⁷⁴³

Middle-Eastern, Asiatic and Egyptian techniques for the crafting of musical instruments found their way into Europe during the first millennium after Christ.¹⁷⁴⁴ For this reason a great many Russian instruments seem to have antecedents in geographically distant regions. Archaeology has provided examples of the gusli and svirel, as well as pipes, bells, cow-bells, pendants with small dangling bells, whistles and flutes.¹⁷⁴⁴ Their *gusli* are particularly interesting, hand-crafted from birch or fir wood and possessing eight or nine strings.¹⁷⁴⁵ They may or may not have been "windowless", that is lacking a *golosnik*, or hole from which the notes emerge as it is being played by the musicians.¹⁷⁴⁵ These were mouths through which the instrument spoke.¹⁷⁴⁵ Some were engraved with images showing Greek or more especially Asiatic influence; grape vines, holy trees, swastikas, and suns.¹⁷⁴⁶ Many gusli took

SVIREL WERE WIND-INSTRUMENTS, AND GUSLI STRINGED

THE ONCE-GREAT ARYANS HAD THEIR OWN INSTRUMENTS AND STYLE OF MUSIC, WHICH WAS CALLED RAGA

BALKAN AND INDONESIAN MUSIC HAS CLEAR SIMILARITIES ACCORDING TO A DUTCH MUSICOLOGIST

THE ARYANS USED BAGPIPES, CONCHES AND ANIMAL HORNS

JEW HARPS, TAMBOURINES AND TRUMPETS WERE ALSO USED IN RUS'

the shape of wings, or their necks ended in a dragon's head.¹⁷⁴⁶ Russian folklore tells us that *gusli* tunes had an impact on the weather, on account of the similarity between their notes and the sound of thunder.¹⁷⁴⁷

The Russian Church regularly castigated the demi-paganism of their congregations, with oral sermons and other sorts of reminders. The early Mediaeval Russian Hypation manuscript warns the reader that, "*The devil captivates us with pipes, and skomorokhy playing guslis*".¹⁷⁴⁸ Moreover they proscribed the use of musical instruments during mass, perhaps as a means of providing a clear delineation between Church and local Rus' pagan choral practices.

In spite of this the *skomorokhi* remained resilient to change, and with their client base so wide, they enjoyed a permanent place in Russian society until the 1600's when systematic repression of their profession led to the discontinuation of this archaic and once highly popular heathen tradition.¹⁷⁴⁹

Heaven's magic

HIGH MAGIC

RELIGION Zurvanite, pagan Gnostic, Aryan pagan.

It was a long-standing Greek, Ayan and Persian belief that the power of magic resided in the interlacing or knotting of special threads of power, which were spun by the gods; these were probably the woven patterns often found on Slavic, Central-Asian, Scandinavian, Alanic and Celtic magical objects and amulets. Al-Nadim informs us that Chaldeans were skilled in knot magic. In effect a knot was a binding, and by binding magic, one fastened magic to a material object. For instance, Finns sold wind to mariners, breezes held in a knotted string. By untying the knot, gusts supposedly arose which filled their sails, and sent them on their way.

The white Magi and Brahmins professed that magical threads were linked with the the divine beings, or the celestial powers of the planets. The Magi particularly stated that these orbs were tethered to the sun and moon (which were situated at the centre of the universe), by threads of varying lengths.¹⁷⁵⁰ One might think that embroidering garments with the magical thread had the effect of anchoring the celestial energies to the fabric, in just the same way as they were held bound to the sun.

In some respects our lives are like a piece of thread, and we who live are like a spindle girl. She starts with a ball of raw material and start spindling it into one continuous strand, rolling it up into a ball as she went. Eventually she come to the end of the thread, which is death, and all that was left was a roll of thread; a spent life. The paths of every person's life mixed with the threads of those they met, forming an elaborately woven tapestry, with the events of our lives being the motifs thereon.

Ayan brides received a silver thread from their husband, which was sewn into their scarf. And so their marriage was bound, and held in place. In pagan Rus', every bride on her wedding day was given a silver thread, which was tied firmly around her neck, as the hands of husband and brider were bound by ritual chording by a priest. This was so to speak "tying the knot", and it was this thread that represented the strength of a bride's marital fortunes. It was her thread, and her marriage. When the marriage looked tatty, she repaired it, and when dirty she washed it, she renewed it and solidified it.

The art of the weaver was not simple either; different style knots and weaves had to be mastered. The weaver's keen eyesight, concentration and precise hands created an array of delightful patterns, adorning rugs, cloth and other garments. Some young girls well enough endowed with magical blood, and who had reached the age of reason, received a pair of loom sticks, and a magical spindle, which would serve them till death. In pagan Rus' the very first piece of thread they ever made was seen as the thread of greatest magic. Once spun it was burned to cinders with the holy fire and swallowed.¹⁷⁵¹ Then, magical power welled within the woman. From then until the time they first come to know a man, it was a Magian custom they made the pure robes of the Magi, with loving care. Those who decided they would never marry, because they had magical fingers of rare potency remained in the virginal state, spinsters married to the loom. Spinsters, the female clothmakers and weavers, launched into a full career of sorcerous needlework, clothmaking, basket and rug weaving, and by their skill changed the fortunes of others.

Mediaeval Russian Orthodox sources show priests challenging women during the Christian rite of confession as to whether they had been resorting to Moksha (a heathen goddess patronising the weaver's arts) during their weaving and sewing. Obviously Moksha was invoked during the weaving process to procure magical effects.

IN ANCIENT TRADITION WEAVING WAS ABLE TO PRODUCE MAGICAL EFFECTS

THE MAGI BELIEVED THAT EACH PLANET WAS TETHERED TO THE SUN BY A THREAD OF DIFFERING LENGTH

BY USING MAGICAL THREADS, A WEAVER COULD ANCHOR THE CELESTIAL ENERGIES OF A SPECIFIC PLANET TO THE CLOTH

OUR LIVES WERE LIKE A LENGTH OF THREAD

ARYAN BRIDES RECEIVED A SILVER THREAD TO SEAL THEIR MARRIAGE

WEAVING IS A TEDIOUS AND SKILLED PURSUIT

IN RUSSIA THERE WAS A RITE WHEREBY THE FIRST THREAD SPUN BY A YOUNG GIRL WAS BURNED AND THE ASHES SWALLOWED DOWN

THE WHITE MAGI HAD VIRGINS TO WEAVE THEIR ROBES

Peasants were accordingly advised to call on the Christian St Paraskeva-Pyatnitsa instead, as she was supposed to be even more helpful.¹⁷⁵¹

Never could there have been more tedious work than sitting hunched over a loom, day in day out, straining your eyes, and your patience, as the shuttle went back and forth through the vertical strands. Now it was at these times that a weaver's mind started wandering to other things, to family business, to people she liked and to those she hated. Now it was hopes and curses she was wishing, and, before long, well-wishes and hatred were being *sewn into the very cloth* she worked on. Thus weavers could imbue any type of boon or curse into their handcraft, or bind things so that they would not change, or loosen the bonds of fate by undoing knots which represented the lifting of problems being experienced. Their special knots could cause curses, death, fertility, growth, hate, health, infertility, love, luck, unity, power, sickness, strength, poverty, victory, wealth, or wounds.¹⁷⁵²

Knot ritual

To create a knot of power the weaver spindled the thread on her spindle, thus impregnating it with magical strength, or employed thread pre-spun in accordance with the correct planetary affinities. It was then embroidered or woven into the garment, cloth, blanket or rug. This was either worn by the person who it was to effect, or hung from trees in the vicinity of the sacred spring. Once this was done, the magic came into effect. Mothers were always wary of young ladies giving embroidered shirts to their sons, and during the marriage season all sewing and weaving was banned, to allow liaisons to be arranged, *free of magical interference*.¹⁷⁵³

Male weavers, usually bark-weavers and rope-makers could also achieve similar results through their handcrafts, by weaving leather into belts and whips, hemp into rope strands and cloth, and bark into bast shoes. Silver smiths who knew the secrets of magical knots could make magical objects simply by overlapping, weaving, plaiting and inlaying fine gold, or silver wire rolled and hammered by themselves. Stone cutters turned their hand to knotwork too, perhaps binding blessings to buildings and other stately edifices. There is one account from Rus' in which a person gathered together a bunch cereal crops as they grew, and knotted them.¹⁷⁵⁴ They were either trying to bind fertility, infertility, or some other magical attribute onto the crops.

To undo a knot spell the offending knot or weave had to be located and destroyed. Sometimes where the knot was impossible to locate by careful scrutiny of the fabric, the person's garments, and anything else with a textile-like weave might have been burned to destroy whatever evil knot lived in them. Knots which were obviously magical could always be unpicked to destroy the magic. Just as the tying of a knot invoked a certain sorcery, the undoing of that knot by the weaver would undo it. Often, weaving could be a very lucrative magical extortion business.

Russian magic

With priests and priestesses of the Chaldean, Magian and pagan Gnostic persuasion dwelling in many regions of olden Rus' it comes as no surprise that Russian folk spells were found to contain Babylonian and Greek magical incantations.¹⁷⁵⁵ Judging by the strong Turkic linguistic affiliations absorbed by the Slavic tongues, many Russian sorcerers must have been practitioners of Turkic magic. Considering the multiplicity of fused religious traditions in Central Asia, it is doubtful that Turkic sorcery and ritual differed all that much from that of the Buddhists, dualistic shamans, prehistoric animists, and Magi. Be that as it may, Al-Nadim reported that "*The Turks also have an art of magic. A man, most trustworthy and superior, has told me that they perform miracles for the routings of armies, killing of enemies, crossing the water, and cutting short long distances in short time*".¹⁷⁵⁶

One could interpret these feats as physical or metaphysical tricks. Perhaps this meant they knew death magic capable of annihilating whole armies, and shamanic astral voyaging, during which the shaman's soul was sent into the ether to reconoitre a region. On the other hand these feats could easily be interpreted as tactics and weaponry capable of bringing disarray on the battlefield, pontoon-bridges and wind-cars. Such weapons would invariably have been invented by the Chinese, who the Turks formerly lived in close proximity with. Based on 9th and 10th Century AD Chinese military manuals they could hypothetically have included fearful-looking war-kites, flame-throwers (called "Fire Lances"), or poison-gas mortars known as "Fierce Fire Eruptors".¹⁷⁵⁷ Judging by *Ingvær's Saga*, Ingvær and his crews encountered something similar to a mortar or Byzantine siphonophore during a pirate attack on their flotilla. It is taken for granted by many writers that such an account is blatant nonsense. True, it is impossible

THE CHRISTIAN PRIESTS
ENCOURAGED PAGAN
SLAVIC WOMENFOLK TO
CALL ON A SAINT
INSTEAD OF MOKSHA

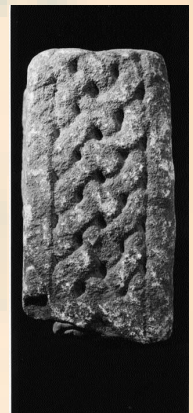


Fig 93. Anglo-Saxon knotwork

RUSSIANS USED
BABYLONIAN AND
ANCIENT GREEK
INCANTATIONS

THEY MIGHT HAVE
KNOWN TURKIC MAGIC
TOO

to prove that these contraptions were actually used in Russia. Perhaps the author of that Saga merely drew upon legends describing the factual use of these weapons. Yet, as unpalatable as it may be to admit, perhaps Mediaeval mortars were actually seen in Russia, in the hands of the devastating pirate gangs.

One *Primary Chronicle* incident portrays a sorcerer entering Christianised Novgorod, and winning many followers there by claiming that he would walk across the Volkhv river. A similar thing was said of the Turk magicians. In any case he was killed by Prince Gleb before he had a chance to attempt it.

Pagan Gnostic magic was apparently practiced in certain regions of Russia and the Baltic. How else can we explain reports that Asklepius (the pagan Gnostic god of healing) was worshiped in Egypt, Greece, Britain and among the pagan Old Prussians?

In summation, the following breeds of sorcery are likely to have found their way into Russia;

SOURCE OF INFLUENCE	STYLE OF MAGIC
Ancient Greece	pagan Gnostic magic The Dionysian and Orphic mysteries Skomorokhy magic
Mesopotamia	Chaldean magic Necromancy
India	The rites and spells of the Brahmins
Persia / Iran	The rites and spells of the Magi Necromancy
Central Asia	Buddhist rites and magic Prehistoric animistic spells Magian rites, spells and magic Necromancy
Khazaria	Kabbalistic magic
Rome	Mithraic magic Skomorokhy magic
Alexandria	Hermetic and Greek pagan Gnostic magic

In the *Gesta Danorum*, the Slavs were portrayed as heavily engaged in the arts of witchery.¹⁷⁵⁸ Admissions of this kind are amply reflected in a number of pan-Slavic words dedicated to the arts. However it is often the case that verbs describing the performance of magic and divination have obscure etymologies. While linguists have not established progenitor words for many of them at this stage, this might only indicate the much of their sorcery had originated in Slavia, or had accrued folk terminologies peculiar to themselves. The following are just some of Slavic verbs used in a magical context.:

Sheptat' ("to whisper"),¹⁷⁵⁹

Kudesit' ("to work a miracle"),¹⁷⁵⁹

Ved'movat' ("to perform witchcraft"),¹⁷⁵⁹

Zagovarivat' ("to recite an incantation"),¹⁷⁵⁹

Znakharit' (This verb infers that the practitioner was capable of interpreting signs, symbols and omens).

Gadat' ("to tell someone's fortune"). *Gadat'* is a slavification of a Phalavi term.

Vorozhit' is related to the Old Russian *vorozhiti*, Bulgarian (*vrazha*; "I am casting a spell"), Serbo-Croat (*vrazhati* "to harm someone with magic"), Slovenian (*vrazhiti* "to harm someone with magic"), Polish (*vrozyc*; "to perform magic" or "to foretell the future")¹⁷⁶⁰

Charovat' ("to perform a spell", "to enchant", "to bewitch" {using a libation of some kind}),¹⁷⁵⁹

Koldovat' ("to practice witchcraft" {perhaps, more specifically Chaldean-style sorcery}).¹⁷⁵⁹

Since spell scrolls constitute only a minute portion of the birch papyri discovered at Novgorod (dating to the 12th Century onwards) it is fairly certain that it was not looked upon favourably by the city’s populace after the conversion. Clearly the Church had successfully eliminated written magic from Novgorod’s urban sprawl. This would have been as much due to their highly successful education programmes (which brought the dream of literacy within the grasp of a great many citizens) as it was to a wave of genuine conversions, or iron-fisted crackdowns on dabblers. Still, out in the country-side the situation was markedly different.

*“Thus magic is performed through infernal instigation. Particularly through the agency of women are infernal enchantments brought to pass ... Thus even down to the present day women perform magic by black arts, poison, and other devilish deceits. Unbelievers are likewise led astray by demons”.*¹⁷⁶⁰

Magical objects

In the Baltic area, at the beginning of the first millennium AD, there was, just as in the Crimea, a presence of handcrafts and metalware showing the influence of Roman master-craftsmen. Their industry was the production of stylish accessories, some of which were magical in nature.¹⁷⁶¹ Even the would-be Magus Nero came to the area looking for amber and other such commodities, desperately needed for his magical ordinances.

Once the know-how to calculate planetary positionings had re-entered a converted Europe during the early Middle Ages, magical products could again be confidently made by local craftsmen. In the West, Flanders acquired a reputation as a ‘Mecca’ for the sale and production of occult wares.¹⁷⁶² By the high mediaeval period, fewer people came to Slavia for aid, the sorcerers and magicians had come them ... to live! Those who knew the arts were much sought after to fashion intricate magicked talismans, fibulae, wards and instruments bathed in planetary energies. These were not crude items, but amongst the very best produce of high magical craftsmanship.¹⁷⁶³

In antiquity, gem talismans were crafted by Gnostics, Magi, Kabbalists and Mithraic sorcerers alike, incised with pictures that enhanced their special astral properties, using various lapidary techniques. Rich esoteric imagery like the egg and serpent, Deus Arimanus, El-shaddai, Aion, Sophia, the signs of the zodiac, sacred pillars, orbs of celestial power, gematria, magic words, magical number-squares, deities and woven thread were common motifs.

Other types of celestial talisman were fabricated from disks of ritually consecrated noble metals so as to become a reservoir of celestial power. These were usually disk shaped, and bore magical squares of various dimensions and complexity, emblazoned with sigils and words of power. In Slavia talismanic devices generally came in the form of cloak pins, belt buckles, head rings and fibulas. Often these were inlaid with threads of power and animals bearing planetary affinities.

Creating magical objects

LOW MAGICIANS

“Low magicians” resorted to less complex ingredients than “high magicians”. Often their amulets, phylacteries and enchanted paraphernalia were little more than bags of herbs with the right spells recited over it. Animal parts were frequently used too, things such as horn, teeth, claws, feathers, bones, hide, fur or beaks. Low magical rituals invariably drew upon notions of sympathetic magic, and thus were of a more personal nature, perhaps the result of experimentation. For argument’s sake, Murray described a witch’s Sabbath during which the coven members reported to Satan (ie; the chief black Magus of their area) whatever spells are known to have worked during the preceding week, and the methods they used to procure the desired effect. The master then wrote them down.

THEORIES OF HIGH MAGIC IN THE CREATION OF MAGICAL OBJECTS

To craft a given magical device, ‘high magic’ demanded that magicians adhere to one basic principle; the need to use an appropriate lower body (a gem, plant, animal part, colour, cloth or metal) affiliated by its very nature with a particular planet. Specific ingredients were thought to be greater receptacles for certain planetary cosmic energies than others. By using a prescribed substance, the sorcerer could call down the power of the required planet into the object, which would in turn act as a storehouse of that given energy.¹⁷⁶⁵ Thus practitioners of ‘high magic’ could therefore turn out every possible item (possessing diverse mystical abilities), as long as they possessed the

LOW MAGICIANS USED
LESS EXQUISITE
INGREDIENTS THAN
GEMSTONES AND
JEWELS

FOR THEM SPECIFIC
PLANTSTUFFS AND THE
BODY PARTS OF
VARIOUS ANIMALS
WERE THE ORDER OF
THE DAY

PAGAN GNOSTICS,
MAGI, KABBALISTS,
CHALDEANS AND
MITHRAIC SORCERERS
ENGRAVED GEMS WITH
A VARIETY OF MYSTICAL
IMAGES

THESE IMAGES
ENHANCED THE
INHERENT POWERS
WITHIN THE STONE

appropriate ingredients and the additional trade skills necessary to adequately fashion the item. In antiquity pagan craftsmen sometimes produced high quality talismans that were just as likely be hewn from gemstones and crystals possessing the necessary magnetisms and planetary affinities, as they were to be cast from precious metals.

For example an 11th Century magical cup, supposedly of Byzantine craftsmanship, was unearthed from a 13th Century silver hoard in Gotland, Sweden. It was etched with the following high magical inscription *in runes*, not Greek script as was traditionally the case.¹⁷⁶⁶

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

HIGH MAGICIANS
SEEKING TO CALL DOWN
THE BENIGN POWERS OF
THE CELESTIAL BEINGS
USED ONLY THE PUREST
AND MOST NOBLE OF
SUBSTANCES; GOLD,
GEMS, SILVER

AFFINITIES OF THE LOWER BODIES

Fumigations, images, letters, numbers, stones, incenses, animals, plants, colours and sounds which were pleasing to the planetary gods, were ideally used during any attempt to summon their divine assistance. Many of the lower bodies were linked with the divine and infernal beings by their very natures, and with the planetary essences in particular.

The medieval Catholic law book *Malleus Maleficarum* ventured to associate the lower bodies with Chaldean daemones: "The devils employ certain lower bodies, such as herbs, stones, animals, and certain sounds and voices, and figures. But since the heavenly bodies are of more potency than the lower bodies, therefore the stars are a far greater influence than these things".¹⁷⁶⁷

By utilizing these objects during the performance of ritual magic, or engraving sacred images, one succeeded in drawing down the powers of the angel or spiritual essence attached to that body.¹⁷⁶⁸ Many of the ingredients listed here were described in Agrippa's *De Occulta Philosophia*.¹⁷⁶⁹

ONE OF THE BEST BOOKS
ON AUTHENTIC MAGIC IS
AGRIPPA'S THE THREE
BOOKS OF OCCULT
PHILOSOPHY

JUPITER¹⁷⁷⁰

- Metal:** Gold, silver or Tin (especially).
- Colour:** Purple.
- Plant:** Ash gum (manna), oak, many nut bearing trees; apple, ash, plum, and pear trees, wheat and barley.
- Animal:** Pelicans, swallows, peacocks, storks, eagles, fish, hart, sheep.

MOON¹⁷⁷¹

- Metal:** Silver.
- Colour:** White.
- Plant:** Palm, hyssop, selentropion, olive.
- Animal:** Dogs, cats, mice, ducks, geese, herons and other birds of the wetlands, plus wasps and dung beetles.

MARS

MARS¹⁷⁷²

- Metal:** Iron and brass (red).
- Colour:** Red or fiery colours like orange.
- Plant:** Radishes, garlic, hellebore, wolfsbane, thorny, toxic or prickly plants, and onions.
- Animal:** Predators and carrion-eaters like eagles, vultures, ravens, wolves, plus goats, reptiles and insects.

MERCURY

MERCURY¹⁷⁷³

- Metal:** Tin, and mercury.
- Colour:** Blue.
- Plant:** Parsley, marjoram, cinquefoil.
- Animal:** Foxes, swifts, weasels, mules, hart, hare, cuckoos, magpies and larks.

SATURN¹⁷⁷⁴

SATURN

- Metal:** Lead, gold and fool's gold.
- Colour:** Black.
- Plant:** White poppy (opium), mandragora, cypress, fig, pine, and many fruitless trees.
- Animal:** Distressful creatures like the wolf, ass, mole, insects, spiders, toads, scorpions, mice, and serpents.

SUN¹⁷⁷⁵

THE SUN

- Metal:** Gold.
- Colour:** Yellow.
- Plant:** Marigolds, vervain, peony, bay, cedar, saffron, amber, balsam, honey, frankincense, and marjoram.
- Animal:** Rams, boars, bulls, eagles, vultures, swans, cocks, hawks, crows and fire-birds.

VENUS¹⁷⁷⁶

VENUS

- Metal:** Silver and Brass (others say copper).
- Colour:** Green.
- Plant:** Thyme, sandalwood, musk, corriander, scented flowers, pomegranates, pears and amberggris.
- Animal:** Sheep, dogs, goats, swans, pelicans, sparrows, eagles, and doves.

The physical appearance of magical items might vary according to the school of magic the sorcerer was party to, and on a secondary level by their own preference and financial means. The primary forms of magical objects are listed here.

MAGICAL OBJECTS
TOOK ON A VARIETY OF
FORMS

THE USUAL FORM OF THE MAGIC

- Lead, wood, bone, metal, foil or ceramic lamellae tiles.
- Spoken, carved or written gematria (power words) using runes, Greek or the Alphabet of the Kings.
- Spells recited in unison with music, incense and burned offerings.
- Spells uttered during the pouring of a libation.

INCISED TILES OF LEAD,
BONE, METAL OR
METALLIC FOIL

Objects were activated by diverse means. Some were worn around the neck, or mounted on rings; others placed in a certain location. For instance once a plaque was manufactured, it was often buried in a place appropriate (ie; astrally linked) to the deity or planet being invoked, to promote the required end of the sorcery.¹⁷⁷⁸

Lithicas: Books of gems and their properties

In the classical world, Greek and Roman philosopher-scientists, Chaldeans and Magi wrote books about gemstones which embodied many aspects of the divine planetary natures, and were therefore suitable to be revered by the pagan priests. Often these gems were engraved with images linked to the gods.

LITHICAS WERE BOOKS
CONCERNING GEMS

The engraving method they used required a chip of diamond set into the tip of a metal rod. For all intents and purposes it was a pencil suitable for drawing images onto rock-hard substances using a material harder than metal. Skillfully manipulated by a master engraver images rapidly took form, like putting a hot knife into butter. Progressively diamond dust was employed as a mild abrasive to gradually smooth back surface imperfections, further enhancing overall appearance of the fashioned gem.

MAGICAL GEMS WERE
ETCHED USING A
DIAMOND CHIP

I once had the good fortune to view an exhibition of Mesopotamian artefacts on loan from the British Museum. Having for so long looked at the impressions they left in clay in published works, I was astounded to see just how tiny these seals are, some little bigger than a bottle lid!

MESOPOTAMIAN
ENGRAVED SEALS WERE
TINY, YET FINELY
DECORATED

Lithicas were gem books detailing the physical, medicinal and magical powers ascribed to gemstones and crystals. These texts saw wide usage in ancient Rome, but no doubt existed in Egypt, Chaldea, Greece and Persia. While there is no record of *Lithicas* being burned during the conversion of Europe, Scandinavia or Russia, one could infer that they were around, even more so once you realise that Prester John (who can be linked with Russia) believed that gems had specific mystical properties.

LITHICAS INFORMED
THE READER OF THE
MYSTICAL AND
THERAPEUTIC
PROPERTIES OF EACH
SPECIES OF GEMSTONE

For instance a certain heathen temple in the Slavic and Baltic region was decorated with coral, carnelian, crystal, sapphires, green chrysolite and gold. I shall now equate these stones with the planetary virtues found in Agrippa's

GEMSTONES AND THEIR
PLANETARY AFFINITIES

writings; CORAL: Venus, Riba (supply source: Arabia); SAPPHIRE: Sun, Jupiter, Venus, Saturn (supply source: Bohemia, Moravia, or Finland); CARNELIAN: Mars (supply source: Arabia, Czechoslovakia, or Romania); GREEN CHRYSOLITE: The Sun (supply source: Czechoslovakia or Norway); CRYSTAL: Venus, Sun, Mercury (supply source: Arabia, Czechoslovakia, Romania, or Rus'); GOLD (The Sun).

Of these six noble substances 50% were allied with the planet Venus, 66% to the Sun and 16% to Mars. The idol associated with this temple was a woman with a gold-plated head who received floral offerings. Perhaps we are dealing with a temple dedicated to Venus, or a goddess very close to her in nature.

Having analysed descriptions of this temple, and the varieties of gemstones embedded into them, and then compare them with the planetary gods they were supposedly associated with, it is not difficult to infer that something fairly comparable to Roman Lithacas were already in the hands of the Baltic and Slav pagan priests.

STONES AND THEIR AFFINITIES¹⁷⁷⁹

ADULARIA	Moon
Found: ¹⁷⁸⁰	Alps, Romania, Switzerland
AGATE	<u>Mars</u> , Moon, Mercury, Vagi
Found:	Armenia, Bulgaria, Urals, Bohemia, India
AMBER	<u>Sun</u> , Mercury, Vodnik
Found:	Baltic countries
AMETHYST	<u>Jupiter, Mars</u> , Saturn, Vyedmid
Found:	Romania, Salzburg, Urals
AQUAMARINE	<u>Moon</u> , Venus
Found:	Rus' - Shaitansk hills
BERYL	<u>Moon, Jupiter, Venus</u> , Mercury, Krilata Diva
Found:	Bohemia and Moravia
CARNELIAN	Mars
Found:	Arabia, Czechoslovakia, Egypt, India, Romania
CHRYSOLITE	The Sun
Found:	Czechoslovakia and Norway
CRYSTAL	<u>Venus, Sun, Mercury</u>
Found:	Arabia, Czechoslovakia, Egypt, India, Romania, Rus'
CORAL	<u>Venus</u> , Riba
Found:	Arabia
DIAMOND	<u>Sun, Mars</u>
Found:	India, Urals
EMERALD	<u>Moon, Jupiter, Venus, Mercury, Bik</u>
Found:	India, Urals
GARNET	<u>Regulus (the Heart of the Lion)</u> , Koza
Found:	Rus'
HEMATITE	Baran
Found:	Romania, Rus', Swizerland
JASPER	<u>Mars, Jupiter</u>
Found:	Rus'

JADE	Jupiter
Found:	Tibet, Urals
LAPIS LAZULI	<u>Venus</u>
Found:	Afghanistan and Bokhara
MALACHITE	Jupiter
Found:	Frankish Kingdom, Rus'
ONYX	<u>Saturn</u>
Found:	India, Urals
PEARL	<u>Moon</u> , Bliznyata
Found:	India, N. Rus' rivers
RUBY	<u>Sun</u> , Mars, Rak
Found:	Afghanistan, Burma, Cambodia, Ceylon, India
SARDONYX	Lev
Found:	Rus'
SAPPHIRE	<u>Sun, Jupiter, Venus, Saturn</u>
Found:	Cambodia, Bohemia, Moravia, Finland, India, Kashmir
TIGER EYE	Mercury
Found:	India
TOPAZ	<u>Sun, Mercury</u> , Vyedmid
Found:	Rus' and the Urals
TURQUOISE	Strilyets'
Found:	Egypt, Iran, Poland and Rus'

KEY TO THE SLAVIC SUN SIGNS

Baran: Aries	Bik: Taurus
Bliznyata: Gemini	Rak: Cancer
Lev: Leo	Krilata Diva: Virgo
Vagi: Libra	Vyedmid': Scorpio
Strilyets': Sagittarius	Koza: Capricorn
Vodnik: Aquarius	Riba: Pisces

In search of gems and knowledge

Towards the end of last century, anthropologists and intellectuals fanned out throughout the colonies of the European powers, hoping to record for prosperity the customs and lifestyles of the native peoples they subjugated and ruled over. Their studies were the modern world's last reliable glimpses of past beliefs and superstitions that would soon be absorbed and obliterated by the commercial hype and cultural supremacy of their new overseas masters. From these studies came views of customs spread over large areas of the earth, which in many cases fell into distinct categories, each with many similarities. Jung postulated that these similarities was due to a universal consciousness. It would be easier to believe the totality of his assertion if it were not for the existence of Claudius Ptolemy's map of the ancient world, a map spanning from Iceland to China, South East Asia and (due to the relative exactitude of his cartographic style and his latitude reading for Argus) the coast of Antarctica.¹⁷⁸¹ Jung was only partly right, because a map that detailed just doesn't happen by accident, it was the product of good old fashioned physical contact between the peoples of Europe, Africa and the Orient, and a wide journeying band of travellers whose names we will never know, people who perhaps used a book called "the Guide" and employed its lines of latitude

LAST CENTURY RESEARCH ANTHROPOLOGISTS VISITED THE COLONIES OF THE EUROPEAN POWERS, AIMING TO STUDY FIRST HAND THE BELIEFS AND CUSTOMS OF THEIR INDIGENOUS POPULATIONS

COMMON THEMES AROSE
IN GEOGRAPHICALLY
DISTANT LOCATIONS

JUNG SAID THIS WAS DUE
TO A UNIVERSAL
CONSCIOUSNESS

THESE SIMILARITIES MAY
HAVE ARISEN FROM
CONTACT WITH GEM
TRADERS, MAGICIANS
AND PAGAN GNOSTIC
ASTRONOMER-SCIENTISTS

THERE WAS ONCE A GEM
AND PEARL TRADE ROUTE
WHICH WENT FROM
SOUTH AFRICA TO INDIA,
VIA NORTH-WESTERN
AUSTRALIA, INDONESIA
AND MALAYSIA

CHINESE POTTERY IN
AFRICA HELPED INDICATE
THE RETURN ROUTE

THEY USED MALAYSIAN
MAGIC IN MADAGASCAR;
THINGS SUCH AS
MAGICAL SQUARES,
WHICH WERE ONCE USED
BY THE HIGH MAGICIANS

YES, PEOPLE TRAVEL
INTERNATIONALLY
TODAY, AND ONCE DID
SO IN ANTIQUITY

as elder highways through otherwise un-navigable forests, featureless deserts and swamps. A lot of footwear was worn out making that map.

In the *Natural History*, Pliny the Elder despaired of humanity's decline in morality, for in the 1st Century AD they took to the high seas for trade and conquest, no longer interested in the research voyages once launched by the ancient Greek philosophers, to assuage their thirst for knowledge about the world. For example Strabo tells us that a "Magus" had circumvented Africa. On what basis do we discredit such an account?

The astronomer-scientists, magicians and jewellers of the ancient world had an overwhelming need for gems, a romantic lust which in turn gave rise to a thriving specialised trade in precious stones. But the many different gems they required were rarely found in their own back yard; on the contrary, they were connected with quite specific geographical locations, some of them quite distant. This enterprise might have taken gem traders to some very unusual places. The list on the previous page shows known locations for gem deposits. These were inevitably destinations for the heathen magician or gem fossickers who obtained them on their behalf.

Some may have gone to extreme lengths. For instance, there are a number of cave paintings in the Kimberly region of North-Western Australia which are disowned by the aboriginals. They have a long history of continuity and are of considerable antiquity. The style used is not aboriginal, but clearly resembles native African art. Through these paintings and the distribution of the peculiar African Baobab tree (which grows in northern and western Australia), it has been deduced that an African trade route once existed between South Africa and India, via the extremely remote Kimberley mountains in Western Australia and Madagascar.¹⁷⁸² It's worth mentioning that three of these locations have *some of the largest diamond deposits in the world*. Moreover the discovery of Chinese pottery on the East African seaboard, and Madagascar, is believed to indicate the return leg of the route which once reached India and China, perhaps directly, or via Australia, and the formerly Buddhist Malaysian mainland and Indonesian archipelago. These celadon (Chinese ceramic) items have been useful in pegging out a route officially associated with a little known highly specialised trade in gems, shells and wild pearls.¹⁷⁸³ Further evidence of this route can be found in Madagascar. The local divination method there (known as *Sikidy*) owes its presence to the Arabs, whereas *Vintana*, another form of Malagasy sortilege, was brought there in ages past, by Malaysian seafarers and immigrants.¹⁷⁸⁴ Equally interesting is that the Malays used magical squares similar to those used by the magicians of the Middle Ages.¹⁷⁸⁵ This indicates Malays had contact with the arts of the high magicians, perhaps as a result of Arab contacts, but perhaps due to earlier contacts with pagan Gnostic philosophers who were mapping the southern night sky far beneath the equator,¹⁷⁸⁶ or exiled Magians.

And there were other unrelated contacts, such as that made between Meso-America and China, which has been confirmed by dating methods as having occurred as early as 3,000 BC. We can say this with certainty because Meso-American peanuts appear in China at around that time. Peanuts are unable to survive in the gut of migratory birds, nor can their fertility remain viable in sea water. Thus they were brought there through human intervention, but by whom? Due to the absence of rats in Central America (until the time of the Conquistadors) and rice, Chinese ties with the Americas have been ruled out, thus indicating that peanuts came to China via an unknown people, perhaps through intermediaries who sailed abroad from Meso-America.¹⁷⁸⁷

Points of similarity have been found in the magico-religious beliefs and ceremonials of Northern Australia, Indonesia and Melanesia. For instance the Arnhem land aboriginals placed the bodies of their dead in trees for birds to strip them bare. Afterwards the bones were collected up and interred in highly decorated burial posts. The concept is reminiscent of Magian and Buddhist exarnation rites. Rather than flippantly disregard similar traditions as a coincidence, or independently invented, might we also consider that some of these habits were passed onto local natives by adventurers, traders and shipwrecked sailors who came to these parts. These mariners were invariably Buddhists from pre-Islamic Indonesia, or the Chinese seafarers who had long visited Northern Australia searching for troccus shells and trepang (sea slugs).

The mere concept that a landing party of sailors could be seen as an arrival of gods, or the souls of returned ancestors seems laughable. Yet earlier this century an intrepid group of Australian gold prospectors trekked far inside the Papuan interior. By discharging firearms, and mesmerising the natives with mirrors, photographs and gifts of trinkets they convinced them that they were practically gods. At their command a small army of natives set about building a runway for them, while others were directed to pinpoint known gold deposits. The ruse came undone once one of them was spotted defecating, just as a normal human being would.irate with rage the natives pursued the knavish band of speculators, intent of killing them. They barely made it out alive. That such things can happen is beyond all doubt.

Miscellaneous magical beliefs

THE EVIL EYE

The concept of the Evil Eye appears to have originated in Iran and Central Asia, where it was regarded as the many-powered gaze of the Infernal Lord, Ahriman. In Russia the phenomenon was called *zli ochi*.

*“The demon of the malignant eye is he who will spoil anything which men see, when they do not say “in the name of God”.”*¹⁷⁸⁸

The evil eye was the preserved domain of his servants, the black witches, giving them power to blight the world of existence, according to their will.

A similar theme arises in the Norse *Laxdaela Saga*, when a captured male sorcerer (who knew death magic) is further incapacitated by placing a sack over his head. His captors did this to prevent him from gazing at the nearby countryside, for it was known that magicians of his ilk could blight nature just by looking at it. But as misfortune had it, there was a slight tear in the bag, just enough for the captive to peer through. We are told that whatever land his eyes beheld fell fallow for some time, years even.

How similar this seems to the case of the Windeby Iron Age bog body, found near Schleswig, Denmark in 1952. The Windeby girl was a young blond lass, more likely than not to have been a witch. Her hair had been shaved off with a razor, her eyes so tightly blindfolded that the cloth binding cut into her neck (see fig 94). As a penalty for some unforgivable crime, or perhaps as a crisis sacrifice, she was drowned stark naked in the fens, her body held down by a weighty stone, and a scattering of lengthy birch switches.¹⁷⁸⁹

Folk tradition has it that pagan Slavs and Balts had the following remedies, deemed highly efficacious in warding off the malevolent eye of wicked witches.

Wearing a blessed cross or crucifix	Displaying a live snake
Making the hissing noise of a snake	Exposing a bear skull
Exposing the buttocks or genitalia	



Fig 94.

BELIEFS ABOUT HAIR AND NAILS

Pagan Slavs believed hair was a source of magical strength and power.¹⁷⁹⁰ The might of a person, both magical and physical was said to reside in their hair and beard. The onset of pattern baldness was thus causal of a man's loss of strength.

In Rus', the length of one's hair was also a mark of status. Without a minimum of a shoulder-length hair, a beard and moustache, one was seen as little better than a slave, or socially equivalent to one.¹⁷⁹¹ Thus, in olden Rus' it was an offence to cut a man's hair or beard against his will, and offenders were fined.¹⁷⁹² Even today the Parsees (Magian exiles living in India) have a strong dislike for barbers.

On the other hand tonsuring was practiced in India for religious reasons, and this represented a tradition at variance with Magian hair lore. The dictates of family custom and social class, as mentioned in the *Agni Purana*, determined the age at which tonsuring was performed, and what style of tonsure was worn. It was a rite of passage ceremony undertaken by religious students, warriors, tradespeople and normal citizens.

Slavic words for hair such as *vlas'* (Old Slavonic), *volos* (Ukrainian), *vlas* (Bulgarian and Czech), *wlos* (Polish), come from the Avestan word *varesa* and the Middle Persian *vars*. These words seem connected with the word *vlast'* (Old Slavonic and Bulgarian) and *volost'* (Old Russian), which signify a region under rule, a homeland or region.¹⁷⁹³ Since there are so many Russian and Slavic connections with Magianism, we might think that the connection between hair and rule lies in the fact that the long haired Magi were of royal blood, and thus rulers of men.

Russian Volkhvy and princes had special magical knots tied in their hair, which gave or enhanced their supernatural powers, not the least of which was an ability to transform into the shape of a wolf, fish or bird.¹⁷⁹⁴

This was certainly true of the Turkic tribes, whose leaders wore hair up to ten feet long, though held in place by a head band.¹⁷⁹⁵ Like the Turks, the long-haired Indo-European Tokharian kings kept their locks secured by rings, whereas their underlings had their hair lopped off at the shoulders.¹⁷⁹⁶

The Magi did not believe in cutting their hair or beards and grew it long. Like the Magi of old, the Merovingian Magus-Princes of the Franks dyed their hair red, presumably to give them the blood-shedding, iron-wielding

THE EVIL EYE WAS ASSOCIATED WITH THE POWERS OF AHRIMAN

LIKE THE MAGUS WIZARDS, THE SLAVS BELIEVED THAT POWER AND LORDSHIP WAS HELD WITHIN ONE'S HAIR

SLAVIC WORDS FOR HAIR COME FROM THE PERSIAN



IN

Fig 95. Based upon what we know of the Russian Pagan priests, this figure from Scandinavia could have been either male or female.

BRITAIN, UNTIL COMPARATIVELY RECENTLY, THERE WERE SUPERSTITIONS SIMILAR TO MAGIAN RELIGIOUS OBSERVANCES CONCERNING HAIR

THE IRISH HAD MAGIAN-STYLE CUSTOMS ABOUT LOST HAIR

COMBS ARE OFTEN FOUND IN PAGAN GRAVES

powers of mars, that most worrying of planets.¹⁷⁹⁷ After the conversion it was a matter of grave concern if they began growing their hair long once more, for it was a prelude to warfare, and a sign of the old ways. This hair-dying custom might be reflected in the Old Russian *ruda*, which meant not only "blood", but also "dirt" or "ore".¹⁷⁹⁸ I believe it actually signified red ochre, ochre which was used by the Aryans when colouring their hair. Red ochre deposits were present with a number of Aryan skeletal remains, especially around the head area.¹⁷⁹⁹

To lose your hair was to lose your power. So during the 15th Century AD Inquisitors developed a procedure whereby they shaved the head and body of witches, especially to reduce the likelihood of them secreting amulets on their body. I believe they also did this to rob them of their powers.¹⁸⁰⁰ It should be noted that the Muslims shaved the heads of Zoroastrian converts in Central Asia, as a sign that they had converted to Islam.

Christian clergy (Catholic and Orthodox) were required by canon law to be tonsured during the Middle Ages. Irish evangelists who made their way onto the European continent to convert the Franks found that tonsuring was one of the greatest causes of Frankish malcontentment, prompting resistance to their conversion attempts. Apparently the Franks and Saxons were greatly worried by the prospect of a haircut, probably for religious reasons rather than vanity.

The Vendidad, Fargard XVII spoke of how to dispose of hair and nails without giving them over to demons. Nail parings and hair that had fallen to the ground were classed as dead matter, and according to the Iranians would be snatched up by demons and witches who would use them to cause harm in the world. The faithful were therefore implored to be well manicured, and to collect up parings and hair clippings and store them in a pouch. Those which had fallen to the ground inopportunely were to have several circles drawn around them, and prayers recited over them. This was to ensure that a magpie would alight on the hair or nail, and eat them up.

And what of the following superstitions. The Norsemen clipped the nails of their dead for fear that they would be used by Loki to make the ship Naglfar, which would ferry giants to Ragnarok. In England it was customary for country women to sweep up any and all fallen hair and burn it. They were positively frantic about their sweeping, ever fearful that there was a hair lying somewhere unnoticed; hence they swept and swept their homes to examine the sweepings. They did this because they feared that magpies (who they called Pyot) would gather it up and make off with it, which would cause the death of the person whose head it was from within a year.¹⁸⁰¹ This is an exact inversion of white Magian custom, which dictates that magpies must make off with the hair after it is treated in the prescribed manner, by burial and encirclement.

Like the Magi, many Irish followed the custom of retaining whatever hair had fallen by burying it, but never burning it. There was always a danger that hair could fall to the ground, should it work loose, therefore people would have to fastidiously comb their locks, more than frequently to conveniently gather any loose hair they might have, lest it fall to the ground unnoticed. Plaiting would have been useful holding loose hairs in place until combed free.

Archaeologically speaking, combs are found in many graves dating to this period, right throughout Europe. These combs probably ensured that the person was well groomed.

A later Parsi custom permitted the shaving the head, a significant deviation from the old Magian customs, for in ancient times head-shaving was considered evil.¹⁸⁰²

Russian black witches did not believe in cutting their nails, nor would they comb, clean or brush their hair. This seems reminiscent of the black Magi, the two-legged demons with dishevelled hair. The Russian witches were as fastidious in these matters as they were in *not praying to God*.¹⁸⁰³ The Russian word for feet *noga* (pron. naga) and fingernail *nogot'*, come from the Old Indian *nakhm*, and the Persian *nagun* (both of which mean "fingernails"), thus indicating that the superstition most likely had archaic eastern origins.¹⁸⁰⁴

Perhaps the European custom of saying "bless you" after hearing somebody sneeze has a Magian origin.¹⁸⁰⁵

For the Magi stated:

"When a sneeze comes forth from any one, it is requisite to recite (a prayer)".¹⁸⁰⁶

Magie becomes outlawed

The fate of the pagan magicians in Rus' became unclear in the years following the conversion of Rus'. After 996 AD, publicly performed magic was a criminal offense. Such activities were difficult to conceal in the cities, but out in the forests and taiga, prohibitions against practical sorcery were ineffectual, and very difficult to police. It was probably so rampant there that the Church and its newly acquired sponsors (the Slavic royals) were almost powerless to stop it. The best they could do was issue sermons which they hoped would succeed in winning over the people. And it was to these remote districts that front-line preachers of St Avraamij's calibre ventured, introducing the faith to places other monks were loathe to go.

The less controlled and more militant mages, especially the higher-ranking Magi and philosophers probably gained refuge in the Baltic lands, or migrated to Bulgaria, to the Finnish territories, or even the pagan monasteries founded in Albania and Bosnia.¹⁸⁰⁷ Many would live with the Gypsies who had begun arriving from India in wagons. There they could find sanctuary.

In areas that had adopted Christianity (especially the southern half of Rus'), Christians beholden to Byzantium's apostolic view of the faith, might have treated magicians as the most hated type of outlaw, worse than murderers. These Christian Bogatyr's, warriors, simple farming folk and parish priests might have pursued any Magus brave enough to flaunt their magic too publicly, perhaps to be lynched. But, as you will read later, many, if not most Slav converts were stuck in the twilight zone between the old faith and the new, that is despite many Orthodox sermons aiming to hoist them out of this pagan-Christian state. Inevitably the quagmire of demi-paganism in Russia, as in Western Europe, provided a smoke screen behind which the sorcerers could operate, and continue to propagate the Old Faiths.

You see, when a pagan god-priest waltzed into Novgorod almost a century after the conversion of Rus' to provoke a showdown between him, the prince and the Christian authorities, he drew half the city's populace to himself, while the other half of the people stood by their Christian monarch.¹⁸⁰⁸ Therefore, when it came to the crunch, there was roughly 50% support for the pagan priests during the 11th Century. Even those Christian inhabitants who stood by the Church (either out of loyalty to Church doctrines, or fearing that they might displease the prince) did not attempt to attack the Volkhv. Perhaps they didn't want to start a conflict with the fellow Novgoroders who had rallied around the pagan priest, or because many Christians were Dvoeveriye and consequently, in their confusion, too afraid to raise a hand to him. It was not until the prince arrived and killed him that the pagan elements within Novgorod's society disbanded, no doubt continuing to believe in the old ways, and lamenting the loss of their priest.

In the *Izbornik* of 1076, we discover a Russian Orthodox sermon which is an obvious attack on abortion, witchcraft, poisoning and divination;

*"You shall not divine, you shall not bewitch, you shall not poison, for "a sorcerer shall not live." You shall not slay infants in the womb, for all that was formed and animated by God shall, if killed unjustly, be vindicated".*¹⁸⁰⁹

The statement "a sorcerer shall not live" suggests that Christians were being incited to kill the sorcerers based on Old Testament strictures. At the very least this seems to have been the Church's stance in relation to them. Such sermons are only of some significance once you realise that modern "experts" on witchcraft say that the Orthodox Church never had a problem with witchcraft, and claim that this is evidence for their theory that witchcraft was a Catholic 'literary tradition', a stereotype fabricated by fanatical elements in the Roman Catholic Church as they tortured their victims. They made further claims like;

*"Recent research has discarded such notions (of an actual surviving cult) and cast serious doubts on the theory that the stereotype of the witch emerged as early as the 13th c. in heresy trials against Catharism" .. and again "The crucial period in this fusion (of sham Inquisitorial evidence) appears to have been the early 15th c".*¹⁸¹⁰

Nice try! As early as the 13th-15th Centuries? They can't be serious. The evidence (which they usually don't include) simply doesn't support their arguments, and instead traces the existence of witchcraft to a period many centuries earlier, in Europe, and earlier by up to 1,000 years in the case of the Magian texts, which spoke of black

WE DO NOT HAVE A CLEAR PICTURE OF WHAT HAPPENED TO THE PAGAN PRIESTS AFTER RUSSIA CONVERTED, NOR DO WE KNOW WITH CERTAINTY HOW THEY WERE TREATED ONCE THEIR IDENTITIES BECAME KNOWN

MAGI PROBABLY WENT TO LIVE IN THE BALTIC, THE BALKANS OR AMONG THE FINNS

THE PAGAN PRIESTS MIGHT HAVE EXPECTED TROUBLE FROM CERTAIN HARD-LINE ELEMENTS WITHIN THE CHRISTIAN COMMUNITY

MOST CHRISTIANS WERE PROBABLY TOO SCARED TO LAY A HAND ON THE PAGAN PRIESTS (WHO STILL HAD AT LEAST 50% POPULAR SUPPORT ALMOST 100 YEARS AFTER THE CONVERSION)

EARLY MEDIAEVAL RUSSIAN ORTHODOX SERMONS CONDEMNED DIVINATION, WITCHCRAFT, POISONING AND ABORTION

THEY PREACHED "A SORCERER SHALL NOT LIVE"

SOME MODERN EXPERTS ON WITCHCRAFT HAVE WRONGLY SAID THAT WITCHCRAFT WAS A WESTERN PHENOMENON

SOME HAVE SAID THAT THE STEREOTYPE OF THE WITCH ONLY BEGAN IN THE 15TH CENTURY AD

WITCHCRAFT WAS DENOUNCED BY THE BISHOP OF YORK IN THE MID700'S AD

witches as the religious acolytes of the lord of the underworld, hell-bent on bringing the world into chaos, in accordance with his aims.

But if their version of the events is correct, then how do we account for much earlier Western royal and ecclesiastical decrees on witchcraft? To have a royal law prohibiting such things strongly suggests that the 'crime' was taking place. Would a king proscribe an activity that doesn't really exist? For instance;

IN 924 AD ATHELSTAN DECREED THE DEATH PENALTY FOR WITCHES WHO HAD CAUSED A LOSS OF LIFE

A penitential issued by the Archbishop of York between 734 and 766 AD called for the;

"Prohibition of offerings to devils; of witchcraft; of auguries according to the methods of the heathen".¹⁸¹¹

Later, somewhere between 924-940 AD, the Laws of King Athelstan decreed capital punishment for witches;

"We have ordained respecting witchcrafts, and lyblacs, and morthdaeds: if anyone should be thereby killed, and he could not deny it, that he be liable in his life".¹⁸¹¹

IN 11TH CENTURY BRITAIN, A COUNTRY LONG CONVERTED TO CHRISTIANITY, LAWS WERE STILL BEING PRONOUNCED AGAINST PAGANISM AND WITCHCRAFT

So why would Athelstan execute people for a "crime" that didn't even exist?

Or the 11th Century AD Laws of King Cnut;

"We earnestly forbid every heathenism; heathenism is; that men worship idols; that is they worship heathen gods, and the sun or the moon, fire or rivers, water-wells or stones, or forest trees of any kind; or love witchcraft, or promote month-work in any wise".¹⁸¹¹

KHAGAN VLADIMIR'S 10TH CENTURY AD ANTI-WITCHCRAFT, ANTI-PAGAN STATUTE

Article 9 of the *Statute of St Prince Volodimer* stipulated, from the very outset, that sorcery, the art of magic, the manufacture of special potions and poisons, incest and the exposure of corpses would fall under the jurisdiction of the church courts, pursuant to the *Nomocanon*. Under no circumstances were the princes or the nobility to intervene in these cases. Here the nobility was prohibited from intervening in the judicial process, to favour relatives and other practitioners of the arts. In like manner folk caught in a strange set of circumstances with animals, or frequenting groves and water sources in groups, or praying beneath grain troughs, were brought before the Church court.¹⁸¹² Evidently the Mediaeval Russian Church hoped to curtail royal interference in the apprehension of practicing heathens and witches living in Rus' during the 10th Century AD. Such an article is yet another reason why we must abandon theories which ask us to believe that witchcraft was a late Mediaeval and Renaissance phenomenon.

Chapter VII

The white rites

Now that we have begun to examine the impact of the Indo-Europeans and Indo-Iranians on the European continent, and the various forms of paganism generated under their influence, their dualistic “pantheons” of Gods and Magi, we will attempt to rediscover white pagan ritualism, as it was probably practiced in Europe and Eurasia. The following examples are a series of constructs based upon an interpolation of European pagan evidence, with the scriptures of the Magi, and the Aryan holy texts, the Vedas.

As stated in Chapter I, recourse to such texts and teachings is both logical and valid, considering the Magi headed a learned religion at least as formal as Christianity and Judaism. Certainly nobody would dream of examining Christianity or Islam without including something from the Koran or Bible, as an aid to understanding the religion. Because the Indo-Europeans left no holy texts, we can only make well-informed inferences about the closeness of their religious customs to those of their Indo-Aryan brethren in India. Accordingly, the Magian reconstructions herein are likely to be far more accurate because surviving Magian scripture is so comprehensive

Aryan pagan rites

The *Rig Veda*, *Yajur Veda* and *Sama Veda* texts of the Indo-Aryans are thought to have originated sometime between 1700-1000 BC,¹⁸¹³ but as with any oral tradition, a precise age is impossible to glean. Indian scholars believe the *Puranas*¹⁸¹⁴ were an additional and extensive body of practical religious teachings, that originated contemporaneously with the Vedas. However at least one portion of them was added as recently as the 5th-6th Century AD. The Indo-Aryans and Indo-Europeans are thought to have shared many features of these Vedic teachings. Consequently vedic gods and customs were still to be found in Mediaeval pagan Russia. In fact, as you will see in the following reconstructions, several important aspects of Indo-European Vedic tradition might be better preserved in Russia than in India.

Additional Old Russian words for “a witch” (*ved'ma*) were *vedun* (“a sorcerer”) or *charodei* {a sorcerer who performs spells with libations}”).¹⁸¹⁵ The closest progenitor for *vedun* is the Old Indian *vidatham* (“the wisdom of the [Brahminic] sacrificers”), and *vidya* (“sorcery” or “magic”).¹⁸¹⁵ *Ved'ma* and *vedun* are therefore connected with the Old Russian *vedat'* (“to know”), which is related to the Old Indian *vida* and *veda* (meaning “I know”).¹⁸¹⁶ Put simply, these words described sorcerers whose names were etymologically related to Old Indian words for knowledge, i.e; *knowledge of the Vedas*. The very same connection is found in the Old Prussian *ved'* meaning “sorcery” or “knowledge”, which has an identical point of origin.

What we have here is evidence for the presence of Vedic brahmins in pagan Russia and Old Prussia, only there they were unfavourably perceived as witches. This fall from grace took place either in Christian times, or once the white Magi assumed power throughout eastern Slavia. Certainly it is difficult to think of Indo-Aryans without them,

LINGUISTIC EVIDENCE
FOR VEDIC KNOWLEDGE
IN SLAVIA AND THE
BALTIC REGION

LINGUISTIC EVIDENCE
FOR BRAHMIN SAGES IN
SCANDINAVIA

for these priests were integral to their interaction between the physical and spiritual world. Brahmins orchestrated and executed some very important rites: the coronation of a king; the horse sacrifice; making the elixir of might – drink of warriors; as well as marriage, passage and initiation rites. They preserved oral and written lore pertaining to their law codes, legends, genealogies and made sacrifices.

The situation was much the same in Scandinavia. The Old Icelandic *vita* (“to know”)¹⁸¹⁷ is practically identical to the Old Indian *vita* or *veda* (“I know”), so by implication it might also have meant “to know the vedas”. The Old Icelandic *vita* formed the basis for the word *vitki* (“a wizard”),¹⁸¹⁷ and so we might guess that the *vitki* were actual people, and what is more, they were the very ones who knew this knowledge, this *veda*. As with the *ved’ma* (witches) of the Balto-Russian sphere, the Norse *vitki* became relegated to the ranks of sorcerers and wizards after the conversion. For this reason we also find the Old Icelandic *vitt* (“sorcery” or “charms”), *vitta* (“to bewitch” or “to charm”), *vittugr* (“skilled in witchcraft”).¹⁸¹⁷ The Old Icelandic *vita-karl* (literally “a wise man”) meant “a beacon watchman”.¹⁸¹⁷ So by inference a *vita-karl* was a brahmin, Magus or philosopher who tended a local holy fire. Wisdom was certainly an attribute of these Scandinavian wizards, as is also suggested by the words *vittr* (“wise”) and *vitra* (“wisdom”, “sagacity” and “knowledge”).¹⁸¹⁷

In the absence of the lofty Brahmin caste, Aryan ceremonies were probably performed by Indo-European kings, village elders and chieftains, wherever Indo-European holy rites were maintained, in the remote communities of pagan Rus’, and the lands of the Finns especially. In the cities and towns of heathen Slavia the Aryan ceremonies might have been enacted by the famed *Skomorokhi* (travelling musicians who performed music, poetic recitals and comedy), or by Volkhvy Magi specially trained in Vedic lore and ritual, and by Princes, Kings and other national leaders.

In Vedic tradition the brahmin was the focal point of society, but in 10th Century Rus’, the dualist cults had probably eclipsed Vedic ritual for some time. With the ascendancy of the Rus’ Magus-princes and their Iranian pantheon, the *Sima* rites become little more than a village oddity in many provinces, if it were not for the fact that *Sima* was still sorely needed to adore Perun (ie; Indra), the thunder god.

ARYAN KINGS CROWNED
BY THE BRAHMINS

The coronation of a king

Throughout the history of European paganism the kings figure heavily, as both secular and religious leaders. Their kingships were, it would seem, born from those of their Indo-European ancestors. And with them came a host of religious duties.

The Hindu coronation rite found in the *Puranas* only applied to instances of royal succession where the preceding king had not yet died.¹⁸¹⁸ It entailed anointing the incoming monarch at an astrologically auspicious time.¹⁸¹⁸ He was ceremonially bathed, following which he appointed his inner cabinet of advisors, which included brahmins, expert astrologers, politically astute chieftains and a queen.¹⁸¹⁸ Chieftains holding power within his realm came to the site of his throne to greet him.¹⁸¹⁸ Ceremonies to propitiate the favour of Indra took place, followed shortly afterward by sacrifices to Manu. A ground fire was lit in the shape of a swastika.¹⁸¹⁸ Next the King-to-be was anointed with different muds, and then washed with water supplied by each of the castes that he was to rule over. Finally a brahmin sealed his kingship with a smear of honey, and by crowning him.¹⁸¹⁸ The manner in which he governed society determined whether he would attain heaven or not. If he did not levy taxes and gainfully employ them; if he did not protect his citizens or rule them justly; if he did not build castles, vigilantly eradicate crime, or suppress treason; if he did not apply tortures and diverse punishments to the wrongdoer, these things would precipitate him into foreboding hells. His eternal destiny therefore lay in supplying a reign memorable for its good rule, and the advancement of the nation as a whole.

FIRES, IN THE SHAPE OF A
SWASTIKA, WERE LIT AT
THE PLACE OF
CORONATION

The singing of the argas

The Vedas contain *aryas* (hymns) sung by the ancient Aryan forefathers during *Soma* making, and in adoration of the Daevas. As it happens some pagan Slavs, Balts and Finns most likely performed the Indo-European religious rites of *Soma* making and the horse sacrifice, even as late as the Mediaeval era. You see in those days the Russes and Finns sang hymns of high praise to their god *Sima* (which in all likelihood was really their term for the *Soma*) who in both pagan European and Aryan tradition was not only a drink but a god (See the descriptions of the Rus’ gods). By analysing the Vedic references to *Soma* we can infer that after the performance of the ritual, the Slavic/Finnish

ARYAN VEDIC
CEREMONIES WERE
ACCOMPANIED BY HYMNS

Sima (an alcoholic honey drink like mead) mutated from a simple drink into the god *Sima*. Like *Soma*, *Sima* probably left the presence of the pagans gathered in their holy grove, and went skyward to strut the Heavens with the other great deities, not the least of which was Indra (ie; Perun). All participants became lively and enraptured by the song-making, in expectation of receiving the sacred beverage.

Khor, the Russian word for a “choir” came from the ancient Greek.¹⁸¹⁹ However an even older Indo-European tradition of religious song is perceptible in the Russo-Slavic word for “poetic verses” *grano*.¹⁸¹⁹ *Grano* comes from the Old Indian *grnati* (“to give praise”, “he is singing”).¹⁸¹⁹ This linguistic survival indicates that a certain number of *Sima*-drinking Slavs sang prose in adoration of the Gods, gods more likely than not to have been Daevas. It would have been impossible for the concept of religious singing (embodied in the word *grano*) to have survived from Indo-European times even into the Christian era, unless there was an accompanying body of Indo-European ritual song to accompany the word. Owing to a common linguistic ancestry *grano* is also related to the Avestan Persian *gar*, which relates to Magian hymns (offered up during the five daily *gah* prayer sessions).

Using ethnographic analogy these folk melodies were evidently sung using orchestrated polyphonies, with tenors, sopranos, bass tenors and so forth, phasing in and out of the hymn at the required moments. Perhaps the songs of European Russia were related to those of the Indo-Aryans, just as their gods were. Certainly there is linguistic evidence suggestive of pagan Slav cognisance of Aryas, the Indo-European and Indo-Aryan hymns.

The following poetic stanzas from the *Rig Veda* concern the crushing of the *Soma*;

“Let them raise their voices, and let us raise our voices. Speak your speech to the stones that speak, when you stones, you mountains full of Soma, rush to bring the rhythmic sound to Indra. They speak in a hundred ways, a thousand ways, howling with their green jaws. Working busily and well to do the good work, the stones have succeeded in eating the oblation even before the priest of the oblation. They speak: they have found the honey. They growl and gnaw on the cooked meat. As they snap at the branch of the red (Soma) tree, the bulls who have grazed well begin to bellow.

*They speak loudly, excited by the exhilarating drink, they shout to Indra: they have found the honey. Artfully they danced with the sisters that embrace them, making the earth echo with their stampings”.*¹⁸²⁰

From *Vacana:194* of the Bakhti Saints¹⁸²¹ (an Indian sect dedicated to the worship of Shiva), who loathed the rituals of the Hindus, we can infer that the *Soma* libation was most likely poured at locations where a serpentine picture appeared etched into a rock. There is no shortage of such rocks in Europe, especially Scandinavia. Presumably the groves that certain European pagans met in were situated near such stones.

At a typical Aryan pagan *Soma* ceremony in Slavia and the Baltic, all the faithful gathered before an oak of the *Soma*-greedy Perun (most likely the Slav name for Indra), or some other species of tree dedicated to a specific Aryan pagan deity. The hymns probably continued throughout the performance of the *Sima* ceremony, to lull and woo the gods, and give strength to all present. These songs (as contained in the *Rigveda*, *Samaveda* and *Yajurveda*) were filled with spirituality and emotion, and the inspiration to sing poetically charged verses. The hymns recounted such things as the coming of *Soma* into the world, brought down from heaven by the great eagle, and *Soma*’s continued growth and prosperity in the world, through whom so much could be achieved. After having been offered up in the ritual, *Soma* was said to have become a god that ascended to heaven from whence he came. So too it may have been with *Sima*.

Many Arya hymns were dedicated to Indra, the greatest and most powerful of the Daevas. Considering the exceptional similarities between Perun and Indra, it is unlikely to be a coincidence that Perun was the god of the heavenly verses. It is plausible that the pagan Slavs sang *aryas* similar to those of the Aryans when giving praise to Perun. In this connection it is important to note that Perun was traditionally viewed as lord of the heavenly verses.¹⁸²² So there was thus a sound link between Perun (Indra), hymns, oak groves, pagan gatherings, and, I would add, the rites of *Sima*.

Soma (Sima) rituals

From Hindu scripture we know that there were a number of varieties of *Soma*. In *Yajur Veda*,¹⁸²³ *Soma* is mentioned as consisting of cereal grains like barley or rice, milk, and curds (which is coagulated milk). It was mixed in a cauldron, and thickened so that it became like gruel.

THE RITUAL ORDER WAS
CONTAINED IN POETIC
VERSES

SOMA WAS Poured AT
LOCATIONS WHERE A
SERPENT WAS ETCHED
ON ROCK

THEY GATHERED IN
GROVES

PERUN, HYMNS,
GROVES AND SIMA

SOMA MADE FROM MILK AND VARIOUS CEREAL GRAINS

The main body of the drink however was made from either milk or water, either of which was brought to the fire in separate jars, then mixed with curds. To this was added grain, and then on top of this honey, that all important honey so lovingly described in the Vedas. From this description one would think it turned out more like gruel than a libation. From *Yajur veda* one might gather that (if diluted and strained) *Soma* formed a beer or mead-based draught, or another variety like sweetened milk. It could not have been alcoholic at this point, since it had only just been mixed before the gathered assembly.

HONEY AS AN ADDITIVE

General academic consensus is that the enrapturing effects of *Soma* were not due to alcoholic intoxication, but perhaps due to a hallucinatory additive, such as the *Amanita Muscaria* mushroom. However *Soma* seems to have been a tree rather than a piece of fungus;

SOME BELIEVE SOMA WAS FLY AGARIC

"As they snap at the branch of the red tree (soma), the bulls who have grazed well begin to bellow".¹⁸²⁴

It may well have been strictly a spiritual experience also. Other variants of the drink are thought to have taken almost two weeks to prepare, so it is possible that these libations underwent fermentations, emerging essentially alcoholic in nature. *Soma* (and presumably *Sima*) gave drinkers the feeling that they were flying high above the clouds.

SOMA MIGHT HAVE BEEN ALCOHOLIC, OR PURELY SPIRITUAL

*"Like impetuous winds the drinks have lifted me up. Have I not drunk Soma?In my vastness, I surpassed the sky and this vast earth, Have I not drunk Soma?...One of my wings is in the sky; I have trailed the other below. Have I not drunk Soma?I am huge, huge! flying to the cloud. Have I not drunk Soma?"*¹⁸²⁵

FLYING TO THE SKY WITH SOMA, HIGHER THAN THE CLOUDS

Ritual flights are a theme that arises during the Inquisitions, with regard to the mystical abilities of the witches. This topic shall be addressed later in the book, because there is every reason to believe that some of the witch ceremonies were in reality pagan rites which pockets of the old-believers continued to perform until the Middle Ages and even later. In fact, even to this day, the Finns still drink *Sima* (especially every 1 May), a beverage made from honey, spring water, sugar and lemons, but obviously no sugar would have been used in pagan times.

The original soma

In this section we discover that one type of *Soma* was the original and the best. The *Rig Veda* describes what this particular *Soma* rite was like:

SOMA GAVE POWER TO INDRA

"All the rest of the band of my friends has come, but my husband's father has not come. He would have eaten barley meal and drunk Soma and gone back home well fed. The sharp-horned bull bellowed as he stood over the height and breadth of the earth. In all combats I (Indra) protect the man who presses Soma and fills my two bellies..

They are pressing out the impetuous, exhilarating Soma juices with the pressing-stone, for you, Indra. Drink them! They are cooking bulls for you; you will eat them, generous Indra, when they summon you with food.

SOMA JUICE WAS FILTERED THROUGH WOOLLEN CLOTH

*(And Indra says) "The gods truly know me as the powerful one, a fierce bull in one action after another, Indra. Exhilarated by Soma, I killed Vretra (the serpent) with my thunderbolt, and I opened up the cow-pen by force for the devout worshipper."*¹⁸²⁶

*"Like a new-born child he bellows in the wood, the tawny racehorse straining to win the sun. He unites with the sky's seed that grows great with milk. With kind thoughts we pray to him for far-reaching shelter"*¹⁸²⁷ Clarifying *Soma*, when you are sated with waters your juice runs through the sieve made of wool. Polished by the poets, Soma who brings supreme ecstasy, be sweet for Indra to drink".

HONEY AND DANCING

"They speak loudly, excited by the exhilarating drink. They shout to Indra; they have found the honey. Artfully they danced with the sisters that embrace them, making the earth echo with their stampings....They plunge deep to their rendezvous with the lower stone; they infuse it with floods of the seed of the sun-bright one....When Indra has drunk the honey they have milked he grows great and acts like a bull....They have raised their voices for the sacrificial juice, like playful children jostling a mother. Set free the inspiration of the one who presses Soma, and let the stones that we hold in awe return to being stones".¹⁸²⁸

*“I have tasted the sweet drink of life, knowing that it inspires good thoughts and joyous expansiveness to the extreme, that all the gods and mortals seek it together, calling it honey.... We have drunk the Soma; we have become immortal; we have gone to the light; we have found the gods. What can hatred and the malice of a mortal do to us now, O immortal one?”*¹⁸²⁹

BOTH GODS AND
HUMANS SOUGHT THE
IMMORTALITY IT
BESTOWED

The rite of *soma*-making outlined in these stanzas was termed *Yajna* in the Indo-Aryan tradition, and it is this term that might provide the key to solving the riddle of the *Soma* tree’s original species. You see in Russia, where *Sima* was once drunk and worshiped, the term *Yajna* appears to have been preserved in a number of words. *Ajna* was conceptually and phonetically related to the word *Yasna*, an important religious term used by the white Magi. In olden times the Zoroastrian yellow *Haoma* recipe was drawn from the book of *Yasna* which shows how the spiritually-empowering ceremony was to be properly performed. In other words, *Haoma* was produced using the *Yasna* rite. For the Magians, *Yasna* applied to the mixing of *Haoma*, their own spiritual libation, which differed from the Indo-European and Indo-Aryan *Soma*, but which originated in the same cultural-religious milieu, in the same region of the world. Hence the similarity of the two words.

YAJNA AND YASNA

In Russia, where the Volkhvy Magi must evidently have performed the *Haoma* rite in antiquity, and where *Sima* was formerly made, we are fortunate to discover that only a few words stem from the root-word *Yas-*, namely; *Yasno* (clear, bright, serene or dazzling, pron. Yasna); *yasen* (“the ash tree”); *yasna* (“gum”); *yasla* (“a babies crib”). *Yasna* might be a reference to the sweet gum that exudes from the bark of the Ash Tree, especially when heated in or near a fire. Magian scripture speaks of “butter” being placed in the sacred fire. This term applied to butter in the true sense as well as plant gum, which served as a sweet food providing sustenance for the holy flame. As you shall now see, these varied yet similar words are likely to be relics of a time in Slavia, when the ash was the “tree of life”, and its gum embodied qualities which the simple commoner perceived in it - clarity, insight, immortality, new life. By cross-referencing the Russian word for an ash tree (*Yasen*), with the phonetically similar Aryan and Magian terms for the *Soma* and *Haoma* rituals (ie; *Yajna* and *Yasna*) it could be said that the Zoroastrians and the Aryan pagans of Russia both regarded the Ash as the tree of life, and thus the basis for both the sacred *Sima* (*Soma*) and *Haoma* libations.

THE ASH TREE, THE
TREE OF LIFE

The religions of the Magians and Indo-Aryans had a common ancestry but, like their languages, splintered in different directions due to the religious schism outlined in Chapter III. Perhaps they differed in the type of ash tree used, for ash trees have two separate genii; genus *Sorbus* and genus *Fraxinus*. Divergent descriptions of the *Soma* and *Haoma* trees in Vedic and Zoroastrian texts respectively, suggest this was the case. What is even better, both sets of descriptions are capable of being matched to one particular genus of ash tree.

A COMMON ANCESTRY
FOR INDIAN AND
IRANIAN RELIGION

The *Rig Veda* informs us that the *Soma* tree turned yellow at certain times, and it became red or tawny to the eye. It only grew in cold (ie; freezing) or highland areas with very wet, waterlogged soils. It appeared red during the autumn season, had perfumed flowers, and lush berries which were a light orange (tawny?) or red in colour. It thrived in the mountains, and grew very quickly. Such a description could only apply to *Sorbus Aucuparia*, the European Mountain Ash, also known as the Rowan tree. Thus we arrive at the European Mountain Ash (*Sorbus Aucuparia*) and its berries as the most likely candidate for the original *Soma* portrayed in the *Rig Veda*. *Sorbus Aucuparia*, fits the precise description of the *Soma* plant, and has limited botanical distribution, only growing high on mountain tops in Europe, or in the precincts of Western Asia. I am unaware if it possessed any narcotic or hallucinogenic properties; or whether it was secondary additives that did this.

THE SOMA PLANT HAD
AN OVERALL RED
APPEARANCE

This older *Soma* formula was perhaps an unfermented drink, mixed from sacred cow’s milk, honey, butter, curds, mountain ash (berries, stalks and tendrils). Lemon or even lime juice may have served as a curdling agent.

PERHAPS IT WAS A RED
ASH, THE EUROPEAN
MOUNTAIN ASH

During vital seasonal solemnities *Soma* was probably consumed only by the upper classes, and ritual mead drunk by farmers, craftsmen and traders. This is mere speculation, but perfectly in accordance with the Indo-Aryan view that different castes were to observe different laws in relation to food and drink.

EUROPEAN PAGANS
SAW THE ROWAN TREE
AS EXTREMELY HOLY

What is equally impressive is that a reasonable body of European folklore exists describing the rowan as one of the holiest of trees. One very interesting aspect of the rowan is that it can be parasitic.¹⁸³⁰ This kind of rowan, termed “flying rowan”,¹⁸³⁰ forms when its seeds have been deposited on another tree by birds. “Flying rowan” need not grow on host plants only, but can take root even on top of houses.¹⁸³⁰ In Scandinavia particularly, “flying rowan” was considered to be the most powerful type of European mountain ash, protecting homes and night-time travellers against witchery.¹⁸³⁰ The rowan tree was held sacred by the Celtic Druids.¹⁸³¹ Long afterwards, far into the Christian era, European folk employed the mountain ash as a (black) witchcraft repellent, or to combat the mischief or harm of

THE ROWAN
ESPECIALLY VENERATED
IN THE GERMANIC AND
SCANDINAVIAN WORLD

THE FINNS THOUGHT IT
HOLY

spirits.¹⁸³¹ In this respect its virtues were similar to those of the Vedic *Soma*. In Britain the rowan tree helped to protect butter-churns and milking utensils, as well as family homes, and their cattle,¹⁸³² protecting households against witchcraft and woe.¹⁸³² In Lancashire England it was the embodiment of love.¹⁸³³

In diverse regions of the European continent villagers erected "May trees", affixing them to places where women or cattle lived, be it the family home or stock enclosures.¹⁸³⁴ And by their influence much milk came to the fore in their udders and breasts.¹⁸³⁴ Very often they used portions of the rowan, or mistletoe to procure similar effects, though within the Nordo-Germanic region, Mistletoe appears to have been more highly regarded in Germany.¹⁸³⁴

Some folklorists believe rowan rites originated in the Celtic world, whereas outside of Britain these customs "were found, powerfully, further north and east, in Denmark, Sweden, Norway, Saxony, Silesia, Moravia, Bohemia and Austria".¹⁸³⁵ To this I would add Russia and Finland. For this to be so there must have been a common link which had seeded across so many countries. I am disinclined to believe it can be wholly attributed to the Norsemen, mainly because some of these regions had little interaction with the vikings. It was therefore not a superstitious Christian custom, but an integral part of a Europe-wide pre-Christian tradition. The ultimate origin of these pan-European "superstitions" resides, I believe, in the ritualism of the Indo-Europeans, and to later waves of eastern religious observance being brought onto the continent.

The Finnish Kalevala, recorded early last century from extant Finnish oral lore, portrayed the hero

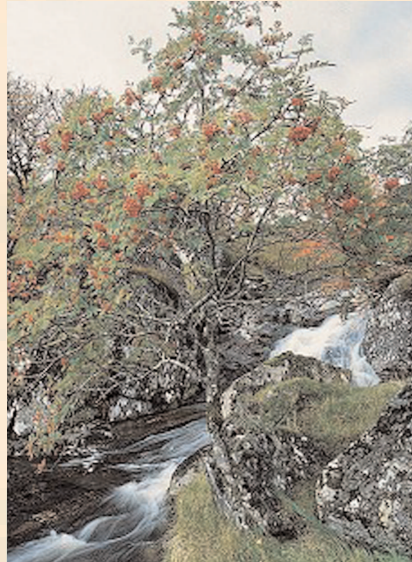
Pellervoinen sowing "rowans on holy ground".¹⁸³⁶ The rowan appears repeatedly in the same epic. A maid is warned "Be wary of those rowans in the yard: holy are the rowans in the yard, holy are the rowan's boughs, holy the bough's foliage, the berries still holier".¹⁸³⁷ The rowan was probably found in Finnish folk divination, if the Kalevala trustworthily reflects traditions of popular Finnish folk magic. The Northern Hag's serving wench was advised how to cast lots: "put rowan twigs on the fire".¹⁸³⁸ If blood emerged from the twig, war was imminent, and if water, then peace would prevail. She put lengths of rowan into the flame. Neither blood nor water emerged as the hag had said, but it "oozed out honey, it was trickling mead".¹⁸³⁸ This signified a coming wedding. In this instance the sap of the rowan tree oozed out as its bark split open in the crackling embers. As you will see, Magian scripture provides clues that burning or heating the wood allowed one to extract the resin within the plant.

For those Russlanders and Finns who observed the ancient rites of the Indo-Europeans, the ritually prepared juice of the rowan plant was originally seen as a god called *Sima* (see p. 297). Only later was *Sima* mistakenly concocted as a form of mead, as the proper understanding of the ancient prose broke down under the tens of centuries that followed the arrival of the Indo-Europeans, and then the rigours of the Christianisation process. Accordingly *Soma* was likened to mead, while originally the connection between the two was merely poetic, rather than actual. As time went by, rowans were implicated in some European witch trials, suggesting that the defendants in these cases were pagans apprehended for practicing the ancient rituals. Where they did not renounce these practices, the practitioners were convicted and burned at the stake.

Returning to the making of *Soma*, the *Rigveda* tells us that *Soma* was first "pissed" from the heights of heaven by the Maruts (Daevas), in the form of dew drops. The holy dew was subsequently lapped up by the sacred cows, licked from the morning grass, or perhaps gathered in small cup shaped depressions in rocks of ritual significance,



96. Sorbus Aucuparia - The Rowan or European Mountain Ash. In bloom and in full fruit.



HONEY EXUDED FROM
THE ROWAN ... MEAD

SIMA WAS A TYPE OF
MEAD IN THE SLAVO-
FINNISH WORLD

SOMA WAS PISSED FROM
HEAVEN

to be used in the libation. Such stones can be found throughout a number of European countries.

For instance a stone possessing circular indentations was once situated near the Russian village of Fedorov.¹⁸³⁹ These engraved cup-shaped marks were used as collection receptacles for rain water even last century.¹⁸³⁹ A chapel was built next to this site on the strength of a vision, in which Theodore of Alexandria appeared to one of the faithful.¹⁸³⁹ Evidently this Aryan pagan holy stone had drifted into Christian usage.

When the *Soma* plant was gathered, its stalks were placed on an ox-hide¹⁸⁴⁰, then soaked in sacred dew and spring water. They became rapidly engorged by the soaking they received, and fattened for slaughter by the two stones. These slabs yellowed at the pressing. The juice spilled out into several bowls, and was strained through woollen cloth. The libation was then fully mixed, and used to douse the ritual fire of Agni. The remainder was drunk by the elder or poet-priest, who was then said to become filled with divine inspiration and prose - this was known as the priest's share. Next a sizeable quantity of *Soma* was mixed in a large libation horn, the beverage prepared for all pagans present to drink from. The prayerful congregation then entered the grove to imbibe the *Soma*. The *Rig Veda* tells us that the faithful were like chariots at this point, bound with thonging.

SOMA WAS DRUNK
FROM LIBATION HORNS

"(Soma) You have bound me together in my limbs as thongs bind a chariot. Let the drops protect me from the foot that stumbles (physically and spiritually) and keep lameness away from me".¹⁸⁴¹

This segment of the *Rig Veda* can be favourably compared with the religious rites of the pagan Germans;

"No one may enter it (their holy groves) unless he is bound with a cord, by which he acknowledges his own inferiority and the power of the deity. Should he chance to fall, he may not raise himself or get up again, but must roll out over the ground. The grove is the centre of their whole religion. It is regarded as the cradle of the race, and the dwelling-place of the supreme god to whom all things are subject and obedient".¹⁸⁴²

Perhaps the German devotee in this case rolled along because he had become a chariot with the binding of his hands. Having stumbled, all he could do was to roll like a chariot wheel.

THE VEDIC POETS

If drunk with due reverence, the Aryans believed *Soma* brought long life and would disperse and slaughter demons by the thousand. Their Vedic poets spoke of it using highly polished prosaic analogy. Accordingly, it is difficult to arrive at a precise understanding of the things they sung and recited during the rite, without having undergone the training of a poets, and brahmins. Sometimes they used strict analogies, at other times they ambiguously referred to the exact object being addressed, and very often a recital could be an analogy and a reference to the very object being addressed at one and the same time. To illustrate this, *Yajurveda*¹⁸⁴³ XIX: 21 says; parched cereal grains, gruel, barley, roasted rice, wheat, honey and a mixture of milk and curds are what is used to make *Soma*, and then in *Yajurveda*¹⁸⁴³ XIX: 23 (a mere 4 stanzas away!) blows the reader clean out of the water by saying that barley symbolises milk, curds are symbolised by jujube fruit and wheat is the symbol of *Soma*. You really did have to be a poet to understand the meaning of this poetry ... truly!

SOMETIMES THEY USED
OBSCURE ANALOGIES

In light of this, it is hard to know whether butter and honey were used during the *Soma* ritual, because even though they were described by name, butter and honey were words which conceptually meant many other important things. Some experts doubt whether they did in fact use these ingredients, while others argue the point, considering the vedic references graphic enough to stick their neck out. We may never know for sure. For instance, in Plutarch's biographical compilation, *Lives of the Honourable Grecians and Romans*, under the entry on *Coriolanus*, we have references to the Arcadian Oracles as being acorn-eaters, with the powers of mighty prophecy. *Coriolanus* reveals the peoples' deep affection for the oak and the acorns which grew from it. Next he went on to say that the first humans in the world ate acorns for their sustenance, and used acorn kernels of *honey* to concoct mankind's first drink. Obviously the soft nutty seed of the acorn was not honey. Why was it compared with honey, and how was it used to form a drink? Was it squeezed to make an oil or juice? Did some substance in the nut inspire the Oracles?

The oak was invariably connected with Perun (under his various regional names) throughout much of Slavia and the Baltic, and might therefore have been originally associated with Indra. Perhaps the oak was somehow linked with the Indo-European *Soma* observances, whether originally, or as a result of religious devolution as the centuries following the Indo-European arrival lapsed.

Certainly the oak was regarded as a magical tree. For example in the *Kalevala* snapping twigs or foliage from an oak had the effect of breaking off magic and love.¹⁸⁴⁴

Asvamedha - the horse sacrifice

THE HORSE SACRIFICE

In the *Asvamedha* ritual described in the *Rig Veda*,¹⁸⁴⁵ a roan or bay coloured racing steed of repute was paraded about a holy pasture in company with a goat, and with a long procession of devotees in tow.¹⁸⁴⁵ The goat was sacrificed firstly, acting as a heavenly herald, who would announce the windward arrival of the racehorse in the sky lands of the Daevas.¹⁸⁴⁵ The horse was led onto the grounds of the ceremonial banqueting area, where it was sacrificed with a clean blow of an axe, or by a pointed stake thrust up into its chest, or by an arrow fired into its heart via a well-placed neck shot. Next the brahmin priests butchered the horse with a sickle or ritual axe, in an exceedingly precise manner, to avoid damaging the limbs. To do so would cripple the beast once it returned to life in the next world. Every rib was then ritually incised, each dedicated to a planet or constellation in the heavens. The body parts of the slaughtered horse were then stuffed into a large cauldron using ritual hooks, a spade and fork. Spring water boiled away in the red-hot pot, a large iron cauldron, thus releasing the meat's succulent goodness. For this was the food that sustains the gods themselves. The sanctifying blood of the racer, and its cooking juices were spattered all over the assembly who had gathered there, and this would sanctify them. As a result of the performance of the *asvamedha* ritual, the racer, the swiftest of beasts, was spiritually re-animated, and galloped up into the heavens, to where the daeva gods lived.

THE HORSE WAS KILLED
AND BOILED

THE HORSE GALLOPED
INTO HEAVEN

INDO-EUROPEAN HORSE
SACRIFICES IN EURASIA

There is some reason to believe that *asvamedha* continued to be performed by the European descendants of the Indo-Europeans. The artistic motif of a horse crawling, with its abdomen scraping along the ground, seems to have been a common theme in Siberia, China, Central Asia and Scythia,¹⁸⁴⁶ as early as 800 BC in one place. Might such decorations have been religious representations depicting the still-dying horse's ascent into the heavens?

LARGE INDO-EUROPEAN
CULT SITES IN RUSSIA

Substantial deposits of sacrificed horses have been discovered by archaeologists in a massive belt stretching from the Dnieper River in the Ukraine right across Scythia to Central Asia, and dating as far back as 4,500 BC.¹⁸⁴⁷ The dates and locations for these finds coincide with the arrival of an Indo-European presence in Europe and the Russian periphery.¹⁸⁴⁷ In excess of one hundred thousand pieces of horse remains were found at Petropavlovsk, Russia,¹⁸⁴⁷ which might signify that it was nothing less than a major (Indo-European) cult centre. Such an identification is made possible by the presence of Kurgan grave mounds, a recognised cultural indicator of the Aryan Indo-Europeans.

IT WAS IMPERATIVE THAT
THE SACRIFICE'S LEGS
NOT BE HARMED

In some instances horse skeletons have been excavated in Europe by archaeologists, laid out in a rather precise fashion. In effect these animals had been butchered, and perhaps eaten, but the bones were later re-assembled at the site of their interment. It appears the pagans who slew them may well have paid careful attention to preserving the horse's limbs, something of primary importance during the Vedic horse sacrifice. The theme of creatures being nobbled through accidents occurring during the sacrifice, are found in European folklore, as discussed by Dumézil. Of even greater interest is the realisation that the race who ritually slew these horses exposed the bodies of their deceased in the manner of the so-called Kurgan culture. If these people were Aryans, which the archaeological evidence tends to suggest, then we have cause to ask why they treated their dead in a similar manner to the Magi of Persia, rather than cremating the dead as the later Hindus did. This point suggests they were Vedic Aryans who had adopted the funeral rites of the Magi, but might also have been Magians who performed Vedic rites. The latter form of religiosity was probably atypical of the early interaction between Indo-Europeans and primitive Magians inside Iran. Many older-style Magians persisted in these ways until several centuries after Christ, when the Orthodox Magians expunged them from Magian society.

EUROPEAN PAGANS
SACRIFICED HORSES AS
LATE AS THE MIDDLE
AGES

Horse sacrifices were still practiced by the pagan Celts, Balts, Finns, Scandinavians and Russians during the Middle Ages, and throughout the countless centuries prior to their respective conversions. These ceremonies are perhaps identifiable with the Aryan horse sacrifice, based on the numerous elements of Indo-European culture found throughout their respective pagan cultures. Considering archaeological finds of cauldrons, and what seem to be ritual forks and spades, we might infer that after a horse was killed, the animal was carefully butchered, and its meat cooked up in a cauldron with the assistance of large ritual forks and spades, to be eaten by those attending the ceremony.

The Bronze Age Scythians sacrificed horses predominantly, but offered cattle also.¹⁸⁴⁸ The beasts were then boiled in very large cauldrons. According to Herodotus, horses or cattle were ritually strangled by the Scythians.¹⁸⁴⁸

When Slavs, Danes and Finns ate their horse meat at specific times of the year, they were knowingly or unknowingly perpetuating a rite of immense antiquity; formerly a banquet for the gods, with the gods.

A conceptually similar horse sacrifice was recorded in Mediaeval Ireland, performed in connection with a coronation. We do not know how reliable the account is. In Ulster there were “a certain people which is accustomed to appoint its king with a rite altogether outlandish and abominable”. The folk converged at a given site. “A white mare is brought forward into the middle of the assembly.

He who is to be inaugurated, not as a chief, but as a beast, not as king, but as an outlaw, has bestial intercourse with her before all, professing himself to be a beast also”.¹⁸⁴⁹ The steed was ritually felled, whereafter it was butchered and boiled in the cauldron. As it cooled the king-to-be jumped in the pot, drinking and eating of its contents, and washing himself liberally. Such was the manner of his royal consecration.¹⁸⁴⁹

Even today we can look at Russian words beginning with *zher* and find in them clear relics of Aryan ritual horse sacrificing; *zherd'* (“a pole”), *zhereb'yovka* (“casting lots”), *zhertvooprinoshyenie* (“a sacrifice” or “an offering”), *zhyertoennik* (“an altar”), *zherebyonok* (“a foal”), *zherebyets* (“a stallion”), *zherlo* (“an animal's muzzle”), *zhyertoocat* (“to sacrifice something”) and *zhyertoa* (“a sacrifice”). These words preserve elements of the sacrifice: the muzzled horse is tethered to the pole and sacrificed, its body cut up, most likely on an altar.

Last century a large “horse stone” (*kon'-kamen'*) could still be found on an island in Lake Ladoga, where the Konevetskii monastery stood.¹⁸⁵⁰ In honour of St Arsenii, the locals used to sacrifice a horse there annually.¹⁸⁵⁰ Since the stone pre-dated the foundation of the monastery, the *kon'-kamen'* was probably an Aryan pagan sacrificial altar, where holy steeds were once offered up to the Daevas. Again, yet another instance where Christians had resolved to continue with the old ways under the aegis of the new faith.

From the mediaeval annals we know Slavs performed divination by using their temple horses (which only the high priests were permitted to ride). *Zherev'yovka* might be independent confirmation of this detail.

And then there is the Russo-Slavic word *or* (“a horse” or “a stallion”), which is related to the Czech *or* (“a stallion” or “a horse”) and *orz* (Polish for “a horse”). These come from the Old Indian *arva* (“a race horse” or “a stallion”), and the Avestan *aurva* (“fast”), *orr* (Old Icelandic for “fast” or “brave”, and *earu* (Anglo-Saxon: “quick” or “fast”).¹⁸⁵¹ Therefore the English word “horse” seems to have had an eastern origin, perhaps even stemming from the Polish. Some linguists believe that *or* is connected with *aryas*, and the Avestan *airya*, both of which mean “Aryan”. Therefore *or* might preserve a Slavo-Nordic association between fleet-footed horses, Aryans and Aria hymns, ultimately arising from the performance of Aryan horse sacrifice.



Fig 97. A frequently encountered Scythian image representing the horse sacrifice.

RUSSIAN WORDS
PROBABLY CONNECTED
WITH HORSE SACRIFICES

DIVINATION USING
HORSES

INDO-EUROPEAN
TERMINOLOGIES FOR
THE HORSE LIVED ON

Pagan rituals of the white Magi

In the remainder of this chapter we will analyse the ritualism of the white Magi, both ancient and orthodox with a view to understanding the sorts of ceremonies the Russian Magi probably enacted.

The white Magi made sacrifices to all creation, for each living thing was a manifestation of the divine and loving holy being who made the world ... Ahura Mazda the sun.

*And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads. And we sacrifice to the hills that run with torrents, and the lakes that brim with waters, and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathustra and the Lord. And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good”.*¹⁸⁵²

THE RITES OF THE MAGI

BESTOWING OFFERINGS
ON ALL GOD'S
CREATIONS

The rites described over the next few pages were once performed by the white Magi in adoration of God. In some cases they outwardly resembled Aryan ordinances because of their shared religious ancestry, but in the main they are highly distinctive. Some ceremonies are offerings in the true sense, while others are penitential rites allowing Magians to gain atonement for their transgressions against their god's beneficence. Only then could they hope to avoid the clutches of the chain-bearing, soul-escorting demons that came to seize the deceased's soul, at the hour of death

Coming of age

RITE OF PASSAGE

Upon reaching the age of reason (seven years old), a person (who could now tell the difference between good and evil) underwent the *Bareshnum*, recited the *Patet* confession thereby gaining absolution from earthly sins against the heavenly lord, and received a pristine knee-length white linen shirt and sash or chord belt (*kustik*), with a ritual thread in it. These garments had to be worn for the remainder of their life as a symbol of faith, signifying the robe of lesser priesthood, and granting supernatural protection against demons.

The child then ate holy gruel to fortify it for life. This holy gruel-drink is perhaps the same one mentioned by Al-Masudi, who related that (in pre-Islamic times) Persians used to drink a libation called *dushab*, which is related to the Aramaic *dusha* ("honey").¹⁸⁵³ It was a beverage composed of various cereal grains soaked in a sweet substance, presumably honey. Whether or not *dushab* was the name of the holy gruel of the pagan Slavs and Balts is impossible to confirm because their words for gruel may have been supplanted by other terms. Nevertheless some linguistic survivals might point us in this direction. The following Slavic words *dusha* (Ukrainian), *dousha* (Old Slavic), *dusha* (Bulgarian, Serbo-croat), *dushe* (Czech), *dusza* (Polish), all relate to the soul and its strengthening.¹⁸⁵⁴ And *dusha* (Latvian) means "a state of physical and spiritual well-being".¹⁸⁵⁴ These were the virtues which *dushab* imparted to the faithful who ate and drank of it.

Following this rite a person received a gift befitting the walk of life they were bound to enter. Warriors' sons entered into the company of a veteran for skilled training, girls received spindles or got breadboards, a smith's son might get a hammer and tongs, and a Volkhv/a probably began the long preparatory courses of the Ehrpat, just as the Magi once did back in Persia.

Having shaken free the formative years of early childhood, the young person, no longer wet behind the ears, had to participate in the day to day running of the family's chores and assigned tasks. They were now an adult and so capable of becoming a sinner also. From then on, life was a very serious business; full of dangerous choices!

Magian funerary rites

EXCARNATION -
DEFLESHING OF THE
BONES

These days burial is the predominant means of disposing of Christian remains, a custom borrowed from Judaism. In fact, one can detect a fixation with the notion of a 'good Christian burial'. What is not widely known nowadays is that there was a second means of funeral rite, sanctioned by the Church in various regions during the Middle Ages, and at the same time viciously attacked by other elements of the clergy. This method entailed the exposure of the corpse, often to carrion birds, seemingly after the manner of the Magi. But Christians were not alone in this. Russian archaeologists have unearthed clay boxes in Central Asia, once used by Zoroastrians as receptacles for the defleshed bones of their kin once they had been unearthed from the *dakhmas* (death houses). Many of these boxes were decorated by personalised imagery. Of considerable interest is the existence of bone boxes etched with Jewish and (presumably Nestorian) Christian insignia and illustrations.¹⁸⁵⁵ It would appear that Jews and Christians had adopted local Magian funerary customs whilst living in Central Asia, or had continued to use rites once practiced by their forefathers before their conversion to Christianity or Judaism. In Jerusalem, at the time of Jesus, Jews also used bone boxes and ossuaries.¹⁸⁵⁶

CLEANED BONES WERE
FREQUENTLY HELD IN
OSSUARIES OR CHARNEL
BOXES

JEWISH ROYALTY
OBSERVED THE
EXCARNATION TRADITION

Excarnation, the defleshing of bones, as opposed to burial in the earth, is perceptible among the Jews before, during and after the life of Christ. It must have been a continuation of an extremely ancient practice known to the Israelites since the 7th Century BC. At Ketef Hinnom one finds stone sepulchres within which the bodies of Jewish kings and nobles were placed until the flesh had rotted away. Having fully decomposed the skeleton was collected up and stored in a niche or dropped down into a common ossuary for the bones of the elite. There one also found what I would term quasi-magical plaques, inscribed with passages from the *Old Testament*.¹⁸⁵⁷

There was probably a very ancient connection between these same Jewish nobles and the Persian royal houses, which might account for the presence of a similar royal funeral custom in both regions. Despite fundamental differences between Magian and Jewish perceptions about the nature of God, the very building of the temple at Jerusalem took place by order of Persia's three greatest kings, Cyrus, Darius and Artaxerxes, after the deliverance of the Jewish nation from Babylonian captivity. This interaction may have carried far into the future.¹⁸⁵⁸

In my opinion, a bone box now housed in a Canadian museum may prove to be one of the most controversial relics of the primitive Christian age. It sports an Aramaic inscription stating it held the remains of James, brother of Jesus, the son of Joseph. As it stands the empty box is presently believed to have contained the skeleton of St James. What is especially curious is that it was not written in Hebrew, but Aramaic, the language Jesus himself spoke on a daily basis, a lingua franca from the Mesopotamian and Iranian region. It seems that Jesus and his family had an aversion to the use of Hebrew characters, such as those found at Ketef Hinnom. Having said that, the object has met with misfortune. Firstly it was smashed, and the inscription's been branded fake, mostly because it was procured on the black market, and due to concerns about the nature of the ancient patina found within the chiselled indentations.

Nothing is more certain in life than death. That sombre Neanderthals and Cro-Magnons interred the bodies of fallen kinfolk covered in ochre and flower petals, illustrates that living beings have ever wondered where their kin depart to when they die. One minute they were alive, the next minute gasping for air, the next lifeless. They may previously have been exuberant, heroic or industrious, but with death came motionlessness. Never again would the bright light of life flicker in their fast glazing eyes, never a rosy hue in their pallid cheeks. So how do we say our good-byes? How do we respectfully see them off, and mourn their loss? How do we dispose of their inert remains? Methods for sending our dead into the after life are as much a manifestation of religious ideology, as they are a matter of personal or family preference.

The later Aryan Iranians, for example, practiced cremation, which leaves behind few, if any, archeological remains. In antiquity other funerary customs created monuments to the dead varying from clay urns to constructions as magnificent as pyramids. Today mourners look on as the coffin lowers into a yawning grave plot, or rolls into a furnace, on a voyage of no return. In this lifetime they'll never see the deceased stand up again.

You will now be provided with information about the unusual funeral rites of the Magi, as an aid to understanding certain exotic Christian and Jewish rites for the dead.

Excarnation - De-fleshing

Excarnation was a religious custom whereby the remains of a deceased person were left exposed to the elements and carrion eaters, to strip the flesh from their bones. It is a funerary custom particularly associated with the Magi, and (Buddhist) shamans from the Urals to the Far-East. Excarnation was deemed necessary to prevent the seepage of corrupted body juices onto virgin soil, which would contaminate the purity of mother with evil. If sowing grain in her belly brought luscious fields of crops, what could implanting death demons within her ever hope to achieve?

Once cleaned of their flesh and viscera, the de-fleshed bones of the dead were collected and either buried or cremated. Once stripped of rotting flesh they were believed to be pure, thus negating the pestilence of the death demon Nasus. In this part of the chapter, I hope to illustrate that excarnation was yet another heathen funerary rite known in the Baltic, Slavia and Scandinavia, and what is more that it was practiced by Magians everywhere from Siberia right through to Britain, where it may have existed as far back as the megalithic era.

Defleshing, or the feeding of human remains to dogs is recounted in the *Iliad* and the stories of Jason and the Argonauts.¹⁸⁵⁹ At (3rd Century BC) Colchis (now called Armenia) in particular, we are presented with stories of the deceased being suspended upside down from tree branches, encapsulated in the hide of an ox.¹⁸⁵⁹ Tamarisks were described by Apollonius as growing thickly there; a plant originally used by the Magi to make their bundles of wands. Does this mean that there were Magi in Colchis during that era? Quite probably; indeed Magians continued to live in Armenia even into the Middle Ages.

A CHRISTIAN BONE BOX
- POSSIBLY AN
ELABORATE HOAX

CAVE MEN PERFORMED
FUNERAL RITES FOR
THEIR DECEASED KIN

IN THE CAUCUSES THE
DEAD WERE SUSPENDED
FROM TREES

Magian exarnation traditions

AND SO THE DEATH
DEMON CAME UPON THE
LIVING

And so death came upon the holy, in the form of the blighted death-demon Nasus;

Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

When a man dies, at what moment does the Drug Nasus (the death demon) rush upon him?

Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama (the white) Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains and like unto the foulest Khrafstras (Khrafstras were evil creatures made by the devil)

On him she stays until the dog has seen the corpse or eaten it up, or until the flesh-eating birds have taken flight towards it. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasus rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras'.

O Maker of the material world, thou Holy One! If a man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred, or by falling down a precipice, or by the law, or by a murderer, or by the noose, how long after death does the Drug Nasus come and rush upon the dead?

Ahura Mazda answered: 'At the next watch after death, the Drug Nasus comes and rushes upon the dead, from the regions of the north...'¹⁸⁶⁰

Fig 98. The death houses of Yazd, Iran. Here Magian corpses were readied by corpse-bearers, for their journey to the nearby hill-top astodan.



BEWARE OF THE NEMESIS

With such a frightening nemesis at work, special care was required when handling and disposing of a corpse. The treatment of the mortal remains of 'white' and 'black' Magian families differed. The manner in which the bodies of the unholy were treated was of little consequence to the white Magi. Their demise was regarded as a dearest blessing on the world.

IT COULD DEFILE THE
CREATURES OF GOD

'O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha (heretic), how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

THE TWO-LEGGED
RUFFIANS BLIGHTED THE
WORLD

Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive indeed, O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.'

WITH THEIR PASSING,
THE WORLD WAS THAT
BIT SAFER

'Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

Whilst alive, indeed O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels: not so will he do when dead'.¹⁸⁶⁰

The Magi decreed that it was unholy to dress the corpses of the faithful;

'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm. He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'.¹⁸⁶¹

From the customs of the modern Parsees, exiled Zoroastrians now living in India, we can infer that it was later deemed permissible to dress the dead in their oldest clothing (which had been cleaned), but under no circumstances was good clothing to be used.¹⁸⁶² The rationale for this custom is contained in *Vendidad*; for every thread used to weave a lavish corpse garment became transformed into a black serpent whilst lying buried in the underworld, or fed the appalling worms and parasites infesting the house of evil.¹⁸⁶² Once whomever dressed the corpse in such a manner passed away and descended into the underworld, they were set upon not only by these snakes, but the deceased who they had unlawfully dressed in fine clothing.¹⁸⁶² This soul tugged away at the hem of their sacred skirt (or shirt), castigating the new inmate for causing them to be consumed, as the clothing mutated into a suffocating blanket of ravenous pests.¹⁸⁶²

Only four days later, after the deceased's soul had arisen from the death ground and entered the celestial realms, would the relatives offer up more sumptuous clothing, which the dead would wear in the next world.

Magian doctrine demanded that the 'white' dead be laid down under a roofed place specially set aside, preferably in an *astodan* (a tower of the dead), where the holy dogs or buzzards lived, who scavenged and devoured the flesh of the body. So a day after a person passed away, their demon-defiled body was removed by *two or more* corpse bearers, never one, and taken to a place where the body was to be defleshed. The corpse-bearers were individuals given the unhappy task of handling anything dead, an act which defiled their physical and spiritual purity and required extensive purification rituals. They removed corpses from the place where they met their end, at home, in the field, or even where they fell in battle, and cared for the remains until completion of the funerary rites.

'then men shall properly convey the bones away to the bone-receptacle (astodano) which

one is to elevate so from the ground (on a mound or hill), and over which a roof so stands, that in no way does the rain fall upon the dead matter, nor the water reach up to it therein, nor the damp make up to it therein, nor are the dog and fox able to go to it, and for the sake of light coming to it a hole is made therein'.¹⁸⁶³

The last segment of this scripture speaks of an opening, traditionally left in the eastern parts of the structure. It was through this aperture that light entered, liberally bathing the remains of the individual, especially around sunrise. As soul and body separated, subsequent to corporeal dissolution, the spirit of the deceased walked out through this gateway, towards reunification with the light of the sun.

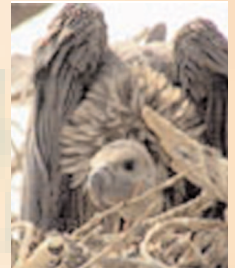
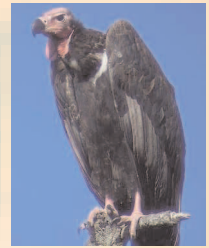


Fig 99.1. Red headed vulture.

Fig 99.2. Indian vulture.

Fig 99.3. Egyptian vulture.



Fig 99.4. Astodan Yazd, Iran

Fig 99.5. Eurasian griffon vultures.



DOGS, RAVENS AND
BUZZARDS LURKED
AROUND THE DEATH
GROUNDS

Burning cadavers amounted to the execrable defilement of the holy fire, and burying them in dirt lay under similar anathemas. For in doing so, the death demon was planted in the bosom of holy earth. Therefore excarnation remained the most popular option for removing the dead from the world of the living,

'O Maker of the material world, thou Holy One! Whither shall we bring, here shall we lay the bodies of the dead, O Ahura Mazda?

CREMATION WAS
ABSOLUTELY FORBIDDEN

Ahura Mazda answered: 'On the Highest summits, where they know there are always corpse-eating dogs and corpse-eating birds, O Holy Zarathustra!'

There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees....

Ahura Mazda answered: The worshippers of Mazda shall erect a building out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay. Such a building shall they erect, if they can afford it, with stones, mortar, and earth; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun'.¹⁸⁶⁴

'then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun'.¹⁸⁶⁵

EACH SETTLEMENT HAD
ITS OWN DEATH HOUSE,
OR TOWER OF SILENCE

In cities or towns, excarnation was normally carried out in more formal surroundings, such as an *astodan* or *dakhma*, a large 'tower of silence' made of three concentric rooms, radiating out from a high, often round roofless central tower made of sun-dried bricks. In the outer ring rested the bodies of men, in the second women and in the third children.

One school of thought is the corpse was placed in the vicinity of dogs, vultures or diverse feral creatures, not just a single type. Mourners augured omens depending upon what variety of animal first reach the cadaver, with the attention of vultures being highly sought after.¹⁸⁶⁶ Vultures are of course gifted carrion scavengers, with a digestive tract practically impervious to every kind of disease, and musk glands beneath their wings, to take away the foul stench of their rotting meal.

In the more far flung regions of the Persian Empire, alternative funerary proceedings appeared callous, bordering on the desperately macabre; ingesting portions of the deceased in a funeral feast, euthanising the elderly, even throwing ailing relatives to packs of ravenous dogs. It would be true to say that none of these particular methods appear in Orthodox Zoroastrian canonical scripture.

Periodically the bones of the deceased, once picked clean, were gathered up and piled in a pit full of bones within the tower, or removed for cremation, storage or burial elsewhere. Bones flung into the well rotted away into nothingness.



Fig 100. Interior of an Iranian astodan. They look similar to a fort, but they're excarnation grounds.

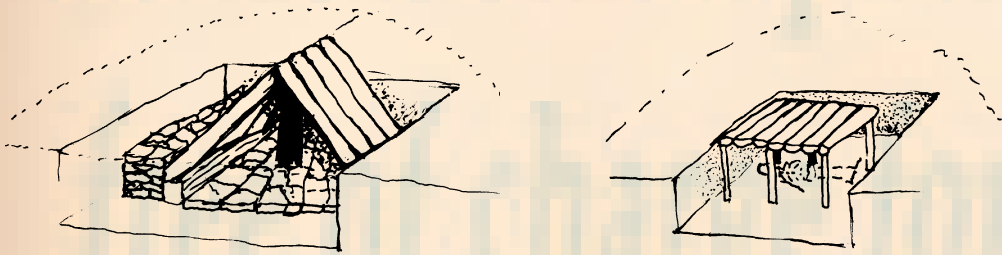
'Medok-mah says that there should be a shelter (var) one should fasten above that place (the open grave plot), and it would make it dry below; one should place the corpse under that shelter, and they may take the shelter and bring it away'.¹⁸⁶⁷

'For it is declared in the good religion that, when they conceal (ie; cover with dirt) a corpse beneath the ground, Spendarmad, the archangel, shudders; it is just as severe as a serpent or scorpion would be to any one in private sleep, and also just like that to the ground. When thou makest a corpse beneath the ground as it were apparent (so as to be visible), thou makest the ground liberated from that affliction'.¹⁸⁶⁸

IF ONE HAD MEAGRE
FINANCES, ONE COULD
PLACE THE BODY IN AN
OPEN GRAVE, AND COVER
IT WITH A ROOF

Both of these excerpts from Magian scripture show the acceptability of placing a white Magian corpse in an open grave, whereas the full burial of the corpse (ie; filling the plot with soil) was seen as very evil. According to this method, the open grave was covered by a temporary roofed shelter, which could later be removed if need be.

Since Magian scripture states that the type of *dakhma* used by individuals was relative to their financial means, most people were content with make-shift death houses rather than the more ostentatious stone variants. In small Magian settlements, the dead were often kept in a cabin of normal design (Zoroastrian: a *Zad-marg*; 'a death house').



Certainly they would have been cheaper than erecting something as lavish as the royal mausoleum of Koj-Krylgan-Kala in Khorezm which was built in 200-400 BC, a 42 metre diameter crenellated circular keep surrounded by an outer protective wall, complete with sentry towers, and a moat.¹⁸⁶⁹

There were no signs of human habitation within the keep, indicating that it was truly a fortress of the dead, and as is believed, a former cult centre for the worship of kings long dead.¹⁸⁶⁹ Only the protected open area sandwiched between the keep and the outer wall showed evidence that a small number of people lived there, and it has been suggested that this was a living area for the priests (Magi) and corpse-bearers who administered the site.¹⁸⁶⁹

One might think these kings were ready for just about anything once they arose from their graves to fight the demon-spawn during the apocalyptic final battle for heaven, together with archangel *Verethraghna* (the blow of victory). The roof of the tower was probably used as a death ground, upon which corpses were placed to be picked clean by vultures perching in the battlements hemming the area. The presence of ash deposits has been interpreted by Russian archaeologists as signifying that a pyre was lit somewhere atop the keep,¹⁸⁶⁹ where the dead lay, or alternatively were the remains of the fire which eventually destroyed the place. If the fires did have a funerary application, then they were either used to sanctify the area by killing off the demons who loved to congregate in the death grounds, or used to cremate the defleshed skeletal remains resulting from the excarnation process, or even used to cremate the corpses in their entirety, although this is extremely doubtful, considering Magian prohibitions.

Incidentally, artistic renditions of this adobe castle-mausoleum (based on archeological data) have it looking every bit like a medieval European stone castle complete with a circular tower,¹⁸⁶⁹ a variety of fortification that began to appear in Europe only during the Middle Ages. Yet it pre-dates the methods used by the medieval European castle architects and engineers by some one thousand years! Were the castle engineering methods that arose in the Middle Ages the product of independent invention, or were they transported there by eastern immigrants, men knowledgeable in stonecraft and ingenious engineering techniques? The question is difficult to answer. To do so requires an in depth comparative study which compares Central Asian castle construction methods, with those of the Middle Ages, in both Eastern and Western Europe. Unfortunately I do not have access to such information, if it does exist.

Subsequent excavations at Samarkand, Khorezm and similar heavily Magianised places in Central Asia, reveals that Magians frequently interred their dead in family vaults, stone lined cysts and sarcophagi.¹⁸⁷⁰ Mausoleum practices of this kind are not specifically mentioned in the Avestan and Pahlavi texts, though conceptually lawful when one considers the Magian clauses speaking of stone as a barrier to the seepage of death juices into the holy earth.

If it was winter, when heavy rain and snow was falling, and the carrion birds had flown south to escape the bitter cold, then the corpse was to be placed in a hole of a given depth, and the temporary grave roofed over and covered

THE MAGIAN ROYAL
Fig 101.1. This mound-covered grave-home was found in Thuringia Germany, and dated to 1,600 BC.

Fig 101. 2. Pagan Anglo-saxon graves of the conversion era resembled the above roofed Kurgan grave from the Balkans (dating to the 3rd Millenium BC). Note how the body is placed under a temporary roof inside a sunken depression which is later covered by a mound of dirt after a yet to be determined period.

In both cases, this form of funerary practice originated in Asia.

MAUSOLEUM AT
KHOREZM, A FORTRESS
FOR THE DEAD KINGS

MAGIANS DID NOT
ALWAYS DEFLESH THEIR
DEAD

OFTEN THEIR REMAINS
WERE PLACED IN A
MAUSOLEUM,
CATACOMB, STONE CYST
OR SARCOPHAGUS

DURING A HEAVY
WINTER, THE BODY WAS
BURIED UNDER THE
SNOW AND RETRIEVED
LATER

by ash, cow dung, bricks, stones and dry earth. After a month, or the melting of the snows, the body was to be removed and treated in the usual manner.¹⁸⁷¹ During this and other emergencies an alternative death rite could be performed. Where birds and dogs had not put the death-demon to flight, especially due to terrible weather conditions, wood was scattered all around the corpse where it lay, and sprinkled with water.¹⁸⁷² After the lapse of one year in this state, the corpse no longer carried corruption and could be safely handled.¹⁸⁷² Archaeologists periodically come across a number of skeletons and bog bodies treated in precisely this manner, in Ireland especially. Alternatively the Magi prescribed that a corpse be weighed down with wood or heavy objects at the location where the deceased passed away during the winter.

In older times the dead were interred in a plot for a spring and a summer, with sacred ash, dust dirt, bricks and clay piled on top of it for good measure. It was later removed by the corpse bearers and placed on a raised platform so that what was left on the bones could be eaten, or in some other similar manner, but within a *dakhma*.

Additional rites of purification and protection were performed to guard their mortal remains from the ghoulish demons that bickered over the bodies of the fallen. So to stave off the fell beings, a holy fire was sometimes lit close to the central bone collection pit.

When Magian family members wished to pray for their dead relatives they stood before the eastern opening of a *dakhma*. It is a long-held custom still practiced among the Parsees of India.

Sooner or later the smell of an old death ground became unbearable. All that remained was to tidy them up, and cover them with a mound of earth.

'O maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, itself again? Ahura Mazda answered: 'Not while the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth.

KINFOLK CAME TO PRAY
AT THE DAKHMA

DEMONS GATHERED AT
THE DAKHMA IN OBSCENE
NUMBERS

Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas.' He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet (the rite of confession), his sins in thought, word, and deed are atoned for.

THERE THEY DEVoured
THE BODIES

Not for his soul shall the two spirits wage war with one another; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: 'Hail, O man! thou who has just passed from the decaying world into the undecaying one!'

EVENTUALLY AN
APPALLING STENCH
AROSE OVER THE AREA

'O maker of the material world, thou Holy One! Where are the fiends? Where are the worshippers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads? Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place whereon the fiends are, that is the place whereon the troops of fiends rush together, that is the place whereon they rush together to kill fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads'

WHEN A DAKHMA WAS
FILLED, THEY COVERED IT
OVER, AND MADE A NEW
ONE ELSEWHERE

DISEASE RADIATED FROM
THE DAKHMAS

On those Dakhmas, O Spitama Zarathustra!! those fiends (demonic flies and maggots) take food and void filth, eating up corpses in the same way as you, men, in the material world, eat cooked meat. It is, as it were, the smell of their feeding that you smell there, O men! Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas

arise the infection of diseases, itch, hot fever, humors, cold fever, rickets, and hair untimely white. There death has most power on man, from the hour when the sun is down'.¹⁸⁷³

According to Magian lore, bodies were placed in *astodans* until the pit reached the point of being full, whereupon the site was back-filled with soil, and a new one built at another location. The bones either remained *in situ* within the *dakhma* beneath the wooden structure, or were collected up by one's kin and taken to a family burial plot. As bodies fell apart, their vile juices ran down furrows into a central holding pit. Sometimes bones were placed into the central pit with other skeletal remains, and there disintegrated into nothingness. At other times bones (especially those of Magi and kings) were removed from the defleshing area, to be displayed in a shrine for public veneration. Ideally the deconstruction of a *dakhma* entailed removing the wooden shelter, though this might not have been done in most cases, except by the most pious. Whatever the case, *dakhmas*, whether temporary or of sturdier construction, were normally covered with dirt. This procedure left only a mound, sometimes covering post holes and a pit, sometimes covering an intact wooden structure. A deconstructed *astodan* therefore left fairly unobtrusive clues for archaeologists, besides a mound or *kurgan*.

Funerary traditions in ancient Russia

De-fleshing was inevitably practiced in Rus' even though archeological evidence of it is not often or easily recognised, especially since some archaeologists have never even heard of excarnation. Understandably they would be hard pressed to observe the tell-tale signs of uncremated excarnated remains when they are encountered; missing body parts, disturbed skeletal orientations, the alignment of the skull, weathering, a lack of soil discolouration where bones are presumed to have rotted away, evidence of the actions of maggots, and decapitation. And even where excarnated remains are found, one cannot infer that they were the product of a Magian or Buddhist funerary rite unless they were found in the context of an excavated pit or burial mound.

Nevertheless heathen corpses were exposed in pagan Russia, many instances of which drew upon excarnation traditions practiced in Eurasia. But before I go any further into the matter I shall furnish a brief synopsis of funerary traditions associated with geographical Russia.

Finno-Ugric graves Neolithic-1,000 AD

Tripole culture 4,500 BC-3,500 BC

The Tripole agriculturalists of Rumania and the Ukraine lived in extensive settled areas, similar in scale to hamlets and townships, prior to the Aryan incursions.¹⁸⁷⁴ The largest of their cities has been termed *Maydanets'ke*, a well-planned circular matrix, consisting of multiple rows of housing, some 1,700 domiciles in all.¹⁸⁷⁴ Based upon the results of archaeological excavations at their many sites, and clay representations of their homes, which they thoughtfully left behind, we know that they resided in rectangular dwellings normally between 20 and 30 metres long.¹⁸⁷⁴ Many of their homes were two-storey.¹⁸⁷⁴ Tripole settlements enjoyed the use of temples and craft workshops which produced ceramic goods and bone implements.¹⁸⁷⁴ Their dead were interred in communal pits, evidently wrapped in cloth or hides.¹⁸⁷⁴ Gifts of animal teeth and stone implements are normally found with these remains.¹⁸⁷⁴

Afanasiovo culture 3,000 BC

This culture placed their deceased in death houses of a sort found in Central and Inner Asia. These are associated with Aryan Indo-Europeans and Indo-Iranians.

Zarubintsi culture 2nd Century BC- 2nd Century AD.

While there were isolated cases of inhumation, the Zarubintsi people¹⁸⁷⁵ (who have been tentatively identified as Scythian) predominantly cremated their dead, whose remains were placed in clay pots which were usually greyish or highly buffed black ceramics. Burial plots contained clusters of such urns, as well as dress ornaments, including glass beading. Hill fort graves of this period also contain cremations, knives and spear points. Standard features of the Zarubintsi culture were wattle and daub huts with clay ovens. They traded with the various cities and settlements that bordered the Black Sea.

PRE-INDO-EUROPEAN

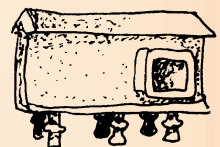


Fig 102. This receptacle for cremated ashes was found in Sweden, and dated to the Bronze Age. It took the form of a clay house.

EURASIAN INDO-
EUROPEAN DEATH
HOUSES

SCYTHIAN



Fig 103.1 Pagan Russian funeral urns - Russia



Fig 103.2. Pagan Saxon funeral urns - Britain

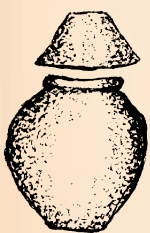


Fig 103.3. Lidded clay urn used to contain cremated ashes. A similar style was also used by the heathen Saxons.

Grey-ware pottery also happens to have been a feature of the Medean and Indo-Iranian proto-urban communities,¹⁸⁷⁶ the two pottery styles being plausibly connected.

Another Scythian method was to make a large barrow within which was a roofed structure. Beneath it they laid the mummified bodies of their kings, complete with mounted horsemen and attendants specially killed for the occasion, to accompany their lord beyond the grave. According to Herodotus they had a sort of "Valley of the Kings" where the remains of all the royal Scythians were to be found. It was supposedly situated near the mouth of the Borosthynes, in the land of the Gerrhi. Circa 150 AD this royal cemetery was still to be seen on the western shores of the Caspian sea, near the lands of Caucasian Albania and Azerbaijan

Apparently the Scythians coated some of their corpses in wax and this had the effect of protecting the dissolution of the corpse. Considering Magian funerary traditions, a corpse could be made suitable for burial in the earth if it was in mummified state, whether dried through lengthy exposure or covered by a thick coating of bee's wax. The Scythians most likely adopted this practice in Iran, for there the Medes,

*"smear bodies of the dead with wax before they bury them, though they do not bury the Magi but leave their bodies to be eaten by birds".*¹⁸⁷⁵

Since the Scythian 'ziggurats' were in some ways reminiscent of Mesopotamian examples, we might ask ourselves whether the Scythian custom of slaying a large retinue of mounted horsemen who were then impaled into position on poles surrounding their chieftain's body also has an ancient Mesopotamian precedent. Funerary killings (requiring large scale human sacrifice) were first performed on behalf of the God-kings of Ur. Later it was practiced during the earliest Egyptian dynasties, right throughout Scythian times, and finally by the Mongols and Polovtsy. Such methods were still being practiced in the Ukraine even into the 1200's AD.¹⁸⁷⁷

Chernyakhovo culture 1st-5th Centuries AD

The widespread Chernyakhovo sites are almost universally associated with Roman cultural deposits of glass objects, coins and jewelry. Some of these might have been imports, but then again a certain number of things were produced locally by artisans (probably Goths) possessing Roman craft skills, or even Roman POW's. The agrarian Chernyakhovo sites¹⁸⁷⁸ are peculiar to the Ukraine, and belong to a hitherto unrecorded race, whose ethnicity, history and culture remain enigmatic. Their largely unfortified settlements displayed many facets of civilised urban life, with row after row of log-construction housing arranged along networks of roads up to four kilometres in length. This says something about the social stability of these areas, in particular their freedom from aggression. The Chernyakhovo culture incorporated a vast spectrum of additional material, which has been variously described as Germanic, Slav and Sarmatian (ie; Indo-Iranian). This information ought not come as any great surprise; after all Ptolemy did depict Caesar's altar in the Ukraine around 150 AD, so presumably the area was considered important to the Romans, though it is difficult to say whether or not the Roman-style debris was the result of cross border trading, or manifestations of a Romanised culture in Russia. Whereas the previous Zarubintsi culture made hand burnished earthenware, the Chernyakhovo ceramics were normally crafted on a potter's wheel. Large kilns and furnaces have also been found in conjunction with these sites. The remains of the Chernyakhovo people were interred in urns which are distinguishable from those of pre-existing less culturally evolved Zarubintsi culture. Some archaeologists believe the Chernyakhovo people were Goths, perhaps the very ones who migrated into Slavia from Dacia.

Dyakhovo culture 5th Century BC-5th Century AD.

Dyakhovo culture¹⁸⁷⁹ was characterised by fortifications (located at river confluences) which were built by horse-breeding Finns in the steppe and forested zones between the Upper Volga and Estonia. Conical khati were located therein, encircled by defensive palisading. The inhabitants busied themselves with agriculture, animal husbandry, pottery and the looming of cloth.

Slavic urn field culture

From the physical remains of some *twenty thousand barrows*, Russian archaeologists have managed to piece together a time-line of early pagan culture in Russia. Their findings are drawn from the distribution of two very

distinct groups of urn-fields in particular. From this they have deduced that the Slavs and the Antes were already living in the area around 400 AD, although they were not mentioned by name (Sclavinae) until the 500's AD by Byzantine sources. They were originally termed Venedi, a label Germans applied to the Western Slavs (Poles), who they called Wends.¹⁸⁷⁵ At the beginning of the 6th Century AD, many of these Slavonic peoples penetrated the Balkan zone and came to settle there, complete with their own class-based society.¹⁸⁷⁶

Urn-field culture The so-called Urn-field culture¹⁸⁷⁶ is associated with various Slavic tribes, but did not display a uniform means of interring their cremated remains. This varied from tribe to tribe.

Urn-field culture (Long barrows) 6th-8th Centuries AD “Long Barrow” sites are normally associated with the Krivichi tribe.¹⁸⁷⁹ The ashes of each body were interred next to each other, one after the other, creating long single-barrows up to fifty metres in length.

Urn-field culture (Sopkas) 4th-10th Centuries AD Sopkas¹⁸⁷⁸ were 10-15-metre tall mounds containing multiple cremations. They have been identified with the Slovene tribe. Sopka is simply another term for a *kurgan*, originating in the Slavic *sop* and *spa*, and the Old Russian *s'p'* (denoting “a hill” or “an embankment”).¹⁸⁸¹

Urn-field culture (Borshevo barrows)¹⁸⁸² 4th-10th Centuries AD The oldest of the Vyatichian Borshevo barrows appear in the Moscow region from the 4th Century AD. Later, during the 8th-10th Centuries AD they could also be found along the Don River. This culture utilised subterranean boxes in which ceramic urns containing cremated remains, or the remains of foodstuffs were enclosed. The charred skeletal remains were not poured into the urn in a haphazard manner, but were placed inside with great care, ensuring that the lower bones were in the bottom of the urn, progressing right through to the cranial bones which sat atop the ashen pile.

Besides these funerary trends, Russian archaeologists have been unable to establish the methods particular to the other Slav tribes, nor have they specifically identified those of the Goths with absolute certainty, nor those of the many other tribes which passed through the area on their way into Europe.

Alano-Bulgar funerary methods See the table on p. 454.

A number of imposing interpretative problems remain for the archaeologist if we strive towards the seemingly unattainable, a credible reconstruction of the events leading up to a pagan funeral. Throughout *The Forbidden History of Europe* we have repeatedly witnessed customs born from the importation of oriental religious traditions into Russia. This being the case we must logically turn towards the Magian and Vedic holy texts if we are to make logical inferences about what took place before, during, and after, a funeral, and more importantly, to access the dogmas which provide the rationale for these rites.

Russian researchers investigating circular sanctuaries near the Caspian (dating 2nd-4th Centuries BC) have concluded they resemble Zoroastrian dakhmas, surrounded by torque-wearing stone effigies, probably of heroes, warriors and chiefs of Saka (ie; Scythian) origin.¹⁸⁸³ In bygone years Scythians slew a retinue of servants or warriors to escort chieftains into the afterlife. These idols are visibly armed in a Saka-Medean fashion, using customs shared by Massagetae, Sarmatians, Saka and Medes.¹⁸⁸³ It is eminently plausible these stone baby idols represent individuals that in former times would have been ritually killed and impaled onto a horse, so as to stand watch over their master. Amazingly no skeletons to be found there, leaving open the possibility some mounds were ritual cenotaphs of a type used by Chinese.

A number of cenotaphs exist, which differ somewhat from similar Scythian carved monuments (known in the area c. 600 BC) and so they required a new series of archaeological classification to describe them (designated Baite and Ustyurt).¹⁸⁸⁴ The custom and the techniques associated with it evolved in an area outside of the one in question, and so the style and means of crafting them seems to have been imported into the eastern banks of the Caspian with the craftsmen who made them.

The presence of specific tribal tamgas engraved into the statuary gives reason to associate them with Indo-Iranian Sarmatian tribesmen frequenting the area during the same period.¹⁸⁸⁵ Altars are often found nearby, and this is suggestive of repeated calendrical or commemorative rites in connection with the cenotaphs.

SLAVIC URN FIELDS



Fig 104. Were these Baltic grave markers a reminder of Svarog's awesome power?

ALANO-BULGAR GRAVES IN RUSSIA

Date	Method	Orientation	Peculiarities	Racial mix	Comparable to grave sites in
200 BC-50 AD?	Inhumation	N.	1. Deep pit; body lay in wall niche closed by slab 2. As above, pit sealed with rubble 3. Stone sarcophagus 4. Pit with stairway leading down 5. Lidded pit graves	Turkic/Bactrian Half had cranial elongation (identified with tribesmen who destroyed Greek power in Bactria, ie; Scythians, Saka, Indo-Iranians c. 100 BC-300 AD)	Bactria (similar to Babashmov graves in Bactria,
2nd-4th C AD (Inhumation style known throughout Eurasia since 1,000 BC)	Inhumation	N.	1. Deep pit; body lay in wall niche 2. Catacomb 3. Central Asian grave goods (esp. Kushan)	Sarmatian Iranian Half had cranial elongation	Kalinovka Imported from Eurasia
4th C AD	Inhumation Cremation (rare)	W. or N.	1. Shallow oblong pits, few grave goods 2. Deep pit; body lay in wall niche	Caucasian Bulgars with slight mongoloid features 4 out of 5 had cranial elongation	Donetsk
4th C AD	Inhumation	N.	1. Catacomb	Caucasian Alans, occasional mongoloid features	Kuban and Volga delta
2nd-4th C AD (Inhumation style known throughout Eurasia graves)	Inhumation	N.	1. Deep pit; body lay in wall niche closed by slab 2. As above, pit sealed with rubble 3. Stone sarcophagus 4. Pit with stairway leading down 5. Lidded pit graves	Turkic/Proto-Bulgar Half had cranial elongation	Tadzhikistan Lower Volga (similar to Volga Bulgar since 1,000 BC) Amu-Darya Bactria Bulgaria Zlivka
7th-8th C AD	Inhumation	N.	1. 70% Catacomb? 2. 30% niched pits	Proto-Bulgar, occasional mongol features occasional artificial cranial deformation Identified with Bulgarians, Khazarians and Sabir tribesmen)	Dagestan (Derbend) Similar to Alanic catacombs of the Don and Donetsk areas

Conclusions:

The grave styles noted here had their origins in Central Asia, and were associated with Turkic tribes, Proto-Bulgars and Alans who practiced artificial skull elongation, perhaps through wearing head rings, turbans or other forms of headress. The specific types of interments described here began as early as 200 BC, in Bactria, in regions traditionally inhabited by Scythians, Saka, and other Indo-Iranians. *Forms of inhumation first appeared in Russia in the 200 years preceding the 4th Century AD.* This development indicates migrations of Indo-Iranians into the area. These tribesmen were the very ones responsible for breaking Greek power in Central Asia, thus paving the way for the establishment of the Parthian Empire, and they are likely to have been an admixture of unorthodox Magians, Buddhists and animists. Much later, catacomb and niched pit graves experienced a revival as proto-Bulgars (who were formerly associated with Dagestan), began inhabiting the Lower Volga, contemporaneously with the Muslim jihads against the Magians. From there they encroached upon the Don and Donetsk regions especially. These funerary methods can be identified as belonging to the race who built Zoroastrian-style fire temples in Bulgaria, Volga, Bulgaria, the Kuban region and the Crimea. In short, their bodies were not cremated or buried in the soil, but interred in stone lined cysts, whether the pit was sealed by stone debris, or by more temporary lids. The latter means of closure accommodated the possibility of re-usable graves, at least graves that could be accessed as required. The method conforms to a known Magian funerary practice entailing depositing the corpse in a sarcophagus or stone cyst. This had the effect of preserving the soil from the defilement of juices exuded by rotting corpses. The only problem is, their heads were aligned in a direction that was forbidden for Magians, the direction of the demons. This proto-Bulgar grave alignment varies from the E-W alignments found in a few other Bulgar centres near the Caucasus and Kuban; most notably *Yasenovopolyski* ("Ash-tree fields") and Pashkovski.

A combined American and Russian team descended on a series of 11 kurgans situated on the Aksai river.¹⁸⁸⁶ The remains discovered were predominantly Sarmatian, but also included those of a Sauromatians. These are of course convenient tribal nomenclatures that only serve to disguise the presence of Indo-Iranian sub-groups such as the Yaziks, Alans, Roxolani, Sirax and Aorsi.¹⁸⁸⁶ There was also evidence of "pit, catacomb and Timber-Frame" grave constructions in connection with the mounds. The earliest was 3000 BC and the most recent dated to the beginning of the 4th century AD.¹⁸⁸⁶

Some graves carry goods imported into the area via the Northern Caucasus, as well as metal objects decorated by griffin heads.¹⁸⁸⁷ Others show more eastern affiliations, for from time to time they found swords manufactured along the lines of Chinese hand weapons of the Han dynasty.¹⁸⁸⁷ Evidently some of these folk were Hunnish, and were buried here after a hasty departure from Eurasia. Their very presence here attests to disturbing events throughout the far eastern Hunnish stomping grounds, something noted from the sidelines by Roman and Chinese sources. Tribes were scattering like billiard balls dispersed by a power break.

Middle period Sarmatian graves around the 1st Century AD contained earthenware typical of the Kuban region, but also included interesting examples of Medean green-glazed vessels.¹⁸⁸⁸ The glazing technique and pottery style can only be found in Iraq, Medea, Dura-Europos, and southern Ukraine (on the Volga, Don and Kuban rivers).¹⁸⁸⁸ One cannot automatically ascribe these wears to migrants, as is still possible, largely because they may have arrived as booty or as a traded commodity.

As for funeral methods they included inhumations with grave orientations tending towards the south, whereas it changes to the north by the close of the Sarmatian period in the 3rd Century AD.

A Franco-Russian archaeological team probed a series of kurgans and fortified complexes near the Iset river, not far from Shadrinsk in the Transurals region.¹⁸⁸⁹ The grave culture here contained finds of a sort associated with Saka tribesmen and Khorezmians.¹⁸⁸⁹ Metal plaques depicting various images are usually skirted by a simulated cord boundary. Defensive structures are indicative of frequent occupation from the 7th century BC right through to the Middle Ages.¹⁸⁸⁹ Insufficient human remains have been identified there, which is somewhat surprising considering the size of this 'administrative centre'. An alternative disposal method was probably in use besides kurgans, traces of which have yet to be discovered. What remains have been located are very often disturbed assemblages, which they attribute to tomb robbing, yet I believe exposure is another possibility. Only a very close look at the stratigraphy will confirm the cause in each case. Dwellings were supported by pillared columns.

The trail of evidence reaches out into distant Eurasia. Field surveys in the Tien Shan region led to the discovery of numerous kurgan burial mounds, many of which have yet to see a spade (so typical of the state of affairs in that part of the world).¹⁸⁹⁰ Europoidal remains, with a small percentage of Mongolod traits were typical discoveries in those that were properly examined.¹⁸⁹⁰ In the period 1000-800 AD stone markers throughout the area are inscribed with deer petroglyphs (and thus associated with Eurasian Saka tribesmen).¹⁸⁹⁰

In 4.7% of remains discovered, Tuva provides us with evidence of "cutmarks on the remains of a number of individuals, It is probable that the cut marks were produced during the defleshing and disarticulation of the cadavers, which appears to have been undertaken during secondary burial practices."¹⁸⁹¹ By comparing the pathological signiatures of cannibalism, exposition and disarticulation Murphy concluded that defleshing was the primary cause of trauma and lesions amongst the 1,000 skeletons found there. The bodies were those of Scythians and Hunno-Sarmatians (and thus Indo-Iranian, and therefore cognisant of excarnation customs typical of the Iranian nations).¹⁸⁹¹ Once again, if the defleshed remains were those of Magi or Buddhist shamans, a 5% is figure probably indicative of their level of presence in the total population.

The practice appeared confined to adult remains in a 60:40 male/female ratio.¹⁸⁹² Defleshing was not apparent in infant and juvenile skeletons, leaving one to conclude that the practice was confined to adult remains in a 60:40 male/female ratio. There was also evidence individuals went to the trouble of interring a fully defleshed body, along the way attempting to manually re-assemble the skeleton.¹⁸⁹² No less astonishing are sets of bones drilled and sewn together with vegetable matter, so as to re-assemble the skeleton in its entirety.¹⁸⁹² This left them looking like your typical medical skeleton (such as those found in doctor's surgeries and medical schools), but with the individuals facial features reconstructed by means of red or white-coloured clay mask formed by pasting clay over the deceased prior to flesh removal.¹⁸⁹²

GRAVES IN RUSSIA
HAVE FUNERAL GOODS
FROM THE NORTHERN
CAUCUSES

INDO-IRANIAN
SARMATIAN METHODS

HUMAN REMAINS ARE
HARD TO FIND IN THE
TRANSURALS REGION.
WHAT REMAINS ARE
FOUND ARE USUALLY
DISTURBED

BODIES
DISARTICULATED

5% OF CORPSES WERE
DELIBERATELY CUT INTO
PIECES

SOME SKELETONS WERE
SEWN BACK TOGETHER

SCYTHIAN FUNERARY
RITES SPREAD RIGHT OUT
INTO EURASIA

Evidence for these practices was replicated in excavation results at Aymyrylg (on the Ulug-Khemski river in Asiatic Russia, on the Mongolian periphery), with Scythian excarnated remains re-assembled in the ground, or put there in advanced stages of corruption on account of prior, deliberate exposure.¹⁸⁹³ Some remains were delivered to the plot encased in a sack or leather bag, perhaps in a putrescent state,¹⁸⁹³ and this seems suggestive of the tree-hanging exposition method known elsewhere.

DEFLESHING A WELL
KNOWN PRACTICE IN THIS
PART OF THE WORLD

Although seasonal burials were observed by Turks (by Chinese testimony), remains were treated in this fashion even during Summer, thus putting to rest the 'winter burial difficulties' theory to rest. Murphy suggests it was part of a ritual concerning the soul of the deceased, that lived on in the bones, which had to be reverently treated through defleshing. In my opinion Buddhist or Zoroastrian excarnation rites are the most likely point of origin for the Scythian funerary observances, rites that, I believe, had a shared origin in the first place.¹⁸⁹⁴ That these bodies were Europoid and often found in *kurgany*, or contained in log cabin death houses, re-assembled as though sleeping, suggests a Scythian tribal adherence to Magian excarnation rites.

METHODS RESEMBLE THE
MORTUARY RITUALS OF
THE BUDDHISTS AND
MAGI

The presence of mummified remains, complete with cranial and abdominal packing (and even embalming fluid!), indicates yet another exotic funerary tradition known to the Scythians in those parts, yet which differs from the natural mummification encountered at Urumchi.¹⁸⁹⁵ Mummies had a silk cowling placed over the face, on top of which lay a plaster death mask. Finally there is evidence for the fabrication of cremation dolls, where a clothed effigy is created from straw to serve as a receptacle for cremated remains.

POST-MORTEM RITUALISM
VARIED IN PRE-
SASSANIAN TIMES

A 10th Century incursion of the nomadic Pecheneg nations into Russia brought with it Orthodox Zoroastrians, folk given to excarnation funerary rites rather than burials and cremations, the latter being impermissible under Magian law. Yet even before the arrival of these Orthodox Zoroastrians, the Volkhyv and Bulgar priests, being Magi, must have been de-fleshed in accordance with ancient Medean law. *No other method was sanctioned for the disposal of Magian corpses.* As you are about to see, there seems to be archeological and linguistic evidence for Magian funerary rites in Russia, rites of exposure banned by Vladimir' upon his conversion to Christianity.

Pre-Sassanian Magian and Persian funeral customs were fairly relaxed when compared with Zoroastrian Orthodox standards. Cremation was not yet punishable by death, and perhaps even the norm in a number of regions.¹⁸⁹⁶ If the bulk of the Rus' Magian presence was formed by Zurvanite exiles of the 3rd-Century Zoroastrian reformation, then it is likely burials and cremations were practiced by the bulk of the people, while only zealots and Magi strictly adhered to the de-fleshing procedures contained in the Magian canon. Since the Scythians were animists and Magians, and yet freely buried their dead (embalmed in wax), we might think that burial was permissible where it came from a Scythian Magian source.

As you have already seen, excarnation rites are found a little further afield, in the wilds of southern Siberia and Central Asia. They required the dead to be placed on funerary biers mounted in trees, and the dangling of corpses from branches for up to a year, often encapsulated in a bag of ox-hide,¹⁸⁹⁷ perhaps to limit the spillage of death-riddled body fluids, which could pollute the soil terribly. Out in the Taiga of northern Siberia and Russia tales of bodies being exposed to both the elements and beasts by placing them in trees (hanging or laid flat on stands wedged into the boughs) have persisted until only a couple of hundred years ago.¹⁸⁹⁸ In this part of the world excarnation is normally associated with the beliefs of the presumably Buddhist shamans,¹⁸⁹⁸ but as previously discussed shamanism had itself formed a symbiotic relationship with Magianism in some areas, especially in the Siberian and Ural regions.

Russian archaeologists found incontrovertible evidence of excarnation in Central Eurasia, Southern Siberia, attributable to Scythians, but they represented roughly 30 finds out of 600. The ratio of males to females subjected to defleshing was 3:2, with a total absence of excarnated juvenile remains. My personal belief is the bodies represented select elements of their social matrix, namely Magi and shamans. The practice of seasonal interments (another Magian tradition) was strongly signposted by the burial of bodies that experienced prolonged exposure prior to burial during the winter-spring period, as also the construction of family mausolea, whether of log cabin style, or stone "niched" sepulchres. If these various points were associated with priestly individuals, then on a purely statistical basis shamans and Magi probably constituted 5% of the overall Scythian population in those parts.

TREPANATION

Trepanning was also noted, not only for medical purposes, but for the creation of magical talismans using

cranial fragments from individuals one can only guess were deemed holy. At other points elaborate mummification techniques were practiced which included abdominal packing, brain removal.

Excarnation is an especially intriguing funerary method. In the absence of large scale excavations at Ecbatana it is difficult to ascertain a period of origin for the custom in those parts. It may have been local, but then again it may have been introduced from Eurasia, by Scythians after their seizure of Medea.

Russes, Prussians and Balts are known to have placed bodies under a roof, to lay in state for an extended period. After having been exposed for as long as two years, whatever was left of the remains were cremated.¹⁸⁹⁹ Cremators were fined large sums of money relative to the size of whatever charred bones were not fully consumed by the fire, and reduced to ash. So they were required to be diligent in their incineration of skeletal remains, and as a result this method of ultimate disposal leaves no archeological trace of exposition whatsoever, and barely any of cremation. Nevertheless archeological evidence for intentional defleshing has been found in the Baltic, dating as far back as the Bronze Age, as are accounts of excarnated bones being burned after the corpse was exposed for a prolonged period.¹⁸⁹⁹ In fact some Baltic burial sites crudely resemble the circular, many-ringed *dakmas* of Central Asia.

Death is the great leveller. All mankind, whether great or small, must face it. Death grounds were a relentless source of defilement. So in large cities it was deemed more hygienic and safe for the living, to build communal death repositories away from settlements, so limiting their unholy contamination.

To what extent death houses (*astodans* or *dakmas*) were ever commonplace in pagan Rus' remains unknown, but the Ukrainian word *dakh* ('a roof'), is probably a relic of these structures. The same with the Old-High-German *dah* ('a roof').¹⁹⁰⁰

Very often ancient Russian cemeteries consisted of mounds; mounds that may well be the remnants of disused *dakmas* and *astodans*. The mounds themselves are regarded as belonging to the Eurasian kurgan culture.¹⁹⁰¹ They are found spread from Germany to Scandinavia, throughout Russia and the Caucasus and right through to Central Asia. The practice is of considerable antiquity, going back as far as the Bronze Age.¹⁹⁰¹ Different variants of the kurgan are known, each of which has inherited its own archeological classification. The prevailing type consists of a wooden shelter built above an open square plot, dug deep into the earth. The excavated pit beneath these rooves was often lined with stone flagging.¹⁹⁰¹

Kurgans were most likely of Magian provenance. One can infer this not only because they match the physical description of temporary Magian death houses, but because of a Russian linguistic survival; *mogila*. *Mogila* (which means 'a hill' or 'a grave', and in particular 'a burial mound') is connected with *mogila* (Bulgarian, Polish), *mogyla* (Old Russian, Serbian), and *mohyla* (Czech), which carry the same meanings.¹⁹⁰² *Magura* (Rumanian for 'a hill') is linked with this linguistic strain.¹⁹⁰² The linguist M. Vasmer remained non-committal about its etymology, but claimed that *mogila* is not derived from *magu-ula* (Middle Iranian meaning 'a magus hill' or 'a magus barrow').¹⁹⁰² Considering the amount of Magian indicators in Rus', I have serious doubts about his purely linguistic assessment. The only interpretation that Vasmer does not outright reject is 'a place of rule',¹⁹⁰² but I do not find that this interpretation need invalidate a *magu-ula* genesis for the word, and may even add extra impetus for such a connection bearing in mind that the Magi were about as elite as you could get in pagan society, the equivalent of princes and kings. The faithful converged on their burial site annually, praying for their souls and the souls of others. The *fravashis* of especially powerful kings and wizards were, with recourse to comparative religion, consulted the old believers, living and ruling from beyond the grave, from within the grave.

Another Russian word for 'a burial mound' is *kurgan* (the word from which the archeological classification was derived). It appears to have been used from at least 1224 AD onwards, and is traceable back to various Turkic Central Asian words denoting strength.¹⁹⁰² Another possibility is that it came from the Persian word *gurgane* (*gur*: grave - *gane*: home),¹⁹⁰³ though Vasmer disputes this connection. Theoretically the last option is perfectly in accordance with the archeological evidence, mound-covered buildings that typified the Magian conception of a home inside the grave, where the dead slept, waiting patiently in excitement and joy for the time when they would re-emerge to do battle with the devil and his army, then, after the universal destruction, re-populate the face of the earth.



Fig 105. A Latvian Bronze Age cemetery.

GRAVE HOMES

SLAVIC WORD ARE A
SILENT TESTIMONY TO
THESE ANCIENT
STRUCTURES

LIFE INSIDE THE GRAVE



Fig 106.1. Degraded burial mounds, Iran.

Fig 106.2. Pagan Norse picture stone. A bird, presumably a raven, eviscerates a fallen warrior, even as the battle continues.



Fig 106.3. The skeleton of this Swede is obviously incomplete. It is ever so tempting to assume that the missing bones had simply rotted away. Perhaps some of them were already gone before the grave was ever filled in?

Even today the remains of countless prehistoric burial mounds litter Persia, a good many of them woefully under-examined by archaeologists. Some of them are classified as Maikop mounds,¹⁹⁰⁴ a form of funerary structure found throughout Russia and the Caucasus too, thereby proving a primordial connection between the two regions in terms of shared funerary customs and religious observances.

As previously mentioned less well-to-do country Magians deposited their dead in *zad-marg* death cabins. The Celts and Russians also had death-cabins, which could be interpreted as *zad-marg*. In Russia, such buildings were called *domovishche*,¹⁹⁰⁵ which denoted 'a grave', or even 'a log-construction house built over the grave site'. But as a general rule the term *domovishche* more properly meant 'a house that was stood or propped up'. Based on these meanings a *domovishche* might resemble a *zad-marg* in form and purpose, or a temporary roofed structure erected to protect an open grave plot from the elements. Certainly the *Chernaya Mogila* royal death-house near Chernigov could be deemed a *zad-marg*. *Dom* (the Old Russian for 'a home') was the root from which *domovishche* was formed. It is traceable partly to the Old Indian *damas*, but more specifically to the Avestan *dam* all of which mean 'a house'.¹⁹⁰⁶ The Latin *domus* and the Greek *domos* no doubt originated from the Old Indian rather than the Avestan (which gave rise to the Russian). Perhaps Russian *domovishche* had an Iranian provenance after all.

Perhaps in emulation of the Magian death houses and temporarily roofed plots, many Russians planted a roofed cross at the grave-sites of their beloved in the post-conversion era. Originally the roof was affixed to a vertical post or board, but during the Christian era a variant of this style arose, with a crosspiece being added to the roofed posts, thus creating a roofed cross (fig 688). The small surface area of these rooves was incapable of sheltering a grave, so it is more likely that they were symbolic of the old ways, of the superstitious Magian admonition to place a roof over a grave. Their bets were covered both ways.

In a rite similar to those practiced by the Magi, the pagan Russians lit fires (holy fires) on top of the grave mounds and pits, a social norm which served as a means of protection.¹⁹⁰⁷ It succored the soul of the deceased and watched over the site as a vigilant sentinel.¹⁹⁰⁷ Such observances remind me of a Russian war cemetery I once visited, where the people gathering about the *vechnaya plamy* (Russian: the eternal flame; literally means 'centuries-old flame') with bunches of beautiful red flowers, especially roses. The custom may have existed since pagan times.

Whether the wood used to kindle these fires was the remains of temporary roofing built over the grave pit to briefly house the body of the deceased, or piles of well-stacked timber, or a combination of both, I cannot say. Certainly in Ibn Fadhlan's account of the Rus' open-air cremation ceremony, the roofed pavilion was located separately from the pyre.¹⁹⁰⁸

As with the affluent Magi of Central Asia, rich heathen Russes might have had a sturdy metal defleshing platform constructed, consisting of a metal basket mounted on a long pole. The mortal remains were placed in the basket, then the pole was impaled into the ground. The weight of the platform was supported by a stylised foot. Such a device was fairly rare, but a Soghdian sales voucher has been located, revealing the sale of such a contraption. They would, in all likelihood, resemble the excarnation platforms portrayed in Breughel's 1562AD painting, *the Triumph of Death*. Until this point in time no such contraption has been found in Russia. *Breughel's* painting does however point to the existence of highly specialised Central Asian defleshing platforms in greater Europe even as late as the 16th Century AD. This is suggestive of Magian or Buddhist excarnation rites in a European context. The raven and the dog were two beasts mightily connected with the excarnation rites of the Magi; they who stripped meat from the bones of the dead, thereby purifying the deceased from the grip of death. In Russia the word for 'a dog' (more specifically 'a bitch') *sobaka*, seems to be derived from the Medean word for 'a dog' *spaka*. By inference the mere usage of a Magian term for a dog might, when read in conjunction with a variety of other data, suggest that Russian dogs had some hand in excarnation. In Norse tradition ravens played the same role they did in nature and

in Magian tradition (carrion eater), but the dog's pride of place was ceded to the wolf. Wolves were 'Odin's dogs', scampering about the scene of a battle, devouring the slain amid flocks of jumpy feeding ravens.¹⁹⁰⁹

ODIN'S DOGS

One Norse epithet for any warrior (not just an enemy) was 'the man who reddens the wolf's teeth' and 'dispels his hunger'.¹⁹⁰⁹ In the same way fallen combatants were 'the reddener of Huginn's (one of Odin's raven's) claws' or 'his bill'.¹⁹⁰⁹ Battle was therefore a kind of feast, to which ravens and wolves were invited by the lure of war's aftermath. War was 'Huginn's feast', and the blood of the dead, 'raven's drink'.¹⁹⁰⁹ In the New Testament's *Book of Revelation* such scenery is portrayed, wherein it is described as the 'feast of the Great God'.

RAVENS

From the Norse kennings we might guess that the vikings did not immediately bury or cremate the bodies of men killed in action. Instead they left them where they fell so that the ravens could have their fill. So were these kennings just a way to poetically describe a warrior, or were they prompted in the first instance by a religious or cultural practice, namely the exposure of the slain to scavengers (as the kennings suggest)? Evidence points to the latter.

Leaving their bodies in the open air could not have meant that Norse battle casualties were callously abandoned to the elements, bereft of a proper funeral rite. After all, by their deaths in battle their bodies had been dedicated to Odin.¹⁹¹⁰ By offering up their lives as a sacrifice, and succumbing to their wounds, they had entered the hall of glory, they had lived and died by the sword, they had entered the illustrious company of Odin, where feasting and everlasting combat was the order of the day. Allowing their remains to be stripped clean by ravens could not have been disrespectful for heroes such as these; it must have meant giving them a good send off. The stalwart pagan Hakon is gloriously remembered by Thorleif for feeding the corpses of enemy princes to the ravens.¹⁹¹¹ Whether he was treating his vanquished royal foes pitilessly, or farewelling them with the dignity due all good warrior-princes destined for Valhalla, is only provable where we know how the other victims of the same battle were treated.

BODIES LEFT IN THE OPEN FOR THE BEASTS OF THE FIELDS

IT WAS PROBABLY A GOOD SEND OFF FOR WARRIORS GOING TO VALHALLA

In their analysis of the Earldom of Orkney archaeologists investigated 47 sets of Norse human remains and the burial traditions associated with their departure from this world. Customs can be classified as either disturbed remains (reminiscent of exarnation) and those interred in various poses throughout the Late Iron Age, the Viking Age and the Medieval Christian Age. The results are as follows:¹⁹¹²

	Right	Left	Back	Disturbed	Flexed
23 Late Iron Age	2	3	12	3	Nil
15 Viking Age	0	1	4	3	6
9 Medieval Christian	0	0	9	0	0

	W-E	S-N	N-S	E-W
23 Late Iron Age	8 (100%)	4 (100%)	3 (100%)	0
15 Viking Age	6 (100%)	2 (100%)	2 (100%)	3 (100%)
9 Medieval Christian	9 (100%)	0 (0%)	0 (0%)	0 (0%)

EVIDENCE OF EXCARNATION HAS BEEN FOUND IN THE NORSE ORKNEY COLONIES

"in some cases the body of the deceased had been ritually cut up into parts before the various body parts were buried raw".¹⁹¹³ Some believe the presence of cooking pits near the grave, in conjunction with skeletal material bearing signs of cannibalistic butchering (as opposed to an exarnation signature) are suggestive of endocannibalism. At such events mourners consumed at least some part of the corpse. The practice was known in Hindustan and in the desert wilds of Baluchistan, practiced variously by Scythians and Hindus. Since you are (made of) what you eat this custom permitted the physical remains of ancestors to live on in the bodies of current and future generations. Magian lore tells us of such ghoulish meals, but strictly associates them with devil-worshipping sectarians.

SOME BODY PARTS MAY HAVE BEEN EATEN, OR SO IT HAS BEEN THEORISED

Fleshy areas were stripped away from bones bound for cremation too. Mourners did so using iron knives and scrapers, many of which were found in the vicinity of buried remains or urned cremains.¹⁹¹⁴ Some guess the implements were significantly tainted by impurity, and therefore consigned to the grave.

In the Oseburg burial, archaeologists chanced upon a tapestry, crafted by pagan hands. It depicted diverse scenes, including a series of bodies dangling from trees. Alas there are no captions to describe exactly what these hangings signified, but there seems little doubt that scenes such as these were known to people of their day. Even more importantly, the tapestry lends credence to the reports of Christians and Muslims alike concerning hangings in the North, whether it be in Scandinavia or Russia. The dangling bodies on the Oseburg tapestry might represent;

FLESH CUT FROM THE BODY WITH KNIVES

A PAGAN TAPESTRY

1. Penal executions *Agni Purana* prescribed the execution of criminals by means of a black religious rite; hanging I believe. In a Magian context, hanging a criminal and leaving their body to rot in the open air would not have defiled the soil at the base of the wolf-tree. Exuding corpse juices and the shattered remains of 'black' corpses (ie; the bodies of condemned and executed criminals) are unable to cause defilement since the demon of corruption, their indwelling unspirituality, had already taken flight from the world with their death.

THE IMAGERY MIGHT DESCRIBE SEVERAL DIFFERENT THINGS

2. Religious sacrifices At Uppsala pagans made hanging sacrifices, of animals and men. The tapestry might therefore portray a sacrificial scene.

3. Exarnation As related earlier, one style of exarnation associated with the Caucasus entailed hanging the corpse from a tree, to be exposed to birds.

Of further significance is a fairly ancient Norse kenning (poetic saying) which speaks of the war dead as being food for the vultures. Why? Vultures don't live in Scandinavia! In fact the closest vultures to Scandinavia are in India, Central Asia and Siberia, often charged with consuming bodies during Buddhist and Magian exarnation rituals.

SAXON CREMATIONS

In England, the Saxons are known to have buried or cremated their kinsfolk.¹⁹¹⁵ The heathen Anglo-Saxons set aside specific areas for this purpose. With very few exceptions, Anglo-Saxon graves were aligned in two different ways. As with pagan Slavic, Bulgar and Finnish graves and mausoleums, the earliest and most numerous grave-form has the corpse laid out along an east-west axis, its eyes pointing directly to the east, into the rising sun.¹⁹¹⁵ It was a custom scrupulously observed by the Magi, and in modern Yezidism they use the term *kubleh* or *qiblah* when referring to this solar focal point on the horizon (two *qiblah* actually exist for the eastern heliacal rising, namely the points of the summer and winter rising). Under Islam however believers were required to abandon the traditional E-W solar *qiblahs* and redirect their gaze towards Mecca, even in death.

GRAVES AND MAUSOLEUMS

"The foolish will ask: What has made them turn from their qiblah? Say: The East and the West are God's (qiblah) ... we will make you turn towards a qiblah that will please you. Turn your face towards the Holy Mosque".¹⁹¹⁶

MUSLIMS NO LONGER TURNED TO THE SOLAR QIBLAH IN THE EAST

The other form of grave is aligned North to South, with the eyes glaring northward.¹⁹¹⁵ These north-south graves, are, as a rule, female graves, or youngsters.¹⁹¹⁵ The closest parallel to this can be found among the Magi. The white Magi considered an east-west alignment of the skull to be holy, whereas a north-south alignment was seen as taboo, in short diabolical, for their eyes looked toward the north and beheld there the fiends. A sizeable proportion of the skeletons unearthed there were decapitated, which, owing to the sheer prevalence of the practice, has been interpreted as a sign of ritual homicide, or legal executions. While these interpretations are most likely correct, some of them could have been penitential decapitations (as practiced by the Magi), which granted unatoned mortal sinners the right to cross over the Kinvat Bridge.

SKULLS WERE ORIENTED TOWARD THE EAST

Most are simple inhumations.¹⁹¹⁷ The fact that they are rarely accompanied by grave goods indicates the body may have been placed in the grave naked, though it is impossible to say whether perishable items were interred with them. If these burial rites were in any way related to the practices of the Magi, then the average person, being poor and unable to finance the building of a death house, would simply be lowered into the grave onto a carpet, laid out under the heavens, clothed only in the light of the sun. Archeological reports have concluded that temporary structures were often erected over pagan Anglo-Saxon grave sites (fig 449), and that some graves were lidded by a trapdoor which could be opened and closed as required.¹⁹¹⁷ This data clearly supports the use of re-usable graves and grave shelters among the Anglo-Saxons, and the religious theory behind their adoption of the practice is identical to yet another form of funerary method practiced by the Magi. An excellent parallel for these graves might be the Bulgar stepped or lidded grave pits and sepulchres.¹⁹¹⁸

RE-USABLE GRAVES

Some excavated Anglo-Saxon graves dating to pagan times were devoid of skeletal material, and perhaps the buried remains unearthed by archaeologists were only the last generation of people to had been put inside the re-usable grave plots of their families. In support of this theory, some graves contained no remains whatsoever, which is what one would expect to see if the family grave was vacant at the time the Church ordered them to desist from

'heathenism'. At the time of the conversion, these graves would have been permanently filled in, and all the racking torn down by the Church authorities. These so-called 'Final-phase' burials are difficult to distinguish between Christian and pagan graves, for they occurred at a time when paganism and Christianity overlapped.¹⁹¹⁷ Archeological data on the Anglo-Saxon graves shows there was not a great deal of difference between pagan graves and Christian ones of the era, and this continued to be the case for some time after the supposed conversion of these pagans.¹⁹¹⁷ The only visible difference is that other small cemeteries appear to have been founded, separate from the larger cemeteries of the pagan period.¹⁹¹⁷ These diminutive cemeteries might be attributable to Christians who had peeled away from the majority of the population, who still practiced a close blend of pagan and Christian practice. Arnold's book does not contain dates for the phasing out of above ground grave structures. Establishing a date after which they fell into disuse is exceedingly vital, because it would coincide with the Magi's loss of control, which then passed over to apostolic Anglo-Saxon Christian clergy. Bearing in mind the prevalence of simony among the English clerics, it may well be that the grave shelters were still being sanctioned well into the Christian era.

The mere fact that these graves were readily accessible¹⁹¹⁷ means that excarnation practices are a distinct possibility at these Anglo-Saxon cemeteries, but Arnold provides no information about whether the remains found there were complete assemblages, or undisturbed. So confirming exhumation practices would be premature on my part without this information. So the question remains, were they simply re-usable burial plots, which often had temporary roofs erected over them, or were they excarnation pits with precisely the same configuration? Determining whether these graves were being re-used from generation to generation might be ascertained by examining the number of grave plots relative to the expected population density. If the ratio of grave-pits to presumed population size is small, then it enhances the possibility that the graves were being repeatedly used, as the archeological data suggests. My own personal opinion is that the defleshed skeletal remains were then removed from the plot and placed on the racking above, leaving the plot vacant until the next family member died. The bones might have been taken and stored elsewhere also.

More importantly, if the Anglo-Saxon grave-pits were Magian, then the northerly-facing and easterly-facing graves indicate we are dealing with Zurvanites rather than Orthodox Zoroastrians, for they show that white and black families lived side by side, freely intermingling. This of course was an anathema to Orthodox Zoroastrians, who refused to entertain the presence of evil-doers in their community. Therefore the Anglo-Saxons, like the pagan Slavs would have been the inheritors of traditions first imported into Europe with the descendants of the Zurvanite Magi banished from Central Asia between 200 and 400 AD. Such communities allowed for the mixed performance of 'white' and 'black' ceremonials.

A number of square wooden structures were erected inside some of the heathen Anglo-Saxon cemeteries,¹⁹¹⁹ which followed the design of Magian shrines (ie; four corner posts walled with lattices of interwoven wood). This archeological data might support historical accounts of the countless 'heathen' Saxon shrines. Since many of them contained a deep circular hole in the middle we might conclude that they were post holes, but alternatively they might have been used to contain disarticulated skeletal remains, or had an idol rooted in them. Therefore many of these structures could have been idol shrines.

The most common view among archaeologists is they were death houses that permitted the ongoing performance of ancestor veneration or worship. If connected with the customs of the Magi, then these more elaborate structures indeed represented places where one came to pay respect to one's kinfolk on the anniversary of their deaths, when the souls of the deceased came back to visit the world each year. Underground boxes were also found in these cemeteries, similar to those seen in pagan Russia and continental Europe. In England it appears they could be opened and closed. Where the Anglo-Saxons raised burial mounds, they were generally constructed on high ground, more than 100 meters above sea level, a practice preferred by the Magi also.¹⁹²⁰

Excarnation looks to have been prohibited by Christian Saxon law under Charlemagne. In a surviving historical document specifically relating to witches the *Capitulatio de partibus Saxoniae* prescribed beheading for those who 'give his or her (a male or female witch's) flesh to be eaten'.¹⁹²¹ Here, I believe, the excarnation of Magian priests and priestesses is the intended meaning, though this legal provision mentions the same penalty for those who consume

THE FINAL-PHASE
BURIAL PLOTS

PAGAN AND CHRISTIAN
CEMETARIES

LIDDED GRAVES

MAGI HELD A
NORTHERN QIBLAH TO
BE UNHOLY

WOODEN STRUCTURES
BUILT INSIDE THE
GRAVE YARDS

POSSIBLE ANGLO-
SAXON ANCESTOR
WORSHIP

CANNIBALISATION OF CERTAIN CORPSES

the flesh of witches, or witches who eat human flesh. This other aspect of the law may have served to eliminate demonism and the Dionysian rites of *omophagia*, frequently present throughout regions of ancient Scythia and Parthia, and transported into Europe with immigrants.

EXCARNATION POSSIBLY DEPICTED ON THE SUTTON HOO ROYAL PURSE

Lastly, compare the artistic reconstruction of a Magian excarnation in progress (fig 107.1), with one of the cloisonne enamel representations (fig 107.2) that was affixed to a purse found in the royal Anglo-Saxon Sutton Hoo ship grave. On face value the purse of Raedwald, a 7th Century East Anglian monarch, seems to depict two dogs eating the corpse of a man, perhaps a royal. That the bodiless death ship also contained a wand, cauldrons, drinking horns, lavish jewellery and so on,¹⁹²² probably means that Raedwald had an impressive sacral role to play in society, perhaps that of high priest. Equally intriguing is the Medo-Scythian style (an Aryan art form that originated in the Scythian and Medean regions) used by the pagan goldsmith or jeweller who crafted the East Anglian ornaments (figs 107.2 and 107.3). An example of Medo-Scythian art is shown in fig 107.4. It depicts a hare, and was probably made by a Magian Iranian craftsman during the 6th Century BC. In another interesting twist, spoons engraved with the names of St Peter and St Paul were found at this same site;¹⁹²³ such an unlikely mix of heathen and Christian ritual equipment. A likely explanation is found in a variety of early medieval Church writings, particularly in the *Malleus Maleficarum*, the law book used to try and sentence witches. The latter text explained that some (but not all) witches and wizards were Christian 'heretics'. Sutton Hoo appears to point us in this direction.

CAULDRONS AND OTHER RITUAL PARAPHERNALIA

SPOONS DEDICATED TO ST PETER AND PAUL

Excarnation was probably known in Gaul and Britain from Celtic times, and, indeed, long before that. Throughout Europe and the Baltic zone, stretching back as far as 8,000 BC the de-fleshing or exposure of corpses



Fig 107. 1



Fig 107. 2



Fig 107. 3



Fig 107. 4

EXCARNATION WAS KNOWN IN THE BALKANS AS EARLY AS 8,000 BC

was commonly practiced.¹⁹²⁴ At first their families placed the disarticulated and often incomplete remains of the deceased under their living quarters, in company with horns and antlers belonging to oxen or deer, and also dog heads (bear in mind the sacred nature of these creatures to the Medean Magi).¹⁹²⁴ According to Gimbutas it is exceedingly rare that *megalithic* inhumations of excarnated corpses contained a complete number of bones.¹⁹²⁴ The remains are frequently missing their heads, or show signs they had been decapitated, either before or after death. Often skulls are found separately, embellished with inlays of various materials such as amber. Here we find another possibly Magian parallel, for decapitation was the highest and sweetest form of penance that a person could undergo, since it was believed to remove the threat of damnation to the person concerned. It allowed them avoid the three-day punishment in the underworld and thus cross the Kinvat star bridge into heaven unimpeded.¹⁹²⁴ But alas, we don't know the motives of the megalithic people, for lopping the heads off their dead.

ARCHAEOLOGISTS RARELY FIND INTACT SKELETONS

DECAPITATIONS

Moreover the remains of carrion birds (deemed especially holy to the Magi) are found buried at many of these ancient places, birds such as ravens, the noble predator birds and, more especially, the magpie (whose warbling was regarded by the Magi as a potent weapon against demons). Interestingly the skeletons of large fish were found there also. This could be related to Magian thought, for the great tree that imparted life was protected against Ahriman and the demons by ten large fish. Why didn't they bury rams, cattle, sheep, seagulls, or pigs at these sites, we should ask? Is it a coincidence that the species of animals found buried in association with megalithic excarnation sites (with the exception of the fish) were those mentioned by the Magi as performing the defleshing of corpses?

BURIED RAVENS, MAGPIES, EAGLES, DOGS AND FISH

The careful burial of these birds and animals in conjunction with the dislocated remains does not conform to Aryan Hindu notions concerning dogs and black birds,¹⁹²⁵ especially likely since these sites were pre-Indo-European. As we know the Vedic Aryans cremated their dead, and from the next two vedic passages, were none too keen to have their remains devoured by dogs or black birds.

'Prepare not our bodies for the dog, or the jackal; for the aliklavas, the vultures, and the black birds! Thy greedy insects, O Lord of the Cattle, and thy birds shall not get us to devour!' ¹⁹²⁶

'Far from us shall go the jackals, evil omens, dogs; far shall go the mourning women who bewail misfortune with dishevelled hair!' ¹⁹²⁷

VEDIC ARYANS DID NOT
WANT THEIR BODIES
EATEN BY DOGS AND
BIRDS

According to the late Professor Gimbutas the corpses of the megalithic era were informally presented in locations where vultures came down to feed on the cadaver. There are also the famed megalithic tombs of Britain; homes for jumbled defleshed skeletal material. Features of such sites include being roofed with a single rock slab, with a towering funnel rising above the chamber, and an eastwards facing corridor or wall opening. These bone repositories therefore resemble Magian 'Towers of Silence' or 'astodans' in important respects. An open wall section, especially on the eastern wall, was a structural modification common to many of the places excavated in Ireland. In a Magian context such a hole was seen as a crucial exit-point, a pathway to the Sun, for souls departing the death ground every dawn. So what we have here is a comparable description of a Magian death ground, a considerable distance from Iran.

MEGALITHIC OSSUARIES
POSSESS SIMILAR
STRUCTURAL FEATURES
TO MAGIAN DEATH
HOUSES

When the Bronze Age Celts first arrived in the British Isles, Europe's closest land to the setting sun, they brought an elaborate dualistic ritual calendar, and a range of other customs. As the colonists worked their way inland they may have been shocked to find Stonehenge and the seemingly eternal megalithic monuments that studded the British landscape. But we don't know this for sure. Nor do we know if they marvelled over their similarity to Persia's Magian excarnation grounds. What we do know is these gargantuan constructions were erected millennia previously by unknown hands. If they were death grounds, they used different construction techniques to those preferred in Iran. Ireland has a hardy geology, well endowed with basalt, with which the ancients constructed the archaic pre-Celtic cult sites. Whereas in Iran more permanent death grounds were made from mud bricks, or cut sandstone, and so are less likely to survive thousands of years of exposure to the elements and various invaders.

Communal burial zones for featuring disarticulated remains are found in northern England dating to the Later Neolithic. An archaeologist named Roger Mercer found evidence of excarnation at Hambledon Hill in England, which was particularly noticeable in the case of a young lad whose remains were dragged a certain distance from a bone-filled enclosure by an animal about 3400 BC.¹⁹²⁸

More than 250 barrow mounds have been found in the vicinity of Stonehenge.¹⁹²⁹ Frequently cranial remains differ from those archaeologists are accustomed to finding in the area, giving rise to a belief they belonged to an intrusive culture, or even the biproduct of interbreeding over a long period.¹⁹²⁹

Possible insitu examples of excarnation, dating c. 2200 BC can be found in Northhamptonshire.¹⁹²⁹ In spite of its insular nature, Britain was by no means alienated from social contact with continental Europe. Whatever inhumations continued in Wessex around that time, appear connected with rites performed in the Alps, Germany and France. By the time we reach the Iron Age, funerary practices carry stylistic features common to many parts of Europe.¹⁹²⁹ Somewhere around 1900 BC cremation became more fashionable, with the ashen wake deposited in burial urns, and over time even thrown directly into a pit.¹⁹²⁹

Excarnation re-appears in Early Iron Age Dorset featuring incomplete and disturbed assemblages interred within pits at the heights of 'hill forts' (possibly burial grounds dug into purposefully built mounds of some height).¹⁹²⁹

About the time of the Roman invasion local Celtic tribesmen seem to have reverted to cremation, and there is some reason to believe that they exposed corpses to the elements for a good while prior to the obsequies of incineration.¹⁹²⁹

Fig 108. Bronze Age
burial mound
Britain



Fig 109. A Neolithic construction found at Tralee, Ireland. Was it an *astodan*?



GLENDALOUGH WAS AN IMPORTANT ROYAL AND DRUIDIC CEMETARY

BRITONS BROUGHT GAULISH CORPSES TO BRITAIN FOR FUNERAL RITES

THE KURGAN PEOPLE

MEGALITHS FOUND IN RUSSIA, MOSTLY DOLMENS, DATING BACK TO 3,000 BC

Some mounds raised in Essex between 100-300 AD have, due to optimum soil conditions, provided proof that incense and floral objects during burial. Around this time there is a proliferation of remains that were beheaded either before or after death. I personally believe it signifies an atonement ritual long practiced in the Orient. Celtic folklore points to it being an integral feature of their native culture, rather than a criminal punishment.

Where ancient British remains went uncremated, they are, as a rule, oriented W-E or N-S.¹⁹²⁹

If the Irish megalithic constructions prove to be the handiwork of Magian engineers, they are evidence of the oldest existing *dakmas* in the world. One Neolithic tomb site from Co. Kerry, Ireland, had corridors a mere 0.5 to 1.3 meters high, in other words accessible only when stooping low, or even barred from human passage.¹⁹³⁰ But dogs and birds would have had no such troubles getting in and out. It possessed three concentric passages arranged around a central pit area possessing accumulated charcoal and pieces of burned bone, potential evidence for a fire in which skeletal material was reduced to ash.¹⁹³⁰ It seems to have been open on the eastern wall.¹⁹³⁰ Was this a Neolithic *astodan* in Ireland? The Celtic site at Navan Fort in Ireland (1st Century BC) must have taken a lot of effort to build, and yet it was covered over with limestone debris and turf, barely a few years after it was made. The structure was originally composed of concentric circles of upright wooden posts, with a large central pit and a sloped ramp leading down to it. No charcoal remains were located at the pit, so it was not used for fire.¹⁹³¹ Perhaps Navan Fort was not a temple, strictly speaking, but a '*dakma*' death house, which was filled in by its builders once it had served its usefulness.

The writings of Aenghus infer that Glendalough (in Ireland) once served not only as an important cemetery, but the most important one in the Western world.¹⁹³² Considering the Magian-style customs found in Celtic Gaul and various regions of Europe, his comments may reveal that Glendalough was a major funerary centre. For instance, Navan Fort in Co. Armagh, Ireland is described as a royal cemetery,¹⁹³² wherein resided the remains of royal personages and druids (ie; Magi).

A strange 6th Century AD tale from the *Gothic Wars* may have some bearing on this. Procopius mentions that Britons had a duty to row their boats to the continent nightly to pick up the souls of the dead and ferry them back to Britain.¹⁹³³ Despite inconsistencies which Procopius recorded regarding Britain, there may be an element of truth behind this particular account. Perhaps seamen carted the bodies of deceased Celts from druidic Gaul back to Magian *astodans* located in Britain proper, or in Ireland. Whether the tale can be considered factual is best left up to the reader.

Their many similarities to Magian funerary centres are either related or purely coincidental. If they are unrelated then no more need be said. But if a number of megalithic and Celtic sites (like Gavrinis, Newgrange, Navan Fort, Carrowkeel, Creevykeel, the Orkneys and Knowth) were *astodans*, then this would prove that Magian-style excarnation practices existed in Europe long before the accepted date for Zarathustra's period of religious influence. Under these circumstances the megalithic ossuaries may have been an ancient progenitor for the Magian excarnation culture, perhaps belonging to extremely primitive Magian communities living much farther west than we could ever have been expected, many millennia before Magianism is thought to have begun.

The arrival of the Aryan hordes into Europe, amongst whom were the so-called Kurgan people, has long been a topic of discussion. Since late last century they were viewed as a predominant cultural influence on early paganism in the West. Be that as it may, we have just traversed evidence for the existence of Magian (not shamanic) defleshing customs in Europe somewhat earlier than the Bronze Age. This indicates one of two things. Either there was a movement of Iranians and Magi onto the continent in the Late Paleolithic, and out into Asia, or the megalithic excarnations of Old Europe predated Zoroastrianism, perhaps influencing the ascendancy of excarnation customs into Iran.

The Russian Academy of Sciences is belatedly cataloguing some 3,000 dolmens along the Black Sea coast in the Krasnodar region, and Caucasian foothills. Based on their current estimates they date to between 1,000 and 3,000 BC.¹⁹³⁴ Archaeologists there hope to document features common to these younger Caucasian megaliths, and the much older Western European constructions. Nevertheless the heart of Magian civilisation predominantly centred

around the Caspian and Iran (according to Persian religious texts), so I tend to believe that it had always been located there. That Magianism originated in the West and later abandoned western Europe in favour of a shift to Iran, bringing excarnation culture with them, appears to be an unsound theory. In spite of this it may be significant that the earliest Magian calendar suited the needs of a people who lived at far more northerly latitudes. Such a detail could be introduced into the argument.

Long after the Neolithic period had come to a close, in the mid 6th Century BC, people of the Danube region began organising special excarnation sites or death grounds, where the remains of their kinfolk were laid out for the birds. This change in their excarnation practice was a very late development, and occurred at a time when Indo-European culture was part of their daily lives. In assessing this information we find clues that the waves of invaders who came into Europe were Magian, or Indo-Europeans who had a certain Magian component, or Vedic Indo-Europeans who had adopted an unspecified number of Magian customs. In places like Ireland, Poland and Germany the archeological remains of bones or ashes were often accompanied by razors and (bone) scrapers,¹⁹³⁵ objects conceivably linked to the Central Asian practice of cutting meat from the corpse so that it can be hand-fed to dogs, vultures and carrion birds, slice by slice. Present day Eurasian Buddhists still farewell their dead in precisely this way. Following the stripping of the corpse the bones are buried or cremated.

Baptism, holy water and purification rites

Magi believed more than a thousand things could make you unclean. To remedy this defilement of body and soul, various ceremonies were enacted to purify the body, the most important of which were ablutions. These purificatory washing ceremonies were the only things enabling a Magian to maintain their sanctity. Without recourse to them, a Magian remained physically and spiritually defiled. A major requirement of spiritual ablutions was, naturally, water. Magi used holy water for this purpose, normally drawn from a natural spring, especially one with reputed healing capabilities then consecrated by ritual incantations. For it was not so much the water that came from above, but that which welled from beneath the ground,¹⁹³⁶ that the Magi considered holiest, nourishing, invigorating, salvific, and cleansing - it was the blood of the earth, which brought life to all things on the planet.

The circumstances under which ablutions had to take place were cited in the heavily Magianised *Vendidad*, which was a catalogue of sinful deeds, penance, ablutions, punishments and lashes of the whip, all rightly apportioned, and fit for the crime. Purification was required from contact with plagues, demons and spirits, or from black magic, evil thoughts, evil dreams, evil words spoken, curses, touching dead animal matter, bloodshed, murder, oath-breaking, sexual depravity, having extinguished a fire, having been near a corpse, or a pregnant or menstrual woman, polluting the elements, or for the exorcism of demons. A penitent would simply wash themselves with a little water, or if they had been exceptionally sinful they might have to undergo a *Bareshnum* rite, which necessitated the use of *omez*. For instance, those who had been exposed to plague, or had perpetrated a death sin, would normally experience the onerous duty of a *omez* washing.

Padyab - Penitential abluion

The Magian *padyab* penitential rite demanded a ritual washing with spring water (known to the Magi in former times as *Zaotrha*). A second rite of purification demanded the use of *omez*, a mixture of water and bull or sheep urine, or urine from one's closest kinsmen.¹⁹³⁷ Defiled belts, and footwear had to be washed in it and clothing soaked in the mixture of cow's urine and water before being left out to dry for some time. Only then could unclean items be rendered pure once more. A similar though different purification rite is found in the Indian *Puranas*.

'One should bathe in the urine of a cow, maintain himself with milk and move with the cows eating after they had eaten. It is known as govrata. One would become free from the sins in a month. He would attain the world of cows and reach heaven'.¹⁹³⁸

One can infer that urine was used by certain European pagans while washing themselves, and that their usage of urine was more Magian in nature than Hindu. St. Sturma observed communal bathing in Slavia as he was en-route to Mainz from Thuringia.¹⁹³⁹ There he *'came upon a great number of (pagan) Slaos swimming in the river and washing*

rites of purification

defilement and sins
needed to be washed
away

omez - water mixed
with bull's urine

slavs bathing

themselves. When the ass on which he was riding saw their naked bodies he began to quiver with fear, and even the man of God could not bear the stench of them'.¹⁵³⁹ The strange thing is their unclotted bodies stank even after they had washed themselves. I believe this account is actually describing a communal *Nan* river-bathing session on a pagan ceremonial feast day, followed by the liberal use of *gomez* after emerging from the water. The folk in question were Slavic, though some could plausibly have been of mixed Bulgarian, Saxon or Scandinavian ethnicity.

POSSIBLE SLAV USAGE OF
GOMEZ

So were German (Christian) claims that the Slavs stank like nothing you had ever smelt¹⁹⁴⁰ really only mud-slinging? Or had they come across pious pagan Slavs who reeked of animal or human urine? The answer seems evident in the Russian language. From the few words beginning with *moch-*, we find that they mainly relate to the urinary function, such as *mocha* ('urine'), and yet there are two words *mochyoniy* ('steep' or 'soak') and *mochit'* ('to wet' 'to soak' or 'to steep').¹⁹⁴¹ It seems a little incongruous to have words meaning 'urine' and 'steeping' emanating from the same root word. This suggests that urine served as a cleansing agent. Moreover the Slavic word 'to wash' *myti* or *miti* is related to the Lithuanian *maudyti* or the Latvian *maut*, which are connected with the Old Indian *mutram* or Avestan *mutram* both of which mean 'filth or dirt'.¹⁹⁴² These are apparently also connected with the Irish word *mum* ('urine').

The *Primary Chronicle* talked of Bulgars drinking down, or washing themselves with moistened excrement.¹⁹⁴³ If accurate such an inclusion might describe Bulgars washing in *gomez*, or if excrement is taken to mean faeces it may describe a defilement ceremony of the sort perpetrated by black wizards.

URINE ASCRIBED
AMAZING POWERS

Until comparatively recent times, in distant Scotland (especially at *Morvern* and Breadalbane) and even Russia, there is a belief in the curative effects of urine.¹⁹⁴⁴ In Scotland it was believed that urine bestowed protection upon those things washed by it; it was used as a benediction for plough cattle or, as in Russia, to heal the sick. Clearly urine was used to wash things in northern Britain, an area formerly controlled by Norse invaders and colonists. Moreover they also believed urine caused much offense to the fairies.¹⁹⁴⁵ The Norsemen in Iceland used to cleanse their garments in diluted cow's urine, which had been deliberately collected up from the cattle, and contained in specially stored buckets.¹⁹⁴⁶ Comparatively modern examples do exist. As recently as last century, the womenfolk of Yorkshire reportedly used the contents of chamber pots to wash their hair and faces.¹⁹⁴⁷

SOME PRUSSAINS
REFUSED TO WASH, IN
HONOUR OF THEIR GODS

In Eastern Europe one's pagan dualistic persuasion determined what sorts of behaviour were appropriate or inappropriate. Prussians preferred to wear the sort of cloth more favoured by their respective gods, some linen, others wool.¹⁹⁴⁸ For some Prussians it was improper to ride a white horse, whereas others considered it bad to mount a black one. Likewise 'Some Prussians, in honour of their gods, bathe daily; others never'.¹⁹⁴⁸ Here washing or staying filthy were determined by one's religious persuasion, and, in this particular instance, I believe suggestive of white cleanliness, black filthiness, or Magian waterless washing.

THE NAN BATHING RITE

Before the advent of later *nan* bathing, Magians would not directly wash in natural water sources. Instead the Magi (and Scythians) exfoliated with incensed mud packs, or were made clean in sauna-like bath houses that leached impurities from their skin pores. The dirt could then be wiped off, and did not provide a direct source of contamination for water bodies like rivers, ponds and so forth.

BATH HOUSES

Bath houses were important locations for the performance of bodily cleansing in Eastern Europe. In *the Kalevala* the Finns are portrayed as having them. In the *Primary Chronicle*, pagan Russians are described as dousing themselves with an unspecified liquid and ferociously whipping themselves with a bundle of birch switches inside their bath houses. The latter devotion resembles Magian and, more particularly, Mithraic penitential bathing.

It is noteworthy that medieval pagan Rus' bath houses vaguely resembled Herodotus' description of Scythian hemp tents, but were of more permanent construction. In both instances water was poured onto red hot stones to produce copious amounts of steam, which filled the bath-house's interior. Though pagan Russians grew hemp, we do not know if they continued the Scythian custom of throwing hemp seeds onto the hot stones, allowing them to get 'stoned' while they bathed. The Scythian custom of 'skull cups' was still extant in medieval Rus', why not bath house hemp sessions?

The Irish had sweat baths too, reminiscent of Turkish baths,¹⁹⁴⁹ which enabled villagers to cleanse themselves.

Nan - Ritual bathing

The *nan* was a ritual bath or full-immersion baptism during which a newly born child was cleansed of its impurities and dressed in its sacred white shirt. It was conceptually similar to the ablutions which Hindus take in the Ganges River, to purify themselves from sins and other bodily impurities.

At no point was the *nan* purification rite mentioned as having been practiced by Magians within the Magian texts, and so we must question its original acceptability in the Magian religion. Around the time of Christ, Strabo shed some light on their bathing practices, and it did not include bathing in bodies of water.

'For the Persians neither urinate, nor wash themselves, in a river; nor yet bathe therein or cast therein anything dead or any other thing that is considered unclean'.¹⁹⁵⁰

This is of course true of many early Magians, but in later times, under Hindu and Buddhist influences, the Parsee exiles residing in India began to take ritual baths. A date for this acquisition is unknown, nor do we know how widespread the custom became among the Magians living in Eastern Europe, China or deepest Eurasia. As far as Ibn Fadlan knew, the Slavs washed stark naked, both males and females together.¹⁹⁵¹ But there was to be no lascivious skinny-dipping. Any incidents of promiscuous intercourse were punishable by execution, the offenders being slit in half.¹⁹⁵¹ Whether Russian river bathing was related to the *nan* is unclear, though I would say their custom is closer to the way of the Hindu than the traditional Magian. Incidents where Slavs bathed in a river may have been rituals dedicated to Perun, the thunder god whose names and functions seem derived from the Hindu Daeva Indra. By bathing during the first thunder storm of the year, a Russian was said to be fortified against the affliction of diseases.¹⁹⁵²

Bareshnum - Cleansing ritual

One of the most gruelling purification rites was the *bareshnum*. This rite had two major variants, one a more lavish affair performed at a *bareshnum* ground, the other a vital and extremely powerful heathen baptism. The latter form was a pagan baptism of the forehead, which had to be performed following the birth of a child using consecrated water. This specially blessed pagan holy water was normally sprinkled over the brow, as stated in the following quotations.

'In revelation it says, if any one who has not performed the Bareshnum shall die, the demons make him as though he were a corpse kept one month in the hot season. And, when the soul arrives at the head of the Kirvat bridge, the archangels and angels complain of the stench of that soul, and are not able to make up its account and reckoning. It remains at the Kirvat bridge and is not able to pass; it experiences much repentance and has no advantage from it'.¹⁹⁵³

'If it be necessary for anyone to perform the Bareshnum of the head, and he be able to do it, but does not do it, if he performs the ceremonial ablution of the head a thousand times, it does not become pure from that pollution...it does not become pure through any other thing except through the liquid consecrated by the religious formula'.¹⁹⁵⁴

The *bareshnum*¹⁹⁵⁵ ceremony took place in an open field with relatively dry ground, and devoid of trees. Basically the site where it took place was made from a series of nine holes (2-4 fingers deep) dug in a straight line, in groups of three. Water and *gomez* were placed in various holes. Each group of holes was separated from the others by a gap of nine feet. The gap between each group was traversed by walking across a series of stones which were properly aligned and set in the ground. The groups of holes were surrounded by a total of twelve furrows which had been gouged from the earth using an iron blade, perhaps a sword or a plough. Over a period of nine nights the penitent underwent an arduous set of ablutions which entailed the washing of one's body and clothing with water (in the first set of three holes) and *gomez* (in the second and third set of three holes). From outside the furrows, the cleanser (see the *True History of Wizards and Witches*) reached into the holes with a spoon on the end of a lengthy stick, and sprinkled the person with water or *gomez*. The penitent progressed to each hole walking the series of stepping stones

HINDUS WASHED IN
THE GANGES FOR
RELIGIOUS REASONS

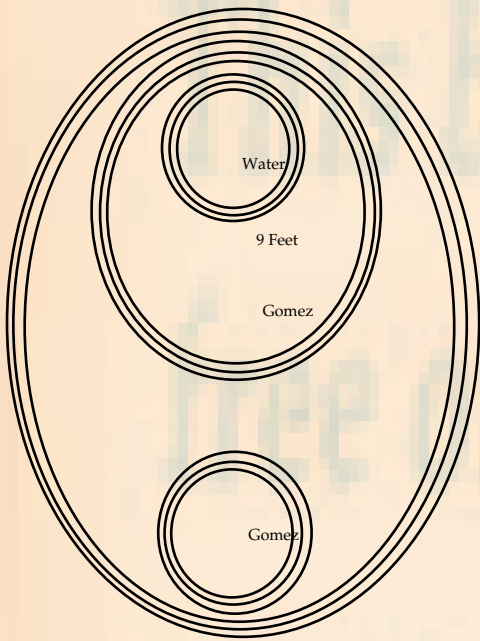
THE ANCIENT MAGI DID
NOT BELIEVE ONE
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THE BARESHNUM WAS A
VERY TIME-CONSUMING
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SPECIAL AREAS WERE
SET ASIDE AS
BARESHNUM GROUNDS

IT TOOK NINE DAYS TO
COMPLETE

IT EFFACED MORTAL
SINS



A Bareshnum ground.

already mentioned. Also connected with this was the *magh*, or stone ablution seat, upon which the defiled person sat or crouched while the cleanser went about his work, pouring water and *gomez* over the individual. On each of the nine penitential days the person, and the clothes they wore at the time of the offense, was repeatedly washed. In a more recent form of *bareshnum* ground, the holes were filled with standing stones instead of water and *gomez*. The repentant sinner sat crouched on these stones as the magus cleanser washed away his sins.¹⁹⁵⁶

Patet - Magian sacramental confession

The Magi professed that sinners should avail themselves of the *patet*, a penitential ceremony requiring the oral confession and renunciation of serious sins. Those guilty of a *death sin* (*Marg-argan*) had to utter the *patet* in the presence of a *dastur* (the Magian equivalent of a Christian bishop). He heard the confession of their wickedness, and gave absolution for whatever sins they had honestly admitted to. As you will soon see, the power to forgive sins, through a rite of confession, was the domain of bishops within the Christian world, or to parish priests, but only if they had been specially commissioned as confessors by their bishop.

At the completion of the *patet* rite the penitent solemnly vowed to avoid sinning again. *Patet* was strictly a form of spiritual cleansing. In no way did it obviate the need to undergo physical punishment for their sin in this world. It merely prepared the soul for its reunification with God in heaven. Full forgiveness was not complete until penitents had placed themselves at the disposal of the Magi, to perform a physical penance of a magus' choice. Without this, the person could expect to undergo lengthy excruciating purgation during their three days in the underworld. Some sins were inexpiable, meaning that although a soul might be destined to reach heaven, the punishment attached to the more heinous classes of sin could not be in any way negated in the next world. As heavy as these burdens may have seemed to the faithful, the Magi taught them:

*'It is not desirable for any one that he should become hopeless of the pity and forgiveness of Ahura Mazda, and fix his heart outwardly on this.'*¹⁹⁵⁷

For this reason the high priests, the *dasturs*, provided an avenue of forgiveness for sinners, acting on the creator's behalf. *The Vendidad* (especially *Fargard VIII: 29*) explains the *patet's* efficacy in extinguishing wrongdoing, and *Shayast La Shayast VIII* expounds its brilliance in the renunciation and atonement of *death sins* (especially crimes against 'good' life and the generative act).

While the great demon was the sole cause of mortal destruction, he might also destroy our souls if our bad works gave him power. Good works helped provide protection against punishment in the afterlife. Through them, ablutions and varied penances came *'the preservation of all good creations from every evil'*.

Sages, the wise men - while magian confessors

'the wise and the ancients say that when a man becomes fifteen years of age it is necessary that he takes one of the angels as his own protection (ie; a particular guardian angel), that he takes one of the wise as his own sage, and that he takes one of the high-priests and officiating priests as his own high-priest. So that, if, any time, a bereavement approaches, he may beg a favour from the archangels, in order that it may furnish an escape from that bereavement'. And, any time any affair comes forward, and he has to have opinion and advice, he holds a consultation with that sage, while the sage tells him his opinion. And, if any question as to proper and improper comes forward, he speaks with that high-priest, so that he may tell him in reply. When the instructions of these three persons are brought to pass, carrying out the commands of the sacred being is accomplished. Especially the instructions of the high-priests, because their satisfaction is connected with the satisfaction of the sacred being; and the high-

THE FORGIVENESS OF SINNERS

ACCEPTING A MAGUS AS ONE'S PERSONAL CONFIDANT IN MATTERS SECULAR AND RELIGIOUS

priests possess so much dignity in the presence of the sacred being, the good and propitious, that they are quite able to forgive any trivial one of the sins of mankind, and Hormazd (Ahura Mazda), the good and propitious, quickly forgives that sin for the high-priest. Therefore carrying out the commands of the high-priests becomes incumbent on every one; and the fulfilment of this maxim is better than that of a whole assemblage of maxims'.¹⁹⁵⁸

Besides the *patet*, other avenues of penitential sacrifice existed, allowing white Magian families to nullify temporal suffering for specific sins in the next world.

- | | | |
|----|--|--------------|
| 1. | The giving of charitable alms to the poor and needy. | ALMS |
| 2. | The performance of works and deeds in the service of others. | GOOD WORKS |
| 3. | The offering up of prayers to God was also very high on the list. | PRAYERS |
| 4. | The sacrifice of personal 'honourable wealth' with a value comparable to the magnitude of the sin committed by the penitent. | FLOGGINGS |
| 5. | Submitting oneself to a magus to be flogged with the whip / scourge. | |
| 6. | Turning oneself over to a magus to be beheaded and sometimes flayed. | SIN PAYMENTS |

As for penitential beheadings, archaeologically significant human remains were discovered in a 5000-year-old city, situated in Sistan-Baluchistan.¹⁹⁵⁹ Most were buried after having their heads lopped off, and a number of crania were arranged in such a way as to suggest ritual or penal killings.¹⁹⁵⁹ Renewed archaeological interest in Iran is sure to recover more of the same, and further proof that the archaeological evidence conforms with practices enshrined in their religious laws. Considering the age of the remains found in Sistan-Baluchistan the rite is very old.

Having just viewed a vast range of Magian funeral customs I am now compelled to traverse cosmological views peculiar to ancient Iran, Finland, Russia and the Baltic region. As you will see folklore indigenous to these areas preserves key elements of Aryan spirituality and religious teaching.

RIGHTING THE SCALES
OF JUSTICE

MITIGATING
CORPOREAL
PUNISHMENT WITH
MONEY

The Zoroastrian afterlife¹⁹⁶⁰

HEAVEN

In Persia c. 618 BC, the pagan prophet Zarathustra spoke of seeing God as a massive fire, from which every flame, plant, animal or thing in the world, and every human soul emanated. Called Ahura Mazda, the wise and just Lord, He transited the gulf between heaven and earth in his fiery chariot of solar brilliance. Propelled by massive eagle's wings, he was ever on the look out for the great warrior demon, the Daeva Indra. Indra, that mighty belligerent of evil (according to the Zoroastrian view) thwarted the passage of imperfect souls across the Kinvat bridge into the heaven of goodness, into the resplendent heavenly city.

With Ahura Mazda resided Gayomart, the first man in heaven, and progenitor of Mashya and Mashyoi, the first man and woman on earth, as well as Gosh, the soul of the divine bull from whose body all earthly things were made, and in whom dwelled the souls of sacrificed cattle.

On Judgement Day,¹⁹⁶¹ the Sayoshant was to return once again and raise the people from their graves. He would then weigh the sum of each soul's thoughts, words and deeds, then they were given their just reward, according to their *exact* weight. Sraosha and his assistants sorted them into two groups; the good and the evil. For three days wrongdoers were to be taken into the world below, watching the good enjoy three blissful days in heaven. There was to be much crying. The lands would be melted by his halo and both good and evil alike compelled to traverse a stream of molten metal, to be washed of their sins in preparation for their entrance into heaven, and reunification with the heavenly lord. In that boiling metal their sins were to burn away, yet their souls would not be killed.

Thereafter, the Sayoshant was to dispense *Hush* to the gathered assembly, the white *Haoma* meal that brought on immortality. God's archangels would then do battle with Ahriman, Azi-dahaka and the arch-demons, and cast them *and the damned who had committed mortal (death) sins*, without Patet, down into the fiery furnace, entombed and heinously punished. In Zarathustra's mind, the wicked were subjected to perpetual damnation and long-suffering.

THE WARRIOR-SAVIOUR
FORETOLD

EARTH

GENII INHABITED THIS
WORLD, ALONGSIDE MAN

But mankind was not alone. All over the earth could be found genii of both good and evil disposition, known as *Yazatas* and *Drugs*. These beings, of whom angels were the highest form, were essentially spiritual warriors of the heavenly war, normally in anthropomorphic form. They had considerable magical abilities and a propensity to come to the aid of, or indeed harm humanity in the case of *Drugs*.

At the end of all the ages, when the things that made us all different had disappeared (age, sex, caste etc), man would already have been visited by a number of past salvific prophets who came to point people in the right direction of moral reform. Zoroastrians awaited the last Sayoshant, he who was an incarnation of the first man (the first and the last), the word, the living embodiment of the Truth (*Astvatsereta*), the mighty speared one, who rode with horses, a world Messiah who would transfigure the world (as the sun stood still in the sky for thirty days), resurrect humanity and bring drastic changes to Zoroastrianism.

THE MOTHER OF THE
REDEEMER

He himself was to have been of the "seed" of Zoroaster, born through a Virgin. The virgin's name was to be *Gobak-abu*, a pure and sublime maiden who through the act of giving birth to "the imparter of righteousness" would become a powerful intercessor, the surpasser of every problem.¹⁹⁶²

THE KINVAT BRIDGE

*"The Judicial Peak is that of the middle of the world, the height of a hundred men, on which the Kirvat bridge stands; and they take account of the soul at that place. The Arezur ridge (of the Alburz mountain) is a summit at the gate of hell, where they always hold the concourse of the demons".*¹⁹⁶³



Fig 110. Painting of the saved and the damned; St Katherine's monastery, Mt Sinai

Kinvat, "The Bridge of the Separator" was a trap preventing the unjust from walking into the heaven of the righteous; for them it was as thin as thread. One got to Kinvat by ascending Mt Albruz, and from the summit of that mountain the soul walked onto the star bridge, as far as the star station befitting their level of good works.

But before one's soul could reach the bridge it first had to visit *Atas-gah*, a fiery place (the purgatorial fire). From there the soul progressed onto the star station, then to the moon, thence the sun, and then finally to Kinvat, the bridge leading across to heaven.¹⁹⁶⁴

The bridge of the Requitor, or the Separator, atop Mount Albruz was impassable to the unclean, for the greater the weight of a person's sins, the thinner it became, unto the thickness of a razor's edge,¹⁹⁶⁵ ultimately causing transgressors to topple to their purgation or long suffering in the underworld

below.¹⁹⁶⁶ Mithra, the watchful sentinel of truth and justice stood guard there, further helping to guarantee that nothing false or impure could enter and defile heaven. In the Vedic Aryan view, Indra (who according to the Magi was the chief deity of the "apostate idolators", and Zurvanites, accomplished this same task.¹⁹⁶⁷

Sudkar Nask mentioned the bridge punishments for sinners attempting to make their way over Kinvat. For example "a woman who gives herself in marriage to a righteous man, and comes away from him; such as when a hedgehog should be constantly going in and coming out by her sexual organ; and the cutting off of her way from the best existence".¹⁹⁶⁸

Zurvanites and Mithraic devotees didn't believe that the underworld was going to be as bad as what the Zoroastrians said, at worst just a little shadowy and topsyturvy. For although there would be punishment for the unrepentant, some of them believed that the Good Ahura Mazda would never surrender his creations to suffering for all eternity. Contrary to this later Zoroastrian/Zurvanite view, Zoroaster was adamant about the perpetual nature of their suffering; weeping, bad food, torture, and the gnashing of teeth.

St Katherine's monastery, located on the slopes of Mt Sinai, has a wall painting depicting the attempts of Christian souls trying to climb up a ladder and into



heaven.¹⁶⁹ As they continued their ascent, demons carrying noosed ropes (which call to mind the Zoroastrian “snake catcher” nooses) snared some of them by the neck or hands, and dragged them off the narrow pathway to their eternal damnation in the flames below, head first. Such notions resemble Zoroastrian/Zurvanite scriptural references describing what occurs just after death. For example, in *Bundahishm* and *Vendidad*,¹⁹⁷⁰ strangulation by a noose is depicted as the traditional Zoroastrian/Zurvanite penalty for the damned, particularly apostates and heretics. In the painting mentioned (fig 110) some demons are seen carrying bows, or tools and appliances which would soon be ingeniously applied to the bodies of the wicked, in a manner befitting of their crimes.

DEMONS ENSNARING
THE DAMNED WITH
NOOSED LASSOES

Such a place of irony, woe and lamentation was quite fresh in the mediaeval Christian’s mind. But where does this kind of imagery come from, since very little of it was mentioned in the Bible? The Zoroastrian view of the fate inherited by the damned is almost identical to that of the entire Church during the first 1,000 years of its history! As you will see, the two religions were in some way deeply intertwined. Other customs lived on too. Merely opening the Bible and comparing it with Zoroastrian scripture reveals amazing similarities, some parts seem like almost direct quotations! In Part II you will discover the extent of these similarities, and the role they played in the formation of Christian ‘heresy’.

The older an Eastern or Western monastery is, the more chance you have of finding ossuaries, where the bodies of the brothers, priests, nuns and the faithful were suspended in wall niches, or placed in lead caskets until their bodies had rotted. Finally their skeletal remains were gathered up and heaped onto a gigantic pile.

THE COUNTERWORLD - THE HOUSE OF EVIL

The underworld was accessed by a journey down a great fire blacked abyss lined with spikes and blades, and from whence issued the odorous smoke which belched from the House of Evil. At the moment of death, the screaming souls of the wicked were shackled by the *Vae*, the soul escorts of wrong-doers, and brought down to the lair of the Prince of demons, Ahriman, who was the incarnation of death and Father of Evil. Upon arrival the soul was seized upon by demons from every direction and subjected to excruciating punishments. For each unatoned mortal sin they had committed in the earthly world they were decapitated three times. These hapless inmates spent their time waiting upon their master the black god and suffering torments ‘til freed; for some it would feel like an eternity. Black Magi and witches who performed heroically detestable evils in the name Ahriman would transform into demonic and serpent forms upon arrival, and there be seated on thrones from which they would dispense punishments upon those whose works were evil, but who had not made an oath of allegiance to Ahriman.

HELL

EVIL-DOERS TAKE THEIR
RESIDENCE IN HELL, AS
LORDS IN THE INFERNAL
KINGDOM

*“Regarding the cold, dry, stony, and dark interior of mysterious hell it say, that the darkness is fit to grasp with the hand, and the stench is fit to cut with a knife, and if they inflict the punishment of thousand men within a single span, they think they are alone; and the loneliness is worse than its punishment ... and their food is brimstone and of succulents the lizard, and other evil and wretchedness”.*¹⁹⁷¹

“the darkness, the intensity and far-reaching bottomlessness of the blackness, and the absence of goodness in hell; and the proximity to stench, close concealment, sleet-pelted clambering, frozen, advancing, painful condition, distressed state, and awful fear of those in hell” And it is over this hellish pit that Kinvat spans, 9-spears wide for the good-doer, razor-thin for the wicked.

THE VAR

According to accounts in *The Book of Bundahishm*, mountains sprang forth from the earth during the conflict between the creator and the demons. These mountains were linked with the three cosmological zones, heaven at their peaks, demons beneath their bases, and in between mankind, who often lived on their slopes or dug dwellings into their sides. For example, *Dinkard*¹⁹⁷² speaks of “the construction of his seven dwellings in the midst of Albruz, one of gold, two of silver, two of steel, and two of crystal”. Echoes of this Magian scripture can be found in Russian mythology which also recalls tales of mountains of glass and iron.¹⁹⁷³

THE HALL BENEATH
THE GROUND

ITS CONSTRUCTION,
AND ROLE IN THE
SALVATION OF THE
MAGIANS

One construction connected with the mountains was the Great Var, which should not be confused with the house of evil.

“And Ahura Mazda spake unto Yima, saying: O fair Yima, son of Vioanghat! Upon the material world the fatal winters are going to fall, that shall bring the fierce, foul frost; upon the material world the fatal winters are going to fall, that shall make snow-flakes fall thick, even an aredvi deep on the highest tops of mountains. And all the three sorts of beasts shall perish, those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables.

IT HAD FRESH WATER,
PLANTS, STOCK, AND ITS
OWN UNDERGROUND
LIGHTING

Before that winter, those fields would bear plenty of grass for cattle: now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen. Therefore make a Var, long as a riding-ground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires...

There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, by the ever-green banks, that bear never-failing food. There thou shalt establish dwelling places, consisting of a house with a balcony, a courtyard, and a gallery. Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth. Thither thou shalt bring the seeds of every kind of tree, of the greatest, best and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Var. In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Var thou shalt seal up with the golden ring, and thou shalt make a door, and a window self-shining within.....

*O Maker of the material world, thou Holy One! What (kinds of) lights are there to give light in the Var which Yima made?
Ahura Mazda answered: There are uncreated lights and created lights....*

And the men in the Var which Yima made live the happiest life (of all)!”¹⁹⁷⁴

Deep in the bowels of our earth, it was said, lay this Var, an enormous underground hall of dimensions that stifle the imagination. In it were to be built houses, streets and pastures for every conceivable animal (both domestic and wild), plus a water source and extensive gardens to nourish all things within. According to the myths of the Magi, man first discovered how to work iron in the Var, and to make cloth and music. Only people of pure Aryan bloodlineage were allowed to live in there, people born without any blemish or handicap.

Throughout history, religion has inspired humanity to build its most incredible monuments. In ancient Egypt and Crete men built labyrinths for ritual purposes, and in Anatolia, there are around 100 underground, multi-level cities of admirable size, mostly built by the ancient Hittites.

Bundahishm talks of Airan-veg as being the location of the great Var,¹⁹⁷⁵ which was situated in the middle of Pars, in Sruva, beneath Mt Yimakan.¹⁹⁷⁶ According to the late Prof West this would make it near the town of Damaghan in the district of Khurasan. It has also been suggested in Gamagan in Pars. The word Sruva may also indicate that it was located between Shiraz and Fasa. It has yet to be found. Of interest is Magian scripture which reveals that the subterranean Var was once ruled by a man called Aurvata-d-nar,¹⁹⁷⁷ which might be a myth, but might also reveal it once had its own governor.

FOOD, EQUIPMENT AND
GOODS WERE KEPT THERE
IN READINESS FOR THE
GREAT BATTLE, DURING
THE END TIMES

The Var was to be built in readiness for the end of the world, when there would be the advent of a dire Winter, and fires were to fall from the sky and obliterate all life on the face of the planet (a point also intimated by the Druids). Everything needed to re-populate and restock the flora and fauna of the “new earth” was to be prepared in readiness for that day, and kept inside the Var to be resown in the post-apocalyptic era. The Magian race would be the only ones to survive this universal destruction visited upon the world, by emerging from these subterranean shelters. The Var had to have multiple storeys, self-shining windows and artificial lighting, roads, plumbing, and a portal sealed by a door and a gilded ring.¹⁹⁷⁸ The completeness of their preparations of course presupposes that they would know when this wintry and fiery death was to occur, or else they wouldn’t have been able to enter their underground shelter in time.

SELF-SHINING LIGHTS

Several years ago there were tabloid newspaper reports that a Siberian drilling team searching for oil near the Urals had drilled down so far that they broke through into a cavity at a considerable depth. According to the tale,

they took to their heels upon hearing screaming and cries of sorrow from down there. Obviously there could be a number of very earthly explanation for this story. But it might also be, that the tales of the underneath lands still live on among the superstitions of Russians living far out in the countryside.

The Finnish afterlife¹⁹⁷⁹

EARTH

According to the Finns, the earth was inhabited by a range of good and evil spirits which interfered in the lives of mankind, the souls of one's ancestors and game animals slain during hunting expeditions. Living spirits resided within game, trees, plants, mosses, water, air and were ruled over by their many spiritual lords and mistresses. These spirits which animated all things were known as *haltija*.

THE HEAVENS

According to the myths of the Finnish *Kalevala* (epic poetry describing the beginnings of all existence), the multi-layered heavens of the Finns was governed by Jumala and his wife Akka, the god and goddess of the sky. Each planet in the sky was worshiped as a god, as were all the stars. Finns believed them to be drops of egg white splashed across the heavens, spilled from the creation egg.

The *scaup* bird came to roost on the knee of the water mother, as it protruded above the water-line. And "there it builds its nest laid its golden eggs"¹⁹⁸⁰. The eggs hatched, and due to the excruciating heat generated by the event the water-mother "jerked her knee". The eggs broke, and from its various components the earth was made

*"The bits changed into good things the pieces into fair things: an egg's lower half became mother earth below an egg's upper half became heaven above; the upper half that was yolk became the sun for shining the upper half that was white became the moon for gleaming; what in an egg was mottled became the stars in the sky"*¹⁹⁸⁰

So the Finnish myth is rather similar to the Aryan conceptual creation of the world, where both heaven and earth were built by the remains of a broken egg laid by a giant duck. The yolk was fashioned into solid earth, hills, rocks, swamps and mountains by the hands of Luonntar (Mother nature). Ancient heroes still dwelt in the Heavens, sometimes venturing down into Tuonela and the earth. In the Heavens was Ilma, Lord of the Air and all of his servile air spirits and entities. Ahti, Lord of the Water dwelt in the heavens, together with all the spirits that lived in it (such as the Nakki, which were no doubt Aryan serpent Nagas that in Hindu tradition lived in the waters under the ground!). Gods (deified human beings) like the mother of Metsola, Pellervoinen, Tuulikki and Tapio were just some high ranking god-like spirits and personages that governed the forests, taiga, tundra and the spirits that dwelt within them. The greatest of these lords was Vainamoinen, a great hero from bygone ages, who discovered fire and brought it to man.

In the tales told by the white and black Finnish shamans, there was a bridge which led to the heavens, which for the unwary became as thin as the edge of a keen blade.¹⁹⁸¹ This is almost identical to the Magian view, which states that , the Bridge of the Separator diminished in size to the thickness of a hair or razor when the wicked tried to cross. Using the comparative method, let us now examine the above synopsis of the *Kalevala* in light of the Aryan *Laws of Manu*; because it allows us to perceive yet another series of parallels between the Finns and the Aryans.

*"This universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine Self-existent indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness. He who can be perceived by the internal organ (alone), who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will)."*¹⁹⁸²

He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world. The waters are called narah, (for) the waters, are indeed, the offspring of Nara; as they were his first residence, he thence is named Narayana.

From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed

THE FINNISH CREATION
MYTH

THE FINNISH MYTH
RESEMBLES THAT OF
THE BRAHMANS AND
MAGI

in this world (under the appellation of) Brahman. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves; And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.....”¹⁹⁸²

“He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtle class of the Sadhyas, and the eternal sacrifice. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagyus, and Saman, for the due performance of the sacrifice.

Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground, austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards spontaneously to it)

As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.....”¹⁹⁸³

Some Finnish shamans have a custom of cross-dressing, which might have its origins in the following passage.

“Dividing his own body, the Lord (Brahma) became half male and half female; with that (female) he produced Virage. But know me, O most holy among the twice-born (Aryans), to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities”¹⁹⁸⁴

Manu then explained the various manifestations of existence, with a discourse on the nature of plants and animals.

“(Those trees) which bear fruit without flowers are called vanaspate (Lords of the forest); but those which bear both flowers and fruit are called Vriksha”¹⁹⁸⁵

“These (plants) which are surrounded by multi-form Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures [ie; trees])”¹⁹⁸⁶

As mentioned in the previous passage, Brahma (the Creator) fashioned man and animals in the beginning, and required them to live through various existences. With each passing they were reborn continually into another form, whose highest state of existence was flora, especially trees.

Like the Aryans, the Finns also believed that the trees of the forest were reincarnations of their ancestors. When logging for various purposes the woodsmen gave a final chop to the trunk, which was regarded as a killing-blow to that ancestor. The Finnish creation myth portrayed in the *Kalevala* also greatly resembles one told by the Magi. This Magian variant contains important features equally displayed in Manu, evidently because they originated in the same part of the world during roughly the same era.

“The sky and earth and water, and whatever else is within them are egg-like, just as it were like the egg of a bird. The sky is arranged above the earth, like an egg ... and the semblance of the earth in the midst of the sky, is just like as it were the yolk amid the egg”¹⁹⁸⁷

TUONELA (THE UNDERWORLD)

Most Finns believed the lands beneath the ground were home to a civilisation of wizards, shamans and Lapps. Through these lands ran a brackish river, overgrown with weeds, dying trees and rotting vegetation. Manala could be found there, an isle of the dead ruled by Tuoni and Tuonetar, the god and goddess of the dead. The instrument of their great wrath was the dog Surma, a beast that brang people to an untimely or unpredicted end. Cold, frost,

death, all manner of sickness, decay and putrefaction originated from this realm. Spirits, demonic entities and giants lived out an arduous and wretched existence there.

The Latvian afterlife¹⁹⁸⁸

THE ELEMENTAL REALM

The elemental gods of Latvia were presided over by the thunder god, Perkuons. Prevalent in their council were the elemental mothers. These included the "Earth Mother" (Zemesmate), the elemental air goddess (Vejasmate), The elemental fire goddess (Ugunsimate), the elemental water goddess (Udensimate), the sea goddess (Jurasmate), the goddess of the woods (Mezasmate) and the goddess of the fields (Laukomate).

THE MOTHER
GODDESSES

THE UNDERWORLD

The ruler of this portion of the outer worlds was Velumate, the goddess of the dead. The "Forest Father", Mezateus, lived here as well, personifying the destructiveness of the forest. Herein resided the souls of the deceased, known as the *Velis*, as well as the favoured *majaskungs* who were guardians of the home, and the ancestral home hearths of their earthly kin. The *lietuvens* or souls of the "damned" were also held bound here, though on the odd occasion they briefly escaped the underworld and ventured forth upon the earth to carry out poltergeist-like activities and hauntings. Furthermore, three types of hags known as *ragana*, *spigena* and *lauma* preferred to inhabit the multitudinous swamps and bogs that characterised much of this place of foreboding.

THE MOTHERS AND
FATHERS OF NATURE

Most of the landscape was extremely desolate, for all plants were stripped of foliage, leaving a horizon of rotting, fire-blackened and hideously malformed forestry. Little sustenance existed in this netherworld, and its inhabitants hoped to survive by eating the slimy lichens and mosses that coated the rocky ground.

Most of their period of interment here consisted of trying to escape the clutches of the hags and two varieties of demons (called *velns* and *juods*) whose task it was to torment and devour the souls of the newly arrived. Since *juod* is believed cognate with *jeu*, one might guess that the heathen Latvians had somehow been exposed to Manichean or Magian doctrines, which portray the God of Israel as the face of Ahriman. Anti-jewish thought was present in *Rus'* also, mainly propagated through Church sources, with comments like, "*The devil holds Jews in his hands in the Abyss*".

¹⁹⁸⁹

Anyhow, those who brought food with them would find it invaluable in alleviating the pangs of hunger, and as a suitable form of bribe or barter amongst the residents of this place. The living could hasten the release of relatives from the underworld by offering up prayers and massive tithes of grain and meat to Velumate.

ZODIACAL REALMS

The pagan Latvians believed that the skies were home to the Sun, Moon and other known planets. As in Russia the celestial vault was divided up into the traditional signs of the zodiac, which were governed by Laime, the goddess of luck, and her two sisters, Dekla and Karta. These figures determined the fate of matter and every living thing, as created existence made its passage through space and time.

LUCK GODDESSES AND
THE ZODIAC

The Lithuanian afterlife¹⁹⁹⁰

THE HEAVENS

The Lithuanian heaven was governed by the supreme god *Deivas*, and *His General, Perkunas*. Perkunas became the god of thunder by gaining the favour of his maker and was now the one most often called upon to protect the Lithuanians from marauding *Rus'* and Germans. Zemeninkas and Zemyna, the master and mistress of the earth resided there, together with Medeine, the mistress of the forest. All the Lithuanian gods were originally the souls of men and women who became deified by *Deivas* after their deaths. Stationed high above the earth, in the heavens, they hoped to maintain order amongst the *siela* (the souls who successfully made the climb). *Siela* could visit the lands of the Lithuanians to defend their relatives against evil spirits, demons, sorcerers and nether-beings, for it was only on this earth that evil things frequented.

LITHUANIANS REACHED
HEAVEN BY CLIMBING A
MOUNTAIN

The heavenly realm sat atop a great mountain, where even the clouds could not succeed in enshrouding its summit. Around this peak floated the Sun, Moon and the other heavenly bodies. This view of the holy mountain being orbited by the planets was also held by the Magi. Consider *Bundahishm V:3* ;

“Of Mount Alburz it is declared, that around the world and Mount Terak, which is the middle of the world, the revolution of the sun is like a (circular) moat around the world; it turns back in a circuit owing to the enclosure of Mount Alburz around Terak. As it is said that it is the Terak from behind which my sun and moon and stars return again”.

In the Lithuanian scheme of things these planets were made by Deivas to maintain night and day, and to record the fate of all matter. The powers of these luminaries bathed both the heavenly mountain and the Earth.

According to the Lithuanians, there was no netherworld region but the earth itself. All about the land roamed *nelaikis* and *vaidualis* (both of which were types of malign ghosts), vampires, *vilkolakis* (werebeasts), *ragana* (hags), *velnias* (demons) and *milzinas* (giants), who made it their business to hunt down the people of the earth. Their governor was the demoness Giltine, the goddess of death.

When a person passed away, their soul began its climb up the treacherous inclines of the heavenly mountain. If the soul slipped and fell or was pushed off by vindictive entities, then the soul would slide down the mountain side and come to rest somewhere upon the earth. When the soul struck the Earth it was reborn again, newly reincarnated as a rock, flower, bush, lamb or tree. In this way existence was maintained, through the perpetual recycling of spirits who proved unable to make the climb. Even fire, air, water and earth spirits were soul-parts, according to their beliefs. This seems to have been a pagan Gnostic concept, though the similarity between the finer details of the Cathar heresy,¹⁹⁹¹ and the Lithuanian view of the afterlife are very amazing. The Neo-Manichaean Cathars held that the earth was Hell, and that unenlightened souls could ascend towards heaven only as far as the strength of their good deeds and level of enlightenment would allow. After a period of sojourn at these heights one was ensnared by the demons and dragged back to earth for reincarnation as something or other. On one hand the close-to-enlightened could expect to be reborn as a plant, while on the other hand the lascivious, drunken, meat-eaters of the world would inherit baser forms of animal life. But without having received the salvific Cathar spiritual baptism one was repeatedly doomed to fall back into our hellish world, a haven for the pestiferous demonic swarms of the material world.¹⁹⁹²

In Lithuanian tradition, our world is haunted by the souls of sorcerers, thieves, murderers, victim's of violent accidents, or suicides, and those guilty of serious wrong doings. When they died, the souls of the good kicked them off the mountain's precipices, preventing them from ever reaching the very summit of righteousness which would see them find eternal peace.

*The Rus' realms of existence*¹⁹⁹³

From the following myths drawn from Rus' pagan mythology, one can discern diverse, and perhaps even intertwined elements of the Magian and Neo-Pythagorean world views.

BOUYAN

Some pagan Rus' believed in Bouyan, a cluster of idyllic isles, otherwise known as “The Islands of the Blessed”. And it was to this place that the good souls of some Slavs migrated after death, in the form of a swan or other such bird. These islands (which lay far to the West) floated in the ocean, on the backs of whales which swam into the Sunset. This Slav belief has a parallel in Neo-Pythagorean teachings on the Isles of the Blessed,¹⁹⁹⁴ in addition to a group of islands near Britain, which were once regarded by Britons as extremely holy.¹⁹⁹⁵

MESYATS, THE MOON

Some Slavs believed that certain souls journeyed to the moon after death. The Manichaeans perceived the Sun and the Moon as having a similar of role, serving as a final repository for the liberated light particles of the recently deceased, but only if they had been released from the bondage of the material world by a member of the Elect. Manichees originally drew this doctrine from Zoroastrian beliefs, which peg out a similar route to the heavens.

THE STAR BRIDGE TO PARADISE

The pagan Russians thought that souls entered a heavenly paradise called *Rai* by crossing over a star bridge. This bridge (and for that matter the Norse *Bifrost* bridge) parallel the bridge of *Kirwat*,¹⁹⁹⁶ which in Magian lore sorted who could enter the heavenly city of Garodoman and who could not, for the bridge itself served as a trap for the wicked!

THE WORLD WAS
HAUNTED BY UNHOLY
SPIRITS

ISLES OF REPOSE FOR THE
HOLY

THE BRIDGE TO HEAVEN

Just as the white Magi longed to enter Ahura Mazda's dazzling demon-proof sky-fort, that housed the souls of the faithful and the fravashi saints, the Slavs likewise believed they would enter a celestial paradise that was guarded by a wall.¹⁹⁹⁷

It is probably no coincidence that Rai was not only the Russian word for paradise, but also the name of Zoroaster's birthplace, and a major Iranian city in Khvaniras, where the supreme patriarch of the Magian royal bloodline once had his throne before it was taken over by the Muslims.

Rod, Rozhanitsy and Kupala and the remainder of the celestial gods lived in the celestial realms beyond the star bridge. There they distributed food and meat to Moksha, who in turn portioned these out to the loyal and deserving servants of the creator gods. Tithes and sacrifices to these main gods were believed to bring greater sustenance and more bountiful harvests for one's own community.

THE TREE OF LIFE

Pagan Russians believed a World Ash held up the vault of the skies, spanning the distance between Rai (paradise) and the netherworld. All life, however small, was seen to draw sustenance from its sap in both this world and the next.

The Magi adored a similar tree, probably the Golden Ash, but also including the Manna Ash. The salvific *Haoma* grew from its branches, granting immortality to the drinker, and so bridging the gap between life and death.

There were other holy trees in pagan Rus', such as the birch, box, oak, lime, ash, willow, plum, cherry, apple and pear trees. Each individual species of holy tree was dedicated to a deity, and maintained within a grove. It is impossible to say whether or not the heathen Russians saw these other varieties as "The Tree of Life", but at the very least they were seen as holy.

Siberian shamans also believed in a tree of life, which held up the heavens. The souls of many shamans lived in its branches before they were born into the world.

THE GREAT MOUNTAIN

The pagan Slavs spoke of a great and holy mountain, whose slopes joined heaven, earth and the underworld. This mountain was traditionally identified as Mt Olympus, though in more ancient times it could have been one of the other main mountains of Iran, such as Albruz or Terak.

According to Slavic tradition the deceased ascended its lofty peak in order to step out into the supreme heaven of the good. At face value, this appears to have been an alternative means of reaching heaven, but in Magian belief one had to first reach the mountain summit in order to step onto the star bridge.

THE KINGDOMS UNDER THE WORLD

The Slav underworld was also known as the luxuriant lands of the thirty Kingdoms, and it was reached by entering a lofty mountain pass, then venturing down through a hole in the earth, down through labyrinthine passages and caverns. Thereafter the person had to traverse a lake of molten fire in order to reach the land of plenty. Within this legend one can perceive significant elements of Magian lore. By implication the Slavs also believed that they would go down to live in the Var once built by Yima to house the bodies of the faithful until the demise of the world by fire.

Then again the thirty kingdoms might have been a view of the hereafter held by black pagans, rather than the var. If so, this differed from how the white Magians saw the underworld. According to the white Magi, the black families (ie; evil doers, those who did not respect their family, those who were cowards, witches, traitors treasonous against their own tribe, those who stole from their friends and those who broke oaths) could all expect to end up in the deepest conceivable recesses of the underworld, unless they acquitted their wrongdoings by making prayers, penances and the prescribed sacrifices, designed to make total amends before the very gods themselves. Deprived of the light and warmth of the Sun's beautiful rays, the lowest pits of the netherworlds seethed in a soup of darkness, full of malingering demons and shadowy souls.

A SACROSANCT TREE
BROUGHT LIFE TO THE
WORLD

A HOLY MOUNTAIN

SOME WENT TO LIVE IN
UNDERGROUND
KINGDOMS AFTER THEIR
DEATH

KHORS AND THE 12 KINGDOMS

THE ZODIAC

THE RUSSIAN ZODIAC

The zodiac originated in Babylon and olden Egypt, then entered the civilisations of India, Greece and Rome. The pagan Rus' were great believers in astrology, and based much of their lives on prognostications discerned from the planetary rotations within the zodiac. For the Rus', the zodiac was the embodiment of all goodness, the realm of Khors and his children (the princesses who ruled the twelve star signs), plus sunrise and sunset, his messengers (comets), and the Great Judges¹⁹⁹⁸ (the planets).

THE GOOD SUN: KHORS

Dawn's glow (Utrenyaya Zarya)	Sunset's glow (Vechernyaya Zarya)
The Morning Star Dawn's sister	The Evening Star Sunset's sister
Handmaiden of Venyera (morning)	Handmaiden of Venyera (evening)

THE AURORAS¹⁹⁹⁹

Those who tend Khors' beloved golden chariot steeds

THE SEVEN GREAT JUDGES

Khors	Mercuriy	Venyera	Mesyats	Mars	Yupiter	Saturn
SUN	MERCURY	VENUS	MOON	MARS	JUPITER	SATURN

THRONES OF JURISDICTION

Russian names for the zodiacal signs

Baran	Bik	Bliznyata	Rak	Lev	Krilata	Diva	Vagi	Vyedmid'	Zmeinosyets	Strilyets'	Koza	Vodnik	Riba
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KHORS ZODIAC-LORD

The mighty god Khors, a divine representation of the Sun as goodness and light, was also the maker of good fortune and the absolute ruler of the twelve realms of destiny (signs of the zodiac). Whilst his father Svarog (the heavenly smith who forged all that existed), held a firm grip on the elements, creation and growth, Khors himself determined what good things should be bestowed upon these living creations. Khors and his estranged wife Mesyats, the Moon, lived there with the other heavenly bodies, who were called the Great Judges, each of which presumably had primacy of jurisdiction over various parts of life. When travelling through any Sun-sign, these planets imparted their own judgements and verdicts upon those who dwelt upon the earth, beneath the umbrella of a specific lunar mansion, house or cosmic zone.

Svarog always had a fondness for humanity. He forged and arranged all matter into a coherent universe. The birth of each person was of much importance to him, for in commemoration of this event he laboured in the heavens, and made a star to celebrate their coming. When the planet Judges reached consensus that a person must perish, Khors reluctantly plucked out their star from the darkness and hurled it down upon the land. At the moment of impact, the person would die in the manner proposed by one of the Great Judges. The shock of the falling star's impact released the victim's soul, making it free to begin the last leg of its journey toward its final resting place, often in the Moon or Sun.

This belief is similar to that held by a group of holy men (perhaps druids) that inhabited islands near Britain. Plutarch recorded the visit of Demetrius to Britain while on an Imperial fact finding mission to these same islands.

"Shortly after his (Demetrius') arrival there occurred a great tumult in the air and many portents; violent winds suddenly swept down and lightning-flashes darted to earth. When these abated, the people of the island (the holy men) said that the passing of someone of the mightier souls had befallen. "For," said they, "as a lamp when it is being lighted has no terrors, but when it goes out is distressing to many, so the great souls have a kindling into life that is gentle and inoffensive, but their passing and dissolution often, as at the present moment, fosters tempests and storms and often infects the air with pestilential properties".²⁰⁰⁰

The pagan communion of the Rus' Magi, and its origins

The central act of worship in any white Magian community was attending a full *Haoma* ceremony, which transpired at the turn of the seasons. They did not however delineate their year into four parts as we do nowadays, though there were trends in this direction under Cambyses, who imported Egyptian calendrical peculiarities to the Persian one. Yet the Magi found it difficult to fully reconcile the two systems, and this led to the abandonment of these Egyptianisations. Around 441 BC the New Year was transferred to the vernal equinox, whereas according to the ancient Iranian calendar, the year started on the autumnal equinox. In those earliest times the year had ten months of winter and two of summer, which were still chilly, thus indicating that they formerly inhabited regions with latitudes as high as 60° North. Later, as they inhabited more southerly latitudes, their summer was found to have been of 7 months duration. The Avestan year, as with the Vedic year, was divided into two halves, with the turning points being mid-summer (*maidyošahem*) and mid-winter (*maidyařem*).

Summer (which began in what we call spring and was divided into three parts, delineated by harvest, mid-summer and high spring) and Winter (divided into two *yáiryas*).

In some cases the season names in Russian are related to the Avestan. *Osen'*, the Russian word for "Autumn" is similar to the Slovenian, Czech and Serbo-Croat *Jesen*, the Bulgar *Esenta* (all of which mean "Autumn") and *Jesenas* (Serbo-Croat and Slovenian).²⁰⁰¹ My feeling is that these terms are related to the Magian word *Yasna*, the *Haoma* ceremony, which might indicate that *Haoma* was made for the Slavs, in Autumn at least. In Old Icelandic we find the term *Haust-blót* ("the autumn sacrificial feast").²⁰⁰² Though one cannot prove a viable connection between the Norse and Slav autumn feasts, the pagan Norsemen and Russians held major ritual feasts during the same season. *Zima*, the Russo-Slavic term for "Winter" can be traced back to the Avestan *Zimo*, meaning "frost" or "Winter".²⁰⁰³ *Yara* was originally the Russian, Bulgarian, Czech, word for "Spring", and in a number of the Slavic languages it also related to spring bread or grain.²⁰⁰⁴ Its origin appears to be the Avestan Persian *yara* (year), which is found in the Gothic with practically the same meaning (*yer*: year). From them come the English word *year*.²⁰⁰⁴ And as if this similarity isn't enough, the English word "mid-year" strongly resembles the Avestan *maidyařem* ("mid-year"). Two other names for the seasons do not have Avestan roots. *Vesna*, another Slavic word for "Spring" comes from the Old Indian *Vasantas* ("Spring"), and *Leto* ("Summer")²⁰⁰⁵ is only linked to other languages with difficulty. At these particular solstice and equinoctial gatherings the Magi traditionally dispensed libations of *Haoma* to the believers using ceremonial rhytons (horns). On other feast days devotees ate only *dron* bread, biscuits or buns.

The *Haoma* libation, which we will soon examine in detail, was truly a wondrous mixture, a marvel beyond marvels. It brought healing, long life, immortality and good fortune. It protected the faithful from demons, thwarted maelific witchcraft, and brought fertility to one's land and the herds that grazed thereon. In short, it was a recipe for every success, and in those days, what more could a person want?

At the seasonal *Haoma* assemblies it is believed that priests, blood-rulers and warriors were the only ones to drink the milk-based libation, while the rest of the mustered citizenry received libations commensurate with their station in

THE AUTUMN FEAST

RUSSIAN TERMS FOR WINTER AND SPRING ARE TRACEABLE TO AVESTAN WORDS

HAOMA BROUGHT HEALTH AND PROTECTION TO THE FAITHFUL, THEIR CROPS AND STOCK

Fig 111.1. Medean drinking horn mount.

Fig 111.2. Turkic-style drinking horn lip, Russia.

Fig 111.3. Glass conical cup of a sort known to the Magians, but which are found in Rus' and Scandinavia.



Fig 111. 1



Fig 111. 2



Fig 111. 3

life. The lower classes - merchants, craftsmen, herders and soil-tillers drank mead and beer libations for the remainder of the festive year. The presence of Magian-style ceremonial drinking equipment in Russia and Scandinavia suggests that these linguistic similarities do indicate the performance of the Magian *Haoma* rite in certain areas of Central, Eastern, and Northern Europe.²⁰⁰⁶ Rhytons and glass conical cups *identical* to Magian and Assyrian ritual cups (Fig 111.3) have been widely excavated in Rus' and Scandinavia.²⁰⁰⁷ They were of local manufacture. Post-Sassanian drinking rhytons (obviously non-Islamic) have been found in Russia bearing a host of Turkic imagery (Fig 111.2). These no doubt belonged to Magians of the post-Islamic era, and must have been made by Magian exiles in Turkic lands, or by Turkish craftsmen. Nevertheless these were probably used by the faithful in Rus'.

How old is *Haoma*?

Motifs of ritual banquets attended by princely figures are common enough Mesopotamian, pre-Zoroastrian art and wall reliefs.²⁰⁰⁸ They ear-mark a royal presence at most Iranian libation ceremonies, including the *Haoma*-mixing rites, perhaps even as early as 2,000 BC.²⁰⁰⁸ Therefore *Haoma* was integrally linked with the kings, and already a focal religious performance in the Iranian, Medean and Babylonian region some time before Zoroaster's religion had even begun.²⁰⁰⁸ So in order to gauge the antiquity of *Haoma* we must look further back in history to find a possible precedent. Herodotus noted that the "ziggurat"-building Bronze Age Scythian magicians and soothsayers of the steppes were already performing similar libations, but which were made of Mountain rue, heather, hemp and mushrooms, all soaked in holy spring water.²⁰⁰⁹ This concoction was then pulverised in a mortar and then filtered to purify the juices, which were then further mixed with a given quantity of spring water and soured milk. The mixture sat in the sun for a while, allowing it to ferment. These processes completed, the sacred brew was ready for the congregation to consume.²⁰⁰⁹ Lozko mentions that these ingredients were mixed in the same proportions as the Iranian recipe. So it would seem that Scythian priests partook of a *Haoma* ceremony of sorts, as early as the 6th Century BC. But, if the traditional timelines for the Zoroastrian texts are credible, then the Scythian "*Haoma*" rite was in a form that pre-dated the Zoroastrian version of the libation,²⁰¹⁰ and probably not *Haoma* in the true sense.

One very curious piece of the Scythian libation puzzle lies on the wall of an excavated stone temple at Bug, on the Dniester River in Russia. On a section of masonry we find a relief showing a priest of some kind, kneeling before a sacred tree.²⁰¹¹ Some have ventured to guess that it depicts a Volkhv performing a ceremony. Beneath the tree was a sacred deer, and a bird (perhaps a rooster) was perched on its branches.²⁰¹¹ The closest parallel to this sort of religious iconography can be found on Babylonian seals, or a wall at Persepolis in Persia. Part of the wall depicts a Magian ritual libation procession in progress, with participants heading toward King Darius, carrying offerings, that included an antlered deer. The deer need not necessarily have been sacrificed, but might only have been brought to Darius to provide milk for the ceremony. Whatever the case we do not know whether this was a libation rite totally unrelated to *Haoma*, or a variant of the *Haoma* ceremony, possessing long-extant Mesopotamian features, which catered for the pre-Zoroastrian sensibilities of the rulers. If the Persian and Russian motifs were related, then based on this imagery it seems likely the rituals performed by this Russian pagan priest originated in ancient Babylon. Yet the accompanying written inscription places the building's construction as recently as the early 10th Century AD! It is quite unthinkable that millennia-old, Mesopotamian-style rites were taking place not too far North of Christian Byzantium during the early Middle Ages. Yet this seems to be the case. In figures 112.3, 112.4 and 112.12 you will note Mesopotamian images of two goats or ibexes grazing upon the foliage of a holy tree. This kind of artwork also appears on the head of a Scythian sacrificial axe dating to 6th Century BC (see fig 112.6), and noticeably Persian in style. The axe was unearthed in Russia, therefore indicating such religious motifs had some poignancy to the region's many soothsayers and prophets. The image, and the attendant religious connotations, had evidently traversed many long centuries to make it into Scythia. The Scythian example resembles an image on a Babylonian cylindrical seal dated to around 3,000 BC²⁰¹² (ie; contemporary with the age of Sumeria and Egypt of the Archaic period). The seal has a finely etched scene showing a priest performing a ceremony with two deer under a sacred tree (see fig 112.3), thus highlighting the supreme antiquity of the imagery. How these ancient Mesopotamian "deer and tree" images came to Russia is rather easily explainable. The concepts had either been in Russia since pre-Scythian times, or they were carried into Russia, and across Europe with

MILK WAS MIXED WITH
THE *HAOMA*

COW'S MILK

HAOMA WAS THE VITAL
COMPONENT OF THE
LIBATION

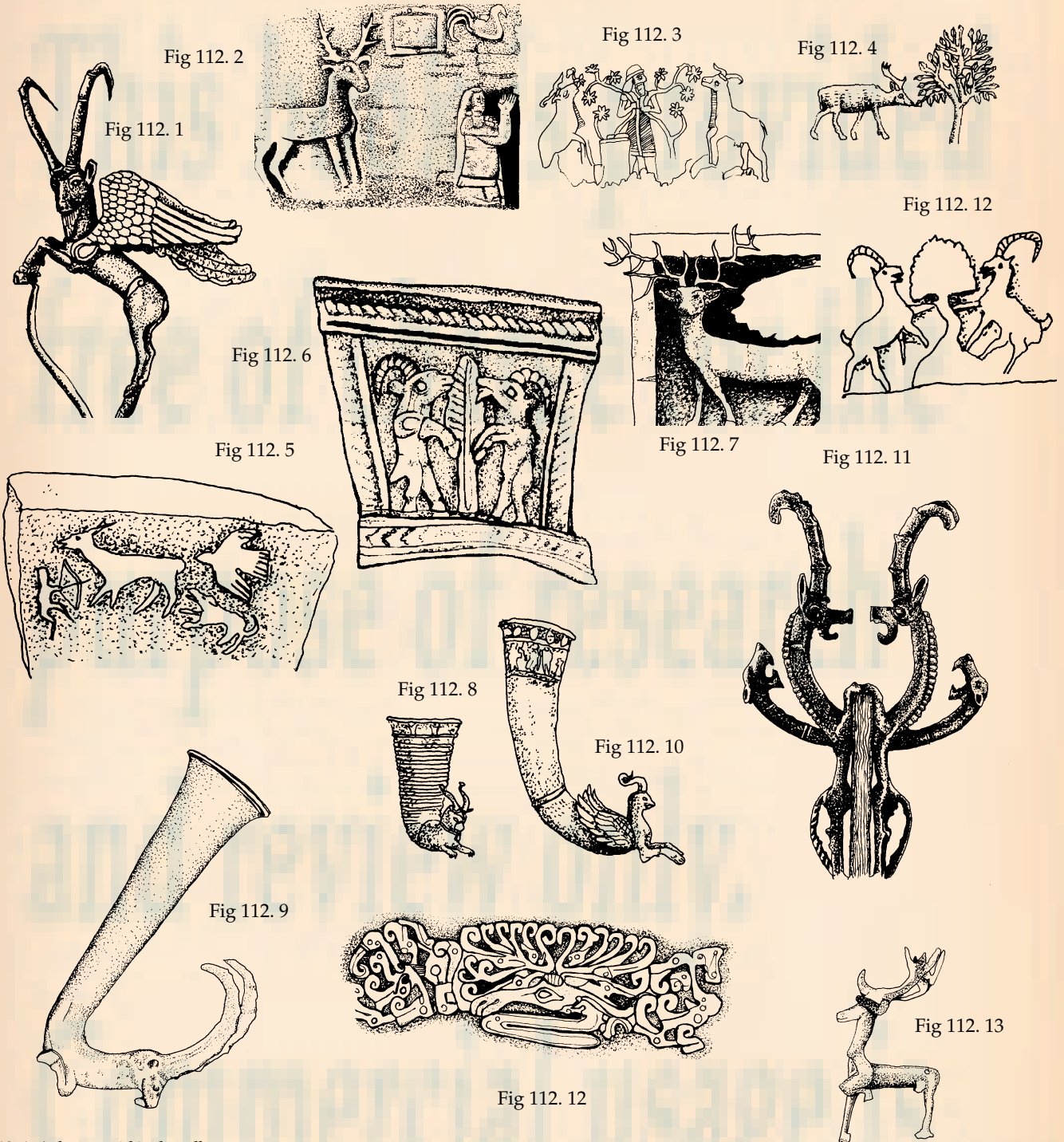


Fig 112. 1. Achaemenid jar handle.
 Fig 112. 2. Bug temple engraving.
 Fig 112. 3. Deer feed off a tree as a ritual is performed by a royal priest - Ur, c. 4000 BC.
 Fig 112. 4. Deer feeding of a tree - Assyrian c. 1200 BC.
 Fig 112. 5. Deer motif on a grave stone, Cherin Bosnia, 16th Century AD.
 Fig 112. 6. Scythian ceremonial axe, Russia, 6th Century BC.
 Fig 112. 7. Temple relief - Sumeria 2,000+ BC.
 Fig 112. 8. Achaemenid drinking rhyton.
 Fig 112. 9. Drinking horn, Iran, 1st C. BC.
 Fig 112. 10. Drinking rhyton from ancient Turkmenistan.
 Fig 112. 11. Battle standard from Iran 7th-9th Century BC
 Fig 112. 12. A bronze harness decoration carrying a Scythian deer motif, from the Kuban region, 4th C. BC.
 Fig 112. 13. Deer standard from the royal Anglo-Saxon ship burial at Sutton Hoo. It was mounted on a metal ring.
 Fig 112. 14. A Scythian standard from Ulski Aul in the Kuban region, 7th Century BC. It resembles Chinese Han-style standards, and as with the Sutton Hoo, the emblem was mounted on a metal ring.

migrating Scythian royalty, who employed the stag as their sign of lordship.²⁰¹³ These were the very Scythians who were building ziggurat-like mega-structures on the Russian steppe even in the Bronze Age. And what is more, their ruling kings had long-standing contact with Assyria, Persia, Iran and the many Iranian tribes east of the Caspian.²⁰¹³ Elsewhere in Europe the stag appears as a royal emblem. Perhaps the Anglo-Saxon deer standard found in the Sutton Hoo ship burial (fig 112.13) possessed the same ancestry as the Russian examples. The stag emblem was connected with the Indo-Iranian Saka (stag) tribe.

Whatever the case there seems to have been a relationship between the Assyrian and pre-Zoroastrian Iranian Magi, and even the Egyptian priesthood. This connection is readily observable in the emblem of the solar disk. A number of Babylonian and Assyrian seals and monumental friezes have depictions of the winged solar disk that in time became a Magian representation of Ahura Mazda in his chariot of solar brilliance.²⁰¹⁴ Obviously these solar disks predate the formation of Zoroastrianism, so I suspect Assyrian priests were responsible for introducing the “deer and tree” insignia to the Persians, and the solar disc to both the Persians and Egyptians. Now if this was so, then it is just possible that a deer’s milk libation ceremony arrived in Russia with the Iranian Magi, Magi who had themselves in ages past been greatly influenced by the Babylonian priests. It is impossible to guess the age of the deer’s milk libation, but it appears to have been taking place in Iran and Mesopotamia prior to the arrival of the Aryans and their Vedic *Soma* rituals in Europe c. 1900 BC. And if the imagery found on a grave (or perhaps even altar) stone from Cherin Bosnia (fig 112.5) is anything to go by, the stag continued to be a powerful image in the Balkans, even into the Renaissance period, when these stecci stones are thought to have been made.

What plant was *haoma*?

The Russian Volkhvy Magi may not have used a conventional Iranian or Scythian cow’s milk base for their libation, but then again the Magi might not have done so either. *Yasna X:13* mentions that milk must be mixed with the *Haoma*, but it doesn’t specify what type. Perhaps any milk was suitable, be it that of a goat, a cow or horse.

In Sassanian times holy milk was called *gaus givya* (literally “cow’s milk”), *giv*, and the sacred butter *kum* or *gum*.²⁰¹⁵ We find no Avestan or Pahlavi equivalents for the Slavic *moloko* (“milk”). However I have noted an apparent connection between *givya* (meaning “fresh milk”, or “living”) and the pan-Slavic *zhivot* (“life”).²⁰¹⁶ From such an etymology comes the Russian word for “an animal” *zhivotnoe*. It is my guess that *zhivotnoe* originally described their herds of stock, especially the auroch. These were the beasts who gave them milk, which the Persians called *givya*.²⁰¹⁶

The massive, long-horned aurochs of the Russian steppe were without question descended from stock once raised and imported into the region by Magian pastoralists. The Russian word *tur* (“an auroch”) is related to the Avestan Persian *staora* (“huge, horned cattle”).²⁰¹⁷ From this we get the English word “steer”, which came via the Gothic *stiur*.²⁰¹⁷ The ancient Russians no doubt obtained fresh milk from these herds. As it happens the English word *cow* is closely related to the Avestan *gao* (“a cow”).

However unrelated it might be there was a pagan Rus’ word *kumys*²⁰¹⁸ which meant “a drink of fermented mares milk”, which was also related to Mongol, Kazakh, Uighur and Tatar words meaning “to stir”. We might therefore consider the frequent use of mare’s milk. More certain is the use of sheep’s milk, which was dispensed during holy banquets, and indeed mare’s milk, which was very popular.²⁰¹⁹ This milk provided spiritual protection;

*“Those who shall cause this renocation in the existences (the High-priests devoted to Sraosha), they are observant, little afflictive in tormenting, and fully mindful, so that, when milk reaches them, they thoroughly digest it ... they have no fear ... nor yet do they mention false and irreverent statements concerning those who are righteous”.*²⁰²⁰

We know that an extract from the *Haoma* plant provided *the one indispensable ingredient* of the *Haoma* the libation, for the *Haoma* plant itself was the fountain of the ritual’s efficacy.²⁰²¹

Nowadays Parsees regard pomegranates as *Haoma*, but ironically this plant does not even fit the descriptions of *Haoma*, provided in the Magian texts. Despite the fact that a decoction of its skin is alcoholic in nature, the Parsee libation is clearly not the original *Haoma*, but only an emulation of it. So it appears that the Magi lost contact with the original *Haoma* plant. The need to use a *Haoma* substitute may have eventuated from their exile from Iran to India, from snowy peaks to scorchingly hot southern climate. Perhaps *Haoma* couldn’t be grown in India for climactic reasons, perhaps their *Haoma* trees were decimated in Iran (chopped down by the Muslim invaders), or perhaps the exiled Magi were cut off from their traditional sources of *Haoma*, prevented from being able to obtain it

THE SACRED SUBSTANCE
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EURASIANS NORMALLY
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MODERN ZOROASTRIANS
USE POMEGRANATES

from distant sources by a combination of political factors (Muslim control of their homelands) and geographical isolation. You may recall that on p. 263, I equated the *Haoma* with Ash trees of Genus *Fraxinus*. I did so on the strength of a Magian ritual term which has survived in the Russian, and which related to the making of *Haoma*. Added weight is given to the theory by the resemblance of these trees to the Magian *Haoma*, not to mention a Magian presence in Russia, and European folklore attesting to its holiness. So we will begin to scrutinise the various points which support this hypothesis, by examining the Holy writings of the *Avesta* and the *Pahlavi* texts to see what else we can glean

What is not *haoma*!

In the search for *Haoma*'s secret identity it is helpful to know what might be *Haoma*, and what was definitely not *Haoma*. *Bundahishn*²⁰²² makes mention of various fruits. Grapes, pomegranates, apples, lemons, peaches, apricots, pears, mulberry, figs, quinces and plums can be excluded from our search for the *Haoma*, since they were referred to in as though they were simply plants, and certainly not the "mighty *Haoma*, who splits the skulls of the *Daevas*".

Opium poppies grew abundantly in the heartlands of Thessaly and Bulgaria, just as well as they did in India, Cambodia and Burma. But any suggestion that *Haoma* was the milk of the opium poppy can be discounted because it doesn't fit the description of a tree.

Academics currently believe that Ephedra was *Haoma*, mainly because Russian archaeologists discovered large stores of hemp and ephedra at the fortified Margiana temple site. However, by comparing Magian scriptural references of *Haoma* with taxonomic data on Ephedra, we quickly see that this theory is still left wanting.

True, many species of Ephedra can be found in Western Europe and right across Asia, as far away as China. But it is normally described as a shrub, usually under a metre in height, but in some cases it reaches two metres. Its fruit varies from red to yellow, and this detail provides our first clue that ephedra is not *Haoma* itself.

Distinctly significant Magian scriptural stanzas about *Haoma* include "Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils)", and "the archangels framed together a stem of Hom the height of a man, excellent in colour, and juicy where fresh". Here a stem (which obviously forks out of a branch) can be as tall as a man. What then can we say about the length and girth of the branch that gave birth to it? ... what then can we say about the size of the tree from whence these branches grew? Then we read ... "We worship the yellow lofty one; we worship *Haoma* who causes progress, who makes the settlements advance; we worship *Haoma* who drives death afar; yea, we worship all the *Haoma* plants". Obviously a tall yellow tree is being described rather than a shrub, or, heaven forbid, a mushroom like fly agaric.

What we do know about *haoma*

The writings of the Magi gave praise to *Haoma*, the source of their immortality, vitality and health. They describe its mystical qualities, its general appearance, and the means by which it was processed during the ritual order. Pay particular attention to the underlined scriptural references, because they highlight significant clues as to the *Haoma*'s true form.

"Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! (And may the good Blessedness here likewise dwell), and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).

At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down.

I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the Haoma branches spread.

*This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, Holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swiftly spreading, the good growth of the Lord. O *Haoma*, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)!*

*Grow (then) because I pray to thee on all they stems and branches, in all thy shoots (and tendrils) increase thou through my word! *Haoma* grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, *Haoma*, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the *Daevas*.*

HAOMA WAS NOT A
COMMON FRUIT

IT WAS NOT AN OPIUM
POPPY

EPHEDRA WAS
SOMETIMES ASSOCIATED
WITH THE LIBATION, BUT
IT WAS NOT HAOMA

EPHEDRA AND FLY
AGARIC CANNOT BE
IDENTIFIED AS HAOMA

HAOMA, THE SOURCE
OF IMMORTALITY

IT CHASES AWAY THE
DEMONS

IT GREW ON
MOUNTAINS

HAOMA HAD STEMS,
TENDRILS AND
BRANCHES

IT HEALED AND TAUGHT

Wasting doth vanish from that house, and with it foulness, whither in verity they bear thee, and where thy prise in truth is sun, the drink of Haoma famed, health-bringing (as thou art). ((Pazand) to this village and abode they bear him.)

THERE WERE MANY
KINDS OF HAOMA

All other toxicants go hand in hand with Rapine of the bloody spear, but Haoma's stirring power goes hand in hand with friendship. (Light is the drunkenness of Haoma (Pazand)).

HAOMA WAS TO BE
MIXED WITH MILK

Who as a tender son caresses Haoma, forth to the bodies of such persons Haoma comes to heal... And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened.

There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious.²⁰²³

Here *Haoma* is described as several species of tree which provide an intoxicant of some kind; a holy inebriation that did not impart a heavy stupor, but a light and joyous giddiness.

WOMEN HARVESTED THE
HAOMA

So terrify away from me the (earth's) aim of the curser. So terrify and crush his thought who stands as my maligner.....With manifold retainers dost thou, O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him and more endowed with mind..... I renounce with vehemence the murderous woman's emptiness, the Gaini's (Geh), hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make here, nor give her holy sons!.....Thereupon spake Zarathustra: Praise to Haoma Mazda-made. Good is Haoma, Mazda-made. All thy plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost!.....These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilarations, and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshiped; with this Gathic word we praise it.....We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathustra Spitama, the saint'.²⁰²³

The following is a precis of these, and many other aspects of the *Haoma*, both physical and spiritual

1. *Haoma* was cut, picked up by the shoots, forced down into a metal mortar, then crushed with very great effort.²⁰²⁴ The attached foliage had to be sufficiently rigid to allow for this kind of treatment. After being gathered together in a bundle and trussed up with a holy Kustik belt, *Haoma* must still have contained firm pith, because it still needed a good pounding in the mortar, to get the very last drops of "saving essence" from it.
2. A stem of *Haoma* could be over 1.5 metres long, for "the archangels framed together a stem of Hom the height of a man, excellent in colour, and juicy where fresh".²⁰²⁵
3. The statement "the Hom was provided with a mouth, where it was suitable, and sap constantly oozed from the Hom where it was moist"²⁰²⁶ is, I believe, a reference to "mouths", ie; splits appearing in the bark of the *Haoma* tree as it is heated, and from which issues sappy gum.
4. *Haoma* had a sweet scent, took root and grew quickly.²⁰²⁷
5. It had many roots, stems, branches and tendrils,²⁰²⁸ and prospered in the snow.²⁰²⁹
6. *Haoma* had different species;²⁰³⁰ "Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious".
7. *Haoma* branches were kept in people's homes, to bring prosperity to the householders.²⁰³¹
8. *Haoma* grew yellow and tall,²⁰³² covered in golden flowers.²⁰³³



Fig 113. In Magian tradition, the devil and his serpentine accomplices chewed the *haoma* tree (ie; the Ash) to death, by gnawing on its roots. This engraving from Sweden shows a dog eating the roots of the Ygdrassil ash, the world tree. There may be a connection between the two myths. The above image is normally interpreted as depicting a deer who grazed on the Ash.

- | | |
|---|---|
| <p>9. The <i>Haoma</i> tree thrived on excessive water, had branches and grew mainly on mountains.²⁰²⁸ "I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the <u>Haoma branches</u> spread".²⁰³⁴</p> <p>10. <i>Haoma</i> had to be mixed with milk;²⁰³⁵ "O <i>Haoma</i>, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind".²⁰³⁶</p> <p>11. <i>Haoma</i> juice was poured from a silver chalice into a golden one.²⁰³⁷</p> <p>12. During the ceremony the sacrificial meat was cooked in a cauldron.²⁰³⁸</p> <p>13. <i>Haoma</i> was the enemy of the great harlot (of the black witches and sorcerers).²⁰³⁹</p> <p>14. It was also hailed as the dragon slayer - the enemy of the Dragon, the great serpent Ahriman.²⁰⁴⁰</p> <p>15. <i>Haoma</i> unleashed potent mystical forces, which battled the devil and the whore; "At the aroused and fearful Dragon, greedy, and belching forth his poison, for the righteous saint that perishes, yellow <i>Haoma</i>, hurl thy mace!".²⁰⁴¹
"At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow <i>Haoma</i>, hurl thy mace!".²⁰⁴²
"Against the body of the harlot, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, those mind as vapour wavers as it flies before the wind, for the righteous saint that perishes, yellow <i>Haoma</i>, hurl thy mace!".²⁰⁴³</p> <p>17. The Magian people longed for the coming of their beloved Saviour, Sraosha. At every <i>Haoma</i> pressing they prayed for his spiritual presence, during the performance of the rite. "Let <i>Sraosha</i> (Obedience) be here present for the sacrifice of <i>Ahura Mazda</i>, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea let him be present here".²⁰⁴⁴</p> | <p>A MOUNTAIN TREE</p> <p>BRANCHES</p> <p>MILDLY INTOXICATING,
BUT IMPROVED THE
POWERS OF THE MIND</p> <p>HAOMA ATTACKED EVIL</p> <p>ASSOCIATED WITH THE
MESSIANIC REDEEMER</p> |
|---|---|

Let's revisit what the Magian texts stipulated: In the Iranian homeland the revered plant grew best on lofty, snowy mountains. It was a hardy tree that thrived in cold climates and water-logged soils. *Haoma* was also a leafy plant, sometimes white in colour, and sometimes yellow. Either it periodically changed its coloration, through the autumnal jaundicing of its leaves, or the emergence of either white or yellow flowers. Generally it seemed to be yellow. Perhaps the yellowness signified the Ash's overall appearance; the glowing radiance of its golden foliage as the sun hits it. Thus it was yellow overall; yellow leaves and blossoms, with considerable tendril growth.

Remembering the linguistic association between the Magian *Yasna* rite and Ash trees, which is inherent in the Russian words *Yasen* and *Yasna*, all that remains is to identify which of two ash genii the *Haoma* belonged to, by a process of elimination. *Haoma* trees didn't look red as the *Soma* and European Mountain ash do. *Haoma* was yellow and devoid of fruit. Therefore *Haoma* could not have belonged to genus *Sorbus*. All that leaves is the other group of ashes, known as genus *Fraxinus*, which is indigenous to Europe and south-west Asia, Iran and Turkey especially. They do grow in India, but only in at heights of the Himalayas.

That *Haoma* came in three kinds is of exceptional interest, for the same is true of genus *Fraxinus*. These variants of the *Haoma* might be equated with the following species;

Fraxinus Ornus This species of Ash, strangely called the *Manna Ash*, could be worthy of the *Haoma* title, simply owing to its common folk name. *Fraxinus Ornus* has white blossoms which give off a lovely scent.²⁰⁴⁵

Fraxinus Excelsior Aurea The best candidate for the *Haoma* tree is the Golden Ash, which would certainly be a fitting title for any plant that is supposed to represent the radiant brilliance of Ahura Mazda. The Golden Ash grows to around 15 metres, turns yellow during the autumn, and has tendril-like branchlets, but in winter time they develop dark buds. At that time of year its bark turns a luxuriantly golden colour. It also has yellow flowers which give off a sweet fragrance, and has winged seeds.²⁰⁴⁵

ASH TREES

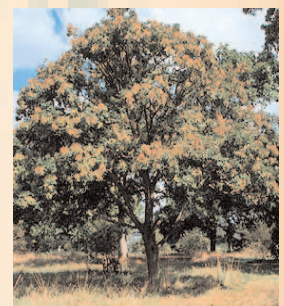


Fig 114. Manna Ash

Fraxinus Excelsior

The European Ash called *Fraxinus Excelsior* is spread throughout much of Europe and the Caucasus, and appears similar to the *Aurea*, but grows to much greater heights.²⁰⁴⁵

Like *Haoma*, the *Fraxinus* Ash family are hardy plants, which grow quickly due to their extensive root system. They grow to a fair height, and don't suffer much from damp or waterlogged soil. Most of the *Fraxinus* Ash trees therefore fit the description of *Haoma*. rather admirably.

Haoma was first and foremost a type of alcoholic libation produced using liquors ceremonially extracted from the *Haoma* tree. This is yet another vital clue. The bark of the *Fraxinus* genus contains a monosaccharide called *Glucoside Fraxin*, which exudes from the bark once scored, and by inference, if smashed in a mortar. And it is no ordinary exudate. The sappy gum of the Manna ash (*Fraxinus ornus*) is essentially alcoholic in nature, 80 per cent mannitol to be more precise.²⁰⁴⁶ Some Sicilians still make an alcoholic draught from it.²⁰⁴⁶ The same sap freely flows from *Fraxinus Excelsior* and *Fraxinus Excelsior Aurea* resin, forming as a white crystalline coating in hot conditions leaving a powdery substance.

That the Magian term *Yasna* is related to the Russian words for the Ash and indeed gum, nicely encapsulates the hypothetical significance of the alcoholic gummy ash resin in the *Haoma* rites. Additional evidence for an association between the Russian word *yasen'* with genus *Fraxinus* comes from what one would think an unlikely source. *Yasen'* appears in the Celtic linguistic subfamily as *Om-en*, or the proto-Celtic *osna*, which meant genus *Fraxinus*.²⁰⁴⁷ A more distant relative of *yasen'* is the Old Icelandic *askr* (the Ash).²⁰⁴⁷ The presumed proto-Slavic form of *yasen'* was *asen'*, which was in turn related to the Lithuanian and Latvian *uosis*, not to mention the Old Prussian *woasis*, the Latin *ornus*, as well as the Greek.²⁰⁴⁷ Such a correlation stretches back to the Indo-European intrusions.

Ashes of genus *Fraxinus* were renowned for their healing virtues in both Ireland and Scandinavia.²⁰⁴⁸ *Haoma* too shared out this life-sustaining gift. So revered were the *Fraxinus* ashes that the Norse world tree Yggdrasil is regarded as being of that genus.

Nowhere is *Haoma* described as a fruit. Past commentators have postulated that *Haoma* was a variety of mountain grass, but I believe the references to twigs and branches, puts *Haoma* firmly in the category of a foliage bearing tree. Therefore, on the balance of probabilities, the European Mountain Ash was used to make the Aryan *Soma*, whereas the Iranian Magi used portions of the Manna or Golden Ashes to make *Haoma*. Should this prove to be correct, this evidence is of immense spiritual significance to all modern Hindus and Parsees, the identities of their respective long lost plant-gods of eternal life revealed at last, after century upon century of total obscurity.

Golden mistletoe

One additional form of *Haoma*, perhaps even the best kind, was a parasitic species of flora brought to the *Haoma* tree by birds. Such a plant might be mistletoe (*Viscus Album*, a parasitic plant which grows all year round),²⁰⁴⁹ which in the Russian was called *omela*.²⁰⁴⁹ Variants of the word *omela* are found throughout Slavia and the Baltic, but do not appear to have been shared elsewhere in Europe.²⁰⁴⁹

The association between mistletoe and the Druids is so well known, as to require little or no comment. Suffice to say that it was called *druid's-plant* (ie; the Magi's plant), and like *Haoma* was held in deepest reverence, especially for its qualities as a universal cure-all. It was cut from the an oak tree with a ritual sickle, and caught below in a sheet, lest it strike the ground. As you will recall we have already examined numerous shreds of evidence which allude to a Magian presence in Celtic Gaul, Britain and Ireland. Identifying Mistletoe as a form of *Haoma* might be yet another link in this chain.

It would be wrong to place mistletoe's pagan spiritual roots in the Druidry alone. The supposed curative powers assigned to the mistletoe are recognised throughout much of Northern Europe and Asia, even as far away as Japan.²⁰⁵⁰ That the Celtic druidic priesthood developed a fondness for mistletoe via oriental connections, is signposted by an ancient druidic affinity with the East, in particular Galatia, Turkey. Unless the mistletoe has actual pharmacological properties, the widespread incidence of its veneration is suggestive of an archaic teaching about its efficacy in healing, a teaching spread throughout Europe and Asia.

Fig 115. 2



Fig 115. 1

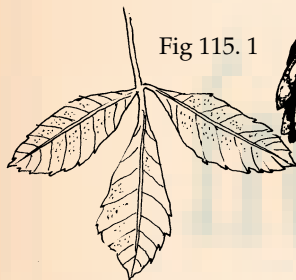


Fig 115. 1. The leaves of genus *Fraxinus*.
Fig 115. 2. An example of the plentiful seed-bearing tendrils of the *Fraxinus*.

THE GOLDEN OR MANNA ASH

MISTLETOE

DRUID'S PLANT

POWERS ACKNOWLEDGED IN EUROPE AND ASIA

The mistletoe and its many virtues might have been related to the sun, for it was frequently harvested at Midsummer.²⁰⁵¹ The Swedes deemed it imperative to cut mistletoe during the Summer solstice.²⁰⁵¹ And in England it was recorded that after cutting mistletoe from a trunk, one should thrice circumambulate the tree upon which it thrives, in the direction of the sun.²⁰⁵¹ This being done, the mistletoe became a weapon against black magic, and guarded the bearer against wounding.²⁰⁵¹

In Switzerland, folk obtained mistletoe “when the sun is in Sagittarius” by breaking it off with an arrow shot, and seizing ahold of it with the left hand before it hits the ground.²⁰⁵² In one part of that country they called it “thunder-besom”, that is a *besom* that was brought down from heaven by lightning.²⁰⁵³ As mentioned the word *besom* may be related to the Magian word *Barsom*, a broom-like bundle of wands used during the *Haoma* ceremony, which were able to procure magical effects when used in conjunction with one’s prayers.

Mistletoe certainly had a pan-European following; Italy, Sweden, Bohemia, Austria, England, France and Scotland are just a few of the places²⁰⁵⁴ where they deemed it sacred, or at the very least beaming with magical, healing, and spiritual power. Tradition has it that mistletoe preserved dwellings from intentional or accidental arson, and even extinguished fires.²⁰⁵⁵ This last detail might be related to mistletoe’s use in a holy libation (namely *Haoma*) that was used to douse the holy flame during the *Yasna* rite.

The Danes held in far greater esteem mistletoe that had sprouted on the uppermost crown of a rowan tree.²⁰⁵⁶ The mistletoe in this case was far more potent than it would otherwise have been, had it been found on another species of host.²⁰⁵⁶ The Swedes and Germans beheld mistletoe as immensely protective against the onslaught of witchcraft.²⁰⁵⁶ What garlic was to vampires, mistletoe was to baleful magicians.²⁰⁵⁶ Again, this is yet another property shared by both mistletoe and *Haoma*.

The following pagan riddles, which were collected in the Volga region last century, obviously concerned a highly sacred Russian pagan ritual.

“There stands a tree, and in the tree sits a dove, and under the tree is a tub - the dove plucks the flower (or growth) from the tree, pours it into the tub - the leaves from the tree grow no less in number, and it cannot fill the tub”.²⁰⁵⁷

“There stands a post (stolb) and on the post is a flower (or growth), and under the flowers (or the growths) is a cauldron, and above the flowers (or growths) is an eagle (the bird-tsar’), - it breaks off the flowers (or growths), and throws them into the cauldron, the flowers (or growths) never grow less, but they don’t fill the cauldron”.²⁰⁵⁷

In both riddles produce is removed from the tree to be placed in either a tub or cauldron, but the tree’s foliage does not diminish. What seems to be described here is the removal of a parasitic plant from an oak tree. Considering the legendary association between the oak and mistletoe,²⁰⁵⁸ the riddles might therefore have described the harvesting of mistletoe, or perhaps even flying-rowan from the host oak.

According to local tradition in Ryazan, the word *stolb* (“a post”) also refers to “a post that changes into an oak tree”;²⁰⁵⁹ so in all likelihood the post referred to here was really an oak tree. In Chapter VIII, I discuss the possibility that some carved idols and posts can regrow their own root systems under the right conditions, and revert to a tree, albeit one with carved religious insignia

A clue as to how mistletoe was supposed to be removed might be found in another of the Russian folk riddles connected with those above. “Cut it without a knife, kill it without an axe”.²⁰⁶⁰ Accordingly it was proper to remove the mistletoe by whatever means except a knife or axe. Hence the use of a sickle or arrow.

In such an oak tree sat a bird that was praised, and she would leave neither the Tsar’, nor the Lithuanian king.

A possible point of origin for these widely-travelled mistletoe customs might be found in Magian scripture. Zoroaster’s father harvested an eminently powerful form of golden *Haoma*, which grew in a bird’s nest at the top of the tree, but only after having thoroughly washed his clothing.²⁰⁶¹ He surrendered all the *Haoma* that he had cut from the tree to his wife, and she acted as a guardian for it, presumably keeping it in the family home.²⁰⁶¹ Such passages are reminiscent of the way druids collected mistletoe.

“(The angelic Fravashi hero) Vohumano seized one of those birds by both legs, and the other by one; he also brought them that Hom, and gave it up to them there, on that tree within their nest”.²⁰⁶²

MISTLETOE WAS
REVERED THROUGHOUT
EUROPE

A REMEDY AGAINST
UNHOLY WITCHCRAFT

BIRDS BROUGHT THE
HAOMA DOWN FROM
HEAVEN

"And that (particular) Hom was connected with that tree; and on the summit of that tree, there where the nest of the birds was, it grew constantly fresh and golden-coloured".²⁰⁶³

"And that Hom (Haoma) was also seen by him, when it had grown on that tree, on the inside of the nest. Then Porushasop thought thus: "It is for me, really to produce to proceed and, even as there is no reaching by me up to that Hom, that tree must be cut down, for apart from that, O Hom of Ahura Mazda! thou seemest fresh, so that the benefit of something from thee will be advantageous".²⁰⁶⁴

Then Porushasop walked on and washed their clothes acquiescently, and here a great wonder was manifest to Poirushaspo. About this it says that, all the while that Porushaspo washed their clothes, Vohumano then proceeded from the uppermost third of the tree unto the middle of it, whereon it was the desire of Porushaspo to be conveyed. Then Porushaspo having washed the clothes, walked up to it and thereupon gathering up the whole of that Hom. All of it was then also appropriated by him through assistance like that of that archangel".²⁰⁶⁴

The growth described in this Magian text sounds suspiciously like mistletoe. Its seeds are digested by birds, but proceed unharmed from their bodies via droppings. When the droppings fall on the branches of a susceptible tree, such as the oak, linden and apple trees, hawthorns and the like, or even a bird nest, the mistletoe takes hold of the host plant by burying its roots into the tree bark, often on the underside of the boughs. Mistletoe has golden leaves and berries that wrap around the boughs of the host.

As a side note, I've found Ash seedlings growing in my roof gutter They had been carried there by wind or birds, and were positively thriving. They do not appear to have rooted themselves on nearby trees though.

Haoma - the giver of life

Other exceptionally crucial features of Magian religion appear in the passages which immediately follow the above *Dinkard* extract. When rain fell on the trees and other plants the archangels (in the form of holy water which had rained from heaven) descended from heaven onto their branches, bringing with them the *nature* of Zoroaster.

"About Khurdad and Murdad bringing the cloud-water down in a compassionate manner ever anew, drop by drop, and completely warm, for the delight of sheep and men, and - with as much seed as the roving of two rampant bulls would thereby cast upon the plants which have grown, all of every species - they are casting it upon those other plants at that time, even upon the dry ones; and the nature of Zoroaster came from that water to those plants".²⁰⁶⁵

The sanctity of this water (ie; the holiness of Zoroaster) then passed on to white cattle, to the milk of prodigies.

"...Porushaspo drives six white cows, with yellow ears, up to those plants. And here is manifested a great wonder, such as revelation mentions thus: Two of those cows, unimpregnated, had become full of milk, and the nature of Zoroaster came from the plants to those cows, and is mingled with the cows' milk; it is owing thereto that Porushaspo drove those cows back. Then he said to his wife Dudaub, O Dukdaub! in two of those cows, which are unimpregnated and have not calved, milk has appeared; do thou milk those cows and of any embodied existence whatever". And Dukdaub arose and, taking that pail of hers which had a four-fold capacity, she also milked from them the milk which was in them, and a great part of what they gave up to her she had to throw away; and the nature of Zoroaster was in that milk".²⁰⁶⁶

The passages are self-explanatory. The *Haoma* libation bestowed the nature of Zoroaster upon the drinker (in this case Zoroaster's mother), via the milk, which had in turn absorbed his nature from the heavenly rain. It is presumably for this reason that *Haoma* divested the powers of prophecy. In this section of revelation, the wife of Porushaspo drank the libation of milk and *Haoma*, and the child Zoroaster formed in her womb as a result. That she went on to discard the extra portion of milk is perplexing, considering that demon-worshippers were known to have done so. Unless of course it was poured into the holy fire, which is not stipulated in the text. *Dinkard* further speaks of the means by which Zoroaster's spirit entered material existence in the earthly body that formed in his mother's uterus.²⁰⁶⁷

Within these scriptural references one can perceive what could fittingly be termed the "creation pathway"; the means by which a human being was conceived. Their scriptures do not elucidate whether or not this pathway

HAOMA GAVE LIFE TO
THE WORLD

THE NATURE OF
ZOROASTER ENTERED THE
MILK

THE CREATION PATHWAY

applied only to Zoroaster, or to the creation of prophets and spiritual heroes, or to all human beings. The Magi had a reasonable understanding of human gynaecology, and clearly believed that life came into being through the intermingling of the male and female seed within the womb.²⁰⁶⁸ But if we take it that Zoroaster's "creation pathway" was similar to that of the faithful we can make some vital inferences. In order to create a person three things had to be formed separately: the *glory* of the being, the *guardian spirit* of the being, and lastly, the *nature* of the being. These three sub-elements only became fused together the moment the mother-to-be drank *Haoma*. At that moment one of the faithful was conceived.

This soul, which had been formed by the heavenly lord Ahura Mazda in deepest antiquity, came down into the world along a specific route. Its *glory* entered the being's germ, then onto the endless light, then to the sun, and then the moon, and then to the stars, and then to the fire in the house of the mother who will bear the child.²⁰⁶⁹ Thus a being's *glory* came upon the mother-to-be through close contact with the home-fire. In the account of Zoroaster's conception, the mightiest of angels conversed, asking if the intended mother-to-be had been spotted, and was ready to conceive.²⁰⁷⁰ With the mother located, the *guardian spirit* was carried down through the light of God to the earth by the angels, and implanted into the *Haoma*.²⁰⁷¹ Water and vegetation consumed by the mother formed the being's physical body.²⁰⁷² The *nature* of the being entered water from heaven, which, in droplets, landed on the grass and other vegetation. Angels herded heifers to the area, and they ate of the plants. The *nature* of the being was thence transferred into the milk of their udders.²⁰⁷³ By mixing the cow's milk (containing the *nature* of the being) and *Haoma* (which contained the being's *guardian spirit*), the nature and spirit of the being combined with the being's *glory*, which already resided within the mother, having thus far been previously implanted in the mother by the home-hearth. For their part the demons and Ahriman's earthly servants could thwart the creation of beings by breaking the soul pathway. If they could extinguish fires they *destroyed the glory of a potential being* and the flow of descendants from that house fire. By stealing cow's milk, mutilating a cow's udders, bewitching fields, or causing drought, they *annihilated the nature of a potential being*. By vexing, withering or physically destroying ash trees they *eliminated the guardian spirit of a potential being*.

Not every human being was Mazda-made though; some were demon-made. Evidently only those formed in this manner belonged to him. Without these three elements being present at their conception, a newborn was incomplete.

If this creation-pathway applied only to spiritual heroes of great magnitude, then witches would have been trying to prevent the birth of heavenly warriors on earth, thereby bettering their master's position in the war between good and evil. Zoroaster's arrival was tragic to Ahriman's cause. A more than worthy opponent had entered the fray. The lord of devils thusly commanded his demon-children to gather in large numbers. They were to hide milk, and to spoil it. In so doing they hid or defaced the magnificence and mighty virtue of Zoroaster that was inherent in milk, and prevented the birth of Zoroaster's minions.

*"One marvel is this which is manifested in the struggle of the adversary for concealing and spoiling that milk, just as revelation mentions thus: Thereupon, at that time, the demons formed themselves into an assembly, and the demon of demons growled....."*²⁰⁷⁴

As you will read Ahriman's mission against milk was firmly embedded in pre-Christian superstition throughout many parts of Europe and Asia. In European witch trials and folklore we hear that European black witches were commanded by the devil to make off with milk, to pollute it, and to thwart the churning of butter (which in Magian tradition was sorely needed to feed the very holy fires that brought protection and strength to the world of created existence). These "superstitions" were widely known on the continent, but utterly divorced from Christian scripture. By attacking milk the devil-worshippers mounted a direct attack against the *Haoma* rite, the sun's weapon against death, disease and demon-spawn. As more of these criminal acts succeeded, they helped guarantee the relentless dissolution of the spiritual kingdom possessed by their master's enemy. It is difficult to guess where else these beliefs might have originated besides Magianism, the very Magianism that seems to have formed an underlying strata of paganism in various parts of Europe. That maelific individuals were being convicted for crimes against butter and milk as late as the 16th and 17th Centuries AD further attests to the longevity of the old ways among the descendants of wizards who thought Europe a suitable destination.

THE GLORY OF A BEING

THE NATURE OF A
BEING

AHRIMAN HOPED TO
DESTROY MILK

SPIRITUAL WARFARE
OVER MILK

Of the Devil's henchmen and henchwomen it was also said:

"That in the ninth and tenth centuries (of the Zoroastrian calendar), there come those who are the brood of the fiend and the wound-producer of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers; they also produce extermination for these who are mine, for these of my religion, whom they call a provision for destruction...."
"They foster villainous outrage, and they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those, too, that they exterminate are the existences due to the spirits, they exterminate their own souls, they exterminate the embodied existences of the world (through their vexation)".²⁰⁷⁵

What is known of Zurvanite ritualism?

Features of Zurvanite ritualism are to be found in *Yasna* XXXII and XLVIII, which briefly allude to the pre-Zoroastrian sacrificial practices of ancient Iran. The comments Zoroaster made in these texts must be viewed as belonging to a remote era, when Iranians happily worshiped both the Ahuras and Daevas. It is likely that a more venerable layer of Assyrian or Babylonian gods made its presence felt among them too. For this reason it is difficult to conclude the degree to which Aryan or Mesopotamian magical rites were integrated with the Magian ceremonial observances, in order to placate the Daeva gods.

By Zoroaster's testimony, the primary culprits were bands of "evil-doers" who persistently lavished offerings upon the Daevas, in adoration of Indra especially, whom he calls the arch-demon of wrath. Zoroaster tells us they quaffed down a filthy brew, full of intoxicating substances fit only for the "bloodthirsty servants of Fury and the wickedness", the Princes and their personal sacrificers. Therefore we can assume that these condemned libation rites were attended to by Indra-worshipping Princes and a class of sacrificial priest, who were further described as delinquent slaughterers with blades of dazzling iron. This allows us to deduce that *Soma* ritualism was an integral part of their ceremonial order. Clearly the beverage he spoke of was a war libation, perhaps the very one once concocted in ancient Iran, which we shall soon examine.

PERSIAN INDRA-WORSHIP

It was thus an Iranian warrior-cult firmly based on the worship of Indra. The Magi recorded that they raised their deadly hands against the helpless sacred Kine (the holy cow), slaughtering her without mercy, and uttering profanities against both it and the Sun, as the cow died.

We are still none the wiser as to the precise ritual observances of the Zurvanites, but I postulate the following libations, since their ritualism must somehow have catered for both the Ahuras and Daevas, but entertained an excessive fondness for Daevas.

A MIXTURE OF SOMA AND HAOMA

SIMAHOMA

Because Zurvanite religion was a synthesis of Aryan paganism and Magianism, the Zurvanite libation may have been a blend of *Soma* and *Haoma* in a single libation. Such a drink might have been the *Simahoma*²⁰⁷⁶ briefly mentioned, but not described, in the *Agni Purana*. Sadly the *Puranas* say nothing of its recipe, stating only that it stopped the onset of bad dreams. Perhaps *simahoma* was a hybrid form of *soma* and *haoma*, produced via a grafted or parasitic form of flying rowan or mistletoe growing on an Ash tree.

ALTERNATE USE OF SOMA AND HAOMA

SOMA OR HAOMA

Zurvanites adulated both Ahuras and Daevas, so it is equally possible they observed separate *Haoma* rites for the Ahuras, and *Soma* rites for the Daevas, by adherence to both ritual orders

Then again Zurvanites may have only used *Soma* for the heavenly portion of their offerings, and to pay homage to Indra. Whereas *Haoma* was perhaps used for infernal intercession from the Ahuras, depending of course on the degree to which given sacrificers favoured the Daevas.

DESECRATED HAOMA

In the *Moralia*, Plutarch revealed that some Magus wizards were given to performing the infernal wolf-sacrifice. Through a need to establish the context for such a rite, and due to Orthodox Zoroastrian references to two-legged wolves among the "Race of Wrath", we might guess that Zurvanite Magi were the sacrificers in question.

According to Plutarch, the Lord of the underworld was ritually offered (in Plutarch's transliteration) *Omomi*, which seems to be his transliteration the words *Hom* or *Haoma*, the fountain of all power. If this were so then

Zurvanites may have used *Haoma* in the infernal segment of their rites, by irreverently desecrating it. After pulverising *Haoma* in a mortar (Plutarch also mentions *Omomi* was hammered down in the mortar) the Magus then proceeded to defile the blessed *Haoma* by mixing it with blood rather than the mandatory milk, and by speaking words of blasphemy (as mentioned by Plutarch) and malediction (instead of the prescribed praise and benedictions) over it.

Then instead of raising the bloodied *Haoma* chalice to heaven (in the *Gathas*, *Haoma* had to be offered up to heaven), the Magus dug a hole and poured the abysmal mixture down into the bowels of the underworld, to bestow life, honour and power upon his master. To give you some idea of the totality of this desecration, the white Magi thought it unspeakable to spill even a single drop of the *Haoma* on the ground, the *Haoma* "of precious cost". The wolf sacrifice was therefore a corrupted mirror image, or absolute defilement, of the white Magian *Yasna* ritual. The concepts promoting such perverse mimicry are covered in Chapter VIII and Part II, Chapter VII. Therefore Plutarch might actually have been describing the concoction of the Az libation, the black chalice, the cup of harlotry and decadence. Perhaps these "Luciferian" Magian devotees used other types of blood in this ritual concoction, but wolf's blood was probably have been preferred.

Consequently it is more likely that the wolf-sacrifice was the "high-mass", so to speak, of Ahriman's disciples, and therefore not necessarily connected with Zurvanism.

AZ

Who could drink the haoma?

No one from outside the community could enter a temple or grove unless they had been invited in, and were proven to be a believer in the Daevas (or Ahuras in the case of traditional Zoroastrians, and white Magians). Pagan pilgrims, from within Rus' and from abroad, could enter the groves or temples, by suitable arrangement.

Christians, Christian heretics, Jews and Muslims were barred from ever crossing the grove boundary line, or approaching the sacred springs and fire shrines of the pagans. From what Adam of Bremen says of the Prussians it would seem that allowing non-believers access to the Holy site would 'contaminate' or desecrate the purity of the location. No member of these other faiths was to make contact with the gifts destined for the Gods, much less partake of the sacred drink. In fact it was heinous to share the same cup as them at any time, and for this reason many Magians probably took their own cups with them wherever they went.

NON-BELIEVERS
PREVENTED FROM
ENTERING THEIR HOLY
SITES

"it is requisite to abstain from the same cup as those of a different religion, and it is not desirable to drink the water of any goblet of theirs".²⁰⁷⁷

THE FAITHFUL COULD
NOT DRINK FROM THE
CUP OF A NON-BELIEVER

In heathen Rus' Lozko relates that it was customary to prohibit the presence of Christians, Muslims, Jews and other foreigners at their ceremonies. This formal naming of banned faiths also took place during the *Haoma* ritual, where the Zota decrees that they were incapable of performing good deeds, let alone befitting of the holy libation.

Likewise, criminals, liars, oath-breakers and those living in a state of banishment, could not drink the libation or frequent any of the sacred sites. Otherwise the holy would fast become the unholy or profane. As with so many pagan Russian customs, this banning of the faiths may have originated in the Zoroastrian texts. Other "unclean" communicants were not to join in the ceremony at certain times. Under Magian lore, no menstrual woman, or female who had recently given birth, was to speak during the ceremony, nor could they touch the twig stand, or drink the sacred drink. Sinners needy of ablutions were not to stand near pious elements of the gathering.

The last offices

If a worthy member of a white Magian family collapsed or was near death their kin sent for a Magus who would bring some health-giving *Haoma* for them to drink. Should the person die, they would soon be walking amongst the Holy Immortals.

Preparation of the *haoma*

The writings of the Zoroastrian texts are far more earthly than those of the Vedas, far less caught up in rhyme and riddle. Generally speaking they are straight forward in their descriptions of the ritual acts performed. For this reason, a reconstruction of the libation is much easier to conclude, but still difficult nonetheless.

The milk-based *haoma*

The *Haoma* libation consisted of cow, deer, horse or goat's milk and spring water, mixed with *Haoma* extracts (ie; gum and juices) drawn from squashed and strained *Haoma* plant (ie; Golden or Manna ash) or mistletoe. A second variant may have used mistletoe in lieu of ingredients drawn from the *Haoma* ashes. A third variant had a specific application in warfare.

The elixir of power - *Haumavarka* (The wolf drink)

In the Achaemenid era of early dynastic Persia, and perhaps earlier, a specific type of *Haoma* libation was drunk by Aryan warriors before they went into battle. Not only did it steel them for combat and give them focus and confidence, but it granted greater energy and speed. This extra burst of energy and motivation was no doubt due to the action of Ephedra, a plant which grows in Central Asia, and is imbued with the character of amphetamines or "speed". *The Iranians are confirmed to have used the Ephedra plant in their Haoma libations for a very long time.*²⁰⁷⁸

Once imbibed, the war *Haoma* unleashed bravery, ferocity and primordial bloodlust. According to Ginzburg,²⁰⁷⁹ the *Haoma* libation (or one variant of it) drove men into frenzy, *making them like wolves*. Clues as to its nature are found in the Iranian term *Saka Haumavarka*, a title applicable to the forebears of the Royal Iranian bloodline of the Achaemenids, in former days, and the title of western Eurasian Scythian tribal grouping.

A linguistic examination of the words *Saka Haumavarka* reveals that it wasn't just a royal title, but an intoxicating *Haoma* libation of some kind (Iranian: *Hauma*: "Haoma", *Varka*: Wolf - literally "Haoma wolf"). Accordingly the Persian monarchs, Scythians and *Haoma*-wolves may have been one and the same, at least in some of the rites they observed. The inclusion of the word *Saka* probably indicates these rites were connected with the Indo-Iranian Saka tribal entity, of whom the Messagetae were a key member before migrating into Europe. Even more specific is the correlation between *Haumavarka* and the name *Haumavarga* (an Iranian tribe formerly living in the region of Tashkent, Uzbekistan).²⁰⁸⁰

As incredulous as it may seem, there is an immense store of information suggesting *Haoma* wolves were not unknown throughout pagan districts, and even in Christian Europe; this later gave rise to folk tales of werewolves.

The Iranian *varka* ("a wolf") is cognate with *vuk* (Bulgarian and Serbo-croatian), *volk* (Russia), *warg* (Old English), and *varg* or *vargr* (an old Scandinavian or Germanic word), all of which mean "a wolf".²⁰⁸¹ Besides meaning "wolf", the Old Icelandic *vargr* meant "a thief", "a robber" or "a miscreant". A relationship between wolves and crime is evident in Russia too. *Volk* had an additional meaning in dialects of the Volga region, "a thief caught red-handed".

These words suggest that wolves were synonymous with criminals and thievish raiders in the Old Norse and Russian. Though linguistically alien to *vargr*, the Old Icelandic terms *skelmi-ligr* "devilish" and *skelmir* "a rogue" or "a devil"²⁰⁸² nicely preserve the relationship between knavish behaviour and revelry. *Vargr* ("a wolf" or "evil-doer") is related to a host of Baltic and Slavic words that do not regard such individuals kindly. As with the Iranian *varka*, *vargr* provided a basis for the Slav word *vrag* ("enemy").²⁰⁸³ In the Bulgarian, Slovenian and Serbo-croatian *vrag* meant "a demon" or "a devil". In Czech *vrah* meant "a murderer", the Polish *wrog* "an enemy".²⁰⁸³ These concepts are related to the Lithuanian *vargas* ("poverty") and *vargti* ("to be penniless" or "to be in a state of distress"), and the Old Prussian *wargs* "evil". And then there is the Gothic *wrikan* ("to pursue or chase after something") and *wraks* ("one who drives things away", or "one who chases things").²⁰⁸³ Then there is the Old Icelandic *farga* ("to destroy" or "to make away with"),²⁰⁸⁴ which is inevitably related to *vargr*.

Considering that the wolfmen are often presented as a brotherhood in European folklore, we are presented with an image of a crime fraternity well known for its greedy looting, its demoniacal nature, its miscreant form, its murderous ways. To this I would add their magic, in Russia at least. According to Vasmer *vorog* was related to the Russian *vorozhba* (which means "to cast a spell", or "to work harm by magic"),²⁰⁸⁵ where *vorog* transformed into a non-concrete noun via a mutation of the final consonant g into zh.

THE LIBATION THAT
MADE MEN LIKE WOLVES

THE SCYTHIAN SAKA
TRIBE

THE WOLF-MEN

ASSOCIATED WITH THE
CONCEPT OF EVIL

THE POWER TO HARM
OTHERS WITH MAGIC

Other Slavic words possessing the same ancestry as *vorozhba* further indicate that this style of sorcery could harm individuals, it could give rise to prophesies, it could lead to the fulfilment of one's desires, and allowed one to hex things. Succinctly their breed of witchery allowed for both white and black magic.

Many other corresponding etymologies for "a wolf" are to be found throughout Eastern Europe, Russia, the Balkans and Central Europe: *v'lk'* (Old Russian), *v'lk* (Bulgarian), *vlk* (Czech), *vilka* (Polish), *wulfs* (Gothic), *volk* (Slovenian), *ulk* (Albanian), *vilks* (Latvian), and *vilkas* (Lithuanian).²⁰⁸⁵ These are related to the Old Indian *vrkas* and the Avestan *varka*. Clearly wolves were described in Europe using an inherited Indo-Iranian term, with variants in the Old English, German and Old Norse closely resembling the Avestan Persian.

We gain significant insights into these words by interpolating them with Norse mythology. Bearing in mind that wolf-priests once existed among the Slavs and Balts, we ought to consider the possibility that the Norse *beserkirs* and *ulfhethnar*, who ran into battle in a state of almost uncontrollable rage wearing bear or wolf pelts, were priest-warriors with a bad attitude. At no stage have the Norse sagas ever intimated that the *beserkir* and *ulfhethnar* were pagan priests, a point which I am sure would have been raised had it been true. It would have been a perfect opportunity for Christians writers to diabolise the old priesthood, yet they did not.

Nonetheless Norse shape-changers do appear in a quasi-religious context. Odin's confederate wolfmen were known as the *Ulfhethnar*, that is "wolf-skinned".²⁰⁸⁶ The term relates to a Norse practice of donning a wolf pelt, which allowed for their transformation into vulpine form.²⁰⁸⁶ That they did such things is evidenced by an effigy found on a 6th Century AD Scandinavian bronze artefact.²⁰⁸⁶ Such were the origins of the werewolves, who appear in annals as late as the 16th Century AD, not only in Scandinavia, but in the Baltic. At the midwinter these Norse wolfmen would race through the forests like a wild pack, hunting down game, raiding beer supplies, and incite all manner of havoc. Folk legends from the Vologda region maintain that in antiquity, mighty Russian sorcerers adopted the guise of wolves and bears.²⁰⁸⁷ This suggests the existence of similar heathen practices in Russia.

According to Norse Sagas such as *Hrafnismal*, *Hrolf's Saga Kraka* and *Volsunga Saga* this fraternity of Norse warriors (which included outlaws) were said to have been able to mentally mutate into wolves preceding battle, and this transformation was completed by wearing a wolf pelt as an over garment.²⁰⁸⁸

*"Wolf-coats they call them that in battle bellow into bloody shields.
They wear wolves' hides when they come into the fight, and clash their weapons together".²⁰⁸⁹*

They became wolves through a form of battle fury which was granted to them by Odin, the god of War and magic, the "long-haired friend of the altar-fire".²⁰⁹⁰ Whatever caused this state of psychological abandonment to the forces of rage, it also granted freedom from battle-anxiety and the pain of wounds, thus indicating that it may have contained a very strong narcotic substance. It is my view that this additive was resin extracted from the hemp crops which pagans are known to have cultivated in heathen Rus' and Scandinavia. A more modern parallel is afforded by the Mujahadeen combatants who steeled themselves for battle against Soviet troops during the Afghanistan war by smoking large quantities of Hashish - it gave them extra courage, helping to take away their fear.

One further clue linking their battle-frenzy with the use of narcotics can be found in written accounts of the Norse wolf-men. In *Ynglinga Saga* these "werewolves" were described as "frantic as dogs or wolves" who "bit their shields and were as strong as bears or boars" while in their state of battle-fury. Immense restlessness and teeth-grinding are classic symptom of chronic amphetamine (Ephedra) usage. If this analogy is correct then Norse wolf-warriors might also have included Ephedra in their battle libations, just as the ancient Iranians had once done back in Central Asia and Iran, in their battle-Haoma, their wolf-Haoma. Consequently the *Ulfhethnar* may have been *Haoma*-wolves.

Members of Odin's wolf-brotherhood conversed in their own "wolf-language", which was mutually intelligible to all members of the group.²⁰⁹¹ The language might only have been a series of wolf sounds signalling various battlefield commands to their comrades during combat, or may even have been a separate language, either contrived, or a non-Scandinavian tongue belonging to a different race, or even a religious language. Norse 'wolf-men' also included Royal personalities such as Hrolf, a Danish monarch; yet another point of similarity with the Slavic Magus-princes, and the royal Achaemenid *Haoma*-wolves.

In pagan Russia and the Baltic too, priests, heroes and princes became transformed into wolves rather easily, and if we are to believe Slavonic folkloric tradition, underwent out of body experiences, flying sensations, clairvoyance

THE PERSIAN WORD FOR
"A WOLF"

BEAR SHIRTS AND WOLF
SHIRTS

TRANSFORMING INTO
WOLVES

ODIN, THE LONG-
HAIRCED FRIEND OF THE
ALTAR FIRE

THE WOLF MEN WENT
CRAZY

THEY COULD SPEAK
THEIR OWN LANGUAGE

RUSSIAN PRINCES
COULD TURN INTO
WOLVES

and clairaudience. These were all classic elements of witch flight, as recorded in trial documentation in a number of countries, up to the 17th Century AD. Moreover the rites of the witches were inexorably linked with the cauldron, the mortar and pestle, and the besom (a type of broom). These same items of ritual equipment were also pivotal instruments for the correct performance of the *Haoma* ceremony.

Nevertheless by comparing Scandinavian and Eastern European connections between princes, wolves and frenzy with the Iranian *Saka Haumavarka* terminology brought to light by Ginzburg, one might conclude that a select group of Slavs and Norsemen were recipients of the fury-bringing Iranian battle-*Haoma*, and even more than that, that their monarchs were in some way related to the ancient Achaemenid dynasty of Persia, a point to which I will later return.

I hypothesise that wolf-*Haoma* was a variant of the *Haoma* libation (cow, deer, horse or goat's milk and spring water, mixed with *Haoma* extracts) intermingled with prodigious quantities of hemp resin and Ephedra.

Still, no precise recipe exists for the Wolf-*Haoma*, the drink of warriors, priests and the high born, so we should consider the plausibility of the following two recipes.

1 As mentioned, Plutarch related in *De Iside et Osiride* that some Magi practiced "the wolf sacrifice", a rite which necessitated the burying of *Omomi* (perhaps a corruption of *Haoma*) in the vulpine victim's skin.²⁰⁹² Plausibly there was a connection between *Haomavarka* (*Haoma* wolf), wolf pelts, wolf sacrifice and the wolf drink. Therefore the *Haomavarka* libation may have consisted of a blood (human, cattle or wolf's blood) mixed with *Haoma* ingredients, amongst which was *Ephedra*.

SACRIFICING WOLVES
AND WAR PRISONERS

Two authors tell us that human blood was ritually extracted in Germany and Scythia; to form the basis of a libation. Herodotus saw the Scythian warriors drinking from a "blood-bowl" which was filled with the blood of the first man they had killed in battle. And Strabo's report that the Cimbri slit the throat of war prisoners and emptied their life-blood into a large bowl may indicate that the Germanic warrior libation consisted of human blood taken from sacrificed combatants.²⁰⁹³

The Scythians (who had a well developed war culture) drank a libation of mountain rue, heather, hemp and mushrooms which had been soaked in holy spring water. These plantstuffs were collectively pulverised in a mortar, their juices extracted, and siphoned off into a given quantity of spring water and soured milk. The mixture was then allowed to ferment. If the wolf drink could be in any way linked with the recipe mentioned in Herodotus' account then its primary ingredients were most likely mountain rue, heather, hemp, mushrooms, spring water,²⁰⁹⁴ and perhaps even ephedra. The mushrooms would have been hallucinogenic in nature and probably accounted for the craziness that the drinker experienced.

SCYTHIAN LIBATION

Based on what we hear of the Prussians of Samland, from Adam of Bremen, we might guess that it was a libation of blood and cow's milk, a mildly intoxicating milk-based libation.

"They take the meat of their draft animals for food and use their milk and blood as drink so freely that they are said to become intoxicated. These men are blue of colour (through tattooing?), ruddy of face, and long-haired. Living, moreover, in inaccessible swamps, they will not endure a master among them."

ADAM PRAISES THE
PRUSSAINS

He further stated "...Prussians, a most humane people, who go out to help those who are in peril at sea or who are attacked by pirates".²⁰⁹⁵ They thought little of ostentatious material goods, caring only that their holy sites were not defiled.

What a mightily fearful drink it must have been (whatever its exact form), for the behaviour it instigated would have been greatly influenced by the drinker's social surroundings. During banquets, parties, carnivals, festivals, athletic and manly contests and ritual games, the warriors would have slid into the general mood, quickly becoming the life of the party - night long rabble-rousing, joking, playing pranks, carousing with the young ladies and drink after drink after drink etc.

But, in a quarrel, violent confrontation, or battle, their mood was quickly enveloped in a war-like psychosis (depending of course on the dosages of the ingredients). In susceptible persons even more frightening behaviour erupted, as they started fidgeting. Next their heart began pounding and adrenaline absolutely roared about their body. By then they had started pacing up and down, teeth agrinding, and their demented eyes reflecting a state of insane rage dwelling within. Next the whole world probably started to fade from view, people and words became

DRUG -INDUCED WAR
PSYCHOSIS

distant, and before long, all contact with them was lost.

The individual then maniacally waded into the thick of the fracas, focused on only one thing, the persons he believed had to die by his sword. In some respects a warrior would no longer have been responsible for their own actions. The rasping of drawn swords, and the wispy hum of blades cutting thin air ensued.



Performing the *Haoma* rite

The following is a hypothetical reconstruction of a European Magian *Haoma* ceremony based upon Magian scripture.

1. The pagan choir, and congregation assembled in around the temple areas as the resounding songs of piety continued with great feeling. Drawing upon the spiritual stanzas of *Gathas* (a collection of ancient Magian hymns), the faithful began singing hymns to the Ahuras (and or Daevas where Zurvanites are concerned).

THE GATHAS

In the Old Icelandic *geta* ("a speech", "a sentence", or "faith" {in a religious sense}) we might have evidence for a sort of recital, possibly religious in nature. In Vasmer's dictionary, the Old Icelandic (*geta*) and other Slav variants of it, are probably connected, and it is my guess that the Magian Gathas were the basis for the link.²⁰⁹⁶

2. A party of seven Magi converged on the inner sanctum to make ready for the ceremony. The tithe bearers prepared pitchers or bowls of sacred spring water,²⁰⁹⁷ holy milk and butter and the sacred bull, in readiness for the procession to the altar, once they were called to their assigned position by the Zota Magus (head priest). At this point he got dressed in his robes, and was cleansed by the Asnatar.

EIGHT MAGI GATHER FOR THE CEREMONY

3. The tithes were led or carried into the sanctuary, and placed at the feet of the god's idol by the Aberad.

4. The community then fell silent.

5. The Zota ascended the altar, summoning the faithful to be present for the ceremony and warning unclean people and faiths to depart from their company forthwith. Next he summoned each of his team of Magi to ascend the altar, and assume their proper position.

6. The Frabardar presented his ritual equipment to the Asnatar for cleansing. Having themselves been purified by a sacred washing, each Magus priest robed up in turn, by placing a veiled bonnet on their head, and fastening their face mask (called a *Padam* or *Paitidana* or *Penom* in the Avestan) or veil over their mouth. Other items of ritual equipment were cleansed by the Asnatar at this point in the ceremony. Once prepared and duly summoned by the Zota, each member of the sacrificial team ascended the altar to their correct positions.

THE EQUIPMENT IS CLEANSSED

7. The Zota garbed in his the lengthy veiled-headress and robe, and with mask tied on and fire-making rods in hand, walked to the fire where he began the ceremony with all due precision, since it was only due to the proper and diligent execution of the ceremony that it became effective.

THE ZOTA LEADS THE CEREMONY

8. Fire was brought over to the sacrificial altar by the Sroshavar'z, from the main village or settlement fire which burned in the upper storey of the temple, and was used to set alight the kindling which the Atarevakhsh stacked upon the altar. The fire took alight, illuminating the priests with the glow and the glory of the Sun (Ahura

THE WOOD WAS
INSPECTED FOR
IMPERFECTIONS

Mazda). Now it had only to be fed more billets and butter using tongs, ladles and in some cases, other specialised equipment.

Since it was considered a sinful act to use flawed kindling in the holy fire, any wood destined for the sacred flame had to be scrupulously inspected, and perfumed before it was lovingly fed into its consuming blaze. Even kindling for the campfire or home hearth had to be checked for imperfections. The Magus split open the bark with a knife, and peeled it away to scrutinise the surface of the wood. Wood that was rotting, green, or being eaten by worms and other parasites was never suitable to place on any fire, let alone the holy fire. Normally timber was collected a year before hand and left to stand, allowing it to dry off and mature enough to be used ceremonially.

The pagan Russians burned oak or birchwood on their holy fires, perhaps because the Magi believed a spark of divine flame lived within these woods. This holy spark was released during kindling's combustion. Birch (Biryzoa) is thought to have been favoured because it burned quickly and cleanly, but in the Iranian texts we learn that *Berezi-savangha* (note the similarity in the two names) was one of the highest forms of wood that could be used in the holy fire, the son of the Radiant Ahura Mazda, which burned in the presence of Mazda and all the Yazatas. Moreover the Russian word *berezhno* ("with due care", "with gentleness", "with accurate attention to a detail") may indicate the sensitivity with which these woods were treated, when used for ritual purposes.

A VARIETY OF OFFERINGS
WERE MADE

Whenever buns, pancakes, twigs or plantstuffs²⁰⁹⁸ were to be burned by the Magi as sacrificial offerings, the Rathwiskar helped the Atarevakhsh douse them with a little spring-water in order purify them. The Rathwiskar probably left them to dry for a short while on the altar, close to the fire. "With a drop of water on a twig they should hold (it) four finger-breadths in front of the fire".²⁰⁹⁹ Once dry, the Atarevakhsh fed offerings into the fire in a precise manner.

THE CAULDRON ON THE
FIRE

9. The Frabardar then mounted the cauldron over the fire on a tripod, and spread the mats upon which the offerings and mortar were placed. Next the Havanan began grinding *Haoma* in the mortar. Offerings of *hadhanaepata* (sweet smelling wood, which was traditionally taken from the pomegranate) were made simultaneously.

HYMNS AND PRAYERS

10. As the hymns and prayers continued, the Zota presented each of the ingredients aloft towards (the Sun in) the heavens.

11. The sacrificial cow was brought before the altar, consecrated with benedictions and cleansed by the Asnatar.

THE BULL IS SACRIFICED
FOR THE FEAST

12. At this point the cow or bull was sacrificed. It may have been hung with a noose at the place where the ceremony was enacted (ie; either from the bough of the holy tree if the ceremony was performed in a grove, or strung up from a temple roof beam), or perhaps it was tethered to a sacred post and slaughtered inside the temple using a club, or by a Magus's sword or an axe.

Under Magianism the flesh of the sacrificed bull killed as part of the *Yasna* rite was termed *myazda*. Herein we find a connection between the Slavs and the Iranian cattle slaughtering ritual. In Russia (where cattle were sacrificed by Volkhvy Magi in pagan times) the word for meat is pronounced *myasa*, which favourably compares with the Magian word *myazda*. This being the case, the killing of a bull and the blessing of its *myazda* (holy meat) on the altar, as practiced by the pagan Slavs, Zurvanites, the cult of Mithra, some of the pagan Gnostic cults, and as detailed in later Sassanian Zoroastrian scripture, can only have come from a source other than Hinduism!

Considering this word survival, the pagan Rus' priests must have been Magians rather than Hindu-style brahmin (who were were strenuously opposed to cattle-killing, which they saw as virtually unforgivable). Even so cattle sacrifices are mentioned in the *Rig Veda*, intimating that the Indo-Europeans and Indo-Aryans (the ancient progenitor of the Hindu religion) were cattle-killers.

Cattle sacrifices were expressly forbidden by the Magian prophet Zoroaster, even in the Gathas.²¹⁰⁰

"Unto you O Ahura and Asha the soul of the Kine (sacred Bull) cried aloud: For whom did ye create me, and by whom did ye fashion me? On me comes the assault of wrath, and of violent power, the blow of desolation, audacious insolence, and thievish might".²¹⁰¹

Paradoxically Zoroaster's reign was perhaps the only period in which cattle sacrifice was challenged by Iranian religious authorities. It was a major part of Magian ritual before Zoroaster, and would continue to be ever afterward. This further proves something that has been noted in books like *Vendidad*. That the supposed Orthodox reformation of the Zoroastrian faith undertaken by Karter managed to enshrine many of the customs of the pre-Zoroastrian Magi as formal components of later Orthodox Zoroastrianism. These vestiges of the Zurvanite rites, originally abhorred by Zoroaster, were not only kept, but were even more earnestly sanctioned by the Orthodox Zoroastrian religious authorities. *And since later Zoroastrian scriptures are bursting at the seams with Zurvanite holy lore, it provides us with clues that the Pahlavi texts are an invaluable source for reconstructing Zurvanite rites.*

The "blow of desolation" found in the above passage may describe a Medean sacrificial killing method recorded by Strabo. According to him a killing-blow was landed on the beast's head with a great cudgel.

Magianism of the post-Karterian period was better known for its slaying of a bull rather than the traditional brahminic horse offering, which (among the Rus') had been greatly diminished in significance, though in more ancient times both were widely slain for ritual purposes.

Some *Pahlavi* texts speak of more than a thousand head of cattle offered in sacrifice at a time. Eastern Slavs slaughtered cattle on white and black altars on the isle of Khortitsa, and at Rugen, the heathen Western Slavs were recorded as having brought massive numbers of cattle to the great temple for sacrifice, which were later eaten by the crowds of worshippers.

THE COOKED MEAT
WAS SHARED WITH
ATTENDEES



Fig 116.1. Scythian cauldron

Fig 116.2. Gundestrup cauldron, Jutland, Denmark

13. The Zota (who might have been the one who performed the killing) promptly bled and butchered it, while the Shroshavar'z continued to oversee the activities taking place at the altar. Incidentally, the Lithuanian word for altar was *aukumas*²¹⁰², indicating that their sacrifices were dedicated to worshipping the Ahuras, the Gods of the White Magi.

The Zota would then have carved a large flank of flesh from the sacrificed cow, re-ascended the altar and presented it before the sacred fire. This meat would then have been fed into the cauldron to boil as the *Haoma* mixing ceremony continued.

14. Amongst sobs and laments the head priest led those present in song and prayer to the Sun (Dazhbog in the case of the Russians) or whatever other Yazata deities (ie; genii/personified nature spirits) were being invoked during the ceremony, while the assistant continually stoked the hemmed fire in the correct fashion. The remainder of the ceremony proceeded in the proper manner, with the Havanan and other assistant priests mixing the *Haoma*.

And then it is recited; "To Ahura Mazda would we present our offered Haomas and that which is lifted up ... which furthers the settlements; and that which is offered to the good and holy king, and that which is offered to the holy ruler which rules according to, or in the ritual ... and we present our Haomas each to our own soul ... Yea, we present these Haomas and Haoma implements, and these spread mats, and these Myzdas (holy meat), these stones, the first in the creation, the stone mortar brought here with the yellow Haoma in it, and the iron mortar brought here with the yellow Haoma in it, this Haoma-water,²¹⁰³ and this Baresman (barsom) spread with sanctity, these bodies, and forces, these striving Zaothras [holy water] (that seek to

find thy grace), this holy Haoma, and the flesh, and the holy man, and the saints innate thoughts, even the Saoshyants' innate thoughts.

And we present this fresh milk as an offering now lifted up with sanctity, and this Hadhanaepata plant, lifted up with sanctity. And we offer, and present these Zaothras with our celebration, having the Haoma with them, and the milk, and the Hadhanaepata, to the good waters and offered up with piety. And we present the Haoma-water in our celebrations to the good waters, and both the stone and the iron mortar, and this branch for the Baresman, and the prayer for blessings uttered at the fitting moment which has approached (for our help in its order with the prayers), and the recollection and practice of the good Mazdayasnian law, and the heard recital of the Gathas, the well-timed prayer for blessings as it comes uttered by the saint (and for our help), and ruling (while it is spoken) as a ritual lord, and these wood-billets, and the perfume even Thine, the Fire's, O Ahura Mazda's son! and all good objects (which are ours), and Mazda-made, and which have the seed of sanctity (or are that seed). ... we announce in this our celebration to Ahura Mazda (as our gift), and to Sraosha (Obedience) the blessed, and to Ashi (who is recompense), and to Rashnu the most just, and to Mithra of the wide pastures, and to the bountiful immortals, and the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda ... for the sacrifice, homage, propitiation, and adoration of the entire creation of the holy (and the clean)".²¹⁰⁴

He then says "for it is sacrifice, homage, propitiation, and praise ... together with all the holy Fravashis of the saints, of those now dead, and of those of the living, and of those of men unborn, of the prophets that shall serve us, bringing on the renovation of the completed world".²¹⁰⁴

THE STRAINING

15. Like *Soma*, the *Haoma* ingredients were pulverised in a metal mortar, squeezed and strained into a silver chalice, which was then poured into a second larger golden chalice, in which it mingled with the spring water and was stirred in well. This was then tipped into a large cauldron or bowl of milk, or a ritually consecrated vessel of some kind. The next crucial part of the ceremony may differ between *Haoma* and the Vedic *Soma*.

16. The head priest drank an initial amount of the mixed *Haoma*, and tipped a portion of the libation onto the fire.²¹⁰⁵ At this, a burst of vapourised *Haoma* rose up into heaven, the sight and aroma of which they regarded as being pleasing to the Creator - this was the clash of divine fire, *Haoma* and water. In this way the Svarogich (or *Agni*) took as much sustenance up to his father and the other gods as they required, in the form of a fire bird. Most likely this would have left a thin film of cooked milk over the Svarozhich's ashes.

"For the offered Haomas which have been offered in libation to that lofty Lord Ahura Mazda and to the holy Zarathustra Spitama (produce) abundance in cattle and in men; and this abundance is as the good Sraosha, who accompanies us with the great splendour of sanctity, and may he be here with energetic effort (and to aid us in our worship)".²¹⁰⁶

The reasoning behind every single Magian ritual was not fully explained in the Avesta and Pahlavi texts. One possible explanation for the practice of pouring the libation into the fire might be found in *The Laws of Manu*,²¹⁰⁷

"An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence)".²¹⁰⁷

The team of Volkhvy Magi then drank the priest or poet's share of the libation. *Haoma* was further mixed and distributed in cups or two rhytons.

17. At this point, female Volkhvy (if in a "clean" state) made their way up to the altar and spoke prophesies, predicting the season's weather and performing many "miracles".

18. On occasions when *Haoma* was dispensed to the faithful, only those members of the gathering who were holy and spiritually clean could sip its juices. At other times the Zota would call the righteous to eat meat from the cauldron using *Yasna VIII*.

Once the drink had taken effect, all present forgot the problems of their lives and entered heaven, where the worries and wrongs of their daily deeds were rubbed out, by the liberating nature of the beverage.

19. The remains of the slaughtered cow were taken from the temple to a nearby building where other attendants began to cook it. With everyone enlivened by the libation there was now much rejoicing. Ritual games

continued to the sounds of holy music and dancing. Other food brought by the congregation, was blessed by the Magi, and prepared by the Volkhva and other women folk who were present at the ceremony.

FEASTING, A TIME FOR
JOY

20. A communal feast was shared out, with plenty of high spirited action continuing on into the wee hours of the night. Some days were so highly solemnised that work may have stopped for several days, thus allowing pilgrims to make their way to distant *khrami*, temples, groves, idols and springs of repute.

A typical Persian ritual feast resembled a Scandinavian or Russian feast-come-banquet in many respects. The Persians;

*“..Indulge in lavish feasts which feature the heaviest possible drinking, for ... they carry on their most important deliberations when drinking wine; and they regard decisions then made as more lasting than those made when they are sober”. They dine in an extravagant manner, serving whole animals in great numbers and of various kinds; and their couches, as also their drinking-cups and everything else, are so brilliantly ornamented that they gleam with gold and silver”*²¹⁰⁸

Many a Norsemen undertook to resolve important business matters and personal affairs during the course of a drinking session. This could have its drawbacks. Sometimes inopportune comments were made while inebriated. This might lead to conflicts the following day, where parties had been humiliated, or realised the rashness of any deals they had made, in the cold light of day.

Other libations

The following libations were drunk throughout much of Europe by the upper and lower classes in both pagan and Christian times, though prior to the conversion, these brews had a religious character, laden with magic. Brewers relied heavily upon the process of fermentation to achieve their intoxicating “holy” properties. Fermentation is itself caused by the addition of yeast, (a lichen-like fungi that converts sugars into alcohol) or flowers with yeast-like qualities. In areas where yeast was unknown, the emptying of communal spittle into the batch may have simulated the yeast fermentation process.

Beriozovitsa

Another Russian libation was *Beriozovitsa*.²¹⁰⁹ To make it the Slavs milked birch sap, and this somehow underwent a fermentation process as it stood in storage vats. Little else is known about the precise means of brewing birch-brew, but the method was probably of some antiquity.

BIRCH SAP ALCOHOL

Mead

Russian Church texts forever condemned the revelry of the mead parties which so characterised Mediaeval Russian social life. The Old Russian word for ‘mead’ was *medovukha*,²¹⁰⁹ a honey-beer apparently brewed using yeast and hops. Based on the Scythian *Haumavarka* word form *medovukha* could mean “mead-wolf”.

MEAD

As it stands, the Old Russian and Slavic word *med* and variants of it (meaning “mead” or “honey”) are traceable to the Old Indian (*madhu* meaning “mead”), and the Avestan (*madu*, meaning “honey” or “wine”).²¹¹⁰ Obviously European mead, the drink of ages, had an Aryan genesis, and most likely possessed the same religious virtues that it had under the Indo-Europeans. As you will recall mead was profoundly connected with the worship of Indra. Finns drank *Sima* in the form of ritual mead during their *Sima* ceremonies, instead of a milk-based *Soma* libation. If Indra was the basis of the Aryan-pagan and Dualistic religions in Europe, then the warriors probably drank their libations from ceremonial buckets, just like Indra (Perun) did.

Mead is also present in the Old Prussian as *meddo*, the Lithuanian and Latvian *medus*, the Gaelic *mid* (mead brewed with hops). Imported spices from India and beyond, such as cinnamon or nutmeg were probably mixed with honey, sacred spring water and boiled. Next it was allowed to cool off and mixed with yeast or some other fermentation catalyst. Later that day it was barrelled and stored for half a year. Mead was kept, not only in barrels, but also in underground storage pits where it could be withdrawn by the bucket-load, during prolonged festivities.

Allusions to mead are especially found in Finnish folklore. Lemminkainen’s mother resurrected him after dredging his corrupted body parts from the river of the dead with a rake.²¹¹¹ She sewed anew his sinews and bones, and he became whole once more. All that remained was to re-invigorate him with ointment; “a drop of mead brought

to anoint the weary one, to tend the ill-befallen”.²¹¹

To brew the mead, she sent a bee out into the forests.²¹² There it visited the gaily coloured forest flowers and came home laden with mead. It went off again to a “holy stream’s whirlpool” and got water for her there. The mother then cooked these ingredients;

MEAD BREWING IN THE
KALEVALA

“in tiny cauldrons, in beautiful pans”.²¹² The bee (“the little man”) then ascended up into the heavens to where the gods live, for “there is mead aplenty there ... with which once the Creator sang charms and ... anointed his brood *injured by an evil power*”.²¹² “In pots of silver ... pans of gold, honey boiled in the middles, at the brims melted butter, mead at the south tip”.²¹³ “Forestland’s vat of honey, is fizzing as it ferments”.²¹⁴

Mead could also have medicinal properties. The Finns concocted honeyed ointments from the mead that dropped from the limbs of the oak tree. Together with oak bark, grass and hay the honey was boiled; a healing ointment made.²¹⁵

Beer

RITUAL BEER

Ritual beer first began its life in ancient Egypt and Mesopotamia, but later spread throughout much of Europe and Asia. Whether it had been independently discovered in these many different locations, or whether the brewing arts were taught to them is uncertain. Nevertheless it was but one style of ritual drink that formed the backbone of their pagan religious life, especially amongst those who could not drink *Haoma* or *Soma* for most of the year. As with mead, beer was normally drunk to excess by the warrior breeds, who treated most sacred intoxicating drinks with some slight irreverence, just like Indra (Perun) their idol, with his gut full of *Haoma* and beer dregs which he sculled by the bucketfull.

As part of the beer-making process, barley was soaked in lake or creek water and allowed to ferment in barrels stored in the warm environs of a temple sanctuary, kept temperate by the combustion of an eternal fire.

Once converted into malt it was dried out, pulverised, mixed with hot spring water, mashed, and these remnants were then mixed with boiled and filtered hops water. The application of yeast to the batch now caused the enhanced fermentation of the brew, which was then further strained to remove sedimentation and stored ready for use in barrels. Non-ritual beer was made by suitably skilled person’s using secret recipes too precious to tell. In these special brews *Volkhvy* and learned brewers probably added a few extra goodies such as wormwood, or the juice of mushrooms to the vats, for a bit of extra kick. During Summer the barrels were probably stacked beneath the “life-giving Sun”.

HOPS

Hops, a principle constituent of beer appears in the Russian as *khmel’*, Bulgarian *khmel*, Serbo-Croat *khmel*, Polish *chmiel*, Slovenian *hmelj*, Czech *chmel*.²¹⁶ These supposedly come from a Middle Greek word. Hops also appears in the Old Icelandic as *humli*, Anglo-Saxon *hymele*, Middle Latin *humulus*, and Middle Low German *homele*.²¹⁶

The *Kalevala* tells us a little about Finnish beer making, and the attendant mythical and religious aspect to it.²¹⁷ Firstly they sacrificed a great bull by a downward swing of the club, preceding the beer-brewing.²¹⁸ Hops were cultivated by trailing them up the sides of trees, and “Lord Luck sowed barley”.²¹⁸ Though the *Kalevala* adds that hops were not grown in the lands of the Finns,²¹⁸ and so were evidently imported from hitherto unidentified locations.

When it was time for the brewing “hop called out from the tree, barley spoke from the field-top, water from Kaleva’s well” asking to share each other’s company, for they had become bored.²¹⁷ A female “beer-smith” set to work.²¹⁷ On a promontory, “on a fleeting Summer’s day” (ie; at a certain time after the Summer solstice) she brewed the beer in a “birch tub”, with well stoked fires beneath ... “six grains of barley, seven hop catkins, of water eight ladlefuls; she put the pot on the fire and brought the stew to the boil”.²¹⁷ Evidently the ratios used were six of barley, eight of water, and seven of hops.

THE BEER-SMITH TRYs
MANY ADDITIVES, TO SEE
IF THE BEER WILL
FERMENT

In this tale the beer-smith wonders how she can ferment the mushy beverage. In vain she tries various agents; pine needles and cones from the spruce tree; chips of wood from the floor; bear spittle. None of them started the fermentation. Lastly she tried “mead-sweet grass” and “golden flower petals ... the golden grass”. The latter agent seems to have been the dandelion, which the ancient Greeks also used for the same purpose. “Now the beer chose to ferment, the young drink grew up in the grooved cask of new wood”. “The fair brew was maturing lying underground” in pits where the casks were kept at the required temperature, by surrounding the barrels with stones specially heated in “beer-

fires". These fires consumed immense quantities of timber.

There was another variant of beer in Finland, a war libation. Intent on warmongering rather than staying at his farm, with his home-brew, the Finn Lemminkainen said "I have a good mind to go drink the beer of war, to taste the honey of war".²¹⁹ Despite whatever money he had, even the bonanza of a chest full of newly-discovered coins, Lemminkainen still wanted to go raiding for silver and gold.²¹⁹ Gold because he needed it, silver because he lusted after it.²¹⁹

"THE BEER OF WAR"

Pagan gnostic libations

Kvas

The Mithraic warrior brotherhood had two ritual libations integral with their Persian mysteries, one a libation made from a mixture of water and bread, and the other of wine. What is even more interesting, there may be evidence for the use of these specialist libations in pagan Rus', in the form of *Kvas* or *Mulse*.

A LIBATION MADE
FROM BREAD AND
WATER

The age old Russian beverage *kvas* is a dark-looking drink made from water and fermented bread. Even today, it is still available on the streets of Russia, Belorussia and the Ukraine. Phonetically it seems related to *Kvasir*, which from Norse mythology we can infer was a sacred Norse drink, especially since the Danes also drank *kvas*, albeit of a variant that used fruit.

Considering what seems to be a Roman Mithraic presence in Russia, *Kvas*, might originally have been the Mithraic bread and water communion, but in a more innocent disguise. If this was so, there is reason to believe that some pagan Ruslanders were continuing to accept this form of pagan communion for many, many hundreds of years after the conversion, right underneath the nose of the Orthodox Church. So prevalent was *Kvas* drinking that it became a national beverage. Though whether any given cup of *Kvas* was just a simple refreshing drink, or the product of a more elaborate ritual, naturally depends on *who* the *Kvas*-maker was, and the religious beliefs of the drinker.

Kvas apparently had several variants, depending upon what sort of grains were employed by the brewer; though normally rye was the fundamental ingredient.²²⁰ The term *kvas* is found throughout all the Slav nations in one form or other, and in the Albanian *kos*, which is a soured sheep's milk drink. In Rus' another word *tyurya*, denoted a particular type of *kvas*. This term is thought to come from the Greek, as well as the Old Indian *turas* and the Avestan *tuir*.²²¹

Wine

Sacred wine was once used during the Dionysian, Orphic and Mithraic libations. Since the word for wine throughout most of Slavia is *vino*, and this word has a Greek and Latin etymology, one can infer that their wine-making had Greek and Roman roots. Perhaps the similarity arose from words used to describe the Christian Eucharistic wine, but *vino* might also have pre-dated Christian sacramental wine, in which case its origins would be pagan.

From a description of a healing libation used in Britain²²² Mithraic wine might perhaps have been wine fortified with egg yolks, honey, spring water, oil, and perhaps fennel plus other spices. This wine libation was formerly known in Roman times as *mulse*.

Necromantic and Divinatory connections

BISINA

Discussed later in the book

ERGOT

Whether the purple ergot fungus (*Claviceps purpurea*, from which comes LSD) was ever ritually used by the pagan Russes as an aid to performing necromancy is uncertain, but by the later Middle Ages it proved to be a very big problem, with large outbreaks of accidental ergot poisoning occurring. The toxicity of ergot is such that in the advanced stages of poisoning it causes appendages to fall off, so much so that individuals often appear to have been

BISINA - NAPELLUS
MOYSIS

ERGOT POISONING

afflicted by leprosy. Ergot produced very “spaced-out” or diabolical visions, resistance to pain, psychosis and numbness. Anyone who has ever seen the psychedelic paintings of the Mediaeval artist Hieronymus Bosch will be struck by their vivid surrealism. In many instances people depicted in the paintings appear to have been suffering from leprosy, or very likely ergot poisoning, and what is more, some have theorised that Bosch was himself under the influence of ergot as he painted.

HALLUCINATIONS

SYMPTOMS SIMILAR TO
LEPROSY

Divine foods

PAGANS BASED THEIR
LIVES AROUND RAISING
OR GROWING ENOUGH
FOOD TO FEED
THEMSELVES

Because Northern Russia is agriculturally marginal country, farmers were much consumed with the tricky matter of crop cultivation. For those who tended and raised crops to stay alive, the agricultural year began in March. Their hearts filled with expectation, the fieldworkers headed out into the newly-ploughed land, laden with farming implements, to prepare mother earth to receive the seed. From then until the completion of the harvest during June and August, peasants lived on the most meagre of fare. Come the harvest they gained respite from malnourishment. Even so it was not unusual for Rus’ families, the Simurg-worshipping ancestors of the Magians, to be running low on grain by the end of autumn, say the last week of October, barely several months later.

After Autumn the inhabitants of Slavia mentally prepared themselves to endure a relentless cycle of pressing hunger and suffering which would last throughout the callous winter months, until the next harvest. In the intervening period they had to watch in terror the coming of storms, blights, hail, beggars, grain-stealers, ravenous insects, frosts, rodents, and briars which decimated their fledgling crops and food reserves little by little. All the while they lamented the grip of hunger which twisted in their gut. It worsened day by day.

MANY CALAMITIES
DESTROYED THEIR FOOD
SOURCES

Oppressed by fear and starvation householders nervously stood vigil over their silos ready to fend off the lawless, and those desperate in their hunger. Still others took matters into their own hands. Gathering weapons and other instruments of war they readied themselves to raid other estates more well endowed with surplus food. Such events characterised the strategic war between the good sun who gave life to the world, and the black god and his demons who took it. This conflict intensified around mid-winter, when the seasons turned their course in favour of the radiant creator above. Throughout those long nights the white shape-changers (often dressed as wolves) did battle with the witches and other minions of the evil one, forcing back the deathly winter (see Part II, Chapter VII).²¹²³ Steadily the sun waxed stronger, compelling the devil’s snow to cease smothering that which lays buried beneath it. The conflict further progressed around Spring, for it was then that the initial shoots of cereal peered through and got their first glimpse of the glorious sun. Demons writhed and squirmed in suffering, pained by the emergence of flowers, crops and other new plant life, in particular the cereals which were the life of the nations. The white Magi once said:

THE FORCES OF EVIL
ATTACKED THE FARMSTHE SUN CAME TO THEIR
RESCUETHE GROWTH OF CEREAL
TORTURED THE DEMONS

“When barley is coming forth, the Daevas start up; when the corn is growing rank, then faint the Daevas hearts; when the corn is being ground the Daevas groan; when wheat is coming forth, the Daevas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth. It is as though red hot iron were turned about in their throats, when there is plenty of corn.”²¹²⁴

Considering the Magian presence in Rus’, we can infer that pagan Russians thought no differently when it came to such a fundamental Iranian religious concept. In this passage we find that the production of cereal crops and food is the religious basis for the fertility rites of the European and Russian white witches. These required the lighting of bonfires, cauldron rites, and broom-like bundles of wands.

FOOD WAS HOLY

THE HARVEST WAS A
CAUSE FOR REJOICING

Food was inherently sacred, and its very growth brought life to the world. *Those who tilled the soil helped accomplish the work of the creator* by working the fields, and bringing harvest time to fruition. A family’s prosperity and its ability to feed itself therefore hinged as much on farmers, as it did on the outcome of the fertility magic and counter-magic supplied by the white magicians (in response to the crop and stock destroying black magic of the witches and their father the devil, that winged-goat/serpent of old). If harvest time was a cause for rejoicing, as the demon-punishing grains of abundance were reaped and taken to the granaries, how much more amazing would its transition into edible food be. Once threshed, grain was ritually offered to the mighty Sun, or one of the celestial gods or *fravashi* saints, by the Magi. The god had eaten ... the fertility god became strong ... the land became fruitful once more. Later, baskets of grain and the sacrificial meat (boiled in the cauldron) were taken and prepared for

distribution in different forms ... as cakes, buns and biscuits. These culinary delights were holy enough to cleanse a person's insides as it passed through, invigorating their bodies, and assuaging their hunger.

It was therefore improper to eat wholesome food in an unworthy manner, nor was it acceptable to fast, or gluttonously consume more than one deserved.

*"Then let the (white Magus) priest teach people this holy saying: "No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away".*²¹²⁵

For this reason the Russian Orthodox church probably instituted its rigorous regime of fasting, not only to teach the faithful self control, but to dissuade pagans from attending their many calendrical feasts. If fasting did not deter Magians from feasting, it at least allowed Christian priests to guess who was still observing the old ways.

Any true Mazda worshipper was also expected to share their food with guests and those who had little;

*"He who tilling the earth, O Spitama Zarathustra! would not kindly and piously give to one of the faithful, he shall fall down into the darkness of Spenta Armaiti, down into the world of woe, the dismal realm, down into the house of hell".*²¹²⁶

Based on the sort of comments supplied by Adam of Bremen this level of munificence matches the generosity of many a pagan Prussian.

In Russia, the plough repeatedly appears in popular folk tradition as something holy. *Plug*, the Russian word for "a plough" is related to a host of other astonishingly similar words in the Balkans, Central, Western and Eastern Slavia, Germany and Scandinavia. They all had a yet to be identified common source. Inevitably there has been some bickering over whether it had a Nordo-Germanic or Slavic genesis, because it has obvious implications for determining the source of certain agricultural expertise throughout these regions. By some coincidence the plough, and indeed ploughmen were considered holy in Scandinavia and Germany. The commonality of this concept may be universal, the plough a phallic instrument if you like, which performed coitus with mother earth as it ploughed the furrows, in readiness for the seed that would impregnate her.

There is anecdotal evidence from Scandinavia that princes performed the sowing of grain personally. Again we find a correlation between royalty and the fecundity of the land. While we might think that those of the royal blood were too busy to burden themselves with the weary business of sowing fields, we know that in Christian Russia at least, they used to make house calls on their people, and were therefore very close to the people. House calls are unlikely to have been a new innovation. Perhaps they did so to lend assistance with agricultural tasks, but even so many princes would have made these visits to curry favour with the folk, thereby ensuring a certain amount of allegiance at *veche* (democratic council) meetings.

Holg biscuits

Round cakes were made by the pagans for festive consumption. Perhaps charged with a little hemp, to impart an even greater feeling of freedom and light-headedness.

The Russian word for "a cake" (*tort*) comes from the Old Russian *t'rtove*, which originated in the Italian *torta* and the Latin *tortus*.²¹²⁷ This term was more than likely Christian, and evidence for Roman Catholic influence in the period before the 1054 AD schism with Constantinople.

Russian words for bread include *bykhanka*, *bokhanka* and *bukhanets*.²¹²⁸ These are related to the Polish *bochen* or *bochenek*, the Czech *bochnik*, the Middle-High-German *vochenze* or *fochenz*, which are in their turn related to the Latin word *focacia*.²¹²⁸ There was therefore an obvious Latin influence on Slavic and Germanic bread-making. Perhaps this was again a Christian influence, but it might also have been pre-Christian, in which case the influence was more than likely Mithraic. During their ceremonies the Mithraic brotherhood consumed ritual loaves like those in fig 117.1.

Bogat'e was used when referring to fresh bread baked from newly harvested grain.²¹²⁹ Its root is connected with other Slavic words denoting wealth, so presumably the consumed bread made one rich. *Bogat'e* is related to the Russian words *bagat*, or *bagat'e* meaning "a fire", or "smouldering beneath ash".²¹³⁰ These are in turn related to *bahhan*, the Old High German word for "a stove".²¹³⁰

THE MAGI BELIEVED IN
NEITHER FASTING, NOR
GLUTTONY

FARMERS WERE DUTY
BOUND TO FEED THE
HUNGRY

COMMON EUROPEAN
WORDS FOR THE
PLOUGH

THE ROYAL
PLOUGHMEN



Fig 117.1



Fig 117.2. One of the fifty outdoor ovens excavated at Gorodishche, the royal keep outside of Novgorod, Rus'

BREAD MADE FROM
FRESHLY HARVESTED
GRAIN

Two other commonly used words were *zhitnik* ("barley-bread") and *zhito* ("barley-bread" in the North of Russia, and rye-bread in the South).²¹³¹ These terms are cognate with words found in the Serbo-croat, Bulgarian and Slovenian. Since *zhito* and *zhitnik* were related to *zhizn*, *zhiti* and *zhivy* we can infer that they were connected with the notion of "life", and, moreover, traceable back to Avestan and Old Indian words denoting the same concepts.²¹³² In this instance the influence is undeniably pre-Christian, and evidently related to Iranian and Indian ideas regarding the importance of bread as the stuff of life. These notions were probably quasi-religious.

THE BREAD OF LIFE

Holy meat

We have already witnessed the similarity between the Russian word for meat, and the Magian ritual term for meat offered at the altar. After being presented during an offertory procession, the beast was taken within the grove or temple and slaughtered by a Volkhv, then left to hang from the tree or a temple beam, where it was gutted, skinned and left to set. The remainder of the beast was pulled down, dressed, and baked in an oven or slowly cooked over a fire pit, basted in dollops of butter and honey. Based on Magian tradition we know that roasting meat by direct contact with the flame would have been done by "sinister families", causing not a little consternation amongst the more sanctimonious guests.

Pork was probably another of their holy meats, since it was widely eaten at Magian feasts, and forbidden to Jews and Muslims.

The Russian words for "a sow", *svinoi* or *svina*, is related to the Gothic *svain*, the Anglo-Saxon *su*, the Latin *sus*, the Greek *us*, Middle Latin *suinus*, the Avestan Persian *hu*, the Old Prussian *svintian*, and the Old Indian *sukaris*. Similarly related is the Latvian *sivens* or *suvens* ("a suckling pig").²¹³³

Kaban, the Russian word for "a boar", comes via the Turkic.²¹³⁴

These etymologies are unlikely to have arisen from the Indo-European since observers of vedic lore did not eat swine meat, deeming it unclean. Therefore European terms for pork are likely to have come from the next most likely source, Avestan. Consider one Finnish term for "a pig", *porkus*. It evidently came from the Avestan word for "a pig".²¹³⁵ The English word *pork* has a similar point of origin.

Drons

SACRED LOAVES

The large round and flat *Dron* was an unleavened ceremonial loaf similar to a pancake, which was poured onto a griddle by a female Magus, then incised with nine crosses, formed by fingernail cuts.²¹³⁶ The female priests of the pagan Rus' Slavs also made "pancakes", which were termed *bliny*. These would have been similar to, if not identical to the *dron* loaves made by the Magi. For example, the mediaeval chronicler Helmold tells us that Polish pagan pancakes had nine mounds on the back, and I guess these mounds may have resulted from being scored by nail or knife cuts. They were perhaps the same as the Western Slav sacrificial cakes in Poland, or the Celtic Bannock buns used by the druids in Ireland and Britain, which according to Frazer had an unspecified number of raised mounds on one side.²¹³⁷

LOAVES CONSECRATED
TO THE YAZATAS

Whenever a person sought the spiritual aid of a Yazata genii, sacrificial drons were offered at the sacred fire to achieve intercession. The sacrificial immolation of *bliny* was also noted amongst the heathen Russes.

Drons were cooked on griddles, and equally likely in ovens of the sort shown in fig 117.2. Fifty such outdoor ovens were excavated at Novgorod. They resemble ovens found in Syria and the Middle East which are normally used for baking flat unleavened loaves not dissimilar to drons. Considering that each of them was surrounded by a fence, I believe they had a ceremonial application of feast days, hence the large number of them found outdoors. I shall touch upon this subject elsewhere in this book.

PORRIDGE WAS HOLY

Holy gruel

The female Magi made sacred porridge from husked barley, wheat and rye grain brought there by the people. It was then consecrated and mixed with milk and honey. The holy gruel was believed to give strength and life, and so it also was sacrificed on the sacred flames. The sacrifice of porridge to fire was noted among the pagan Russians.

Similarly people, especially witches, were recorded as pouring porridge into holes in the ground. No doubt this porridge could be abused during ritual desecrations to feed the demons, or simply bring life to fallow soil.

In a *Primary Chronicle* anecdote, the Rus' city of Belgorod in the Ukraine was encircled by Pechenegs (Zoroastrians) c.997 AD, and was suffering under the weight of the siege.²¹³⁸ One wise-man recommended digging two lined pits, one which was filled with mead and the other with porridge. The Pechenegs were summoned to send a delegation to the city, whereupon the locals showed the hospitality of their suffering inhabitants by breaking open the pits and bringing up mead by the bucket-full, and porridge (which the Zoroastrians would have presumed to have been ritually consecrated).²¹³⁸ This was most pleasing to their eyes, and thereafter they withdrew their attacking forces and left that place alone.²¹³⁸ This is a very revealing tale which could mean several things. Either the Pechenegs were impressed with the amount of provisions still in storage within the beleaguered city, or no longer felt morally justified in troubling such a kind and hospitable bunch of mead-drinkers, or their military activities possessed a religious dimension, directed towards eradicating Christian and most likely idolatrous "black" Magian settlements. Whatever the case, the mere act of showing them the mead and porridge was enough to have the Pechenegs leave in peace.

The gahs

DAILY PRAYER SESSIONS

Gahs were daily prayer sessions held by the Magi, and which were attended by Magi priests who prayed before the holy fire and fed it with the sacred woods, on an around the clock basis. As soon as one shift of Magi had finished, the next group of Magi would take over from them, and so on.

Gah Havan	6am-10am	Gah Rapithvin	10am-3pm
Gah Uziren	3pm-6pm	Gah Aiwisruthrima	6pm-12pm
Gah Ushahin	12pm-6am		

Religious festivals

The Magian prophetic calendar

The following timeline, which gives some structure to the scattered and disjointed Zoroastrian prophesies, was reconstructed by the late Professor West,²¹³⁹ who used Magian references to Alexander the Ruman as an historical reference point. Establishing the identity of this personage is crucially important to our attempts to marry prophesied and actual events. That West identified Alexander the Ruman as Alexander the Great is most likely correct considering that his reign and death chronologically preceded the ascension of the Arascids and Sassanians. However Rumans were specifically referred to as "Greeks by strict reckoning". This is evidently a reference to Greek Romans, or in other words Greeks who called themselves Romans. The only race to fit this description were the Byzantines. Therefore the title "Alexander the Ruman" is more befitting of a Byzantine emperor named Alexander rather than Severus Alexander (a Roman Emperor), or Alexander the Great (a Macedonian who was never referred to as a Roman).

There was only ever one Roman Byzantine Emperor named Alexander, who ruled between 912-913 AD. His demi-pagan reign, though dissolute, did not see any outlandish Byzantine military exploits in Anatolia or the Far East. Thus unless there was some other major Roman or Byzantine leader by that name, that went unrecorded (which is unlikely), then Alexander the Ruman was none other than Alexander the Great. I include here hypothetical Magian timelines based on these three Alexanders.

Alexander the Byzantine	Severus Alexander	Alexander the Great	Event
8387 BC	9077 BC	9630 BC	The first millennium of existence
5387 BC	6077 BC	6630 BC	The Fravashi of Zoroaster was formed
2387 BC	3077 BC	3630 BC	Ahriman sprung himself from imprisonment in the Abyss, and came into the world.
2317 BC	3007 BC	3560 BC	Masha and Mashoi (first man and woman) are born
1387 BC	2077 BC	2630 BC	The coming of Azi-Dahaka into the world

THE ZOROASTRIAN PROPHECIES CAN BE CONFUSING TO READ

"ALEXANDER THE RUMAN" PROVIDES A POINT OF REFERENCE WHICH ENABLES US TO SYNCHRONISE THEIR CALENDAR WITH RECORDED HISTORY

BUT WHO WAS HE?

113-568 AD	577-122 BC	1130-675 BC	Many heroic kings ruled in Iran
683 AD	7 BC	660 BC	The birth of Zoroaster around the Magian year 9,000
912 AD	222 AD	331 BC	Alexander the Ruman invades Iran
1584 AD	894 AD	341 AD	Hushedar is born
2013-2113 AD	1323-1423 AD	770-870 AD	The Terrible Winter of the great wizard Mahrkus
2614 AD	1924 AD	1371AD	The start of the final, twelfth millennium
3524 AD	2834 AD	2341 AD	The birth of Sraosha, the pagan Messiah
3641 AD	2951 AD	2398 AD	The end of the year 12,000 and the beginning of the cosmos' renovation.

12,000 YEARS AND THEN A NEW BEGINNING

The beginning of time was relative to the first years of creation, as described in the Magian Avesta and Pahlavi texts. Following this, there was to have been a 12,000 year period, composed of four 3,000 year epochs. Unlike the open-ended Christian and Muslim calendars, the Magian prophetic-calendar was destined to cease some 12,000 years after its beginning. For it was at that time that Sraosha would renew the face of the universe, renovating it back to its intended state, fresh, clean, beautiful and devoid of demons now vanquished. Further information concerning the coming of the Sayoshant in the millennium of Ashedar-mah, and his transfiguration of the world, are to be found in *Dinkard*.²¹⁴⁰ According to the Sassanian Zoroastrian copyists, the date of the Sayoshant's arrival can be determined by referring to the scheme of events held in the book *Bundahishm*. It was thus portended to occur around the year 2,341 AD, at a time when mankind lived to a very ripe old age, thanks to the medical marvels of the times. Contrary to their position, the late Professor West found problems with their dates. He illustrated that the Pahlavi texts contained chronological fudges in places, made *after 630 AD* so that prophecies could be conveniently aligned with similar events. Even so, some of the Magian prophecies are quite remarkable.

SRAOSHA WOULD RENEW THE FACE OF THE EARTH

DIFFICULTIES ESTABLISHING A CREDIBLE BIRTH DATE FOR ZOROASTER

The writings of Plutarch,²¹⁴¹ Pliny the Elder and ancient Greek writers such as Eudoxus only add to the enigma, clashing with later Zoroastrian datings by an enormous 5,600+ years. They place the birth of Zoroaster in the year 6,347 BC, some six thousand years before Plato's death; Hermippus mentions the year 6,184 BC. Later Zoroastrian authors explain the 6,000 BC+ date given by the Greeks as signifying the birth of Zoroaster's pre-existing soul, or *fravashi*. Others claim that Zoroaster's birth date had been confused with that of another Zarathustra who acted as a priest serving with the troops of Darius I during his invasion of Greece and Scythia. If by some stretch of the imagination the Greek dates were deemed acceptable, it would mean that the year 12,000 elapsed in the year 3,347 BC or 3,184 BC, more than 1,500 years prior to the commonly accepted date for Zoroaster's birth.

CONFLICTING TIME CYCLES

We might guess that there were also conflicting prophetic time cycles within Magian communities, which would have further added to the religious disorientation experienced during those final years of Zoroastrian civilisation. It is conceivable that the officially sanctioned Zoroastrian time cycle had lapsed long before the expected dates noted in the Orthodox texts. I say this because in some Magian passages there are doubts about the timing of Sraosha's arrival, or possible references to persons mocking the Mazda-worshippers over the non-arrival of Sraosha. In none of the following examples does the text go on to offer examples of prophetic revelations, or dates, to reassure the faithful of the exact timing for Sraosha's arrival, which is what one should expect if there was a definitive and widely respected date available for the future event.

DOUBT ABOUT THE TIME OF SRAOSHA'S ARRIVAL

"Even he who is an ox of many cattle has openly and publicly wailed this complaint on account of the righteous one: "How long is the time till he arises, until the wicked one who is a smiter and privileged corrupter is he who is unprivileged?". Because for the sake of producing resolution, he complains that, until the developer shall arise, even he who is irresolute is ruler, that is, until he who is the developer shall become privileged".²¹⁴²

SOME SAID HE WOULD NEVER COME

The text does not go on to say how long it will be, which is the response one could reasonably expect in reply to the Ox's question if the time for his coming was well known. But it might also be that there was such a timetable (which we know to be the case from the Magian texts), but that there were such significant doubts about the veracity or acceptability of the timeline, that a response to the question could not be offered to resolve the ox's doubts. *This, too, that they praise, recount, and practice the religion of Mazda-worship at the time of the renovation of the*

universe, that of which the demons through deceitfulness, and then also wicked mankind deceived by those who are demons, have said that it does not occur".²¹⁴³

THE MAGI SAID HE
WOULD COME IN GLORY

This piece of scripture mentions detractors lambasting the Zoroastrians over a renovation that will never occur.

"...about the renovation of the universe in the words of Ahura Mazda to Zarathustra, thus: "I have produced the effecter of the renovation, the causer of righteousness, Soshans, of whom mankind say that he does not come; and yet he will come, for the righteous, with that glory which becomes all-brilliance"".²¹⁴⁴

Is this a reference to mockers refusing to believe in the coming heathen Messiah, or were there persons casting jibes at the Zoroastrians for Sraosha's non-arrival, which had been expected and then lapsed? It's difficult to say.

If the prophetic time cycle, supposedly written for an audience around 500 BC, was already *fixed*, then anxieties about Sraosha's expected arrival in 2341 AD would simply not exist. After all he was to be coming in a specific year, roughly 3,000 years away! Nor do the texts say things such as, "why does his coming have to be so far away from the people of our day", which would have been another logical inclusion in the scripture if the prevailing Zoroastrian orthodox time cycle was irrefutable. Why would they have doubted and lamented the coming of a messiah whose arrival was fixed almost 3,000 years hence, and could not readily be expected in their own time? This cannot be taken to mean that they didn't believe in him; let's face it, dedications to Sraosha were central to the ritual life of the Zoroastrians. What it might mean is that they were unsure of the date of his coming. Many of today's Jews doubt whether the Jewish Messiah will ever arrive, precisely because the Messiah's arrival was not fixed for a specific time or age. The same could be said of Christians in relation to the second coming. Again, if the date was portended for a time that was firmly fixed and in no way open to dispute, some few thousand years hence, then why would Zoroastrians have been lamenting the non-arrival of their saviour? I seriously contend that the Zoroastrian timelines were not known with total certainty in their day, and that there were conflicting variants.

VARIOUS TIMELINES
EXISTED

What are the implications of this? Firstly we cannot tell how ancient the orthodox Zoroastrian prophetic chronology is, nor the extent to which the texts were edited. Greek claims that Zoroaster was born around 6,000 BC ought not be totally ruled out, mainly because there are a certain number of European megalithic sites that resemble Magian death houses called astodans. *Dadistan i Dinik XVII: 4* states that the ideal astodan should be made of stones and roofed by a large, rock slab, with a perforation on the eastern wall, which allows light from the rising sun to enter the tomb. Bearing in mind the many similarities between Magian funerary rites and Megalithic tomb remains, I would say that *Dadistan i Dinik* provides a fair description of a Megalithic tomb in Britain. So we are left with two options. Either the resemblance shared by astodans and megalithic tombs is purely fortuitous, or it was not. And if it was not, they either predated the religion of Zoroaster, and were taken up by him, or, if they were invented by him, then Zoroaster is far older than we suspect. If the unthinkable were true, and the megalithic burial complexes of Ireland and Europe (perforated on one wall, in the direction of the rising Sun) can be shown to be Astodans, it could be argued that the Greek dates are feasible. Secondly, as portended events came to fruition (such as the invasion of Alexander the Great), the Magi might have altered the original wording of a given prophecy to reflect the transpiration of the event, and accommodate the names and events of the time. However since the white Magi jealously protected the truth, it is difficult to imagine them willfully corrupting long extant prophecies to any great degree. Such an act would have been contrary to their most cherished morals, unless of course an alteration was merely a point of clarification. Whatever changes were made must have been done purely in good faith. Thirdly, some prophesied events deviate from the accompanying factual events by several hundred years.²¹⁴⁵ Since the book of *Bundahishm* is both a book of prophecies and at the same time an historical record, some would argue that such inaccuracies render the entire text suspect, even in its finer details. Such a knee-jerk reaction would be better offset by an even closer analysis of the material, not to mention a realistic level of archaeological exploration in Iran commensurate with the area's importance.

CONFUSION EXISTED
ABOUT THE PROPHECIES

Therefore it is conceivable that Zoroastrianism owed much of its demise to the inherent confusion encapsulated within *Bundahishm's* prophetic cycle of events. As the lands of Zoroaster were progressively torn apart by Nestorian and Byzantine Christians, Turks, and Arabs (especially during the 6th and 7th Centuries AD), the non-appearance of the second last saviour Husheddar, who was supposed to have helped the down-trodden Zoroastrians regain power and ascendancy in Iran, must have scarred them deeply. As one of the most persecuted religions to have ever

existed, many of the Magian faithful inevitably felt lonely and dejected by their god, and seriously questioned not only the validity of the prophecies, but their religion. As for modern views on their eschatological calendar, it becomes important to establish when Zoroaster lived, some say 1,500 years BC, others between 1,000-1,200 BC.

	1,500 BC	1,000-1,200 BC
1,500 years following Zoroaster comes Aushedar	0 AD	500-700 AD
1,000 years after Aushedar comes Aushedar-mah	1000 AD	1500-1700 AD
1,000 years after Aushedar-mah comes the Sayoshant	2000 AD	2500-2700 AD

Accordingly the arrival of the world messiah foretold by the Magi is either imminent (the year 2,000), or can be expected some 500 to 700 years hence.

Pagan chronology in the Balkans

THE HEATHEN
MONASTARY IN ALBANIA,
ALLEGEDLY FOUNDED BY
KHAGAN VLADIMIR'

Pagan calendars were normally related to the annual cycles of both the Sun and Moon. That much can also be said of the pagan Slavs. Yet one cannot overstate the unfathomable importance of another calendrical system once used by them.

IT RESEMBLED THE
MAGIAN CALENDAR

It was associated with a fraternity of dualistic, light-worshipping pagan priests from a 10th Century AD Albanian pagan monastery near Elbasan.²¹⁴⁶ This monastery was supposedly founded by the Rus' Khagan Vladimir after his alleged relapse into paganism.²¹⁴⁶ As you will recall, Vladimir was the very one who introduced a pantheon of Magian and Iranian gods to Kiev (amongst whom was Khors, otherwise known as Khres {ie; Jesus see p. 155}), and abandoned them in favour of Byzantine Christianity a short time later. It was formerly known as the Ion-Vladimir (St John-Vladimir) monastery, and it formed the basis for an oath-bound secret society known as the Rotu, who were not Bogomil heretics but often confused with them.

IT WAS ROUGHLY
SYNCHRONISED WITH THE
CHRISTIAN CALENDAR

Around 1,000 AD, these adepts gauged time using a seemingly Magian prophetic chronology. In the Rotu document *Life of Vladimir the Ardent Sun*, the date is expressly stated as "*in the year 12,000 and 1,000 more, after the very beginning, and in the 7th year after the going down of the Enlightening Sun*".²¹⁴⁷ Since the document concerns the life of Khagan Vladimir, the phrase *Enlightening Sun* is really a reference to Vladimir's spiritual name, "*the Ardent Sun*". Because Vladimir died in 1015 AD, we might presume that the document was written in 1022 AD, but I am unaware if there is definite dating on the manuscript to confirm or deny this. In other words the pagan calendar's chronology was so similar to the Christian calendar as to be almost identical. The Christian and the pagan Slav calendars might have differed by less than 10 years! By my reckoning we can infer from the text that Albanian and Slavic Magians had surpassed the 12,000 year cycle²¹⁴⁸ and embarked on a new era. This can logically be equated to the end of the 12,000-year Zoroastrian cycle and the start of the years of the Sayoshant. Thus we are dealing with pagan Priests who c. 1,000 AD believed their Sayoshant was born 1,000 years prior, and were already 1,000 years into the portended renovation of the Deliverer.

DISSIDENT MAGIAN-
CHRISTIANS MAY HAVE
BEEN RESPONSIBLE

This fairly clearly illustrates not only the presence of Jesus-worshipping Magian-Christian wizards in the Balkans, but that their calendar was not in synchronisation with the 12,000 year Orthodox Zoroastrian prophetic time line. In fact it was shy of the Orthodox Zoroastrian dates by 2,300 years.

Knowing the Magi's scrupulous attention to detail in all matters religious, such a large discrepancy could only have come about if there was considerable dissension about the exactitude of the traditional Zoroastrian religious timeline, around 1 AD. These doubts would have been compounded by the following factors;

1 A break away faction of Magi (perhaps originating among the Three Wise Kings see Part II), who saw sufficient evidence in the Gospel that Christ was the Sraosha mentioned in the Magian texts, deliberately established a new time cycle (skipping some 2,300 years of portended events), in order to accommodate their belief that Christ was Sraosha. To onlookers this might not have been such a drastic measure, particularly when one takes into account the many chronological discrepancies in *Bundahishm*.

2 Owing to Alexander the Great's predations on the complete tally of Zoroastrian holy texts, such a large corpus of material was lost that the *Avesta* and the nasks had to be pieced back together, line by line, from the recollections of the Magi. Even after this there was still a great cloud hanging over the precision of certain reconstructed texts. Where an overly great burden of doubt remained about the authenticity of a given nask, it was

generally omitted from the official canon. From this emerged an official view of the prophetic chronologies, though it could well be that other Magians secretly harboured a liking for alternative datings previously discounted by the Sassanians. Thus there may have been a series of endorsed and unsanctioned chronologies known to the Magians, many of which could not be accepted with any certainty.

3 As the late Professor West theorised, traditional Zoroastrians might have begun fudging dates during the age of the Muslim conquests, in order to bring about a revival of Zoroastrianism. If this did occur, it is impossible for us to prove what the unadulterated timeline would have looked like originally because we do not have extant Magian manuscripts datable to before the 7th Century AD to compare them with.

4 As mentioned in *Dinkard V*;²¹⁴⁹ there were a number of forgeries of the Zoroastrian texts made in ancient times by persons unknown, either because certain groups of Magi had different mnemonic recollections of the prophetic cycles and amended their copies of the holy texts accordingly, or a group of mischief makers (perhaps black Magi) had deliberately formulated heretical variants of the chronologies.

So it is conceivable that there were a number of time-cycles in existence. Nevertheless the timeline compiled from the texts by Professor West was the one most likely sanctioned by the Sassanians. Whether this makes it correct in every respect is debatable, though one would think the Magian hierarchy had the best possible access to all available variants of the texts, and were capable of confirming their authenticity. That is unless overpowering political and religious factors were at work, which saw certain powerful factions of Magi gain acceptance for their own timeline at the expense of others.

In summation, this Balkan pagan time cycle is not synchronised with traditional Zoroastrian dating (which is itself doubtful in some respects), and may well be the handiwork of a formerly Magian priesthood who regarded Jesus Christ “the Good Sun” as Sraosha (Sayoshant), but who maintained customs of a mostly Zoroastrian or Zurvanite nature. Such a cult can be identified with the Magian-Christians mentioned in Part II.

Whether the pagan Rus’ sects used additional calendrical systems is largely unknown. There is certainly no record of Greek or Roman calendars there. Post-Alexandrian Greeks use the Olympian dating system, and Roman calendars are relative to the year of the Rome’s foundation, ie 756 and 753 years BC respectively.²¹⁵⁰ The Rus’ deification of Sirius (Le’ , feast day 19th March), may have entered their calendrical system under Magian influence, for the Magi held that the New Year began, strictly speaking, with the heliacal rising of Sirius. Pagan name lists were known to the Church in pagan Rus’. These might have served as a dynastic dating system such as those formerly used by the Babylonians, Egyptians and pagan Gnostic astronomers.

Calendars

The old Iranian calendar

The Magian calendar was not divided into four seasons, as we have, but two; summer and winter. Summer included spring, summer and autumn, and stretched from 8-12 March to 19 October. and Winter was broken into two halves.²¹⁵¹

THE STRUCTURE OF THE
MAGIAN CALENDAR

Summer	Vernal equinox	▶ High-Spring	▶ Mid-Summer	▶ Harvest	▶ End of Summer
Winter	Beginning of Winter	▶ Mid-year	▶ End of Winter		

New year 8 March

Vernal equinox c. 21 March (souls visit this world)

Maidyozarem (“High-spring”) c. 24 April marked the feast of **the greening of the plant kingdom**

Maidyozarem + 60 days marked **the summer solstice**

Maidyoshahem - 14 weeks marked **the first day of summer**

Maidyoshahem was the summer solstice ie; **mid-summer**) ie; 28 June

Maidyoshahem +75 days marked *Paitishahaem*, **the harvest festival**

Maidyoshahem +105 days marked *Ayathrem*, **the end of summer**

Maidyarem - 10 weeks marked **the start of winter**

Maidyoshahem + 180 days marked *Maidyarem* (**mid-year**, but not necessarily mid-winter)

Maidyarem + 10 weeks marked the **end of winter**.

THE MAIN FESTIVALS

A FESTIVAL WHEN SOULS
VISITED THE VILLAGES

The 10-day festival of the manes (*hamaspathmaidyem*) transpired at the end of winter, and it was characterised by fravashi-worship and the “flying of the souls all around their villages”. As you will recall from last chapter, this festival coincided with the time of the field battles in pagan Europe. As with the word “year”, the etymology of the English term “mid-year” seems traceable to the Avestan *Maidyarem* (“mid-year”).

The Old Iranian calendar utilised twelve one month periods, each with 30 days. Since they had calculated that a fixed year lasted 365 d. 6 h. 12 m. 57.5 s. it became necessary to intercalcate every 116 or 120 years, by adding an extra month, the last such intercalcation taking place during the rule of Yazdegird I, around the turn of the 5th Century AD.²¹⁵¹

Where one’s calendar is synchronised with agricultural and stock breeding cycles, the latitude at which one lives becomes a crucial factor in determining when a feast day will fall, and what time interval will separate various feast days, depending on the variation in the amount of available sunlight. For this reason the harvest festival is held at different times in northern and southern Russia. It seems to me that the Magi would have given some consideration to the matter of latitude during the Iranian migratory diffusion, for moving too far north or south of Iran’s latitude would have required a very annoying recalibration of their entire ritual calendar. Such a modification took place in the earliest phase of Magianism, when the new year swapped from the autumnal to the vernal equinox, following their migratory movement into Iran from an extremely northern latitude, presumably Siberia.

The Rus’ pagan calendar

The *Rus’ pagan year (Noviy Rik)* began at the same time as the Zoroastrian year (*Nawruz*).²¹⁵¹ on the Vernal equinox, and differed from the Norse pagan year which began in October (ie; around the time of the old Magian New Year festival). Originally the Persians observed New Year on the Summer Solstice, but later moved it forward, bringing it into line with the Babylonian New Year, known as *Zagmug*. According to a paper written by S. H. Taqizadeh,²¹⁵¹ the Magian New Year festival was more or less held in conjunction with the observed heliacal rising of Sirius, a custom inherited from the Egyptians. Considering this, it is immensely significant that the pagan Russes were also worshipping Sirius (ie; *Lel’*) some two days prior to their equinox.

SLAVIC NAMES FOR THE
MONTHS

March	Berezen’	The month of the birch
April	Kviten’	The month of flowers and blossoms
May	Traven’	The month of grass (equal to <i>Maidyoshahem</i> , the grass mowing time)
June	Cherven’	The month of bee-breeding
July	Lipen’	The month of the lime tree
August	Serpen’	The month of the sickle; reaping time (equal to <i>paitishahem</i> , harvest time)
September	Veresen’	Spindle month?
October	Zhovten’	Grazing month? Yellow month?
November	Listopad	The month the leaves fall (ie; autumn)
December	Gruden’	The month of stocking up? coal month?
January	Sichen’	Fodder month? Turning month? (equivalent to <i>ayathrem</i> ?)
February	Lyutiy	The month of severe frosts

*The Rus’ Christian calendar*THE CHRISTIAN
CALENDAR

The Christian calendar was calculated according to the Sun’s yearly passage across the heavens and were expressed as a given number of years following the world’s creation. The year 900 AD (Anno Domini) equals 6408 years after the world’s creation. In other words, to arrive at a Christian date during the Mediaeval era just add 5,508 years to the number of years AD. The Russian names for the months are; January (Yanvar’), February (Fevral’), March (Mart), April (Aprel’), May (Mai), June (Iun’), July (Iul’), August (Avgust’), September (Sentyabr’), October (Oktyabr’), November (Noyabr’), and December (Dekabr’).

The Jewish calendar

Within a solar year, the Jews had 12 lunar months, each with its own name, and each related to a sign of the zodiac. The monthly calendar was synchronised only when the Moon was formally sighted by someone on the ground, rather than when it actually became a New Moon. Often cloud cover delayed the pronouncement of a new month. The first Jews to catch sight of it stoked massive bonfires on high ground, thereby signalling to distant Jews that the month had begun.

Jews lit bonfires on high ground to let others know that a new month had begun

The muslim calendar

The Christian year 622 AD was equated with the first (hegira) year of the Muslim calendar, which began with Mohammed's retreat to, and mustering of forces at Medina. In other words 900 AD equals 278 Hegira years. Again, a solar calendrical system, with lunar months, each of which possessed its own Arabic title.

The Muslim calendar relates to Mohammed's flight to Medina

Pagan feast days in Rus'

The Magi taught that every day of the month had an angelic custodian that had to be worshiped and given offerings on its own particular day. These were called feast days. The pagan Russes had a most elaborate schedule of dualistic feast days,²¹⁵² some of which they inherited from the Magi. In the following lists (C) denotes a feast day for one of the celestial deities, (E) signifies a feast day for one of the earthly deities, and (D) indicates a feast day for one of the infernal deities. Since modern Russian folklorists divide the pagan year into four, I have presented the reconstructed calendar in this fashion. However, I believe that a sufficient number of Russian feasts are similar enough to the magian divisions of the year, that, after allowing for the variation in latitude, the year was divided in a roughly similar manner to the Old Iranian calendar.

The Magi had their own feast days

The Russes had a dualistic pagan calendar

Vesna (Spring)

In pagan eyes, the Sun provided enough visible evidence of its life-giving properties. When it was powerful, life sprang from an earth made pregnant by the nourishment of Moksha and the Spring rains of Perun. The desire to have a full belly from week to week ensured zealous devotion to the "Great Orb", whose warmth stimulated the entire world of creation. Ceremonies centred upon guaranteeing fertility and enough abundant food stocks to last one's family throughout the coming year.

The Sun brought happiness and fertility to the lands

Importantly, the birth of children, particularly males who would one day bear arms, was also dependant upon the whims of the gods. Every rite performed a vital function in the overall scheme of earthly prosperity.

Spring was a celebration of new life

One school of thought postulates that Magian ritual drinking and pourings placated the wicked spirits and demons inflicting harm on the land, thereby averting calamitous events.²¹⁵³ So in Russia, where the land was barren, spring sacrifices probably transpired with astonishing frequency. These crisis sacrifices, which did not always entail the shedding of blood, were probably infrequent in the Malo and Belorus lands, but the Great Russes were no doubt accustomed to them because their soil was poorer.

- 1 Mar The advent of a new year. Libational sacrifices were offered up to gain portends of the coming rains and harvests.
- 1 Mar Rod (E) Festivities were dedicated to Rod and masculinity.
- 1 Mar Rozhanitsy (E) Festivals of Rozhanitsy, female fertility and femininity.
- 1 Mar Kikimora (D)
- 9 Mar **Festival of the earth mother**
- 12 Mar **The New Year festival** Circular Khorovod dancing and singing "carols".
- 13 Mar to 20 Mar Yarillo (C)
- 14 Mar Radunitsa (E)
- 17 Mar **Bee-keeping festival**
- 18 Mar Dazhbog (C) / Khors (C) The baking of the slaughtered sacred cow. Prayers were made to the Good Sun seeking intercession on behalf of the living.
- 19 Mar LeI' (E)
- 21 March **Vernal Equinox**
- 22 Mar Lado (E) / Vodyanik (D) / Slava (E)
- 22 Mar to 25 Mar Dazhbog (C)
- 24 Mar Pryadko (E) Departed souls came back to earth to visit the living. It was a day that

The New Year Festival

Vernal Equinox

		required numerous purificatory ablutions. No one spoke of the dead and people probably took their dogs with them everywhere they went. Probably equivalent to the Magian Suri festival, when the fravashis came to visit the earth.
THE SPRING GODDESS FESTIVAL	25 Mar	The Spring goddess festival The earth was awakened from its prison beneath the Winter snows. Bonfires, fire-leaping and the tossing of bread sacrifices into the rivers a feature of this feast day. These were usually images of deities and representations of ailing body parts baked in the form of a simulacra bun. Similar to the Magian No Ruz.
	were	
PERUN'S DAY	26 Mar	Perun's day (C) - Perun's day was a festival of Spring lightning, thunder, and coincided with the preparation of grain for sowing.
	28 Mar to 22 Oct	Korkush (D)
	1 Apr	Domovik (D)
	3 Apr	Radunitsa (E) Prayers were made on behalf of the departed souls, and requests for them to intercede on behalf of the living were made. Communal mourning and remembrance feasts were held, especially at the death grounds.
	7 Apr to 6 May	Yarilo (C)
	15 Apr	Yarovit (C)
THE VOLOS FESTIVAL	20 Apr	Rakhmanov's festival was held in honour of the Volkhvy. Everyone went out and had a meal or picnic in the fields amid songs and merriment.
	23 Apr until Summer	Volos festival Stock procreation rites were performed. This festival was highly esteemed by artists, traders and the wealthy.
	6 May	Veles (E) / Volos(E), Yarillo(E), Or (E) Without any women present, a Volkhv poured a beer sacrifice onto the holy fire.
	6 May	Usin' (E) Usin's festival sought to increase the prosperity of bees, horses, the vault of the sky and all greenery. People washed themselves with dew before dawn and sacrifice bread (ie; drons) on the fire.
ZIL'NIK FESTIVAL	10 May	Zil'nik festival Features of the Zil'nik (Green) festival were ritual meals and libations in the fields and forests. Green week began, with people eating ritual meals of herbs, eggs, lamb, fish, rye, salads, eggs and pies. I believe that this feast is most likely derived from the Avestan "High Spring" calendrical observance of <i>Mainhyo-zaremaya</i> , ²¹⁵⁴ called Green Month.
	22 May to 16 Jun	Bereginya (E)
	22 May to 16 Jun	Polyanitsa (D)
	22 May to 16 Jun	Mavka (D)
	23 May	Skrabnik (D) / Troyan (C)
	22 Mar to 25 Mar	Dazhbog (C)
	25 May to 16 Jun	Rusalki (D) Everyone hung linen strips from the boughs of trees at the water's side, and tossed bread sacrifices into the water.
	25 May to 16 Jun	Poterchata (D) / Khors (C)
	25 May to 25 Jun	Klechal'nitsya (E)
	15 Jun	Svyatovit (C) On this day prayers were offered up to Svyatovit and Dazhbog, as were harvest songs, the sacrifice of floral garlands, pies and wine.
RUSALKI WEEK	Just before Summer	Rusalki week During Rusalki week gifts were offered to the water and tree spirits.

Sgeto (Summer)

With the arrival of Summer, Dazhbog (now invigorated and youthful), bestowed life upon the earth as thanks for all of the sacrifices he received throughout the Winter.

The true essence of the rising or ascending Sun was embodied in the fire wheel, which symbolised not only the Sun's glowing perimeter, but the chariot wheels of his cosmic vehicle. Sun-horses kept at all major temples and were brought out by the priests to take part in these organised festivities. During Summer, a white horse with

golden mane was paraded on major occasions, and during the winter period a black horse was used. As in Aryan times these might also have been sacrificed. Certainly horse sacrifices had existed in Rus' for millennia, and during the 10th Century AD were still being conducted among the Rus', the Balts, and Finns of the north.

Mid May - Early Jun	Semik festival Semik was a feast of water, sex and the dead. A birch tree was dressed in ribbons and other finery and treated as a villager's guest for three days whereupon it was led out of the village and flung into the closest main water source to consummate the fertility of the land. A similar ritual can still be found nowadays in India, with the crafting of wooden idols which are treated to nice flowers and the high-life. Following a grand procession, they are thrown into the Ganges river.	SEMIK FESTIVAL
21 Jun	Porovit (E)	
July-Aug	The Harvest festival - Northern Rus'	HARVEST FESTIVALS
June-July	The Harvest festival - Southern Rus'	SUMMER SOLSTICE
about 21 June	Summer Solstice On this day, the longest of the year, the festival of the Sun as King was celebrated with massive bonfires all across Rus'. These bonfires were <i>built</i> from flames brought together from all local hearth, shrine and temple fires, and it amounted to a victory parade of the holy fires.	KUPALA'S EVE
24 Jun	Kupala's eve Kupala's eve was a night of unrestrained lovemaking, during which villagers, young and old alike, gathered in forests, and near water sources, to begin a night of ecstatic union. Males nimbly jumped the holy bonfires to be cleaned of spirits and be filled with the potency and sanctity of their flames. Kupala's eve culminated in the burning of straw effigies signifying the consumption of Iarillo and Kupala in an orgy of wanton lust. A wheel was rolled from a hill top, signifying the Sun's approach toward the descendant, its downhill run. ²¹⁵⁵	
25 Jun	Kupalo (C)	
25 Jun to 25 Jul	Diy (E)	
26 Jun to 7 Jul	Lyesovik (D) Sacrifices of bread were left to Lyesovik on this day, beseeching him to protect the coming harvest from unclean forces.	
27 Jun	This festival entailed the burial of Iarilo's phallic effigy.	
1 Jul	This feast was dedicated to smiths, marriages and the zodiac.	
12 July to 14 Oct	Svyatovit (C)	
25 Jun to 7 Jul	Vyed'ma (D)	
25 Jun to 25 Jul	Oderzhima (E)	
1 Aug to 6 Aug	Pryadko (E)	
1 Aug to 9 Aug	Vikhor (D)/ Grets' (D)	SAVIOUR-GOD FESTIVAL
1 Aug to 9 Aug and	Perun (C) Hymns and prayers were recited before Perun's oak, and sacred cattle oxen were slaughtered to provide a ritual banquet for all brotherhoods. Perun's warrior fraternities held lengthy feasts at this time, wallowing in greatest revelry.	
9 Aug	Pozvid (E)	
13 Aug to 29 Aug	Stribog (C)	
28 Aug to 14 Dec	Priya (E)	
1 Aug to 6 Aug	Saviour-god festival This feast entailed the slaughter of cattle, and the sacrifice of poppies, mead, apples and pears, plus the remembrance of past ancestors. To facilitate the cattle sacrifice, cows were taken to the summits of the highest hills/mountains and ritually slain.	

Osen' (Autumn)

Agriculturally speaking Osen' was a winding down period, for Mother Earth had given birth to all she could. With the advent of this season, the merriment, incessant bouts of all-night drinking, orgies and the other physical excesses of Summer began to wane. Food was preserved and stowed away to see the villagers through the ravages

AUTUMNAL EQUINOX

of the up and coming Winter. Sacrifices were rarely needed during this time of year.

	23 Sept	Autumnal Equinox	Also a festival of Stribog, and the day of portends for Autumnal weather conditions.
	1 Sept		A Festival of thanks and wedding candles. The home hearth and oven were deeply venerated on this feast day. Children ran about the fields all day, tasked with squashing every bug they could find. This was evidently a continuation of the Magian practice of killing the devil's creations, the creatures that infested and destroyed the holy crops.
	1 Sep to 2 Sep	Rozhanitsa (E)	This feast day was characterised by female gatherings and prayers for the ongoing health, strength and continuation of their ancestral lineage.
	8 Sep to 9 Sep	Pryadko (D)	
	14 Sep	Simargel (C) / Tyr (E)	
PASIKA	21 Sep	Pasika	The Bee, bee-keepers and hives festival.
	22 Sep	Pereplut (D)	
	25-26 Sep	Svyatovit (C)	A night-long prayer vigil took place at the idol. The ritual sacrifice of a sacred cow was performed at this assembly.
	1 Oct	Earth Mother	This feast day was a time for performing pagan weddings. Young girls prayed for marriage to someone suitable. Seasonal preparations were made in readiness for Winter.
	5 Oct	Mesyats (C)	A Volkhva prophetess imparted knowledge of the dawning Winter, to allow the people to make suitable preparations in terms of victuals.
	14 Oct	Kama (E) / Zhelya (E)	
	22 Oct to 22 Dec	Blud (D)	
SMITHS' AND PLOUGHMENS' DAY	22 Oct	Pryadko (D)	Pryadko, the soul-escorter's feast day entailed ceremonies dedicated to the remembrance of all one's forefathers.
	26 Oct	Smiths & ploughmens day.	Roosters were sacrificed, and forges blooded.

Sima (Winter)

WINTER ...

THE DEATH OF THE SUN?

Winter (perceived as the death of the Good Sun for a time), was naturally no time for celebration. Instead, in accordance with dualistic ritual practice, they perhaps offered sacrifices appeasing to the demons, in order to *help the Sun return to vitality by appeasing Chernobog, and the forces he used to assail the crippled Dazhbog.*

The imperilled Sun of good fortune, the eternal combatant against Chernobog (whose kingdom was Winter itself), had to be nourished if gloom, frost and misfortune were to pass away into Spring. The intensity of sacrificial activities (libations, meals and animal or even human sacrifice) might have been directly related to the amount of food held in storage for the coming year. Low reserves would making famines a very bloodthirsty affairs.

...OR ITS REBIRTH?

The life-giving *Haoma* was probably the other secret weapon which they used, allowing Dazhbog respite to renew his potency, as he grew weary and old in his passage across Svarog's sky, worn down by the rigours of battle. In Rus' it was widely believed that Winter was the time of the Good Sun's rebirth, which in itself is very Mithraic!

WINTER SOLSTICE

Chernobog was greatly active during Winter, chilling people to the bone, killing stock and burying the spirits of the land under cumbersome and suffocating blankets of snow. The need to sate, and salute the victorious Chernobog was greater than ever at this time, for he had pushed back the Sun. Unless they could make him ease off a bit, he might go too far, and destroy the Sun as they knew it.

The ongoing need for crisis sacrifices was probably just one other *causa bellum* amongst the Rus' at this calamitous time of year. During very harsh Winters we might think that greater levels of raiding occurred between neighbouring tribes or villages in order to get enough (animal or human) victims for the Winter crisis sacrifices and offerings.

About 21 Dec	Winter Solstice	The shortest day of the year. A black faced old man led a horse through the village, followed by a goat tended to by 2 young girls dressed as men. The
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animals were actually people dressed up in hides or straw. This group was followed by revellers, musicians and drunkards. Portends of weather for the coming year were made by Volkhva prophetesses now that the old year had just died, and a new one was about to be born again/ reinvigorated.

KALITA FESTIVAL

- 1 Nov Mokosh' (C) This was a festival dedicated to sewing and women's chores.
- 1 Nov Tyr (E) The hunting season began once sacrifices were made to Tyr.
- 8 Nov to 19 Dec Dev (C)
- 23 Nov **Kalita festival** Prophecies of the coming Winter weather were made by a Volkhva.
- 25 Nov to 19 Dec Nemet' (E)
- 25 Nov to 25 Dec Morok (D) / Moroka (D)
- 6 Dec to 12 Dec Dolya (C) During Dolya's feast day women and young lasses gathered to pray for luck, good fortune and safe childbirth.
- 6 Dec to 19 Jan Diva (E)
- 6 Dec to 18 Feb Marnik (D)
- 16 Dec to 18 Feb Mara (D)
- 25 Dec to 14 Jan Kolyada (C) People danced the *Koliada*, the circular dance of death, and sang carols. This symbolised the cyclic nature of birth, life, aging, death, birth etc. A goat was sacrificially offered to the Sun. *Oboroten'* (shape-changer) field battles went on during the night, as the werewolves armed themselves for battle against the black witches and demons who would muster to steal the grain and livestock which would sustain their families in the coming year.
- 25 Dec Pryadko (C)
- 26 Dec On this day the people began the brewing of the mead and beer, and enjoyed a sumptuous banquet of sacrificial cow, perhaps baked in honey and butter.
- 26 Dec Rod (E) This festival was dedicated to the propagation of the family bloodline.
- 19 Jan to 15 Feb Dana (C) Dana's day was a festival of ablutions. The people met at the sacred springs and cleansed and fortified themselves with spring-water, seeking blessings from above.
- 19 Jan to 22 Jan Mavka (D)
- 27 Jan to 3 Feb **Volos Festival** The festival Volos was dedicated to Zmiya-Volos, the "Good Shepherd", the tender of the flocks and the wild beasts of the forests. Magical rites were performed at this time. "Mummer" actors went from place to place wearing masks and sheepskin jackets. Cattle sacrifices, drinking and banqueting characterised this feast.
- 7 Feb to 13 Feb **Butter week**¹⁷ Butter week occurred in the few weeks prior to the vernal equinox and provoked great carnivals, with actors, jesters, skomorokhi (bards), and circus acts all competing for the attention of the locals. Binge-drinking, fist-fights and other strength contests proved popular. A lot of matchmaking between young couples continued in earnest. No sewing was allowed at this time, most likely to negate the ill-effects of jealous weavers who used their powers to disrupt young lovers.
- 15 Feb Vili (E)
- 22 of Feb Aveya, Avvar, Gladeya, Glukheya, Gnidusha, Karkusha, Khranusha, Nimeya, Otpeya, Pukhleya, Reusha, Tryaseya, Zhovteya (D)
- 22 Feb to 20 Mar Marena (E)
- 25 Feb Stribog (C) Prayers were offered to the wind god to bring good weather throughout the Spring and Summer period.

KOLYADA

VOLOS FESTIVAL

BUTTER WEEK

ATHLETIC CONTESTS

Unassigned feast days

The following deities have not been allotted feast days on the preceding pagan Holy Calendar. Perhaps their day went unrecorded in the past, but they might also have been worshiped all year round.

Celestial gods	Porovit, Rugievit, Svarog, Svarozhich, Triglav, Yarovit.
Earthly Gods	Obida, Planidi, Predok, Rozhanitsy, Zorya Utrenyya and Vechernaya.
Demon gods	Chernobog, Chugaister, Diva, Leshiy, Norka, Perelyesnik, Poludnitsa, Vila.

Games and contests

Both Lozko and Krishchuk mention that the Russes conducted their own ritual games following their holy festivals.²¹⁵⁶ The degree to which these may have resembled the athletic games of the ancient Greeks is by no means clear, nor is there any indication of their formality, if any. In ancient Greece, contestants competed stark naked, with their lithe bodies smeared in oil - they ran races, wrestled and threw weights and javelins. From Krishchuk's account of the god Slava, it is likely that victors were given a coronet of ivy. This in itself might be a trace of Greek or Roman victory customs.

The Western pagans also held games of ritual significance.²¹⁵⁷ Boxing, wrestling, horse-racing would have been part of the scheduled events if we are to draw upon the ancient Greek experience.

Jousting and polo were highly favoured in Persia and Tibet at such times. There is however no evidence for polo in Mediaeval Germany and Slavia, indicating that jousting might have been the only sport practiced by European Magians.

Hollywood's portrayal of jousting as a standard feature of Mediaeval Europe is almost certainly incorrect, considering that the practice drew the penalty of excommunication from the Church. My guess is that there was originally a pagan genesis for jousting, with religious connotations. But the heaviness of the penalty could just as easily have been to limit the number of accidental deaths the sport was causing. Church documentation for the introduction of the ban will need to be examined more closely to resolve this question.

Board games

The world's first board games were invented in Babylon. From that time man has discovered the many benefits of games as a means of relaxation, or an opportunity to defeat boredom with an opportunity to challenge and defeat your friends and adversaries without shedding blood. In mediaeval and indeed pagan Rus', Britain and Scandinavia, chess was played, as was mill.

Although India has long been mooted as the homeland of chess (about the 7th Century AD), where it was called *chatrang*, archaeology has proven this to be incorrect. Russia's love affair with chess goes back even further than has been supposed, with (what seem to be) chessmen unearthed in Russia dating back to 200 AD,²¹⁵⁸ a discovery that predates its use among the Indians, or anywhere for that matter. What is more certain is that it had been in Rus' at least since the 9th Century AD, and it had come from the orient rather than Europe (where pieces came to reflect the make up of Christian society). For instance the Rus' chessmen were turned from wood or bone, and of a type known in Persia and India, with pieces including the Queen and Shah, the boat, the elephant and the pawn.²¹⁵⁹

On linguistic grounds it is possible to say that they inherited this pastime from Persia. The Russian word for chess *shakhmat* comes from the Persian *Shahmat*, which means "checkmate", or literally "The Shah is dead".

In heathen times it could never have been just a game. The Magian Persians called chess the game of *Asha* (truth). Not only was it a good primer for military strategists (who in antiquity appear to have been the most addicted of players), but the contest between opponents symbolised the religious war between the forces of light and darkness, utilising white and black chessmen combatants to neutralise the opposing army, and ultimately their King.

The Norse variant of 'chess' was called *Hnefatafl*, and according to one source, a variant of it required a black fleet (viking pirates?) to break through a blockade of white warships, which represented the king's forces.

Chess continued to be highly popular throughout the Russian and Scandinavian region. Centuries later the likes of King James I of England, that renowned witch-hunter, made journeys to Latvia to play chess with the locals.

CHESS

RUSSIAN PIECES
REMINISCENT OF THOSE
USED IN INDIA AND
PERSIA

THE MAGI SAW CHESS
NOT ONLY AS A CLASH OF
WILLS, BUT THE
COLLISION OF THE
FORCES OF GOOD AND
EVIL

Chapter VVVV

Black rites and holy sites

It is perhaps only natural that prehistoric and ancient man sought to personify as gods those aspects of nature that gave him sustenance; spirits of the hunt, trees bearing edible foods, clouds bringing rain and so on. How much more so would he put a face on those silent killers that brought disease, drought, malnourishment and bloodshed; these too had a very real influence on day to day existence. These demons had to be stopped at all cost, but how do you efface the malignance of cantankerous, egotistical and chaotic beings such as them. In many regions of the world folk from every walk of life formulated their own responses to the harm-causing demons. In some cases the methods employed to make peace with them assumed the guise of a formal religion. Such creeds are the focus of this chapter.

A surprisingly large list of demons has survived in the folklore of the Russian people down to the present day.²¹⁶⁰ These demons were gifted with patronages of great suffering. That is, they were empowered to inflict particular species of harm, grief and lamentation upon humanity and the world of creation ... upon the streams, birds, cattle, crops and trees. In this chapter I hope to determine the past origins of pagan Slav devil worship, and reconstruct the nature of the devotions performed on behalf of the demons by a specialised class of heathen warlocks and witches known as the *Garabancias*, as well as the *Kolduny* and *Volkhvy*. I shall also explain the origin and nature of the black rites, the unspiritual arsenal which armed Ahriman's combatants. I will further detail the entrance of this faith into greater Europe, where it was practiced by the black witches of the Mediaeval and Renaissance periods. In reality it had been there at least since the Bronze Age, and especially so in Roman times, when Cilician pirates were re-settled around the empire from their Mesopotamian homeland.

As mentioned in Chapter II, some Russian devils were demons of place, such as the Leshiye, Polisyuny, Ocheretyaniki, Bolotyanski, Nochnitsy and Morozhka). Others were major demonic figures, which in several cases can be equated with demons listed in the writings of the ancient Greek Dionysians, the Magi and the Aryans - *Bida*, *Chernobog*, *Chuma*, *Grets'*, *Kikimora*, *Korkush*, *Mara*, *Marnik*, *Morok*, *Moroka*, *Niy*, *Norka*, *Pan*, *Poludnitsa*, *Zhiva*, *Volos*, *Vikhor*, *Viy*, and *Vodyanik*. At least two of Russia's more notorious demons (*Viy* and *Niy*) have names cognate with those of Magian arch-demons. Considering how specialised their names are, it is all the more certain that they entered Russian peasant culture with people trained in Magian scripture and lore. There are further indications that the demons *Vyed'ma* and *Blud* were in reality the unholy and malignant spiritual remains of a deceased person or witch, who came to be worshiped as a demon after their death. And yet other demons were potent spiritual evils which harrassed the world of the living, such as the class of trembling demons known as the *Tryasovitsi*, who were named *Otpeya*, *Gladeya*, *Avvar*, *Reusha*, *Khranusha*, *Pukhleya*, *Zhoroteya*, *Aveya*, *Nimeya*, *Glukheya*, *Karkusha*, *Gnidusha*, plus the *Zlidniye* (harm-bringing) demons known as *Gore*, *Likho*, *Neshchastiya*, *Bida*, *Khvoroba*, *Nedolya*, *Nuzhda*, *Zavoina*, and *Primkha*.

Many of the aforementioned Russian devils had their own specific feast days, which in itself reveals that these evil forces of many and varied kinds had an organised religious following in Eastern Europe during pagan and even Mediaeval times.

As we prepare ourselves to meander through the dimmest recesses of the human psyche, I want to compare the writing styles of Christian writers, which have camouflaged the reality of European devil-worship for such a long

FERTILITY GODS WERE
NOT THE ONLY BEINGS
WITH AN INFLUENCE
OVER PAGAN SOCIETY

DEMONS CAUSED
MAYHEM

THE PRIESTHOOD OF
EVIL

SLAVIC DEMONS

DEMONS OF PLACE

MAGIAN DEMONS IN
RUS'

OTHERS BROUGHT
TREMBLING, AND
FOREBODING STRIFE

FEAST DAYS FOR THE
DEVILS

THE DEMONISING
WRITING STYLE OF MANY
CHRISTIAN WRITERS
ENSHROUDS ACCOUNTS
OF DEVILS WITH AN AIR
OF UNCERTAINTY

time. *The Primary Chronicle* reported the following things concerning the sacrificial practices of the pagan Slavs.

*"..The people sacrificed to them (the idols), calling them gods, and brought their sons and their daughters to sacrifice them to these devils..."*²¹⁶¹

Here the idols of the Slavs are referred to as gods, but the Christian chronicler resolves to place his own gloss ("devils") at the end of the sentence. So what are they gods or devils? Evidently they are what the pagans called gods, and what the chronicler called devils.

Now compare this with what Procopius has to say, for he makes a clear distinction between gods and demons in a pagan context, divulging that the Heruli of Scandinavia were party to devil-worship.

OTHER REFERENCES ARE
UNMISTAKABLE

*"... they (the Heruli) reverence in great numbers gods and demons both of the heavens and of the air, of the earth and of the sea, and sundry other demons which are said to be in the waters of springs and rivers"*²¹⁶²

We will now attempt to trace Slav and perhaps even Erulian devil worship to their historical roots. This and preceding chapters, serves as a lengthy introduction to Chapter VII in Part II, which concerns European infernal witchcraft from the Middle Ages onwards. As you will see demonology had been present in many parts of Europe since ancient times, and in a variety of forms.

THE MAGI SPOKE OF
AHRIMAN'S DEVOTEES

According to the teachings of the white Magi, the ways of Ahriman were assiduously followed by his mortal adepts, the wicked priests who took care of their master's interests in this world. The white Magi listed slaying the innocent, oath-breaking, committing unnatural intercourse, divorce, fire extinguishing, beaver-killing, idol-worshipping, embezzlement, crop-blasting, cattle-maiming, greed, aiding and abetting wickedness, laziness, inclining towards heresy, performing sundry witchcraft, cannibalism, revelling in filth, becoming an apostate, worshipping the demons, stealing, and consorting with thieves as some of the worst sins a person can commit.²¹⁶³

CRIMES PLEASING TO
AHRIMAN, WERE
PLEASING TO HIS
FOLLOWERS ALSO

Therefore, on a purely theoretical basis the black Magi (the exact opposite of the white Magi) would have considered these acts extremely meritorious and excellent to perform. And the Magian texts go on to insist that they perpetrated these very same deeds, which were spiritually and/or temporally criminal in nature. Through the misdeeds of the devil's disciples, various modes of witchcraft infested Magian society, to the detriment of plants, man and beast, not to mention the majesty of the creator-sun.

To uproot their detested presence the white Zoroastrian high-priests held their own witch trials. For the *Nikadum nask* (a legal guide) talks of;

THE WHITE MAGI
CONVENED THEIR OWN
WITCH TRIALS, AND
EXECUTED THOSE FOUND
GUILTY

"evidence as to witchcraft and destroying the righteous man, that is, in what proportion it is certain or doubtful." and *"About causing the execution of one worthy of death for entertaining fondness for witchcraft and laughing at witchcraft and whatever is on the same subject"*²¹⁶⁴

This Magian "witch-hammer" *nask* therefore pre-dates the *Malleus Maleficarum*, the legal guide-book which spearheaded the Catholic Church's assault on European devil-worshippers. Clearly the white Magi did not presume the guilt of a witchcraft suspect, but instead sought the truth of matters, by subjecting the evidence to an elaborate system of proofs. Older still is *"the Burning"*, a series of Babylonian legal tablets containing witch trial procedures.²¹⁶⁵

IN INDIA, WITCHES WERE
SIMPLY FINED

Indian anti-witchcraft laws were far more lenient than those of the white Magi;

*"For all incantations intended to destroy life, for magic rites with roots (practiced by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (Panas) shall be inflicted"*²¹⁶⁶

*"He who has sacrificed for Vratyas, or has performed the obsequies (ie; funeral rites) of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes his guilt by three Krikdwa (penances)"*²¹⁶⁷

THE WITCHING TIME

As in Europe's earliest wave of witch trials, the white Magi are unlikely to have recorded the testimonies of witnesses or the statements of the accused, which had been tendered before the court, nor kept archives of the same. Why should they? All that was needed was a verbal pronouncement of guilt or innocence, and of course a sentence where necessary. As you will see there is some evidence for the continuation of Orthodox white Magian witch-hunting customs during the Christian era, especially the practice of lynching suspects. In Europe the twelve days after Christmas (ie; the Winter Solstice) were regarded as a "witching time", for the witches were greatly active during that period.²¹⁶⁸ German Christian residents protected themselves against their 'unholy' designs with a

catalogue of rituals aimed at driving away witches and demons.²¹⁶⁸ In Germany, Walpurgis night (the eve before May Day) was also called “Burning out the Witches”.²¹⁶⁹ Throughout that night the menfolk of a given village would light purificatory fires around their settlement and dwellings.²¹⁶⁹ Next began the processions which all were involved in;

*“Men and boys make a racket with whips, bells ... women carry censers; the dogs are unchained and run barking and yelping about. As soon as the church bells begin to ring, the bundles of twigs, fastened on poles, are set on fire, and the incense is ignited. Then all the house-bells and dinner-bells are rung”*²¹⁶⁹

The din of these activities had the effect of exorcising a village of witches, especially in Bavaria and Bohemia.²¹⁶⁹ The usage of bells, whips, incense, dogs and ignited bound faggots as a means of achieving the expulsions is, I believe, connected with similar Magian exorcisms.²¹⁶⁹ That Church bells also participated in the event is extremely telling. The bell-ringers were either joining in the spirit of a local custom which they had no understanding of, or they were party to cultural ancestry that gave rise to the same custom. A similar superstitious observance was known in Southern France on the 12th day after Christmas. There they screamed, rang bells and lit torches made from bound bundles of twigs.²¹⁷⁰

When it came to maelific witches, the Zoroastrian fire-priests were in no mood to play games; *“Wizards or witches ... the authorities shall inflict punishment upon them”*.²¹⁷¹ In their mind the dutiful extermination of black witches was simultaneously a form of pest control, and at the same time a holy war against the Lord of devils in that ever-unfolding cosmic battle.²¹⁷¹

As with the *Malleus Maleficarum* of the Catholic Church, *Nikadum nask* included regulations requiring suspects to undergo torturous ordeals of divine justice (like the Magian ordeal of hot iron, or of water) over matters of witchcraft. The court case considered as evidence *“many kinds of speaking with wizard’s spells, and those with threats of danger; and about the usage in witchcraft as to the moderate and justifiable production of mutual afflictiveness thereby”*.²¹⁷² A typical Yatukih wizard’s spell-curse might be *“I will destroy thee through witchcraft”*.²¹⁷³

Roughly speaking Russian curses followed a like formula. The maledictions *Izvod tebya voz’mi* or *Izvod s toboi* are but two of those used in Northern Russia.²¹⁷⁴ They were an open invocation of the water demon *Izvod* to take the person against whom the imprecation was directed.²¹⁷⁴ This might have greatly worried the many mariners of Archangelsk region, where it was perhaps heavily used. A similar recitation was used in relation to Chernobog (the pagan name of the pre-Christian Lord of Devils) ... *“May Chernobog exterminate you!”*,²¹⁷⁵ or *“One hundred devils on you”*.²¹⁷⁶

From the white Magi we hear also of *“the duty imposed of chastising a wizard for ... assisting a demon”*,²¹⁷⁷ or the effects of *“gravity, harm, and vexation owing to various degrees of promise-breaking”*.²¹⁸⁸ These two excerpts relate to the the harm arising from demonic-discipleship in the first instance, and the brazen lies of the warlock.

The business of witchcraft and witch-hunting was a game that two could play. In this chapter, we seek to understand what it was like to be part of Ahriman’s religion, and discern what antics flowed from the Devil’s own. But before we immerse ourselves in the controversial and not-so-politically correct subject of devil worship we must go back to where, we are told, it all began, with the seduction of Masha and Mashoi, the first man and woman born into the world. The following is the story, as recollected by the Zoroastrian white Magi.

“On the nature of men it says in revelation, that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun, and Neryosand (angel) kept charge of two portions, and Spendarmad (a Mazdean Archangel) received one portion. And in forty years, with the shape of a one-stemmed Ricas-plant (a plant like Rhubarb) and the fifteen years of its leaves, Matro and Matroyao (Masha and Mashoi) grew up from the earth in such a manner that their arms rested behind on their shoulders, and one and both alike. And the waists of both of them were brought close and so connected together that it was not clear which is the male and which the female, and which is the one whose living soul of Ahura Mazda is not away. As it is said thus: “Which is created before, the soul or the body? And Ahura Mazda said that the soul is created before, and the body after, for him who was created; it is given into the body that it may produce activity, and the body is created only for activity; hence the conclusion is this, that the soul is created before and the body after. And both of them changed from the shape of a plant into the shape of man, and the breath went spiritually into them, which is the soul and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man (which according to their traditions included among them several races of freaks)”.²¹⁷⁹

WALPURGIS NIGHT

INCENSE, FIRE, BELLS
AND WHIPS

CHURCH BELLS TOLLED,
TO EXORCISE WITCHES
FROM A SETTLEMENT

THE WHITE MAGI
ADVOCATED THE
PUNISHMENT OF
WITCHES

THE MAGI HAD LEGAL
TEXTS REGULATING THE
CONDUCT OF WITCH
TRIALS

“100 DEVILS ON YOU!”

LIES AND DEVIL-
WORSHIP

THE MAGI PROFESSED
THAT DEVIL-WORSHIP
BECAME PART OF
HUMAN NATURE
THROUGH THE
MISDEEDS OF MASHA
AND MASHOI

AHURA MAZDA
EXPLAINED TO THE FIRST
MAN AND WOMAN THAT
HE MADE A PERFECT
WORLD FOR THEM

HE EXPECTED THEM TO
ACT HONOURABLY, AND
SPEAK, ACT AND THINK
WITH GOOD INTENT

BUT THE EVIL ONE
INSPIRED THEM TO
BELIEVE THAT THE DEVIL
HAD MADE THE WORLD

THE DEMONS YELLED
OUT “WORSHIP THE
DEMON SO THAT YOUR
DEMON OF MALICE MAY
REPOSE!”

THE FIRST WOMAN
POURED MILK TOWARDS
THE NORTH, TO FEED THE
DEMONS

THEY ATE THEIR
CHILDREN

AHRIMAN’S MALICIOUS
AND CRAFTY PLANS
PREPARED THE
DESTRUCTION OF THE
WORLD

Next came the moment of man’s fall. Unlike the Judaeo-Christian Adam and Eve (who were evicted from Eden for eating the fruit of Yaweh’s Tree of Knowledge), *Masha and Mashoi fell from grace for worshipping demons (who were the children of another god, who was the exact opposite of Masha and Mashoi’s creator)*. That fateful moment signalled mankind’s venture into disobedience and intransigence against his creator, and is described as follows;

Ahura Mazda spoke to Masha and Mashoi thus: “You are man, you are the ancestry of the world, and you are created perfect in devotion by me; perform devoutly the duty of the law, think good thoughts, speak good words, do good deeds and worship no demons”. Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed themselves thoroughly; and the first words spoken by them were these, that Ahura Mazda created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness. And afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit (later personified as Lord Ahriman) created the water and earth, plants and animals, and the other things as aforesaid. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence. And they had gone thirty days without food, covered with clothing of herbage (note the similarity of Adam and Eve); and after came to a white-haired goat, and milked the milk from the udder with their mouths. When they had devoured the milk Masha said to Mashoi thus: “My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body”. That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained”.²¹⁸⁰

In other words, the milk was stolen away for the sustenance of the demons through the agency of the first humans, who drank it in an unbecoming manner, in a defiled state.

“Afterwards, in another thirty days and nights they came to a sheep, fat and white-jawed, and they slaughtered it; and fire was extracted by them out of the wood of the lote-plum and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them; and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they made a roast of the sheep, and they dropped three handfuls of meat into the fire, and said: “This is the share of the fire”. One piece of meat they tossed to the sky, and said: “This is the share of the angels”. A bird, the vulture advanced and carried some of it away from before them, as a dog ate the first meat. And, first, a clothing of skins covered them; afterwards, it is said, woven garments were prepared from a cloth woven in the wilderness. And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and without a forge they beat out a cutting edge from it; and they cut wood with it, and prepared a wooden shelter from the sun.

Owing to the gracelessness which they practiced, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks.

Then the demons shouted out of the darkness thus: “You are man; worship the demon! so that your demon of malice may repose. Masha went forth and milked a cow’s milk, and poured it out towards the northern quarter; through that the demons became more powerful, and owing to them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children. And on the completion of fifty years the source of desire arose, first in Masha and then in Mashoi, for Masha said to Mashoi thus: “When I see thy shame my desires arise”. Then Mashoi spoke thus: “Brother Mashya! when I see thy great desire I am also agitated”. Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: “Our duty even for those fifty years was this”.

From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and the father one (ie; they cannibalised their offspring). And, afterwards, Ahura Mazda took tenderness for offspring away from them, so that one may nourish a child, and the child may remain. And from them arose seven pairs, male and female, and each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in hundred years”.²¹⁸⁰

As the centuries passed Ahriman’s devious and mighty afflictions mangled the earth of creation, and got ever worse. Likewise his seduction of mankind became progressively more sly, and he won so many over to his cause that his religion grew out of all proportions. On the eve of Zoroaster’s birth, the Iranians were freely worshipping not only angels and ahura’s, but daevas and drugs (demons)

Zoroaster warned them of their coming annihilation at the hand of god not only for their daeva-worship and slaughtering, but the cruelty which they inflicted on the helpless ox.

“The Turanians proceeded about the smiting and destruction of that ox, and, through their sorcery and witchcraft the mind of Kai-Ul was disturbed about that ox, and he went to a warrior, whose name was Srito, and ordered him to kill that ox; so that man came to smite the ox. And here is manifested a wonder of importance by that ox, such as revelation mentions thus: “To him spoke the ox, in grave words, thus: “Thou shouldst not murder me, O Sritro! thou seventh of those of this race; you will atone for this malice when Zarathustra, the most desirous of righteousness among the existences, arrives and proclaims thy bad action in revelation”.”²¹⁸¹

Thus Zoroaster spoke;

“For ye are confusing our thoughts, whereby men, giving forth the worst deeds, will speak, as of the Demon-gods beloved, forsaken by the Good Mind, (far) astray from the understanding of the Great Creator, the Living Lord, and (far astray) from his Righteousness! Therefore ye would beguile mankind of happy life (upon earth) and of Immortality (beyond it), since the Evil Spirit (has ruled) you with his evil mind. Yea, he has ruled you, (ye) who are of the Demon-gods, and with an evil word unto action, as his ruler (governs) the wicked!

Full of crime (your leader) has desired to destroy us, wherefore he is famed, (and his doctrine is declared); but if this be so of these, then in the same manner, O Ahura Mazda! Thou possessest (because thou knowest) the true (teachings) in thy memory,....

Among these wretched beings (this their leader) knows not that those things which are declared as victorious (by his allies) are bound together for the smiting; yea, those things by which he was famed (as victorious) by his (blade of) glittering iron. But the utter destruction of those things Thou, O Ahura Mazda! knowest, most surely! Of these wretched beings Yimna Vixanghusha was famed to be; he who, desiring to content our men, was eating kine’s flesh (the slain ox) in its pieces,....An evil teacher (as that leader is) he will destroy (our) doctrines, and by his teachings he will pervert the (true) understanding of life, seizing away (from me), my riches, the choice and real wealth of (Thy Good Mind)....

Aye, this man will destroy my (Zoroaster’s) doctrines (indeed, for he blasphemes the highest of creatures that live or are made). He declares that the (sacred) Kine and the Sun are the worst of things which eye can see; and he will offer the gifts of the wicked (as priests to their Demon-gods). And at the last he will parch our meadows with drought, and will hurl his mace at Thy Saint (who may fall before his arms).

Yea these will destroy my life, for they consult with the great of the wicked (enlightening themselves by their words). And they are seizing away the gifts of inherited treasures from both the household-lord and from house-wife; (wretched men that they are), and those who will fiercely wound (my folk, repelled and in no way kindly moved) by the better mind of the holy,....”²¹⁸²

These passages present a picture of a religion entailing blasphemy against creation and crime, that possessed its own doctrinal framework. Devil-worship, hatred of the sun and cattle, seem to have been integral features of this Mazdaean apostasy. Accordingly they are unlikely to have kept cattle, or grown things and most likely got their sacrificial oxen by rustling and a life of outlawry. To guard against them the Magians may have kept their cattle penned in enclosures or barns. If the sun was “the worst thing that eye could see”, perhaps they didn’t want too look upon it. Maybe they only walked about after sundown, or shaded their eyes from the sun using a wide brimmed hat, or a cowled robe to block out solar rays. Led by a notorious criminal ringleader and his iron sword, they acted as house raiders, carrying off whatever they found of value on a premises, including cattle, and wounding the inhabitants into the bargain. This man (of the demon gods), ruler of the wrongdoer, was to steal the religion of Ahura Mazda, and twist and pervert it, until at last it would become a breed of Zoroastrian apostasy.

Despite Zoroaster’s strained attempts to oust both Daevas and the Drugs (demons) from public worship, the Iranians quickly lapsed back into the old ways upon his death, and so cattle slaughter remained a central part of the Magian ritual order ever after. Zoroaster’s murder came at the hands of those sword-bearing wizards (known as Karaps and Kavis) who were beholden to the demons; the jilted ones who served the Iranian monarchs prior to their adoption of the white faith of Zoroaster. The term Karap probably comes from the Old Indian word *krpanas*, which meant “a sword”, and *krpani*, “a dagger”.²¹⁸³ The older Karap priesthood may therefore have originated within Vedic Aryanism, a religion of sword-priests. In the Lithuanian we find *kerpu* or *kirpti*, meaning “to cut” or “to cut off”,²¹⁸³ which could conceivably be a Baltic recollection of the sword-wielding Karap wizards.

THOSE WHO PRAISED
AND LOVED THE
DEMONS

THEIR LEADER WAS A
CRIMINAL

HE WIELDED A
DAZZLING BLADE OF
IRON

ZOROASTER SPOKE OF A
CRIME-FATHER WHO
WAS A PRIEST OF THE
DEVIL, GIVING HOMILIES
ABOUT THE NEED TO
KILL CATTLE, AND HATE
THE SUN

THEY PROBABLY HID
THEIR FACE FROM THE
SUN

THE WIZARDS - KARAPS
AND KAVIS

TURKIC HORDES INVADED
IRAN

Several centuries later, the religion of devil-worship gained even greater pre-eminence with the appearance of the Turkic invaders from the East, who marched into Iran under manifold banners, and whose terrifying reign brought it to ruination, in every way.

THEY KILLED THE LIVING
AND PERFORMED
WITCHCRAFT

"Ahura Mazda spoke thus: "Righteous Zarathustra! I will make it clear: the token that it is the end of thy millennium (somewhere near the year 10,000 of the Zoroastrian calendar), and the most evil period is coming is that a hundred kinds, a thousand kinds, a myriad of kinds of demons with dishevelled hair, of the race of Wrath, rush into the country of Iran from the direction of the east, which has an inferior race and race of Wrath. They have uplifted banners, they slay those living in the world, they have their hair dishevelled on the back, and they are mostly a small and inferior race, forward in destroying the strong doer....the race of Wrath is miscreated and its origin is not manifest. Through witchcraft they rush into these countries of Iran, which I, Ahura Mazda, created, since they burn and damage many things; and the house of the house-owner, the land of the land-digger, prosperity, nobility, sovereignty, religion, truth, agreement, security, enjoyment, and every characteristic which I, Ahura Mazda, created, this pure religion of the Mazdayasnians, and the fire of Vahram (ie; the holy fires), which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. And that which is a great district will become a town; and that which is a great town, a village; and that which is a great village, a family; and that which is a great family, a single threshold." 2183

THEY EXTINGUISHED THE
HOLY FIRES, AND
BROUGHT ANNIHILATION
UPON THE GOOD
RELIGION OF AHURA
MAZDA

According to *Dinkard*, the general happenings of that time were;

DESOLATION

"the oppressiveness of infidelity and idol-worship, the scarcity of freedom, the extreme predominance of avarice in the individuals of mankind, the plenitude of different opinions about witchcraft, and the inclination of many for paralysing the religion of the sacred beings. The annihilation of the sovereignty of mankind one over the other, the desolation of localities and settlements by severe actual distress, and the evil foreign potentates who are, one after the other, scattering the valiant; the destruction among cattle and the defilement of the spirit of enjoyment, owing to the lodgement of lamentation and weeping in the countries of Iran, the clamour of the demon-worshippers in the country, and the unobtainable stature, non-existent strength, blighted destiny, and short life of mankind. Also the abundance of ordinances of various descriptions, the approval of the apostate among tyrants (it was an anathema for the white Magi to countenance the reign of an unjust ruler, especially one who was an apostate despot) and the non-approval of the Zoti (Magian High Priests) who is well-disposed and wise, the coming of the Zoti (high priests) to want, and all the other adversity, disruption, and running astray which are overpowering even in districts and localities of the countries of Iran. The maintenance of no ritual of the religion of the sacred beings; the weakness, suffering, and evil habits of those of the good religion; the lamentation and recantation of the upholders of the religion; and the wickedness and extermination of good works in most of the countries of Iran. Also much other misery in these two centuries is recounted in the Avesta, which passed away with them (the Avesta slid into oblivion with the very people who observed its teachings) and is also now so visible therein, and manifestly occurs in them" 2184

LAMENTATION

THE PRIESTHOOD
DEJECTED

THE MISERY

THE DISBANDMENT AND
DISPERSION OF THE
MAGIAN RELIGIOUS
HIERARCHY

The religious hierarchy of the Magi disintegrated, causing the white Magus priests of Zoroaster to wander aimlessly and forlorn in that unforgiving time, and come swiftly to destitution. Shunned by the masses, who abjured their faith in the face of such unfailling adversity, the white Magi faded from sight. Yet other Magi became corrupted by the lifestyles of the invaders and crossed over into their ways.

THEY PRAYED THAT
HARM MAY COME UPON
THE WORLD ALL THE
SOONER

This, too, is a statement as to them, which revelation mentions thus: "That is the age mingled with iron (that is, from every side they perceive it is of iron) in which they bring forth into life him who is a sturdy praying apostate. This is their sturdiness, that their approval is unobsercant of both doctrines; and this is their praying, that whenever it is possible for them they shall cause misery to others; also when an old man publicly advances into a crowd of youths, owing to the evil times in which that man who is learned is born they are unfriendly to him that is, they are no friends of the high-priests of the priestly assembly. They are freely speaking (that is, they utter phrases smoothly), they are wicked and are fully maliciously talking, so that they shall make the statements of priests and high-priests useless; they also tear asunder the spiritual lordship and priestly authority, and shall bring the ruler and priestly authority in to evil behaviour as vicious, but they bring together those who are singular.

THEIR UNHOLY VERSES
AND OATHS

VILLAINOUS WOLVES

PERVERTED WISDOM

Anything they say is always mischief, and that district which had a judge they cast into the smiting precinct, into hell; it is misery without intermission they shall inflict therein, till they attain unto damnation through the recitation they persevere in (an unholy oath?), both he who is the evil progeny disseminated by the apostate and he who is the villainous wolf full of disaster and full of

depravity... Then, when character and wisdom recede from the countries of Iran (that is, they depart), so that destitution and also winter, produced by demons who are worshipping the demon, rush together from the vicinity of disaster on to the countries of Iran, where even rain becomes scanty and pestilence is secretly advancing and deceiving, so that deaths become numerous; thus even he of perverted wisdom, who is wicked, and the apostate also, who is unrighteous, rush together in companionship. As what one says they all exclaim thus: "Consume and destroy, O ruler! for it is to be consumed and destroyed by thee; destroy even the fire, consume even as food those who are the protection of the association enforcing religious obedience, and those leading on the poor man of the righteous dispensation by their guidance". So that they shall make him thoroughly detached and smite him; ... And about the ninth and tenth centuries this also it says, that, as that age proceeds, this is what occurs, O Zarathust of the Spitamas! when many apostates utter the righteousness of priestly instruction and authority, which is wickedness towards me, they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness". ... This, too, he says, namely: "Of those, O Zarathust of the Spitamas! who come in the 9th and 10th Centuries, I tell thee that they are of the fiend of Greed (Azi); it is in her womb that they are to be fashioned, they who assist those who would be vicious, through pre-eminence in leadership, or through excellence in subserviency".

And this, too, it say about them: "Those men are much to be destroyed:" so it is said by Ahura Mazda that "these who are righteous, who carry away a corpse in this world, distress their fire, according to every high-priest, and even long-flowing water; their bodies, which are really cesspools of a terrible character, become very assisting for the tormentors whose corpses are grievously wicked. Concerning them I tell thee, O Zarathustra of the Spitamas! that, in the 9th and 10th Centuries (of the Zoroastrian calendar), there come those who are the brood of the fiend and the wound-producer of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers; they also produce extermination for these who are mine, for these of my religion, whom they call a provision for destruction (that is, when it is possible to live in our way, and ours are wicked, they diminish in superiority). Even the iniquity that they shall commit in leadership and subserviency, the sin which is smiting thee, they call a trifle, O pure one of the Spitamas! and the smiter, they say, is he whom these of thy religion of Mazda-worshippers smite" ... They foster villainous outrage, and they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those too, that they exterminate their own souls, they exterminate the embodied existences of the world; and they produce lamentation for the soul, and even the religion, as regards what is the mode of controlling orthodox people together with the iniquitous of the same period" This, too, it says, that Zarathustra enquired thus: "Is he, O Ahura Mazda! who is a Kai or a Karap (Prof West: two forms of wizards), or he who is a most evil ruler in authority, mingled again with the good?" And Ahura Mazda spoke thus "Even he" Zarathustra also enquired thus: "Is he, too, O Ahura Mazda! who is one of those of the good sovereignty, mingled again with the good; or these such as the Kaisar and Khagan (Prof West: the ruler of the devil-worshipping Turkic invaders)? And Ahura Mazda spoke thus "Even that former, O Zarathustra!"²¹⁸⁵

THEIR RIGHTEOUSNESS
WAS WICKEDNESS
TOWARDS GOD

THE BROOD OF THE
SERPENT

THEY CAUSED
ARGUMENTS AND
ENJOYED SENSELESS
ARMED CONFLICT

THEY EXTERMINATED
THEIR OWN SOULS

A CERTAIN NUMBER OF
KAISARS AND KHAGANS
WERE PART OF THIS
RELIGION

MAGIAN CIVILISATION
DESTROYED BY TURKS,
ARABS AND BYZANTINES

A perilous epoch is warned in the final line of this quotation, one that would see the religion of Zoroaster mingled with that of the Kaisar and Khagans. Here is prophesied (or even retrospectively recorded) the hybridisation of the good religion with that of the leather belted fiends, the apostate destroyers and immoderate fighters.

"...those three manifest branches, that worship the fiend with simultaneous worship, are really these who march for eminent service on horses, even the Turkish demons with dishvelled hair, the Arab, and also Shedaspo the ecclesiastical Aruman (Prof West: the Roman (Byzantine) Emperor ie; Caesar).²¹⁸⁵

THE SORCERERS AND
COVENANT BREAKERS

While most of the destructive behaviour in these preceding extracts can be attributed to the Aryan war culture of the Daeva-worshippers, there were other forces at work, whose doctrines were fundamentally contrary to those of the Aryans, yet whose actions resembled those of the Aryan war bands in oh so many ways. The *Avesta* is quite clear in delineating between condemnation of the Daeva-worshippers and the Zoroastrian mission to destroy the devil-worshippers, who amongst other things loathed the sun. According to the *Rig Veda* (the Sun Veda), the sun was greatly venerated, so it is not proper to portray the Aryans as sun-haters. That honour belongs to a totally different religion, that of Ahriman, which Zoroastrians called the religion of the *Zandiks*.

TYRANTS

ZAND WAS AN
INVERTED BELIEF
SYSTEM

"and for the encounter with, and the dislodgment of the Kayadhvas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas (possibly meaning the Zandiks, the worshippers of the Drug), and the sorcerers, of the covenant breakers, and of those who tamper with the covenants (warlocks). Yea, we sent it forth for the encounter with, and for the overthrow of the murderers of thy saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death".²¹⁸⁶

THEY LOVED AHRIMAN
MORE THAN WE WILL
EVER KNOW

The *Zand* which the white Magi spoke of was a formalised creed which they greatly detested, whose power emanated from either prevented belief, or what is even better, a non-belief in the very existence of a creator god. One might even call it the religion of non-belief and wrong-belief. In accordance with their creed, habitual lying and oath-breaking were required, as also ritual desecrations and sorcery.

*“Zand is the apostle of the wizards, and through Zand it is possible to perform witchcraft”.*²¹⁸⁷

This strange religion required their wizards to worship the evil principle and the demons who served him...

*“that is he (a Zandik) thinks well of Ahriman and the demons” ... “the atheist’s religion, the wicked way that there is no creator, there is no heaven, there is no hell, there is no resurrection, and so on; such is the meaning”.*²¹⁸⁷

These sacrificer-priests had a number of idol temples the most important of which was situated on the banks of a lake then known as Kekast (Lake Urumiyah).²¹⁸⁸

So, as you have read, Zoroaster’s victory over the daeva (devil) worshippers was by no means conclusive, or long lived. By the reckoning of the Zoroastrian Magi, the dominion of the delinquent black Magian two-legged Wolves, was almost complete. Led by their Kaisars, Khagans and wizards, they had come to such ascendancy in the centuries before the time of the Shapurs, that they were able to boldly invade Iran and reinfect anew the Good religion of Zoroaster with a heinous and zealous inclination to worship devils. And, contrary to the laws of Zoroastrianism, the disciples of destruction, and their despotic rulers, came to mix with those who held to the Good Religion, so that its whiteness became sullied and grey through an infusion of darkness. And, said the Zoroastrian priests, those *“Two-legged wolves were more to be destroyed than those with four (legs)”*.²¹⁸⁹

The coming of the wolves

Bahman Yast is a Magian religious text written in the form of a prophetic dialogue between Ahura Mazda and the prophet Zoroaster, and details the advent of major events which would impact upon the Zoroastrian faith. The oldest copies possessed by scholars were written in the 8th-10th Centuries AD by Mobeds (Zoroastrian Orthodox White Magus priests) who were trying to mobilise their faith into a holy war against the Muslims. This culminated in the disastrous 930 AD uprising which saw some of the last militants of their faith crushed into oblivion.²¹⁹⁰ So presumably if the events contained within it were supposed to reflect historical realities, they would already have occurred long before the penning of these manuscripts. Its value as a historical document therefore hangs under a cloud, mainly because of this military agenda. As to whether chronologies were fudged (as mentioned by the late Prof West)²¹⁹¹ to facilitate this uprising, or whether the texts had been propagated in pristine form is far from certain. Even the name Karter (the supreme high priest responsible for founding Orthodox Zoroastrianism) does not appear in relation to the piece of text in question, which is very surprising. Already in one of the oldest books *Bahman Yast* we see words like “Arab”²¹⁹² creeping into the text; these were most definitely additions made to the original writings, some time after the 7th Century AD.

Magian scripture, like that of the Aryans, spoke of human history in terms of ages; the Golden Age, the Age of Silver, the Age of Copper, the Age of Steel, and finally the Age of Iron. The Magi related that the Age of Iron would bring terrible visitations of suffering upon the people of Zoroaster. *Bahman Yast III* talked of the coming of the “Race of Wrath” at that time, among whom were the two-legged wolves, those who taught the people of Iran to worship devils. According to these writings the invaders were not Arabs, but people of Turkic stock.

As it happens wolves were the foremost of the Turkic totemic images,²¹⁹³ so equating them with wolves, even two-legged ones is probably historically sound. The Magi’s description of the two-legged Turkic wolves nicely matches those supplied by the Armenians. During a Turkic assault on 7th Century Derbend they were described as *“a vile ugly horde of attackers ... their flowing hair like that of women”*. They were *“like savage wolves”*. They were so to speak miscreated wolves with dishevelled hair.²¹⁹³

These anecdotes also complement what the Gothic Bishop Jordannes had to say on the interbreeding of Gothic and Scythian witches with inner-Eurasian demons.²¹⁹⁴ This had the abysmal effect of giving rise to the Huns, who in turn stocked the Hunnic nations with Turkic belligerents.²¹⁹⁴ Now of course such an interbreeding would be all

WHILE WOLVES WERE
DESTRUCTIVE, NOTHING
WAS AS FRIGHTENING AS
THE TWO-LEGGED ONES

THE AGE OF IRON, AND
ITS VISITATIONS OF EVIL
ON THE GOOD RELIGION

ARMENIAN REPORTS
CONFIRM MAGIAN
VULPINE DESCRIPTIONS
OF THE TURKIC NATIONS

together impossible, in a physical sense, where the demons were unspiritual vitae. However if it happened that the demons referred to were man-demons of the sort described in Chapter VIII, then the account is a little more credible than it might otherwise be.

If we are to accept the chronologies in the *Bahman Yast*, the demon-worshipping witches poured into Iran from the region of Turkestan in the mid-7th Century AD, a time which conveniently coincided with the Muslim Jihads against the Zoroastrians in Central Asia. If this chronology was correct (which is doubtful) then the Turkic race we may be looking at were the Bulgars, who historical sources have placed in this exact area during the 7th Century AD and before.²¹⁹⁵ But the big crunch comes in the prophetic text *Bahman Yast*,²¹⁹⁶ when we learn that these “demoniacs” were to be expelled by the rise of a new prince named Shapur (either Emperor Shapur I or Shapur II) who was to gather a large Iranian army to throw down their idol houses, and thus rid Iran of their devil and daeva worship. Shapur’s “white” attitude towards the devil worshippers and their infernal gods is best shown in *Bahman Yast*;

“let the demon be destroyed, and the witch be destroyed! And let the gloomy progeny of the demons be destroyed”.²¹⁹⁷

According to prophecy, Shapur was to walk in the footsteps of a legendary Iranian monarch who had stood against this endless sea of desolators during the time of Zoroaster.²¹⁹⁸ This ancient leader was once known as the righteous King Kai-Vistasp, whose best deeds included;

“opposing many wizards, demon-worshippers, demon-consulters, and those seduced by deceivers who are awful disputants”.²¹⁹⁸

But if the new Shapur is to be identified with Shapur I (241-272 AD) or Shapur II (309-379 AD) then the prophetic chronologies must be out by some hundreds of years, and the expulsion of the devil worshippers would have occurred in the 3rd and 4th Centuries AD. If the events of *Bahman Yast III* were a historical account (which there is no reason why they couldn’t be), we must scan the region for historical evidence of such a “race of wrath”, otherwise write them off as a mere story.

During the 3rd Century AD, Karter focused his attention on expelling the remaining Daeva and drug worshippers from the Zoroastrian religion. Though Karter worsted the Daeva worshippers, many of their customs, such as cattle sacrifice, were still contained in the Zoroastrian corpus of holy writings that he endorsed. By scrutinising Magian scripture such as *Bahman Yast III* we discover that this other intrusive demoniacal faith bore the following traits;

- They were ruled by princely sorcerers (Kaisers and Khagans) and had priestly sacrificers who were wizards.
- They had a love of dazzling iron weapons (particularly swords), and were fond of war.
- Their race contained men known as the two-legged wolves.
- They were servants of fury, banditry and destructive warfare.
- They coveted other peoples goods as their own, and revelled in banditry and crime.
- They dressed in black robes and wore dishevelled hair.
- They had a numberless sea of idol houses, and underground hiding places.
- They used *Haoma* and sacrificed cattle.
- They worshiped Daevas and the Demons (Drugs). Their principal deities included the Aryan war God Indra, as well as Azi-Dahaka, the serpentine patron-demoness of Greed.
- Their race came into Iran from Turkestan and took over the religion of Ahura Mazda.

From around the 4th Century AD they were relentlessly forced out of Iran as religious reforms to Mazdaism were enforced by the Sassanian kings. But, as you will see, they didn’t just disappear from the face of the earth; they simply went somewhere else.

By reading *Bahman Yast* in conjunction with these *Yasnas*, we discover that this “Race of Wrath” had characteristics also found in pagan Rus’ religion. As it stands, links between the Zurvanites and the pagan Slavs are well accepted by many modern scholars in the fields not only of Slavic paganism, but in the study of heresy also.²¹⁹⁹ The connection between these pagans and the medieval heretics is covered in Part II.

SUPPOSEDLY ANCIENT
PROPHECIES SPOKE OF
THEIR COMING

PRINCE SHAPUR WAS TO
ROUT THEM FROM IRAN

HE WOULD BE LIKE
KING KAI-VISTASP

FEATURES OF THE
DEVIL’S RELIGION,
ACCORDING TO THE
WHITE MAGI

DEMON-WORSHIPPERS
OUSTED FROM IRAN IN
THE 4TH CENTURY AD

THE WERE LED BY
WOLVES

1. Pagan Rus' was a land ruled by Volkhyv (wolf) Magi, Khagans and princes. This suggests that the Russes had received an infusion of Irano-Turkic religious customs and leadership.

THEY WORSHIPPED INDRA

2. The Russes worshiped the war god Perun (most likely the Slav name for the Daeva Indra), plus Ahuras and other sundry Daevas.

THEY SLEW CATTLE

3. Since Indra was worshiped by both the pagan Russes and the Race of Wrath, you would expect both groups to have been *Soma* drinkers. Among the Finns and Slavs *Soma* was drunk and worshiped under the name *Sima*.

4. Cattle were sacrificed by the pagan Slavs. But instead of bludgeoning them to death the Volkhyv strangled them with a noose just as the Scythians and Persians once did.

Eastern Europe - a new home

From this information, as in the remainder of this chapter, there are ample clues which hint that certain pagan Slavs, Bulgars and even Scandinavians may well have been the descendants of this Race of Wrath. When you consider the comparatively short distance separating Rus' and Iran, they are far more likely candidates for this Race of Wrath than say the Hindus, who also worshiped Aryan gods *but did not slaughter cattle*.

TURKIC INVADERS ENTER
RUSSIA AND EASTERN
EUROPE

Many of the people who settled in Rus' and the Balkans were originally Turkic, or had migrated there from Iran, Asia Minor and Central Asia.²²⁰ What is even more compelling is that in those days the pagan Rus', Serbs, Magyars, Croats and the Balts (or at least one segment of their population) fit all of the criteria mentioned for the Race of Wrath, as mentioned in the *Avesta* and *Pahlavi* texts. In each case they were ruled by princes and magus wizards, and had "Black" priests.

GARABANCIAS

Among the Slavs these black priests performed magical ceremonies and were the enemies of the White priests who went by the name of the *Bieloknyazi* (literally; the White Princes).²²¹ These witch-priests were termed *Volkhvy* (Magus Wolves) or *Garabancias*. Further West in Frisia a *Garabancias* was probably known as a *Barabancons*, and in the Scandinavian sphere they would have been termed *Gramer* (Wrothmen). Let us now examine the terms Volkhv, Garabancias, Barabancons, and Gramer to see what other things they reveal.

Volkhv

VOLKHYV

According to the eyewitness accounts of Arabs who travelled through Russia, the Slavs had sacrificer-priests known as Volkhyv, who were astronomers also. As explained previously the word *volkhv* is integrally linked with the Russian word *volk*, which means "a wolf". So what was the significance of the wolf in that part of the world? The Scandinavians and Slavs saw criminals as wolves, and hung them from trees. In Old Icelandic "a hanging tree" is called a *vargtre*, or "Wolf-tree". In this instance the Old Icelandic word *varg-* comes directly from the Iranian word *varga* or *varka* ("wolf"). Earlier we scrutinised information suggesting *volkhvy* were no strangers to good and evil religious practices and spellcraft. Some, perhaps even a good many, worshipped both ways.

GARABANCIAS

Garabancias

In Balkan folklore the *Garabancias* assumed the role of black magician. By my reckoning they were connected with the black Magi, the Turanian crime-priests, the sword wielding Karpan wizards, mentioned in the *Avesta* and *Pahlavi* texts as responsible for the demolition of sun-worshipping white Magian society in Iran. I say this for a couple of reasons. Firstly the *Garabancias* tended to congregate in Hungary, Serbia and Croatia, societies *whose ancestors formerly dwelt in Iran*, but who had migrated westward. The *Garabancias* could also be found in Hungary, the lands of the Finno-Ugric Magyar (pron. Major).

THE HUNGARIANS KNEW
OF THE GARABONCIAS AS
SHAPE-CHANGERS

According to one Hungarian tradition a *Garabancias* (ie; *Garabancias*) was a sorcerer who could assume the shape of an animal, perhaps a white bull who went into combat against a black bull.²²² This suggests that as shape-changers the *Garabancias* fought on the side of goodness, whereas the standard belief is that they were evil priests dissimilar to the good pagan priests. Unfortunately this particular supposedly authentic account of the *Garabancias* was only first noted in writing barely 30 years ago, so it is hard to confirm its veracity. From extant Hungarian folklore we do not know whether they could assume other guises, such as goats or wolves. Some scholars have attempted to link this shape-shifting incident to shamanic traditions, while others contend that there is little evidence that the *Garabancias* followed a form of shamanism similar to that practiced by the Magyar *Taltos*.²²³

In the absence of detailed accounts of the *Garabancias* shape-changer magicians we must look to linguistics for some possible clarification. To do this we turn to Eastern Europe. The title *Garabancias* probably comes from, or is well preserved in the Gypsy tongue. In Gypsy the word *garambashimos* means “banditry”, “plundering” or “robbery”.²²⁰⁴ Interestingly if you join together the Gypsy words *gara* (animal) and *bashimos* (“barking” or “yelping”)²²⁰⁴ you get *Garabashimos*. Might this admixture of Gypsy words signify that a *garambashimos* was like a barking or baying animal, such as a dog or wolf? Then in Turkish we find *karabasan* (“a nightmare”), *karaborsca* (“the black market”), and *karaborsaci* (“a black market trader”).²²⁰⁴ Whether the *karab-* root of these Turkic words is in some way derived from the term *Karap*, the name of the demon-worshipping “wizards of crime” mentioned in the *Avesta* and *Pahlavi* texts is difficult to say. By joining the Turkic words *haram* (“something unlawful, or contrary to religion”) and *bashibosh* (“unleash”) we get *Harambashibos*, which is close to the Gypsy word *Garambashimos*. Could *Garambashimos* originally have been related to a constructed word like *harambashibos*, and if so, did *Garambashimos* mean the unleashing of things with a criminal or apostate nature? Again another possible correlation with the crime-priests recorded in the Magian texts. The nature of the Slavic *Garabancias* is most likely preserved in the following words, and, as with the Gypsy parallels, it appears that they too were involved in theft and kidnapping, and perhaps even grave robbing. *Grabiti* (Old Slavonic), *grabya* (Bulgarian), *grabscioti* (Middle Lithuanian), *grebti* (Lithuanian), *grabiti* (Serbo-Croat), *grabiti* (Slovenian), *hrabiti* (Czech), *grabich* (Polish), *grbbnati* (Old Indian), *garawnaiti* (Avestan), all of which mean “to snatch” or “to steal off with someone or something”.²²⁰⁵ Other seemingly connected words are *grabazda* (Polish): “a looter”, and *grab* (English), plus *grabar* (Russian and Ukrainian), and *grabarz* (Polish): “a gravedigger”.²²⁰⁵

While there are some minor phonetic deviations in the words cited, overall it is intriguing how there are so many concurrences in word form and meaning over such a large area. If these Slavic, Turkic and Gypsy examples represent separately preserved Eastern word survivals then one might think that a *Garabancias* was a shape-changing criminal or apostate who, like a howling dog or wolf, had been unleashed on the world, leaving a trail of black-marketeering, suffering and lawlessness wherever they lived. In this context one could infer that the pagan *Garabancias* priests, of Hungary and the Balkans, were sacrificial intercessors who served the devils and helped to promote destruction, banditry, mayhem, black-marketeering and crime.

But that is not the only place they were found. Such a religious figure is described in the *Treaty of Christburg* as performing funeral rites for the pagan Prussians (in the mid 1200’s AD), at which he greatly congratulated the efforts of the deceased in preying on people by committing crimes, thefts and any act of defilement which could be perceived as disgusting or putrid.²²⁰⁶ The *Garabancias* were supposedly similar to the *Planetniki* astronomer priests of the Western pagan Slavs (who were not shamans), thus indicating that the *Garabancias* were probably astronomers also.²²⁰⁷ This likening of pagan Polish astronomers to *Garabancias* robber-priests might also give us an indication that the Slav Magi adhered to the original Iranian view that the planets were the agents of Ahriman, who stole off with the good fortune of the righteous, and gave these plundered benefits to the unholy. As far as the white Magi were concerned the planets were themselves the greatest of all brigands. It might therefore be proper to view the *Garabancias* as an astronomer-Magus, instead of a traditional shaman, though Eliade mentions there are some academics who believe the *Garabancias* was in part shamanic. Others doubt whether or not the *Garabancias* underwent the sort of mystical shamanistic abilities experienced by the shamanistic Hungarian *Taltos*.²²⁰⁷

In short, we don’t know whether the *Garabancias* was purely Magian, or devoted to a dualistic animistic creed that synthesised Magian and shamanistic principles. Amazingly the Tibetan term for a black Lamaistic shaman, that is a shaman who interacts with the demons of the underworld, is *Narobonchun*.²²⁰⁸ Could it be that the Frisian *Brabancon* and the Slavic *Garabancias* were the descendants of demon-worshipping black wizard-shamans originally of Siberian/Turkic provenance, who (we might deduce from *Avestan* and *Pahlavi* literature) once took over Iran? Were they the ones who convinced the Iranians to engage in devil-worship, and acquired Magian traditions as they occupied Iran?

Brabaneons

Further West in Frisia a vast fraternity of warrior-brigands existed known as the *Brabancons*,²²⁰⁹ a name which I believe is tantalysingly similar to the Slavic *Garabancias*. During the Middle Ages these folk made a living not by tending crops or herds, but by raiding and looting the surrounding agrarian communities on a large scale. This

LINGUISTIC
VERIFICATION OF THEIR
NATURE AND FUNCTION

THIS WORD FORM IS
RELATED TO
CRIMINALITY ACROSS A
NUMBER OF LANGUAGES

A PRUSSIAN PAGAN
PRIEST WHO LAUDED
THE CRIMES OF HIS
FOLLOWERS

PLANETNIKI
ASTRONOMERS

BLACK SHAMANIC
DEVIL-WORSHIPPERS

THE BRIGANTINE
MERCENARY UNITS OF
BRABANT

indulgence in the theft of honestly earned goods and food by force is interesting considering that in Frisia the devil's name was *Barabon*. Accordingly their looting sprees may be connected with the infernal one and his cunning enterprises. One can almost envisage a band of *Garabancias* or *Brabancons* being something like a Mediaeval organised crime syndicate, or Hell's Angels chapter, for want of a better analogy.

Gramer

MANY NORSEMEN
WORKED HARD FOR A
LIVING

Over the years, Mediaeval romanticism has built a stereotyped picture of the Norsemen as a heroic raider and trailblazing explorer. This stereotype only serves to camouflage the fact that most Norsemen were highly accomplished artisans in various mediums, reputable traders, and settled farmers who tilled the soil to grow the rye and millet which their wives ground and baked into bread, or who helped raise the cattle and swine which graced their dinner plates. The Vikings (a term the Norse used when referring to "pirates") were only one segment of their society, and in very many instances they were outlaws, who were unwelcome back home because of the manner in which they had broken the all important law, that brought peace and stability to the provinces of Scandinavia. As a pastime, or means of getting rich quick, it was really only tolerable when carried out away from home, in places like England, France, Ireland, Scotland, the Baltic, coastal Germany and Poland.

SOME NORSE VIKING
RAIDERS, AND THEIR
LANDLESS KINGS, WERE
TERMED GRAMER AND
GRAM

So some heathen Scandinavian royals lived in a manner totally unlike that of their sedentary relatives, who reigned over landed kingdoms. Instead of governing peaceful provinces where agriculture, animal husbandry, trade and craft workshops were the backbone of their income (via taxes and so forth), these kings, the sea kings, took to the oceans in longships with bands of warriors who aided them in conducting raids and looting sprees abroad. Their kingdom was not so much warfare, but raiding; roving the high seas in search of maritime and coastal prey. They descended upon whatever choice targets took their whim, or offered them the hope of easily won treasure. Such kings were known by the Old Icelandic term *gramr*, and their personal retinues were called *gramer*.²²¹⁰

*"In those times the chief who ravaged a country was called Gram, and the men-at-arms under him Gramer".*²²¹¹

GRAM AND GRAMER
RELATED TO THE PERSIAN
WORD FOR "RAGE"

As for the etymology of the terms, we find the Old Icelandic *gramr* ("a king" or "a warrior"), *gramendr* ("the angry gods"), *gramir* ("fiends" or "demons"), *gramr* ("wroth", or "angry").^{2211a} The Norse words *Gramr* and *Gramer* also seem related to the Old Saxon word *grom*, which in turn is related to the Slavic word *grom*. As previously mentioned the Slavic *grom*- root formed some of the following words; *grom* ("thunder"), *gromit'* ("to annihilate", "to smash asunder", "to ransack", "to rout or defeat an enemy", "to flay"), *gromko* ("loud"), *gromada* ("something massive or enormous"), *gromnykhat'* ("to rumble"), *gromila* ("a robber", "a house-breaker", or "a stand-over man"), and *gromozdit'* ("to tower (above)").²²¹² Ultimately these Scandinavian and Slavic words can all be traced back to the Iranian Avestan word *granta* ("to become furious or savage"), and more especially the Persian word *garam* ("rage"). This series of Irano-Slavic linguistic parallels may provide us with a view of the Norse raids that I would have guessed impossible. In effect, the Old Norse preserves a religious linkage between pirates and "gods of rage", and the relatedness of *gramir* and *gramer* leads one to speculate that the sea-brigands, and their kings were somehow seen as demons. Some will be tempted to interpret this as simply Old Norse Christian invective, however the linguistic preservation of Iranian religious concepts related to rage and diabolism, are present in Scandinavia, and once again, it is unlikely to be "just a coincidence".

A "BATTLE-WOLF" WHO
HOWLED LIKE A WOLF

What has never really been apparent is the motives of at least some Norsemen when going raiding. If the linguistic reconstruction is correct it is conceivable that certain groups of gutsy young and wizened Norse brigands feasted and got rolling drunk as they recounted tales of places they had seen. Before long, amid back slapping, outrageous dares, wrestling and even more drinking they set about planning a series of raids on just those same places; plundering operations which would make them very rich. But deep down, for some of them anyway, booty might only have been a secondary consideration - for them the promise and joy of kicking in peoples doors, dragging cowering victims out of bed and putting them to the sword, burning down farms, inciting fear, and kidnapping voluptuous young lasses was just as important as getting their hands on the money.

GUNNULF WAS ONE OF
THE HIGH BORN

Harkening back to the Gypsy linguistic parallels for the *Garabancias*, where we discover that they may have been connected with baying or howling animals, there may be yet another Norse connection. One existing rune stone in Denmark makes mention of two kinds of pagan Norse priest, who married the same woman.²²¹³ The first man was *Gunnulv* (Old Icelandic: "battle-wolf"), who the stone notes was as "*baying man*"²²¹³, and the second type

of priest served in the pagan Norse temples. Gunnulv's memorial runestone was erected to his memory by *his beloved wife Ragnhild*, who was the sister of one *Ulv* ("wolf"). Ragnhild states on the rune-stone *that hardly anyone had as high a pedigree as Gunnulv*.²²³ This reference to his high birth may be an exaggeration of the truth inspired by her love for the man, however it is certainly not implausible. Gunnulv may well have belonged to a genealogical tree equivalent to that of Kings and Princes of the *Saka Haumavarka*, the warlike Iranian *Haoma*-wolves, the same ones who brought their Iranian vocabulary into Europe. Based on the contents of Norse epic, historical references and paleo-linguistics I believe Gunnulv was an indigenous Norseman, yet descended from the two-legged wolf priests mentioned by the white Magi as having caused so much distress back in Iran, the epitome of the royal Magian *Haoma*-Wolf. He would therefore have been just one of the many wolf-men in the Germano-Slavic region. The stone does not mention that Ragnhild bore his children, but did so in the case of Alle Solve, her second husband.

The homilies of Grigoriy the Philosopher represent some of the earliest authentic Russian Orthodox sermons.²²⁴ While you would expect him to be scathing of the drunken revelry and mead parties that so characterised the period, his harshest denunciations are against the murders, thieves and tomb robbers. Due to the tone and repeated manner in which he wrote the sermon we might think there were a very great number of brigands and murderers in Mediaeval Rus' ²²⁴ - *the Primary Chronicle* admits as much.

PERHAPS A
DESCENDANT OF THE
TWO-LEGGED WOLVES

Black witchcraft

The Devil's mysteries

The white Magi taught that the legendary source of witchcraft was the other god (the horned deity Ahriman who was the enemy of the Sun), and his consort, the Whore. This we will now explore.

In the millennia which followed the demise of Babylon, the Medean priesthood inherited the demonological skills of their predecessors. The Medean Magi regarded these rites as their greatest gift from Zurvan and the Black God (whom the pagan Slavs called Chernobog). These rituals they termed the Mysteries of the Black God and the Wizards.²²⁵ Through the unholy mystery of their allegiance to the Lord of the Underworld, and the Great Harlot²²⁶ (the Black Mother) they gained power over the seven planet-gods, and were thus endowed with their might.

With the intelligences of the celestial orbs under their suzerainty, and for their own personal glory and wealth, they would have free reign over fate and the cosmos; just like Ahriman (Chernobog). In line with brahminic thought, these mysteries were probably not taught to just anyone, but learned from generation to generation by a blood priesthood, though from the Chaldean perspective it is possible that prospective black magicians were inducted into the rites if they were auspiciously gifted on their natal horoscope. These priests and priestesses were to be Ahriman's instruments of power, servants who fed Ahriman from the *Az* chalice, an appalling libation which brought calamity upon the world. If *Haoma* brought life to the lands, then it was *Az* that conjured death, drought, disease, and every mentionable turpitude.

With great frequency and diligence they mixed the *Az*, offering that unholy and blemished gift down to Ahriman in honour and thanksgiving for all the evils of humanity, the cup of spiritual suffering which the Evil One made all creation drink from, invoking hardship, pain and lamentation across the face of the planet.

In Zurvanite theology, the black Magi's need to make *Az* was just as real as the white Magi's need to make *Haoma*. *Az* was born from the infamous dare that Ahriman once arrogantly threw in the face of Zurvan, his Father in Heaven, the cosmocrator.²²⁷ For it was his Father's judgement that if at the end of the final 9,000 year period he had not convinced mankind to love him more greatly than the White son, *then Ahriman would be consumed by all the evil that that cup had held*. This was to be a form of capital punishment; the death of the God of Evil for all eternity. With the stakes being so high, the "Lord of the Underworld" needed some very trusty and loyal servants in the world who would blend the *Az* that would make their Lord's designs manifest, and who would carry his mission to humanity far into the future, over millennia. These were the black Magian Apostles and his congregations of black witches and warlocks. For the lord of the underworld these devotees were his every joy, for they kept him alive and prosperous, and proved to be the tools by which he might conceivably win his wager. Ahriman's black Magian helpers could methodically strengthen his reign in the world by propagating the missionary-like spread of *Zand*, which meant deliberately contrived heresies, black witchcraft, perversion, atheism, blasphemy, defilement,

THE DEVIL HAD HIS
OWN RITUAL MYSTERIES

AZ BROUGHT DEATH
AND CHAOS

BY MEANS OF AZ THEY
COULD HELP AHRIMAN
WIN THE HEAVENLY
WAR

WOLF-WORSHIPPERS,
WIZARDS AND
APOSTATES

insurrection, lawlessness and crime, especially armed robbery. Defilement was an integral part of their ceremonies, practically a daily commandment of their faith if you like. Let us see what else the white Magi had to say about the black Magian devil-worshippers.

THEY PERVERTED THE CEREMONIES OF THE WHITE MAGI

*“And afterwards, the grumbling of the evil spirit (Ahriman) maliciously, at that vexation, (said) thus: “I have produced for the annoyance of any upholder of that religion of thine (Ahura Mazda), 99,999 wizards, 99,999 wolf-worshippers, and 99,999 apostates”.*²²¹⁸

CONSECRATIONS WERE PERFORMED WITH THE WORST DEEDS OF MANKIND

*“He shall first do this, so that he may restrain the thoughts of men from virtuous things, and their further words and perverted further deeds from the ceremonial of us who are archangels; they further lose their wisdom, and further consider even as perfect righteousness that which is loved by the demons; they utter the false words and consecrate with the worse deeds of mankind; and with the holy-water which one consecrates most to you, more falsely and more arrogantly than falsity and arrogance, do they enhance the greatest ceremonial, so that they shall make more of the most. Owing to discord, through that love of you who are demons, they smite with destruction him who shall not be a satisfaction to you in the presidency; and the leader they take becomes a destroyer, so in the sequel, too, there is some one that smites him; even though they consider him as your follower, they shall occasion his destruction. You are evil demons for a congregation when they speak of avoiding you, and worse for the ceremonial, or obeisance, when it occurs; that which becomes all clearness to the utterer of righteousness, in this existence, you utterly destroy; and the lodgement of complete mindfulness in the body is for admonition to human beings about abstaining from the demons. This, too, is stated, namely: “Evil are you who are wicked and worship the demons with good holy-water and with words; through them the holy-water obtains evil recompense, even the hell that is horrible”.*²²¹⁹

DEMONS WERE WORSHIPPED USING HOLY WATER

THEY HAD UNNATURAL SEX

The unhallowed nature of their “Black Sabbaths” can also be seen *Dinkard VIII;*

THEY DEFILED MANY THINGS

*“About the vicious desire of the performer and permitter of unnatural intercourse; also their violent lustfulness, heinous practice, and corrupt, polluted bodies, blighted in destiny; great through their destruction of life in the things which they see, and every greatness inevitably provides them a merited death; as great in sinfulness as Azi Dahaka in oppression, as the serpent Srobar in witchcraft, as Tur-i Bradro-resh, the Karap, in destroying the righteous, and as a deceiving apostate in falsehood. About the grievous sinfulness of a woman, just delivered and giving milk, whose progeny is the offspring from intercourse with divers males, and whatever is on the same subject. About the increasing vigour of the female from the mounting of the male, and the diminished vigour of the male from mounting on to the female”.*²²²⁰

PRACTICING OPPRESSION, WITCHCRAFT, AND FALSEHOOD

THE DEMONIC NATURE OF SODOMY

*“...that (person) which is destroying the seed is the flowing of stench into the prescribed vessels for it, the delivering it to males by a demoniacal process (ie; sodomy), and carrying on a practice which effaces and conceals the race of the living. One was Tur-i Bradar-vakash, the Karap and heterodox wizard, by whom the best of men was put to death”.*²²²¹

*“About the harm owing to the demons this, too, he spoke, namely: “The destructiveness of the evil spirit (Angra Mainyu, ie; the Black God) is his evil teaching by statements to my creatures; and my riches plundered by him are the proportion of the production and possession of wealth for which a desire exists through Good Thought; that is, when they possess it with propriety it is desirable”.*²²²²

As you will see, many things contained within these fragments of Iranian scripture were performed during an undetermined number of infernal witches sabbaths during the Middle Ages and Renaissance.

THE WHITE MAGI PROFESSED THAT WOMEN WERE HIGHLY SKILLED IN WITCHCRAFT

Whilst women were unable to perform the *Haoma* sacrifice according to Zoroastrian tradition, they were allegedly well and truly able to partake of the “Black God’s mysteries”, since it is said that their “brooding and scheming” was born from him, and that they were greatly in league with Geh, the black mother, the Great Courtesan of Harlotry and Sorcery. Through the agency of these subterranean mentors they were supposed to have become prophetesses. In pagan Rus’ the Volkhva’s ability to utter staggeringly accurate prophecies, after having imbibed the heavenly milk, was of some repute.

The following is a brief extract from a magical demon-bowl, crafted in Seleucia (Sassanian Persia) some time during the 6th and 7th Centuries AD, ie; in the period immediately preceding the advent of Islam in the Magian East. In effect it shows that the processes of maleficia were simply a part of everyday life in the pre-Islamic East. Demon-bowl 19504’s inscription was calculated to stymie the hexes of female witches;

“... I have heard and the voice of the weak ... of raging women who curse and afflict and cause pain they have descended against them [Azdai], Yazdun and Yaqrun, Prael the great and Ruphael and Sahtiel and seized them and by the tufts of hair and the tresses of their heads and broke the horns which were high and tied them by the tufts of hair of their heads and said to them “remove that which you have cursed” and they said to him “from the pain of our heart we cursed and from the bitterness of our palate we resolved to curse”

I have made you swear and adjure you ... (to) release ... Negray daughter of Denday ... from the curse of the prostitute (probably Ahriman’s consort Geh, the Great Whore of witchcraft) ... and from the curses of all people who curse in the name of idol demons and their surrenderings ... heal and annul the curses of those who curse Negray daughter of Denday. ... and I sent back the curses of those who cursed Negray daughter of Denday to their masters until they release and bless ...”.²²³

AN ACCOUNT OF THE INTEROGATION OF WITCHES, FOUND ON A SASSANIAN BOWL

With bowls like this dug from the earth it’s hard to guess how modern scholars are so dismissive of witchcraft’s factuality as an infernal religion. It was the embodiment of a very ancient dualistic teaching, which had flooded into Europe practically unrecorded, from Persia and other locations throughout the east.

At this point we must be very careful indeed to distinguish between black and white Magian prophetesses. The white and black priests and prophetesses were like two sides of a coin, they were diametrically opposite antithesis mirror images of each other. On one side of the coin were the white Magi priestesses (and to a very much lesser extent priests). The prophetic powers which the white Magi possessed are mentioned in the Magian texts as stemming from *Spenta Mainyu*, the Holy Spirit of Ahura Mazda, the radiant, Good and Omnipotent. These prophesies were regarded as Truth-gifts or *Asha-gifts*,²²⁴ pure, righteous and miraculous spiritual powers that were bestowed upon them by the spirit of the Creator, for the assistance of the good. But on the other side of the coin were the black Magian priestesses, who derived their powers of magic and prophecy from the dark side, via *Angra Mainyu*, the angry and Unholy Spirit of the Adversary, Ahriman, plus Geh and Azi-Dahaka. Due to the numerous references (in the Zoroastrian texts) to the witches, their magic and their promiscuity, one might suppose that (if the accounts are true) they followed in the footsteps of the ancient Babylonian temple prostitutes.

THE WHITE PRIESTESSES WERE NOTHING LIKE THE BLACK ONES

THE PROPHETESSES OF THE SUN WERE PURE AND HOLY

THE DEVIL’S SYBILS WERE WHORES

TEMPLE PROSTITUTES IN BABYLON

We know that the Babylonians had temple prostitutes because of accounts related by Herodotus, which, in the main, have been corroborated by stone tablets from Babylon, unearthed by archaeologists. Their whoredom was part of a devotion to the seductive Ishtar, who was embodied in the planet Venus, and who went by the names *Qadishtu* or *Harimtu*, both of which are translatable as “The Whore”.²²⁵ Every woman was required to earn an amount of money (however small) by having sex with a paying customer. Once she had done so she was free of her obligation to serve as a temple “hooker”.²²⁵ Babylonian tablets whimsically recall that some women were so ugly that they were stuck in the temple for several years without having been chosen to give their favours.²²⁵ For this reason I suggest that the Great Whore mentioned by the Magi was actually Ishtar. Archaeologists have also unearthed an engraved amulet depicting a man having sex with a woman who is laying down on an altar. In short, religious prostitution was an authentic part of Babylonian religion. Accordingly we might guess that Babylonian-Chaldeanism, of the sort practiced by the Al-Kaldani of Mediaeval Hamadan, was somehow related to the religion of the black Magi. There we find strong Islamic censures against inter-marriage between Muslim males and the Chaldean witch-wives, as well as Venus worship.

THE GREAT WHORE WAS REALLY ISHTAR, AND THEREFORE THE SEDUCTIVE VENUS

MUSLIM MEN PROHIBITED FROM MARRYING WITCHES

THE RAUCOUS DEMONS FOUGHT AMONGST THEMSELVES

SLAVS HAD FORMALISED DEVIL-WORSHIP

On Devil worship

“Owing to the gracelessness which they practiced, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks. Then the demons shouted out of the darkness thus: “You are man; worship the demon! so that your demon of malice may repose”.²²⁶

According to the 19th Century anthropologist Frazer,²²⁷ most pagan Slavs considered the celestial gods too nice, or kind to require sacrifices on any large scale. Instead they preferred to worship Chernobog, the horned god, and his army of destructive demons. By their reckoning these angry and dangerous infernal gods, were the ones they really ought to be wary of. Sir James Frazer’s comments do not seem to accord with the reconstructed Slavic ritual calendar of white and black days (see p. 511). Clearly there is evidence heathen Slavs performed white Magian rituals sacrifices as well, however this was only one half of their ritual life, just as the regulated homage of devils

constituted the other half of their religious *duties*, all very unacceptable under Orthodox Zoroastrianism.

Throughout this book repeated mention has been made of devil worship, so a *bias-free* summation of its nature is warranted here to understand it, because it originates from several quarters, all of which need to be scrutinised.

The cult of appeasement

The overriding rationale for worship of the Evil Principle and his army of destroyers, was that they held the whole world in the palm of their hands, afflicting humanity with starvation, disease, war, quarrels and unfortunate accidents. Only offerings could alleviate this, and win their favours.

In the Russian folk tale *The Smith and the Devil*²²⁸ the hapless son of a devil-loving blacksmith, almost forfeits his life due to a certain devil's witchcraft-inspired civil disturbance. According to the story, this near tragedy occurred because following the death of the smith, his son turned his back on the demon his father had come to revere. Even worse, the son would harm the demonic image painted on the smithy's front door, by smacking it with an iron-working hammer. The son was saved from his untimely fate only by agreeing to stop bad-mouthing the devil in question. The motto of the story is; Stop slandering devils, or you'll pay dearly! Equally important is the story's portrayal of the devil's ability to give or take away life, for according to the *Primary Chronicle*, the Black God, the Anti-christ of the dark Magi was believed to be both Creator and Destroyer.²²⁹

The division of the people into two flocks

According to Magian eschatology, at the end of the world, at the Assembly of Sadvastaran, Sraosha, the incarnate word of god and Saviour of humanity, would weigh all souls, and divide the people into two flocks (based on the weight of their sins and good works).²³⁰ Zoroaster tells us he would then banish the black flock down to their master in the underworld forever, but in the Zurvanite and Zoroastrian Orthodox view he was to send the evil-doers down to the underworld for a horrifying three days of punishment, after which they would be purified from all their sins. Thus cleaned they were to be reunited with their creator.

The primary aim of the white and black Magi appears to have been to shepherd the people into two flocks, which the people would automatically fall into by the weight of their thoughts, words and deeds. Each person in some way played a part in helping either Ahriman or Ahura Mazda be victorious over his brother.

Based on recorded accounts of European witch oaths, it appears that the true and honest initiation into either group only came via a vow of loyalty to either the Creator or the Destroyer.²³¹ This oath could only be taken once a person had reached "the age of reason", and actually understood the difference between "good" and "evil"; only in this manner could "true good" or "true evil" come into being, *making the person so much closer to, and more greatly loved by their respective deity.*

But others would be part of one of these groups without knowing or ever admitting it; they were ignorant of the gods they worshiped by their thoughts, words and deeds; little more than unbelievers bound for suffering beyond knowing. Whether they liked it or not, they would come under the stewardship of one god or the other in the next life.

The deeds loved by the black god were the destruction of nature (ie; of new or unborn children, plants, animals, and the earth), greed, calumny, bad language, crime, rebellion, boastfulness, anger, ill-will, gluttony, treachery towards friends, family and spouses, hate, laziness and cowardice.

The deeds loved by the white god were love, kindness, submission, honesty, humility, hope, loyalty to friends, kin, spouses, your King and country, child-birth, plus the care of the earth and its fruits (animal, vegetable and mineral).

Thus the people worshiped one god or the other by the way they acted during their life. Most would serve both in unequal measure: but where would they go after they had died and their soul had slipped from the world? The Magi preached that everything a person ever thought or did was in some way dedicated to their god; the fruits of their labours. So is it really too far fetched to believe that at one time a certain group of people went a step further, advocating that looting, cheating, raping, infanticide, swindling, and stealing were not only permissible, but pleasing to their god? Let's face it, even today a considerable number of people live by this same value system (intentionally or unintentionally), but unlike the black Magi do not regard it as a religious matter.

DEVILS COULD BE FRIENDLY AND HELPFUL, BUT ONLY IF GIVEN OFFERINGS

DEMONS IN RUSSIAN FOLK TALES

SOME FOLK BELONGED TO THE SUN GOD, OTHERS TO THE DEVIL

DOING EVIL WAS A FORM OF OFFERING TO THEIR INFERNAL FATHER

THE MORE EVIL ONE WAS, THE CLOSER ONE WAS TO HIM

A love of the daevas

In the *Rig Veda*, a Brahmin lamented that one of his opponents was wrongly accusing him of being a magician owing to the ritual consecrations he performed in adoration of the Daevas. With the gods perceived as belonging to two separate camps (the Asuras and Daevas), it came to be that people saw those beholden to the rival faction of gods as being lovers of evil. As with the Christian Church, the prevailing Zoroastrian (not Zurvanite) view is that the Daevas (which are worshiped by modern day Hindus, and formerly by the Zurvanites, Balts, Romans and Greeks) were not celestial beings, but the subterranean reptilian enemies of the Ahuras. In their eyes to worship them was akin to loving devils, but, most assuredly the Hindus or the Aryans did not look upon the Daevas in that way; they were worshipping the true gods, and the Asuras were the serpents!

The Indians believed that “one should know that the hells are governed by dreadful looking serpents”.²²² And these serpents had varied faces, whether of humans, cats, vultures or owls, and inflicted insufferable torments on the sinners, piercing them, or cooking them in pans. Execrated for their misdeeds they were further forced to gorge themselves on the most pathetic of fare, bad wine, bad food, faeces, dirt, mucous. Mechanical devices also saw duty in the yawning hells of forbode. And it was from this sinkhole of damnation that the sinner was reborn into some baser form. Punished in full, they could only look forward to suffering. Yet there were good demons too, who could be worshiped also.

TRADITIONALLY WHITE
MAGIANS SAW THE
DAEVAS AS DEVILS

HINDU DEMONS
FREQUENTLY APPEARED
AS ASURAS

Zurvanites believed demons were gods

According to Zurvanite theology, everyone has missed the point entirely. The throngs of Ahuras and Daevas were equally divine, but with differing natures, and as such both groups need sacrifices. Succinctly, a god is a god. Members of the cult of Mithra produced many gem cameo's depicting engraved ritual scenes, which clearly portray zurvanitic themes. But such imagery does not appear to have died out with the demise of Ancient Roman civilisation. One carved 15th Century AD grave stone found at Konjik (in Bosnia) shows a battle between a serpent and a mounted rider carrying a large spear or jousting lance.²²³ The most interesting thing is that a robed man is standing in the middle feeding both the serpent and the rider.²²³ This scene is almost identical to motifs found on the incised mithraic gems, and I believe represents a sacrificial priest in the act of feeding the forces of good and evil their required sustenance. I am uncertain by what means this particular stecci was dated. Unless it is out by between 300-500 years, it may mean that Mithraic/Zurvanite sacrificial reliefs were being carved in the Balkans in the Renaissance.

ZURVANITES HELD
THAT BOTH CAMPS OF
GODS OUGHT TO BE
WORSHIPPED

Liberation from evil creation

From Dionysianism and Manichaeism came a view that material creation was evil, and once life had come into being, suffering and hardships in this world were all that one could look forward to. Creation was therefore an act of entombment for the otherwise pure human soul, and in opposition to the true spiritual existence, which was immortal and free of agony. Thus life was too much for people to bear in their wait for death, the long awaited final moment of liberation from the pains of this life. Destruction was not an evil force but an agency of victorious liberation for animals, plants and humanity, and death their moment of fullest glory. According to this ethos, the devil God, who is the embodiment of destruction, is in reality the messianic saviour of all existence.

SOME SAW THE DEVIL
AS A SAVIOUR

Zurvanite teachings on Devil-worship

It would seem that demon-worship was a standard part of Iranian religion before the birth of the reformist moralistic prophet Zoroaster. Magian scripture tells us that Zandiks and Drug-worshippers had an enduring love of Ahriman and his demon children, a love displayed by the bestowal of offerings to the harm-causers of the counterworld, to embolden them in their rebellion against the deities and saints then reigning in heaven. This was a central theme of the myths of *Bundahishm*, the regrouping of the myriads of infernal powers, who at an appointed time would return to the celestial sphere from their place of banishment on earth, and seek to seize their rightful place in heaven by force. The fact that Ahriman was the equal (and in every way a polar opposite of) Ahura Mazda meant that mankind could not be complacent in their dealings with him. Like a plundering burglar, Ahriman could be forced to desist from his horrible fits of anger, and withdraw his assault on humanity by appeasing him with

offerings, which were like extorted booty to him. Many Iranians saw merit in assuaging the infernal legions (and their goat-father, the great standover man), if not out of love, then to disarm his arsenal of chaos and devastation. This brought them into conflict with the Zoroastrian white Magi, who fulminated against their enormities.

During a crisis such as famine or plague the obvious questions on the lips of villagers would have been ... which demon was responsible for causing the damage? Who was to blame for offending the demon? How many were to blame? How could they fix it? What did the demons want in order to get off their backs? The allegiance or compliance of these blackened beings would not come easily or cheaply. Consistent with the Zurvanite view that the Evil One was deserved of sacrifice, offerings were made to the unholy lord and his children (the denizens of the underworld) by the black or Zurvanite (grey) Magi, which either sought to break the demonic strangle-hold on the afflicted, or sought to invoke the strengthening of their malignant darkness in the world. In return for these offerings, the Magus wizards usually gained favours of some kind, especially the ability to control the planets, tell the future, invoke maleficia and commune with the dead.

But what do you give a god like that? The answer is everything his enemy holds dear. To take that which the Radiant Ahura Mazda loves and crush it, or putrefy it, is to cause delight and rejoicing in the underworld. Black sacrifices often consisted of slaughtering humans or cattle, but in an even worse form of desecration, a black Magus usually inverted or perverted a *Haoma* ceremony by burying holy porridge, *Haoma* milk or *drons* (round flattened rolls which were dedicated to the angels) in a cesspit or bog to feed the infernal deities. Yes, mangling the jewels of the white Magi, the ritual order of holy worship to Ahura Mazda, was best of all.

When talking of Roman (Iranian) Mithraism, Plutarch exposed that the Mithra who gave his name to the religion was merely one component of the faith. As it turns out, the central teaching of Mithraism was that the supreme god had two sons (one the Sun, the other the demon god *Deus Arimanius* {Ahriman}) which were at war with each other, forever and a day.²²⁴ Both of these deities had their own loyal priesthood.

The black Magi who served *Deus Arimanius* allegedly performed the most evil of sacrifices - the burial of pulverised *Omoni* (a plant) mingled with wolf's blood.²²⁴ Inherent in Plutarch's words is an admission that an organised religion dedicated to evil, and the father of evil actually existed in his day. It is an independent confirmation (from classical Rome) of what the scriptures of the Iranian white Magi had told us all along; that evil did indeed have a religion all of its own. And what is more Plutarch's informants slip him one of the greatest lies of all time, namely that Zoroaster recommended that Ahriman be given sacrifices as a panacea against misfortune of every kind!

We must take a moment to pause over just exactly who brought this corrupted, and even banned brand of Magian wizardry from Iran to Rome. The answer is *Mesopotamian pirates* from Cilicia (where even today, many multi-storey underground complexes can still be found), and damn successful ones at that.²²⁵ When they set off to plunder the Mediterranean and Aegean, their sea-brigands did so not in ones, twos and threes, but supposedly in fleets of up to a thousand vessels.²²⁵ As you will see at various points in this book, the connection between piracy (the seizure of other people's goods by force), and the religion of the black lord of the underworld were inseparable, in fact a trademark way of life, if you like.

In practice, the black Magian sacrifices were probably offered to goad their lord into action, to stimulate earthly destruction. Through the intercession of his unholy power (*Angra Mainyu*), a black Magus could procure the means to achieve his own ends, such as killing off someone by death magic, by offering a living sacrifice (a life for a life), or return favours to his/her master by withering the fertility of stock and the land by similar means.

Under Zurvanite Magianism (called Mithraism in Rome), mankind was an "innocent bystander" in the middle of a cosmic war zone between the forces of creation and the forces of destruction. Not infrequently they ended up getting caught in no-man's land. If the creator gods became displeased and withdrew their aid, or were drained of their strength, *human beings had to intervene* with sacrifices (of one kind or another) to undo the source of any grievance, or to bolster a waning god's vitality. For it was at times of crisis when the demon gods gained the upper hand, or were given free reign by crippled and weakened creator gods that "Hell" in full measure scourged the Earth. It was from this fundamentally Iranian Zurvanite school of thinking that devil-worship gained ascendancy, and become a fundamental religious precept among the pagan Slavs. It later entered (re-entered!) Mediaeval Eastern and the Western Europe via the teachings of diffuse Slavic Magi (Rus', Bulgars and Balts).

ASSISTANCE FROM
AHRIMAN DID NOT COME
CHEAPLY OR EASILY

HE WAS KNOWN TO THE
ROMANS AS *DEUS*
ARIMANIOS

THEY SACRIFICED
WOLVES TO HIM

THE UNHOLY SPIRIT, WAS
THE SPIRIT OF ANGER

HEXING STOCK AND
CROPS

Blood sacrifices On human sacrifice

Some modern Neo-pagan authors have asserted that (despite a large number of testimonies to the contrary) human sacrifice never occurred under "paganism", and attribute these accounts to lies spread by the Church's anti-witch and anti-paganism crusade. However these statements ride rough-shod over plenty of eye-witness accounts from many varied sources, plus skeletal remains and bog victims unearthed and forensically examined by archaeologists. It is a touchy subject for many people, but if we are to gain some understanding of authentic beliefs during the pagan era we must prepare ourselves to explore the concept of human sacrifice yet further, and even more importantly try and grasp the reasoning for it. In this book I attempt to place it in its original context. It was a religious rite, therefore it must have had some religious basis; but what was this basis?

According to the pagan writer *Diodorus*,^{225a} about 300 babies were burned on a subterranean altar by Mithraic priests to lift the siege that befell Agathocles in North Africa. *This very temple has been discovered at the site of olden Carthage, and once excavated was found to contain traces of charred juvenile and infant remains.*²²⁶ Based on what was recorded of the infernal rites attached to the cult of Mithra, the fullest scale of human sacrifice (especially infants and children) will never be known because it was customary to incinerate the "offering".

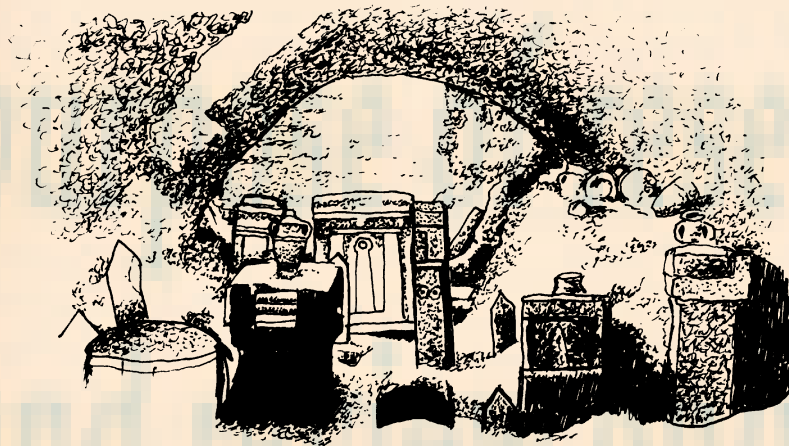


Fig 118. The Carthaginian vault in which child sacrifices were performed.

During the Inquisitions cases of baby-killings predominated at the hand of witches who claimed to be part of a religion which was spread over many countries.²²⁶ This in itself may lead us to believe that the infernal rites of the "black" families were somehow religious customs left behind by the dark, Ahrimanic side of the cult of Mithra, whose underground sacrificial vaults can be found spread right across Europe, from Britain to the Balkans. If Iranian temples were situated in England and Germany during Roman times, does it not then follow that infant sacrifices were in all probability there also? If Mithraism was operating in pagan Rus' (and there is evidence to suggest that it was) it is hardly surprising that similar tales should emerge there. *The Primary Chronicle* recalls the Rus' pagans killing their children to the idols (Perun in particular), and destroying their Yatvingian war prisoners, all of which suggests Mithraic complicity in the form of Ahrimanic sacrifices, but it could also be a hangover from Scythian times when they freely offered prisoners of war to their immensely powerful war god. The execution of war prisoners was not always ritually inspired either. Mass graves in modern Bosnia and Kosovo reveal sinister ways of making enemies disappear, together with their future sons and daughters. This is the true meaning of "wiping a man's seed from the face of the earth".

Contrary to popular imagery, principally derived from ancient Roman historians, and heavy-handed Christian monks, the sacrificial shedding of blood during the "pagan" era was, by and large, limited to paying the Thunder or War god his "wage" of blood. Outside of these war sacrifices, the remaining vestiges of even more grotesque sacrificial cannibalistic slayings, once practiced by some groups on the Indian sub-continent, began disappearing from pagan culture, making them increasingly rare. But certain "black" families and Dionysian devotees still indulged in exceedingly bizarre sacrifices born out of crisis, a different school of religious thought, or a simple loyalty

SOME MODERN COMMENTATORS REFUSE TO BELIEVE THAT HUMAN SACRIFICE EVER TOOK PLACE

SEVERAL HUNDRED BABIES WERE RITUALLY KILLED NEAR CARTHAGE, TO LIFT A SEIGE

MITHRAIC UNDERGROUND VAULTS FOUND ACROSS EUROPE

THE WAR GOD WAS THE RECIPIENT OF SACRIFICED WAR BOOTY AND PRISONERS CAPTURED ON THE BATTLEFIELD

to demonic power brokers.

Normally, human sacrifice was ventured into only in the gravest conceivable situations, like eclipses and calamities that threatened the obliteration of their people. Usually sacrifices required shedding the blood of poultry, livestock, and cattle in particular, all of which were seen as ultra-fertile and nourishing to the earth and the gods.

Curiously, it was these sorts of practices that started popping up around Europe during the later Middle Ages, when devil-worship came into vogue. Some witches executed by the authorities were credited with extensive killings, normally of infants. It was this sort of “psychopathic” behaviour, particularly the killing of travellers and strangers, that was said to have been practiced by the Arsa, the northernmost tribe of the Rus’. Certainly Finns are not known to have bumped off unwanted guests, so one wonders whether the Arsa, like the Bulgars and other steppe tribes, were also richly endowed with black Magus priests.

In Rus’, a time of great crisis would have been truly frightening to endure, for it was then that the practice of demonic placation took over, the cult of offerings to the infernal deities, the only things which would make them crawl off to their blackened holes and swamps, fully sated and “leave decent pagan folk alone”. Consequently pagan Russians normally avoided swamps wherever possible for fear of resident demons. In their mind, the price that had to be paid, was the price that could and would be paid to save the common good. To them the willing offering of one’s children, or self-sacrifice, was deemed an act of greatest piety in the eyes of the entire community.

Slavic Volkhyv were known to sacrifice themselves, perhaps because they thought it would do some good for the people in their darkest hours. Further westward, Celts sacrificed people to fend off *the gods who caused calamitously poor harvests*, or even ventured to kill themselves (with their own blade) as an offering to the gods to achieve things on behalf of their kin.²²³⁷ These historical accounts are verified by the discovery of Lindow man’s body in an English bog. A medical examination of the well-preserved corpse suggests he died in an utterly submissive state, and what is more, that his death was preordained by having eaten a portion of ritual bun, which served as an omen for his selection as the sacrifice. Sort of like drawing a short straw. That his hands were well-manicured, and showed little sign of work, led some to speculate that he was of noble birth, and, based upon the premature creases that lined his forehead, most likely a man who spent much of his time studying oral law.

A potential, though still unsatisfactory reason for human sacrifice may be found in the Aryan *Laws of Manu*.

*“A Brahman must never eat (the flesh of) animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour (and eat that); but let him never seek to destroy an animal without a (lawful) reason. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births”.*²²³⁸

It is obvious that Brahmans did not take kindly to the wanton slaughter of animals, let alone human beings. But murder and ritual slaughter can be two different things.

*Scayambhu (the Self-existent Brahma) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word). Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that the (rule) Manu proclaimed. A twice-born (Aryan) man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state”.*²²³⁸

The sacrifice of human beings (*purusamedha*) is not specifically mentioned here, but the reasoning for it is manifest in the preceding passage. Whomsoever was sacrificed, became blessed, the most blessed of all, as did his/her/its killer. The Indian text Agni Purana does specifically require human victims during certain rites

One rite designed to procure greater dominions for the king speaks of oblations using bovine or goat fat, or “*the body of a man*”.²²³⁹ This is then succeeded by oblations using a variety of grains mixed with clarified butter. Then, at midnight, the wise man dons a variegated cloak, takes up bow and sword, pays homage to the goddess *Sigra*, then moves southwards to the place of sacrifice, “*at the entrances or a single tree or in a cremation ground*”.²²³⁹

Ritual suicide falls into this same category, and in this next account we find confirmation that in many cases human sacrifice was a form of pagan martyrdom, freely submitted to. At Athens, an Aryan brahmin was recorded

IN RUS’ DEMONS
FREQUENTED SWAMPS

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BUT A SACRIFICE,
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ONE INDIAN CEREMONY
REQUIRED THE BODY OF A
MAN

RITUAL SUICIDE

as having; "leaped upon the pyre with a laugh, his naked body anointed, wearing only a loin cloth".²²⁴⁰ A memorial inscription erected at the site of his death read; "Here lies Zarmanochegas, an Indian from Bargosa, who immortalised himself in accordance with the ancestral customs of Indians".²²⁴⁰ By his death, by ritually offering himself, the Indian was beatified, and conducted into heaven.

The white Magi believed that killing criminals was a holy act, especially if they were caught red handed (they could be killed on the spot). Like the Magi, the Celts also believed that God delighted in the sacrifice of criminals caught red handed.²²⁴¹ During pagan times the lot of human tribute to the demons most often fell on the heads of incarcerated criminals, who were left languishing in pits in expectation of some later communal crises. Some of the Danish bog bodies were sacrificed by strangling and still had a noose around their neck. Without criminals, a person might offer their child, or get somebody by means fair or foul.

If what one Arab mentioned concerning the Arsa tribe is reliable, there is every indication that, in the North of Russia, they snatched strangers for sacrifice, probably drifters, pilgrims, and the homeless. The sacrifice of Christians or other reactionary faiths in preference to locals might also have been seen as a way of ridding themselves of religious activists opposed to the Volkhy.²²⁴²

Adam of Bremen provided us with a wealth of accounts on the Eastern pagans. According to him the Balts were supposed to have killed specially purchased slaves to their bird-gods and snake-gods.²²⁴³ As mentioned previously, sacrificial victims (cattle, pigs, rams, sheep) in the ancient pagan world were normally required to be in a perfect state, free of any handicap or shortcoming. The men ritually slain by the Balts were to have been without blemish, since imperfections in the sacrifice rendered them an unbecoming offering to the snakes.²²⁴³ So who were these serpentine and winged lords so loved by them? Considering the vestiges of Aryan cultures then extant along the Baltic, the most convincing answer is nagas and sarpas, creatures mentioned in the Aryan sanskrit *Law Book of Manu*, which proceeds to describe the various classes of divinities which existed within the Vedic scheme of things.

"Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Asuras, (the snake-deities called) Nagas and Sarpas (the bird-deities called) Suparnas and the several classes of the manes (which were Vedic saints, sages, warrior heroes, and the souls of one's ancestors)".²²⁴⁴

In *Agni Purana* we are assured that health, wealth and prosperity could be obtained if:

"The serpents Vasuki, Taksaka, Kaliya, Manibhadra, Airavata ... should be worshiped in the bright fortnight".²²⁴⁵

However Baltic serpent-worship could just as easily have been Aryan, Assyrian or Gnostic in origin, if the creatures in Figs 119 were ever lavished with slaughtered offerings in Eastern Europe.

Since the Balts also kept serpents as house pets during the Mediaeval pagan era, we might regard these as pet *Naga* gods, who brought holiness and sanctity to whichever house harboured them. My guess is that they were Nagas (Finnish: *Naaki*), but from the Magian perspective they might just as easily have been Azi, the evil *Daeva* serpents of the underworld. Despite the fact that modern commentators normally regard Baltic and Slavic rites as essentially shamanistic in nature, it actually displays classic features of Aryan religion. But on the other hand, it may have been, as I believe, shamanism, yet a form of shamanism displaying an open blend of Vedic lore and ritual. And it is perhaps from this area that they acquired their reverence for snakes as house protectors. We might think raids on other villages, to capture victims for sacrifice, would have been popular among the Balts too. Balts frequently plundered their neighbours, whether fellow-Balts, or alien Slavs and Norsemen, with the expressed purpose of reducing them to slavery and sacking their properties.²²⁴⁶ Such plundering expeditions were highly orchestrated, involving large numbers of troops, and were a symbol of a chieftain's greatness among his peers.²²⁴⁶ Having stormed a settlement the raiding-parties put to death able-bodied males, then purloined valuables, women-folk and the young.²²⁴⁶ The acquisition of the land and buildings did not appear to have been a primary aim, simply to sack. Now if the Balts offered bought premium-quality slaves to their fussy snake-gods,²²⁴⁶ then they may have offered locally captured slaves to them as well - that is unless there were religious prohibitions against sacrificing locals (this I doubt), which therefore required them to procure victims from slave traders. Better still, they could raid their neighbours or seize upon a passing traveller (if they were suitable) who would be free of cost.



Fig 119. 1. Hindu Naga, India.



Fig 119.2. Cernunnos - N. Britain.



Fig 119. 3. Typhon, a Greek subterranean divinity, and bog denizen. Ancient Greece.

We have very few references to human sacrifice in Scandinavia, apart from at Uppsala where they slew “blue-men”. Blue men in this case means either a victim tattooed in blue, or, considering that blue was really the Old Norse word for “black”, they were killing African negroes or Indians. These would have been specially imported by slave traders, or taken in raids on the Spanish and North African coastline in the mid-ninth century AD. In the Irish Annals the Moors captured by the Dublin vikings (tentatively identified as the *Al-Madjus* vikings) were termed “blue-men”. Considering the postulated existence of white Magianism among the Scandinavians the motive for such a sacrifice would have been to cleanse the world, for in Magian scripture negroids (and Indians no doubt) are portrayed as arising from the sexual union of a demon and a witch.²²⁴⁷ On the other hand the blackness of these sacrificial victims might equally apply to their perceived state of piety, or much rather impiety. The blue-men in this case might have been sacrificed criminals and pirates.

The manner of sacrifice

The performance of human sacrifice was something which clearly distinguished the Volkhvy and Druidic “Magi” from their Zoroastrian counterparts in the East. While the Persian Zoroastrians had no qualms about killing wrongdoers and witches, these slayings did not manifest themselves as a formal ceremony cloaked in ritual, but simply an execution or slaying. From both Arab and Christian accounts of the Rus’ or Ros, we know they frequently engaged in human sacrifice.

In *The Life of St George of Amastris* the Taurian Ros are portrayed as ritually slaying people of every gender, whether old or of tender years, mostly in the wake of their battle victories. This included hammering nails into the heads of captives.²²⁴⁸ It is perhaps a coincidence that the white Magi regarded this as one of the main activities of demons in the underworld.

The Arab Ibn Rusta recounted that Volkhvy had such influence over the common people that whatever they demanded be sacrificed to the gods *was surrendered to them without question*. Thereafter *their sacrificial priests used a noose to girotte the victim*, or otherwise hanged their animal and human offerings by the neck, usually from the bough of a grove tree.²²⁴⁹

Among the druidic Celts sacrificial victims were killed by stabbing, or as in the case of the “Druid prince”, by simultaneous bludgeoning, girrotting and bleeding.

In one of the few references to pagan sacrifices within the *Primary Chronicle*, “Nestor” records that the Rus’ brought their children to offer to the Gods, and their blood was evidently sprinkled about the sacred mound atop which the idols stood.²²⁵⁰ We don’t know their religious motive for doing so. The sprinkling of a child’s blood (either that of a bastard, or a child who has a father, depending on the circumstances) was performed by the Druids.²²⁵¹

When additional human sacrifices were required these were chosen on a random basis by means of sortilege,²²⁵² most likely by a toss of the dice.

In *The Death of a Druid Prince* archaeologists (using forensic methods) have managed to piece together the grisly end of what was believed to had been a Druid prince, *a man who willingly underwent death at the hands of his colleagues*. He sat down, perhaps on a chair or stool and was then bludgeoned over the head, then girotted by a strip of deliberately knotted leather thonging which was placed around the neck and then swiftly twisted by means of a stick which had been inserted through the thonging. And as he sat their semi-conscious and choking to death, one of his colleagues slit his jugular vein *with great care*, allowing his lifeblood to pour out, perhaps into a bowl, perhaps onto the ground. The Druids (if they were in part Magi) practiced sacrificial methods very similar to those of their Eastern brothers, the Slav Volkhvy Magi, Persians and the Scythians who also girotted their sacrifices.²²⁵³

From the Upper Volga region we have an Arab’s eyewitness account of a Russian concubine being simultaneously garrotted and stabbed to death to accompany a chieftain into the next world.²²⁵⁴ Though there is a superficial resemblance between this account and the death of Lindow man, it differs on two points. Firstly the girl volunteered to die for her chief, and secondly she was not struck over the head prior to the sacrifice, but instead drugged to make the final moment as least traumatic as possible.

On the nature of strangulation as a means of sacrificially dispatching a victim, one wonders whether the Volkhvy and Norsemen attached the same ritual significance to it as the Zoroastrians. If they did, then the many sacrificial hangings they performed, by means of a noosed rope tossed over a beam, or the bough of a holy tree, were ear-marked for demonic realms. That Icelandic hanging trees were termed *Varg-tre* (ie; wolf trees) is certainly

THE RUSSES SACRIFICED CHILDREN TO THEIR IDOLS IN KIEV

DICE OR LOTS WERE SOMETIMES USED TO SELECT THE SACRIFICE

A RUS’ CONCUBINE VOLUNTEERS TO BE SACRIFICED TO ACCOMPANY A CHIEF INTO THE AFTERLIFE

suggestive of Magian influence there, for criminals were hung them.

As elsewhere, Orthodox Zoroastrians living on the steppes (such as the Pechenegs) carried a lasso ready at the saddle during the Middle Ages. This vital piece of equipment was only partly to do with roping steers and lambs. According to the Magian texts these lassoes were named “snake catchers”, nooses which were used to strangle anything damned. Its official name was a snake catcher, because the heretics and apostates which they sought to strangle were labelled snakes in the Magian texts.²²⁵⁵ No doubt many of the pious Zoroastrian Pechenegs who were migrating into the Steppes of 10th Century Rus’ would have enjoyed strangling the Volkhvy two-legged wolves where possible. In their eyes, this would have been an act of great devotion, a holy duty.

Lassoes also had an application in warfare. Bulgars and Mongols are known to have used noosed ropes in close quarters combat. As skillful as they may have been with the lasso it is difficult to imagine this being a preferred weapon against opponents armed with swords, and clad in mail. Nooses might have been effective against horsemen, though I suspect there was a customary or religious significance behind fighting infantrymen with nooses. Perhaps they were only used on affluent-looking combatants, by warriors who wanted to capture and ransom them. Yet such accounts might also be describing Magian Bulgars strangling their enemies, enemies they perceived as “snakes”.

More is said about the notion that strangled victims went to the underworld later in this book, because there is pictorial evidence at a Monastery at Mt Sinai, which suggests that Christians of the early Church, like the Zoroastrians, also believed that anything strangled or hung became the property of demons (as could also be reckoned from the New Testament).

STRANGLING WITH
NOOSES

Features of human sacrifice

Pagans sacrificed human beings for differing reasons, using various means of selecting the sacrifice.

Selected by lot to die

A form of death lottery was recorded in the Russian *Primary Chronicle*. In this account the son of a Varangian Christian was selected for sacrifice using the lottery method, but his father would not surrender him, and they both subsequently perished at the hand of an angry mob. The pagan Slav Magi and priests utilised numerous means of understanding the will of the gods, but interpreting tossed dice was most likely the preferred method. Lot casting to foretell the victim was by no means confined to Rus’ however.

For instance lots were cast to prognosticate the victim during the sacrifice of human beings in the Lowlands (Netherlands).²²⁵⁷ Divining the will of gods via the agency of dice was observed among the Western Slavs.²²⁵⁸ We hear that twin sets of dice were used by European pagans, one white and the other black. Such dice have been recovered from archaeological excavations in a number of places around Europe.²²⁵⁹ It ought be stated however that archaeologists only ever associate dice with games of chance; never as a means of religious augury. In many cases they resemble Roman dice, but I suspect these dice were originally Mithraic in nature.

The Celts had a method of selecting their human sacrifices, in which they shared out a ritual bun, one piece of which carried a blackened mark caused by deliberate scorching.²²⁶⁰ Whomsoever received this portion once it was distributed to the faithful was destined to be sacrificed. Take the following two quotations from the British Isles; one the words of Thomas of Erildoune, the other the plea of a young warrior (who had fairy blood).²²⁶¹

“Tomorrow, of hell the foule fiend
Among these folks shall choose his fee.
thou art a fair man and a hend (comely),
I trow full well he would choose thee”.²²⁶¹

“Then would I never tire, Janet, in Elvish land to dwell;
but aye at every seven years They pay the teind to hell
And I am sae fat and fu’ o’ flesh I fear ‘twill be myself’”.²²⁶¹

Admittedly they are folk poems belonging to a much later period, but they still seem to encapsulate a belief that a victim was randomly selected to be sacrificed to the devil.

FRISIANS AND SLAVS
CAST LOTS, TO DIVINE A
SACRIFICE

BANNOCK BUN

In Scandinavia regicide was committed as a crisis offering during times of ecological calamity, not by lots, but by the will of the people. In the next extract we learn that King Domald was sacrificed, or at the very least slain because of some defilement he had experienced or caused. As a result of this hitherto unspecified wrongdoing, his death was pre-ordained by the chieftains and their citizens;

DOMALD WAS
SACRIFICED AT UPPSALA
BECAUSE THE SEASONS
HAD TURNED BAD

"Domald took the heritage after his father Visbur, and ruled over the land. As in his time there was great famine and distress, the Swedes made great offerings of sacrifice at Upsal. The first autumn they sacrificed oxen, but the succeeding season was not improved thereby. The following autumn they sacrificed men, but the succeeding year was rather worse. The third autumn, when the offer of sacrifices should begin, a great multitude of Swedes came to Uppsala; and now the chiefs held consultations with each other, and all agreed that the times of scarcity were on account of their king Domald, and they resolved to offer him for good seasons, and to assault and kill him, and sprinkle the stale of the gods with his blood. And they did so".²²⁶²

The individual had irredeemably defiled himself.

In pagan times a person could become unholy and worthy of death by defiling things;²²⁶³ and this is perfectly understandable, for in Magianism defilement was an infernal act. Defiling a pagan holy site often drew the death penalty.²²⁶⁴ The Prussians believed that the simple entry of Christians (though we might include foreigners also) into their groves caused the Holy place to be defiled.²²⁶⁵ Christians were martyred for chopping down pagan holy trees, or merely transgressing the bounds of the pagan sanctuaries.²²⁶⁵ Eighth Century pagans inhabiting an island situated between Denmark and Frisia worshiped at sacred temples dedicated to Fosite.²²⁶⁶ Everything there was to be guarded from defilement, especially the holy spring and cattle. The penalty for violating these precincts was death.²²⁶⁶ When St Willibrord did so, by conducting Christian ceremonies there, he, and all the Christians who travelled with him, were taken captive by a Frisian king, who cast lots so as to divine which of the captives should die as punishment for this sin.²²⁶⁶

DEFILING A HOLY PLACE
COULD SEE ONE
SACRIFICED

Some acts were deemed inexpiable, especially the breaking of solemn oaths, or serious crimes. Whomsoever was guilty of such a thing had to be banished or put to death. In the Zoroastrian texts it is mentioned that the execution of a criminal was the highest form of gift one could grant to Ahura Mazda. Putting bastards (children unclaimed by their father) to death was similarly efficacious according to the druids. The Celts believed that a king or leader who had become defiled (owing to wrongdoing) would bring about calamity for the entire community. His purification could only be brought about by sacrificing a child of parents untainted by defilement.

The black Magi performed ritual desecrations that awoke the powers which lay behind harmful witchcraft. The writings of the white Magi tell us that they were to be slain for these iniquities once apprehended and judged. Again, the Magian texts divulge that the great demon's grand rites of defilement caused injury to the Gods of creation, while at the same time fed the demons, giving them increased vigour and potency. Therefore if any Magian committed a serious act of defilement against fire, water or some holy site, or called upon the powers of infernal witchcraft, it was highly desirable the individual be sacrificed or executed, if they would not, or could not make atonement.

Like the white and black sacrifices of the Zurvanite Magi (as recorded by diverse historical sources), the sacrifices performed by the Mediaeval/Renaissance witches included bulls, cocks, dogs, children and criminals also, but there was an interesting twist. Unlike the Kings and Princes who represented the Sun, the criminal was regarded as the living embodiment of the devil, Satan,²²⁶⁸ a Divine Criminal if you like. Criminal slayings had been around for a long time. In ancient times law-breakers (with nooses still hanging around their necks) were hearded into the Roman colluseum to be rent apart by beasts,²²⁶⁹ and the Celts also slew them to invoke prosperity.²²⁶⁹ Nooses were found around the necks of bog victims in Denmark, potentially indicating that they were executed criminals. In India the only possible atonement for a cattle-killer, brahmin-slayer or regicide, or one who had contracted a permanently debilitating or incurable ailment, was death by fire, or drowning.²²⁷⁰

The person was born to suffer a sacrificial end.

In Aryan times a person was supposed to die by the manner in which they lived, and sought glory for their name and their family by doing so. Some were kings destined to reign for only a fixed period.

REGICIDE

In one story of the pagan Slavs, two men called Gunn and Jarmerik (either Germans or Scandinavians) are recorded as having slaughtered a Slavic King and his Queen.²²⁷¹ Sensing that they would be put to the sword if they hung around any length of time, they sped from the area hoping to elude death at the hands of a very great Slavic throng gathering to pursue them.²²⁷¹ As their hunters closed in, the pair of murderers began to hear exactly what their pursuers were yelling out to them. To their amazement, the Slavs were telling them to come back, because in committing regicide, the two men had just become the new rulers of their tribe!²²⁷¹ Unwilling to grasp at such a dubious offer, the two wisely chose to flee the area entirely. Assuming that such a tale reflects a factual occurrence, there is something almost Darwinian about this method of Royal succession; survival of the fittest. One might think that the typical king would have been subjected to many such assassination attempts during the course of his reign. Of further interest is the fact that the Germanic Gunn and Jarmerik had no knowledge of the custom, nor were they precluded from the kingship on the basis of lacking royal bloodlineage. Thus it would appear that at that time, the rule of the Magus princes had not yet come about in Slavia, at least in that locale. It is most unfortunate that Fraser's account does not allude which tribe it was, nor the date of the alleged occurrence. I am inclined to believe that these were Western Slavs, perhaps one of the Polish tribes, but then again they might have been Balts or Prussians.

This particular method of royal succession has Indo-European parallels. One only had to be born into the warrior-caste to be eligible for the kingship. Only Aryan warriors who had shown themselves superior to all others were able to undergo the Aryan rite of coronation. The means by which Gunn and Jamerick became eligible for kingship among an unspecified group of Slavs had an amazing counterpart in India.²²⁷² There we find a form of royal succession deplored by the Brahman caste as a degrading break with Aryan tradition, since it entertained the permissibility of kings born in the lowest castes. The Samorin monarch of the Malabar coast held power for 12 years after which time he cut his own throat in a public ceremony, and was thence cremated.²²⁷² But until that time anyone could attempt to assassinate him, and if they did so, they became king.²²⁷² Slaying the monarch was no easy feat considering the thousands of guards that protected him.²²⁷² The Samorin form of kingship was banned under British rule, in the year 1743 AD.²²⁷² Likewise in Quilicare India we learn of men who were made king for 12 years, and during that time charged with sacrificing to a particular idol at a great temple situated there.²²⁷³ As the fixed period of rule came to a close he hacked off parts of his body, and slit his own throat, so that he might bleed to death.²²⁷³ With his passing a new successor king was installed

REGICIDE IN INDIA

LIVING AND DYING BY THE SWORD

An Aryan warrior was to die by the sword, in battle.²²⁷⁴ To die a natural or peaceful death was regarded as disgusting, to get a wound on your back was unforgivable (a mother would rather chop off her breasts, and regret the day she fed the child upon seeing a son with a back wound). The typical Aryan warrior was therefore exceedingly glad, filled with great rejoicing at the prospect of living and dying by the sword. In a similar way, the Brahmans who performed sacrifices for their society were to end their life by being ritually sacrificed. Pliny the Elder²²⁷⁵ noted that Brahmans immolated themselves on the holy fire of Agni, but in that source, no mention is made of them doing this at a certain age, or under what circumstances. Since Zurvanite Magi cleaved towards customs of the Brahmin caste, we might expect this kind of custom should manifest itself among the Rus' Volkhy, and in fact it does. In *Legends about the founding of Yaroslavl* we learn that a Volkhy was sacrificed immediately after he had ritually executed a victim. It appears that he willingly suffered this death. If so, the belief that one had to die by the manner in which one lived may be the very reason why the Volkhy allowed himself to be put to death ritually. Alternatively he may have given himself to demons, or another deity. Again, Celts were known to have self-sacrificed in order to achieve success for their people.²²⁷⁶

PAGAN PRIESTS BEING SACRIFICED

KHAZAR RULERS RULED FOR FORTY YEARS, THEN WERE KILLED

Accounts of regicide and royal suicide were amply recorded concerning the heathen Prussians, Scandinavians, Druids and Khazars. To this I would add Goths. In many cases they were burned alive, and even jumped onto the pyre themselves (as was the case with a Prussian King).²²⁷⁷ Margaret Murray traced the killing of Kings and other royal personages from the late Mediaeval era through to the 15th-16th Century, which by her reckoning were performed every seventh year.²²⁷⁸

According to Frazer and Vernadskiy, the Khazar rulers (who prior to their conversion to Judaism were Eastern Dualist pagans) were destined to follow the fate experienced by the sun, enjoying prosperity and suffering alternately, in synchronisation with the passage of the seasons.²²⁷⁹ At the end of their 40th year they were sacrificed and a new ruler selected, who would in turn undergo the same kind of life, that of a man born to die.²²⁷⁹ If the seasons were not prosperous it may have been due to some regal misdemeanour, a factor which could lead to an early death.

While there were a number of Russian princes slain during the epic Kievan Rus' period, only prince Igor' (who was labelled "a thieving wolf" by the Drevlyanian ruler), was recorded as having died under ritual circumstances.²²⁸⁰

Ritual regicide or kingly sacral suicide can be found in the Aryan *Law Books of Manu*, which tell us that Kings were like the Sun (amongst other things), and destined to die by weapons, preferably in war.

AN ARYAN KING WAS EXPECTED TO DIE IN WAR

"But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on the Brahmanas, make over his kingdom to his son, and then seek death in battle".²²⁸¹

"Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the earth. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.

As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun".²²⁸²

SUN PRINCES

St Vladimir and several other Rus' princes were described as Suns (in Igor's tale), but as to whether these Slavic "Sun-princes" underwent a ritual sun-death like that of the Khazarian Khagans and Aryan kings went unrecorded.

pagan and Christian monarchs might not have been the only ones going under the hammer either. Al-Masudi made repeated references to the number of Caliphs, Arabic royals and dignitaries that were deliberately murdered.²²⁸³ Whether the killing of a given Muslim royal was politically or ritually motivated, or the result of some vendetta is not always clear. The death of Caliph Al-Ma'mun took place in a manner conveniently predicted by his astrologers,²²⁸⁴ succumbing to some strange condition at a waterhole.²²⁸⁴ Even though Mediaeval Muslim physicians were some of the best around, the Caliph's entourage of personal doctors were totally at a loss to issue a satisfactory prognosis.²²⁸⁴ While it is tempting to suspect poison or malaria as the likely cause of his death, it is unlikely they misread the symptoms, thus leaving us with an impression he died of something fairly exotic and totally unexpected. Unexpected that is except for the virtually 100% accurate prediction of his imminent death by the astrologers. Either these astrologers were actually capable of predicting such things (as so many Muslims and Christians of the era had claimed), or they separately, or in unison with other parties such as the Chaldeans, were responsible for killing off the Caliph.

PREDICTED DEATHS

Might the accurately prophesied death of Oleg "the Sage" have been well predicted or was he assassinated by his astrologers?

These condemned royals and other sundry victims underwent a life of plenty and regal splendour, after which they were ritually slain, even rushing to meet their fate, by Frazer's accounts.²²⁸⁵ By the 15th-16th Century the witches were apparently starting to shy away from human sacrifice, because around this time it appears that they substituted a goat for the person who would once normally have been killed.

The victim was nearing the end of their life, or due to a calamity

THE ERULIANS SUICIDED IF THEY FELL SERIOUSLY ILL

Babylonian priests had a long history of sacrificing babies, and elderly citizens who had outlived their usefulness to society.²²⁸⁶ Tales of this nature are by no means isolated, or indeed confined to Mesopotamia. Procopius explained that Erulian Goths did not normally die of sickness or old age.²²⁸⁷ That was because as soon as the end looked imminent, they made a pyre and laid on it.²²⁸⁷ Then a member of the tribe (who was not a blood relation) approached the bier, and quickly despatched them with thrusts of a knife.²²⁸⁷ Next the pyre was set alight from the edges first, and a great spectacle had.²²⁸⁷ Having been consumed by the inferno, the ashes were taken up and interred.²²⁸⁷ It was thought meritorious that the man's wife should die alongside him, by strangulation with a rope (the word hanging appears in the translation).²²⁸⁷ If she avoided this path, she became a virtual outcast.²²⁸⁷

Prussian monarchs were not just secular rulers, but holy kings.²²⁸⁸ They communicated the will of the gods to their subjects, and acted as an intercessor for their subjects, before the divine beings.²²⁸⁸ In the inimitable style of the Aryans, a Prussian ruler prepared to self-immolate upon discovering he was succumbing to a debilitating illness that sapped his strength.²²⁸⁸ Ascending the pyre, which he himself had prepared, he preached to the masses the need to continue worshipping the gods, while for his part he was about to travel to the heavens and there act as an heavenly ambassador for the tribe.²²⁸⁸ Grabbing some of the eternal flame which burned reverently in the grove, he ignited the timber stack.²²⁸⁸ Such was the moment the Prussians lost sight of their king, engulfed by flame, smoke and wafting incendiaries. Now his soul flew skyward into paradise, travelling, as it were, on a vehicle of rising flame and spiralling smoke plumes. Having reached this state of blessedness, beatified by the holy fire, the masses called upon their pagan king high above for help, and intercession. His name lived on.

THE PRUSSIAN KING
WHO ASCENDED TO
HEAVEN

The ultimate Gothic regal epithet was *Thiudans*, a king who had passed on to the next life.²²⁸⁹ A *Thiudan* differed from the *Reiks* (the earthly kings) in that his rule and dominion lay in the spiritual realm, encompassing heaven and earth.²²⁸⁹ There is an obvious similarity between this Gothic tradition and that of the Old Prussians. This may explain the readiness of Gothic *Reiks* to self-sacrifice during a moment of calamity. *Reiks* seems to have originated in an old Aryan epithet for a king (*Rig*, “the sun”). Following the ruination of his men in battle, the Gothic king Ermanaric self-sacrificed,²²⁹⁰ being in effect a sacred crisis offering.

SOME GOTHIC KINGS
RULED IN HEAVEN

If regicide did take place on the scale that has been suggested, and for such divergent reasons, then the modern interpretation of royals as exploitative imperialist forces within society (as portrayed in the Communist historical model) is totally wrong.

Strabo provides a similar report concerning a Hindu Brahmin, derived from the writings of Calanus, who served Alexander the Great during his eastern campaigns.²²⁹¹ They witnessed the 73 year old Brahmin priest suicide on a pyre after falling seriously ill for the first time in his life.²²⁹¹ Some said a house was built over the pyre and subsequently consumed by the funeral blaze, others that he simply reclined on a golden couch perched on the summit of the bier.²²⁹¹

A SICK ELDERLY
BRAHMIN BURNED
HIMSELF TO DEATH

The Eruli, a tribe of reputed Magicians that lived in Denmark, and who were renowned for their speed in battle and runic inscriptions, ritually slew not only war prisoners, but the chronically ill and the elderly folk of their tribe.²²⁹² It is not mentioned who they offered them to, but I suspect it may have been to underworld divinities that constituted a certain portion of their “pantheon” of deities. Alternatively these deaths were looked upon as mercy killings akin to the euthanasia we frequently hear of nowadays, but we will never know. The Old Prussians were recorded as suiciding whensoever their lives had entered an irreversibly distressful phase.²²⁹³

DEFORMITIES AND
HANDICAPS

The Russian words *ubogii* (“a cripple” or “a wretch”) and *ubozhestvo* (“deformity” or “wretchedness”), are derived from the Russian pre-fix “U-” (away from) and the root word “bog” (god). Subsequently we are left with a distinct impression that in former times the deformed, the handicapped or the crippled, were regarded as corrupted wretches who had been disowned and abandoned by the Creator.

The Magi related that the world would be long under the pollution and defilement of Ahriman. For this reason deformities (like death itself) were seen as a product of demonic possession, with the corruption that would stem from it, being a sure sign that a demon had twisted and mutilated what would normally have been a perfect creation. The ancient Aryans held in contempt incurables and the permanently disfigured or incapacitated, but nowadays Hindus consider it extremely virtuous to support such unfortunate souls with alms.

MUTANT BIRTHS
PRESAGED CALAMITY

In Mediaeval Europe it was commonly believed that the birth of unusual or bizarrely deformed offspring was an unhealthy message from the gods, an absolute sign of impending calamity. In Russia, mutant births were perhaps fearfully taken to the Volkhy to discover what omens or discrete message might be linked to it. Creatures or people born stunted, or covered in hair, or with holes in their body, or with hair lips, or with no genitalia, or genitalia of both kinds, or with extra legs, eyes or arms were all held in detestation. Albinos and siamese twins must have been particularly shocking to the pagan mind. *The Primary Chronicle* saw fit to mention the birth of a number of freaks that arose during a time of calamity, many of which were thrown into the river. Based on linguistic evidence one might guess that it was because they were disowned by god, and heralded the shocking calamities then afflicting Rus’. It is also worth mentioning that one of the bog bodies unearthed in England was found to have an extra finger on one hand. Was this deformity the reason for his ritual sacrifice?

Some readers will remember seeing Buddhist monks self-immolating on television during the Vietnam war. As shocking as the television footage may have been to Westerners, these holy men were making the highest possible spiritual sacrifice, cremating themselves in a state of serenity. Perhaps they could be of more assistance to their people if they entered the hereafter. Conceptually speaking, Christian Martyrs belong very much to this category. They were sainted standing by their lord until the bitter end, beatified by their death in the name of Christ. Many of their past sins paled into insignificance at the point they surrendered their life in honour of their saviour, who, in times past, freely gave himself to be put to death by his people.

The person was killed as a penance for their sins

DECAPITATION AS A
MEANS OF ATONEMENT

The Balts had a typically Zoroastrian/Zurvanite sacrificial method for sending war captives to the gods; beheading.²²⁹⁴ Thereafter the headless corpse was immolated. For the prisoner who was soon to die, this beheading might have been regarded as an act of greatest kindness, because, according to Magian law, decapitation was believed to wipe the slate clean with regard to any sins as yet not atoned for. Otherwise the damned were to be thrice decapitated by the demons in the underworld for each unatoned for mortal sin they committed while alive, and in this way the grievousness of their sin would be eventually expiated in the underworld, thus readying them for their ultimate reunification with god. During Roman times, the execution of State citizens was only to be carried out by beheading. Whether such a tradition came about due to the substantial Iranian Mithraic influences then current in Rome is anyone's guess. The practice of decapitation is widely found among the Celts, and is a frequently occurring theme in their folk epics, which see the hero of the story voluntarily submitting himself for decapitation, only to have the severed head rejoin itself back onto the body afterward. Onlookers who saw the execution of Danes for criminal activities reported that the condemned man seemed gladdened by the prospect of being beheaded.

DANES WOULD RATHER
BE DECAPITATED THAN
FLOGGED, IF THEY HAD
BETRAYED THEIR KING

"...men who have been caught betraying his royal majesty or in some other crime would rather be beheaded than flogged. ... and, when it so happens that this is inflicted, one may see the person who is about to die go rejoicing to his execution (by beheading) as if to a banquet".²²⁹⁵

MANY SAXONS WERE
DECAPITATED

And then we have Saxon graves unearthed by archaeologists in England, which frequently include skeletons which had their heads lopped off,²²⁹⁶ but whether this took place before or after death is unclear.

The person was sacrificed to accompany someone into the next world

A young slave girl was put to death during the Rus' Chieftain's funeral which Ibn Fadhlān witnessed on the Upper Volga.²²⁹⁷ The girl had volunteered, from among the many women present, to be killed so that she could accompany her chieftain into the afterlife.²²⁹⁷ We are lucky a Muslim traveller was in the audience to provide such a detailed and objective view of the proceedings, because I am sure Ibn Fadhlān would have recorded that the woman went reluctantly to her fiery grave if it had been the case. Instead we are greeted with a vastly different spectacle. Before she was taken on board the ship to be put to death, she took part in a series of rites, including decapitating a chicken, and peering over a specially erected free-standing door frame (perhaps of the type mentioned in *the Puranas*).²²⁹⁷ Maintaining her composure she looked over the gateway, and into the next world, witnessing the souls of her ancestors ready to greet her, and recounted what she was seeing to all present.²²⁹⁷ One thing is for certain, the many gathered onlookers had a very real conviction that a heavenly paradise awaited her, so too the girl herself.

A FEMALE SACRIFICER

To prepare herself for the Angel of Death (ie; the old crone who was to be her executioner), the girl drank two unspecified draughts, perhaps natural sedatives or even poisons.²²⁹⁷ Thereafter she had sex with several of the deceased chieftain's kinsmen.²²⁹⁷ Feeling sheepish about going under the knife the young woman hung back ever so slightly during the performance of the rituals and songs which followed. Unable to stomach the young woman's dallying any longer, the haggish "Angel of Death" as she was called (ie; an incarnate angel), quickly grabbed her and carted her onto the vessel.²²⁹⁷ Perhaps the incarnate death angel was impatient, perhaps she was worried that the sedatives would wear off. Once on the gold brocaded death ship the hag wasted no time garotting the slave

girl, but then delegated this duty to a couple of men.²²⁹⁷ As the two males choked and restrained the struggling concubine, the old woman stabbed her to death through the chest as she gasped for air. All the while the gathered throng of funeral attendees banged their shields, and made noise to mask the sound of her muffled cries.²²⁹⁷ Now it should be stated that it would have been impossible for Ibn Fadhlān to witness the manner of the girl's execution from his vantage point, so perhaps he relied on what other attendees had told him.

Because the elderly woman who sacrificed the slave girl was officially referred to by attendees as an "Angel of Death", the pagans may have seen her as a black fravashi, a "black angel" who caused slaughter. From this account we might suspect that pagans quite readily (and calmly) submitted themselves to ritualised slaughter, because the act of their slaying did not kill their soul, but gained the highest possible spiritual rewards. It would seem that their brand of paganism was a whole lot more evolved than the stereotyped bonfire parties and nude romps we are left with as a result of modern witch cults like the new Church of Wicca, and so forth. For the Aryans said:

"The woman (widow) who enters the (funeral) fire along with the (dead) husband would accompany the man to heaven, having gained immediate access by this sacrifice".²²⁹⁸

If the Rus' concubine's death was in any way analogous to this Aryan funeral rite, she was not offering herself for slaughter, but undertaking a voyage into the afterlife, having won eternal bliss for herself, and guaranteed salvation.

Feeding the war god

A warrior's death found its fullest expression in Aryan tradition. Just as the Sun kings and Brahmins reached the state of utmost blessedness through sacrificing themselves on a pyre, so too did the soldier find this same eternal bliss and immortality by being struck down in battle. It was his every hope. For his station in life was not merely to fight bravely and skillfully, or to chase the enemy beyond the limits of his endurance, beating them back from the extremities of his homelands, and scattering the dwelling places of his king's enemies, but to offer himself as a living sacrifice for his people, and so die in the arena of battle. But if good fortune was not on his side, and he was captured in combat, then he could always hope to be sacrificed; at least then he could die by arms, his life consummated at last. He would not have to suffer the indignity of slavery, ploughing the fields of his captors, never again to experience the sacred feel of a sword in his hand, to limber up and equip himself to set out for war yet again.

Agni Purana prescribed that warriors should offer sacrifices to Indra both before and after a military campaign. In essence the devotee promises to give him far greater offerings if he allows him to return victorious. If Perun was in reality Indra (the war/thunder god), then, like the Indo-Europeans, the pagan Russes would have offered war sacrifices to him on the eve of battle and following victory. These sacrifices consisted of prisoners, and the spoils of war, which were ceremoniously dented and destroyed. Although it does not properly belong among the black rites, I have placed the rites of sacrifice to the war god in this chapter, only because it sometimes entailed human sacrifice. The intent was not however evil, in the sense of invoking demons, but simply ceremonies of appeasement celebrated in connection with the god of warfare and worldly conquest.

The Primary Chronicle hints that roughly a thousand Yatvagian (Prussian) war captives met a grisly end before Perun's idol in Kiev during the year 983 AD. During the ceremony all the Kievans turned out to celebrate their victory over the Yatvagi, and give thanks to Perun for the Baltic lands they seized during that conflict. In Germany, the picture was much the same when it came to Wotan. Blooding their weapons on prisoners and law-breakers, and the wrecking of war booty were key features of his worship.²²⁹⁹ As with the blood of animal sacrifices, the blood of prisoners flowed freely into a sacrificial bowl, pumped by hearts strong and brave. On the basis of phonetic equivalents, and a similarity in nature, it has been said that both Odin and Wotan were one and the same.²³⁰⁰ By Adam of Bremen's reckoning, Odin meant "Fury".²³⁰¹ In Scandinavia, broken armour was hung from the boughs of the holy oaks of Thor (the Thunder God perhaps equivalent to Indra), as were the corpses of men.²³⁰²

From time to time archaeologists have unearthed Celtic sacrificial deposits. These included valuable items of war booty, stocks of weapons and the like, much of which was in a broken state.

Aryans saw it as perfectly acceptable to pay homage to the war god in this way. On the other hand the white Magi viewed war sacrifices as delinquent acts of worship to one of the most notorious demons ever. The principles espoused by Aryan society dictated that it was fitting and proper to die in the manner by which one's caste lived.²³⁰³

STRANGLING AND
STABBED

SHE WILLINGLY DIED
FOR HER CHIEF

PIOUS HINDU WOMEN
WOULD MOUNT THE
PYRE OF THEIR DEAD
HUSBAND

ARYAN WARRIORS
HOPED TO DIE IN
BATTLE

OFFERINGS TO INDRA
BEFORE AND AFTER
MILITARY CAMPAIGNS

RUSSIANS SLAY UP TO A
THOUSAND YATVAGI
WAR PRISONERS IN 983
AD

THE MAGI THOUGHT IT
DEMONIC TO SACRIFICE
TO THE WAR GOD
INDRA

To die in combat, or to be offered up to the war god was almost a beatified death, but to die a peaceful death was ugly and very shameful.²³³ For example,

*“Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.”*²³⁴

If we draw upon Herodotus’ accounts of the Scythians, then the blood of captured cattle, enemy prisoners and the wounded was made into a libation. In some cases it may even have been used to quench the holy fire. Thereafter the corpses of sacrificed warriors were probably cremated on a pile of flaming charcoal and timber, sending a pall of smoke which carried the happily liberated souls up into heaven.

Contrary to this, the white Magi felt such pyres were a defilement of God’s precious son by human and animal remains, a blaze from which the pungent odour of singed hair and roasting flesh wafted up into heaven; a sight most heinous before the eyes of their radiant Ahura Mazda.

Though the Magi had no qualms with the concept of warfare and military service, Zoroaster’s doctrines forever condemned these attitudes and aspects of the Aryan warrior lifestyle, for through it “immoderate fighting” flourished, war for the sake of war, great times of desolation. Peace was more desirable than war, for then affray and ruination gave way to growth, expansion, creation and plenty. Still Magians thought that war must be pursued for a different reason, and only under specific circumstances. For them it was holy to bear arms and hunt down the forces of evil, wherever they might hide in this world. Whether against “black” witches, brigands, pirates or despots, the forces of the good must rally to exterminate their oppressiveness, and the attendant baseness with which they contaminate the world, and the lives of the faithful. In light of this, slaying their enemies was so to speak an act of cleansing.

During times of war, the Zurvanite Volkhvy (like the Druids) probably accompanied warriors to the scene of a battle to cast their opposing sets of white and black dice, right up until the last moment, seeking last minute “advice from the gods”, where to pitch their camps, what hour to assail the enemy village, and so on. However, the sacrifice of war prisoners presented to them by the warriors (or their enemies’ severed heads) would have been their main reason for being there.

Crisis offerings

If the young slave girl and the pagan funeral gathering seemed unperturbed by the prospect of her impending sacrifice, what then can we say of the following account from the Russian *Primary Chronicle*.

During a severe northern famine in 1071 AD (82 years after the conversion of Rus’), a pair of pagan Volkhvy Magus Priests (who came from Yaroslavl’) demanded that the people of Beloozero bring them all the female folk of the area, the majority of whom they accused of causing food shortages. Thus all their female kin were brought to the sorcerers. Pagan priests then stabbed them to death, through the back. At this particular point in the Chronicle entry it seems the killings were either black crisis sacrifices performed by black Magi, or the actions of white Magians executing dark female witches guilty of hexing crops throughout the region. The situation becomes clearer a little later.

The deaths of so many of their spouses, daughters and mothers did not provoke the peasants to anger against the magicians; on the contrary, the sorcerers now gathered a band of followers several hundred strong as a consequence of this. Soon one of the prince’s tax agents and a Christian priest arrived in their district, and upon discovering the mass killings, implored the peasants to hand over the wizards. The followers of the magicians felt in no way inclined to do so, and instead hid them in a safe place where they would likely elude discovery. The tax collector attempted to rally the people against the sorcerers and only succeeded in winning twelve men over to his side. The upsized band then pursued and fought elements of the pagan gathering. After slaughtering the Christian clergyman the pagans disengaged from the fighting and took off into the woods. After a round of diplomacy, the tax-collector convinced the other inhabitants of Beloozero to flush out the magicians and hand them over for chastisement (but only after threatening to continue collecting duties and taxes in their area for a full year). His order was then fully complied with.

ZOROASTER CONDEMNED
THE ARYAN WARRIOR
CREED

CRISIS SACRIFICES

PAGAN MAGICIANS
KILLED MANY FEMALES
NEAR BELOOZERO
AROUND 1071 AD, TO
LIFT A FAMINE

THE PRINCE’S TAX AGENT
PURSUED AND HUNG
THEM

Once the heathen sorcerers were captured they were interrogated about the nature of their principle deity. The magicians supposedly told them they were devotees of demonic hosts residing in the Abyss, and servants of their master, a demon-god they formally addressed as “*the Antichrist*”. Following these admissions the Magi demanded to see Khagan Svyatoslav personally, a request that was turned down by the tax officer who then summarily hanged them.

Presuming that the account was factual and undoctored by the Chronicler, the priests in question were not white priests killing witches for their transgressions against nature, but Zurvanite magicians who slew a fair number of women as a crisis sacrifice to the demons, thereby hoping to lift the dreadful famine then afflicting Beloozero region. Accordingly these priests were probably not sun-worshippers, but devotees of Chernobog (ie; Ahriman).

So in heathen Russia during times of woe (plagues, hail, failed crops, famine, drownings, dying livestock, drought, inundation with rodents and other pests), the gods and demons were appeased by ritual sacrifices, performed by certain pagan priests. In all likelihood they consulted the will of the gods by rolling oracular dice (probably of polished black jet), to discover a means of remedying the impasse.

The calendar of pagan Russian religious festivals can be found in Chapter VI. There you will have an opportunity to see on which days specific demons received homage and crisis sacrifices, especially as tragic circumstances dictated.

Zurvanites evidently felt that demons responsible for an orgy of destruction had to be placated, since they only misbehaved when neglected. In a typical zurvanite settlement, villagers were probably all summoned together (by the clanging of metal or bells) before the village prashchur’s effigy, or an idol of the offended deity (who officiated over matters relating to the area of crisis) at the insistence of the area’s presiding *Volkvo*, and the Veche council chairmen. These idols would normally have been situated in a sacred grove or underground pit. There they could petition the celestial gods for help, and beg devils to stay well clear of their lives. With the fertility gods on side, all that remained was to sooth the demon’s anger. If there was no *kunir* (an idol of secondary status) depicting the offending demon in the settlement, then a group of elders, guards and pilgrims were probably assigned to gather tithes and take the offerings to a nearby settlement possessing such an idol, with all haste. Village militia or temple guards may have gone from house to house looking for shirkers, or readied themselves to escort the crisis offering. And if we are to believe the preceding *Primary Chronicle* account in which men were commanded to bring their own womenfolk to the sorcerers to be slain, it seems no coercion whatsoever was required to make villagers attend a crisis meeting; everyone would have turned up to one of these potentially lethal gatherings quite willingly.

Fertility gains could often only be achieved by coercing the demon-god to withdraw its fist of destruction from stock and crops, an end which these devoted gatherings hoped to procure. If that means some demons outwardly appear to have been fertility gods, then so be it. But there is a major difference between the gifts imparted by generous fertility deities of the celestial realms, and the ritual extortions of conniving demon-gods.

So in conclusion many dualist pagans thought it best to pay homage to gods of fertility and the demons of destruction whensoever life went terribly wrong for the whole community. Now, with some of the universe’s biggest givers and takers feeling satisfied, mankind could breathe a sigh of relief.

Certainly Celtic death rites were linked with the appeasement of deities who caused all manner of destruction, often possessing their own patronages, and a degree of specialisation such as we see in the Russian demonic pantheon.²³⁰⁵

Pagan holy sites

What we know of the former heathen holy sites of Europe, provides us with clues that they were of varied pagan faiths, which included eastern dualist paganism (Magianism), animism, pagan gnosticism (Mithraism, Chaldeanism, Neo-Pythagoreanism) and Aryan paganism. The Aryan origin of their words for fire, their holy flags, the Hindu-style form of their idols, their grove cults, and the Indo-Iranian names of their gods, suggests a need to indulge in a comparative religious study, that expands upon similarities between Vedic and Magian religion, and European paganism. In doing so one is able to make informed guesses about the nature of European pagan religious sites, to paint in details otherwise erased or omitted by Christian or Muslim sources.

BY APPEASING A
DEMON, IT WOULD
LEAVE YOU ALONE

SLAVIC PAGAN HOLY
SITES SHOW THAT THEY
WERE OF VARIED
HEATHEN FAITHS

This approach does have one shortcoming. Due to a relative scarcity of Pan-European historical source material for each given sub-topic, dating to between 500 and 1,000 AD, it is by no means easy to confirm that these additional conjectured details were actually present across all of Europe (ie; every single country). Sometimes folklore is all we have to go on. In most cases we cannot definitively authenticate the Pan-European nature of a given analogous custom, where comparable details are no longer to be found in other European countries. Considering that many features of Magian religion should be readily noticeable in the archeological record, only a greater commitment to archeological exploration will bring us a better understanding of what actually took place. Even then, we will never be able to recover the full picture. As in Asia, European pagan holy sites fell into five main categories; temples (fixed or mobile), groves, holy springs, holy fires and idols. With the coming of Christianity, public modes of heathen religious expression were no longer permitted. The new order, whether Christian or Muslim, set about dismantling whatever sites still remained operative, or where possible commandeered them for Christian or Islamic usage respectively.

More importantly, this section proceeds to divulge evidence that these heathen faiths were remarkably well organised, so much so that pagan adherents from other "christianised" countries made their way to Rus' and the Baltic on religious pilgrimages during the 10th Century AD and before.

Khrami - pagan temples

In bygone ages, the pagans could see their fenced off grove and trees within them. On days when an oblation was to be made to the gods a high priest would cross over the boundary fence, and enshroud the tree in the holy tent.²³⁰⁶ There he was alone with the heavenly gods. As temple-making became more common, people incorporated the concept of this private inner sanctum into their building design. Under Aryanism, a sacred post or pillar was raised inside the groves to tether the steed prior to its sacrifice. In Zoroastrian/Magian texts, four wooden pylons were said to delimit the boundary-line of the inner-most sanctum, and were encased by a mesh of interwoven thin wood slats, or even woven basketry which prevented entry into the pagan "holy of holies". This allowed worshippers to see the holy fire within, and witness the ceremonies taking place. Sanctuaries were also found in any Christian church or chapel, although in Russia it was appended to one end of the nave, rather than centrally located, and skirted by a *trapeznya* porch.²³⁰⁷

Large sums of money were invested in their construction. At Gutzkow, Poland, 300 marks of silver was the sum recorded as having been raised and set aside for building a temple there.²³⁰⁸ Upon completion it proved so breathtaking in appearance, that the Gutzkowians refused to demolish it when their people were eventually converted.²³⁰⁸ Other sources of temple-building revenue consisted of donations from abroad, tribal taxes, votary contributions collected from those seeking intercessions, and or course war booty. The high fane of Rugen was financed in just this manner, or so it was noted.²³⁰⁸

Khram construction

According to a linguist by the name of Makhek, the Old Slavic word for "a temple" (singular *Khram*", plural: *Khrami* is supposed to have been derived from the Hittite word *Karimmi*, which also means "a temple".²³⁰⁹ One cannot overstate the implications of this, for here we find that the pagan Slavic word for "a temple" came from the language of the Hittites, an Aryan people, and there are *no surviving Persian or Old Indian parallels*.

The reconstructed hypothetical Old Eastern-Slavic word *khorm", though linguistically dissimilar to *khram* by a minor degree, apparently gave rise to other related words throughout Slavia, many of them quite specialised, others more general.²³¹⁰ These include the Russian dialectal words *khromina* or *khroma* ("a roof"), *khromshchik* ("a carpenter"), as well as the Ukrainian word *khoram* ("a corridor"), *khoromi* ("a porch").²³¹⁰ Then in the Serbo-Croat we have *khram* and *khrama* which meant "a house" or "a temple".²³¹⁰ In the Slovenian *hram* signified "a construction, "a dwelling", "a home", "a temple", and much later in history "an apartment", and Czechs used the words *chram* or *chramina* ("a temple" or "a church").²³¹⁰ *Chromina* was the Polish word for "a hut" or "a cabin". Related to these last few words is the Latvian *karms* ("a construction") and the Old Indian *harmyam* ("a fortification").²³¹⁰

EUROPEAN PAGAN HOLY
SITES FALL INTO DISTINCT
CATEGORIES

LARGE SUMS OF MONEY
SPENT BUILDING TEMPLES

THE RUSSIAN WORD FOR
A TEMPLE ORIGINATED
FROM A HITTITE TERM

THE PRESENCE OF SUCH A
WORD IS LINGUISTIC
EVIDENCE FOR PAGAN
TEMPLES

From this we can infer several things. Firstly that *khram* originally denoted a pagan temple in eastern and southern Slavia. Secondly that many folk in western and central Slavia had lost the pagan meaning of a *khram* and began using it to describe any kind of building whatsoever. Alternatively these same people still worshiped in heathen *khrami*, but due to their isolation from more major Eastern Slavic cult centres, they had to content themselves with conducting pagan religious gatherings in private homes. The situation was much the same in Scandinavia, for *St Olav's Saga* tells us a major cult site for Thor was situated on a farm, in a barn. And lastly, in Russia and Poland the word entirely lost its pagan affiliations after the conversion, thereafter meaning "a Christian church". This probably means that local bishops chose to commandeer and renovate pre-existing heathen buildings, during the conversions, recycling them for Christian usage. The very same thing happened in England.

So how is it that Mediaeval Slavic pagans had preserved a word for "temple" once used by the Indo-European Hittites some 2,000 years prior to their day? Let's face it, *the word had survived the passage of 2,000 years in the Slavic, in the same context (ie; not only the survival of the word, but its use to describe temples which Slavs in fact built)*. If the word *Khrami* had not been in Slavia for 2,000 or so years, a relic of the ancient Indo-European migrations into Europe, then it was surely imported there by people who had kept Hittite temple-building alive for that same period. Pagan Slav temples evidently had a Mesopotamian or Aryan origin.

Since the Bulgars are the only other non-Slavic race to equate *khram* with a heathen temple, it's possible that that the Bulgars taught the ultimately Hittite word to the Slavs, together with the know-how to make them. Since *khram* was not used by the Volga Finns or Bashkirs, and cannot be found in other Turkic languages, this leads me to believe the word was indigenous to Slavia, and had been there from remotest antiquity.

So what were Aryan temples like? From the *Agni Puranas* we know Aryans believed they could redeem up to 21 generations of their ancestors by building or financing the construction of temples and pavilion shrines.²³¹¹ Temples were ideally of exquisite craftsmanship, for they were intended to shelter the holy *Daeva* idols.²³¹¹ Their general appearance and structural integrity was to be well maintained by regular upkeep, if the good fortune promised by the *Puranas* was to materialise.²³¹¹ It then followed that the destruction of a temple robbed its former builders and sponsors of the spiritual graces received through their act of devotion.²³¹¹

Indian pagan temples varied in both shape and size.²³¹² They could be square, circular, elliptical, octagonal or oblong.²³¹² Doorways were an integral structural component, and were traditionally embellished with the effigies of angels and divine guardians, carved into the lintels and posts either side of the entrance.²³¹² Further ornamentation consisted of intertwined branches and foliage.²³¹² The temple's architectural form was seen as a representation of the divine being to whom the temple was dedicated, with specific structural features embodying certain part of the god's body.²³¹³ For instance the fairly standard towering vault and cupola represented the divinity's head and neck.²³¹³ Such notions seem apparent in the Old Russian *p'rst'*, the Bulgarian *pr'st*, the Serbo-Croat, Czech and Slovenian *prst*, the Polish *parst*, all of which meant "a finger".²³¹⁴ These are related to the Latvian *pirsts*, the Lithuanian *pirstas*, and Old Prussian.²³¹⁴ These Slavic words are cognate with the Old High German word *first* ("the ridge of a roof"), or the Latin *postis* ("a post"), the Old Indian *prstham* "a backbone", "the spine of a mountain", or "a summit".²³¹⁴ *Stolb* (variously meaning "a post", "stairs" or "a ladder" in diverse Slavic tongues) is equated with the Latvian *stilbs* "the lower part of the hand or foot".²³¹⁵ That further correlations between names for architectural features and body parts are not easily discernible, indicates that such similarities are purely coincidental, or had mostly dissipated with the passage of time.

Anyhow, the Brahmins wrapped a special thread around various parts of an Aryan temple, including the exterior. Once built, all that remained was to sanctify the building by a prescribed set of hallowing rituals, and chisel sacred images into it. Such an unusual detail as a string encircling a temple seems replicated in Adam of Bremen's mention of the Swedish temple at Uppsala, which was girded by a golden chain.

To consecrate an Aryan temple doorway "*(a piece of) gold should be placed beneath the door (frame)*".²³¹⁶ It is impossible to guess whether or not such a custom gave rise to a later Norse pagan tradition. At various Scandinavian sites, archaeologists have located carnelian shards and golden embossed foils (termed *goldengubber*) buried under post holes. Owing to their widespread distribution archaeologists guess the foils served some magical purpose, perhaps

BY INFERENCE THESE
TEMPLES MAY HAVE
RESEMBLED THOSE OF
THE ARYAN HITTITES

ARYAN TEMPLES AND
THEIR DESIGN

TEMPLE SHAPES

THE TEMPLE
REPRESENTED THE BODY
OF A GOD

PARTS OF THE BUILDING
WERE NAMED AFTER
PARTS OF THE GOD'S
BODY

BRAHMINS ENCIRCLED
THEIR TEMPLES WITH A
THREAD

CONSECRATING A
DOORWAY

MAGICAL GOLDEN FOILS
FOUND IN SCANDINAVIA
MIGHT HAVE BEEN
GOTHIC

sealing a marriage, or guaranteeing fertility at the site. They variously depict heterosexual couples, same sex couples (perhaps men hugging each other, or perhaps homosexuals) or a person and an animal. Some of these golden foils carry the image of a bear embracing a woman. This last motif may be related to Gothic mythology, which traces their ancestry to progeny once generated by the union of a young lass and a bear.²³¹⁷ Considering that golden magical foils are frequently found in the foundations of houses, these bear and woman foils may have been Gothic amulets designed to bring fertility and heirs to the married couples dwelling in a given Gothic household.²³¹⁷

GOLDEN SUN DISCS WERE
INSTALLED IN THE
TEMPLES

The Aryans usually placed a large golden metallic disk inside their newly completed temples, but only after the due consecrations had been made.²³¹⁸ These temple disks represented the sun, and were thus objects of cult veneration.²³¹⁸ This calls to mind an account concerning the Wends, who slung a so-called "golden shield", on a wall inside Yarovit's temple.²³¹⁹ Perhaps it was really a solar disk of the type described in the *Agni Puranas*. Judging by Herbord's spartan description of the sanctuary's interior, little else was found there. Maybe Wolgast was more austere than other Wendish sites, but judging by the number of villagers thronging around the temple as the Christian troops first entered to violate the sanctuary, the pagans might have been expecting their arrival. If so pagan priests could have spirited away most of the temple's valuables just in time. Nevertheless the locals were visibly awe-struck as the sacred device passed by, victoriously held aloft by the Christian free-booters. Though in opposition to this conjecture, Yarovit was held to be a war god that Herbord equated with Mars.²³¹⁹ Evidently his name was derived from the Slavic *yariy* ("violent", "fierce", "furious").

HOLY FIRES WERE LIT

AN IDOL WAS ERECTED

ARYAN TEMPLE FLAGS
WERE RAISED

To further inaugurate an Aryan temple the Brahmins placed a stone altar there, and lit the holy fire of *Agni* upon it. Next the temple's principal idol was put in place, seated on its own stone pedestal. Following this a flagstaff was blessed and erected next to the idol of the divine being, in order to negate the effects of the evil spirits.²³²⁰ Once hoisted, the flag "surrounds the neck of the temple (the vault's interior) and it wafts the wind around the globe (the cupola's interior), altar and image".²³²⁰ An Aryan temple banner required purification too, and could only be used after it was bathed and consecrated. The silken flag was either of "a single or variegated colours", and traditionally bore an heraldic depiction of military arms.²³²⁰ The *Agni Purana* adds; "It should be adorned with cowries and small bells".²³²⁰ Once all this was complete, a flag-raising ceremony took place, accompanied by great pomp and reverence, the faithful solemnly reciting hymns as the unfolding banner made its heroic ascension to the top of the mast. If worshiped with piety the temple flag could remove the stain of one's sinfulness, and bestow boons upon the assembled devotees. Kings were the primary providers of temple flags. It was a pressing duty that they avoided to their own personal detriment.



Fig 120. Tibetan prayer flags

*"By the offer of a banner one goes to heaven and becomes a strong monarch on the earth".*²³²¹

THE FLAG WAS
WORSHIPPED

Aryans attached some importance to their temple flags as evidenced by *The Laws of Manu IX: 285* "He who destroys a bridge, the flag (of a temple or royal palace), a pole, or (common) images (made of clay and so forth), shall repair the whole (damage) and pay five hundred (Panas)". Regarding the pagan Western Slav temple flags we may have further evidence of Aryan religious parallels.

In the Aryan tradition idols could housed inside a temple, or outdoors safely sheltered by a pavilion shrine, or in the halls of those who wished to earn the spiritual merits attached to sponsoring the erection of an effigy.²³²²

The faithful also needed to dig holy tanks, reservoirs or wells near the new temple, to pool the sacred waters.²³²³ A post was driven deep into the well's bottom, and a consecrated effigy, plus gold, were committed its bottom.²³²³ The spiritual graces flowing from well construction were profound. As sacred cattle lapped its waters, the sins of the one who commissioned the digging and lining of the well were taken away - "He never goes to hell", so said their scriptures.²³²³

IDOLS LIVED INSIDE THE
TEMPLE

HOLY WELLS WERE DUG

The style and decoration of pagan Russian *khrami* varied depending on the precise form of worship normally conducted there. Just as there was immense variation in the construction and decoration of the later Christian churches, pagan temples most likely acquired their own "feel". The more lavish and impressive *khrami* no doubt attracted greater volumes of heathen pilgrims on sacred festivals (and more prestige for local tribespeople).

Since most available descriptions of the pagan Wendish temple interiors come from some of the very people

who sacked them, we should ask how reliable their recollections were? If Mediaeval Christian writers were in any way keen on diabolising the pagans, they could have had an absolute field day describing the insides of the heathen temples. There was simply no better moment to revel in classic demonic clichés. Instead, we find very little of this, and predominantly lucid descriptions of what was seen inside. For example at Rethra ... "a great temple had been erected to the demons, the chief of whom is Redigast. His image is ornamented with gold, his bed bedecked with purple".²³²⁴ Thietmar added that the effigy was actually gilded wood, embellished by engravings, perhaps writing, though it is highly unlikely that Redigast was seen as demonic by pagan Wends. This was Thietmar's own embellishment. Purple cloth was draped over the walls,²³²⁵ and flags placed inside,²³²³ though it is difficult to guess how closely this practice resembled that of the Aryans. Carved images (set with animal horns) were erected outside, near the exterior of the Rethra temple.²³²³ In all we are presented with a picture of pagan Slav holy sites every bit similar to those described in the Hindu *Puranas*.

Lotus shaped mounds?

In Hindu (and presumably Aryan) religious art, the *Daeva* idols were very frequently found seated (in the lotus position) or standing on a lotus flower pillar. According to *Agni Purana* the faithful worshiped weaponry and sundry deities atop flower-shaped mounds, in the centre of which was an idol of Indra. In 1951 Russian archaeologists excavated a flower-shaped mound at Novgorod, which is believed to have acted as a pedestal for Perun's idol, originally brought there by Vladimir's uncle Dobrynya. Holy fires once blazed there also, burning in the centre of the flower, and at the tip of each petal.²³²⁶ All things being equal, this Novgorod religious site was probably a Zurvanite or Aryan pagan *daeva* temple dedicated to Perun, or in other words Indra.

As you will have seen Celtic pagan idols were sometimes found seated with their legs arranged in the so-called lotus position, a religious posture adopted during meditation in India.²³²⁷

Towered temples

As you will recall, Aryan temples frequently possessed a lofty vault.²³²⁸ The situation was much the same in Slavia. By far the most impressive of the Slavic *khrami* were immense (square, octagonal or circular) wooden towers, roofed by a pyramid-like cupola made from aesthetically pleasing rows of oak shingles called *lemekh*.²³²⁹ *Lemekh* is a word common to all the Slavs, despite minor phonetic variations, and appears traceable to the Lithuanian word *lemesis*.²³²⁹ These shingled temples²³³⁰ probably resembled the fire temples of the Magi, and coincidentally were not unlike Western Church bell-towers to look at.

THE HEATHEN TEMPLE
AT RETHRA

DRAPED WITH PURPLE
CLOTH

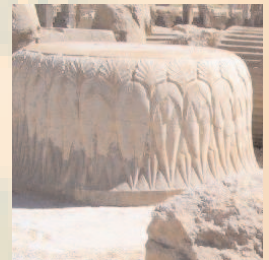


Fig 121.1. Lotus pillar base, Persia

VAULTED TOWERS

VARIED SHAPES

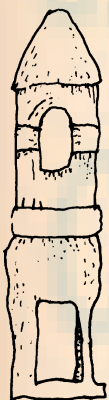


Fig 121. 2. An architectural model of an Eastern Slav temple tower, excavated at Novgorod. Russia. Thought to date to the 13th Century AD. Based on the height of a man, this tower would have been roughly 25 metres tall.



Fig 121. 4. Reconstruction of a Pagan Western Slav fortified tower.

Fig 121. 3. An octagonal-shaped belfry of the sort used by the Russian Church. It probably represents a pre-Christian architectural style.



Fig 121.5. The frequently honeycombed "fairy chimneys" of Asia Minor (Cappadocia, Turkey.) may have been forefathers of the Slavic wizard towers.



Fig 121. 6. Yarpole belltower, Worcester, 13th Century AD.

SHINGLED ROOFS

In other instances, heathen Slav towers had octagonal spires, or *shater* “tent rooves” (pronounced *shatyor*) as they called them. These cupola-towers apparently existed before the 989 AD conversion to Christianity, and their design was faithfully incorporated into early Russian churches.²³³¹ High towers were therefore elements of pagan Slavic architecture.

SPIRES

TEMPLE CUPOLAS

Linguistics lets us infer that *shater* tent rooves (or at the very least Magian tents) were employed over a large area; Slavia, Serbo-Croatia, Bulgaria, the Uighur Empire, Azerbaijan, and the vast Turkic lands of Central Asia, as far away as the Altai region of Siberia, in the Asiatic Far-East. The true origin of *shatyor* is the Persian word *chatr* (“a barrier” or “tent”), and the Old Indian *chattram* (“a barrier”).²³³² *Shatyor*’s impressive distribution might be evidence that Magian or Magian-Brahminic temple building skills had decentralised from the Iranian region, and had diffused northwards, eastwards and westwards over an exceptionally vast region. The Achaemenid holy city of Pasargadae (which translates as “the encampment of the Persians”), was tent-shaped in its overall layout.²³³³ Such a design was simply a translation of their tented holy sites into more lasting materials, which were suitably decorated with the exploits of kings by teams of carvers.²³³³ If for arguments sake Achaemenid Magians had come to settle in Russia, either immediately, or after a lengthy period of habitation in Northern and Central Asia, we might expect they engaged themselves in similar activities. Accordingly one should find groves, anthropomorphic household utensils, griffons, highly decorated temples, seals. And we do. Though one point of difference between Achaemenid Persia and Slavia was the Russian use of wood rather than stone, perhaps on account of its plentifulness. The relatively treeless realms of the Achaemenids and Magi never provided the Persians with a suitable quantity of timber for use in temple construction. For this reason, building in wood may have been cheaper to make in time and money (no stone to import and dress), and what is more, the wood was very holy. Expatriate Persian craftsmen in Slavia probably delighted in a pleasant change from stone. Achaemenid architecture originally showed Egyptian and Mesopotamian decorative influences (ie; humans with animal heads and other animalian body parts, lions, griffons),²³³³ far in excess of the expected Greek influence, which was nonetheless present.²³³³ Be that as it may, the vast majority of the Magian religious sites appear to have been in the form of outdoor gardens (transected by flowing creeks of crystalline purity), free-standing pavilion-shrines, as well as raised platforms set atop hills.²³³³ This notwithstanding, steppe immigrants emerging out of the Caucasus constructed ashlar buildings and towers (fire temples and possibly observatories) in southern Ukraine.

Our most enduring problem is the desolation of the old Slav temples, on account of which we are unlikely to discover the fullest range of artistic themes that once adorned them. This is a pity, for they were described as exquisite even by the Christians who came to destroy them. Nor can we compare anything other than chance discoveries of well-preserved fragments of carved panels. Nevertheless, Russian holy groves and temples can be admirably equated with Iranian holy sites. All the more so because a number of Scandinavian and Slavic artifacts (whether excavated or mentioned in mediaeval historical sources) resemble those of the Persians. Accordingly we see a translation of Persian motifs like lions and griffons cascading out of Iran and into Northern and Eastern Europe. Such motifs are found in their wood carvings. In a Slavic context, the tent-roofed cupola design is thought to have been an outgrowth of a feature common to Slavic fortifications.²³³⁴ A firm relationship between religious towers and fortified sites is validated by archeological excavations and historical accounts pertaining to Rugen, which depict the main temple there as securely guarded not only by men-at-arms, but defensive works.

Another Old Russian word for “a tower” commonly used in pre-Christian times was *vezha*, which is similar to the Slovenian *veza*, the Polish *wieza*, and the Czech *vez* or *veze*, which in almost all cases mean “a tower”. *Vezha* perhaps originated from the Avestan Persian verb *vaza*.²³³⁴ What is more certain is that these correlations emerged from the proto-slavic *vezha meaning “a mobile home”, or “a portable tower”. Historically speaking, Slav towers were more often than not portable, and for this reason only infrequently covered in external cladding. They could be readily dismantled, transported about on a wagon and re-assembled at a new location.

We know from Poland that the Western Slavs preferred to build their temple towers on the top of hills or mountains, but due to the lack of high ground in Russia, it is less likely that they followed this custom. These temples contained idols, treasure and holy fires which were so valuable that in one case we know of (the Western

Slav cult centre of Rugen) they were guarded by 300 armed riders. Archaeologists and surviving historical accounts allow us to guess that the Rus' pagan temples resembled those of the Western Slavs in many respects.²³³⁵ In his 10th Century text *Fields of Gold*, Al-Masudi informs us that many Slavs were demi-pagans, part Christian and part sun-worshippers. They were, so to speak, heretics. He provided descriptions of their Slavic temples (or possibly even heretical churches), but did not state if he saw them personally:

“And another temple was built by one of their kings on Chornaya Gora (Black mountain) - miraculous waters encircle it, multi-coloured and varied, with well known uses. In it they had a great idol in the form of a person, like an old man with a stick in his hands, with which he moves the bones of the dead from the grave (ie; he re-animates or resurrects the dead). A picture of various ants is situated at his right foot, and at his left foot are pictures of black, winged ravens, and other black winged images ...”²³³⁶

A TEMPLE BUILT BY A
SLAVIC KING

“And they have another temple on a hill surrounded by the sea Inside it was lined out with red coral and green chrysolite. In the midst of it was a great tower, and under it was the idol, which had parts crafted from four kinds of precious stones: carnelian, crystal, sapphires, and green chrysolite, and its head from many carats of gold. Young girls stare at another idol which stood opposite it, bringing it sacrifices and incense. The building has been attributed to a sort of sage that was there in olden times”²³³⁶

A TEMPLE SURROUNDED
BY SEA

Archaeology, historical sources and Slavic folk traditions tell us that their idol houses were lavishly adorned with graven images of the divine beings.²³³⁷ The pagan idols venerated by Khagan Vladimir and the Kievans were located on the hill not far from the towered palace (in the *Primary Chronicle* text recorded using the word *terem*).²³³⁸ *Terem* was the Old Russian word for “a tower”, “a cupola” or “a palace”. It was related to the Serb *term* (“turret”), the Bulgarian *trem* (“a porch”), the Serbo-Croat *trejema* (“a hall”), and the Slovenian *trem* (“a roof”). Vasmer does not list an Old Indian or Avestan correlation for these terms, but records that they might have come from Greek and Roman words which meaning “a beam” or “a girder”.²³³⁹ Considering the supposed Greek or Roman origin of *terem*, the means of making such a construction may have been copied from Roman and Greek frontier defensive posts long observed by the Slavs, or taught to them by captured Roman war prisoners, of which there were once many.

DIFFERENT NAMES FOR
TOWERS

There were two other Old Russian words for “a tower”, namely *syn* and *sun* (which meant the same as “son”, and was therefore in all probability somehow related to “the sun”). *Syn* originated in the Dunai-Bulgar tongue, and is also traceable to the Old Turkic, where it meant “a statue” or “a grave marker”.²³⁴⁰ Here we have possible evidence that Russian towers housed idols consecrated to the gods, and effigies representing ancestors who had passed on. What is more, the data suggests Slavs learned how to make these idol-towers from the Magian Bulgars and Turks.

Lastly there are the words *chertog* and the later *cherdak*. The Old Russian *chertog* (“a building’s interior”)²³⁴¹ originated in the Persian *chartak*. *char* (“four”) *tak* (“high”, “a balcony” or “a porch”).²³⁴¹ Perhaps it originally meant “a high or four-storey tower”. In Sassania, a *Chahar Taq* was, more specifically, a domed pavilion that sheltered a Zoroastrian fire altar.²³⁴² Clearly a certain proportion of the Bulgar and Slavic Magians were Orthodox Zoroastrians beholden to post-Karterian ideologies, iconoclasm and dogmatism. The following table is a synopsis of words relating to towers and temples in Slavia. They are in no way to be found throughout the Germanic tongues.

Term	Meaning	Origin	Distribution of cognate words	EVIDENCE OF PERSIAN ARCHITECTURAL TERMINOLOGY IN RUSSIA
<i>khram</i>	‘a temple’	Hittite	Eastern and Western Slavia, the Balkans	
<i>shater</i>	‘a pyramidal cupola’	Persian/Old Indian	Eastern Europe and Eurasia	
<i>vezha</i>	‘a tower’	Proto-Slavonic	Russia, Poland, Czechoslovakia, Slovenia	
<i>terem</i>	‘a tower’	Greek/Roman	Russia, Bulgaria, Serbo-Croatia, Slovenia	
<i>syn</i>	‘a tower’	Bulgar/Turkic	Russia, Bulgaria	
<i>cherdak</i>	‘a balcony’	Persian via the Turkic	Russia	
<i>chertog</i>	‘a building’s interior’	Persian via the Old Bulgarian	Russia, Serbia, Bulgaria, Central Asia	

To match their cosmological view, the pagan Russians and Balts made towers of some considerable height. These main towers were divided into three levels; the upper “observation deck”, holy fire and pagan belfry, the ground based inner sanctum where ceremonies were performed, and the subterranean level.

Many Slavic and Baltic tower temples were round, but others were square shaped, constructed around four central pylons.²³⁴³ According to Darmesteter, this was the principal form of Achaemenid Mazdean temple design, so this may be further evidence that Slavic temples were based on Persian designs of some antiquity. Dome-topped fire temples supported by columns were however atypical of the Sassanian period,²³⁴⁴ rather than towers, no doubt the result of Roman craftsmanship reluctantly provided by war captives from missing legions taken in warfare against Rome. A building of similar design is still to be found in Russia.

If the Slavs had Magi, and they had towered temples (with architectural features derived from the Iranian), then it is likely their towers were styled in a manner similar to a typical Magian fire temple. You see Magians once kept their fires atop towers to keep the flame out of harm’s way. This being the case, Slavic *khrami* towers probably possessed a sand box, stone hearth or pedestal somewhere on the upper storey, on which burned the holy fire, the eternal fire of ages (ie; Svarozhich, or son of God). In fact the modern Russian term for an eternal flame is *Vechnaya Plamya*, literally “the centuries-old flame”. Judging by the account of the Slav temple at Rugen, one could also find the war banner and primary idol of the settlement inside the temple.²³⁴⁵ The idol was sited on the ground floor level of the temple, in front of which was a sacrificial fire pit. The placement of idols inside fire temples was never acceptable under Orthodox Zoroastrianism; only the more ancient varieties of *Daeva* and *drug*-worshipping Zurvanite Magi observed this practice. Therefore the Slavic towered fire temples were, in all likelihood Magian Zurvanite temples, run by Zurvanite dualist Magus-wizards, or Aryan pagan holy sites administrated by Brahmins.

The Slavic war banners might have had a three-fold role. Firstly as a means of heraldic identification for specific military units, thus facilitating greater control of one’s fighters on a crowded battlefield. Secondly to show archers the prevailing wind direction and approximate velocity. And thirdly to discover whether or not the *fravashis* (the Magian saints) were accompanying them into combat, and hence signal the likelihood of victory during battle. The following scripture would of course only apply to non-Zurvanite Magi, for it refers to battle against the *Daevas*. Whether the Zurvanites had a similar teaching is unknown, nor do we know who the *fravashis* would have been directed against in Zurvanite doctrine; against the *Ahuras* or the *Daevas*?

*“We worship the good, strong, beneficent fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass, who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men, then men know where blows the breath of victory; and they pay homage unto the strong, beneficent fravashis of the faithful, with their hearts prepared and their arms uplifted.”*²³⁴⁶

While there are only scant references to the Slav war banners, there are a number of recorded instances in the sagas where Norse battle standards bore a raven motif,²³⁴⁷ and the way in which they moved about divulged the outcome of a conflict before it had even started.²³⁴⁷ For example the raven banner carried for Ragnar Lothbrok was woven by his daughters, and it portended victory if it flew strongly, whereas a limp pennant augured defeat.²³⁴⁸ As you will recall the sons of Ragnar (from Dublin) are guessed to have been willing participants in the *Al-Madjus* attacks on Cordoba and North Africa, so accordingly they may have believed in the same banner-lore as the Magi. Magyar standards carried the same sorts of motifs too; ravens with meat in their beaks. Considering that Hungarians had heathen fire priests known as *Magoch Magus*, and call themselves Magyars (pronounced majar), their raven image should be seen in a Magian context, signifying swift death to their enemies.

Roman soldiers invested a certain spiritual significance in their battle standards, the Roman eagle foremost of all. In so far as the conquest of Jerusalem is concerned legionaries were observed entering the still-burning temple of Solomon, ritually sacrificing to their battle standards, or in a spiritual sense, the angels and genii that

TOWERS HAD VARIOUS LEVELS

HOLY FIRES ONCE KEPT IN AN UPPER STOREY

ETERNAL FIRES

BANNERS KEPT IN A WENDISH TEMPLE

MAGIAN WAR BANNERS

NORSE AND MAGYAR WAR BANNERS

accompanied them into battle, and layed waste the Jewish sanctuary.²³⁴⁹ In this respect they possessed spiritual powers conceptually equivalent to Magian war flags.

As with the Mazdean temples, the *Volkvry* chose the upper storey of these towers as the preferred location for the flame, for not only was it the highest point overlooking the surrounding landscape, but it afforded some protection to the holy fire, which in times of war could be susceptible to attack. Vernadsky mentions that Slav temple's could only be directly accessed via the roof (using ropes), and when there, the pagan priests had to hold their breath.²³⁵⁰ This was most likely a reference to the Zoroastrian/Zurvanite belief that human breath could contaminate the holy fire, and when tending it Mobeds had to wear a mask over the face. We know that the *Volkvry* also wore masks, plausibly for this reason.

One Mediaeval Western writer spoke of a "lighthouse" situated in one of the Baltic countries, a lofty tower with a fire burning brightly at the top. Perhaps this was a lighthouse, but it might also have been an eyewitness account of a holy fire burning on the upper storey of a Magian tower.²³⁵¹ Consider this. It was situated south of the town, and in a small cemetery. The archaeologist (Flipowiak 1986) called it a beacon to guide shipping. But how could it be when it was not situated on the coast, but further inland on a river. It is unlikely that river craft would need a lighthouse for guidance, when they simply follow the river's course. That is unless it served to warn approaching helmsmen of navigational hazards. Unfortunately I know of no further details in relation to the structure of this tower. From the writings of the Magi, we know that the holy fire was the most important and vulnerable possession of a given settlement, the focal point of the people's public ceremonial life, since only it was capable of transporting their sacrificial gifts back to the Creator and heavenly gods. If the holy flame was in danger of capture, the ash-filled fire urn could be removed and transported to the safety of some secluded location, however this option would only be considered in the gravest of dire emergencies, when there was literally no other option.²³⁵²

Magian Belfries

Slavic *Volkvry* used bells to ward off evil in the surrounding lands, and were known to have worn them on their person, or mounted them in bell towers, where the bells hung from the ceiling by means of chains.²³⁵³ The bells might also have been in separate bell towers.²³⁵⁴ This practice is in accord with Magian fire temple constructions, which had four bells slung from the ceiling by chains, and which were rung during prayer sessions, when the holy fire was being fed.²³⁵⁵ By Moulton's reckoning the Parsees had adopted the practice from the Hindus,²³⁵⁶ and not all fire temples had them. Magian bell towers were most likely modelled on early Hindu towers, or, less likely a later post-exilic tradition, acquired in India. Considering that Iranian mosques were often refurbished fire temples, it necessarily follows that many eastern minarets are vestiges of the ancient wizard towers, or otherwise modelled on them.²³⁵⁷

The more archaic Old Russian word for "a bell tower" was *zvonitsa*, which was derived from the Old Russian word for bell *zvon* (Old Slavonic, Serbo-Croat, Slovenian and Czech), *zvonets* (Bulgarian), and *dzvon* (Polish). Then there is the Latvian *zvanis* and the Lithuanian *zvanas*. These stemmed from the Old Indian *svanas* ("a sound"), which also gave rise to the Latin *sonus* ("sound"). Thus we might think that Slavic and Baltic bell towers originated in the pre-Christian era, and had some kind of an Aryan genesis.²³⁵⁸ Three pagan Russian first names banned under Christianity (*Dzvoinka*, *Dzvenimira*, and *Dzvenislava*)²³⁵⁹ seem related to bells, and do not appear to have had a masculine form. This might indicate that women, perhaps female Magi, were tasked with ringing the temple bells. *Dzvoinka* and *Dzvenimira* might have meant "bell-ringer", while *Dzvenislava* could have meant "Glory of the ringing bells". On the other hand, Russian folklore preserves information on the *kolokol'niy man* or *kolokol'niy myzhik*.²³⁶⁰ These were deceased male bell-ringers that wore pointy white or red hats, and sounded the bells in the dead of night.²³⁶⁰ *Kolokol'niye kyzhiki* were normally the souls of ancestors with supernatural powers and abilities.²³⁶⁰ They served inside the churches at night or on major feast days.²³⁶⁰ Upon the third striking of their bells, demons were struck down, or so they said in Novgorod.²³⁶⁰ Perhaps *kolokol'niye myzhiki* were the ghosts of Russian Christian monks returning from beyond the grave to dutifully sound the bells as they did in life. The inclusion of pointy white and red hats veers us from a monastic spectre though, instead suggesting they were the helpful apparitions of heathen bell-men. Another word *balabolka* meant "a bell" or "bell-ringer", and it was etymologically related to *balabolit'*, which meant "to

MEASURES TO PROTECT
THE HOLY FIRE

ANCIENT BELL TOWERS

MAGI AND HINDUS
HAD BELL TOWERS

IN RUSSIA GHOSTS
WITH POINTED RED OR
WHITE HATS TUGGED
THE BELL ROPES

chatter”, or more likely the reflexive form *boltat'sya* meaning “to dangle” or “to hang around”.²³⁶¹ The less archaic Russian word for bell (*kolokol*) evidently comes from the Old Indian *kalakalas* (“disorderly clamouring or cries”, or “noise”). Doubtless to say *kolokol* reflected the chaotic peeling of different-sized bells rung in unison, bells of Indian provenance.²³⁶²

ORNATELY DECORATED
WITH WOOD ENGRAVINGS

Slavic temple sanctuaries were inlaid with lime, oak, boxwood and other fine-grained ornamental woods, and carved with celestial and mythological imagery of the highest standard,²³⁶³ sumptuously decorated griffons, centaurs and serpents.²³⁶⁴ Such ornamental work is potential evidence for the continuation of ancient Greek or Mesopotamian religious practices inside Slavia. Slavic temple towers were used by their heathen astronomers as a platform to scan the heavens in search of the planets and other celestial phenomena.

In Russia, bell-towers were free standing, normally built at a distance from the main building,²³⁶⁶ and this continued to be the case during Christian times. Some English bell towers crudely resemble the architectural model of a tower which was dug up by archaeologists during the Novgorod excavations.

Slavic temples came alive with the scent of floral garlands, perfumes, incenses and visually tantalising reliefs, pagan “scriptural” writing, and paintwork. Notable was the inlaying of gems, coral and other precious objects into the woodwork, as was mentioned of a Balt temple.²³⁶⁶

INCENSE, PERFUMES AND
FLOWERS

Some of the tower constructions found in Old Russia, the Baltic and the Ukraine might not have been temples at all, but much rather astodans, towers of the dead, known to the Magi as “Towers of Silence”. The following is Moulton’s account of a Parsee (Zoroastrian) *astodan*:

DEFLESHING GROUNDS
SOMETIMES TOOK THE
FORM OF TOWERS

“A Tower (of silence) is a round structure of brick or stone situated on rising ground, a hill-top if possible. Inside its circular wall was a floor built in three sections - the highest, next the wall, for males, the next for females, the lowest for children. They slope down to a central well, with a circumference about half that of the outside wall. In the shallow receptacles provided, the corpse was laid, and the cotton clothes well slit up and down with scissors, care being taken that the head does not lie to the north, a quarter haunted by fiends”.

*As soon as the corpse-bearers had left the Tower, the vultures swoop down from their post of observation round the wall (on an outer ledge), and in half an hour there was nothing left but the skeleton. Quickly the bones dry, and the corpse-bearers enter again after some days, and cast the bones into the central well, where they crumble away”.*²³⁶⁵

The underground places

The pagan Germans, Celts, Iranians, Buddhists and Slavs all dug out underground places. In various parts of Europe, archaeologists normally interpret them as food storage facilities. Some saw both religious and secular use. As you will have read certain pagans living in the frosty North reportedly spent much of their time living below ground to escape looking at the sun they loathed. Down in the burrowed hollows they revelled, playing drums and music until nightfall.

More sophisticated underground temples were constructed by the Slavs too. In pagan Rus’ the base of a circular stone temple at Bug was excavated and found to possess a subterranean passage leading down into a circular room. This is the room in which Mirobog appears in a wall mural on bended knees before a sacred tree. In a Magian environment, such rooms most likely acted as ‘caves’ for performing necromancy and planetary invocations. That is because a white Magus would not even think about performing a *Haoma* libation beneath the surface of the earth. This would be an act of defilement; devil-worship.

MITHRAEA

So where did they inherit the practice of building subterranean temples from? If we are to assume that the cult of Mithra was not under-represented in certain parts of pagan Rus’, we may have good reason to suspect that there were a lot of *Mithraea*, or underground vaults in Rus’, in which the pivotal bull-sacrificing ceremony was performed, where a priest impersonating Mithra slaughtered the Bull of Creation. Roman Mithraeas were unearthed as a result of WW2 bombing in England, relics from Roman Briton. They have also been found right across Europe,²³⁶⁷ and some huge structures in Central Asia tend to resemble *Mithraea*, although they are generally

assumed to have been absent there. Whether the below-ground portions of the Rus' temples served as *Mithraea* is anyone's guess, but generally *Mithraea* were built to a standard design, and were supposed to be rectangular rather than circular in nature, as was the case with the Rus' design. Greek Pythagorean gnostics used underground chambers as well (perhaps circular) in which they performed necromancy. The only clue that below ground temples ever existed in Rus' came when several were unearthed in Russia some time ago. It is amazing that any survived at all, because like the above ground temples, they too were earmarked for demolition by Russian Church authorities. Vladimir ordered his troops not only to tear down the temples, but to "dig them up".²³⁶⁸

Zoroastrian scriptures linked the heretical devil-worshippers and their numberless idol houses with the use of hiding pits, or burrows. But is there such a link with the Slavs? Considering the many perceptible manifestations of quasi-vedic, quasi-Magian society, Slavic pagan Zurvanites used some underground diggings for ritual purposes, or as *astodan* bone pits, and not just for storage, or sanctuary in the event of an attack.

Amphitheatres

According to one source, the pagan Russes possessed amphitheatres. They consisted of an earthen-mound (central stage), on which sat idols and an altar, all of which were surrounded by a semi-circle of benches or "pews" that faced the sanctuary, providing seating for in excess of 300 persons.²³⁶⁹ Such sites may have been places of secular assembly, such as the *veche* council area excavated at Novgorod, which fits the general description of an amphitheatre. Having said that, Rus' pagan priests are recorded having used comedy masks, horns, harps and other mysterious rites during festivals at which they performed for the packed audiences of the post-conversion era.²³⁷⁰

Traditionally amphitheatres were of Greek or Roman origin. Smaller venues in rural localities throughout Slavia may have emulated the great amphitheatre at Pergamum or Epidaurus, where the pagan philosophers once preached and convened lectures before outlawed by Christian authorities, or modelled on theatres fashionably built in various parts of Central Asia during the Hellenic period. If the Russes built their amphitheatres to Roman specifications they may have been erected by Mithraic devotees, and if Greek they were probably built by descendants of Neo-pythagorean philosopher scientists banished from Athens in the 6th Century AD. By some coincidence the early mediaeval Northumbrian royal court in Yeavinger (Britain) also had an amphitheatre.

Svyatilishche

Svyatilishche (from the Slavic meaning a house for saints and holy things) were shrines located in Slavia's villages, lesser settlements, and even out in the wilderness. True they had smaller dimensions than great temples, but were generally no less stunning in appearance. The not-so-rich placed tithes and sacrifices at these sites for protection against demons, just as hunters and woodsmen hoped for a similar insurance policy against unexpected blizzards, or sudden attacks by marauders, bandits, wolves or bears. Small shrines might only be a sacred tree, stump, tree hollow or bough, bearing recognisable mythological and religious engravings. Gifts were left in the most obvious location, to be collected and immolated by a resident or wandering Magus at a later date. In Old Russian another name for a small pagan temple or chapel was *bozhnitsa*²³⁷¹ (derived from the word *Bog* {god} and thus traceable back to the Iranian *Bag*). The word *bozhnitsa* implies devotional images and idols representing Iranian and shamanic gods, *yazatas*, holy saints, Magi, royals and nobles were housed within timber shrines. Back in Magian Iran regional sacrificial pavilions of similar function were assigned their own Magus, referred to as a *Bagnapat* (meaning Master of a *Bagin* {*bag* shrine}). For this reason linguists have linked *bozhnitsa* with the term *gudhus* (Gothic: "a synagogue") or *godahus* (Old Icelandic: "a pagan temple").²³⁷²

Perhaps the best example of a Magian shrine is Cyrus' tomb.²³⁷³ Royally funded priests continued to serve Cyrus after his death at the hands of the Massagetae, living near the mausoleum, and performing sacrifices of sheep and horses in his honour.²³⁷³ Whether this was typical behaviour for all royal priestly servitors throughout the Achaemenid and Sassian periods has yet to be determined, but if it was, one might think heathen districts possessed countless royal shrines, each manned by several Magi.

It was revealed in writings derived from the council of Braga (in Portugal) that pagans in that part of the world were in the habit of building illuminated shrines near the groves and springs, which shone brightly (probably owing

MANY OF THE UNDERGROUND PLACES WERE DUG UP AROUND THE TIME OF THE CONVERSION TO CHRISTIANITY

SVYATILISHCHE WERE SHRINES

SOMETIMES THEY WERE BUILDINGS

AT OTHER TIMES TREES

PAGAN SLAV SHRINES WERE ALSO CALLED BOZHNYTSY, A TERM TRACEABLE TO THE IRANIAN

ROYAL SHRINES

Yazata genii were made into wall features throughout Persia and Slavia, mostly to provide spiritual protection to an edifice or dwelling. The damaged but fortuitously- preserved wooden panel on the right came from a section of heathen temple. Yazatas can still be clearly seen thereon.

- Fig 122.1. Novgorod Russia, Middle Ages.
- Fig 122.2. Assyrian yazata
- Fig 122.3. Persian yazata
- Fig 122.4. Scythian yazata.
- Fig 122.5. Scythian yazata



MAGIAN TEMPLE SHRINES HAD WALLS MADE OF LATTICED WOODEN GRILLES

PAGAN PILGRIMS VISITED SUCH SITES

SOLDIERS NEEDED TO PROTECT AND REGULATE GOOD ORDER AT HOLY SITES



Fig 122.6. A spent magical candle found inside a Pagan warrior's grave mound, Russia, 10th Century AD. Similar candles were placed inside grave mounds in Scandinavia during the same period also.

to the holy fire burning within, or due to large numbers of burning candles). Interestingly, these shrines were described as having walls of lattice construction, just as were the Magian temples and shrines, whose inner sanctum was a four-posted chamber surrounded by wooden lattice wall grilles, and for this reason the interior light sources were probably visible to onlookers.²³⁷⁴

Heathen pilgrimages

The sort of temples mentioned in this chapter were major destinations for pilgrims, not only by Russians, but die-hard pagans from Western Europe, pining for their mead. They were also centres of great learning and medical treatment. Physical evidence of trade contacts suggests many of these visitors were English and Frankish, though Adam of Bremen specifically highlights Hispanic and Hellenic folk converging on the Baltic in large numbers to consult necromancers, soothsayers and other occultists.²³⁷⁵

Slav (and perhaps even foreign) initiates gathered at these institutions for tutelage in the finer arts of the *Volkhr*'s craft. These hierarchical colleges contained the intelligentsia of pre-Christian Rus', and progression through their highly regimented fields of study took many years to achieve, and brought great prestige. These were effectively Magian seminaries, where they learned Magian scripture and ritual (called *herbestans*), or *dibirestans* (where writing, astrology, natural science, medicine etc was acquired).²³⁷⁶ With the coming of Christianity, their written treasures were committed to the flames, ushering out an old era, heralding a new.

There are no existing records hinting at just how many temples flourished in pagan Rus'. Perhaps these massive temple edifices were found in almost every major *grad*, *khrami* dedicated to the tribe's patron god, and worshipped at a prince or chieftains's seat of power.

If we draw upon the case of Rugen, pagan troops were probably attached to Rus' temples or sanctuaries of note during major festivals, perhaps even at all times. They were probably tasked with crowd control, guarding the temple and other sundry duties like escorting of tithes and dignitaries from distant towns. Other temple buildings perhaps included accommodation for the Ehrpats (Magian students), study rooms, storehouses for food, furs, tools and other valuable commodities, inns, workshops, stables, apothecaries, smithies, studies, and libraries. People of every social class descended upon the temples and sanctuaries bearing gifts for their gods; bribes to stave off harm or perhaps even to receive a showering of luck if they had been especially generous. At these religious centres, pagan priests were consulted by those seeking treatment not only for kin, but diseased crops and livestock. Remedies, wards and phylacterys of every description were dispensed from their pharmacological drying rooms.

Fasting and donations of cattle and gold were features of Aryan pilgrimage ... “*who possesses learning, austerity and penance, reaps the fruits of pilgrimage*”.²³⁷⁷

ARYAN PILGRIMAGES

Everywhere heathens could be seen in festive moods, prostrating themselves before carved or gilded statues of their favorite gods, normally on woven mats or prayer rugs to avoid kneeling on dead or defiled matter. At certain times of their festive year, gargantuan ceremonial bonfires were burned at major colleges on ritual hearths of set stone (ie; cairns of stones), consuming voracious quantities of sanctified timbers like birchwood and allowing the ready summoning up and worship of powerful angelic spirits and genii. These colleges were almost always sited in windy places, and wherever possible were situated on a promontory hill or at the base of a mountain near a large body of water, or preferably a river junction. Here the secret rites of the “Doctors” and *Volkhvry* brought to fruition man’s highest possible level of interaction with the elements, a befriending of the sky, the trees, the grass, the water, the animals and all that existed. A pre-eminent council of *Volkhvry*, which presided in Tmutorokan, coordinated the Slav networks of fire, air, earth and water temples, as well as the colleges associated with the more prestigious temples.

PAGAN COLLEGES

At around the time of Charlemagne, according to Einhard (the Emperor’s biographer), pilgrims making their way through Western Europe were routinely subjected to Church roadblocks, spot checks, body-searches and in-depth questioning by local priests and bishops accompanied by armed troops.²³⁷⁸ Such details reveal a strong desire to control, and/or monitor the movements of pilgrims and “undesirable riff-raff”. It had occurred to me that this was a strange way to treat pilgrims; pretty heavy handed. Perhaps the Church was dabbling in mediaeval police duties, but it may simply have been trying to verify whether people were actually on their way to Jerusalem and the Holy lands, and not some pagan cult centre in Prussia, Rus’ or Bulgaria. *Official reports were said to have been collated during these checks*, so this may have been an intelligence gathering effort, aimed at pinpointing and curtailing Franks sympathetic to paganism.

THE MOVEMENTS OF
PILGRIMS WERE CLOSELY
MONITORED

The mere existence of these pagan pilgrims further reinforces one major conclusion fast emerging from this work; that the pagans of northern, western and eastern Europe were far from informal gatherings of nature worshippers, instead being an organised religion controlled for the most part by the Magi, and which had roots in many countries. Why for instance did the pagan western Slav temple at Rugen (Poland) receive overseas financial donations, which were no doubt kept inside with the mass of gold bullion therein?²³⁷⁹ Were these sin payments, a pious gift, or covert funding to help them sustain military operations against the Holy Roman Empire?

Pagan holy sites

From Mediaeval Christian sources we learn that Eastern European paganism could only thrive if the groves and springs remained uncontaminated by “unclean” races. Due to the remoteness of their nations from the great centres of Christianity and Islam, the Balts, the Finns and the Rus’ were able to maintain the purity of these kinds of sites for centuries without them ever being chanced upon by dangerously nosy non-believers. For this reason, pagan villagers detailed a grove-keeper to guard a sanctuary’s boundaries, as a sentinel against uninvited guests to their Holy of Holies. From accounts of the Finns we know that their grove-keepers were usually elders who lived in a cabin located next to the grove. During the times of the conversions, pagans had a right and duty to protect their springs from the sort of contamination that resulted from intrusive non-believers. Former “brothers” and “sisters” who had started attending mass were *banished* (ie; *excommunicated*) from the *pagan fellowship*, and alienated.

THE PURITY AND
SANCTITY OF HOLY
SITES WAS OF UTMOST
IMPORTANCE TO THE
SLAVIC PAGANS

In Vedic and Avestan tradition, banished individuals were prohibited from entering the holy places unless readmitted to the pagan community, after being absolved of the spiritual defilement caused by their spiritual or civil transgressions. Banishment was the most horrendous punishment to be inflicted by the Magi, for it meant a ceremonial disowning not only of a person’s body, but of their very soul. Magian banishment came into effect with the recital of the *yazad* curse (the ‘Curse of the Wise’). From that moment, the banished criminal or wrong-doer was cut off from their society and religion. They had forfeited their right to enter holy places and springs, and indeed heaven. The wayward defaulters were now unclean, abandoned by the celestial gods and their own kin. Only demons remained.

NON-BELIEVERS AND
THOSE BANISHED BY
THE WHITE MAGIAN
YAZAD CURSE WERE
NOT PERMITTED TO
ENTER



Groves

GROVES WERE VERY
HOLY PLACES

As with their Aryan ancestors, the awe-inspired reverence of the Slavs and Balts for the *daevas* led them to make fenced in enclosures, within which the sacred trees flourished, perhaps living many hundreds of years. Although their rites are no longer practiced, we can look to the ancient Indian texts for clarification as to their supposed religious function. *Agni Purana* describes the Asian groves, which were established for more than just aesthetic purposes.²³⁸⁰ The Aryan scriptures promised that “*The consecration of trees and a garden destroys one’s sins and gets the highest merit*”²³⁸¹ and “*Whoever causes to set up a pleasure grove stays eternally in the garden of Indra*”²³⁸² Their lushly foliated boughs were gloriously draped in cloth and floral wreaths, their trunks washed with water. Serene tunes resounded throughout the grove from the instruments of players, as cows (offered to the god or goddess of the grove) contentedly grazed inside.

BRAHMINS CONSECRATED
GROVES

Brahmins ritually consecrated a given tree, especially those devoted in honour of Indra, using butter, herbs and floral garlands.²³⁸³ The tree was then bedecked in cloth, a custom that appears to have been practiced in various parts of Europe, until comparatively recent times.²³⁸³ Following the dressing of the tree, oblations were offered to it, with a musical accompaniment,²³⁸³ and a cow released there. Generally there was a shed or cabin of some kind erected nearby, which served to house a sacred flame.²³⁸³

GROVES USED BY
EUROPEAN PAGANS

Similar grove customs were found *as late as the Middle Ages* throughout much of heathen Europe, and as with horses, and the Indo-European language, it appears that the Indo-Europeans were responsible for introducing them.

Prussians, like the Slavs, maintained inviolate groves and pastures, that were not to be despoiled by human hands,²³⁸⁴

DESCRIPTION OF AN OLD
PRUSSIAN GROVE

*“Among very old trees we saw there the sacred oaks which had been consecrated to the god of that land, Prove (Perun/Indra). There was a courtyard about them and a fence very carefully constructed of wood and having two gates. For, besides the household gods and the idols with which each village abounded, that place was the sanctuary of the whole land for which a flamen (fire priest) and feast days and a variety of sacrificial rites had been appointed. On the second week day the people of the land were wont to assemble there for holding court with the ruler and with the flamen. Entrance to this courtyard was forbidden to all, except only to the priest and to those wishing to make sacrifices, or to those in danger of death, because they were never to be denied asylum. For the Slavs show such reverence for their holy things that they do not allow the neighbourhood of a fane to be defiled by blood even in time of war. They admit oaths with the greatest reluctance, because of the avenging wrath of the gods”*²³⁸⁵

SHARPENED FENCE
PAILINGS

THE IDOLS OF BYGONE
HEROES AND MAGI WERE
FOUND THEREIN, AND
COULD BE CALLED UPON
BY THE FAITHFUL

In Slavia groves were a place of assembly and counsel, where commoners brought issues before royalty and regional fire priests. By inference, Helmold’s description of a Slavic-Baltic grove indicates that some if not many were enclosed by a gate and wooden fencing.²³⁸⁶ Fences were made of sharpened pailings, perhaps to deter trespassers. Eternal flames were sometimes found in them. For instance the pagan Lithuanian grove at Romove had an oak-fuelled eternal flame, that burned before a sacred oak.²³⁸⁷ Note also that the oak was hallowed, with a ritual of some sort implied by the term “consecrated”.

The idols of their beloved gods and “pagan saints” stood prominently beneath their leafy boughs, peppered with acorns, and shaded by luscious foliage. As you will shortly see, these were effigies of pagan warrior heroes and *Volkhv*, deified in death as they were in life. Here pagans came to commune with each other, and the *daevns* once widely worshiped in continental Europe before the advent of Christianity.

In pagan eyes, a grove was first and foremost the sanctuary of the World Tree (the European Mountain ash [Rowan tree] or the Golden or Manna Ash depending on one’s devotions), and lesser trees, a microcosm of everlasting bounty and eternal life. Its fenceline marked the extent of an inviolate consecrated precinct. Neither hunting or trapping, nor the felling of trees, nor the picking of flowers, herbs and shrubs was allowed there. Devotees and pilgrims entered the sanctuaries escorted by a *Volkhv* or *Volkva*, through whose agency they tendered their tithes to the gods. Only those permitted entrance by the village elders could proceed into the groves, and even then they had to observe proper decorum.²³⁸⁸

The Magi professed that a spark of god’s divine fire dwelt in the wood of every tree and plant (birch and box trees in particular). The Magi called this internal “plant fire” *urvazist*, and it awesomely emerged during the combustion of wood in a holy fire. Since the presence of *urvazist* was not as pronounced in animal matter as it was in plants, forests must have provided Magians with a vista of awe, stark imagery revealing the Creator alive within one’s surroundings.

Throughout Rus’ and the Baltic the oak (Perun’s sacred tree) was amongst the holiest of plants, but lime and birch trees were also highly revered. Box, oak, ash, willow, plum, cherry, apple and pear trees could also be found in Rus’ groves, each individual tree being dedicated to a deity, whose presence lived inside that tree. A linguistic analysis of names for these trees indicates common terminologies for them throughout much of Slavia, Germany and Scandinavia. What is more, Oriental or Greek affiliations for these words, are only barely perceptible.

During ceremonial ascents into the heavens (which mirror the tree ladders of the Finno-ugric shamans to the North), *Volkhv* of sufficient standing sometimes climbed these trees to the realm of a particular God,²³⁸⁹ a type of “Jacob’s ladder” if you like, an astral voyage only for the initiated. This shows that in some cases Russian priests were shamans, most likely dualistic animists.

During communal grove meetings on major feast days, a *Volkhv* or elder entered the presence of the sacred flame, took the curtain which symbolised the inner sanctum of the Creator’s presence, and surrounded the tree and himself with the partitioning tent cloth. Propitiatory oblations then took place in this inner sanctum, with bursts of *Haoma* or *Soma* steam (or even vapours from seared blood) wafting up through the leaves of the world tree into the very home of the gods.

European pagan groves were fenced in, partly to show the boundaries of their holy perimeters, but also to contain and shield the holy animals ruminating there. This is another point of similarity with Aryan groves, that were well stocked with cattle in ancient times. For instance Dano-Frisian holy grove sanctuaries penned the sacred cows who drank water from a spring that exuded miraculous virtues.²³⁹⁰ The Church saw it as their duty to desecrate such sites, perhaps drawing upon Islamic conversion methods, which, back in Iran, made much use of site defilement, tree chopping and the like.

The situation was probably much the same among the Finns. In the Kalevala, Ilmari’s lady friend petitions the high god “I send my cows to the grove, the milk-givers to the glade” ... Look after them, O fair God, keep them, steadfast Creator, and keep them out of harm’s way”.²³⁹¹ There the alder, rowan and willows kept a watchful eye over the milkers. A well of gold was found there too, providing watery “mead” to quench the cattle’s thirst and increase their milk flow.²³⁹¹ From the Finnish smith Ilmarinen’s forge also came a “golden-horned” sun cow, with a solar disk mounted on its head.²³⁹² Such a creature was known to both the Egyptians and Indians, and was evidently most holy to the Finns.

Sacred black and white dairy cattle and the deer of the settlement, were probably left to graze freely there on the “pastures of the gods”. Here animals could chew the grass upon which dew had dripped from the leaves of the holy trees. The milk from their blessed udders was therefore laden with heavenly dew from above. Sacred cows were milked daily by a female Brahmin or Magus, and their holy milk poured into pitchers and amphoras for use in the ceremonial concoction of the drink of immortality and new life. For instance in the Iranian we have the female name

IT WAS FORBIDDEN FOR
COMMONERS TO PICK
OR BREAK ANY PLANTS
WITHIN THE GROVE

GROVE ASSEMBLIES

FENCES SHOWED THE
PERIMETER OF THE
HOLY SANCTUARY, AND
FENCED IN THE SACRED
LIVESTOCK

MILKING THE SACRED
CATTLE

Dogdo (“One who milks cows”). Frequent milking was vital to prevent the unholy loss of milk, as the fattened udders of dozing heifers pressed into the ground. In doing so they enhanced a settlement’s production of sacred cream and butter, so sorely needed as food for the holy fires. From the Magian perspective, cow’s milk was a vital substance employed in *Haoma* making. Groves were lovingly tended by priests and priestesses who catered for the special needs of more vulnerable plants like fruit trees, some of which must have needed to be covered against frosts. Flowers and medicinal herbs grown in the sanctuary were touched by gods and angels, and so considered more efficacious than herbs grown in the wilds. Such plants were readily used by a settlement’s herbalists to treat various ailments, whether for ailing man or beast.

FOR ARYANS,
ESTABLISHING A GROVE
WAS AN ACT OF PIETY

Aryan custom dictated that groves be established by pious patrons, possibly using school children, who spent part of their day planting trees. For this reason settlements probably had more than one grove. Whether European pagan warriors, merchants and peasants maintained separate groves, to serve the needs of their respective feudal social classes is unclear, but in Britain, Ireland and Scandinavia there were a number of fenced enclosures at a given location. Personal enclosures may have belonged to particular families, for ancestral devotions.

GROVES IN
NORTHUMBRIA

At Yeavering, the Saxon Northumbrians had a temple encircled by a boundary fence. Cattle skulls were displayed about it upon erected posts.²³⁹³ The bones may have been the remains of their frequent cattle-sacrifices, or the skeletons of cows that died naturally inside the enclosure.

Certain trees continued to have pride of place in European folk tradition. In various parts of Sweden farmers kept a sacred *Bardtrad* (an ash, lime or elm tree that served as a guardian for the settlement) somewhere on their property, even until last century.²³⁹⁴ They thought that impending misfortune would result from harming one of these trees in any way.²³⁹⁴ As matters stood the *Bardtrad* helped pregnant wives have trouble-free labour, but to obtain this assistance the woman had to hug the trunk.²³⁹⁴

Sacred springs

Pagan Russes regarded springs as very holy. Such a belief was held in common with most of Europe’s pre-Christian pagans, and by the Magi and Aryans in particular, who perceived them as dwelling places for mighty spiritual forces, the goddess Anakhita especially. In some of the oldest Magian texts we read;

*“The spring named Arvi Sura (Anakhita), O Spitaman Zarathustra! that spring of mine, purifies the seed in man, the fruit in a woman’s womb, the milk in a woman’s breast”.*²³⁹⁵

*“I will praise the water Ardoi Sura Anahita, the wide-flowing and healing in its influence, efficacious against the Daevas, devoted to Ahura’s lore, and to be worshiped with sacrifice within the corporeal world, furthering all living springs and holy-helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy and helping on the progress of the Province, Holy as she is”.*²³⁹⁶

PRAISE TO THE HOLY
WATERS

THE PAGAN SAINTS
ATTEND

*“Let the saints’ fravashis now draw near, those of the saints who live, or have lived, or those born, or yet to be born: yea, let them come near which have borne these waters up stream from the nearest ones that lie below as the outlet pours away. Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for one who hates his kindred. And let not our good waters which are not only good, but the best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, our uncorrupted selves, nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come, may they come to him who had done those first foul evils, as to him who does the last. O waters! rest still within your places while the invoking priest shall offer”.*²³⁹⁷

WRONGDOERS WERE NOT
TO TOUCH THE WATER

THE WATER QUENCHED
THE THIRST OF THE
CATTLE

By inference these Magian passages might have applied to the Russian water goddess Moksha, whose name was derived from Finnish terms meaning “a river”. I say this because Anahita’s other name was *Oksho*. This similarity may be purely fortuitous, and Vasmer certainly does not include it in his list of etymologies for Moksha.

Usually a natural spring was found somewhere inside a grove, with the water of the gods nourishing the roots of the holy trees and quenching the thirst of the sacred milk-givers who lounged beneath them. Wherever spring water welled up from beneath the earth, the ground was considered especially sacred to pagans. Holy water was not to be treated lightly, particularly after its blessing with religious formulas, since its ritual mis-handling constituted an act of devil-worship according to the Magi. Trespassers were to be carefully guarded against, and in Russia it was forbidden to speak while drawing water there.

Throughout much of Iran and the Orient, it was commonly believed that spring water possessed remarkable healing properties (perhaps owing to mineral content), and was therefore used to form the drink of immortality, sacred beer and mead. In Europe, as in Asia, some springs were better endowed with the ability to heal and expel spirits and demons than others. One could tell not only by the luxuriant verdancy of the oaks and other plants, but by past ‘miraculous healings’, for here was the beneficence of the Gods for all to see. Consequently pagan devotees probably travelled considerable distances to drink, wash and commune at places of renown, for it was deemed pious to visit these wondrous shrines. Even nowadays pilgrims trek up the side of Iran’s Mt Shand to retrieve holy water for healing their ailments. During the Christian era, overseas pilgrims came to Slavia and the Baltic from as far afield as England and Germany to walk with the gods once again. People hung wax simulacra, or cloth worn by the sick or infirm from the boughs of nearby trees, to obtain healing. Body part simulacra buns had already been in use by pagan Franks as early as the 6th Century AD.²³⁸ In some places these Aryan customs lasted far into the future. Until this century the Loughharrow pilgrims of Britain tethered their cattle to a nearby tree, and tossed large chunks of butter into the lake water, much to the chagrin of the local bishop.²³⁹ This custom evidently originated in Indo-European religiosity.

Since springs, creeks and rivers are natural topographical features, holy sites of this calibre would be notoriously difficult to see in the archeological record. Larger cult sites would be identifiable as holy springs surrounded by the remains of scattered temporary campsites (attributable to pilgrims intermittently visiting a site on certain feast days) and huts. Wheel ruts and log roads might also be discernible in their vicinity. The remains of wooden simulacra and stone effigies could be present there also, where soil preservation permits.

Holy fires

The most glorious of white Magian religious duties was the feeding of holy fires, the so-called *vahram* fires that existed throughout all major settlements. It was an act of unparalleled devotion to the creator;

*“We would approach You two, O ye primeval ones in the house of this Thy Holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this Thy flame him wilt Thou cover with pollutions in his turn. But as the most friendly do Thou give us zeal, O Fire of the Lord”.*²⁴⁰

“I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda’s son! Meet for sacrifice are thou, and worthy of our homage, may’st thou be in the houses of men who worship Mazda. Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman (wand bundle) ready, with flesh in hand, and holding too the mortar. And may’st thou be ever fed with wood as the prescription orders.

Yea, may’st thou have thy perfume justly, and thy sacred butter (gum) without fail, and thine andirons (unleavened bread) regularly placed. Be of full-age as to thy nourishment, of the canon’s age as to the measure of thy food, O Fire, Ahura Mazda’s son! Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth

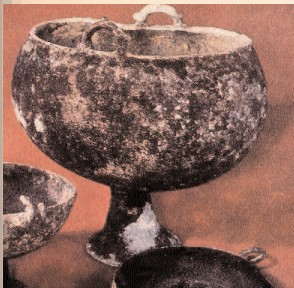
BUT IT HAD
MIRACULOUS POWERS
OF HEALING

FIRE-WORSHIP
REGARDED AS AN ACT
OF PIETY

MAGIANS OFFERED
PRAYERS TO FIRE

Fig 123.1. Large Magian fire urn.

Fig 123.2. Small cauldrons, such as those found below may have served the same purpose in mobile communities.

THE FIRE BURNED IN AN
URN

A FIRE THAT HAS
BURNED FOR 1,000 YEARS

THE MAIN FIRE TEMPLES
WERE DESECRATED BY
MUSLIMS AND BYZANTINE
CHRISTIANS

SMALLER COMMUNITIES
HAD THEIR OWN HOLY
FIRE

within this house; for a long time be thou thus to the furtherance of the heroic renovation, to the completion of all progress, yea, even till the good heroic millennial time when the renovation shall have become complete. Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and never wanders, and long enduring virile power, an offspring sure of foot, that never sleeps on watch, and rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, yea, drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line in prosperity and fame".²⁴⁰¹

In an historical sense, the gist of these scriptural passages is corroborated by Strabo who stated "*And to whatever god they offer sacrifice, to him they first offer prayer with fire*".²⁴⁰² Consecrated fire was one of their most important religious symbols; each a holy site in its own right, each, like the jewelled firmament, a beacon of god's light. Strabo tells us that the Magi normally maintained their holy fires in the precincts of grove enclosures.²⁴⁰² In practice the dwelling of a *valhram* fire varied from place to place, depending on the lifestyle of the Magian families.

Normally the holy fires burned inside a large metal urn, which, in mobile pastoralist communities (or among refugees fleeing the Muslim conquests), could be transported about in the back of a tent-covered wagon, sitting comfortably on an insulative sand-box. In larger fixed temple complexes, the containment urn stood proudly atop large stone dais' and altars, tended by priests, fire wardens, guardians and wood collectors. Different classes of Magi tended the holy fires, and through their loving reverence for the Son of God, brought protection and prosperity to the land and its people;

"it is necessary to properly maintain the sacred fire which they have established in a town or village. And at night it is necessary to make it blaze up once, and by day twice. For it is declared in revelation, that, if there had been no sacred fire, no one would have been able to go from town to town; because it is owing to the glory of the sacred fire that no one on the roads is able to commit an excess upon any one else".²⁴⁰³

In modern Bombay, there is a Parsee fire that has burned continuously for over a thousand years, from the time the Magi arrived in India. But in a more ancient epoch such life-spans would have been fairly typical of Magian fires in Iran and Central Asia. Until the coming of the Muslim Arabs and Turks in the 7th Century AD, and the subsequent exile of the Zoroastrians from Iran, the Magi had other supremely eminent sacred eternal fires, the heart and soul of their white religion. The most famous of these was *Farbag* (the priests' fire, Fars in Persia, or even Kabul Afghanistan), then *Gushnasp* (soldiers and the Magi, at Shiraz in Persia) and lastly there was *Burzen-Milhr* (for farmers and husbandmen, and it was situated at Mt Ganavad or Mt Revand in Persia).

As a result of Byzantine anti-Magian crusades and the advent of Islam, the fire urns of the Caucasian, Iranian and Central Asian Zoroastrians were progressively thrown down and snuffed out, their holy ashes kicked and scattered about the ground by Muslims and Christians alike. Thus died the fires, the sons of god unable to be re-lit in the history of the world, since the dasturs, the only ones able to re-ignite them, had been killed, or had fled.

Other lesser fires burned everywhere throughout the lands of Zoroaster's people, in every town and village, and hamlet, and house, but these subordinate flames did not even faintly approach the grandeur of the main fires, which attracted large numbers of prayerful pilgrims annually. The white Magian fire-priests were duty bound to shield the holy flames from any harm, especially that of evil-doers, who sought to defile the fires. The first act of any new Magus was to wander the countryside in search of a protector, a warrior lord who would accept him as his personal Magian sacrificer. In return, the Magus' defender would guard and watch over him, the holy springs, idols and most importantly the fires. And on account of meandering journeys, the Romans came to see the Magi in their midst as itinerant beggar-priests.

The white Magi believed that where *valran* fires burned, so too was the presence of God, who was himself the most wondrous and beautiful of all fires. The pagan Slavs also believed that fire (which they called *Svarozhich* or *Svarogich*) was the son of god, a custom no doubt inherited from the Magi.

For the Magi keeping the holy fires burning in homes and temples was almost the greatest act of love one could ever have for the Creator. Pagan Slavic customs and beliefs associated with fire were thus extremely close to that of the Zoroastrians and Zurvanites. But to the untrained eye something as meaningful as holy fires were simply "heathen" and "devilish" bonfires! When establishing new Magian villages, a foundation fire was installed in a newly built fire shrine.²⁴⁰⁴ Such fires were often named after a prominent king or high born aristocrat, in particular those who had, in all piety, financed their construction.²⁴⁰⁴

The 10th Century Arab annalist, Ibn-Dasta described the Slavs as "fire-worshippers", who bow down low before the flame.²⁴⁰⁵ In the 11th Century Russian text *Slovi Khristolyubtsya*, the Slavic practice of offering prayers to the hearth fire, the Son of Svarog, (the Shining God) is described.²⁴⁰⁶ Since Arab sources describe the pagan Russians as both "*Simurgs*" and avid fire-worshippers, we can deduce that the Russes had similar if not identical fire-rites to the Zoroastrians. Throughout the remainder of this section you will discover amazing similarities between these two fire-cults.

Samovars - were they really Magian fire urns?

Now it was the custom of the Magi that the eternal flame and ashes be contained within a large metal urn, roughly two feet tall, which they called *afirinagan*. They were not dissimilar to tea urns in form, and were traditionally mounted on sand boxes or stone pedestals cut in such a way that there was a stone foot at each corner of the pedestal's upper surface. These feet helped hold the urn in place.²⁴⁰⁷ One archaeologist, the late Dr Spooner, apparently excavated a large number of these fire urns in Central Asia.²⁴⁰⁷

Strangely, some classical Roman, Jewish and Greek altars resemble these fire urn pedestals. Certainly a fire is unlikely to have been lit atop the stone; fire and embers would have fallen out all over the place without being contained in something. For instance, one Roman altar dedicated to the guardian genius of the first Varduli cohort (complete with inscribed swastikas and the Germanic rune *Dæg* {*Dæg* meaning "fire" in both the Germanic and Iranian}) possessed a circular indentation in the top of it, which presumably held an urn or bowl of some kind.²⁴⁰⁸ Fire urns continue to be used by the Parsee fire-priests.

Russians have long used metal samovars for boiling water, vessels that resemble old-fashioned tea or coffee urns. We might ask the question, was there ever a connection between *samovars* (Russian tea urns), and the fire urns the Magi employed to contain their holy fires? Archeologically speaking it is difficult to say. I have not read of samovars being excavated by Russian archaeologists in any of my source materials, though they might well have been. For a solution we must look towards comparative linguistics.

It has long been accepted that *samovar* is an obvious syncretisation of *samo* (self) and *varit'* (which nowadays means "to cook" or "to boil") which would then make a *samovar* "a self-boiler". An obvious connection can be found in the Turkic *samavar* and *sanabar*, or the Tatar *samaur*, or *samuvar*, which also denote cooking urns. I believe that the Slavic and Turkic words had a similar genesis to the Russian *samovar*, and what is more, that *samovar* really came from *samo* + *var* rather than *samo* + *variti*, the traditionally accepted etymology.²⁴⁰⁹ *Sam'* (from which comes *samo*) originated from the Old Indian *samas* ("the same"), and/or the Avestan *hama* ("the same").²⁴¹⁰ The modern Russian word *varit'* is a verb which was formed from the noun *var* (which meant "resin", "heat", "hot embers", or "boiling water"). But in the *Old Russian, Serbo-Croat and Old Slavonic*, the noun *var* specifically meant "hot embers", whereas the verb *variti* (which had variants among the Slavs and Balts) meant "to boil".²⁴¹¹ Thus when determining the origin of the word *samovar*, in an ancient context, it is important that we distinguish between *var* and *variti*, because the two words are slightly different, even though they come from the same root word *var*. In the case of *samovar* the suffix -*var* need not necessarily carry a connotation of cooking, and, as mentioned, the noun did not possess such a meaning in ancient times, *only the verb*. Thus we arrive at a literal translation of "the very same hot embers" (instead of "self-boiler"), which could signify that the word *samovar* embodied the Magian ideal of a perpetual fire, whose embers

THE FIRE INDICATED
THE PRESENCE OF GOD

IT WAS IMPORTANT TO
KEEP THE FIRE BURNING

SLAVS AND RUSSIANS
WORSHIPPED FIRE

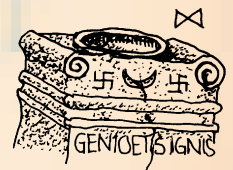


Fig 124. The Roman Varduli military altar.

possessed the age and unbroken pedigree of the glorious Aryan holy fires.

The inclusion of “resin” as an additional meaning for *var* is interesting. Unless this meaning preserves a custom of extracting plant resin by boiling, I suggest it relates to the Magian practice of burning incense and the the sweet *Haoma* (Golden Ash) resin to feed the fire. I incline towards the latter view because if the former were correct, one would also expect to see *var* meaning lamb, beef, porridge and any other foodstuff normally cooked by boiling, instead of a seemingly unlikely “resin”. Moreover the Magian name for a holy fire was *valtram*. The Slavic *var* might come from this word. I am convinced that during pagan times the Slavs used *samovars* not just to boil water, but to contain the holy fires into which they periodically fed sandalwood and *Haoma* resin, the “sweet honey” of Magian lore.

Not only that, but in the Lithuanian we find it as *versme* (“a spring” or “a source”), which is reminiscent of *barsema* (a Magus wand which lay on a stand in front of the fire, and which were implements that acted as a source for the outpouring of their magical power).

Russian words denoting the ashen remnants of a fire, like *pepel*, *zola* and *prakh* do not seem to have an Avestan or Mesopotamian origin. Old Indian could be a source, but the phonetic connections are weak.²⁴¹² The Old Russian word *palit'* meaning “to scorch or singe” rather than “to burn” seems related to *palka* (meaning “a wand”) and *palets* (“finger”). This being the case one might say pagan Slavs formerly singed their wands next to the holy fire in accordance with the same Magian form of that ritual (ie; wetting the wands with holy spring water and leaving them to be scorched by the fire), which was performed by the Magian Rathwiskar. The ceremonial scorching of moistened golden ash branches caused the bark to rupture, allowing the ash sap to exude. Resin could then be put into the fire. Barsema wands were however made from tamarisk back in the old countries.

Palochka (“a small wand”, “a baton” or “a rod”) and *palka* (“a rod” or “a stick”) are probably traceable back to the Old Indian *phalati* (“it is breaking/snapping”, or “it is crackling/chapping”), and do not appear to have Avestan roots.²⁴¹³ If the Rus' were Magians then it stands to reason that holy fires were a significant feature of community and home life. It is quite true to say that in traditional Russian homes, the fire has always been of both practical and religious significance. Not only did they allow for cooking and home heating, but they acted as a gateway through which souls entered and left this world. There, in the fire, existed one's progenitor ancestors and future descendants.

The Slavic custom of opening the stove door the moment a family member passed away, and making it blaze up²⁴¹⁴ is undoubtedly linked to a passage of Magian scripture, which states;

“it is revealed that when they sever the consciousness of men (after the soul of the deceased has lingered for three days and been released through the performance of the “three-day ceremonial”) it goes out to the nearest fire, then out to the stars, then out to the moon, and then out to the sun; and it is needful that the nearest fire, which is that to which it has come out, should become stronger”.²⁴¹⁵

Every pagan Rus' settlement was organised around a *Mir*,²⁴¹⁶ which symbolised their unity. The Russian *mir* specifically meant “the people”, “the world”, “peace”, “agreement” or “accord”. In a practical sense the Irish word *Mir* had a similar meaning (“a portion”, “a part of a country”, “a section”) in that it was a label for separate areas, though Vasmer does not include it in his list of etymologies. According to Professor Vernadsky *Mir* comes from the Persian *Mithras* (meaning “an accord” of some kind), the guardian of sacred oaths. Even so the Persian *Mihir* could also denote a holy fire. For example, *Darimihir* was a popular Iranian colloquialism for a Magian fire temple (“*Dar-i-mihir* {Gate of Mithra}”).²⁴¹⁷ So if the Russes were Magians, the Russian *mir* might also have meant “a holy fire”, but this additional meaning did not survive the Christianisation process.

A number of pagan Russian first names²⁴¹⁸ which the Church saw as unfit for the naming of Christian folk, and subsequently replaced with Christian names, may be evidence for this. Most pagan Russian first names are in some way translatable. Once translated they described a person's nature or role in life. For instance *Gulyaiveter* meant “walking wind”. A good many others end in *-slav* (meaning either “glory”, or “Slav”), *-misl* (“a thought”), *-mil*

RESIN PLACED ON THE
FIRE

LINGUISTIC EVIDENCE
FOR MAGIAN FIRE LORE
IN RUSSIA

THE SOUL OF A
DEPARTED LOVED ONE
LEFT THIS WORLD
THROUGH AN OPEN
STOVE DOOR

RUSSIAN PAGAN NAMES

(meaning “beloved”) or *-mir*. In the case of *-slav*, *-misl* and *-mil* the ending confers a meaning on the root word such as were indicated above. *Bogoslav* meant “the Glory of God”, *Granislav* “the glorious verses” and *Mechislav* “the sword of glory”. *Bogumil* meant “Beloved of God”, and *Bratonil* “Beloved brother”. Then there was *Dobromisl* “Good Thought”, or “one who thinks well of things”. Coincidentally “Good Thought” was an important white Magian angel, perhaps the guardian spirit of one so named. Many Slavic first names ended in *-mir*, so we might presume that the *-mir* ending had a specific meaning. But what was it? Since *Mir* had a meaning of “peace”, “accord”, “the world” and “the people” in the Slavic, we find it difficult to get satisfactory translations from the pagan first names using either interpretation. This suggests that that *-mir* had another elusive meaning.

As in Russia the Iranian Pahlavi word *mīhr* connoted an abstract notion of “friendship, “an agreement” or “a contract”, which is evidently reflected in the Slavic form and meaning of the word *mir*.²⁴¹⁹ In Albanian *mīre* meant “good” and in the Bulgarian it also meant “light” (in addition to the standard Slavic meanings). The Old Indian word *mitras* meant “a friend”. The Slavic word *svet* (which is conceptually and linguistically connected with *mir*) also meant “peace” or “light”, but in some linguistic sub-groups of the Slavic we find that *mir* also meant “light”, “day” or “people”. *Svet* came from the Old Indian *svetas* (“bright”, “light” or “white”) or the Avestan *spaeta* (“to shine”).²⁴²⁰ For this reason, there is every reason to believe that the pagan Russians used the term *mir* when referring to the holy fires that burned in their *ognishche* fire-houses and pavilions.

In Iran *Mīhr* also meant “sun”, but carried the connotation of “fire” or “light”. For example the Magi called one of their greatest holy fires *Burzem-Mīhr*. Such a fire would naturally embody all these qualities; it shone like the sun, and embodied peace and friendship. This is in perfect accordance with the various meanings attributed to the Slavic word *mir*. Now in the following list of Russian names if we translate the Persian word *Mīhr* (pron. *Mir*) as “fire”, lucid translations automatically become possible. Among many of these prohibited pagan names we can discern Slavic translations of Magian names, and concepts related to differing grades of holy fire, and various classes of people who had some ritual connection with these fires. For example the name *svetozar* probably meant “holy fire”. *Medomir* (“honey-fire”, or “fire-honey”) was perhaps a reference to the “honey” placed on the *vahram* fires by the Magi (ie; ash-tree resin). Alternatively *Medomir* might have meant “mead of peace”, or even a “mead-fire”, that is a fire used during the mead-brewing process. The last option would conform to the Magian notion of brewing fires, which were a separate class of fire. Thus we might interpret *Gradimir* as “a city fire”, *Budimir* as “a cabin fire”, *Dalenir* might have originated from the Persian term *Dar-i-mīhr*. In pagan times Slavic fire-cabins might have resembled those found in the Scandinavian *Lund*, or the Finnish *Lud*, which had a sacral function, and were located at groves or near the family home. Each Finnish *Lud* cabin contained a holy fire and idols of the family ancestors.

Judging by the Kalevala the Finns felt it necessary to keep the fires burning all the time, for it contains the imprecation “Great woe to the flameless”.²⁴²¹

In Russia we find the term *lesnaya budka*, which meant “a forest warden’s hut”. The Russian pagan first name *Budko*, was perhaps used by someone holding the position of grove keeper, and who manned the *lesnaya budka*, keeping watch for unholy trespassers. *Borimir* might have meant “a pine-grove fire”, *Lyubomir* “the Fire of love”, *Mezhamir* a “forest-fire”(ie; a grove fire). *Ostromir* could have been “an island fire” or “an ostrog fire”. In the Ukrainian an *ostrog* was “a roofed building walled with wicker basketry”.²⁴²² Such a building is an excellent description of a Magian inner-sanctum, which shielded the fire, and in which rites of adoration took place. But in Belorussian and Polish an *ostrog* was a settlement surrounded by a palisade made of pointed logs. In effect an *ostrog* fire was “a village fire”, or a fire maintained within the inner sanctum of a fire temple (ie; a fire house). *Ratomir* might have meant “a warrior or military fire”. As it happens the ancient custom of burning eternal fires of remembrance still continues. At a number of war monuments and cemeteries that I have visited over the years, eternal flames still burn, and coincidentally are guarded. In pagan Rus’ a *stomir* might have been a guardian-fire kept by 100-man heathen Russian military units called *Sotnia*. This kind of fire would have been marginally less grand than the Varduli cohort’s holy fire. *Orimir* is more difficult to translate. Perhaps an *Orimir* meant Or’s fire (ie; the fire of the god Or) or even a “horse-fire” of the sort used to boil cauldrons during the *asvamedha*. *Zhiromir* was a composite of *zhir* (“food” or “fat”)²⁴²³ and *-mir*, perhaps meaning “fire-fat”. A Lithuanian word related to *zhir*, *gyras*, meant *kvās*

SOME ARE RELATED TO
FIRE

DIFFERENT CLASSES OF
FIRE

SPECIAL GROVE-
WARDENS’ HUTS

SCENTED WOOD WAS OFFERED TO THE FLAMES

(which in pagan times was a form of libation once poured into the holy fire or drunk). Serbo-Croat *zhira* ("acorns"), Slovenian *zhir* ("acorns" or "food"). These are connected conceptually with *zhit'*, which means "to live". The Ukrainian or Bulgar word *zhir* meant "fat", "an acorn" or "pig's lard". Therefore *Zhiromir* might have meant "fire-fat", or "fire food", and in a pagan sense perhaps indicated a person who placed fat, acorns, butter or meat on the holy fire.

Wooden billets of precious wood (sandal especially) were however the preferred foods consumed by the *Vahram* fires. These were traditionally broken down into small sacrificial chips, which could be placed in the fire in a variety of ways. The Magi believed that *berezi-savanga* was the wood most powerfully invested with the spiritual fire, and its mere growth promoted long life and prosperity in the world. And it just so happens that *bereza* is the Slavic word for the white "birch tree", which the Slavs had for so long burned as votive offerings to their gods.²⁴²⁴

Similarly, in the Old Norse we have what was presumably a pagan ritual term *Blotspann*, which translates as "a sacrificial chip (of wood)".²⁴²⁵

ASH, THE CLOTHING OF THE FIRE

Inevitably ash was the result of so much daily combustion. Magians referred to the residual ash of their *vahram* fires as *var* or "the clothing of the fire".²⁴²⁶ At their daily fire ceremonies, the fire-priests anointed the faces of prayerful devotees with this ash. In Rus' Magian society it is simply no coincidence that the Slavic word *var* meant "resin", "heat", "hot embers". The inclusion of "boiling water"²⁴²⁷ to the Slavic *var* quite likely related to the boiling cauldrons which sat on the holy fire.

GIVING AMBER AND RESIN TO THE FIRE

In pagan times resins such as amber were placed in the glowing fires. Again the Slavic word *var* had a meaning of "ash" and "resin", and to the Magi it meant "ash" or "the clothing of the fire". Another Slavic word for "resin" was *smola*.²⁴²⁸ A number of Baltic words (like *smela* and *smilkti*) also show the relationship between "resin" and "smouldering", which is exactly what happens to resins and incenses ignited in fire. In fact, the English word "smoulder" seems to be related to it. *Smola* might also be related to *smolost'* meaning "a cow's udder", and if so might the Lithuanian *smilkti* ("to smolder") be connected with the English word "milk"?

TYPES OF FIRES

Every Magian fire, whether it be in a home, village, or city were all joined to God, and thus theoretically constituted a minute portion of a single holy blaze, despite whatever physical distance might have separated them.²⁴²⁹ As with the 'feudal' society that maintained them, these fires too possessed varied pedigrees. The higher the social ranking of a fire's patron, and the older the flame was, the more prestige it could claim, the more devotees it could attract.

RUSSIAN NAMES FOR THE DIFFERENT FIRE CLASSIFICATIONS

GRADE ²⁴³⁰ OF FIRE	MAINTAINED BY ²⁴³⁰ FIRE-PRIESTS	RE-LIT ANNUALLY ²⁴³⁰	LOCATION ²⁴³⁰
<i>Vahram</i>	Yes	Permanently lit	Cathedral-like temple
<i>Adaran</i>	Yes	Yes	Communal fire house
<i>Dadgah</i>	No	Yes	Home hearths

The following is a hypothetical reconstruction of the hierarchy of pagan Rus' holy fires, based on Magian analogies, including possible Russian word equivalents for that class of fire, based on the heathen names proscribed in Christian times.

PRIESTLY FIRE

The Magi's main Iranian holy fire was known as *Farbag*. In Russia it might have been called *Radimir*

WARRIOR FIRE

The principal warrior fire in pre-islamic Persia was *Gushmasp*. In Rus' such a fire might have been called a *Ratimir* or *Stoimir*.

TRIBAL FIRE

The equivalent of a *Varharan* fire probably burned in a belfried temple in each tribal grad where a *Knyaz'* reigned. In Russia a tribal fire might have been called a *Gradimir*.

VILLAGE FIRE

Each Magian village had its own *Aduran* fire - a temple or grove fire, or communal bonfire. In Rus' a village fire might have been called an *Ostromir*.

SETTLEMENT

In Magian lore, a settlement fire was made from 16 home hearth fires. Such a flame might have been termed a *Stanimir* or *Mezhamir* by the Slavs, and would probably have burnt on a sacrificial stone altar within a "peasant" grove-enclosure.

HOME HEARTH

Magians kept a holy fire permanently alive in their home ovens, a symbol of the presence of the almighty and great protector of their people. Home fires belonged to the lowest grade of holy fire, termed *dadgah*. Whenever a family shifted to another fixed abode they took the ash and embers of this home fire with them, to found the new hearth. This Magian custom is very ancient and continuously observed by later generations of Parsees.²⁴³¹ Based on Russian folk tradition, it seems heathen Russes observed these same strict rules governing home-fires.

The ancient Greeks had a similar observance, meaning that in remotest times the translation of the home fire to a new abode was originally an Aryan custom practiced by the Vedic Indo-Europeans, thereafter being inherited by the Magi after them. The Russian word for a home fire might have been *Budimir*.

The common Slavic and Baltic words for "flame" (*plamya* or *plamen*) are not derived from Avestan and Old Indian sources, and it is my guess that they came from the Latin *flamma*.²⁴³² It might also be related to the Latin word *Flamen*, that is, the fire-priests who formed colleges dedicated to particular gods, as was the ancient Roman custom. It is of further interest that the priests of pagan Britain (just prior to the conversion) were referred to by Church historians as *Flamen* and *Arch-flamen*. If the connection between *plamya*, *plamen* and *flamen* is valid then we might suspect that some Slavic fire tenders followed Roman/Mithraic customs, and may have done so since the time of Ptolemy, who depicted Caesar's altar on one of his maps of Scythia. It was situated in the Southern Ukraine.

Another pan-Slavic word for "fire" was *ogon'* (or variants of it), which is derived from the Vedic *Agnis* (the divine holy fire). The Vedic *Agnis* also gave rise to the Latin *ignis* and the Hittite *agnis*, the Lithuanian *ugnis* and the Latvian *uguns*.²⁴³³ Judging by the prevalence of *ogon'* (and variants of it) Baltic and Slavic "fire-worship" had substantial Vedic roots. That is not to say that the word was not being used by the demi-Vedic Zurvanite Magians. The Vedic word for fire does not seem to have taken root among the Germans and Scandinavians.

The Russian word *zhar* (meaning "heat" or "live coals") also appears in the Bulgarian, Serbo-Croat, Czech, and Slovenian.²⁴³⁴ It is thought derived from the Old Indian *haras* (meaning "live coals" or "a flame"), which in turn fed into the Old Prussian as *gorme* ("live coals"), the Latvian *garme* ("warm"), the Armenian *jerm* ("warm") and the Frisian *germo* ("warm"), from which we get the English word "warm".²⁴³⁴ The Old Russian word for "smoke" *dym* is found in the Slavic, Greek, Latin and Old High German, all of which originated in the Old Indian *dhumas* ("smoke").²⁴³⁵

The Norsemen and Prussians are recorded as having kept perpetual fires, burning on altars.²⁴³⁶ In the Baltic the holy fire dwelling in the family stove was cared for by the woman of the house at night before going to bed, and revived each morning with devotion.²⁴³⁷ Similar traditions are to be found throughout Slavia.

In Magian eschatology, *Ahriman* and the Whore sought to vex and destroy the purity of all created nature, especially fire, but in particular the *Vahram* fires. One further duty incumbent upon any white Magian was the protection of the holy fire. It had to be guarded against the black Magians, apostates and other assailants wanting to extinguish it. To this end the Slavs built heavily fortified towers wherein the *Vahrams* burned brilliantly, resolutely and with all confidence, bringing vitality and health to the land and the people.

In *Bahman Yast II*, we are told of a future time when the *Vahram* fires would suffer grievous annihilation from the

ROMAN INFLUENCES
ON THEIR FIRE WORSHIP

HOT COALS

ETERNAL FLAMES IN
PRUSSIA AND
SCANDINAVIA

THE FIRE HAD TO BE
GUARDED

THE HOLY FIRES WOULD
COME UNDER ATTACK,
AND BE WIPED OUT
DURING THE END TIMES

enemies of god's light, signifying the onset of disaster for their religion, the obliteration of the Magian Aryan nations, and devastation for the world of created good existence. Whereas in ancient times there were more than enough Magus-priests to attend the fires, in that dark winter of *Ahriman's* malcontent, barely one-thousandth of their number would remain to perform the sacred duty to the *valram* fires. Earth lay in the Demon's penumbra.

Temple towers also sheltered the fire against direct sunlight, since the Magi proclaimed it was not proper to allow sunlight to fall on the holy fire, because it melted away the potency of the flame, dissolving it and rendering it invisible. In Ireland and England there are recorded examples of folk beliefs over the last eight hundred years which related to the radiance of the sun being able to extinguish fire, and hence they protected fires from direct sunlight.

Fire birds

Fire birds had their origin in Persia, but are also interconnected with the legend of the Phoenix, which can be traced back to ancient Egypt, in the form of the Bennu bird. They were popularly portrayed as eagles composed of raging flame, and were bringers of fertility. By obtaining the blessing of a fire bird, all the crops in one's district would grow at an unbelievable rate, and cattle or sheep would be fruitful. In pagan Russia fire birds were termed *zhar-ptitsy*. These varied myths probably have a common basis, which resides in ritual. When a holy libation was poured onto a holy fire, a gush of fire would appear to fly up towards the sky. At that precise moment the flame, as a fiery bird, took flight, carrying the life-bringing sacrifice to the celestial gods, along with the prayers of the faithful. It literally rose from the ashes. Here is one Russian legend about the fire bird.²⁴³⁸

There was once a *tsar* (in reality a *Knyaz'* or *Khagan*), whose apple orchard was losing its fruit. Owing to the names of both his sons and himself, one can guess they were Christian, but the year of this Tsar's reign is not stated. As matters stood, his fruit harvest diminished daily because the fire bird was taking them away from him for reasons unknown. Perhaps it was because he did not have a fire bird. I say this because the king guessed that it would only be by obtaining the fire bird that his orchard's losses would cease. And so Vyslav Andronovitch sent his three sons on a mission to find the elusive *zhar ptitsa*, which had skillfully evaded capture thus far. The prince who could find it was to inherit their father's entire kingdom, and so the competition between them was fierce.²⁴³⁸

During this journey Prince Ivan (ie; John) lost his way, and his mount was killed in a wolf attack. A while later Ivan chanced upon the grey wolf who had slain his steed. The wolf told him where the fire bird could be found, at the court of Tsar Dalmat, in a relatively distant land.²⁴³⁸ To get there the wolf allowed the prince to ride on his back.²⁴³⁸ Having arrived secretly outside Dalmat's wall-encompassed garden, the wolf proceeded to warn Ivan to take only the fire bird, but not the cage which housed it in the garden. But the foolhardy prince took no heed, and tried to make off with both bird and cage. Unbeknownst to him the cage was attached to bells, and these alerted the guards, who promptly pounced on the knavish young man and arrested him.²⁴³⁸ Dalmat castigated the rash prince after having ascertained Ivan's identity. He was told that his attempt to steal the fire bird was despicable, and that he would have been given it freely if only he had done the proper thing, and courteously asked for it.²⁴³⁸ To atone for this misdeed Dalmat sent him on a quest. Only on completion of this assigned task would Dalmat hand over the bird. Ivan was captured in the stables of another king (Afron) doing what Dalmat had asked of him, and sent on yet another quest to retrieve a queen. With the assistance of the wolf's magical deceptions Ivan swindled both Afron and Dalmat, making off with both bird and cage, not to mention a golden-maned charger, and a queen who he seized by capture.²⁴³⁸

In effect this seems to be a legend about a Russian Christian monarch relapsing into paganism, and fulfilling his desire to do so by re-establishing a perpetual holy flame, from the court of a foreign royal. Now the name Dalmat sounds suspiciously like Dalmatia, in Croatia. So Dalmat might have been a Croatian royal. Ivan botches the entire mission by trying to steal the holy fire and the receptacle which held it. A series of bells were tied to the fire urn, and so they peeled once he tried lifting the receptacle. Ivan was made to undertake a quest as a penance for his crime. But with the help of a shape-changing *Volkhv* Magus, the prince merely appears to have atoned for his ruses, and returns home to Russia victorious. He lives happily ever after, with his own kingdom, a fire bird and a new wife.

In Finland the fire bird was born in the forge of a hero. In the midst of the incandescent coals the smith made "a



Fig 125.1. A fire bird rising from a Roman altar dedicated to Isis and Sarapis.

Fig 125.2. Was this urn-like contraption the cage of a fire-bird, or was it, as is believed, simply a small stove?

Fig 125. 3 and Fig 125. 4. Winged solar disks from Mesopotamia and Persia.



THE FLAME FLIES UP TO
HEAVEN IN THE FORM OF
A BIRD

fiery eagle, a wivern of flame ... the feet he shaped of iron, for wings the side of a boat".²⁴³⁹ This fire bird flew to locations determined by Ilmarinen, and performed wondrous deeds for him there. "Well, the iron-foot eagle at that flared up into flight - up into the sky" to the heavens.²⁴³⁹

Founding a temple fire

Founding a temple fire was a very elaborate ritual demanding multiple ignitions and purifications and could only be performed by a *dastur* or greater. It required the gathering of flame from numerous other sources, particularly hearths and occurred during the final week of the year.

In Magian law, a temple flame was created by the pooling of fires from a prescribed number of sources, such as a fire made by friction against wood; a fire caused by a lightning strike; a brewing fire (a fire used in the brewing process); a corpse-fire and especially a fire from another fire temple. Accordingly every temple fire had a pedigree and unbroken genealogy traceable back to the earliest *Vahrams* of Mazdaism, as intricately preserved as the bloodlines of any given Magus or king.

It was not lost on the black Magi, Muslims and Christians alike that to destroy temple fires was the surest way to destroy the Good Religion of *Ahura Mazda*. Conversely the way to rebuild the religion was to found more and more temples and holy fires. Accordingly the ignition or re-ignition of a holy fire was an awe-filled occasion.

Another facet of the Magian holy fires is that lower grade fires were extinguished at a certain time of year, on the five intercalary days which concluded the year, and re-lit by the Magi. As with the Magi, the so-called Russian "fire-cult" made distinctions between various types of fire and annually re-lit their hearths around mid-winter. In Russian folklore, the term *nebesniy ogon'* ("heavenly fire"), applied to fires started by a lightning strike from one of Perun's thunder bolts.²⁴⁴⁰ These fires were often kept separate from the standard hearth, and fed eggs for sustenance.²⁴⁴⁰ The Magi also fed eggs to their fires, eggs which symbolically hatched into fire birds. If there was a further lightning strike on the property, and a blaze erupted out of control, villagers were only to extinguish that blaze with milk.²⁴⁴⁰ If there wasn't enough milk, they used kvas.²⁴⁴⁰ They were not to employ water under any circumstances, for it was believed to cause flare ups in earth-bound heavenly fire.²⁴⁴⁰ Another species of flame was termed *zhivoy*, literally the "living fire". From olden times village inhabitants in many parts of Russia (Novgoroders especially), annually doused their hearths as a community, to extinguish their home-fires in readiness to receive newly consecrated fire.²⁴⁴¹ The ceremonial generation of this much anticipated new fire, the *zhivoi ogon'*, was attended by elders, eminent families, as well as village representatives.²⁴⁴² It could not begin until every hearth in a settlement had been quenched.²⁴⁴² On this same day each year, unspecified menfolk briskly rotated a spoked wheel, or a wooden shaft, on a piece of wood using a length of rope.²⁴⁴² In some parts of Europe a hangman's rope was recommended for this purpose.²⁴⁴³ The proceedings were conducted in absolute silence, the rite performed cleanly, and in the *exact* fashion.²⁴⁴⁴ As the ritual participants diligently went about their task, silent and solemn onlookers witnessed the emergence of flame from the wood.²⁴⁴⁵ In such a manner was born the *zhivoi ogon'* (literally "living fire"), which arose from the friction generated.²⁴⁴⁵ They then set alight a dry wooden staff using the fresh fire, and ferried it to every home so they could re-ignite their hearths.²⁴⁴⁵ The inhabitants were admonished to ensure that this flame stayed alive until the same festival one year hence.²⁴⁴⁵ According to Russian folklore, once

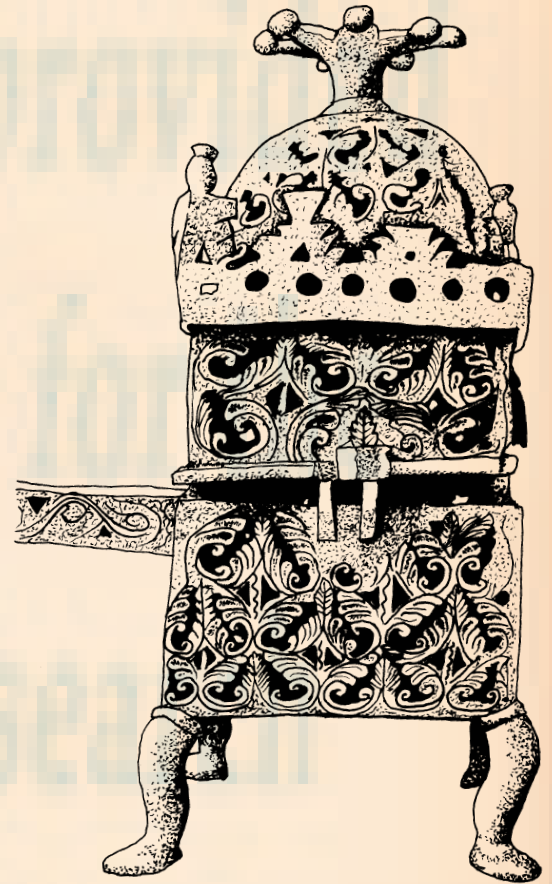


Fig 126.1. Brazier, Scandinavia
Fig 126.2. Zoroastrian fire urn, India

the *zhivoi ogon'* was placed in the hearth, allowing it to die out would bring certain misfortune on the entire household.²⁴⁴⁵ The fire had to be guarded against defilement from impurities and rubbish.²⁴⁴⁶ To feed it they placed leftover sour cream in the oven. Milk and water were also associated with the homefires, perhaps, like sour cream, as a bowl full of sustenance placed on a shelf inside the oven.²⁴⁴⁶ Russian peasants always recited prayers during the morning fire feeding, which took place at dawn.²⁴⁴⁷ So it was too for the Magian people. The Novgoroders, whose great city stood by the river *Volkhw* (ie; Magus River), greatly prized this flame; no doubt for its spiritual value, its pagan spiritual value. Without dallying villagers then lit bonfire in the street, one in the midst of the village, and yet others near the cow sheds and cow-trail.²⁴⁴⁷ Locals later ran their cattle between them to provide protection against disease.²⁴⁴⁷

ON ST NICHOLAS' DAY
BELIEVERS GATHERED IN
NOVGOROD, ALONG
MAGUS RIVER, TO
CELEBRATE THE ANNUAL
FIRE DOUSING CEREMONY

Such were the happenings that took place on the 6th of December, the festival of *Nikol'shchina* (St Nicholas' feast day), *Nikola Ugodnik*, a time of great rejoicing for the people.²⁴⁴⁷ Families gathered together and celebrated this moment with three to four days of mead-drinking revelry.²⁴⁴⁷ While it may have been performed under the auspices of a Christian saint, this was essentially a Magian pagan ceremonial observance. You might expect a solemnity of this kind to be confined to Russia. It is instead found right across the continent: Germany, Scotland, England, France, but nowhere more so than in Slavia and the Balkans.²⁴⁴⁸ Mediaeval Europe witnessed a dramatic rise in the popularity of these need fires, that is despite a resounding condemnation of the practice by the Catholic Church, who decried it as a *heathen rite*.²⁴⁴⁹ The custom proved so resilient that villagers persisted with it even until last century.²⁴⁴⁹ One cannot overstate the significance of the Church's enthusiastic attacks on the practice, when viewed against the pan-European nature of the uses to which the need-fire was put, or the days upon which it was made, and the manner of the fire's birth. In short, such evidence suggests the existence of an ancient pagan religion deeply rooted in the European psyche, which found itself unsuccessfully challenged by the prevailing Church authorities.

THE CHURCH ATTACKED
THIS PAN-EUROPEAN
CEREMONY AS HEATHEN
TO THE CORE

The use of a fire-wheel as a source of friction is a feature peculiar to Russia, Scotland, and indeed the Beltaine fires of the thought-to-be-extinct pagan Celtic druids. The Celtic bonfire ceremonies of Beltaine were lit in response to the increased activity of the black witches, who were at that time especially powerful, and much given to milk-stealing and vexing cattle.²⁴⁵⁰ Since the druids are the oldest recorded group of Europeans known to have observed the wheel friction custom, one is tempted to associate the diffusion of need-fires with a druidic diaspora of some kind, that leapt onto the mainland, and migrated as far away as the Urals.²⁴⁵⁰ Perhaps this took place after the Roman slaughter on Mona, with large segments of the druidic class escaping Britain, only to seek sanctuary in far away places. But on the contrary, it is far more likely to have been a ritual transported into pre-Roman Britain with druidic Magi, as they left their eastern roots and Galatian holy oak far behind. It therefore comes as little surprise that Russian and Celtic Magian observances (in Gaul and Briton), followed a similar, if not the same, format.

THE FIRE WHEEL ROTATES

FIRE IS BORN INTO THE
WORLD

*"The Scots term of Beltin the first Day of May, having its first rise from the custome practiced by the druids in the Isles, of extinguishing all the fires in the parish untile the tythes were paid; and upon payment of them, the fires were kindled in each family and never till then".*²⁴⁵¹

Daily prayers at the fire temple

By drawing on the many points of similarity between Magianism and the rites of the *Volkroy* Magi, we can deduce the following. After the ringing of bells, Svarog's fire was fed five times per day by the *Volkroy* with sacred woods and other timber cut from the forests, amidst universal rejoicing, hymns and prayers of the *Gathas*. People stood about as the procession of woods was taken into the inner sanctuary by specially invested individuals. Prayer times (which the Magi called the Gah's) began at cockcrow, when the more pious pagans attended, and continued at prescribed times throughout the day until sunset. At nightfall began *Ahriman's* domain, when the dead and deadly roamed about until dawn.

The prayer times were as follows.

<i>Gah Havan</i>	6am-10am	<i>Gah Rapithwin</i>	10am-3pm
<i>Gah Uziren</i>	3pm-6pm	<i>Gah Atwistruthrima</i>	6pm-12pm
<i>Gah Ushahin</i>	12pm-6am		

Evidence for Magian *gah* fire-vigils in heathen Russia is found in the Old Russian word *grano* ("verses"), which is linked to the Avestan *gar* ("praise" or "a hymn of praise"), and the Alanic *gaer* ("a cry" or "a sound").²⁴⁵² *Grano* is also related to the Old Indian *gruṭe* ("he is singing"), which no doubt pertains to the recital of hymns.²⁴⁵² In addition to this the Old Russian *zhertva* ("sacrifice") is related to the Old Indian *gir* "praise, "reward" and the Avestan *gar*.²⁴⁵² This simply illustrates the common Indian and Iranian origins for the concept of hymns as a religious offering, and a continuous understanding of the notion that the word described a tradition of religious song, present even into pagan times. The Lithuanian *girti* and *giriu* ("to praise") is much closer to the Old Indian, which may or may not indicate they cleaved more greatly to vedic psalmody, in what was arguably the most staunchly pagan of all the European countries. If Vasmer's etymological reconstructions are complete, then such a series of correlations appears to be absent in the German, Scandinavian, English, or any of the Romance languages.

A different class of religious song is perceptible in the Russian *pet'* ("to sing") and *pesnya* ("a song").²⁴⁵³ These may have been connected with Greek pagan gnostic hymns (eg; to Apollo), or alternatively Byzantine Christian hymns.

LINGUISTIC EVIDENCE
FOR MAGIAN PRAYER
SESSIONS IN RUS'

Pagan idols

In the ancient world, mankind carved holy images of spirits, divine beings and their ancestors. The practice first began during the stone-age when hunters whittled (from bone, wood and antler) magical effigies of deer, bears, pregnant women and the like, which are thought to have been able to cause a change in the fortunes of those who gave reverence to the image. The powers attributable to these first generations of idols lay in sympathetic magic.

Later idol crafting became a highly evolved science, surrounded by intricate ritualism. As mentioned the pagan priesthoods of antiquity held common views on pagan religiosity and ceremonial in quite a number of respects. The priests of the Egyptians, Chaldeans, Greeks, Romans and Medean Magi all used mutually similar, sacred and well guarded magical processes to craft idols. These were known as the telestic arts. By Greek reckoning the method appears to have originated in Babylonia-Chaldea.²⁴⁵⁴ As you will soon read Christians and Jews had only a very rudimentary knowledge of the principles behind idol-worship. Based on their crude observations, the idolatry which they so vehemently rejected and condemned, entailed giving homage to stones, timber and demons. This is only partly correct. A Babylonian *Kudurru*-stone dating to the 13th Millennium BC clearly depicts Mesopotamian idols in the form of columns, or wooden posts with bulbous serpentine or anthropomorphic faces carved at the top. These were either engraved with the image of a god, or left unembellished but for inscribed spells.²⁴⁵⁵ Images frequently included those of the divine sages, often dressed as animals. Carved posts were not always idols though. The erection of engraved pillars or stellae, was also practiced by Egyptians and Mesopotamians, to delimit territorial boundaries, and record resounding military victories for posterity.²⁴⁵⁶

THE IDOLS OF THE
ANCIENT WORLD WERE
MADE USING SPECIAL
RITES

BABYLONIAN IDOLS
TOOK THE FORM OF
CARVED POSTS

The telestic arts

In Alexandrian Egypt, the pagan priests taught that idols were linked with the soul of the god through the telestic arts, occult processes used during an idol's carving and consecration. From *Asclepius III:37* we know the telestic arts entailed the use of certain plants, gemstones, incenses and sacred utterances. To the classical mind, the soul of a god could not enter "the lower bodies"; things like gems, pieces of dead wood, or living things such as trees or people. This was because the celestial divinities were too lofty and etheric to defile themselves by residing in such a base condition. To this end, the telestic arts (devised by Egyptians or Chaldeans) prescribed that a *daemone* (a lower angel) or hero *obedient to the deity* was conjured into the idol, and from that day forth this being would act as the god's agent and earthly representative. The telestic arts served to bind this *daemone* or hero to the receptacle be it a stone or wooden image, and ensured its obedience to the god it was to serve. As Celsus Africanus explained; "Let anyone

THE RITES WERE
KNOWN AS THE
TELESTIC ARTS

A DAEMONE WAS
INFUSED INTO THE IDOL,
SERVING AS A
MESSENGER FOR A
CELESTIAL GOD

*inquire of the Egyptians, and he will find that everything, even to the most insignificant, is committed to the care of a certain demon”.*²⁴⁵⁷

Tenth Century AD Muslim writers said much the same thing about them;

“Now these things are called sacred, which are made holy by the gods themselves, or their demons, being (as I may say) dedicated to us by the gods themselves. By this account we call demons holy, because in them God dwells, whose name they are often said to hear.” ... and ...

PERFUMES, HOLY WATER,
KNEELING, BELL-RINGING,
CANDLES AND PRECIOUS
METALS AND STONES
WERE REQUIRED TO
PERFORM THE RITUALS

*“there are also sacred rites and holy observations, which are made for the reverencing of the gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of holy water, perfumes, exterior expiations, humble processions, and exterior ornaments for divine praises, as musical harmony, burning of wax candles and lights, ringing of bells, the adorning of temples, altars and images, in all which there is required a supreme and special reverence and comeliness; wherefore they are used for these things, the most excellent, most beautiful and precious things, as gold, silver, precious stones, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the gods”.*²⁴⁵⁸

THE DAEMONE FORMED A
BRIDGE BETWEEN THIS
WORLD AND THE LANDS
OF THE GODS

An idol was therefore only a representation of the deity, mystically linked to the god, a sort of front door step permitting divine worship and the divinity's direct presence, but through the mediation of a *daemone*, the lowest form of spiritual essence, which alone was capable of entering into inanimate lower bodies. At no stage did they see an idol was the god itself, something the *Old Testament* misrepresents. As a part of the telestic rite each idol (ie; resident *daemone* or hero) received its own name, by which the God recognised it, and to which the *daemone* or hero responded upon hearing its mere utterance, *but only if the devotee was holy*. Thus, the same god could be known by many names, depending on how many idols were consecrated to it. Idols were said to have little trouble bestowing favours on behalf of the god who they represented, but only when prayed to, given offerings or serenaded by music and incense.

IDOLS ENABLED PAGANS
TO MAKE CONTACT WITH
THEIR GODS

IDOLS HAD THEIR OWN
NAMES

The task of unravelling the connections between similar and dissimilar names for gods in pagan Eastern Europe becomes even more convoluted once you realise that (according to traditional Chaldean teachings about idols) any given god might have a number of effigies on earth dedicated to it, with each idol of the God known by its own separate name. Divine worship was therefore offered to a specific god via the adoration of variously-named idols. Can we be so sure, that differing names for pagan gods which have survived down to the present day do not represent different gods (which many no doubt are), but simply regional names for an idol venerated in a specific locality. For example among the Slavs and Balts the God of Thunder was known by various names such as Perkunas, Perkuons, Pargnus, Perun and Proven. Were these merely dialectal variations, or are we looking at evidence that there were five main idols dedicated to one and the same god, with each idol possessing its own personal *daemone*, with its own personal name?

The following range of idols (found mostly in Britain, Gaul, Germany the Balkans) conform to a Pan-European format, with the planets Mars, Jupiter and Mercury augmented by a second name, peculiar to a certain locality. They were therefore gods of place, governing a locality assigned to them by the supreme god. In Chaldean theology the life force of each planet took on human flesh each and every generation in the guise of certain privileged Chaldean headmen and women (witches and wizards). When they died an idol was fashioned and consecrated in their honour, receiving their genius or soul after they passed away, in the same way that daemones might be fixed to an idol through the telestic art or idol craftsmanship. One also notes the existence of female matron goddesses and Hercules (witches and heroes respectively).

Apollo Atepomarus (Gaul), Apollo Belenus(Britain), Apollo Cunomaglus (Britain) Apollo Grannus(Britain)
Apollo Grannus Mogounos (Germany), Apollo Toutiorix (Germany), Apollo Vindonnus (Gaul)
Apollo Viroitutis (Gaul)

Hercules Illunus (Gaul), Hercules Magusanus (Gaul), Hercules Saegon (Britain)

Jupiter Brixianus (Italy), Jupiter Cernenus (Britain), Jupiter Optimus Maximus Tanarus (of Gaulish origin, found in England), Jupiter Parthinus (Balkans), Jupiter Poeninus (Germany), Jupiter Taranis (Britain), Jupiter Uxellinus (Germany)

Mars Alator (Britain), Mars Albiorix (Gaul), Mars Barrex (Britain), Mars Belatucadrus (Britain), Mars Braciaca (Britain), Mars Caturix (Britain), Mars Cocidius (Britain), Mars Condatis (Britain), Mars Corotiacus (Britain), Mars Lenunius (Britain), Mars Loucietius (Britain), Mars Nodens (Britain), Mars Loucetius (Germany), Mars Mediocus (Britain), Mars Mullo (Gaul), Mars Ocelus (Britain), Mars Olloudius (Britain), Mars Rigas (Britain), Mars Rigisamus (Britain), Mars Rigonemetis (Britain), Mars Rudianus (Gaul), Mars Segomo (Gaul), Mars Sertrius (Germany), Mars Thincsus (Britain), Mars Vorocius (Gaul).

Matres (Western Europe), Matres Comedovae (Gaul), Matres Domesticae (Britain), Matres Griselicae (Gaul), Matres Nemauscae (Gaul), Matronae Alhiahenae (Germany), Matronae Andrusteihae (Germany), Matronae Audrinehae (Germany), Matronae Aufaniae (Germany), Matronae Axsinginehae (Germany), Matronae Fernovinehae (Germany), Matronae Udravarinehae (Germany), Matronae Vacallinehae (Germany), Matronae Vallabneihae (Germany)

Mercury Artaios (Gaul), Mercury Arvernus (Gaul), Mercury Cissonius (Gaul and Germany), Mercury Gebrnius (Germany), Mercury Moccus (Gaul)

Silvanus Cocidius (England), Silvanus Maglae (Pannonia), Silvanus Poininus (Roman Bulgaria)

In antiquity, the Egyptians, Greeks, Romans, Indians, Medeans, Assyrians, Chaldeans and Babylonians had highly developed idolatry, and were eminently skilled in the fashioning of idols. Although the Rus' were said to have been consummate artisans when using a wood medium, it is unfortunate that the only major surviving examples of their idols are often very crude. The crafting of fairly simple images was also evident among the Celts, whose idols resemble those of the Russes in many respects. Nonetheless the more elaborate Slav idols were most likely torn down and destroyed during the conversion, leaving only petty idols remaining. Since the Slavs had inherited Chaldean magical rites,²⁴⁶¹ there might have been a factual link between the *teletic arts* of the classic civilisations and the origins of the idol-craft employed by *Volkhvy*.

In Rus', idols were normally crafted from the trunks of grove trees by *Volkhvy* suitably skilled in idol-craft.²⁴⁶² In areas where slash and burn agriculture was practiced, Slavic idols were normally hewn from stone to prevent the "scandalous" destruction of their deity's image during burn-offs. More often than not Balto-Slavic idols were representations of divine beings, Magi or heroes, something which leads one to believe that they knew the *teletic arts*. We have even greater cause to think this because according to the Arabs, their idols were inlaid with finely cut gems, especially in the eye cavities, since their gleaming facets were believed to be a window into the world, emitting glimmers from the lands of the gods. From depressions left in the pupils of some Celtic idols, and things like the Gundestrup cauldron (which turned out to be Scythian and not Celtic), it is fairly clear that the Celts and Scythians also employed glass or gem-eyes for some images.²⁴⁶³ Even so, Slavic stone *kumiry* (a specific type of idol) were of mixed quality, and in no way reached the pinnacle of Egyptian, Babylonian or Indian craftsmanship, whose artisans gave their idols such life-like appearances.

Indian idols

One can infer from Mediaeval Church sources and archeological specimens, that Celtic and Slavic idols resembled those of the Hindus (see p. 54). *Agni Purana*²⁴⁶⁴ provides fairly precise descriptions of how to make, handle and consecrate idols. Indian idol-fabrication rituals were fundamentally different from the *teletic arts*, for they resulted in the direct presence of the god, rather than a *daemone*-underling who merely acted as a god's representative (as was the case in Chaldeanism and pagan gnosticism). Since we don't have eyewitness accounts of European pagan priests in the act of making idols, we cannot confirm that the following rites were used in the manufacture of Slavic poly-cephalic and many-armed *Daeva* gods.

HINDU TEXTS INFORM
US HOW ARYAN IDOLS
WERE MADE

THE CRAFTSMAN STARTS
CHISELLING

With silk fastened around his arm, a craftsman set to work making an idol, in a shed specially constructed for the purpose.²⁴⁶⁴ Other sculptors might aid him in this task, as the idol's future guardians watched on, playing music all the while. A string of mustard seeds was tied to the idol's arm as a special incantation was recited. With a blessed chisel in hand the artist delicately, and with all reverence, carved the idol's features to the best of his ability.²⁴⁶⁴

GIFTS GIVEN TO THE IDOL

Once this work was completed the artisan and the assembled group of worshippers payed their utmost respects to the image, housing it in a special pavilion, bathing it, and dressing it.²⁴⁶⁴ Bowing low in obeisance, they bestowed upon their new lord the gift of a cow.²⁴⁶⁴

CHECKED FOR DEFECTS

Next they prayed there were no defects in the effigy's construction and prepared to bring it to life.²⁴⁶⁴ Sequentially the priest opened the idol's eyes with a sacred utterance and an anointing, as butter, flowers and mustard were surrendered at its feet.²⁴⁶⁴ The idol was crowned with grass.

THE IDOL IS CROWNED

The priest liberally bathed the image in butter, to the tune of hymns, then sealed the image by caking flour onto its surface. A short while thereafter the gluey paste was scrubbed away with the aid of hot water.²⁴⁶⁴ It underwent purificatory ablutions, washed in a river, a holy precinct, in a water source wherein gems had been placed, and with streams of water from consecrated pitchers. Steaming hot water completed the ablutions.²⁴⁶⁴ The surface of the damp image was then dried with a powder comprised of five different species of soil. Once dusted off, the washings continued.²⁴⁶⁴ Firstly herbs were boiled up, and the watery tincture poured on the idol, followed by an anointing with various dairy products, and water laced with fruit juices.²⁴⁶⁴ Even more incantations were uttered, and precious perfumes smeared on the steadily more divine image.²⁴⁶⁴ Garlands were draped around its neck, as were herbs and a holy string.²⁴⁶⁴ With the utterance of the requisite mantras, its head was bathed in incense.²⁴⁶⁴

ANNOINTED WITH
BUTTER

GARLANDS

THE BRAHMIN CALLED
THE GOD'S
CONSCIOUSNESS INTO THE
IDOL

Next the Brahmin entered into a meditative state, drawing the god's consciousness down from the ether. Using the power of his will, the Brahmin imprinted parts of the celestial being's form and mind onto the idol.²⁴⁶⁴

THE IDOL HAD TO BE
CARED FOR

Sequentially he brought to life the god's arms, mind, heart, olfactory senses, legs and genitalia by writing the required hymns on the god's body parts, both physically and mentally.²⁴⁶⁴

IDOLS WERE FED, AND
WENT TO BED AS NORMAL
PEOPLE DO

All this having been done, the idol became a physical embodiment of the god, the divinity itself at one with the effigy.²⁴⁶⁴ Appropriate household goods were then supplied to the god, for its earthly needs.²⁴⁶⁴ These goods were of necessity used by its custodians, who performed every menial task for the idol, and gave homage at all times.²⁴⁶⁴

WHEN AN IDOL GREW
TOO OLD IT WAS THROWN
INTO A BODY OF WATER

Indian idols had their own daily routine; eating, drinking and sleeping. When an idol's guardians wished to put it to bed, they sang the *ato deva* hymn.²⁴⁶⁴ *Agni Purana* also relates that images were taken to the river for a ritual bath, mounted upon a vehicle, and there worshiped atop a river-side wooden platform or pier against a background of music and hymns. At the end of the day's proceedings, the idol returned home once again, to its place of rest in the temple, to its bed.

NERTHUS WAS DRIVEN
ABOUT IN A CHARIOT

When an idol began to look jaded, worn out with the lapsing of ages those of wood were incinerated. Old stone idols were treated somewhat differently. Their cloth-draped form was driven to a coastal area on a wheeled vehicle, and plunged into the depths of a water body, preferably the sea, to the sound of music. On that day the old effigy was laid to rest, and a new one consecrated and raised.²⁴⁶⁴

These features call to mind Tacitus' references to the Germanic Goddess Nerthus; "*They believe that she (the Earth Mother Nerthus) takes part in human affairs, riding in a chariot among her people. On an island of the sea stands an inviolate grove, in which, veiled with a cloth, is a chariot that none but the priest may touch*".²⁴⁶⁵ She (perhaps meaning the idol of Nerthus) is paraded about the countryside on the chariot to share in the festivities that took place throughout many parts of heathen Germany. Upon cessation of the gaiety "*the chariot, the vestments, and (believe it if you will) the goddess herself, are cleansed in a secluded lake*". Following this the goddess and the chariot are returned to the grove in which her presence (and most likely idol) dwelled.

MEAT OFFERINGS SLUNG
AROUND THE NECK OF
IDOLS IN THANKSGIVING

As you will recall from the beginning of this chapter, Slavic idols were also put to bed in elaborately constructed and decorated towers and purple-bedecked temples, they were dressed, and indeed covered with inscriptions (perhaps written mantras or power words).

Herbertus' account of a Prussian grove mentions the presence of an idol coated with a thick layer of bitumen (a

substance derived from crude oil).²⁴⁶⁶ The closest parallel to this can be found in Ancient Egypt, where the idols of demons were habitually dressed in tar.²⁴⁶⁷ Bearing in mind that an unknown number of pagan Prussians also worshiped the Graeco-Egyptian pagan gnostic god of healing Asclepius²⁴⁶⁸ (under the name Asceutus), the link need not be that tenuous.

The Eastern Finns kept a chest containing carved effigies of their ancestors in their holy *Lud* or *Kuala* cabins. This might have an Egyptian parallel, though whether there is a connection is uncertain, or even unlikely. You see it was the custom in Egypt that each generation an idol should be made, and kept by the priests. In this way they knew how many generations had lived there.²⁴⁶⁹

The idol sanctuary which the Russes of the Upper Volga worshiped at consisted of a mound upon which was raised a post with the face of a god chiselled into it. This god was surrounded by a series of smaller idols who were allegedly the issue of that same god. Whether or not these were really ancestor idols is difficult to say. Another translation makes the smaller idols the daughters and wives of the main idol.²⁴⁷⁰

To reward these idols for their gifts and support, a Russlander gave them the meat of slaughtered cattle and sheep, which he deliberately hung around the necks of the idols. The worshippers watched on as dogs entered into the sanctuary, and converged on the meat offerings which they eagerly devoured. So it would seem that a hopeful querist or thankful worshipper was assured that a god was well pleased if dogs ate their gifts to the idols. We know this because the visibly happy Rus merchant went on to exclaim "he (the god) has consumed my gifts". Therefore it would be proper to say that the god of these Rus' merchants was either personified as a dog, or that dogs merely acted as agents or familiars of the god, and their mouths were as the mouth of the god itself, who truly ate the sacrifices offered to it.²⁴⁷¹

For what its worth, Norse carved wooden posts provide exceptional parallels with idols made in ancient Babylon or Medea in the Achaemenid period. On the balance of probability these idols were fashioned by Magians using the telestic arts. One Russian word for an idol was *stod* (masculine) or *stoda* (feminine), which had the additional meaning of "a god" or "a goddess".²⁴⁷² Linguists believe it came from the Old Scandinavian *stod* ("a post", or "a column"),²⁴⁷² though there the *stod* has lost its original religious meaning. By implication Scandinavian pagan idolatry was found in Russia too, and what is more, their idols were in the form of carved posts. Archeological and historical sources confirm that this was frequently the case.

Consider the Norse carved posts (figs 128.1 and 128.4) which were found at the Oseburg grave site. Commentators normally interpret them as prow ornamentation for longships, perhaps even cult objects, since a number of them were interred at the aforementioned site. However I believe they were idols, and in particular Magian effigies depicting lions. Firstly they bear a stark resemblance to Babylonian (fig 128.5), Persian (fig 128.6) and Scythian lions (fig 128.2, 128.3).

Stylistically speaking Medean renditions of the lion were tamed somewhat around the 4th Century BC.²⁴⁷³ With their ferocious, menacing aspect stripped away they looked more like a common house cat, though they still retained their leonine features.²⁴⁷³ Medean craftsmen often portrayed canine and avian predators resting on the backs of ibex and feline beasts which featured on their socketed metal standards.²⁴⁷⁴ These varied images were often intertwined with great skill, creating an aesthetic hybrid anthropomorphic image.²⁴⁷⁴ One of the Oseburg "lion-posts" (see fig 128.4) also had a bird on its back, pleasingly integrated with the interlaced reliefs adorning the neck and head region.

Norse idols might normally be kept in a barn temple. In *St Olav's Saga* pagans related the following details about their idol of Thor, which they kept on a certain farm, and which received hundreds of willing visitors.

*"we have a god who can be seen every day, although he (Thor's idol) is not out today, because the weather is wet, and he will appear to thee terrible and very grand, and I expect that fear will mix with your very blood when he comes into the Thing". "he bore the likeness of Thor; had a hammer in his hand; was of great size, but hollow within; and had a high stand, upon which he stood when he was out. Neither gold nor silver are wanting about him, and every day he receives four cakes of bread, besides meat".*²⁴⁷⁵



Fig 127.1. Benign Egyptian demon idol c. 1200 BC. The visible blackening was due to a bitumen coating, which was plastered over the wooden effigy.

A DOG WAS REQUIRED TO EAT THE OFFERING



Fig 127.2 and 127.3. Ornamental lions from Persepolis, the ancient capital of Persia.





Fig 128. 1. An intricately sculptured post from Oseburg. If it was an idol, then it was at least feline, but more likely leonine. If it was a lion, is it not strange that people living in Scandinavia chose to carve lions in preference to other known beasts?
 Fig 128. 2 and Fig 128. 3. Scythian lions sculpted from wood and covered with gold leafing.
 Fig 128. 4. Another of the Oseburg posts.
 Fig 128. 5. Babylonian demon idol, 6th-7th C. BC.
 Fig 128. 6. The face of a lion from an Achaemenid Persian sword pommel.
 Fig 128. 7. A carved lion which guards the doorway at Vinje Church, Norway, 1200 AD.
 Fig 128. 8. A T'ang dynasty Chinese ceramic lion.
 Fig 128. 9. Feline viking burial post from Oseburg. Note the similarity between it and the Babylonian lion-headed demon (Fig 128. 5).
 Fig 128. 10. A Hittite lion-guardian carved in stone, 1,000 BC.
 Fig 128. 11. Lion-shaped table leg from a Scythian tomb.
 Fig 128. 12. Aryan Kassite demon engraving from Babylon 1600-1100 BC.



Fig 129. 1

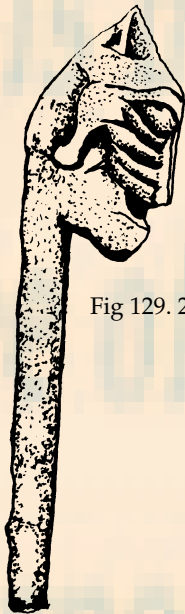


Fig 129. 2



Fig 129. 3

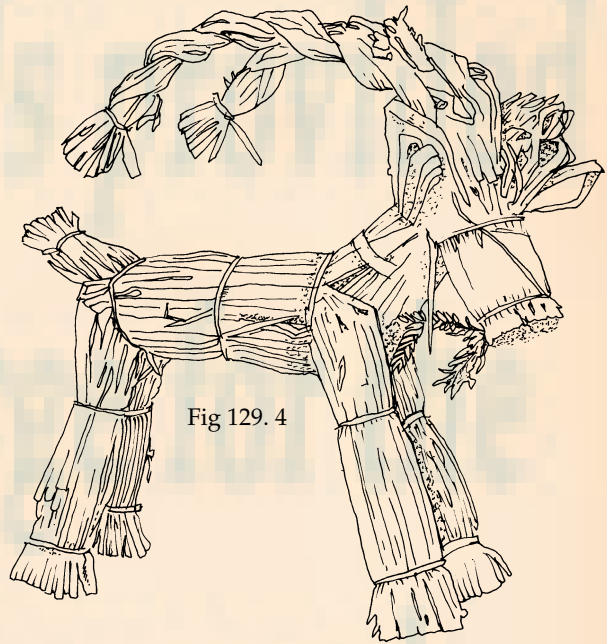


Fig 129. 4

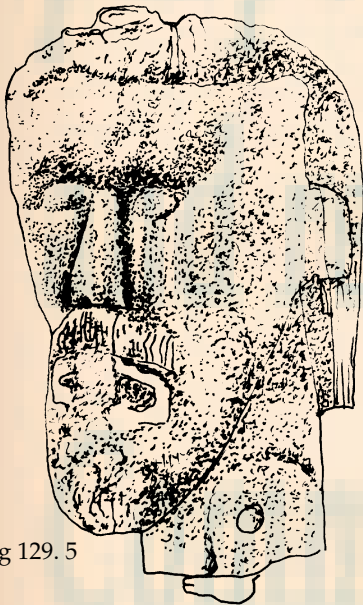


Fig 129. 5

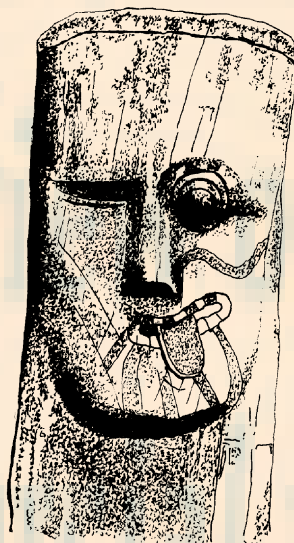


Fig 129. 6

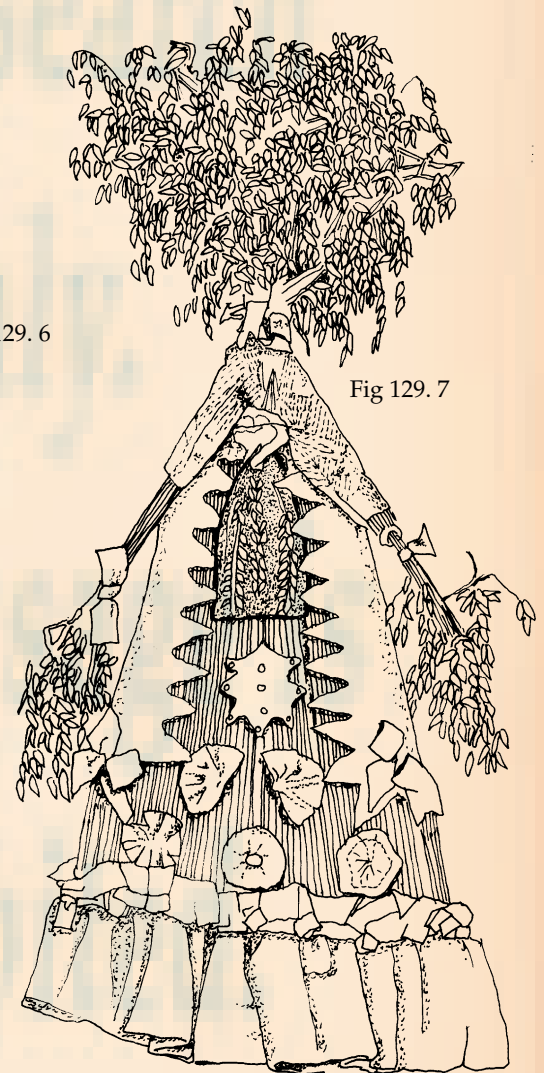


Fig 129. 7

Fig 129. 1 and 76. 2. Carved effigies, 12th C. Scandinavian (20 cm and 17 cm).
 Fig 129. 3. Slavic idol, early 12th C. Denmark (13.5 cm).
 Fig 129. 4. A corn goat from Scandinavia.
 Fig 129. 5. The head of a Wendish pagan idol.
 Fig 129. 6. A carved post thought to represent Odin. From a Scandinavian stave church, Hegge, Norway.
 Fig 129. 7. This "corn doll" was most likely a style of idol which the Pagan Irish called a *Balbann*.

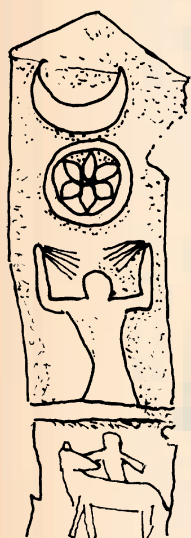
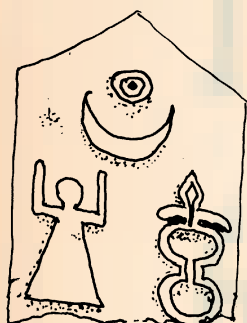


Fig 130. The mediaeval Balkan stecci monument (above, lower) is decorated in a manner reminiscent of Babylonian Kudduru stones, or the Carthaginian stone (top);

IRANIAN GODS
WORSHIPPED AT KIEV

In the eastern world idols were often carried about on wagon-like vehicles. According to Al-Nadim's sources Indian sun-worshippers gave worship to an idol of the sun (in human form) that drove along in a horse-drawn vehicle. It had its own personal servants, money, land holdings, and was constantly serenaded by music, and cared for as one might a living being of high status.²⁴⁷⁶

Indian moon-worshippers had their blacksmiths fabricate idol-vehicles too, albeit duck-drawn.²⁴⁷⁶ This is almost an exact description of a metal contraption found in the Balkans, dating to the Bronze Age, long before Alexander's invasion of India.

In 11th Century Norway the pagans had a similar observance, for Thor's idol was mounted on wheels. Dragging his carriage along signified a pious act of service towards Thor.

The Russian Idols

Our best information on the Rus' idols comes from the *Primary Chronicle*, a strange little episode that on face value leaves one with the distinct impression that the Rus' idols were the brainchild of Khagan Vladimir. While it is fairly strange that no other mention of indigenous idols was made for the pre-980AD period, what information the *Primary Chronicle* does tell us is very revealing; a solitary entry which unveils the true identities of the heathen gods worshiped by the Kievan Rus' State c.980 AD. We took a look at the "multi-national" pantheon of *Kapishche* idols raised by Vladimir (the Rus' Slav Khagan with the *Bulgar* name) in the year 980 AD on p. 152. They were predominantly Iranian gods plus a *Daeva*. Some had simply been assigned another name, and retained their other attributes and patronages, whilst others kept their original Iranian titles. Demon idols are entirely absent from the royal line-up. That is not to say they were unknown, simply deprived of state worship. The names of certain Iranian archdemons found in Magian scripture have been amply preserved in Russian folklore.

If the names of these Slavic gods are traceable linguistically to Iran and Central Asia, it would not be improper to suggest that Iranian religious thought was important during the formative stages of pagan Slav religion, and considering a plethora of anecdotal evidence, that many Slav pagans were practicing Magians. To illustrate this point, if Russian idols had names of Zulu provenance you could deduce with some conviction that there were Zulu influences, particularly if there were also apparent continuities of Zulu culture in Slavia, which accompanied the linguistic survivals. Obviously such an eventuality is improbable. But just one look at a map shows how close Russia is to Persia and the Caucasus. The pagan Slavs and Russes are, predictably, known to have travelled to these parts during the Middle Ages, for business, war, and other matters. *These Kievan idols without question belonged to people who were Magian.* Unless they were already being worshiped by Magi in Rus' for some time prior to Vladimir, they most likely belonged to newly-arriving pagan Silver Bulgar Magi migrating to the Balkans, a people who we definitively know were Magian on account of Arab testimonies and through the analysis of elements of their surviving religious architecture.

Moreover, since Orthodox Zoroastrians did not fashion idols, these particular Rus' Magians evidently belonged to an earlier wave of Zurvanites, since Vladimir's pantheon incorporated the veneration of *Ahuras* and the *Daeva* Indra.

I have focussed upon the Bulgar origin of these effigies mainly because certain Bulgars were deemed to be Magian, they did migrate from the Caucasus and Islamicised Silver Bulgaria moving west and south-west, and their temple designs were so to speak Sassanian in nature.

The *Old Testament* provides numerous Jewish accounts of the way Babylonians behaved towards their idols. The descriptions are for the most part only crude and fairly straight forward observations of idol crafting and idolatry, that do not seek to explain the philosophical basis that lay behind them. For instance *Isaiah 46: 1-2* mentions that the Chaldean idols of *Bel* and *Nebo* (in Russian the word *Nebo* means "the sky"), among others, were loaded onto donkeys to be taken away following the fall of Babylon. What this shows is all perfectly understandable, the actions of the Babylonians in attempting to save their idols from harm and destruction.

In the 10th Century AD Al-Nadim described the Chaldeans of his day (the same sort of priests that served the

idols of ancient Babylon) moving their idols about on barges when they needed to transport them.²⁴⁷⁷

Al-Masudi described the arrival of a four-armed golden Aryan *Daeva* idol at Baghdad, brought all the way from India. As a result of the Muslim holy wars in India this idol called *Shugl* (together with a number of other smaller effigies) was taken back to the heart of the Caliphate as booty, and immediately diverted to a police station upon arrival, and one might suspect, impounded.²⁴⁷⁸ What this shows is that idol-worshippers are likely to have taken their idols with them when forced to leave their homeland, whether by ship or by wheeled vehicle.

While the Bulgar scenario is, to my mind, the most likely reason for the late raising of the idols in Kiev, we should ask the question; if they were imported from elsewhere, where else could they had come from? Here are some options;

1. The idols were withdrawn back to Kiev from Black Bulgaria as it became more and more Christianised.
2. The idols were brought into Rus' by fugitive Western Slavs (Poles), whose country had only recently converted to Christianity (966 AD).
3. The idols were brought to Rus' by Vladimir sometime following his overseas stay in Scandinavia while trying to muster a Norse army to deploy in the civil war against his brothers. Under this option some or all of these idols would have originated in Scandinavia, or even Ireland. But if this were the case where was Odin? Freyr? Thor? While it is possible that some of these gods could conceivably be discretely tucked away within the Russian Pantheon, disguised by Slavicised titles, it should be noted that they traditionally kept their own names when worshiped by Scandinavian colonists in Western Europe and the British Isles. In these locations there are many place names which have names traceable to Norse gods. Even so there is a mounting case that an undetermined number of Norsemen were Magians, especially among those living in Dublin.
4. The Rus' idols belonged to Paulician heretics who had fled into Rus' from Asia Minor, or to some of the 200,000 Paulicians who might have migrated north into Russia and the Ukraine after their forced resettlement in the Balkans under John Zimesces. In his *Fields of Gold* Al-Masudi recorded that the faith of the Paulicians was an open blend of Christianity and Magianism, something which corroborates the account supplied by John IV, a former leader of the Armenian Church. The nature of the pagan Rus' "pantheon" fits neatly into this category.
5. The idols were brought there by Zoroastrians fleeing the failed 930 AD uprising in the Middle East.

Earlier in the book I posed the question as to where the primary idols (*kapishche*) may have been situated prior to Vladimir bringing them to Kiev and Novgorod. It is also plausible that Vladimir's pantheon was artificially created as a goodwill gesture toward the various tribes now offering him their allegiance. Did he, for example, recommend a pooling of the tribal *Kapishche* (patron gods) at Kiev, as a sign of the federated nature of the early Rus' state? Such a manoeuvre would conform to Aryan practice, for the *Agni Purana* recommends that victorious kings incorporate rather than suppress local gods in captured areas. At the very least, Vladimir's choice of divinities was a political statement. Under his rule, the Kievans were to pay homage to Iranian gods, the gods of state.

Unfortunately we have no historical accounts of wheeled-idols in Russia, so once again linguistics must come to the rescue. Earlier you read of Rouen's olden name (*Rotomagus* ie; "a wheeled-Magus"), and the body of a Celtic prince laying in state on a wheeled couch, wearing a white pointed hat. From this we might guess that idols of the Magi, or even their inert bodies, were transported about on wheeled vehicles, if only for ceremonial purposes. Hence the concept of "a wheeled-Magus". In the Old Russian the words *kolimog* and *kolimag* meant "a tent". Other related words such as the Belorussian *kalamazhka*, the Old Czech *kolimah* or the Old Polish *kolimaga* all meant "a horse-drawn wagon". In the Ukrainian we discover that *kolimaga* meant "a freight wagon" whereas *kolimag* meant "a tent".²⁴⁷⁹ Since there is a sound connection between tents and wagons, the tents described were probably of the mobile variety, normally mounted on the back of the vehicle.

Perhaps a wheeled-Magus was simply a wandering Magus (or group of them) deputised to visit remote settlements in their wheeled wagons. Since *kolimags* were apparently affiliated with the word *khram* "a temple",²⁴⁷⁹ it is exceedingly likely that the wagons in question were sometimes mobile holy fires, or idol houses that the widely-

THEIR CULT WAS EVIDENTLY STARTED BY MAGIAN PERSIAN EXILES

THESE MAGIANS ARE LIKELY TO HAVE BEEN DUALISTIC ZURVANITES

WERE THEY BULGAR IDOLS?

WERE THEY WENDISH?

WERE THEY FROM SCANDINAVIA?

DID THEY BELONG TO PAULICIAN, MAGIAN-CHRISTIAN HERETICS?

VLADIMIR'S CHOICE OF IDOLS WAS A POLITICAL AND RELIGIOUS STATEMENT

dispersed country folk visited, whenever Magus wizards visited their area for certain festivals. They also served as transport for fire during resettlement.

One linguist has even suggested that these words are collectively related to the Old Turkic *kulungu* (“a small boat”).²⁴⁷⁹ If it is then it might describe a wheeled boat, sometimes used for the amphibious transportation of religious objects and dignitaries. Earlier in this book you witnessed Russian wind cars. In the early 1100’s, the *Gesta Abbatum Trudonensium* reported the manufacture of a wheeled-ship near Aachen (Belgium). It was subsequently moved to Maesdricht to be fitted with sail and mast, hauled overland by weavers. Beyond there the procession visited a number of settlements along the way to Trond, where the Chronicle’s author got his first glimpse of them.²⁴⁸⁰ The abbot there must have sensed there was something untoward about the whole affair, and his reception for them was most unflattering. Other citizens of Trond thought differently, especially the ladies that rushed to the two-week-long night-time ceremonies conducted around it.²⁴⁸⁰ On account of the partial nudity, rejoicing and revelry taking place there, a great many (supporters of the abbot) wanted the land-ship burned, but other activists turned out to protest against such designs. Escaping the controversy, the vessel set forth yet again, but was refused entry to Louvain.²⁴⁸⁰ After that the Chronicler made no further mention of its ultimate fate.

In another isolated incident a 12th Century German Catholic priest saw a crowd of pagans (in festive spirits) near Cologne, clustering around a wheel-mounted, boat-like vehicle which he believed was carrying a devil (idol).²⁴⁸¹ Nobody knows where the landship finally ended up. Nor do we know who built it.

These two separate testimonies suggest that pagans in 12th Century Germany and Belgium knew how to make wheeled-boats; and what is more, the Church was none too happy about them. Perhaps the rejoicing associated with these craft might have been a celebration of the 907 AD victory over Constantinople. This is only speculation, but for argument’s sake the Romans once encountered Celts celebrating an important military victory that transpired several hundred years earlier. Perhaps it was a religious occasion, the attendees drawn to cult idols or well-placed pagan dignitaries on board the craft. When all the evidence is tallied though, there is obviously more substance to the *Primary Chronicle’s* wheeled-ship account than first meets the eye.

The Magyars supposedly lent their name to the term *mazhara*, which was used by the Crimean Tatars when referring to their mobile homes, which were covered, four-wheeled wagons.²⁴⁸² I am unaware if this is the original meaning of Magyar in the Hungarian.

Based on the aforementioned meanings I believe *kolimag* originated from an agglutination of the words *kolo* (“wheel”)- *mag* (“a sorcerer” or “a Magus”). As with Rotomagus, *kolimag* probably originally meant “a Magus on wheels”. It should be noted linguists do not believe that *kolo-* formed the root of *kolimag*.

We are extremely unlucky that no copies of Masudi’s *Historical Annals* have survived because it contained so much information on the pagan Slavs that Masudi mentions in *The Meadows of Gold* that he need not say another word about them. Perhaps Masudi made further reference to the land ships, but we will never know for sure unless we find a copy somewhere or other. Despite the fact that *the Primary Chronicle* is the only surviving source in which a full account of the wheeled-ship assault is recorded, other forms of available evidence tend to add weight to a story which might otherwise seem like a fairy story. Therefore, the non-existence of a corroborative written account should in no way be viewed as proof that a given event did not occur. And let’s face it, if there was ever an era in which information went missing, the Middle Ages was it. In this book I discuss the factors which led to the emergence of so many books dedicated to the ancient sciences and the occult, and the subsequent destruction of these “forbidden books” in blazing pyres at the hand of Church authorities. And in the Byzantine east, in one of the Anatolian provinces, Al-Nadim relates that a colleague of his was personally shown through a repository for ancient manuscripts which had been housed in a subterranean vault, built in antiquity from marble, and whose massive iron doors were kept sealed by the very same Byzantine authorities who kept its precise location a closely guarded secret. These books did exist, but now they don’t, or are they still awaiting discovery?

The *Primary Chronicle* mentions nothing of pagan idols in Rus’ prior to those raised by Vladimir. But the pagan Kievans certainly had them, and there are several good reasons for this. Firstly, Bulgar and western Slavic temples have been excavated, built in the pre-980AD period, which were modelled on Iranian temples, with a large central tower to house the sacred fire and largish idols.

IDOLS IN WHEELED SHIPS

HERETICS SUPPOSEDLY
GATHERED AT COLOGNE

Secondly philology supports the existence of Magian cult sites in Slavia, including those for the adoration of royals, such as were formerly known in in the pre-Sassanian era. Most of them were converted into fire shrines during the Orthodox Zoroastrian reformation, by Karter's command. As the Orthodox Zoroastrian Sassanians expanded their boundaries into regions formerly part of the Parthian and Achaemenid Empires, they frequently encountered idol and fire shrines that had been continuously maintained throughout that period by adherents of Parthian and Achaemenid religious observances.²⁴⁸³

Jewish writings clarify certain aspects of the royal cults associated with paganism throughout the eastern parts. The Talmudic TRACT ABUDA ZARA chapter IV. MISHNA VI stipulates heathens maintained altars for living kings, but erected an idol dedicated to the monarch only after the king died. The royal effigy was traditionally placed on these altars, formerly used in connection with the king's ritual ceremonies.²⁴⁸⁴

Thirdly, the pagan Slavs really loved their idols, and thought nothing of offering animal and human victims to them in worshipful homage. The Russes are unlikely to have fostered these measures if the effigies were alien to their belief system, or thrust upon them against their will. Obviously these idols were of considerable religious significance to the multitudes. Thirdly, from *The Primary Chronicle, The Life of Avraamij of Smolensk*, and the *Lesson on the Life of Boris and Gleb*, we know the Slavs were far from eager to relinquish their idols, or see them torn down. The Arkona idol (toppled by Christian Danes), for example, was guarded by 300 horsemen, a sign of the value attached to its protection. Moreover the Kievans wept bitterly as they chased after the idols which Vladimir had cast down into the river. Not the kind of devotion you would expect a mere nine years later if their prince had forced his alien idols upon them. Without question, Khagan Vladimir's idols were not the first Magian idols the Kievans had ever seen. Moreover it is highly unlikely they sacrificed their children to them if they were held in little regard! We are thus left with the Chroniclers view that the Slavs were a people drunk and deluded with a love of idols. So my guess is the Kievans were not unfamiliar with Vladimir's smorgasbord of Iranian and Aryan gods.

The hierarchy of idols

There were three basic classes of idols in Slavia.²⁴⁸⁵

- 1 *Kapishche* A *Kapishche* or *Kap'* was the primary idol of a god.
- 2 *Kumir* *Kumiry* were second or subsequent idols, of reasonable importance. Sometimes these include effigies of *Volkhov* and heroic cultural figures of antiquity.
- 3 *Bolvan* *Bolvan* or *Bovvan* were interchangeable terms for a *Kumir*, but I use it to designate small effigies or statuettes.

Linguistics provides supplementary information about these idols;

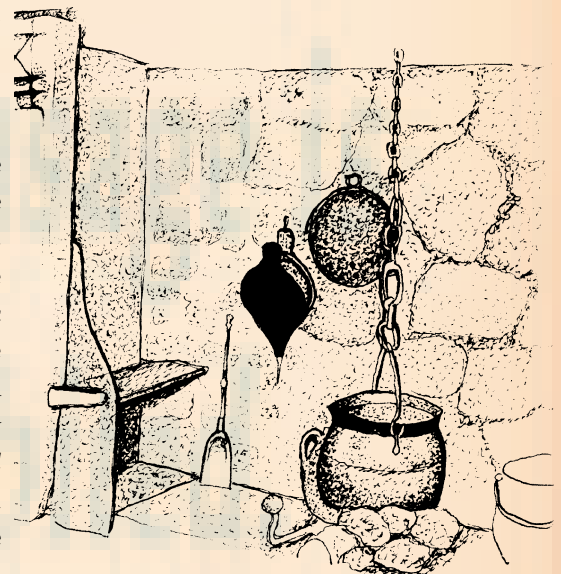
Bolvan

Bolvan, or variants of it can be found in Old Russian, Ukrainian, Belorussian, Middle Bulgarian, Serbo-Croat, Slovenian, Czech, Polish, Latvian and Lithuanian. These were *blvan* (Old Russian: Idol), *balvan* (Serbo-Croat: "an idol" or "beam"), *balvan* or *bolvan* (Slovenian: "an idol", or "a sizeable chunk or block", or "a log"), *balvan* (Czech: "a large chunk or block" or "lump").²⁴⁸⁶ In Belorussian *balvan* (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove".²⁴⁸⁶ The *pechnoy stolb* (literally "an oven post")²⁴⁸⁷ is arguably a similar physical Russian construct. By some strange coincidence in England there was a practice whereby peasants kept "witch-posts" at one corner of the hearth specifically to protect the flame and cooking pots from the vexation of maelific black witches.²⁴⁸⁸ One such "witch-post" (from Yorkshire, a former viking enclave) is depicted in fig 131.2. A closer examination of the



Fig 131.1. A witch post, Yorkshire, England.

Fig 131.2. Slavic idol found at Strya Ladoga, Northern Russia, 10th Century (almost 30 cm high).



post reveals that the top of it bears the image of a crudely carved face; an unmistakable clue these peasants had a wooden idol standing watch over the hearth to stop witches destroying the home hearth fire, which as explained was a task eagerly pursued by warlocks and their ilk. Therefore English and Belorussians probably had similar customs when it came to the positioning of idols in the home.

THE PAGAN RUSSES
LOVED THEIR IDOLS
DEARLY

As unbelievable as it may seem, a carved post, if correctly re-planted, might, under special circumstances, regenerate a new root system and revert back into living trees. Pagans carved pictures or words into timber idol-posts and in some cases their holy trees. There are several instances from heathen France and Germany where living oaks and pines were chiselled with pagan images, as for instance the one found in the Bresle Valley by St Valery.²⁴⁸⁹ It is more than plausible such trees began as decorated posts or idols that reverted to trees, still bearing the images once engraved into them.

NORSE AND SAXON
CARVED POSTS

Norsemen and Saxons carved massive wooden posts, even something as mythologically significant as *Irmunsil*. Into the Christian era there are occasions where Englishmen carved pictures into May-poles, which were probably a pagan survival of the old hewn wooden columns. Carved posts are unlikely to have been made for mere aesthetics. I believe their etched scenes were instructive when viewed in the light of indigenous oral tradition concerning their pagan faith and ancestry. As mnemonic aids “trigger-images” greatly enhance our ability to recall stored information, classes might have been held in front of carved trees and posts, allowing the illiterate, and pagan priests under instruction, to absorb the full meaning of the day’s tuition. For instance mediaeval alchemical tomes were frequently devoid of writing, either written in obtruse sigils, or in colourfully illuminated pictures. These images told their own story, in much the same way as the tarot’s major arcana was a philosophical teaching represented pictorially. Without any knowledge of the accompanying oral lore the pictures are meaningless, and serve to guard their knowledge from non-believers. Where trees were carved they might have had a lengthy lifespan, depending of course on how viciously the bark was chiselled.²⁴⁹⁰

CERTAIN TREES WERE
CARVED WITH RELIGIOUS
IMAGES

SOME IDOLS WERE MADE
FROM STRAW

Equally close in form and meaning is the Irish word *balban* which denoted “a straw effigy”.²⁴⁸⁶ The Irish word is connected with the fashioning of straw idols, which as we know were relatively common in pagan Rus’, Scandinavia and many parts of Europe where paganism still existed. These many terms seem connected with the Polish word *balwan*, which means “a large stone”, “a huge block” or “a piece of rock”, the Lithuanian *bulvonas* (“an idol”) and the Latvian *bulvans* (“a bird effigy”).²⁴⁸⁶ The meaning *bulvans* acquired might relate back to the bird gods they supposedly worshiped with acts of human sacrifice in certain parts of the Baltic, purchased slaves mostly.²⁴⁹¹

RENOWNED WAR HEROES
CARVED INTO IDOL FORM

It has been suggested that these many words are related to the English *bole* and the Old Icelandic *bulr* or *bolr*, which meant “a tree trunk”.²⁴⁹² Moreover the Norse kenning (ancient saying) for “a warrior” or “hero” was a “tree of battle”. This kenning may dimly recollect a time when fallen heroes were immortalised by having their image carved onto a tree trunk or post. A specific link between gods and wooden beams is found in the Old Icelandic *ass*, which meant a heathen Norse god, but also denoted “a pole” or “a beam of large diameter”.²⁴⁹²

THE TERM *BOLVAN* IS
DERIVED FROM THE
PERSIAN WORD
PAHLIVAN, MEANING A
HERO OR WARRIOR

When all is said and done though these many words are probably derived from the Persian word *pahlivan* which meant “a hero” or “a warrior”.²⁴⁸⁶ This being the case it is plausible that these linguistic ties reveal that a *bolvan*, and many variants of the word denoted idols dedicated to *fravashis*, the departed souls of white Magian heroes who could give aid to the living if invoked and given due worship. A Persian genesis for the word *bolvan* is given added credence by the presence of the word *bulvan* in the Old Turkic (meaning “a memorial” or “a memorial gravestone”), and the Kazakh word *palvan* (which also occurs in the Eastern Turkic, Tatar and Uzbek tongues) as well as *balvan*, all of which mean “a warrior” or “a hero”.²⁴⁸⁶

Numerous stone memorial grave markers²⁴⁹³ can still be found across the Russian Steppes dating to the time of the arrival of the Pechenegs, Kipchaqs and earlier horsemen (and their “walking cities” of wagons) from Central Asia. Whether they were worshiped by the nomads is unclear, but based on the more archaic variants, which would appear further westward in Europe, such individuals were no doubt once worshiped.

Here we find evidence of uniform religious terminology spread from Western Siberia and Central Asia right through as far as Ireland, something which helps reinforce the assumption that the Magian diaspora from Central Asia had fanned out in every conceivable direction from the old homelands, even into forested realms not far from

the Roman Empire's more distant borders. Based on this linguistic evidence, we can surmise that idols were normally made from large slabs or chunks of rock, straw effigies, tree trunks, carved posts, logs or beams. In Russia, the words *balaban* or *boloban* (which meant "a fool")²⁴⁹⁴ were probably forms of Christian invective directed against idol-worshippers in the post-conversion era. These words are also connected with *balaban* (meaning "to chatter or waffle on"), no doubt a cheap shot at the many prayers the pagans recited.

Kumirg

Other secondary, grove or village idols were crafted near the main *kapishche* idol that they were supposed to represent, so as to achieve a rendition as close as possible to the original; providing uniform portrayals of the god in question. *Kumir* meant "an idol" or "small god". The origins of the word are rather vague. Some believe it came from the Semitic word *kumra*, which meant "a sacrificer". In the Alanic Ossetian tongue we find that a *kumir* was "a giant", and in the Finnish *kumartaa* meant "to bow down in adoration".²⁴⁹⁵

KUMIRY

Whenever a *Volkhw* Magus, sage, hero, or warrior legend died, the Slavs made a statue of them and erected it in the groves.²⁴⁹⁶ The faithful prayed to it and anticipated the magical intervention of that Magian *fravashi*-saint from beyond the grave, just as Christians expected the miraculous intercession of the Christian saints. Accomplished ancestors and clan heroes of renown were also carved into wood and planted in a grove for veneration by the faithful, but usually only as a *bolovan*.

IDOLS ERECTED IN
MEMORY OF THE
FAITHFUL DEPARTED

But even before they had died the great Magus-wizards and pagan gnostic priests were already gods, living gods, as was debated between Asclepius and Hermes Trismegistus in *Asclepius* :35;

*"those who have soul and breadth, that they are idols - these who bring about these great events. You are saying about these who give prophecies that they are idols - these who give (men sickness and) healing that (...) them".*²⁴⁹⁷

The Norsemen had a word *kumba*, which meant "a sepulchral monument",²⁴⁹⁸ ie; a carved object dedicated to a deceased person. Considering other points discernible in the linguistic etymologies these could be construed as having a religious function, a testimony to the honour and memory of a hero or Magus-sacrificer.

Kapishche or kap'

PRIMARY IDOLS

Linguistic evidence indicates that *kaps* and *kapishche* were religious images. They might be carved statues, or even holy pictures. The Russo-Slavic word *kyp'* which meant "an image" is thought related to these words.

Every significant god possessed a single main idol of great aesthetic value, size, and esteem. So venerated was its image that countless smaller idols would themselves be modelled on it.²⁴⁹⁹ It was through this image that the god's greatest presence could be felt on earth. Known as a *kapishche*, these elaborate effigies were located in the seat of state power, but were preferably erected on the highest possible vantage point above the surrounding terrain, ideally atop mountain peaks; the higher the better. Infernal gods were frequently sited in fens or buried underground to live beneath a mound or barrow, and were worshiped from atop the mound, thus accentuating the subterranean nature of the deity from the counter-world. In the Old Russian *kapishche* meant "a pagan temple", no doubt indicating that idols of this magnitude were housed in temples.²⁵⁰⁰ From historical accounts of the Western Slavs, we know this to be the case. I note a similar correspondence in the Bulgarian *kapishtse* ("a temple"). Once again the Russians and Bulgars appear to share terminologies relating to places of worship. The Russian term *kaplitsa* ("a chapel" or "a shrine") could be related to both the above terms. *Kaplitsa* is in turn related to the Russian *chasovn'ya* which suggests that they took the form of sentry towers, and may have been places where time was kept.

IDOL CHAPELS

In the Finnish Mari tongue a *kap* was "a body" or "a human figure", very likely an idol depicting a human being.²⁵⁰⁰ The Old Norse term *kappi* is almost certainly related to these words; it meant "a hero" or "champion".²⁵⁰¹

TWO-DIMENSIONAL
IDOLS

But in the Magyar language a *kep* was "a picture"²⁵⁰⁰ of some kind, perhaps meaning that some of their most important idols were portrayed in two-dimensions only.

Certainly the Asiatic Mongols had such idols, which were felt tapestries, and it was forbidden for ordinary people to touch them, under pain of death. These idols were transported in tented wagons.²⁵⁰² Idols of this nature were perhaps manifestations of dualistic animism, or forms of Magianism that preceded or superseded the Zurvanite phase of Magianism, during which three-dimensional religious images figured so heavily. This might be confirmed by the Old and Chuvash word *kap*, the Old Turkic *gib*, and the Uighur word *kep*, all of which meant “a picture”.²⁵⁰³ However the inclusion of a Uighur linguistic correlation might indicate that some of these were Manichaeic religious tapestries. That is because the second Uighur Empire had Manichaeism as its state religion.

Kapishche statues evidently existed in the Orient too; the Altai word *kep* meant “a model”, “a block”.

Places of pagan idolatry

THE NUMBER AND TYPE OF IDOLS IN A GIVEN AREA VARIED ACCORDING TO THE DEVOTIONS OF LOCAL PAGANS

The number and types of idols available in any given area, was relative to the affluence of the settlement. Merchants in particular would have been very fond of commissioning the carving of new idols to commemorate the success of business ventures. Other factors which I believe logically shaped the “pantheon” of idols peculiar to a given settlement included local environmental problems, the time of year, infestation by dark influences, rapacious demons, warfare and plagues. Very often though, Slavic idols were those dedicated to their ancestors.

In militant white communes the making of demon-idols dedicated to infernal deities, black Magi, anti-heroes (black fravashis in the form of serpents and demons) and entities from the counterworld was probably punishable by death. Militant black communes would usually had demon-idols of some kind, and being Zurvanites maybe a *kumir* in adoration of Perun, Volos or an assortment of *Daevns*.

Since dualism was practiced by the pagan Slavs, the idols would have been sited in an appropriate location.

IDOL SANCTUARY LOCATIONS

WHITE GODS

- A fenced mound
- A local grove
- A private residence
- A communal / banquet hall
- The market square
- At the side of the road, or in the fields
- A specially-erected shrine

BLACK GODS

- Earthen cellar
- Stone crypt or vault
- Bog
- Burial mound
- Log covered pit
- Cave or grotto

The death of the Rus' idols

The *Talmud* taught Jews the proper method for profaning heathen idols when encountered;

THE TALMUD SPEAKS OF METHODS FOR PROFANING IDOLS

“TRACT ABUDA ZARA chapter IV. MISHNA V.: How is an idol to be profaned? By cutting off the tip of its ear, the point of the nose, or the ends of the fingers, or by disfiguring its face with a hammer, even if thereby nothing is broken off. But if he only spat or urinated before it, dragged it about in the dirt, or cast such upon it, it is not profaned. If a heathen sold or pawned his idol it is profaned according to Rabbi, but not according to the sages.

SMASHING THEM WITH HAMMERS

GEMARA: “Disfiguring its face with a hammer,” etc. Why should it be profaned when nothing of it was lost thereby? Said R. Zera: Because it has thus been made unrecognizable.”⁷²⁰⁴

Pagans treated broken idols and altars differently, according to the rabbis. Only the former maintained an innate holiness, whereas pagans treated the latter as refuse.

ALTARS FOR ROYAL WORSHIP

“TRACT ABUDA ZARA chapter IV. MISHNA VI.: Gemara. “Altars erected for kings,” etc. Are they not, after all, altars of the idol? ... broken idols are no longer worshipped and hence are allowed, does not assert the same with regard to altars, as it would be disgraceful to worship a broken idol, but upon a broken altar an idol may always be put. ... R. Johanan and Resh Lakish said: An altar upon which idols are habitually placed is, when broken, allowable; furthermore, even he who holds that fragments are worshipped allows such an altar, as he namely says: The broken idol

is always, even when broken, worshipfully regarded by the heathen, while no godliness is even imputed to an altar—it is but a mere stand for idols—so that as soon as it (an altar) is broken, it is set aside without any regard. The, following Boraiitha expresses the same view of R. Johanan and Resh Lakish: An altar used as a stand for idols is, when partly broken, allowable; however, an altar used for sacrifices is, when broken, forbidden, until most of its stones fall apart".²⁵⁰⁴

These Jewish traditions underpinned medieval Christian theology against idolatry, providing methodologies for Christian profanation techniques in the post-conversion era. All they needed to do was put it into action.

The Slavic god Triglav's fane was choked with war booty, evidently the proceeds from pre-battle oaths made by warriors worshipping there before setting off on campaigns, over generations.²⁵⁰⁵ Amid the piles of treasure, dazzled worshippers could only have seen physical proof of the god's past munificence. Why else would their ancestors have lavished Triglav with such booty if his powers were not to be trusted? But temples like that of Triglav soon met a swift death once the Christian religious hierarchy found favour with the Holy Roman Emperor. That their idols were just about to be annihilated was totally unexpected by many pagans. They were there one day, but with the sudden appearance of mounted Christian troops, the gods of their ancestors were gone for ever. Only rarely do we have apt descriptions of organised paganism's last moments, but it no doubt went something like this.

Planning for a raid on a heathen enclave began weeks before hand, very often prompted by officials keen to lay their hands on the treasures rumoured to be inside a pagan temple not so far away. Soldiers too became allured by the prospect of booty promised them for participating in a foray. Still others, with pious intent, dreamed of uprooting the heathen sanctuaries, and consummate god's work, the conversion of their nation.

So came the fateful day. Around daybreak a bishop's armed retinue mingled with men-at-arms supplied by whatever nobles were devout Christians, plus soldiers seconded from the German Emperor or a converted Slavic prince, and perhaps even a mercenary or two. Lackeys prepared their horses, women gave them provisions to tide them over on their journey into the heathen parts. Knowing that the pagans were in dire straits, and renowned for putting up a good fight, many probably felt a little nervous, requiring steady slugs of beer or wine to fortify them. Before setting off they converged on a chapel to have their confession heard. There deacons fumigated the battle ready, who kneeled in church as the bishop said mass, to bless their endeavour. This being completed they left the church, mounted up, and headed out, carrying the bishop's standard and a saintly relic or three.

Meanwhile, not a few kilometres away, the pagans were going about their daily business unaware of developments further afield. It was a precarious world for them, the old ways were collapsing, and their dwindling settlements supported the best part of those strong in faith. Amid the defensive works they had slaved so hard over, children played their games, chickens squabbled, and old women sat on doorsteps sewing clothes. Outside the palisade men and women toiled in the fields, along with their straining plough oxen.

The first signs of the impending calamity would have come from a sentry, who spotted a formation of armed riders making their way towards the holy groves nearby. With the sounding of a horn, the alarmed inhabitants ran every which way, adrenaline coursing about their bodies unchecked. The men sprinted into their homes to retrieve weapons, and speedily returned to the parapets or the grove, as others mustered the cows into their pens, or waited for the last of those in the fields to make it back in through the gates, so they could be closed. But the element of surprise got the better of them and many wouldn't even get that far.

The wary and exhilarated Christian horsemen hurriedly dismounted, entering into the grove after killing the irate sentry. Some extinguished the centuries-old holy fire in a split second, yet others set to work kicking down or angrily chopping apart the idols. Some attacked the holy trees, laying them low with woodsmen's axes, others smashing asunder the grove's delicately carved and painted perimeter fence.

Sometimes luck was not on their side, and the pagans made it to their desecrated sanctuary while the Christians were committing the act; red with hate. At such a moment the Christian militia-men could expect a pitched battle, the melee fierce and unforgiving. Perhaps the pagan women were there too, along with their men, firing hunting bows at the grove ravagers. Elsewhere stalwart pagans flocked around their *flamen*, desperately trying to shepherd the priests and priestesses to safety. For their part they would have been most fearful of losing the holy books (in whatever places books were maintained), for if the Christians got ahold of them too, they would lose not only their

CHRISTIAN CLERGYMEN
VERY OFTEN FOLLOWED
IN THE FOOTSTEPS OF
THE JEWS

CLERICS ORGANISED
EXPEDITIONS TO
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PAGANS WANTED TO BE
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WHEN CHRISTIAN
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AND, WHERE POSSIBLE,
THE SACRED TEXTS

sacrificial intercessors, but the knowledge to preserve their religion.

The following account was provided by Helmold, and it adequately describes such happenings:

A RAID INTO HEATHEN
POLAND

*“When we (Bishop Gerold and his followers) came to that wood and place of profanation, the bishop exhorted us to proceed energetically to the destruction of the grove, Leaping from his horse, he himself with his staff broke in pieces the decorated fronts of the gates and, entering the courtyard, we heaped up all the hedging of the enclosure about those sacred trees and made a pyre of the heap of wood by setting fire to it, not, however, without fear that perchance we might be overwhelmed in a tumult of the inhabitants”.*²⁵⁰⁶

PAGAN TEMPLES WERE
STOCKED WITH RICHES

Temples were far bigger prey.²⁵⁰⁷ Once a Wendish pagan temple was gutted, the overburdened temple coffers, and every other furnishing of value, were ripped out and snatched away as booty for the triumphant Christian temple-raiders.²⁵⁰⁷ This is precisely what happened in Frisia and throughout Slavia.

Colourful additions were sometimes added to the more earthly recollections of the Arkona temple’s demise. There, Christian onlookers swore they had flushed out “a demon ... in the form of a dark animal” from the fane’s inner sanctuary.²⁵⁰⁸ Prodigious quantities of bullion stocks, temple donations and taxes were ferried off into Christian coffers.²⁵⁰⁹ What greater incentive could there have been for undertaking the risky business of destroying the holy sites of people ready to die and kill for their faith in the old gods?

RUSSIAN CHRISTIAN
PRIESTS APPLAUDED
THEIR ABANDONMENT OF
IDOLATRY

But as a general rule, the death of publicly practiced paganism was rarely recorded, preserved only in highly sanitised bravado. Russia’s abandonment of idolatry was recorded by Hilarion (the first Russian Metropolitan);

*“Then the murk of our idolatry began to clear, and the first rays of true piety glimmered. The darkness of demonolatry dimmed, and the sunlight of the gospel illumined our land: pagan shrines were torn down, and churches set up; the idols were smashed, and icons of saints were installed; the demons retreated, and cities were graced by the cross; and bishops - shepherds of Christ’s spiritual flock - brought the bloodless sacrifice before the holy altar.”*²⁵¹⁰

ORGANISED PAGAN
RELIGIOUS CENTRES TOOK
A REAL BEATING AROUND
THE YEAR 1,000 AD

At the time of the conversion in 989 AD, Christian soldiers began tearing down “demonic” idols at Khagan Vladimir’s command, Vladimir, the very one who erected them in the first place! According to the *Primary Chronicle* they were soundly whipped with lengthy rods of iron, to punish the “demonic vitae” lurking in the image. Thereafter they were hacked up with axes, smashed asunder by hammers and tossed in nearby lakes and rivers. Many of them were decapitated. Symbolically, through the power of sympathetic ritual, this beheading passed on to the person or deity whose image was defaced in that manner. By beheading the idol, one decapitated the god.

THEY MOVED THE OLD
IDOLS INTO OUT-OF-THE-
WAY PLACES

Volkhvy from the frontier regions no doubt caught wind of the destruction of the *kapishche* and *kumirs* in the major cities, and organised teams of people to uproot the idols and holy fires, and make off with them to more discrete locations. These were re-erected in thick remote forests, or less likely in swamps, caves or wherever the authorities would be unable to find them. Some boyars who sponsored safe-havens for the *Volkhvy* on their estates might also have concealed *kumirs* on their property, tucked away in a barn, which also doubled as a cult site for the local pagan peasantry.

RUSSIAN ORTHODOX
PRIESTS STILL
ENCOUNTERED THESE
IDOLS IN THE 15TH-16TH
CENTURIES AD

As of the 15th-16th Centuries AD, the Russian Orthodox Church was still coming across groves and idols as important as *Kapishche* (and more predictably *kumirs*) in use by local peasants!²⁵¹¹ This helps explain the longevity of Rus’ and Finnish paganism, for undiscovered (and therefore undefiled) groves and major idols were still being employed towards the end of the 19th Century. For the most part though, Vladimir’s policy of extirpating the idol temples sounded the death knell for Europe’s last intact civilisation of idol-worshipping pagans. From that time the priests and priestesses could barely rest, keeping their heads out of the noose, hoping against hope that they, their holy books and teachings would make it into the future ... that they would not be the last of their kind.

SO BEGAN THE BOOK
BURNING, AND THE SO-
CALLED BURNING TIMES

In Part II you will see what grim fate awaited them, as Europe’s much older history went up in flames. It can only be described as an ancient ‘Kristallnacht’ as misguided stooges flung untold numbers of books into the fires of

the new age, and a good many 'disappeared' in like fashion. With the problem permanently 'fixed' history could now be eagerly rejigged, emerging as the much-vaunted Judaeo-Christian version of events, as taught in school.

Endnotes for Part I

Old and New Testament Bible quotations are sourced from the Old King James version. Select quotations from the Magian holy texts come from English translations first published by Oxford University Press in the 1880's, and subsequently reprinted by Mortilal Banarsidas in 1965, having been otherwise out of print since 1887. All other quotations are for research purposes, and are provided here, not for profit, in accordance with fair usage conventions.

1 - *History Begins, The Penguin Encyclopedia of Classical Civilization, The World of Ancient Times, The First Civilizations*, just to name a few books

It has particularly puzzled archaeologists why the more archaic architectural forms of our earliest civilizations were so well executed. What is even worse, these architectural styles by and large lacked any predecessors. In other words there is little evidence they were pre-dated by intermediate architectural forms illustrating the steady evolution of their engineering capabilities. Instead, they appear as fully developed, precision construction projects. If anything there is an over all tendency for the architectural styles to degenerate in complexity and ingenuity as the centuries past. This is a fact. Over the years people have been willing to put forward a variety of outlandish theories to explain this phenomenon, everything from extra-terrestrials to the intellectuals of Atlantis. According to scholars the most believable answers to these questions may well lie in Babylon and Sumeria, the cradle of human civilization. It would appear that the reasons for this were altogether earthly. They were developed by human beings who were the receptacles of knowledge which we would not normally associate with those times. Such technology has been excavated by archaeologists over the years and can be found in the amply documented *Ancient Inventions*, a most engaging book which lifts the lid on the more important discoveries by the scientific communities of antiquity.

The lion's share of humanity's most revolutionary discoveries occurred in Sumeria, Babylon and Ur. And this is the most enduring enigma of Sumerian civilization how did so many startling scientific, cultural and engineering innovations sprout in a single place in such a short period, while humanity lived in virtual barbarism? The search for the evidence which will one day answer these important questions are still being looked for by archaeologists. Soon the Near-Eastern innovations would spread to cities which the Sumerians had considerable dealings, like Mohenjo Daro in India, where an advanced pre-Aryan civilization thrived.

One possible explanation for the sudden blossoming of the more grandiose forms of architecture is the importation of skilled architects and stonemasons from elsewhere, who kept their ground-breaking construction techniques a closely guarded secret, and brought with them the capability to build fully developed styles.

The World of Ancient Time, p. 54-60. In the two earliest eras of Egyptian civilization, the "Archaic Period" and the "Old Kingdom", one sees that their tombs and pyramids have many points of likeness with those of the Sumerians, with the only difference being that the Sumerians had a tendency to use sun-baked bricks rather than granite or other similarly hard substances. On face value, the Sumerian architects may have had some influence on the architectural styles of the Egyptians. The oldest of their pyramids was at Saqqara, and in some ways it echoes the form of the step-ziggurats of Ur. However not too much later than this (c. 2600 BC) the Egyptians excelled themselves by building the geometrically precise Great Pyramids of Giza. Until that point in history, these "true pyramids" were the only ones of their kind in the history of the world. Fairly soon after this, the Egyptians either lost the skills necessary to build such fine structures, or lacked the willingness to engage themselves in such projects. It should be noted though that the quality of their later pyramids seems to go down hill following this earliest phase.

In India, the earliest Buddhist temples were the most precisely executed, and were hewn from substances such as granite. They mirrored the forms of the local Indian wooden temples, but strangely show the influence of Iranian craftsmen, who may even have been responsible for their adoption of stone as a temple-building medium, or may even have been built them in the first place.

The most likely reason for this is that the earliest variants were made from wood, or materials that disappeared with time. Such perishable monuments were witnessed by Herodotus on the steppes of Russia c.500 BC. This point will be explored a little later in this book.

- 2 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III, p. 204
- 3 - Vasmer, M., Vol IV, p. 551 and Vol I, p. 251
- 4 - Talbot, C. H. *The Hodoeporicon of St Willibald*
- 5 - Wayland Barber, *The Mummies of Urunchi*
- 6 - Vasmer, M. Vol IV, p. 401
- 7 - Wayland Barber, p.133
- 8 - Spencer Wells - *The Journey of Man - A Genetic Odyssey*
- 9 - See Roland G. Kent, *Old Persian*, 1953, DARIUS, NAQSH-I-RUSTAM A. (DNa) 2. (8-15.), as displayed by Joseph H. Peterson on The Avesta Zoroastrian Archives.
- 10 - Darmesteter - *The Zend-avesta Part II (Sirozahs, Yasts & Nyayis)*, p. 120
- 11 - *The Laws of Manu X: 67*
- 12 - *The Laws of Manu X: 46*
- 13 - Mallory, J. P. *In Search of the Indo-Europeans*, p. 9-10
- 14 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I
- 15 - Mallory, J. P. *In Search of the Indo-Europeans*
- 16 - Gimbutas, M. *The Civilisation of the Goddess*, p. 243
- 17 - *Larousse Dictionary of World Folklore*
- 18 - Mallory, J. P., p. 154
- 19 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III. p. 118
- 20 - *The Vinland Map and Tatar Relation, Intorduction XXVII*
- 21 - Schenker, A. M. *An Introduction to Slavic Philology*, p.12
- 22 - Macalister. *The Archaeology of Ireland*, p.317
- 23 - Schenker, A. M. *An Introduction to Slavic Philology*, p.19
- 24 - Sawyer, B., Sawyer, P. Wood, I. *The Christianisation of Scandinavia*, p.110
- 25 - Mallory, J. P. *In Search of the Indo-Europeans*, p. 158
- 26 - See *The Origins of Russia, Encyclopedia Britannica, The Standard Dictionary of Folklore, Mythology and Legend and The Encyclopedia of Religion*, p. 354
- 27 - Gordon. *Introduction to Old Norse*
- 28 - Vernadsky. *The Origins of Russia*, p. 56
- 29 - Olmstead. *The History of the Persian Empire*.
- 30 - Ginzburg, C. *Ecstasies*, p. 216
- 31 - Badiny, J. *The Sumerian Wonder*
- 32 - Mallory, J. P. *In Search of the Indo-Europeans*, p. 150
- 33 - Vasmer, Vol III, p.606
- 34 - *Pre-Christian Ireland*, p. 114
- 35 - <http://www.mehmews.ir/en/NewsDetail.aspx?NewsID=146542>
- 36 - Olmstead, p.33
- 37 - *Culican, W.*, p.102-103
- 38 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 86
- 39 - Windschuttle, K *The Killing of History*.
- 40 - Tschan, F. J. (trans). *The Chronicle of the Slavs*, p.46
- 41 - *Portable Medieval Reader*, p. 428, Source: *Ordensritter und Kirchenfürsten* - Trans H. F. Schwarz, Insel-Verlag 1927
- 42 - Tschan, F. J. (trans). *The Chronicle of the Slavs*, p.49
- 43 - Tschan, F. J. (trans). *History of the Archbishops of Hamburg-Bremen III:1*
- 44 - Fromkin and Rodman. *An Introduction to Language*, p. 349
- 45 - *Portable Medieval Reader*, p. 427, Source: *Ordensritter und Kirchenfürsten* - Trans H. F. Schwarz, Insel-Verlag 1927
- 46 - Tschan, F. J. (trans). *The Chronicle of the Slavs*, p.48-49
- 47 - *Ibid.*, p. 48-49

- 48 - Ibid. , p. 52
- 49 - Macalister, R. *The Archaeology of Ireland*, p. 348
- 50 - Cf *Almagest, Thorpe, and Geographia*.
- 51 - Schenker, A. M. An Introduction to Slavic Philology, p.5
- 52 - Darmesteter *The Zend-Avesta Part I, Introduction* xiii
As Darmesteter states, "Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences".
- 53 - Olmstead. *History of the Persian Empire* preface xiii and p.162
- 54 - Culican, W. *The Medes and Persians*, p. 11
- 55 - Although he excavated at Troy, it has come to light that he had only stripped a cultural layer built over Troy proper.
- 56 - Mongait. *Archaeology in the USSR*
- 57 - *The World of Ancient Times*, p. 676, *On the Mysteries of the Egyptians, Chaldeans and Assyrians* and *The Neo-Pythagorean Sourcebook and Library*.
- 58 - Fox. *Pagans and Christians*, p. 31-33
- 59 - Nock, A. D. *Conversion*, p. 151
- 60 - Krishchuk, M. *Ukrains'ka Mifologiya*
- 61 - Some Roman altars were engraved with swastikas.
- 62 - Large numbers of Spanish Jew were expelled from Spain for refusing to convert to Catholicism, or undoing the conversions of those who had (the *conversos*). After the expulsion of Sephardic jewry those that chose to stay behind had to covertly maintain their Jewish faith or suffer the consequences. Consequently they masqueraded as Christians and could only observe their rites and customs after nightfall, or behind closed doors.
- 63 - A form of ritual wand used by the Magi.
- 64 - The Mass media has arisen as a new force in the area of cultural mutation, perhaps far more effective in transporting foreign customs around the world than any occupation force could be. Its power to craft and mold the beliefs and customs of societies exposed to it, is beyond question. Whoever controls the media controls to a large extent the many things we do and think on a day to day basis.
- 65 - *Encyclopedia of Religion*, p. 325
- 66 - Schenker, A. M. *An Introduction to Slavic Philology*, p.45
- 67 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 13, Simonov, P. *Essential Russian Mythology*
- 68 - As explained throughout the Avestan and Pahlavi texts of the Magi
- 69 - *The Standard Dictionary of Myths, Folklore and Legends*
- 70 - They both called it *Bangha*
- 71 - Rawlinson, G. *The Histories Book IV, Herodotus*
- 72 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 19-25
- 73 - Tschan, F. J. (trans). *History of the Archbishops of Hamburg-Bremen*, p. 11
- 74 - See Chapter VIII of Part I
- 75 - O'flaherty *Rig Veda* 6.75:14-16 (To Arms!)
- 76 - Heath. *Armies of the Dark Ages*
- 77 - Jones and Pennick. *A History of Pagan Europe, Pythagorean Sourcebook and Library*
- 78 - All of Chapter III is devoted to this subject
- 79 - See Chapter V on Astronomy
- 80 - Vernadsky. G. *The Origins of Russia*
- 81 - Vernadsky. G. *The Origins of Russia*
- 82 - *Death in the Middle Ages*
- 83 - As mentioned in *Ukrains'ke Yazichnitstvo*
- 84 - Vernadsky. G. *The Origins of Russia*, p. 116
- 85 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 86 - Marquart. *Osteuropaische und Ostasiatische Streifzuge* & Stoyanov. *The Hidden Tradition in Europe*

- 87 - Krishchuk, M. *Ukrains'ka Mifologiya*
- 88 - Vernadsky, G. *The Origins of Russia*
- 89 - Krishchuk, M. *Ukrains'ka Mifologiya*, pp. 10, 14, 20, 24, 27
- 90 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 268-269
- 91 - *The Hidden Tradition in Europe*, p.117-118. The ongoing presence of Mithraism, as well as the Dionysian and Orphic rites in the Balkans was mentioned during a 7th Century AD Ecumenical Council held in Constantinople.
- 92 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 93 - Berresford-Ellis. *The Druids*
- 94 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 95 - *The Vikings* (Brondsted) and *The History of the Vikings* (Jones)
- 96 - *The Fihrist of Al-Nadim Vol I and II*
- 97 - Vernadsky, G. *The Origins of Russia*
- 98 - *The Encyclopedia of Religion*
- 99 - Vernadsky, G. *The Origins of Russia*
- 100 - As discussed in Chapter VIII
- 101 - Vernadsky, G. *The Origins of Russia, Archaeology in the USSR, Ecstasies*, p.214, *The Life and Death of a Druid Prince*
- 102 - Vernadsky, G. *The Origins of Russia*
- 103 - Culican, W. *The Medes and Persians*, p. 38
- 104 - *Ibid.* , p. 126
- 105 - *Ibid.* , p. 130-131
- 106 - *Ibid.* , p.138
- 107 - *Ibid.* , p.34
- 108 - *Folk tales of the Amur*, from Prof Okladnikov, head of Siberian Archaeology
- 109 - Vernadsky. *The Origins of Russia*, p. 5 , *Encyclopedia of Religion*
- 110 - Vernadsky, G. *The Origins of Russia, The Hidden Tradition*
- 111 - Vernadsky. *The Origins of Russia*, pp. 110, 124, 125 and *Ukrains'ke Yazichmitstvo* p. 9, 10.
- 112 - *Novgorod the Great- Excavations at the Medieval City*, p. 11
- 113 - Vernadsky, G. *Origins of Russia*, pp. 110, 124, 125 & Lozko, G. p. 9-10.
- 114 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 115 - Vernadsky, G. *The Origins of Russia*, p. 139
- 116 - Berresford-Ellis. *The Druids*, p. 61. Druids also used Greek rites and Greek script.
- 117 - Ross. *The Life and Death of a Druid Prince: The story of an archaeological sensation* Rider 1989
- 118 - There is too much evidence to include a single reference for this conclusion; it can be found throughout this book.
- 119 - Vernadsky, G. *The Origins of Russia, The Hidden Tradition in Europe*
- 120 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 121 - Rawlinson, G. *The Histories: 106*, Herodotus.
- 122 - Gimbutas, M. *The Balts*
- 123 - Vernadsky, G. *The Origins of Russia*, p. 153-154
- 124 - Gimbutas, M. *The Balts*
- 125 - *The northern World - The history and heritage of northern Europe and Timber Castles*, p. 84 - Fig3.4
- 126 - Higham, R. , Barker, P. *Timber Castles*, p. 85
- 127 - Mongait, A. L. *Archaeology in the USSR*, p. 267.
- 128 - Todd, M. *The Early Germans*, p. 25-26.
- 129 - *Encyclopedia Britannica*
- 130 - *The Encyclopedia of Religion*, p. 354.
- 131 - Vernadsky, G. *The Origins of Russia*
- 132 - Gimbutas, M. *The Balts*, p.99
- 133 - *The zend-avesta part i vendidad, Intro III 2*

- 134 - Graf, Fritz. *Magic in the Ancient World*, p.36. As noted by Cicero.
- 135 - Iamblichus' *Life of Pythagorus IV*. Sylvan Guthrie, K. *The Pythagorean Sourcebook and Library*, p. 61.
- 136 - Porphyry's *Life of Pythagorus VI*. Sylvan Guthrie, K. *The Pythagorean Sourcebook and Library*, p.124.
- 137 - Porphyry's *Life of Pythagorus VII*. Sylvan Guthrie, K. *The Pythagorean Sourcebook and Library*, p.124.
- 138 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p.172
- 139 - *Pahlavi Texts Part III*, p. 171
- 140 - A translation of these tales is listed in Freake - *Three Books of Occult Philosophy*, C. Agrippa, p. 707
- 141 - *Ancient Inventions*, p. 101-103.
- 142 - Thomas, K. *Religion and the Decline of Magic*, p. 237.
- 143 - www.middlealdercentret.dk/hose.htm 12/12/2004
- 144 - Jones, H. L. *Geography*, *Strabo* 15:20
- 145 - Moulton. *The Treasures of the Magi*
- 146 - Moulton. *The Treasures of the Magi*, p.14, as well as Boyce, M. - *Zoroastrians*, p.139
- 147 - *Agni Purana II*, p.578. *Agni Purana* 222:15
- 148 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.152
- 149 - Muray, M. *The Witch Cult in Western Europe*, p. 22-23
- 149 a - West. *Pahlavi Texts Part II. Dadistan i Dinik XXXVII*: 9. p. 81
- 149 b - West. *Pahlavi Texts Part II. Dadistan i Dinik XXXVII*: 50
- 149 c - West. *Pahlavi Texts Part II. Dadistan i Dinik XXXI*. p. 71
- 150 - Sylvan Guthrie *The Pythagorean Sourcebook and Library*, p. 151
- 151 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.102 1QS IV:12
- 152 - Dawood. *The Qur'an*. The Creator. Surah 35:3, p. 305
- 153 - Dawood. *The Qur'an*. The Heights. Surah 7:133, p. 119
- 154 - Dawood. *The Qur'an*. Cattle. Surah 6:112, p. 103
- 155 - Dawood. *The Qur'an*. Adoration. Surah 32:8, p. 291
- 156 - Dawood. *The Qur'an*. The 'Imrans. Surah 3:55, p. 47
- 157 - Dawood. *The Qur'an*. Al-Hijr. Surah 15:23-26, p. 184
- 158 - Dawood. *The Qur'an*. Al-Hijr. Surah 15, p. 184-185
- 159 - The 'Spirit of Wickedness' was said to be a timeless evil. In the later Zurvanite view it was thought to perpetuate the aims of the Evil One throughout every age. This concept became Christianised, thereafter being immortalised in medieval apocalyptic literature as the 'Mystical Antichrist'.
- 160 - See a broad range of Zoroastrian texts, as found in the bibliography.
- 161 - Stoyanov, Yuri. *The Hidden Tradition in Europe*, p. 27-32. Stoyanov gives a good run-down on Zurvanism in his book. See also Culican, W. - *The Medes and Persians*, p. 27
- 162 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXX:4*
- 163 - *Zad Sparam I*: 6-10
- 164 - West, W. *The Pahlavi Texts Part I, Bundahishn XXX: 18-19*. *Gokihar* might originally have meant *Gurg-kihar* "wolf progeny". In Pagan Rus' lore, it is said that at the final age a wolf would be released that would consume everything in the cosmos. The origin of this teaching might subsist in Magianism. The Norse Fenris wolf might have similar beginnings.
- 165 - See Cumont and Stoyanov.
- 166 - Pliny the Elder. *Natural History II*:15,16,21
- 167 - Olmstead, p.29
- 168 - *The Life of Pythagorus*: 12 (by Porphyry).
- 169 - Olmstead, p.195
- 170 - Olmstead, p.101-102
- 171 - *The Zend Avesta Part I, Introduction*, as well as Moulton, p.15.
- 172 - *The Zend Avesta Part I, Introduction*
- 173 - Wolfram, H. - *History of the Goths*, p. 56

- 174 - Nock, *Conversion*, p. 132
- 175 - Bond, Janet and Colin, p. 12-13
- 176 - Ibid. , p. 13
- 177 - Nock, p. 128
- 178 - *Quest for the Past*, p. 174.
- 179 - Sylvan Guthrie. *The Pythagorean Sourcebook and Library*, p. 61. *The Life of Pythagorus: 4* (by Iamblichus). Sylvan Guthrie. , p. 124-125.
- 180 - Nock
- 181 - *The City of God II:15*, p. 65
- 182 - West - *Pahlavi Texts Part I*, p. 332. *Shayast La-Shayast X:35*. The ceremonial functions of priestesses mainly entailed the consecration of holy meals and sacrificial cakes in particular. Ritual cakes fashioned by women of ill-repute were shunned as offerings, which may account for their acceptableness at black sabbaths.
- 183 - Guhl and Kroner. *The Romans - Their Life and Customs*, p. 535-538.
- 184 - *Sikand Gumanik Vigar X:67*. *West Pahlavi Texts Part III*, p. 171.
- 185 - Lenormant, F. *Chaldean Magic*, p.221
- 186 - Graf, Fritz. *Magic in the Ancient World*.
- 187 - West, W. *The Pahlavi Texts Part I, Bundahishm, Zad Sparam and Bahman Yast*.
- 188 - West, W. *The Pahlavi Texts Part I, Bundahishm V*
- 189 - Graf, Fritz. *Magic in the Ancient World*.
- 190 - Schenker, A. M. *An Introduction to Slavic Philology*, p. 49
- 191 - From Roland G. Kent, *Old Persian*, 1953, as displayed by Joseph H. Peterson on The Avesta Zoroastrian Archives. Inscription DARIUS, NAQSH-I-RUSTAM A. (DNa) 3. (15-30.)
- 192 - *Yasna XII: 1-4*
- 193 - Jones, H. L. *Geography , Strabo 15:13*
- 194 - Ibid. *Geography , Strabo 15:13*
- 195 - Ibid. , *Strabo 15:14*
- 196 - Ibid. , *Strabo 15:15*
- 197 - West, W. *The Pahlavi Texts Part I, Bundahishm I:3*
- 198 - Ibid. , *Bundahishm I:9-11*
- 199 - Ibid. , *Bundahishm I:13*
- 200 - Ibid. , *Bundahishm I:16*
- 201 - Ibid. , *Bundahishm I:9-11*
- 202 - Ibid. , *Bundahishm III: 6*
- 203 - Ibid. , *Bundahishm VIII*
- 204 - Ibid. , *Bundahishm VIII:1*
- 205 - ***
- 206 - West - *The Pahlavi Texts Part I*, p. 201-215. *Bahman Yast II* and *Dadistan i Dinik XXXV:3*
- 207 - West, W. *The Pahlavi Texts Part I, Bahman Yast II:16-64*.

Jones, H. L. - *Geography , Strabo 15:20* Hospitality was very important in ancient Persia; bestowing gifts and fond greetings among friends were the order of the day. Persians kissed each other on meeting, offering their cheek to a person of lower rank, or kissing the cheek of those of higher rank. Those of relatively low rank neither offered, nor received a kiss, but simply bowed or nodded. This was known as the “kiss of peace”. A similar range of customary greetings seems to have survived in Europe, whether in France, Russia or the Balkans.

208 - There is a common perception that early wheel usage was confined to the building of rickety or cumbersome ox-drawn carts or light chariots. On the contrary, Assyrian seige frescoes (mid-8th Century BC) and Indian texts such as the *Sama Veda* may reveal they had some complexity. In books like *War in Ancient India* and the *Sama Veda* various kinds of vehicles are described which had a variety of applications in commerce and war. Obviously these writings could well be deemed the product of wild imaginations, and it is only too easy to arrive at this conclusion.

Until I saw a wall mural of Sennacherib's army undertaking a siege on Lachish (as shown in *Exploring the World of the Bible lands*, p. 93-95) I had never been willing to entertain the thought that these Vedic references might be actual descriptions of advanced wheel usage. The Assyrian murals depict siege engines (of a uniform design) advancing *up the slopes of a siege ramp under their own power*, followed at the rear by infantry which are firing their bows at the parapets from behind the cover of the vehicle. Modern examples of this can be found during World War 2, when soldiers huddled at the rear of advancing tanks whilst walking into battle devoid of cover, in order to gain some protection against incoming small arms fire. These Assyrian "vehicles" were not drawn by cattle or horses (as were the other carts and chariots shown in the mural), and show no pictorial evidence that they were propelled by soldiers walking on ground. We will never know for sure how they were made mobile, but the answer may be something as simple as soldiers operating systems of pulleys and wheels within the confines of the siege engine.

209 - For an insight into their technological achievements read Thorpe, P. J. and N. *Ancient Inventions*.

210 - *History Begins, The Penguin Encyclopedia of Classical Civilisation, The World of Ancient Times, The Rise and Fall of Civilisations, The First Civilisations, Ancient Iraq*, just to name a few books. In *The Indo-European Language and the Indo-Europeans*, I am told that a Russian scholar utilises extremely involved linguistic arguments to postulate that the Aryans originated not in Russia, but in Anatolia specifically.

211 - Mallory, J. P. *In Search of the Indo-Europeans*

212 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p.102

213 - *Ibid.*, p. 93

214 - *Ibid.*, p. 82, 83

215 - Mallory, J. P. *In Search of the Indo-Europeans*, p.163

216 - *Ibid.*, p. 154

217 - <http://archaeology.about.com/gi/dynamic/offsite.htm?site=>

<http://www.news.scotsman.com/edinburgh.cfm%3Fid=8102004>

218 - Christian, D. , p. 100, 101

219 - *Ibid.*, p. 100, 101

220 - *The Eurasian Steppes. The Transition from Early Urbanism to Nomadism*, p. 118

221 - S. A. Grigoryev. *Investigations of Bronze Age Metallurgical Slag*, p. 141

222 - K. Jones-Bley. *Sintashta Burials and their Western European Counterparts*, p. 126-128

223 - K. Jones-Bley. *The Sintashta "chariots"*, p. 135

224 - K. Jones-Bley. *The Sintashta "chariots"*, p. 135

225 - Mallory, J. P. , p. 73

226 - *Ibid.*, p. 108,109

227 - *Ibid.*, p. 110

228 - *Ibid.*, p. 111-112

229 - *Ibid.*, p. 113

230 - Roux, G. *Ancient Iraq*, p. 266

231 - *The Rise and Fall of Civilisations*, p.325

232 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p.104

233 - For more information see *The Journey of Man - A Genetic Odyssey*.

234 - Roux, G. *Ancient Iraq*, p. 242

235 - Roux, G. *Ancient Iraq* and Gimbutas, M. *The Civilisation of the Goddess*

236 - Christian, D. , p.93

237 - Cannibalism, though an uncommon occurrence, remained in India for some time. It was mentioned in India c 500 BC by Herodotus (*The Histories II:99*), and later by *The Primary Chronicle* during the Middle Ages. Even last century British colonial troops hunted down the Thug gangs of India which kidnapped and murdered travellers as an act of devotion to the Goddess Kali who wore jewelry made from human skulls.

238 - <http://www.genome.org/cgi/doi/10.1101/gr.1413403>

239 - *Laws of Manu VIII:279, 282*

240 - *Timaeus and Critias* (Plato), Penguin, p. 34-37

- 241 - Mallory, J. P. *In Search of the Indo-Europeans*, p.131
- 242 - Rawlinson, G. *The Histories II:164*, p.187
- 243 - Gimbutas, M. *The Civilization of the Goddess*, p.308-321
- 244 - This last orthographic style of writing in some ways resembles the *Ruxski Pismeni* (the radiant script) of the Rus' Volkhvy Magi (Russian Pagan priests) or the Glagolitics employed by monks in eastern Europe during the early Middle Ages, which can make it very difficult to read.
- 245 - See Drucker. *The Alphabetic Labyrinth*
- 246 - Gimbutas, M. *The Civilization of the Goddess*, p. 273
- 247 - Ibid., p. 138
- 248 - Christian, D. , p.77
- 249 - Mallory, J. P. *In Search of the Indo-Europeans*, p. 236
- 250 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXXII:3*
- 251 - Rawlinson, G. *The Histories*
 See also Roland G. Kent, *Old Persian*, 1953, as displayed by Joseph H. Peterson on The Avesta Zoroastrian Archives. *DARIUS, NAQSH-I-RUSTAMA. (DNa) 2. (8-15.)*
- Herodotus' testament appears to be corroborated by a monumental inscription carved into a rock face situated north of Persepolis. "I am Darius the Great King, King of Kings, King of countries containing all kinds of men, King in this great earth far and wide, son of Hystaspes, an Achaemenian, a Persian, son of a Persian, an Aryan, having Aryan lineage".
- 252 - Olmstead, p.22, 68
- 253 - Olmstead, p.34
- 254 - Olmstead, p.23
- 255 - Olmstead, p.30
- 256 - Olmstead, p.30
- 257 - Olmstead, p.31
- 258 - Culican, W. *The Medes and Persians*, p.54
- 259 - Rawlinson, G. *The Histories I:126*, p. 60
- 260 - Olmstead, p.36
- 261 - Culican, W. , p. 58-59
- 262 - Olmstead, p.90
- 263 - Olmstead, p.41
- 264 - Roux, G. , p. 266
- 265 - Olmstead, p.45, 166
- 266 - Olmstead, p.47
- 267 - Olmstead, p.76
- 268 - Olmstead, p.76
- 269 - (OT) *Daniel 6: 1-3*
- 270 - Olmstead, p.231
- 271 - *Olmstead, p.104*
- 272 - Olmstead, p.113
- 273 - Olmstead, p.143
- 274 - Olmstead, p. 200, 332 and *Ancient Inventions*
- 275 - Olmstead. *History of the Persian Empire*, p.8, 9
- 276 - Olmstead, p.116
- 277 - Olmstead, p.22, 68
- 278 - Olmstead, p.121-123
- 279 - Olmstead, p.129
- 280 - Mallory, J. P. , p.222
- 281 - Christian, D. , p.124-127
- 282 - Ibid., p. 129

- 283 - Ibid., p. 137
- 284 - Ibid., p. 130, 133
- 285 - Olmstead. *History of the Persian Empire*, p.20
- 286 - Olmstead, p.32
- 287 - Christian, D. , p.163-165
- 288 - Ibid., p.134
- 289 - Rawlinson, G. *The Histories*, p. 305, 309
- 290 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p.167
- 291 - Culican, W. , p.136
- 292 - Ibid., p. 143
- 293 - *The Koran, Surah 18:92, 21:96, The book of Ezekiel and The City of God* , p. 480.
- 294 - Ancient geographers were taken aback by the "brutality" of the Barbarian Scythians.
- 295 - Ibid., p. 104
- 296 - Christian, D. , p.137
- 297 - Ibid., p. 142
- 298 - Rawlinson, G. *The Histories*
- 299 - Christian, D. , p.153
- 300 - Rawlinson, G. *The Histories*
- 301 - Ibid., p. 330
- 302 - Ibid., *The Histories I:140*, p.65
- 303 - Ibid., IV:119
- 304 - Cf *Cosmography, Plate XXII*
- 305 - Rawlinson, G. *The Histories*, IV:67
- 306 - Ibid., p. 326-327
- 307 - Maps depicting these Scythian migrations can be found in *Predistoriya Davnikh Rusiv*
- 308 - Rawlinson, G. *The Histories* : 62.
- 309 - Their reverence for sword imagery has distinct Arthurian parallels (as does Caucasian mediaeval literature). While the story of King Arthur is believed to have been embellished by romanticists in the Middle Ages, one still wonders whether or not there is an actual link between this story and the Caucasus.
- 310 - Mongait, A. L. *Archaeology of the USSR*, p. 204
- 311 - Christian, D. , p.169-171
- 312 - Walbank, F. W. *The Penguin Encyclopedia of Classical Civilisations*, p. 44
- 313 - Ibid., p.45
- 314 - Christian, D. , p.169-171
- 315 - Walbank, F. W. , p. 63
- 316 - Ibid., p. 63-64
- 317 - Ibid., p. 63
- 318 - V. S. Olkhovskiy. *Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History* p. 36
- 319 - V. S. Olkhovskiy. *Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History* p. 36
- 320 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.51
- 321 - Walbank, p. 55
- 322 - Christian, D. , p.176
- 323 - Ibid.
- 324 - Cotterell, A. (Ed), Cuyler Young, T. *The Penguin Encyclopedia of Classical Civilisations*, p. 161
- 325 - Walbank, F. W. , p. 175
- 326 - Walbank, F. W. , p.172
- 327 - Christian, D. , p. 312
- 328 - Ibid.
- 329 - Nock, A. D. *Conversion*, p.42

- 330 - Christian, D. , p.176
 331 - Walbank, F. W. , p.163
 332 - Ibid., p.166
 333 - Ibid., p.213
 334 - Ibid., p. 213
 335 - Nock, A. D. , p. 43
 336 - Ibid. , p. 46
 337 - Christian, D. , p. 216
 338 - Ibid., p. 215
 339 - Ibid., p. 304
 340 - Ibid., p. 306-307
 341 - Ibid., p. 306
 342 - Ibid., p. 307
 343 - Ibid., p. 248-260
 344 - Ibid., p. 248
 345 - Ibid., p. 250, 253
 346 - Ibid. , p. 261
 347 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p.116
 348 - Thorpe
 349 - West, W. *The Pahlavi Texts Part I, Bahman Yast II:21-27*
 350 - West, W. *The Pahlavi Texts Part I, Bahman Yast II: 36*
 351 - West, W. *The Pahlavi Texts Part I, Bahman Yast III: 3-5*
 352 - West, W. *The Pahlavi Texts Part I, Bahman Yast III: 9-10*
 353 - West, E. *The Pahlavi Texts Part IV, Dinkard VII:II:9, VII, VIII:19*
 354 - Cotterell, A. (Ed), Keall, E. J. , p.189
 355 - Boyce, *The Zoroastrians*, p.142
 356 - Christian, D., p. 307
 357 - www.angelfire.com/rnb/bashiri/Farr/farr.html. Iraj Bashiri. *The Role of Farr in Firdowsi Shahname*
 358 - Christian, p. 308
 359 - Christian, p. 309
 360 - Boyce, Mary - *Zoroastrians*, p. 146
 361 - Lunde and Stone. *The Meadows of Gold*, p. 425
 362 - Boyce, Mary - *Zoroastrians*, p. 156
 363 - Dodge, B. *The Fihrist of Al-Nadim*
 364 - Dawood. *The Qur'an . The Cow. Surah 2:256*, p. 38
 365 - Dawood. *The Qur'an . Pilgrimage. Surah 22:16*, p. 235
 366 - Lunde and Stone.
 367 - Boyce, M. - *Zoroastrians*, p. 43
 368 - Dodge, B. *The Fihrist of Al-Nadim*
 369 - Boyce, M. p. 153
 370 - Ibid. , *Chapter IX, Part II*
 371 - Cotterell, A. (Ed), Keall, E. J. , p. 189-190
 372 - Vasmer, M. *Etimologicheskii Slovar Russkovo Yazyka, Vol II*, p. 554
 373 - Dodge. *The Fihrist of Al Nadim*
 374 - Boyce, *The Zoroastrians*, p. 102
 375 - Vasmer, *Vol II*, p.554
 376 - Wayland Barber, p. 201
 377 - *Strong's Concordance, Hebrew-Chaldean Dictionary*
 378 - *A History of Pagan Europe*

- 379 - Vasmer, M. *Etimologicheskii Slovar Russkovo Yazyka, Vol I*, p. 84
- 380 - Jones and Pennick. *A History of Pagan Europe*, p.186
- 381 - Vlasova, M. *Novaya Abevega Russkikh Syeverii*, p. 70-71
- 382 - Freaque. *Agrippa Book III, Chapter XXXIV*, p. 573
- 383 - My Russian-English translation of an excerpt from *Book Of Jossipon, The Table of Peoples*. Petrukhin *Nachalo Etnokyl'turnoi Istorii Rusii IX-XI Vekov*, p. 36-40.
- 384 - "Multiple Origins for Ashkenazi Levites: Y Chromosome Evidence for Both Near Eastern and European Ancestries," published last fall in *The American Journal of Human Genetics*.
- 385 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.451 1 Qap Gen, 1 Q20
- 386 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.453 1 Qap Gen, 1 Q20
- 387 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 96
- 388 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 139
- 389 - *Ibid.* , *Vol III*, p. 115
- 390 - *Ibid.* , *Vol IV* p. 571
- 391 - *Ibid.* , *Vol III*, p. 493-494
- 392 - *Ibid.* , *Vol II* p. 214
- 393 - *Ibid.* , *Vol I* p. 110
- 394 - This table of plantsuffs was compiled from information contained in Vernadsky, Maksimov and *Excavations in the Medieval City*.
- 395 - Vasmer, M. *Vol II*, p. 47
- 396 - *Excavations in the Medieval City*
- 397 - Vasmer, M. *Vol III*, p. 139
- 398 - *Excavations in the Medieval City*
- 399 - Vasmer, M. *Vol III*, p. 729
- 400 - Vasmer, M. *Vol III*, p. 287
- 401 - Vasmer, M. *Vol IV*, p. 122
- 402 - Vasmer, M. *Vol III*, p. 578
- 403 - Vasmer, M. *Vol II*, p. 149
- 404 - Vasmer, M. *Vol I*, p. 305
- 405 - *Ibid.* , *Vol IV*, p. 226
- 406 - *Ibid.* , *Vol I*, p. 526
- 407 - Murray, M. *The Witch Cult of Western Europe*
- 408 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 780
- 409 - Laing. *The Ynglinga Saga :2*
- 410 - Laing. *The Ynglinga Saga :5*
- 411 - Laing. *The Ynglinga Saga :4*
- 412 - Laing. *The Ynglinga Saga :7*
- 413 - Vernadsky, G. *The Origin of Russia*, p. 41
- 414 - Vernadsky. *The Origins of Russia*, p.48
- 415 - Fell, C. (trans). *Egil's Saga*, p. 202
- 416 - Laing. *The Ynglinga Saga :5*
- 417 - Mallory, J. P. *In Search of the Indo-Europeans*, p. 61
- 418 - *The Portable Medieval Reader*, p. 482, Source: Yule, H. *Cathay and the Way Thither*
- 419 - Laing. *The Ynglinga Saga :4*
- 420 - Olmstead, p.157
- 421 - *Ibid.* *The Ynglinga Saga :2*
- 422 - *Ibid.* *The Ynglinga Saga :4*
- 423 - Frazer, J. G. *The Golden Bough*, p. 276
- 424 - *Three Books of Occult Philosophy*, p. 573-575. Included from the writings of C. Agrippa

425 - This would place them in Scythia at the time of Herodotus' journey there, and perhaps indicates that these witches were linked with the Gothic and Scythian Magi who dedicated their lives to the pursuit of war, and who built sword-ziggurats to the war god, which Herodotus called Ares.

426 - *The Oxford Illustrated History of Medieval Europe*, p. 109-110

427 - Tschan. *The Chronicle of the Slavs*, p. 61

428 - *Shayast La-Shayast XV:18*

429 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 189

430 - *The Oxford Illustrated History of Medieval Europe*, p. 105-112

431 - *The Oxford Illustrated History of Medieval Europe*, Bronsted, Johannes. *The Vikings, A History of the Vikings*

432 - *The Oxford Illustrated History of Medieval Europe*, p. 110

433 - *Shanahoe - A rich area - Naithi O'Raieli*

434 - Dewing, H. B. *History of the Wars VIII:VIII12-13:6*, p. 149

435 - *Ibid.*, VIII:VIII12-13:6, p. 149

436 - Dewing, H. B. *Procopius II: xxvi:1*

437 - Christian, D., p. 282

438 - Schenker, A. M. *An Introduction to Slavic Philology*, p.18

439 - Schenker, A. M. *An Introduction to Slavic Philology*, p.7

440 - Dewing. II: xxvi:1

441 - Vernadsky, G. *The Origins of Russia*, p. 219. Cf. pp.201, 203, 209, 210, 215-220, 224-225, 235 for Vernadsky's opinions about the importance of Tmutorokan, and pagan Russian naval activity in the region. So too, the apparent collusion of the Norse fleet which attacked Cordoba, Seville, Pisa and other western European targets.

442 - *The Vikings*, pp. 34, 35, 55, 56

443 - *Ibid.*, pp. 34, 35, 55, 56

444 - *Ibid.*

445 - Dodge, B. *The Fihristi of Al-Nadim*

446 - *A History of the Vikings*, p. 214-215

447 - Oxenstierna. *The Norsemen*, p.107

448 - Jones, G. *A History of the Vikings*, p. 214

449 - Marsden. *The Fury of the Northmen*, p. 124, and Jones, G. *A History of the Vikings*, p. 214

450 - Zoega. Western readers will probably be disgusted by this Nordic linguistic reference, which preserves extreme anti-negroid undertones, and what some would call white supremacist notions. Still this is a history book. So a little bit of background is warranted under the circumstances, to explain it in an historical context. Firstly racism is not peculiar to Europe's Aryan immigrants. It's found on every continent throughout the world ... India, Japan, Vietnam, China, Rwanda, Iraq, Israel etc. Since the happenings of WWII white Caucasians have been touted as super-racists *par excellence*, when infact they have embraced racial diversity on a scale never attempted among any other 'racial group'. In the case of the Aryans, the following factors played a decisive part in crafting a xenophobic psychology found throughout certain points in their history.

* **Genetic preservation.** Fair hair and complexions are recessive genetic characteristics. By interbreeding with negroes and Asiatics the fairer skinned segment of the Aryan nations would eventually disappear. In fact the very existence of blondes is undeniable evidence for exclusive interbreeding within that same gene pool over a long period of time. Otherwise it would have died out a very long time ago. Having said that the Persian Empire was built of diverse racial and tribal building blocks. This did not necessarily result in racial inter-breeding on a massive scale, merely societal coexistence united under the king's law, a unified rule frequently undermined by disunity among racial groups.

* **Natural order** Magians were very big on natural order ... things are the way they are because that's the way they were intended to be. Acting contrary to the natural order was considered inverted demonic behaviour. For instance women were tasked with rearing children. This was never questioned simply because women were physically equipped with breasts to feed infants. Men do not have breasts, but are physically stronger, and so better suited to hunting and protecting the group. And so this is what they do. It sounds very primitive, but it has stood the test of

time since the stone age. Now if we take this concept to another level and suggest that humanity consisted of varied primitive racial archetypes (eg; caucasians, semites, mongoloids), interbreeding between these groups might be deemed contrary to the natural order, since it was by the Creator's will that they fell into these categories originally.

* **Geopolitical conflict** Caucasian Europoids (blondes, red-heads, brunettes) had settled in distant China and Siberia some 4,000 years ago. Archaeology gives some insight into their initial east-meets-west experience. In the early phase they lived apart from Asia's traditional inhabitants, wandering the countryside as nomads. But as time went by they progressively interbred with indigenous locals, whether in China or India. Several hundred years before Christ the Asiatics started pushing Caucasians out of the region, compressing them back in toward Europe. From this came a period of two-way mistrust and military conflict between Europeans and Asians, mainly due to, as has been supposed, the former's predatory raiding.

* **Aryan mythology** Now in relation to the racialist ideologies encapsulated by the word *heljar-skinn*, certain unspecified schools of Magi, without question, identified particular human races as belonging to the devil, on the basis of philosophy and certain visual indicators (the relative lightness and darkness of skin colour, physiological traits, disorderliness, crime, laziness, intellectual sloth, a tendency to destroy rather than build civilisation etc). These views were enshrined in Iranian mythology. For example; *"This, too, they say, that in the reign of Azi Dahaka (the Demoness of Greed) a young woman was admitted to a demon and a young man was admitted to a witch, and on seeing them they had intercourse: owing to that one intercourse the black-skinned negro arose from them". (Bundahishn XXIII:2)*. Negroes became, in effect, part human, part demon. This was of course not typical of all Magians, only the white isolationists and preservationist elements. Many Magi mixed in with the Hindus and Semitic races of the Near East, especially during the early period when Asuras and Daevas were adored in equal measure.

Olmstead, p.124. As a point of reference the Babylonian monarch Hammurabi seems to have taken pride in his treatment of negroid or Indian subjects stating *'I was not careless nor was I neglectful of the black heads whom Bel presented to me and whose care Marduk gave to me'*. It looks to be a boast, indirectly stressing that his impeccable and lofty regal behaviour stood well above that of his subjects who, one might guess, thought rather differently about the matter. In some respects Persian monarchs hoped to model themselves on Hammurabi in this respect, though some may have adhered to a more dualistic perception of the matter. This gave rise to a certain multi-culturalism which had its own pitfalls for the integrity of the Achaemenid Empire, not the least of which was the profusion of different languages which, at times, must have made the Persian army difficult to coordinate.

* **Philosophical/Religious conflict** The Aryan priesthood widely regarded Jews as demon spawn, not so much because of their race, but owing to their theology. The Magi expounded that, based upon the scripted activities of Yaweh, the god of the Jews was the *'fiend who is leader of the hell which is the den of the gloomy race, whom the devilish defiled ones and evil people glorify by the name of the Lord, and offer him homage'*. (Sikand-Gumanik Vigar XIV:82-86)

"In these three modes (Judaeo-Christianity, Judaism and Islam who equally teach of god's jointly merciful and punitive aspects) the sacred being gives evidence of different kinds about his own creatures. One is this, that he himself is Aharman; one is this, that he is himself the deluder of the creatures; and, in the other, he makes his own creatures confederates involved with Aharman in deluding". (Sikand-Gumanik Vigar XI:273-275)

Jewish Magi, being party to the old Aryan cosmology, did not fall under the same level of anathematisation as their pharisaic and sadducean brothers. That is because they felt god was not the ultimate source of harm. Through their efforts notions of the devil begin to infiltrate rabbinical judaic literature in the post-exilic era. The *Book of Job* seems to indicate the existence of an independently-acting evil, destructive force, unrelated to the supreme being. It, and its fiendish ilk, wandered about the world, suggesting that its preferred dwelling space was the material world. The new-fangled teaching, alien to pre-exilic judaic ideologies, undeniably comes from white Magianism, inevitably imparted to certain Jewish priests and rabbis, plausibly in the royal courts of Cyrus and Darius. The following *Old Testament* scripture will give you a better idea.

'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan. Whence cometh thou? (ie; where in the hell have you come from?) Then Satan answered the Lord, a, and said, From going to and fro in the earth, and from walking up and down in it'. (Job I:7)

The statement "Whence cometh thou?" is a profoundly important portion of this scripture, a novel yet wierd introduction to Jewish monotheism. Here god appears to greet the Evil One as though they'd never met. From here

it appears to diverge into a sort of Magian Zurvanism as Satan tells the Lord he can make even his most pious creations despise him as their creator. God decides to put Satan's theory to the test and accepts his dare. But first of all Satan suggests that god should invoke the calamities personally, saying *'Put forth thine hand now, and touch all that he hath, and he (the pious man Job) will curse thee to thy face'. 'And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord'. (Job I:11-12)* In other words god said *'Satan, you go and do it'. 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause'. (Job II: 3)*

Here the devil is sufficiently powerful enough to entice the supreme being into destroying a righteous and innocent man. What follows for Job is a period of relentless, excruciating destruction and chaos. Under the more ancient rabbinical model you have to take out an eraser and remove the devil entirely from this picture. This leaves only a single deity, who, if you displease him in only some small way, your punishment may be out of all proportion, and in no way related to your level of spiritual piety.

A comparable event is chiselled into the teachings of the Magi, the most likely source of the doctrines which led to the tale of Job. In Magian theology, god is the fountain of endless light, originator of all purity, wisdom and goodness. This tranquility came to an abrupt end the moment the dark spirit of evil stumbled across the light, somewhere in infinity. *'The evil spirit, on account of backward knowledge, was not aware of the existence of Auharmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. Desirous of destroying, and because of his malicious nature, he rushed in to destroy that light'. (Bundahishn I:9-16)* He was convincingly beaten back, though returned with reinforcements to attempt a victory through renewed violence and supreme malevolence. And the devil beheld all that god had made and he was jealous indeed at their magnificence. The wicked spirit imperiously declares that he will ensnare all god's special creations, enticing them to worship him, and his entirely different value system. He will lure mankind into worshipping the abomination himself, namely the root source of all desolation. He would usurp the place of their true creator, masquerading as the divine being, so as to win over creation from its original source. For this reason the white Magi identified the doctrine of a creator-destroyer (the single principle), as the cardinal sin, the very reason for mankind's fall from grace in the first place.

As in the tale of Job, the Magi tell us that the material world is the devil's domicile; *"Hell is in the middle of the earth; there where the evil spirit pierced the earth and rushed in upon it, as all the possessions of the world were changing into duality, and persecution, contention, and mingling of high and low became manifest"* (Bundahishn III:27)

In Magian legend a similar dare to that found in Job, from the Evil One to the supreme being, proved to be the origin of the war between light and darkness. *'And Auharmazd spoke to the evil spirit thus: "Appoint a period! so that the intermingling of the conflict may be for nine thousand years'. Then the evil spirit, unobservant and through ignorance, was content with that agreement' (Bundahishn I: 18)*. It amounted to a declaration of war, of finite duration. The battleground? ... the chessboard of physical existence. So began the primordial duel.

The sublimely pure and majestic spiritual being lauded by the Magi wasn't good at destroying through fighting. It wasn't in its nature. To hold his ground in the world Ahura Mazda needed the assistance of loyal servants, ready willing and eager to tackle evil-doing head on, to cross swords with the Evil One and his earthly minions. Normally these servants took the form of kings, white magi, soldiers, doctors, teachers, judges, lawmen and imperial officers, very often incarnate angels and saints. Their job was to suppress lawlessness and chaos throughout the world.

* **Under siege** Aryan Magians were hunted down like filth for the last 2,000 years, mainly for daring to suggest that the god of the Judaeo-Christians, Jews and Muslims is practically indistinguishable from the devil when you sit down and examine their holy texts in elaborate detail. Their real crime was to suggest that the supreme being is a whole lot more loving and compassionate than he is portrayed in these other faiths. Spiritual damnation did exist, but it was not an act of god, merely a parting of the ways on Judgement day. One flock goes off to the heavenly father, the other to their father in the underworld. They were chased out of their homelands, slaughtered throughout Iran and Europe. As they were squeezed into smaller and smaller parcels of land, especially after the European conversions to Christianity, they became significantly vengeful. In this book you will see their forces attacking various locations, whether it be Jewish Khazaria, Iran, Moorish Spain, the Holy Roman Empire and

Byzantium, followed by enemy counter-attacks and ceaseless warfare. As you will see in Part II many of them were left with no other option than to convert to one of these other faiths or be stripped of property and title, burned alive, tortured or summarily executed. It was like repeatedly thrusting a stick into a wasp's nest. At the end of it all you end up with a lot of very angry people who just want to be left alone, to live life according to the ways of their ancestors ... or else!

451 - Stoyanov, Y. , p. 124 and Heer. *The Medieval World*, p. 239

452 - Flint, V. *The Rise of Magic in Early Medieval Europe*

453 - Cross, Sherbowitz-wetzor, *The Primary Chronicle*, p. 64

454 - Vernadsky, G. *The Origins of Russia*

455 - Byzantium, *Rozvitok davn'orus' kogo staroukrains'kogo naukovogo tekstu*, illustr 10

456 - *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 176

457 - Thorpe, p. 77-78.

458 - Vernadsky, G. *The Origins of Russia*, p.219

459 - Erdoes, R. AD 1,000 - *Living on the Brink of Apocalypse*

460 - Thorpe

461 - Schenker, A. M. *An Introduction to Slavic Philology*, p.10

462 - *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 186-194

463 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 289

464 - Ibid. , Vol III, p.168.

465 - *Byzantium - The Apogee*, p.150

466 - Vernadsky, G. *The Origins of Russia*, p. 175

467 - Ibid. , p. 256

468 - *The Vikings, A History of Pagan Europe*

469 - Tschan. *The History of the Archbishops of Hamburg-Bremen*

470 - *The Vikings, A History of Pagan Europe*

471 - *The Vikings, and A History of Pagan Europe*, p. 179.

Vernadsky, G. *The Origin of Russia*, p. 89. Alternatively it was derived from *Askal*, an Arab word denoting the Alans.

472 - Zoega, p. 20

473 - Orchard, A. *Dictionary of Norse Myth and Legend*, p. 129

474 - Daniel, G. *The Slavs*, p.214

475 - Dodge, B. *The Fihrist of Al-Nadim*

476 - *The Oxford Illustrated History of Medieval Europe*, p. 104

477 - *The Oxford Illustrated History of Medieval Europe*, p. 111

478 - *St Olav's Saga*

479 - *St Olav's Saga*: 118

480 - Dennis, A., Foote, P., Perkins, R. *Laws of Early Iceland - Gragas*. K115, p. 184-185

481 - *The Vikings*, p. 34, 35, 55

482 - Jones, P. and Pennwick, N *A History of Pagan Europe*, p. 166

483 - *Webster's Dictionary*

484 - Witches and wizards always sought the council of their ilk to obtain specialised knowledge, witches both living and dead. In 1588 Alison Peirson was convicted of summoning "the spreitis of the Dewill ... "speciallie in the visione and forme of ane Mr. William Sympsoune, hir cousing and moder-brotheris-sonne, quha sche affermit wes ane grit scoller and doctor of medicin". (Murray, M. *The Witch cult in Western Europe*, p. 35)

485 - Zoega, G. T. , p. 500

486 - Ibid. , p. 500

487 - Ibid. , p. 500

488 - Ibid. , p. 500

489 - Vasmer, Vol IV, p. 156

490 - Ibid. , p. 158

- 491 - Ibid. , *Bundahishn* V:1
- 492 - Ibid. , *Bundahishn* XXX:33
- 493 - Orchard, A.
- 494 - Turville-Petre, E. O. G. *Myth and Religion of the North*, p. 283-284
- 495 - Turville-Petre, E. O. G. *Myth and Religion of the North*, p. 283-284. A comparable translation of the text in Turville-Petre is also found in Mc Ginn. *Visions of the End*, p. 80-81
“Elijah fights for eternal life, and wishes to ensure the kingdom for those who seek righteousness, for this reason he will be helped by the one who rules over heaven. Antichrist stands side by side with the Old Enemy (ie; the Devil) ... then the Day of Judgement will drive through the land, travelling with fire as a visitation to the people”.
- 496 - 2 Thessalonians, Revelation 12: 7-12, and Revelation 17-19
- 497 - Orchard, A. *Dictionary of Norse Myth and Legend*, p. 128-129
- 498 - Mc Ginn. *Visions of the End - Apocalyptic Traditions in the Middle Ages*, p. 81. *Muspilli* :54
- 499 - Wolfram, H. - *History of the Goths*, p. 113
- 500 - *The King James Bible*
- 501 - Dawood, N. J. *The Koran*
- 502 - Turville-Petrie, E. O. G. - *Myth and Religion of the North*, p. 9-10
- 503 - Ginzburg, C. *Ecstasies*, p. 162-163.
- 504 - Orchard, A. , p. 186
- 505 - Ibid. , p. 118
- 506 - Shilov, Y. *Prarodina Arievo*, p. 479
- 507 - (*Pahlavi Texts Part V*) *Dinkard* VII:II:27
- 508 - Murray, M. A. *The Witch Cult of Western Europe*, p. 68
- 509 - Cross Sherbowitz-wetzor. *The Primary Chronicle*
- 510 - Vernadsky, p. 49
- 511 - Laing. *The Ynglinga Saga* :9
- 512 - Ibid. *The Ynglinga Saga* :15
- 513 - Turville-Petrie, E. O. G. *Myth and Religion of the north*
- 514 - Palsson, H. and Edwards, P. *Vikings in Russia*, p. 27
- 515 - Laing. *The Ynglinga Saga* :1
- 516 - *The Archaeology of Novgorod Russia*, p. 92-93
- 517 - Vernadsky, G. *The Origins of Russia*
- 518 - Vernadsky, G. *The Origins of Russia*, p. 124
- 519 - West, W. *The Pahlavi Texts Part I, Bundahishn* XIV, XVIII, XIX, XXIV
- 520 - Metropolit Ilarion. *Dokhristiyans'ki Viruvannya Ukrain'skovo Narodu*, p. 108-109
- 521 - Simonov, P. *Essential Russian Mythology*, p. 15
- 522 - Vasmer, M. , *Vol III*, p. 622
- 523 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 28. My translation.
- 524 - Metropolit Ilarion, *Dokhristiyans'ki Viruvannya Ukrain'skovo Narodu* and Krishchuk.
- 525 - Kieckhefer, R. *Forbidden Rites - A Necromancer's Manual of the Fifteenth Century*, p. 337.
- 525 a - Vernadsky. Vasmer.
- 526 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 8
- 527 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 528 - Heer, F. *The Holy Roman Empire*
- 529 - Williamson, G. A. (trans) *The History of the Church*, and Comby, Jean. *How to Read Church History*, p. 60
- 530 - Comby, Jean. *How to Read Church History*, p. 60, 80
- 531 - Ibid. , p. 91. An extract from *Life of Constantine III*:7-16
- 532 - Vernadsky
- 533 - Vasmer, M. , *Vol III*, p. 777
- 534 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 8

- 535 - Vasmer. , Vol III, p. 246-247
- 536 - Donigher O'flaherty, W. *Rig Veda* 2.12:3, 8,10,13
- 537 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 411
- 538 - *Portable Medieval Reader*, p. 428, Source: *Ordensritter und Kirchenfürsten* - Trans H. F. Schwarz, Insel-Verlag 1927
- 539 - Metropolitan Ilarion. *Dokhrishtiyan's'ki Viruovannya Ukraïns'kovo Narodu*, p. 98
- 540 - Vasmer, M. , Vol IV, p. 156-157
- 541 - Vernadsky, G. *The Origins of Russia*, p. 101
- 542 - Culican, W. *The Medes and Persians*, p. 18
- 543 - Wolfram, H. *History of the Goths*, p.115
- 544 - Ibid., p. 106
- 545 - Zoega, p.169
- 546 - Ibid. , pp. 169,175
- 547 - Wolfram, H. *History of the Goths*, p.135
- 548 - Ibid., p.108
- 549 - Vernadsky, G. *The Origins of Russia*, p. 77
- 550 - Dewing, H. B. *Procopius VII: xiv:22*
- 551 - Ibid.VIII:xxvi
- 552 - Ibid.VII: xiv:26
- 553 - Ibid.VII: xiv:28
- 554 - Vernadsky, G. , p. 77
- 555 - *The Germans*
- 556 - *The Oxford Illustrated History of Medieval Europe*, p. 83
- 557 - Ibid, p. 72
- 558 - Vernadsky, G. *The Origins of Russia*
- 559 - Ibid.
- 560 - Ibid
- 561 - Evidence and references for this are shown throughout this book.
- 562 - Vernadsky, G. *The Origins of Russia*
- 563 - Ibid., and Cross, Sherbowitz-wetzor (intro)
- 564 - Vernadsky, G. *The Origins of Russia*, p. 174-175
- 565 - Cross, Sherbowitz-wetzor, *The Primary Chronicle*, p. 64
- 566 - Vernadsky, G. *The Origins of Russia*
- 567 - Vernadsky, G. *The Origins of Russia*, p. 64
- 568 - Ibid. , p. 64
- 569 - Mongait. *Archaeology in the USSR*
- 570 - From notes taken from a book on the Rus' /Bulgar fur trade
- 571 - From notes taken from a book on the Rus' /Bulgar fur trade
- 572 - As shown in *The World of Islam* p. 198
- 573 - Vernadsky, G. *The Origins of Russia*
- 574 - From notes taken from a book on the Rus' /Bulgar fur trade, and *The Origins of Russia*
- 575 - Gimbutas, M. *The Balts*
- 576 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III, p. 494
- 577 - Ibid. , Vol I, p. 305
- 578 - Vernadsky, G. *The Origins of Russia*
- 579 - Schenker, A. M. *An Introduction to Slavic Philology*, p. 46
- 580 - Vernadsky, G. *The Origins of Russia*
- 581 - My notes regarding a book on the Rus' /Bulgar fur trade.
- 582 - Schenker, A. M. *An Introduction to Slavic Philology*, p. 56
- 583 - *The Slavs*, p.159

- 584 - Lunde. *On Golden Fields*, Masudi
- 585 - My notes regarding a book on the Rus' / Bulgar fur trade, and Vernadsky.
- 586 - *The Slavs*, p.147
- 587 - *The Norsemen*, p.120-122
- 588 - My notes regarding a book on the Rus' / Bulgar fur trade, and Vernadsky.
- 589 - My notes regarding a book on the Rus' / Bulgar fur trade, and Vernadsky.
- 590 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*
- 591 - Vernadsky, G. *The Origins of Russia*
- 592 - Skelton, Marston and Painter. *The Vinland Map and the Tartar Relation*, p. 100-101
- 593 - Vernadsky, G. *The Origins of Russia*
- 594 - *Ibid.* , p. 219
- 595 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 72 *"The Russes set out across the sea, and began to ravage Bithynia. They waged war along the Pontus as far as Heraclea and Paphlagonia, and laid waste the entire region of Nicomedia, burning everything along the gulf. Of people they captured, some they butchered, others they set up as targets and shot at, some they seized upon, and after binding their hands behind their backs, they drove iron nails through their heads"*.
- 596 - Rawlinson, *The Histories Book IV:103.*
"They (the Tauri) offer in sacrifice to the Virgin (the Tauri told Herodotus she was the daughter of the Trojan King Agamemnon) all shipwrecked sailors, and all Greeks compelled to put into their ports by stress of weather. The mode of sacrifice is this. After the preparatory ceremonies, they strike the victim on the head with a club ... and nail the head to a cross ... The man who has taken a captive cuts off his head, and carrying it to his home, fixes it upon a tall pole, which he elevates above his house, most commonly over the chimney ... These people live entirely by war and plundering".
- 597 - Vernadsky, G. *The Origins of Russia*
- 598 - *Ibid.*
- 599 - *Ibid.* , pp. 64, 196
- 600 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p. 346
- 601 - *Ibid.* , p. 218
- 602 - Petrukhin, V. Ya. *Nachalo Etonkul' turnoï Istorii Rusi IX-XI Vekov*, p. 273
- 603 - Vernadsky, G. *The Origins of Russia*, pp. 116, 124
- 604 - Vernadsky, G. *The Origins of Russia*
- 605 - Vasmer, M. , *Vol III*, p. 522-523
- 606 - Dodge, B. *The Fihrist of Al-Nadim (Vol I and II)*
- 607 - Vernadsky G. *The Origins of Russia*
- 608 - Wolfram, H. *History of the Goths*, pp. 116, 326
- 609 - *Ibid.*, p. 88
- 610 - *Ibid.*, p. 41
- 611 - *Ibid.*, p. 36
- 612 - *Ibid.*, p. 38
- 613 - *Ibid.*
- 614 - *Ibid.*, p. 37
- 615 - *Ibid.*, p. 39
- 616 - *Ibid.*, p. 44
- 617 - *Ibid.*, p. 109
- 618 - *Ibid.*
- 619 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 620 - Fox, R. L. *Pagans and Christians*, p. 539-540
- 621 - Wolfram, H. *History of the Goths*, pp. 48, 50
- 622 - *Ibid.*, p. 52
- 623 - *Ibid.*
- 624 - *Ibid.*, p. 52

- 625 - Ormerod, H. A. *Piracy in the ancient world* - John Hopkins Paperbacks 1997
- 626 - Jorgensen and Clausen. *Military Aspects of Scandinavian Society*, p.200-208
- 627 - Wolfram, H. *History of the Goths*, p. 46
- 628 - Ibid. p. 64-65
- 629 - Zoega, G. T. *A Concise Dictionary of Old Icelandic* , p.279
- 630 - Wolfram, H. *History of the Goths*, p. 69
- 631 - Ibid., p. 49
- 632 - Ibid. and Lane-Fox - *Pagans and Christians*
- 633 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 634 - Culican, W. *The Medes and Persians*, p. 18
- 635 - Wolfram, H. *History of the Goths*, p.115
- 636 - Ibid., p. 106
- 637 - Zoega, p.169
- 638 - Ibid. , pp. 169,175
- 639 - *The Oxford Dictionary of Superstitions*, p. 6
- 640 - Wolfram, H. *History of the Goths*, p.135
- 641 - Ibid., p.108
- 642 - Ibid., p. 106
- 643 - Ibid., p. 112
- 644 - Ibid., p. 203
- 645 - Ibid., p. 324
- 646 - Ibid., p. 106
- 647 - Ibid., p.106
- 648 - Mierow, C. C. *The Origin and Deeds of the Goths XVI:89*
- 649 - Ibid. V:39
- 650 - Ibid. XI:67-73
- 651 - Sylvan Guthrie, K. *The Pythagorean Sourcebook and Library*, p. 141 *Diogenes Laertius, The Life of Pythagorus:1*
- 652 - Wolfram, H. , p. 110
- 653 - Sylvan Guthrie, K. *The Pythagorean Sourcebook and Library*, p. 100 *Iamblichus, The Life of Pythagorus: 30*
- 654 - *The Origin and Deeds of the Goths X:67*
- 655 - Dewing, H. B. *Procopius VI: xiv:2*
- 656 - Wolfram, H. *History of the Goths*, p.108
- 657 - Dewing, H. B. *Procopius VI: xv:1-4*. Thule may not have been an island at all. Mainland Scandinavia was portrayed as an island on ancient map, such as Ptolemy's, and still fulfills the required latitude for Thule.
- 658 - Ibid. *Procopius VI: xiv:2*
- 659 - Sylvan Guthrie, K. , p. 149. *Diogenes Laertius, The Life of Pythagorus:19*
- 660 - Ibid., p.147 *Diogenes Laertius, The Life of Pythagorus:19*
- 661 - Ibid., p.145 *Diogenes Laertius, The Life of Pythagorus:12*
- 662 - Wolfram, H. *History of the Goths*, p. 351
- 663 - Vernadsky, G. *The Origins of Russia*, p. 65
- 664 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 665 - Petrukhin *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 265-267. See also *Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum*
- 666 - Olmstead, p.59
- 667 - Laing. *The Ynglinga Saga :37*
- 668 - *History of the Archbishops of Hamburg-BremenII:18*
- 669 - *History of the Archbishops of Hamburg-BremenII:19*
- 670 - *History of the Archbishops of Hamburg-BremenIV:18*
- 671 - *Timber Castles*, p. 84-87

- 672 - *The Ancient Slavs*, p. 49
- 673 - Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987 - 1. Proto-Bulgarian Inscriptions in Greek Letters, The Preslav Inscriptions, p. 1-2. e. karloukovski@uea.ac.uk
- 674 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 190-192
- 675 - The involvement of Magyars in support of a fledgling Christian regime is difficult to reconcile with a host of other information indicating that a certain number of Magyars were Magian. Were these particular Magyars of another faith, say Christians, Animists, Muslims or Jews? Or might the garrison have been indirectly led by white Magi deeply concerned by the political activities of other Magi to their north? With a name like Amos, one might guess that the Magyar force was headed by a Christian or Jewish Magyar.
- 676 - Vernadsky, G. *The Origins of Russia*
- 677 - Vernadsky, G. *The Origins of Russia and Ukrain's'ke Yazichnitstvo*
- 678 - Vernadsky, G. *The Origins of Russia*
- 679 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 189
- 680 - Vernadsky, G. *The Origins of Russia, The Primary Chronicle*
- 681 - Culican, W. *The Medes and Persians*, p. 29
- 682 - Lozko, G. *Ukrains'ke Yazichnitstvo*
- 683 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 684 - See *Archaeology of the USSR*. These predate medieval western blast furnaces by several centuries.
- 685 - Vernadsky, G. *The Origins of Russia*
- 686 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 112
- 687 - Ibid.
- 688 - Olmstead, p.64
- 689 - e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987 - Proto-Bulgarians 7, p. 3
- 690 - Ibid. , *Proto-Bulgarians 8*, p. 3-4
- 691 - Ibid. , *Proto-Bulgarians 9*, p. 2
- 692 - Ilarion, Mitropolit. *Dokhrishtiyan's'ki Viruvannya Ukrain's'kovo Narodu*, p. 159
- 693 - Vernadsky, G. *The Origins of Russia*, p. 110
- 694 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p.23
- 695 - Vernadsky, G. , p. 110.
- 696 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 409-410
- 697 - news.bbc.co.uk/1/hi/sco/tech/702478.stm 12/12/2004 and which also featured in an article in issue 56 of *Opto and laser in Europe*.
- 698 - *Pahlavi Texts Part I*, p. 131
- 699 - Moulton. *The Treasure of the Magi*, p. 167.
- 700 - Lozko, G. *Ukrains'ke Yazichnitstvo*, G. Lozko, p. 99
- 701 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*
- 702 - Ibid. , *Vol II*, p. 85-86
- 703 - Ibid. *Vol I*
- 704 - Ibid. , *Vol III*, p. 273
- 705 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p. 11
- 706 - e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987
- 707 - Mierow, C. C. *The Origin and Deeds of the Goths XI:67-73*
- 708 - Ibid. , *Proto-Bulgarians 1b*, p. 3
- 709 - www.uib.no/smi/paj/ Frolova.html
- As pointed out by Prof O. Frolova during the third Nordic conference on Middle Eastern Studies, Joensuu, Finland, 19-22 June 1995. As evidence she drew upon existing copies of al-Qazwini's mediaeval work.

- 710 - An English translation of German and French passages contained in Marquart. *Osteuropäische und Ostasiatische Streifzüge* (eastern European and eastern Asiatic Migrations)1903.
- 711 - Vasmer, , Vol III, p. 655
- 712 - e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zapadnoto Chernomorie*, Varna 1987
- 713 - Dodge, B. *The Filhrst of Al-Nadim*
- 714 - Cross, Sherbowitz wetzor. *The Russian Primary Chronicle - The Laurentian Text*
- 715 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 262-263
- 716 - Ibid. , Vol I, p. 94. Zaehner.
- 717 - Vasmer, Vol II, p.100-101. *Znakhar'*, a Ukrainian, Bulgarian and Prussian word for 'sorcerer', also found in far-off Astrakhan (an Alanic city in the Caspian-Azov region), is likewise derived from *znat'*, signifying they were sorcerers graced with knowledge.
- 718 - Ibid. , Vol I, p. 304
- 719 - Ibid. , Vol I
- 720 - Zoega
- 721 - Zoega, p. 500
- 722 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III, p. 243
- 723 - Ibid. , p. 266
- 724 - Ibid. , p. 673
- 725 - *Agni Purana* II, p. 492. *Agni Purana* 174:21
- 726 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 236
- 727 - Ibid. , Vol I, p. 234
- 728 - Zoega
- 729 - Websters Dictionary
- 730 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 236. The comparable Old Russian term was *knigochyei* (Vasmer, Vol II, p. 263)
- 731 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II
- 732 - Thorpe, L. *The History of the Franks* IX:5, p. 483
- 733 - Vasmer, M. Vol IV, p. 44
- 734 - I first obtained a copy of the *Book of Veles* in mid-1999 and was stunned to see how many points in the text matched various findings in *Before the Burning Times*, which was virtually completed by that time. Many of these features could only have been deduced via a multi-disciplined study, incorporating historical, mythological, historical and comparative religious sources. If it is a forgery, then it would probably have been a collaborative effort between academics. The dating of the inscribed boards becomes crucial. If for arguments sake they dated to before 1850 AD, the chances of them being a forgery are negligible, because the information contained in them was simply unavailable to academics prior to that time frame.
- 735 - Jones, H. L. *Geography* , *Strabo* 15:18
- 736 - *Archaeology in Ireland*, p. 314
- 737 - Badiny, Francisco Jos, *The Sumerian Wonder* 1974, p. 249
- 738 - Dodge, B. *The Filhrst of Al-Nadim*
- 739 - *Ynglinga Saga*:5
- 740 - Thanks to Dr Paul Cubberley, professor of Russian linguistics, for advice given on this point.
- 741 - Lozko, G. *Ukrains'ke Yazichniststvo*, p. 24. Vernadsky's theorises that the Old Rus characters were a glagolitic-style script devised by St Constantine, p. 239-240.
- 742 - Vasmer, M. Vol II, p. 670
- 743 - Zoega, G. T. *A Concise Dictionary of Old Icelandic* , p. 500
- 744 - Vernadsky, G. *The Origins of Russia*
- 745 - Vernadsky. , p.208
- 746 - Cross Sherbowitz-wetzor *The Primary Chronicle*, p. 93

- 747 - Vernadsky, G. *The Origins of Russia*
- 748 - Though it is possible to say that Thor resembled Perun in some ways, and therefore Indra.
- 749 - Vernadsky, G. *The Origins of Russia*
- 750 - Christian, D. , p. 282-283
- 751 - Ibid. , p. 285
- 752 - Schenker, A. M. *An Introduction to Slavic Philology*, p.7
- 753 - Schenker, A. M. *An Introduction to Slavic Philology*, p.29-30
- 754 - *Secrets of the Druids*, p.10
- 755 - *Secrets of the Druids*, p.15
- 756 - *Secrets of the Druids*
- 757 - *Secrets of the Druids*, p.78
- 758 - See Rawlinson. *The Histories*.
- 759 - Berresford-Ellis. *The Druids*, p.80-83
- 760 - Pahlavi Texts Part IV, p. 15-17. *Dinkard VII*
- 761 - *Secrets of the Druids*, p.16
- 762 - Fletcher, R. *The Conversion of Europe*, p. 246-247
- 763 - *Secrets of the Druids*, p. 92
- 764 - *Secrets of the Druids*, p.12
- 765 - *Secrets of the Druids*, p. 94
- 766 - *Secrets of the Druids*, p. 95
- 767 - *Secrets of the Druids*, p.84
- 768 - *Secrets of the Druids*, p.71
- 769 - *Secrets of the Druids*, p.88
- 770 - *Secrets of the Druids*, p. 309
- 771 - *Secrets of the Druids*, p. 309
- 772 - *Secrets of the Druids*, p.12
- 773 - *Secrets of the Druids*, p.50
- 774 - *Secrets of the Druids*, p.12
- 775 - *Secrets of the Druids*, p.51
- 776 - *Secrets of the Druids*, p.26
- 777 - *Secrets of the Druids*, p. 121
- 778 - *Secrets of the Druids*, p.18
- 779 - *Secrets of the Druids*, p.81
- 780 - *Secrets of the Druids*, p. 89
- 781 - *Secrets of the Druids*, p.23
- 782 - *Secrets of the Druids*, p. 142,207
- 783 - *Secrets of the Druids*, p. 207
- 784 - Macalister. *The Archaeology of Ireland*, p. 367
- 785 - Mac Mullen, R. *Christianity and paganism in the 4th to 8th Centuries*, p. 184
- 786 - Fletcher, R. *The Conversion of Europe*, p. 100
- 787 - Berresford-Ellis. *The Druids*
- 788 - Berresford-Ellis. *The Druids*, p. 26-27
- 789 - Berresford-Ellis. *The Druids*, p. 47
- 790 - Ross. *Life and Death of a Druid Prince*, p. 124
- 791 - Berresford-Ellis. *The Druids*
- 792 - *Secrets of the Druids*, p.72
- 793 - *Secrets of the Druids*, p. 113
- 794 - *Secrets of the Druids*
- 795 - *Secrets of the Druids*, p.72

- 796 - *The Diamond Path*, p. 92-93
 796a - *The Diamond Path*
 797 - Vasmer, Vol I, p. 346-347
 798 - Eliade, M. *Shamanism*
 799 - Eliade, *Shamanism*, p. 501
 800 - *The Penguin Encyclopedia of Classical Civilisations*, p. 229
 801 - Black & Green. *Gods, Demons and Symbols of Ancient Mesopotamia*, p. 33
 802 - Eliade, M. *Shamanism*, p. 502
 803 - *The Diamond Path*, p. 11
 804 - *The Diamond Path*, p. 12
 805 - *The Diamond Path*, p. 12
 806 - *The Diamond Path*, p. 15
 807 - *The Diamond Path*, p. 16-17
 808 - *The Diamond Path*, p. 38-39
 809 - *The Diamond Path*, p. 40
 810 - *The Diamond Path*, p. 19
 811 - Eliade, , p. 501
 812 - Ibid. , p. 498-499
 813 - Krupp, E. *Skywatchers, Shamans and Kings*, p.53
 814 - Krupp, E. *Skywatchers, Shamans and Kings*, p.53
 815 - Eliade, M. *Shamanism*, p. 15
 816 - Ibid. , p. 169 and *Celtic Heritage*.
 817 - Ibid. , p. 10
 818 - Skelton, Marston and Painter, *The Vinland Map and the Tartar Relation*, p.88
 819 - Ibid. , p.90
 820 - Ibid. , pp.92, 94
 821 - Rawlinson. *The Histories*.
 822 - West, W. *The Pahlavi Texts Part I, Bundahishm LXXIX:3*
 823 - *The Zend Avesta Part I, Introduction xlvii: 15*
 824 - Ginzburg, C. *Ecstasies*, p. 262
 825 - *The Vinland Map and Tartar Relation*
 826 - Vernadsky, G. *The Origins of Russia*, p. 124
 827 - Vasmer, M. , Vol I, p. 346
 828 - Metropolitan Ilarion, *Dokhristiyans'ki Viruvannya Ukraïns'kovo Narodu*, p. 174-175
 829 - Vasmer, M. , Vol I, p. 346
 830 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109 and Metropolitan Ilarion, p. 174
 831 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
 832 - Ibid. , p. 110
 833 - Dodge, B. *The Filhrist of Al-Nadim*
 834 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
 835 - Metropolitan Ilarion. *Dokhristiyans'ki Viruvannya Ukraïns'kovo Narodu*, p. 175
 836 - Zoega, p. 292
 837 - Zoega, p. 286
 838 - Zoega, p. 37
 839- Zoega, p. 169
 840 - *Early Modern European Witchcraft*
 841 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
 842 - Wayland Barber, E. *The Mummies of Urumchi*, p. 201.
 843 - Vernadsky, G. *The Origins of Russia*, p. 191

- 844 - Rawlinson, G. *The Histories, Herodotus*
- 845 - Vasmer, M. , *Vol I*
- 846 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 355
- 847 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p.126
- 848 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 554
- 849 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 850 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p.141
- 851 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 338
- 852 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 262
- 853 - *Ibid.* , p. 105
- 854 - *Ibid.* , p. 262
- 855 - *Ibid.* , p. 106
- 856 - Vasmer, M. *Vol I*, p. 315
- 857 - Plutarch, *Moralia V, De Iside et Osiride*
- 858 - Boyce, *The Zoroastrians*
- 859 - Tschan. *The Chronicle of the Slavs*, p. 159
- 860 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:116*
- 861 - *Webster's Dictionary*
- 862 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 345
- 863 - *Ibid.* , *Vol I*, p. 345
- 864 - From the Norse *Voluspa*, as reproduced in Heer. *The Medieval World*, p. 364
- 865 - Vasmer, *Vol I*, p.352
- 866 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 148-149
- 867 - *Procopius I:V:16-20*
- 868 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*
- 869 - Vasmer, M. , *Vol III*, p. 614
- 870 - *Ibid.* , *Vol II*, p. 63
- 871 - *Encyclopedia of Religion*, p. 356
- 872 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 873 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 874 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 875 - *Russko-Angliiskii Slovar'*
- 876 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 316
- 877 - *Ibid.* , *Vol IV*, p. 316-317
- 878 - Jones and Pennick. *A History of Pagan Europe*, p. 187
- 879 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 288
- 880 - All information on the *Al-Kaldani* has been taken from Dodge, B. *The Fihrist of Al-Nadim (Volumes I and II)*, especially the *ninth part, section 1*.
- 881 - Dodge, B. *The Fihrist of Al-Nadim, Vol II*, p. 745-746
- 882 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 384
- 883 - Dodge, B. *The Fihrist of Al-Nadim, Vol II*, p. 751
- 884 - *Ibid.* , *Vol II*, p. 752
- 885 - Dawood, N. J. *The Koran - The Cow*, p. 15
- 886 - Dodge, B. , *Vol II*, p. 752-753
- 887 - Maksimov, S. V. , p. 337
- 888 - Cross, Sherbowitz wetzor. *The Russian Primary Chronicle - The Laurentian Text*, p. 153
- 889 - Zoega, p. 397
- 890 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 891 - Dodge, B. , *Vol II*, p. 752-753

- 892 - Christian, D *A History of Russia, Central Asia and Mongolia*, p. 312
- 893 - Dodge, B. , *Vol II*, p. 755-756
- 894 - *Myths of the Middle Ages*
- 895 - Julius Norwich, John. *Byzantium. The Apogee*
- 896 - Rawlinson. *The Histories IV:65*
- 897 - Christian, D. , p. 145
- 898 - Bord, Janet and Colin - *Sacred Waters - Holy Wells and Water Lore in Britain and Ireland*, p.7
- 899 - Mallory, J. P. *In Search of the Indo-Europeans*, p. 60
- 900 - Roux, G. , p. 319. Also *Quest for the Past*, p. 82-83
- 901 - Julius Norwich, John. , p. 13-19
- 902 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 115-116. As stated in *The Ancient Slavs*, p. 42, Pliska, the old capital city of Bulgaria was apparently founded under Khan Krum. There a large palace was built using what seems to have been classical Roman architectural principals. Pliska remained the Bulgar capital until the relocation of primary rule to Prejслав.
- 903 - Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987 - 1. Proto-Bulgarian Inscriptions in Greek Letters, The Preslav Inscriptions, p. 1-2. e. karloukovski@uea.ac.uk
- 904 - Julius Norwich, John. , p. 71-72
- 905 - Stoyanov , Y. , p. 111
- 906 - Fletcher, R. *The Conversion of Europe*
- 907 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 908 - Flint, V. , p. 352
- 909 - Fletcher, R. , p. 258
- 910 - Simonov, P. *Essential Russian Mythology*, p. 14
- 911 - Flint, V. , pp. 381, 383
- 912 - Stoyanov , Y. *The Hidden Tradition in Europe*
- 913 - Fletcher, R. *The Conversion of Europe*, p. 339
- 914 - Stoyanov , Y. *The Hidden Tradition in Europe*, p. 123.
- The conversion of the Bulgars to Christianity, and the pagan revival which followed are also depicted in the Bulgarian movie *The Last Pagan*, which is noteworthy not only for its portrayal of the events, but the turbaned Magi who helped incite Vladimir-Rasate to abandon the new faith of his father.
- 915 - *Ibid.* , p. 123.
- 916 - Fletcher, R. *The Conversion of Europe*, p. 362
- 917 - *Ibid.* , p. 289
- 918 - Dodge, B. , *Vol II*, p. 746
- 919 - Robinson, J.M. *The Nag Hammadi Library*, p. 330-338. Cf. *Asclepius 21-29*
- 920 - Dodge, B. , *Vol II*, pp. 746, 748-749
- 921 - *Ibid.* , *Vol II*, p. 748-749
- 922 - *Ibid.* , *Vol II*, p. 749
- 923 - *Ibid.* , *Vol II*, p. 751-752
- 924 - *Ibid.* , *Vol II*, p. 757. Livestock were sacrificed and burnt. There was also feasting and libations, as well as the smelling of roses.
- 925 - *Ibid.* , *Vol II*, p. 759
- 926 - Taylor, T. *On the Mysteries of the Egyptians, Chaldeans and Assyrians*
- 927 - Cross, Sherbowitz wetzor. *The Russian Primary Chronicle - The Laurentian Text*, p. 153
- 928 - Dodge, B. , *Vol II*, p. 746-747
- 929 - Babbitt, F. C. *Moralia - De Iside et Osiride*: 48
- 930 - Dodge, B. , *Vol II*, p. 759
- 931 - Cohn, N. *Europe's Inner Demons*

- 932 - Ibid. , Vol II, p. 747
- 933 - Vernadsky, G. *The Origins of Russia*
- 934 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, p. 757*
- 935 - Ibid. , Vol II, p. 748
- 936 - Sylvan Guthrie. , p. 124-125.
- 937 - Murray, M. *The Witch Cult of Western Europe*, p. 153-154
- 938 - Ibid. , p. 153
- 939 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, p. 764-765*
- 940 - For the full account cf. Erdoes, R. *AD 1,000 - Living on the Brink of Apocalypse*
- 941 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, p. 751*
- 942 - Ibid. , Vol II, p. 753-754
- 943 - Dodge, B. , Vol II, p. 755-756
- 944 - See *Before the Burning Times*, Chapter VIII, p. 433-437 for the reconstructed ritual calendar..
- 945 - Ibid. , Vol II, p. 760
- 946 - Barnstone, W. *The Other Bible*
- 947 - Dodge, B. , Vol II, p. 761
- 948 - Ibid. , Vol II, p. 762-763
- 949 - Ibid. , Vol II, p. 764
- 950 - Ibid. , Vol II, p. 749-750
- 951 - Ibid. , Vol II, p. 754
- 952 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 10*
- 953 - Maksimov, S. V. , p. 386
- 954 - Vlasova, M. *Novaya Abevega Russkikh Sueverii, p. 42*
- 955 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, Chapter VIII*
- 956 - Lenormant, F. *Chaldean Magic*, p. 13
- 957 - Lenormant, F. *Chaldean Magic*, p. 30
- 958 - Lenormant, F. *Chaldean Magic*
- 959 - Dawood. *The Qur'an* . The Merciful. Surah 55:17, p.376
- 960 - Simonov, P. *Essential Russian Mythology*, p. 108-114
- 961 - Brisbane, Judelson and Huggins. *The Archaeology of Novgorod Russia*, p. 98-99
- 962 - Brisbane, Judelson and Huggins. *The Archaeology of Novgorod Russia*
- 963 - Boyce, M. p. 107
- 964 - Maksimov, S. V. , p. 338
- 965 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 338-339
- 966 - Summers, M. *Malleus Maleficarum, Part I, Question 4*, p. 90
- 967 - Maksimov, S. V.
- 968 - Ibid. , p. 341
- 969 - Ibid. , p. 342-343
- 970 - Ibid. , p. 348
- 971 - Ibid. , p. 349-350. However unrelated it may be, one chap I met in Ireland in 1998 claimed that he saw his parent's farm in County Galway fall on very lean times. Their property had faltered agriculturally despite their intense efforts, whereas all the surrounding farms were thriving. To make matters worse they found an object resembling a nest, hand woven, placed at one corner of the field. From this arose suspicions that their misfortune was not entirely natural ... witchcraft perhaps.
- 972 - Maksimov, S. V.
- 973 - Ibid. , p. 340
- 974 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 70-71
- 975 - Fanger, C. - *Magic in History - Conjuring Spirits - Texts and Traditions of Medieval Ritual Magic*
- 976 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 85-86

- 977 - Ibid. , p. 211
- 978 - Ibid. , p. 86-87
- 979 - www.sacred-texts.com/asia/sby/sby14.htm 23/12/2004
- 980 - www.sacred-texts.com/asia/sby/sby15.htm 23/12/2004
- 981 - www.sacred-texts.com/asia/sby/sby33.htm 23/12/2004
- 982 - www.sacred-texts.com/asia/sby/sby33.htm 23/12/2004
- 983 - www.sacred-texts.com/asia/sby/sby33.htm 23/12/2004
- 984 - www.sacred-texts.com/asia/sby/sby33.htm 23/12/2004
- 985 - www.sacred-texts.com/asia/sby/sby16.htm 23/12/2004
- 986 - www.sacred-texts.com/asia/sby/sby12.htm 23/12/2004
- 987 - www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
- 988 - www.sacred-texts.com/asia/sby/sby32.htm 23/12/2004
- 989 - www.sacred-texts.com/asia/sby/sby32.htm 23/12/2004
- 990 - www.sacred-texts.com/asia/sby/sby12.htm 23/12/2004
- 991 - www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
- 992 - www.sacred-texts.com/asia/sby/sby16.htm 23/12/2004
- 993 - www.sacred-texts.com/asia/sby/sby16.htm 23/12/2004
- 994 - www.sacred-texts.com/asia/sby/sby12.htm 23/12/2004
- 995 - www.sacred-texts.com/asia/sby/sby07.htm 23/12/2004
- 996 - www.sacred-texts.com/asia/sby/sby07.htm 23/12/2004
- 997 - www.sacred-texts.com/asia/sby/sby08.htm 23/12/2004. *Al-Jilwah, Chapter III*
- 998 - www.sacred-texts.com/asia/sby/sby09.htm 23/12/2004. *Al-Jilwah, Chapter IV*
- 999 - www.sacred-texts.com/asia/sby/sby28.htm 23/12/2004
- 1000 - www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
- 1001 - www.tenets.zoroastrianism.com/deenf.html
- 1002 - www.sacred-texts.com/asia/sby/sby28.htm 23/12/2004
- 1003 - www.sacred-texts.com/asia/sby/sby29.htm 23/12/2004
- 1004 - www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
- 1005 - www.nadir.org
- 1006 - www.sacred-texts.com/asia/sby/sby43.htm 23/12/2004
- 1007 - www.nadir.org
- 1008 - Moulton, J. H. *The Treasure of the Magi*, p. 137
- 1009 - *The Treasure of the Magi*. Unfortunately Moulton regarded their penchant for rote-learning as symptomatic of their lack of intelligence, when in fact it really signified their desire to propagate their faith in a relatively pure and undefiled form. It's a demanding method that mindless cretins should steer well clear of. Although Moulton studied the Zoroastrians, such comments show that he held their priests in little regard. These were men of extreme piety, albeit a piety which others may not appreciate.
- 1010 - Vasmer, M. *Etimologicheskii Slovar' Russkogo Yazyka*
- 1011 - Vasmer, M. , *Vol II*, p.642
- 1012 - *The Balts and Ukrain's'ke Yazichnistvo*, G. Lozko, p.8
- 1013 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 406
- 1014 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 410
- 1015 - Zoega, p.110, 111
- 1016 - Fell, C. *Egil's Saga*
- 1017 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*
- 1018 - Vernadsky. *The Origins of Russia*. Dmytryshyn. *A History of Russia*, p.69
- 1019 - Vasmer, *Vol III*, p.177
- 1020 - Vernadskiy, G. *Medieval Russian Laws* , p. 30-32
- 1021 - Vernadskiy, G. *Medieval Russian Laws* , p. 41

- 1022 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III. p. 177
- 1023 - Boyce, p. 142
- 1024 - See *Dinkard IX - XXXIII: 1-6, The Zend Avesta Part I* footnote p. 64, and Darmesteter's commentary on p. 262 of *Pahlavi Texts Part IV*
- 1025 - *Visparad*.
- 1026 - Information on the sorts of offices filled by the subordinate Slav priests has been gained from *Ukrains'ke Yazichmitstvo*, G. Lozko, p. 10-14 and 24-28.
- 1027 - *Geography*, 15: 3: 15
- 1028 - Foote and Wilson - *The Viking Achievement*, p. 401
- 1029 - Zoega, p.27
- 1030 - Zoega, p. 219
- 1031 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 64-65
- 1032 - West, W. *The Pahlavi Texts Part III, Sad Dar VIII*
- 1033 - Vernadskiy, G. *The Origins of Russia*
- 1034 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p.8-9
- 1035 - *Cosmography*, plate IX, XVII and XX.
- 1036 - *The Zend Avesta Part I, Introduction* xlviii
- 1037 - Elizabeth Wayland Barber. *The Mummies of Urumchi*, p.201
- 1038 - Stoyanov, Y. *The Hidden Tradition in Europe*, p.190
- 1039 - Gimbutas, M. *The Balts*, p. 183
- 1040 - *Ibid.*, p. 25
- 1041 - Jones and Pennick. *A History of Pagan Europe*, p.166
- 1042 - Gimbutas, M. *The Balts*, p. 183
- 1043 - A great many of these items are mentioned in Lozko, G. *Ukrains'ke Yazichmitstvo*, p.10-15, Barret, F. *The Magus, Encyclopedia of the Occult*, p.262, the *Avesta* and *Pahlavi* texts.
- 1044 - Lozko
- 1045 - Jones, H. L. *Geography 15: 1: 71, Volume VII*, p. 125
- 1046 - Culican, W. *The Medes and Persians*, p. 47-48. This mode of attire resembles that of the Egyptian Horus priesthood. In their case the leopard-skin cloak symbolised the sun's victory over Seth or Sutekh (the demonic brother of Horus, cognate with the Devil himself).
- 1047 - Culican, W. *The Medes and Persians*, p. 27
- 1048 - Bahn, P. G. *Tombs, Graves and Mummies*, p. 152
- 1049 - *Ibid.*, p. 106-109
- 1050 - For those wanting to see this for themselves compare the Hotchdorf exemplar in Bahn, P. G. *Tombs, Graves and Mummies*, p.108 with those found in Kaul, Fleming - *Ships on Bronzes - A study in Bronze Age religion and iconography (Vol I and II) - National Museum of Denmark*
- 1051 - Nicolle, D. *Armies of Medieval Russia*, p. 24.
- 1052 - *Strabo - Geography 15:3*
- 1053 - *Shayast La-Shayast IV: 1-14*
- 1054 - *The Northern World*
- 1055 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 429
- 1056 - Gordon, p. 379
- 1057 - Tkach, Y. *History of Ukrainian Costume*, p. 21
- 1058 - Tkach. *The History of Ukrainian Costume*, p.19.
- 1059 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 118
- 1060 - *Ibid.*, Vol II, p. 220
- 1061 - *Ibid.*, Vol III, p. 561
- 1062 - Tilke, M. *Costumes, Patterns and Designs*, p. 26
- 1063 - Tkach, Y. *History of Ukrainian Costume*, p. 22

- 1064 - Tilke, M. , p. 26
- 1065 - Lozko, G. *Ukrains'ke Yazichnistvo*, p.14
- 1066 - *The Zend Avesta Part I, Introduction*
- 1067 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 752-753
- 1068 - Heather, P. - *The Goths*, p.77-80
- 1069 - Zoega, p.407
- 1070 - Culican, W. *The Medes and Persians*, p. 141-142
- 1071 - Ibid. , p. 120
- 1072 - Ibid. p. 122
- 1073 - Foote and Wilson. *The Viking Achievement*, p. 401
- 1074 - *The Sutton Hoo Ship Burial, Angela Care Evans* p. 92-93
- 1075 - I believe that the level of perfection achieved in the crafting of stone idols and earlier stone architectural forms, as noted in India (performed by Persian masons), Egypt (especially), and to a lesser extent Greece and Rome, was achieved, in a number of instances, without any great need for metal tools. Instead rock surfaces were hewn and shaved back quickly and easily with the aid of dolerite (a very hard rock which archaeologists have found shaped into hand tools), or by diamond tipped cutting instruments, and diamond dust scourers (for polishing granite, basalt, etc) which the Babylonian gem engravers are known to have used.
- To give you an example of the excellence attained by these craftsmen we find in India a casket dating to the Mauryan period (c 322-185 BC), which was made to house Buddhist relics. The object was carved from a large piece of crystal and is one of the finest examples of stonework ever seen in Asia. (*The Penguin Encyclopedia of Classical civilisations*, p. 215.)
- 1076 - Zoega, p. 434
- 1077 - Ibid. , p. 397
- 1078 - See *The God of the Witches* and *The Witch Cult of Western Europe*.
- 1079 - Vasmer Vol II, p. 394
- 1080 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 320
- 1081 - See *Dadistan i Dinik XLII* and other references.
- 1082 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 13-14
- 1083 - Kieckhefer, R. *Magic in the Middle Ages*, p. 48-49
- 1084 - Fletcher, R. *The Conversion of Europe*, p. 251
- 1085 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 1086 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 73
- 1087 - Ibid. , Vol III, p. 788
- 1088 - Ibid. , p. 250
- 1089 - Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*
- 1090 - Berresford Ellis, P. *The Druids*
- 1091 - *The Dictionary of Symbolism*, p. 273
- 1092 - Lozko, G. *Ukrains'ke Yazichnistvo*, p.92
- 1093 - Ibid. , p. 12
- 1094 - Gokihar might be related to the astrological terms, the two nodes of the dragon, which were composed of a head and tail.
- 1095 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 612-613
- 1096 - Lozko, G. *Ukrains'ke Yazichnistvo*, p.12
- 1097 - Brisbane, Judelson and Huggins. *The Archaeology of Novgorod, Russia*, pp. 162, 165, 183
- 1098 - *Appendix of L. Cherenkov, Gypsy-Russian / Russian-Gypsy Dictionary (Kalderash dialect)*, Moscow Russky Yazyk Publishers 1990
- 1099 - Cf. *The Zend-Avesta Part I Vendidad*
- 1100 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 349
- 1101 - Ibid. , p. 349

- 1102 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: XVIII:6*
- 1103 - Darmesteter, J. *The Zend-Avesta Part I Vendidad*, p.102.
- 1104 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: VII:15*
- 1105 - Frazer, J.G. *The Golden Bough*, p.549
- 1106 - *Novgorod the Great - Excavations at the Medieval City*, pp. 66, 93
- 1107 - Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*, p.162
- 1108 - *Ibid.* , p.120
- 1109 - West, E. *The Pahlavi Texts Part IV, Dinkard IX: XXX:6*
- 1110 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 51-52
- 1111 - *Haoma* was a ritual drink made by the Magi. It was believed to grant immortality.
- 1112 - West, E. *The Pahlavi Texts Part IV, Dinkard IX: XXX:6*
- 1113 - *Ibid.* , *Dinkard IX: XLV:8-9*
- 1114 - *Ibid.* , *Dinkard IX: LIII:2*
- 1115 - *Ibid.* , *Dinkard IX: XVIII:1*
- 1116 - *Ibid.* , *Dinkard VIII: IX1-3*
- 1117 - *Yasna LXII: 3-4*
- 1118 - West, E. *The Pahlavi Texts Part IV, Dinkard IX XLIV:19*
- 1119 - *The Rivyat of Bahman Pungyah:18-20*
- 1120 - *Dadistan-i Dinik LXXII:3-5*
- 1121 - *Legends relating to Keresasp, Pahlavi Texts Part II*, p. 376
- 1122 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:2*
- 1123 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.179
- 1124 - Vasmer, M. , *Vol III*, p. 585
- 1125 - *Ibid.* , *Vol III*, p. 584
- 1126 - Orchard, A. , p. 186
- 1127 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 186
- 1128 - Turville-Petre and Orchard
- 1129 - Simonov, P.
- 1130 - West, W. *The Pahlavi Texts Part I, Bundahishm VI*
- 1131 - *Selections of Zad Sparam V:1-2.*
- 1132 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 1133 - Laing. *The Ynglinga Saga :7*
- 1134 - *Ibid. The Ynglinga Saga :10*
- 1135 - *War in Ancient India*
- 1135a - Branston. *The Lost Gods of England*, p.95-96
- 1135b - Branston. *The Lost Gods of England*, p.97
- 1136 - West - *The Pahlavi Texts Part I*, p. 87. *Dadistan i Dinik XXXVII:27.*
- 1137 - Dawood. *The Qur'an . The Confederate Tribes. Surah 33:9*, p. 294
- 1138 - Laing. *The Ynglinga Saga*
- 1139 - *Ibid. The Ynglinga Saga :11*
- 1140 - *Ibid. The Ynglinga Saga :13*
- 1141 - Flint, V. , p. 65
- 1142 - *Ibid.* , p. 64
- 1143 - Palsson, H. and Edwards, P. - *Vikings in Russia*, p. 56
- 1144 - Mc Ginn, B. - *Visions of the End*
- 1145 - Palsson, H. and Edwards, P. - *Vikings in Russia*, p. 57
- 1146 - (*Avesta Part I*) *Vendidad Fargard VIII: V: 31-32*
- 1147 - West, W. *The Pahlavi Texts Part III, Sad Dar VIII:1-2,6*

- 1148 - *Zend-Avesta Part I*, p. 102
 1149 - *Shayast La-shayast VIII:4*
 1150 - Flint, V. , p. 215
 1151 - *Larousse Dictionary of World Folklore*, p. 217.
 1152 - *Witchcraft in Europe 1100-1700*, p. 95
 1153 - Ankarloo and Henningsen. *Early Modern European Witchcraft*, p. 259
 1154 - *The Oxford Dictionary of Superstitions*, pp. 172, 189.
 1155 - *Ibid.* , p. 431. Magians also believed tempests accompanied the departure of very holy souls.
 1156 - Murray, M. *The Witch Cult in Western Europe*
 1157 - Arnold. *An archaeology of the early anglo-saxon kingdoms*, p. 193
 1158 - Cohn, N. *Europe's Inner Demons*, p. 131
 1159 - Lenormant, F. *Chaldean Magic*, p.7
 1160 - Lenormant, F. , p.5-6
 1161 - Lenormant, F. , p.5
 1162 - *Ibid. The Ynglinga Saga :7*
 1163 - *Ibid. The Ynglinga Saga:6*
 1164 - Vernadsky, G. *The Origins of Russia*, p. 279
 1165 - Vernadsky, G. *The Origins of Russia*, p. 315 and *Slovo o polky Igoreve*.
 1166 - Zoega, p.102. For information on king Agni see Turville-Petre. *Speculum Norroenum*, p. 89
 1167 - Vernadsky, G. *The Origins of Russia*, p. 33
 1168 - Korinskii, A. A. *Narodnaya Rus'*, p. 105
 1169 - *Ibid.* , p.105
 1170 - *Ibid.* , p.105
 1171 - Christian, D. , pp. 252,255
 1172 - Vasmer, M. , *Vol I*, p.141
 1173 - *Ibid.* , *Vol II*, p.155
 1174 - *Ibid.* , *Vol I*, p. 182
 1175 - Zoega, p. 39
 1176 - Christian, D. , p. 256
 1177 - *Ibid.* , p.256
 1178 - Vasmer, M. , *Vol I*, p.183
 1179 - Dodge, B. *Chapter IX, Part II*
 1180 - Eliade, M. *Shamanism*, p.4
 1181 - Vernadsky, G. *The Origins of Russia*, p. 69
 1182 - Vasmer, M. , *Vol II*, p. 266
 1183 - Jones and Pennick. *A History of Pagan Europe*, p. 187
 1184 - Hollingsworth, P. *The Hagiography of Kievan Rus'*, p. 6
 1185 - Cross Sherbowitz-wetzor. , p. 86
 1186 - Schenker, A. M. *An Introduction to Slavic Philology*, p.20
 1187 - Schenker, A. M. *An Introduction to Slavic Philology*, p. 22
 1188 - Vernadsky, G. *The Origins of Russia*, p. 255-257
 1189 - *Ibid.* , p. 149
 1190 - Cross Sherbowitz-wetzor. , p. 134-135
 1191 - Vasmer, M. , *Vol I*, p.183
 1192 - *Mithras - Mysteries and Initiation Rediscovered*, pp. 77, 94, 105
 1193 - *The Concise Encyclopedia of Heraldry*, p.49
 1194 - Culican, W. , p.41
 1195 - *Concise Encyclopedia of Heraldry*, p. 165-178.
 1196 - Vernadsky, G. *The Origins of Russia*

- 1197 - <http://spohistikatedkids.com/turkic/70%20Dateline/bulgar%20datelineEn.htm>
and http://www.kutriguri.com/body_9.html
- 1198 - Vernadsky, G. *The Origins of Russia*, p. 207
- 1199 - Eliade, M *Shamanism*
- 1200 - Dewing, H. B. *Procopius VII:xiv:23*
- 1201 - Tschan, J. *The Chronicle of the Slavs*, p. 219
- 1202 - The synopsis is an overview of material supplied in *Shamanism, Encyclopedia Britannica, the Vedas, the Mahabharata, God's of the Ancient Northmen, Ukrain's'ke Yazichnitstoo, Ukrain's'ka Mifologiya, The Avesta, the Pahlavi texts, Ecstasies, Encyclopedia of Religion, European Mythology, Gods and Myths of Northern Europe, History of the Vikings, Peredistoriya Davnikh Rusiv, The Balts, some books on the Celts, The Origins of Russia, World Mythology and Standard Dictionary of of folklore, mythology and legend..*
- 1203 - Dodge, B. *The Filrhist of Al-Nadim*
- 1204 - Mongait, A. L. *Archaeology in the USSR*
- 1205 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p. 251
- 1206 - Christian, D. , p. 256-257
- 1207 - *Agni Purana I, 40:21*, p. 109
- 1208 - The Tokharians have been equated with the Yuehzhhi in ancient Chinese historical sources, a folk characterised by their white Caucasian complexions and red, brunette or blonde hair. Following hostilities with the Chinese (the most catastrophic being in 140 BC), the Yuehzhhi were largely expelled from the Tarim Basin region. Many of them were Buddhists, and therefore carted their belief system toward the setting sun.
- The later Huns possessed Caucasian and Eurasian physiology, and their constituent tribes controlled a broad expanse of land stretching from Europe to the quite distant Tarim Basin area. The period of the Hunnish excursions into Europe typified the westerly dispersions of these diverse nations out of Asia, which, as mentioned, began in earnest from the second century BC onwards, owing to heightening levels of conflict with the Chinese.
- 1209 - Vasmer, M., *Vol IV*, p. 401
- 1210 - Christian, D. , p. 216
- 1211 - Vasmer, *Vol IV*, p. 401
- 1212 - Nock. *Conversion*, and Sylvan-Guthrie *The Pythagorean Source-book and Library*
- 1213 - Vasmer, M. , *Vol III*, p. 118-119
- 1214 - Ellis Davidson, H. R. *Gods and Myths of Northern Europe*, p. 87
- 1215 - Vasmer, M. , *Vol I*, p. 118
- 1216 - *Yasna 32 : 5*
- 1217 - Tschan. *The Chronicle of the Slavs*, p. 159
- 1218 - Nock. *Conversion*
- 1219 - *Ibid.* , p. 130-133
- 1220 - *Ibid.* , p. 125
- 1221 - *Ibid.* , p. 127
- 1223 - Jones, H. L. *Geography 15: 1: 73, Volume VII*, p. 127
- 1224 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 12
- 1225 - Nock, A. D. *Conversion*, p. 42
- 1226 - *Ibid.* , p. 395. *The Papyrus of Nebseni: 45-46*
- 1227 - *Ibid.* , p. 576-583. *The Papyrus of Ani: 1-42*
- 1228 - *Ibid.* , *The Papyrus of Nebseni: 15-24)*
- 1229 - *Ibid.* , p. 395. *The Papyrus of Nebseni: 45-46*
- 1230 - *Ibid.* , p. 390-391. *The Papyrus of Nebseni: 19-22*
- 1231 - *Ibid.* , p. 393. *The Papyrus of Nebseni: 32-35*
- 1232 - The mutual recognition of gods, by various foreign creeds in antiquity, is amply illustrated by Nock.
- 1233 - Bond, Janet and Colin - *Sacred Waters - Holy Wells and Water Lore in Britain and Ireland*, p. 14
- 1234 - Lewis, B. *The Middle East*, p. 30

- 1235 - *Encyclopedia Britannica Macropedia, (Languages of the World)* p. 628, *The Maroels of Zoroastrianism, The Zend-Avesta Part I, Introduction and The Pahlavi Texts part I, Introduction..* Mallory
- 1236 - Mallory, J. P. *In Search of the Indo-Europeans*, p. 48
- 1237 - Christian, D.
- 1238 - Vasmer, M. , *Vol II*, p. 210-211
- 1239 - Warner, Elizabeth. *Heroes, Monsters and Other Worlds from Russian Mythology*, p. 51
- 1240 - Stoyanov, Y. , p. 275.
- 1241 - Christian, D.
- 1242 - Vernadsky, G. *The Origins of Russia*
- 1243 - Vasmer, M. , *Vol II*, p. 99
- 1244 - *Encyclopedia of Religion*, p. 356. This trinity is, I believe, the true origin of the Bogomil or more especially the venerable Massalian trinity (see p. 781), heretical creeds which arose among the Balkan mediaeval heretics, and no doubt the result of Pagan Slavs migrating into the Balkans following the conversion of Kievan Rus'. This point will be addressed later throughout Part II.
- 1245 - Stoyanov, Y. , p. 282
- 1246 - Vernadsky, G. *The Origins of Russia*, p. 111
- 1247 - The extensive "pantheon" of Russian gods which you are about to read has been constructed from the following sources; *Dokhristiyans'ki Vruvannya Ukrain'skovo Harodu, Metropolit Ilarion, Ukrain'ska Mifologiya, Mikhailo Krishchuk; Ukrain'ske Yazichnitstvo, Galina Lozko; Dictionary of Gods and Goddesses, Devils and Demons, Manfred Lurker; Encyclopedia of the Gods; Essential Russian Mythology; Heroes, Monsters and other worlds from Russian Mythology; The Illustrated Encyclopedia of Myths and Legends - Arthur Cotterell ; New Larousse Encyclopedia of Mythology; Novaya Abecega Russkikh Sueverii; Standard Dictionary of Folklore, Mythology, and Legend; World Mythology; Bundahishn and the Rig Veda*
- 1248 - *Thus Spake Zarathustra* p. viii.
- 1249 - Korinfskiy, A. A. *Narodnaya Rus'*. The Magian word for the fire within the human body was *Vohu-fryan* and the fire within trees and plants *Uroazist*.
- 1250 - *Standard Dictionary of Folklore, Mythology and Legend*.
- 1251 - *New Larousse Encyclopedia of Mythology*, p. 317.
- 1252 - Vasmer, M. , *Vol II*, p. 640
- 1253 - Vasmer, M. , *Vol III*, p. 569
- 1254 - *Yasna LXII:6* The White Magi believed that the holy flame was the Son of God, the child of the brilliantly shining Ahura Mazda.
- 1255 - Vasmer, M. , *Vol III*, p. 570
- 1256 - *The Ancient Slavs*, p. 37
- 1257 - *The Archaeology of Ireland*, p. 364
1258. The Gallehus rune horn was unearthed by chance in Gallehus Denmark in the year 1639. See Oxenstierna, E G *.The World of the Norsemen*, p. 77, Plate
- 1259 - Lozko, G. *Ukrains'ke Yazichnitstvo*
- 1260 - Metropolit Ilarion. *Dokhristiyans'ki Viruvannya Ukrain'skovo Narodu*, p. 115-116
- 1261 - As with the Greek Hopolites of the Homeric era, the Slavs placed great religious significance to their shields. They hung their shields on the gates of any place they conquered, and banned from their libations any man who left the battle field without their shield.
- 1262 - Lozko, G. *Ukrains'ke Yazichnitstvo*
- 1263 - Stoyanov, Y.
- 1264 - Krishchuk, M , p. 28
- 1265 - *Ibid.* , p. 5
- 1266 - Mongait, A. L. *Archaeology in the USSR*
- 1267 - Rawlinson, G. *The History, Herodotus*.
- 1268 - From Plato's work *Timaeus and Critias* we learn that the Pillars of Hercules were also supposed to indicate the gateway to the fabled city of Atlantis, but the Pillars of Hercules were normally identified as being situated at the

Rock of Gibraltar.

1269 - Mattingly, H. *The Germania*

1270 - Krishchuk, M. , p.15

1271 - Ibid. , p.15

1272 - Ibid. , p. 13

1273 - Ibid. , p.15

1274 - Ibid. , p.17

1274a - In Zoroastrian and Magian mythology, Gokard was the world tree that sprouted from the ocean on the first day. It provided the fruits and seeds that led to the restoration of the world and the immortality of creatures. *And here is where the similarity with Nemet' comes in.* The roots of Gokard were constantly being attacked by serpents, in particular the lizard, a beast dear to Ahriman, but nevertheless it stood defended by 10 large fish, creatures big and mean enough to chew through anything, and who fought only for Ahura Mazda. Towards the end of the world it became spindly, with a single root, and *denuded of foliage*, through the actions of the fiend.

Bundahishn XXVII: 2-7. From Gokard came three types of medicinal plants, some which cured bodily ailments, others to restored waning "vital energies" to the body, and others which performed both forms of treatment at the same time. Bundahishn makes mention that the Magi knew of 55 cereal grains, 12 medicinal plants and 110,000 other plants which supply dyes, gums, oils. But above all Gokard was the great tree of immortality. It grew at the base of the mountain from which all the water flowed. These life-giving waters nourished the tree. The fire bird landed on its branches and flew down into the water carrying the seeds of regeneration with it. After the great fire bird (Russian: Zhar Ptitsa) swished the grains in the water, the constellation Sirius caused the waters to rise up annually, which had the effect of spreading new buds and sprouting vegetation. Ancient Egyptians also realised that Sirius caused flooding.

Bundahishn XIX: 1-7. In the ocean, beneath that tree, was a mammoth creature that defended the good servants of Ahura Mazda. It was known as the three-legged ass. It was white and had many eyes, ears and mouths, plus a single large golden horn which sprouted a thousand smaller horns (*a formidable set of antlers maybe?*). The story of Gokard and the three-legged ass with ambergris dung carries possible linkages with the *Haoma* imagery found on a Rus' temple wall. If so, the poetically charged description of the ass was referring to a hart which stood in the presence of the mighty *Haoma* (ash) tree!

1275 - Krishchuk, M. , p.18

1276 - Ibid. , p.17

1277 - Ibid. , p.15

1278 - Ibid. , p.13

1279 - Zoega, p. 19

1280 - Krishchuk, M. , p.15, and Metropolit Ilarion

1281 - Flint, V. *The Rise of Magic in Early Medieval Europe*

1282 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 11.

1283 - Krishchuk, M. , p.17

1284 - Ibid. , p.17

1285 - Ibid. , p. 13-14.

1286 - Ibid. , p. 15-16. Metropolit Ilarion. , p. 113-114

1287 - Krishchuk, M. , pp. 18, 27, 28

1288 - Ellis Davidson, H. R. *Gods and Myths of Northern Europe*, pp. 27, 201.

1289 - Krishchuk, M. , p. 16

1290 - Simonov, P., p. 22-23

1291 - Krishchuk, M. , p. 25

1292 - Vlasova, M., p. 35

1293 - Ibid. , p. 39

1294 - Ibid. , p. 42-43

1295 - Vasmer, M. , *Vol I*, p. 182

- 1296 - Vlasova. *Novaya Abevega Russkikh Sueverii*, p. 112
- 1297 - Simonov, P., p. 22-23
- 1298 - Warner, E., p. 19-20.
- 1299 - Bosley, K. *The Kalevala*, p. 83
- 1300 - Ibid., p. 439
- 1301 - Flint, V., p. 239.
- 1302 - Summers, M. *Malleus Maleficarum, Part I, Question 3*, p. 78
- 1303 - See *Zend-Avesta Vol III in Yasna* p. 33, 35, 40, 160 and numerous other Iranian references to the *Drug (devils)*, and *the worshippers of the drug*.
- 1304 - Vasmer, M., *Vol I*, p. 540-541
- 1305 - Ibid., *Vol I*, p. 160
- 1306 - *The Medes and Persians*, p. 144
- 1307 - Vasmer, M., *Vol II*, p. 573
- 1308 - *Pahlavi Texts Part IV*, p. 224
- 1308a - *Archaeology of Ireland*, pg343
- 1309 - Krishchuk, M., p. 21
- 1310 - Ibid., p. 23
- 1311 - Cross Sherbowitz-wetzor, *The Primary Chronicle*, p. 91-93
- 1312 - *Ukrains'ka Mifologiya* and *Novaya Abevega Russkikh Sueverii*, p. 60-61
- 1313 - Krishchuk, M., p. 20-21, Vernadsky, G. and Lozko, G.
- 1314 - Krishchuk, M., p. 20
- 1315 - Vasmer, M., *Vol II*, p. 279
- 1316 - Vlasova., p. 111
- 1317 - Zoega, p. 18
- 1318 - Lozko, G and Vlasova, M.
- 1319 - Vlasova, M., p. 166
- 1320 - Krishchuk, M., p. 23
- 1321 - Frazer, J. *The Golden Bough*, p. 620, 655
- 1322 - Vlasova
- 1323 - Krishchuk, M., p. 22
- 1324 - Gimbutas, M. *The Civilisation of the Goddess*, p. 243
- 1325 - Krishchuk, M., p. 23
- 1326 - Ibid., p. 21
- 1327 - Gimbutas, M. *The Civilisation of the Goddess*, p. 243
- 1328 - Laing. *The Ynglinga Saga* :16
- 1329 - Krishchuk, M., p. 21
- 1330 - Ibid., p. 21
- 1331 - Ibid., p. 21
- 1332 - Ibid., p. 25
- 1333 - Vlasova, M., p. 269
- 1334 - Lozko and Krishchuk
- 1335 - Vlasova, M., p. 272
- 1336 - *Gods and Goddesses*, p. 162-163
- 1337 - Vernadsky, G. *The Origins of Russia*
- 1338 - Krishchuk, M., p. 21
- 1339 - *The Pythagorean Sourcebook and Library*, p. 1349. From Diogenes Laetius' *Life of Pythagorus*
- 1340 - Sylvan Guthrie, K. *The Pythagorean Sourcebook and Library*, p. 149. *Diogenes Laetius, The Life of Pythagorus*:19
- 1341 - *Aban Yast IX* 34
- 1342 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXI:8-10*

- 1343 - Simonov, P. , p. 14-15
- 1344 - Vlasova, M. *Novaya Abevega Russkikh Suevoerii*, p. 107
- 1345 - Ibid. , p. 107
- 1346 - Petrukhin. *Nachalo Etno-kyl'turnoi Istorii Rusi IX-XI Vekov*, p. 262-263
- 1347 - As depicted in *Nachalo Etno-kyl'turnoi Istorii Rusi IX-XI Vekov*
- 1347a - Metropolitan Ilarion, *Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu*, p. 105-106
- 1348 - Krishchuk, M. , p. 231
- 1349 - Ibid. , p. 22
- 1350 - Vlasova, M. *Novaya Abevega Russkikh Syeoverii*, p. 87-89
- 1351 - Vlasova, M., p. 87-89
- 1352 - Vasmer, M. , Vol I, p. 324
- 1353 - West, W. *The Pahlavi Texts Part I, Bundahishm XXVIII:35*
- 1354 - Vasmer, M. , Vol I, p. 324
- 1355 - Krishchuk, M. , p. 25
- 1356 - The names of these two demons are found in Darmesteter and Mills. *Zend-Avesta Part I, p. 50, 3n*
- 1357 - *Novaya Abevega Russkikh Suevoerii* has almost 9 pages dedicated to the Vodyanoy, which for the sake of brevity I will not include here.
- 1358 - Vlasova, M. , p. 94
- 1359 - Krishchuk, M. , p. 21
- 1360 - West, W. *The Pahlavi Texts Part I, Bundahishm XXVIII:38*
- 1361 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 264
- 1362 - Bosley, K. , p. 585
- 1363 - West, W. *The Pahlavi Texts Part I, Bundahishm XXVIII:23-39*
- 1364 - Dmytryshyn, B. *A History of Russia*
- 1365 - Moulton. *The Treasure of the Magi*. This same fire transference ritual is still carried out today by the Zoroastrian Parsees in India.
- 1366 - *Laws of Manu III: 202-207*
- 1367 - *Laws of Manu III: 239-242*
- 1368 - *Epistles of Manuskihar I:VIII:3. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 578* Coincidentally the Anglo-Saxon word for "a pig" *Su* is similar to the Avestan word *Hu*, which also meant "a pig". From this we get the English word "sow".
- 1369 - *Pahlavi Part II, p. 311*
- 1370 - West, W. *The Pahlavi Texts Part III, Sad Dar XIII*
- 1371 - Simonov, P., p. 23
- 1372 - Maksimov, S. V. , p. 103
- 1373 - Vasmer, M. , Vol II, p. 279
- 1374 - Bosley, K. , p. 94
- 1375 - Vasmer, M. , Vol IV, p. 349
- 1376 - Ross. *The Life and Death of a Druid Prince*
- 1377 - See the *The zend-avesta part i vendidad*.
- 1378 - Korinfskiy, A A. , p. 504
- 1379 - (*Pahlavi Part I*) *Bundahishm XIX: 18*
- 1380 - *Oxford Dictionary of Superstitions*, p. 387-388.
- 1381 - Daniel, G. *The Slavs*, p. 154
- 1382 - *Encyclopedia of Religion* p. 355
- 1383 - *Shayast La-Shayast X:35*
- 1384 - Frazer, J.G. *The Golden Bough*, p. 549
- 1385 - Ibid. , p. 552
- 1386 - West, W. *The Pahlavi Texts Part III, Sad Dar XVIII*

- 1387 - *Encyclopedia Britannica and the Natural History*
- 1388 - Dodge. *The Fihrist of Al-Nadim*
- 1389 - *Encyclopedia Britannica*
- 1390 - Zaehner, R. C. *The Dawn and Twilight of Zoroastrianism*, p.196
- 1391 - Zaehner, R. C. *The Dawn and Twilight of Zoroastrianism*, p.197
- 1392 - Dodge, B. *The Fihrist of Al-Nadim*
- 1393 - One book I used in researching this book (*Ancient Inventions*, a collaborative effort by a large team of archaeologists and historians) is full of technological innovations which the Chinese and Central Asians constructed. It is just possible some of these inventions originated from these earlier Persian texts which Magians sent to the Far-East.
- 1394 - *Encyclopedia Britannica, the Alphabetic Labyrinth and Secrets of the Alchemists* p. 25.
- 1395 - *Encyclopedia Britannica*
- 1396 - *Cosmography* plate XVII
- 1397 - *The Times Atlas of World History* pp. 314, 316
- 1398 - *Encyclopedia Britannica*
- 1399 - *Nag Hammadi Library, The Discourse of the 8th and 9th* : 61-62
- 1400 - *The Nag Hammadi Library*
- 1401 - *The Hidden Tradition in Europe and The Three Books of Occult Philosophy*
- 1402 - *Natural History* II:85
- 1403 - *Natural History* VII:125
- 1404 - *Natural History* XXXVI:83
- 1405 - *Natural History* XXXVI:148
- 1406 - *Natural History* XXXVI:84
- 1407 - *The Histories* Book II: 148-150
- 1408 - *Natural History* XXXVI:104
- 1409 - *Natural History* XXXVI:81
- 1410 - *Natural History* VII:85
- 1411 - *The Readers Digest Book of Facts*. As depicted in the *Penguin Encyclopedia of Classical Civilizations*)
- 1412 - *Natural History* XXXI:128
- 1413 - A translation of these tales is listed in *Three Books of Occult Philosophy*, C. Agrippa, p. 707
- 1414 - Heer. *The Medieval World*
- 1415 - *Ibid.* , p. 239
- 1416 - Dodge. *The Fihrist of Al-Nadim*
- 1417 - Barnstone. *The Other Bible*
- 1418 - Badiny, Francisco Jos, *The Sumerian Wonder* 1974, p. 249
- 1419 - Heer. *The Medieval World*, p. 239
- 1420 - *Ibid.* , p. 235
- 1421 - Flint. *The Rise of Magic in Early Medieval Europe*
- 1422 - Heer. *The Medieval World*, p. 238
- 1423 - *Ptolemy's Theory of Visual Perception*, p. 65
- 1424 - *The Pythagorean Sourcebook and Library*, p. 61
- 1425 - Freaque. *The Three Books of Occult Philosophy*, p. 459
- 1426 - West, E. *The Pahlavi Texts Part IV, Dinkard V*: III:4-5
- 1427 - *Ibid.* , *Dinkard IX*:I:21
- 1428 - *Rivayat IV*:23 of *Dastur Barzu Qiyamu-d-din*
- 1429 - West, E. *The Pahlavi Texts Part IV, Dinkard VII*:VII:3
- 1430 - Zaehner, R. C. *The Dawn and Twilight of Zoroastrianism*, p.176
- 1431 - Zaehner, R. C. *The Dawn and Twilight of Zoroastrianism*, p.176
- 1432 - *Encyclopedia Britannica*

- 1433 - Bosley, K. *The Kalevala, Introduction XXV*
- 1434 - *Agni Purana*
- 1435 - *Agni Purana I:63:17*
- 1436 - *Agni Purana I:63:20-21*
- 1437 - *From Viking to Crusader, p. 257, and The Northern World*
- 1438 - Mallory, J. P. *In Search of the Indo-Europeans, p. 56*
- 1439 - Kamen, H. *The Spanish Inquisitions, p. 103*
- 1440 - The struggle between the Roman Catholic Church and the Pagans and intellectuals who guarded the “forbidden books” in Western Europe formed the backdrop for Umberto Eco’s justly famous novel (and movie) *The Name of the Rose*. Another film *The Life of Michael Nostradamus* eloquently depicts the efforts of the Pagan intelligentsia to keep the old knowledge alive, though after the death of his wife, he felt that the human cost was too high, and it better to burn the venerable writings.
- 1441 - Hollingsworth. *The Hagiography of Kievan Rus’ - St Avraamij of Smolensk, p. 135-163*
- 1442 - *Ibid. p. 142*
- 1443 - West, E. *The Pahlavi Texts Part IV, Dinkard IV: 26-27*
- 1444 - Vlasova, M. *Novaya Abevega Russkikh Sueverii,*
- 1445 - Lozko, G. *Ukrains’ke Yazichmitstvo, p. 17*
- 1446 - Metropolitan Ilarion *Dokhristiyans’ki Viruvannya Ukrains’kovo Narodu, p. 221*. Despite his generally good footnotes, Hilarion does not indicate which mediaeval texts these names were taken from, nor the earliest dates for such sources.
- 1447 - Metropolitan Ilarion. *Dokhristiyans’ki Viruvannya Ukrains’kovo Narodu, p. 221*
- 1448 - *Ibid. , p. 221*
- 1449 - Vasmer, M. *Etimologicheskii Slovar’ Russkovo Yazyka, Vol III, p. 413*
- 1450 - For examples of these maps see Skelton, Marston, and Painter. *The Vinland Map and the Tartar relation.*
- 1451 - Cross, Sherbowitz-wetzor. *The Primary Chronicle, p. 150*
- 1452 - For exact reproductions of these maps See *The World of Islam p. 198.*
- 1453 - Summers. *Malleus Maleficarum, Part III, p.415-416*
- 1454 - Vernadsky, G. *The Origins of Russia, p. 110-112*
- 1454 - Flint, V. *The Rise of Magic in Early Medieval Europe, p. 113*
- 1455 - Flint, V. *The Rise of Magic in Early Medieval Europe, p. 191*
- 1456 - Metropolitan Ilarion, *Dokhristiyans’ki Viruvannya Ukrains’kovo Narodu, p. 221*
- 1457 - Vernadsky, G. *The Origins of Russia, George Vernadskiy p. 125*. The Magyars did use the white poppy for surgical purposes. Moreover, the hole left in the trepanated skull uncovered at Kiev was sealed over by a sheet of silver, before the scalp was stitched back up.
- 1458 - Vasmer, M. *Etimologicheskii Slovar’ Russkovo Yazyka, Vol I, p. 361*
- 1459 - *Nikadum Nask*
- 1460 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:4*
- 1461 - Olmstead, p.131-132
- 1462 - Vasmer, M. *Etimologicheskii Slovar’ Russkovo Yazyka, Vol II, p. 638*
- 1463 - *Ibid. , Vol II, p. 349*
- 1464 - *Ibid. Vol III, p. 607*
- 1465 - M. Mednikova. *Post Mortem Trepanations in Central Asia: Types and Trends, p.269*
- 1466 - *Portable Medieval Reader, pg 448 Source: Memoirs of Usamah - Trans P. K. Hitti, Columbia University Press 1929*
- 1467 - Flint. *The Rise of Magic in Early Medieval Europe*
- 1468 - Thomas, P. C. *General Councils of the Church, p. 83*
- 1469 - Vasmer, M. *Etimologicheskii Slovar’ Russkovo Yazyka, Vol II, p. 477-478*
- 1470 - Vernadsky, G. *The Origins of Russia and Ukrains’ka Mifologiya*
- 1471 - West, W. *The Pahlavi Texts Part I, Bundahishn XXVII:24*
- 1472 - Lozko, G. *Ukrains’ke Yazichmitstvo*

- 1473 - Vasmer, M. *Etimologicheskii Slovar' Russkogo Yazyka*
- 1474 - Stoyanov. *The Hidden Tradition in Europe*, p. 208
- 1474a - Robinson, D. *Journal of Danish Archaeology*, Vol. 10 "Plant Remains from the late Iron-Age/Early Viking Settlement at Gammel Lejre, p. 191-198 and Vol II, Andersen, S. *History of Vegetation and Agriculture at Hasing Huse Mose, Thy Northwest Denmark since the Ice Age*
- 1475 - *Growing Roses*, p. 7-8
- 1476 - *Ibid.* , p. 7-8
- 1477 - *Ibid.* , p. 18
- 1478 - *Ibid.* , p. 8
- 1479 - *Ibid.* , p. 9
- 1480 - *The Natural History Book XIII*
- 1481 - Deiss, L. *Early sources of the Liturgy*
- 1482 - Maksimov, S. V. *Nechistaya, Nevoedomaya i Krestnaya Sila*, p. 87
- 1483 - Vasmer. *Vol II*, p. 312
- 1484 - Eliade. *Shamanism*, p. 401
- 1485 - *Ancient Inventions*, p. 341-342
- 1486 - Flint
- 1487 - *Agni Purana*
- 1488 - *Great Books of the Western World, Encyclopedia Britannica, Vol 16, The Almagest. Appendix A*, p. 466-470
- 1489 - *The Fihrist of Al-Nadim*
- 1490 - Heer, F. *The Medieval World*, p. 296
- 1491 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 64
- 1492 - Roux, G. *Ancient Iraq*, p. 252
- 1493 - Zoega, p. 92
- 1494 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:IX:3 and Dinkard VIII:X:1*
- 1495 - Murray, M. *The God of the Witches*, p. 90
- 1496 - Metropolitan Ilarion, *Dokhristiyans'ki Viruwannya Ukrain'skovo Narodu*
- 1497 - Vasmer. *Vol II*, p.519
- 1498 - *The Natural History*
- 1499 - *From the Omens of Babylon - Astrology and Ancient Mesopotamia*
- 1500 - Olmstead. *History of the Persian Empire*, p.9
- 1501 - *The Fihrist of Al-Nadim (Vol I and II)*
- 1502 - *Dadistan i Dinik XXXVII:27*
- 1503 - *The World of Ancient Times*, p. 373
- 1504 - To be honest, there are a number of obvious flaws in his map, but if you take into account that he drew it in the 2nd Century AD, without satellite photos, it is magnificent.
- 1505 - This table has been compiled from data contained *Great Books of the Western World - The Almagest*
- 1506 - *Three Books of Occult Philosophy*, p. 826. It was not uncommon for ancient tomes to be lost or destroyed. We only know of their contents from comments made in the writings of their contemporary colleagues. Unfortunately we will never be able to read it for ourselves.
- 1507 - Jones and Pennick. *A History of Pagan Europe*, p. 180
- 1508 - Mattingly, H. *The Aricola and the Germania*, p. 108. *The Germania* : 9
- 1509 - Berresford-Ellis. *The Druids, P Berresford-Ellis*, p. 50-69
- 1510 - *The Witch Cult of Western Europe*, p. 21
- 1511 - See the *Almagest* and *Ancient Inventions*, p. 123
- 1512 - *Encyclopedia Britannica, Great Books of the Western World, Vol 16*
- 1513 - Instances where Europeans set foot on Australian soil before Captain Cook's arrival escaped the historical record. We see aboriginal cave paintings of ships in Arnhem land, and obscure etchings thought to have been left by sailors on the Western Australian coast. By and large they seem largely mythological, as for instance the mahogany

ship, guessed to be a Portuguese shipwreck. Travellers occasionally claim to have seen buried in sand near Port Fairy, but it has eluded the clutches of professional and amateur archaeologists so far, if indeed it exists at all. Far more bizarre is the case of the Geelong keys, a set of keys hacked from the walls of a mine during one of the earliest phases of Victorian colonisation, in the 1800's. They caused a sensation at the time but subsequently disappeared so that we can no longer verify the matter. Perhaps they constituted physical evidence of a pre-British European presence on the Australian mainland, perhaps even a very ancient one considering that they were found embedded in underground sediments.

1514 - *Cosmography* - Plate II

1515 - *Ancient Inventions*, p. 350

1516 - *The Histories*, p. 103

1517 - *Reader's Digest - Quest for the Past*, p. 180-181. One scholar has written a book which shows that some of the data supplied by Ptolemy was potentially forged by himself (or later transcribers), with the odd measurement fabricated using predictive mathematics to validate Ptolemy's theories. His main accusation against Ptolemy is that his work is too accurate, even by modern standards, though I am willing to suggest that this might only be because Ptolemy used data which had been tested and retested by his predecessors over centuries, or even the product of data extracted from astronomical computers they used such as the Antikythera mechanism shown on p. 518

1518 - *Ptolemy's Theory of Visual Perception - An English translation of the Optics With Introduction and Commentary* - A. Mark Smith

1519 - *Almagest I: 12*

1520 - *Almagest V: 12*

1521 - As shown in *Ancient Inventions*, p. 417. The artist's reconstruction of Pappus' version of a dioptra shown in *Ancient Inventions* appears to have been embellished when compared with the excerpt that appears in the *Great Books of the Western World - The Almagest*. If Pappus' account is fuller and more precise, then a *dioptra* looked similar to a surveyors instrument.

1522 - *Horizon Book of Ancient Greece, American Heritage Publishing Coy William Harlan Hale*, p. 345 and *Ancient Inventions*, p. 121-123

1523 - *Encyclopedia Britannica*, p. 725

1524 - *Encyclopedia Britannica*

1525 - *Encyclopedia Britannica*, p. 775

1526 - *Encyclopedia Britannica. Sikand Gumanik Vigar IV: 39-45* shows that the Magi held this same heliocentric view.

1527 - Lozko, G. *Ukrains'ke Yazichnistvo*, G. Lozko p. 9

1528 - Such as those mentioned in *Ancient Inventions*, pp. 485-487

1529 - *Natural History, Pliny the Elder, Book VII:193*

1530 - See the *Almagest, Appendix A*, p. 466

1531 - As is depicted in *The World of Islam* p. 193

1532 - *Encyclopedia Britannica*.

1533 - *Britannica* p. 654 Vol 1.

1534 - Dodge, B. *The Filrist of Al-Nadim*

1535 - *The Almagest*

1536 - *The Epistles of Manuskihar II:II:9*

1537 - *Britannica* p. 584 *Macro: Mathematics: History of Greek mathematicians*.

1538 - *The Almagest and Encyclopedia Britannica*

1539 - *The Rise of Magic in Early Medieval Europe*

1540 - This system used multiples of 6 and 60. Based upon an equation found on a tablet unearthed at Kuyunjik, we know that Babylonians toyed with numbers of such immensity that they would never again be written by human hand until the Renaissance. With astronomically unfathomable numbers like 196 thousand billion, they were so much more than bean counters. These sort of sums were beyond the comprehension and capabilities of later Greek and Roman mathematics prodigies. (Ceram, C. W. *Gods, Graves and Scholars*, p. 219).

1541 - As depicted in *Magic in the Middle Ages* and *Ancient Hindu Astrology - for the western astrologer*.

- 1542 - The cause of which is explained in Part I, Chapter V and Part II.
- 1543 - *The World of Islam*, p. 184.
- 1544 - *Encyclopedia Britannica: Macropedia, Mapping and Surveying* p. 475, *Cosmography* and *The World of Islam*, p. 198
- 1545 - This method (as described in *Shayast La-Shayast XXI*) enabled a traveller to calculate their latitude by the length of their shadow. Accuracy might be out by either 1 or 2 degrees latitude depending on the time of year.
- 1546 - Stott, C. *Celestial Charts - Antique Maps of the Heavens*
- 1547 - *Encyclopedia Britannica*, p. 213
- 1548 - *The Rise of Magic in Early Mediaeval Europe*
- 1549 - Chapter 6 of Flint's book is entitled "The rescuing of magic" and a very interesting read I might add.
- 1550 - Flint. *The Rise of Magic in Early Mediaeval Europe*, p. 137
- 1551 - *Natural History XXXVII:196*
- 1552 - *Natural History XXXVII:64*
- 1553 - Mark Smith, A. *Ptolemy's Theory of Visual Perception - An English translation of the Optics with introduction and commentary*, p. 77 *Optika Book II 19*
- 1554 - *Natural History XXXVII:25*
- 1555 - Flint, V. *The Rise of Magic in Early Mediaeval Europe*, p. 137.
- 1556 - *Encyclopedia Britannica*
- 1557 - Mark Smith, A. *Ptolemy's Theory of Visual Perception - An English translation of the Optics with introduction and commentary*
- 1558 - *Ibid.* , p. 230, 4n
- 1559 - *Ibid.* , p. 216 *Optika Book IV: 151*
- 1560 - *Ibid.* , p. 216 *Optika Book IV: 154*
- 1561 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p. 9
- 1562 - In his *Istoki Yazichestva Rusi* . 1990
- 1563 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p. 9-10
- 1564 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III, p. 128
- 1565 - *Ibid.* , Vol I, p. 297
- 1566 - Mark Smith, A. *Ptolemy's Theory of Visual Perception - An English translation of the Optics with introduction and commentary*, pp. 55-56
- 1567 - *Ibid.* , p. 58
- 1568 - *The Slavs*, p. 57
- 1569 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p. 10
- 1570 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III, p. 395
- 1571 - *Ibid.* , Vol II, p. 95
- 1572 - *Ibid.* , Vol II, p. 105-106
- 1573 - *Ibid.* , Vol II, p. 105
- 1574 - *Ibid.* , Vol II, p. 81
- 1575 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p. 23
- 1576 - See *Archaeology in the USSR*
- 1577 - *The Encyclopedia of Mythology* p. 244
- 1578 - *The Other Bible*, p. 5
- 1579 - *The Mysteries of Mithra*
- 1580 - Vernadsky, G. *The Origins of Russia*, p. 110, 124, 125 and *Ukrains'ke Yazichnitstvo* p. 9, 10
- 1581 - As illustrated in *Britannica Macro Encyclopedia Stars and Clusters* p. 211
- 1582 - *The Filhrist of Al-Nadim*
- 1583 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*
- 1584 - *Ibid.* , Vol II, p. 85-86
- 1585 - *Ibid.* , Vol I, p. 94
- 1586 - *Ibid.* , Vol III, p. 273

- 1587 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 118
- 1588 - Mongait. *Archaeology in the USSR*, p. 259-260
- 1589 - *Sikand-Gumanik Vigar IV: 6-10 and Sikand-Gumanik Vigar IV: 24*
- 1590 - *Sikand-Gumanik Vigar IV: 30-36*
- 1591 - *Sikand-Gumanik Vigar IV: 12*
- 1592 - Vernadsky, G. *The Origins of Russia*
- 1593 - *The Nag Hammadi Library*, Asclepius, p. 336-338
- 1594 - Lozko, G. *Ukrains'ke Yazichmitstvo*, G. Lozko, p. 99
- 1595 - *The Hidden Tradition in Europe*, p. 113
- 1596 - Summers, M. *Malleus Maleficarum, Part I, Question 5*, p. 94
- 1597 - *Ibid.*, Part I, Question 2, p. 61
- 1598 - *Ibid.*, Part I, Question 5, p. 103
- 1599 - *Encyclopedia of Religion*
- 1600 - *Shayast La-shayast VII:3-6*
- 1601 - *The Song of the Wise Oleg*
- 1602 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 222
- 1603 - West, E. *The Pahlavi Texts Part IV, Dinkard VII:II:61*
- 1604 - Vernadsky, G. *The Origins of Russia* and Ginzburg, C. *Ecstasies - Decipherment of the Witches Sabbath*
- 1605 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 17
- 1606 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka Vol III*, p. 716-717
- 1607 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 219 and *The Encyclopedia of Religion*
- 1608 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 17
- 1609 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 11
- 1610 - Flint, V. *The Rise of Magic in Early Medieval Europe* and *Malleus Maleficarum*
- 1611 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 1612 - *The Natural History XXX:3*
- 1613 - West, W. *The Pahlavi Texts Part I, Bundahishn XXVIII: 4*
- 1614 - West, W. *The Pahlavi Texts Part I, Bundahishn XXVIII: 43-46*
- 1615 - *Zad Sparam 3: 3*
- 1616 - West, W. *The Pahlavi Texts Part I, Bundahishn XXVIII: 40*
- 1617 - Summers, M. *Malleus Maleficarum, Part I, Question 5*, p. 92-93
- 1618 - *Ibid.*, p. 107
- 1619 - *Ibid.*, Part I, Question 2, p. 69
- 1620 - Dodge, B. *The Filhrst of Al-Nadim*
- 1621 - *The Pythagorean Sourcebook and Library*
- 1622 - In relation to the Alphabet of the Kings I would like to single out the diligent compilation of magical symbols put together by Gettings in *The Dictionary of Occult, Hermetic and Alchemical Symbols*. The author of this tome has gone to great pains, combing through manuscripts of a magical nature. All the examples he provides have their date and source listed. This book traces (amongst other things) the propagation of the Alphabet of the Kings from the 2nd Century AD through to the Middle Ages, then the Renaissance, then throughout the 16th, 17th, 18th, 19th and 20th Centuries.
- 1623 - *The Alphabetic Labyrinth*, J. Drucker p. 123-124.
- 1624 - *Three Books of Occult Philosophy*, H. C. Agrippa (trans) D. Tyson, p. 321-328
- 1625 - *Ibid.*, p. 409-411, p. 408
- 1626 - *Ibid.*, p. 560-563
- 1627 - *Ibid.*, p. 743-751
- 1628 - King C. *The Gnostics and their Remains, - Appendixes*
- 1629 - *The Alphabetic Labyrinth* p. 8, 123-124, 137, 153, 193, 288
- 1630 - *The Three Books of Occult Philosophy*, p. 409-411.

- 1631 - *Three Books of Occult Philosophy*, p. 559
- 1632 - *Secrets of the Alchemists*, p. 21
- 1633 - *Ibid.*, p. 23-31
- 1634 - *The Alphabetic Labyrinth* p. 123
- 1635 - *The Alphabetic Labyrinth*
- 1636 - *The Life of Pythagorus*:11
- 1637 - *The Pythagorean Sourcebook and Library*
- 1638 - *Encyclopedia of Man, Myth and Magic*.
- 1639 - *Russkiy Risovanniy Lubok (Russian Popular Prints)* p. 111, 130, 131.
- 1640 - *Mongait. Archaeology in the USSR*.
- 1641 - *Encyclopedia Britannica*
- 1642 - *The Reader's Digest Book of Facts*
- 1643 - *Vernadsky, G. The Origins of Russia*, p. 126
- 1644 - *The Three Books of Occult Philosophy*, C. Agrippa, p. 108-109
- 1645 - http://www.findarticles.com/p/articles/mi_m2386/is_v109/ai_21250632 Seamas Heany 1991
- 1646 - *Flint, V.*
- 1647 - *Thorpe, L. The History of the Franks IV:42*, p. 238
- 1648 - *The Discourse of the 8th and 9th*: VI:6
- 1649 - *The Gospel of the Egyptians III:2*
- 1650 - *Bibl.: R.W. Daniel, "P. Mich. Inv. 6666: Magic," Zeitschrift für Papyrologie und Epigraphik 50 (1983), pp. 147-154.6.*
- 1651 - *Magic in the Middle Ages, and Runes*
- 1652 - For explanations of Pagan Gnostic incantations see *The Nag Hammadi Library - Trimorphic Protennoia 38: 30, Zostrianos 118:10, The Gospel of the Egyptians 40: 1-9, The Discourse of the 8th and 9th 56:15-23 & 61: 10-15 (the 8th and 9th were supposedly written by Hermes Trismegistus), and Marsanes 21-40*
- 1653 - *The Alphabetic Labyrinth*, p. 67
- 1654 - *Magic in Ancient Egypt*, pp. 12, 29
- 1655 - *Ibid.*
- 1656 - *The History of the Vikings*, p. 174-177 and *The Northern World*
- 1657 - *The Rise of Magic in early Medieval Europe*, p. 338-344
- 1658 - *Williamson, G. The History of the Church, Eusebius*
- 1659 - *The Other Bible, The History of the Church, The Three Books of Occult Philosophy and The Rise of Magic in Early Medieval Europe*
- 1660 - *Berresford-Ellis. The Druids*, p. 50-69
- 1661 - *The Nag Hammadi Library. The Gospel of the Egyptians 68: 13*
- 1662 - *The Nag Hammadi Library.*
- 1663 - *Bonner, C. Studies in Magical Amulets, Chiefly Graeco-Egyptian*, Ann Arbor: University of Michigan Press, 1950.
- 1664 - This table is a compilation of information contained in the Manichaean texts found in *The Other Bible*..
- 1665 - *Williamson, G. The History of the Church, Eusebius*, p. 66
- 1666 - *The Gnostics and their Remains*
- 1667 - *Archaeology in the USSR*, p. 230
- 1668 - *The Hidden Tradition in Europe*, p. 127, 135-136, 280
- 1669 - *Mihir Yast I:2*
- 1670 - *Mihir Yast I:4*
- 1671 - *Mihir Yast II:7*
- 1672 - *Mihir Yast V:17*
- 1673 - *Mihir Yast IX:35*
- 1674 - *Mihir Yast IX:43*
- 1675 - *Mihir Yast XVIII:70*

- 1676 - *Mihir Yast XIX:77*
 1677 - *Mihir Yast XXIII:91*
 1678 - *Mihir Yast XXX:121*
 1679 - *Mihir Yast XXXI:124*
 1680 - *Mihir Yast XXXI:135*
 1681 - *Selections of Zad Sparam:IX:3*
 1682 - *The Hidden Tradition in Europe*, p. 66
 1683 - *The Papyrus of Ani*, p. 112
 1684 - *The Hidden Tradition of Europe*, Yuri Stoyanov p. 66
 1685 - *Moralia V - De Iside et Osiride*: 46
 1686 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 59-67
 1687 - Cumont, F. *The Mysteries of Mithra*, p. 159-160
 1688 - *Encyclopedia Britannica, Great Books of the Western World, Pompey*
 1689 - *Great Books of the Western World, Pompey and Ukrains'ka Mifologiya*
 1690 - Cross, Sherbowitz-wetzor. *The Primary Chronicle* p. 54
 1691 - Vernadsky, G. *The Origins of Russia*
 1692 - King, C. *The Gnostics and their Remains*, p. 126-128, 256
 1693 - King, C. *The Gnostics and their Remains, The Hidden Tradition in Europe and Forerunners and Rivals of Christianity*
 1694 - Rawlinson, G. *The Histories (Vol 4)*
 1695 - Christian, D *A History of Russia, Central Asia and Mongolia*, p. 312
 1696 - Roebuck. *The World of Ancient Times*, p. 498
 1697 - Frazer, J *The Golden Bough*, p. 383
 1698 - *Ibid.* , p. 386
 1699 - *Ibid.* , p. 384
 1700 - *Ibid.* , p. 387
 1701 - Stoyanov. *The Hidden Tradition in Europe*
 1702 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 124
 1703 - Rawlinson, G. *The Histories IV:18*
 1704 - Rawlinson, G. *The Histories IV:26*
 1705 - Rawlinson, G. *The Histories I:216*
 1706 - *Prarodina Arievo and Civilization of the Goddess*, p. 336
 1707 - Baring-Gould, S.
 1708 - Murray, M. *The Witch Cult in Western Europe*
 1709 - A BBC Documentary *The Crusades*
 1710 - *Stalin and the shaping of the Soviet Union*, p. 149-150, 290-291.
 1711 - This information was taken from a TV documentary "The Donner Party" - Steeplechase Films 1992.
 1712 - *Blood and Iron*
 1713 - *The Vinland Map and the Tartar Relation*, p. 60
 1714 - *Sikand Gumanik Vigar IV:88*
 1715 - *The Archbishops of Hamburg -Bremen*, p. 201
 1716 - *The Life and Death of a Druid Prince*, p. 128
 1717 - *Fargard VII, IV:23*
 1718 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard VII, V:25-27*
 1719 - *Ibid. Vendidad Fargard VIII:103*
 1720 - Cohn. *Europe's Inner Demons*, pp. 107,115
 1721 - *The Three Books of Occult Philosophy*
 1722 - *The Rise of Magic in Early Medieval Europe*, p. 52
 1723 - *The Rise of Magic in Early Medieval Europe*, p. 62
 1724 - *Aspects of Maritime Scandinavia AD 200-1200*, p. 183

- 1725 - *The Rise of Magic in Early Medieval Europe*, p. 65
- 1726 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III, p. 648
- 1727 - *The City of God*, p. 81-85
- 1728 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 147-148
- 1729 - *The Responses of Pope Nicholas I to the Questions of the Bulgars A.D. 866 (Letter 99): Chapter XXXIII*
Translated by W. L. North from the edition of Ernest Perels, in MGH Epistolae VI, Berlin, 1925, pp.568-600.
- 1730 - The problems that arose from time to time as the philosophers wandered back into Eastern Christian communities to perform divine comedies is well illustrated in an Eastern European movie, *Two Suns in the Sky*.
- 1731 - *The Life of Pythagorus:4*
- 1732 - *Encyclopedia Britannica* and *The Natural History*
- 1733 - For information on the harmonics of music and the spheres read *The Pythagorean Sourcebook and Library, Three Books on Occult Philosophy*, C. Agrippa Book II Ch XXVI
- 1734 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
- 1735 - *The Rise of Magic in Early Medieval Europe*, p. 111
- 1736 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 1737 - Vernadsky, G. *The Origins of Russia*, p. 157-159
- 1738 - Vasmer, M. *Etimologicheskii slovar' Russkovo Yazyka*
- 1739 - Berresford-Ellis. *The Druids*, p. 210-212
- 1740 - Vernadsky, G. *The Origins of Russia*, p. 51, 154-161
- 1741 - Vernadsky, G. *The Origins of Russia*
- 1742 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 347
- 1743 - Ibid. , Vol III, p. 40
- 1744 - *The Archaeology of Novgorod, Russia*, p. 207
- 1745 - Ibid. , p. 218
- 1746 - Ibid. , p. 219
- 1747 - Ibid. , p. 215
- 1748 - Metropolitan Ilarion, *Dokhristiyans'ki Viruvarnyya Ukrains'kovo Narodu*, p. 338
- 1749 - *The Archaeology of Novgorod, Russia*, p. 207
- 1750 - Thus, the sun was orbited by the planets which rotated out from it at various distances. The Magi therefore understood that the sun was orbited by Mercury, Venus, Jupiter and Saturn in roughly that order.
- 1751 - Vernadsky, G. *The Origins of Russia*
- 1752 - Other information on knot spells can be found in *The Three Books of Occult Philosophy* , p. 121, 150, 152, 221, 249
- 1753 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 1754 - Vernadsky, G. *The Origins of Russia*
- 1755 - Vernadsky obtained this information from *Zagovory (Incantations)*, N Poznansky, Petrograd 1917. Unfortunately I have not been able to find a copy of *Zagovory* to see the exact material form of the Greek and Babylonian incantations, and assess the implications of their content.
- 1756 - Dodge, B. *The Filhrist of Al-Nadim*
- 1757 - *Ancient Inventions*
- 1758 - Palsson, H. and Edwards, P. *Vikings in Russia*, p. 36
- 1759 - Vlasova, M. and Vasmer, M.
- 1760 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 353
- 1761 - Cross Sherbowitz-Wetzor *The Primary Chronicle*, p. 153
- 1762 - Todd, M. *The Early Germans*,
- 1763- *The Rise of Magic in Early Medieval Europe*
- 1764 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 11-12
- 1765 - *On the Mysteries of the Egyptians, Assyrians and Chaldeans, The Magus, and The Three Books of Occult Philosophy*.
- 1766 - *From Viking to Crusader*, Catalogue item 313
- 1767 - Summers. *Malleus Maleficarum, Part I, Q5*, p.92

1768 - *The Three Books of Occult Philosophy I*, XXXIV

1769 - Freaque's translation of Agrippa is a super-tome of almost 1,000 pages, containing anything you ever needed to know about the ancient occult traditions of the Classical, Mediaeval and Renaissance worlds, plus a sumptuous range of footnotes that explain any and all terms unfamiliar to the modern reader. Some would call it a masterpiece. Although it contains much invaluable information, it does lack the incantations which would have accompanied these operations. We might presume that the incantations were especially sacred, and only ever passed down orally.

1770 - *The Three Books of Occult Philosophy I*, XXVI

1771 - *The Three Books of Occult Philosophy I*, XXIV

1772 - *The Three Books of Occult Philosophy I*, XXVII

1773 - *The Three Books of Occult Philosophy I*, XXIX

1774 - *The Three Books of Occult Philosophy I*, XXV

1775 - *The Three Books of Occult Philosophy I*, XXIII

1776 - *The Three Books of Occult Philosophy I*, XXVIII

1778 - *The Three Books of Occult Philosophy*, p. 143-144

1779 - Things used in the compilation of this *Lithica* were *The Magus*, *F. Barrett, Dictionary of Symbolism*, *H. Biedermann, Encyclopedia of the Occult*, *the Standard Dictionary of Folklore, Mythology and Legend*, *The Three Books of Occult Philosophy*, plus other loose historical accounts. Only zodiac and planetary affinities are listed here in association with diverse gemstones. I have underlined those entries which were drawn from *The Three Books of Occult Philosophy*, because they are likely to be more reliable astral assignments than many that are in circulation in New Age circles.

1780 - The locations where each variety of gem forms naturally was sourced from *Minerals of the World*, *R. Duga & L. Rejl*,

1781 - *Cosmography*

1782 - *The Bush Tucker Man*, screened on ABC (Australia) TV (1.00 PM on 21/8/95)

1783 - *The Times Atlas of World History*, pp. 314, 316

1784 - *Terrestrial Astrology - Divination by Geomancy - Routledge and Kegan Paul 1980*, pp. 7, 72

1785 - *The Three Books of Occult Philosophy*, p. 734

1786 - *Great Books of the Western World - The Almagest, Book VIII, Stars of the Southern Hemisphere*

1787 - *Quest for the Past*, p. 51-53

1788 - West, W. *The Pahlavi Texts Part I, Bundahishn XXVIII:36*

1789 - Glob, P. V. *The Bog People*, p. 102-115

1790 - Vernadsky, G. *The Origins of Russia*, p. 121

1791 - Tkach, Y. *History of Ukrianian Costume*, p. 22

1792 - Vernadsky, *Medieval Russian Laws*

1793 - *Etimologicheskii Slovar' Russkovo Yazyka (Vol I)*, p. 342-343, 344

1794 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109

1795 - Christian. *A History of Russia, Central Asia and Mongolia*

1796 - Mallory, J. P. *In Search of the Indo-Europeans*

1797 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 146

1798 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 513

1799 - *Prarodina Arievo*

1800 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 339

1801 - *Oxford Dictionary of Superstitions*, p. 184

1802 - *Pahlavi Texts Part II*, p. 408

1803 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*

1804 - Vasmer, M

1805 - *Shayast La-Shayast XII: 32*

1806 - West, W. *The Pahlavi Texts Part III, Sad Dar VII:1*

- 1807 - Vernadsky, G. *The Origins of Russia*
- 1808 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*
- 1809 - *The Edificatory Prose of Kievan Rus'*, p. 32
- 1810 - *The Middle Ages - A Concise Encyclopedia*, p. 345
- 1811 - Murray, M. *The Witch Cult in Western Europe*, p. 21-23
- 1812 - Daniel H. Kaiser's translation of the statute. <http://www.grinnell.edu/individuals/kaiser/Trans.html>
- 1813 - O'Flaherty, W. *The Rig Veda*, p. 119-137
- 1814 - *The Puranas, Part I, Introduction xvi*
- 1815 - Vasmer, M. ,*Vol I*, p. 285
- 1816 - *Ibid.* ,*Vol I*, p. 285
- 1817 - Zoega, p. 496
- 1818 - *Agni Purana II*, p. 566-567. *Agni Purana 218*
- 1819 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I and IV*
- 1820 - O'Flaherty, W. *The Rig Veda. Rig Veda 10.94*
- 1821 - *Speaking of Sixa*
- 1822 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 8
- 1823 - Chand. D. *Yajur Veda. Yajur Veda XIX*
- 1824 - O'Flaherty, W. *The Rig Veda*, p. 124. *Rig Veda 10.94.3*
- 1825 - O'Flaherty, W. *The Rig Veda. Rig Veda 10.119: 2,8,11,12*
- 1826 - O'Flaherty, W. *The Rig Veda. Rig Veda 10.28:1-3,10*
- 1827 - O'Flaherty, W. *The Rig Veda. Rig Veda 9.74:1,9*
- 1828 - O'Flaherty, W. *The Rig Veda. Rig Veda 10.94:4,5,9,14*
- 1829 - O'Flaherty, W. *The Rig Veda. Rig Veda 8.48:1,3*
- 1830 - Frazer, J. G. - *The Golden Bough*, p. 692
- 1831 - *The Larousse Dictionary of World Folklore*, p. 376
- 1832 - Hutton, R *The Stations of the Sun*, p. 224
- 1833 - *Ibid.* , p. 231
- 1834 - Frazer, J. G. *The Golden Bough*, p. 117-118
- 1835 - Hutton, R *The Stations of the Sun*, p. 225
- 1836 - Bosley, K. *The Kalevala*, p. 11
- 1837 - *Ibid.* , p. 304
- 1838 - *Ibid.* , p. 232-233
- 1839 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 466
- 1840 - During his visit to the lands of the Scythian "barbarians" Herodotus mentioned that any man could muster a large groups of kinsmen to aid him in a feud, or for the purpose of conducting war in general, via the agency of a very simple ceremony. He slaughtered a cow, and having spread its hide on the ground, sat down on it with his hands bound tightly behind him. Upon seeing this, many were eager and ready to bear arms for his cause.
- 1841 - Doniger-O'flaherty, W *Rig Veda 8.48:5*
- 1842 - Mattingly, H. *The Agricola and the Germania*, p. 134. *The Germania: 39*
- 1843 - Chand, D. *Yajur Veda*
- 1844 - Bosley, K. *The Kalevala*, p. 16
- 1845 - O'Flaherty, W. *The Rig Veda. Rig Veda 1:162-163 and 10:56*
- 1846 - Ginzburg, C. *Ecstasies*, p. 215
- 1847 - Gimbutas, M. *The Civilization of the Goddess*, p. 353
- 1848 - Rawlinson, G. *The Histories IV:61*, p. 325
- 1849 - *The History and Topography of Ireland: 102*
- 1850 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 466
- 1851 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 155
- 1852 - *Yasna XLII: 1*

- 1853 - *Fields of Gold*
- 1854 - Vasmer, M. , *Vol I*
- 1855 - *Atlas of the Ancient World*
- 1856 - *Exploring the World of the Bible Lands*, p. 148. Jewish funerary customs at the beginning of the Christian era were much closer to those practiced by medieval Christians. The corpse was rolled up in a cloth and placed in a stone niche. Once the flesh had rotted away, the bone-filled cloth was removed, and emptied into a charnel ossuary, or placed inside a bone box.
- 1857 - Harris, R. L. - *Exploring the World of the Bible Lands*, p. 89.
- 1858 - (OT) *The Book of Ezra*
- 1859 - Ginzburg, C. *Ecstasies*, p. 263 and Eliade, M. *Shamanism*
- 1860 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard V, VI:35-36*
- 1861 - *Ibid. Vendidad V: VIII: 62*
- 1862 - *Zend Avesta Part I, p. 65, Sad Dar XII*
- 1863 - *Dadistan-i dinik XVIII: 3*
- 1864 - Darmesteter, J. *The Zend-Avesta Part I Vendidad Fargard VI, V:44-46, 50-51*
- 1865 - *Ibid. Vendidad V: III:13*
- 1866 - Olmstead. *History of the Persian Empire*, p.17
- 1867 - West, W. *Pahlavi Text Part I, Shayast La-Shayast II:11*
- 1868 - West, W. *The Pahlavi Texts Part III, Sad Dar XXXIII: 2-3*
- 1869 - *Atlas of the Ancient World*, p. 237
- 1870 - Mongait. *Archaeology in the USSR*
- 1871 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard VIII,II: 8*
- 1872 - *Ibid. Vendidad, Fargard VII:VI:28-31*. This practice might have given rise to ice tombs of a sort found in various parts of Siberia. Mummified bodies are preserved from decay.
- 1873 - *Ibid. Vendidad, Fargard VII, VIII:49-57*
- 1874 - Gimbutas, M. *The Civilisation of the Goddess*, p. 105-123
- 1875 - Jones, H. L. *Geography* , *Strabo* 15:20
- 1876 - Mallory, J. P. - *In Search of the Indo-Europeans*, p. 54
- 1877 - Roux. *Ancient Iraq*, p. 137
- 1878 - Mongait. *Archaeology in the USSR*, p. 266-268
- 1879 - *Ibid. , p. 165-167*
- 1880 - *Ibid. , p. 268*
- 1881 - Vasmer. *Vol III*, p.717.
- 1882 - Mongait. *Archaeology in the USSR*, p. 265-266
- 1883 - V. S. Olkhovskiy. *Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History* p. 33
- 1884 - V. S. Olkhovskiy. *Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History* p. 35
- 1885 - V. S. Olkhovskiy. *Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History* p. 36
- 1886 - Dyachenko, Skripkin, Klepikov and Kubyshkin. *Excavations of the Aksai Kurgans in the Volga-Don region*, p.43
- 1887 - Dyachenko, Skripkin, Klepikov and Kubyshkin. *Excavations of the Aksai Kurgans in the Volga-Don region*, p.44
- 1888 - Dyachenko, Skripkin, Klepikov and Kubyshkin. *Excavations of the Aksai Kurgans in the Volga-Don region*, p.46
- 1889 - Koryakova and Daire. *Burials and Settlements at the Eurasian Crossroads: Joint Franco-Russian Project*, p.66
- 1890 - Chang and Tourtellotte. *The Kazakh-American Archaeological Field Surveys in the Talgar and Turgen Asi Areas of Southeastern Kazakhstan: 1997-1999*, p.83
- 1891 - Murphy. E. *Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia*, p.279
- 1892 - Murphy. E. *Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia*, p.280
- 1893 - Murphy. E. *Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia*, p.282
- 1894 - Murphy. E. *Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia*, p.283
- 1895 - Murphy. E. *Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia*, p.282
- 1896 - Rawlinson, G. *The Histories*, p. 104

- 1897 - Ginzburg, C. *Ecstasies*.
 1898 - Ginzburg, C. *Ecstasies*, p. 263 and Eliade, M. *Shamanism*
 1899- Gimbutas, M. *The Balts*
 1900 - *Ukrainian-English Dictionary*
 1901 - Mongait. *Archaeology in the USSR*
 1902 - Vasmer, *Vol II*, p. 654
 1903 - *Ibid. Vol II*, p. 424
 1904 - Olmstead, p.30
 1905 - Vasmer, M. *Etimologicheskii Slovar' Russkogo Yazyka, Vol I*
 1906 - Vasmer, M. , *Vol I*, p. 526
 1907 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 271
 1908 - *The Risala*
 1909 - Turville-Petrie, E. O. G. *Myth and Religion of the North*, p. 60
 1910 - *Ibid. , p. 54*
 1911 - *Ibid. , p. 53*
 1912 - Norwegian Archaeological Review Vol 33, No 1, 2000. Article by James Barrett, Roelf Beukens, Ian Simpson, Patrick Ashmore, Sandra Poaps and Jacqui Huntley "What was the Viking Age and When did it Happen? A view from Orkney", p. 6-7
 1913 - Norwegian Archaeological Review Vol 33, No 1, 2000. *Sacrifices of cooked, raw and burnt humans*, p. 43
 1914 - Norwegian Archaeological Review Vol 33, No 1, 2000. *Sacrifices of cooked, raw and burnt humans*, p.47-48
 1915 - Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*, pp. 162, 164
 1916 - Dawood. *The Qur'an . The Cow. Surah 2:142-143*, p. 24
 1917 - Arnold. . , p. 163
 1918 - Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987.

The Jewish Talmud, codified in 4th Century AD Babylon, appears to mention similar re-usable graves.

VOLUME VIII.--EBEL RABBATHI. CHAPTER XIII.

A. *One who gathers or guards the bones is exempt from reading Shema, prayer, and all the precepts commanded in the Torah, and if he desires to be rigorous with himself, he must not do so, for the honor of the dead. R. Johanan b. Nuri, however, said: He should step outside a distance of four ells and read. Ben Azai said: If they were with him in a boat he should remove them to another place and read. R. Itzhak said: Only from the bones of relatives he is exempt; from strangers, however, he is not. R. Simeon said: He is exempt only on week-days, but not on Sabbath. R. Nathan, however, said: He is exempt only when the bundle (of the bones) is on his shoulders, because the duty of guarding it is on him, but not of prayer.*

B. *One who removes bones or the Scriptures from one place to another, must not place them in a wagon, a boat, nor on a beast under his seat: however, in order to preserve them from thieves or robbers, he may.*

C. *It is not allowed to pass through a cemetery with the phylacteries on, nor the Scriptures in the hand, as it is considered disrespectful to the dead.*

D. *One finding a corpse in a grave must not move it, unless he is certain that the place was only borrowed for him. One finding bones on marshy ground, must put them in a grave. Such is the decree of R. Aqiba. The sages, however, say: He must not move them. One who finds bones in a grotto or a cavity must not move them. A corpse or his bones must not be moved from one place to another, even if they are equal in esteem, much less if the other place is lower; he may, however, do so from a lower to a higher place. However, if he moves them to a place on his estate, he is allowed to do so, even if the former place is more esteemed. D1*

Two corpses must not be buried in one grave, nor a corpse with bones, and vice versa. R. Jehudah, however, said: If they used to sleep together when alive, they may be buried together.

E. A building over a grave which was vacated, no benefit may be derived from it; if, however, it was excavated in a rock, and also the grave itself, when it was vacated a benefit may be derived from it; nevertheless, it must not be used for low purposes, such as a cow-house, straw-barn, etc. A grave which was dug for a person who was yet alive may be sold; but if for one who was already dead, it may not. The same is the case with monumental stones.

No benefit may be derived from a vacated coffin. If it is made of stone or clay, it must be broken, and if of wood—burned. Boards of the cemetery must not be moved from their place.

1919 - Ibid. , p. 156

1920 - Ibid. , p. 163

1921 - Murphy, G. R. - *The Saxon Saviour*, p.23

1922 - Sutton Hoo ***

1923 - Care Evans. *The Sutton Hoo Ship Burial*

1924 - As found in the Balts, p. 53, 72 and more especially in the *Civilization of the Goddess - The World of Old Europe*, p. 283-296.

1925 - *Atharva-Veda VIII, VII:64.*

1926 - *Atharva Veda VII, XI:2.2*

1927 - *Atharva Veda VII, XI:2,11*

1928 - <http://www.btinternet.com/~ron.wilcox/onlinetexts/onlinetexts-chap5.htm>

1929 - www.soilheap.co.uk/burintr.htm 14/12/2004

1930 - *Archaeology Ireland*, p. 15-17

1931 - *Pre-Christian Ireland*, p. 154-156

1932 - *Pre-Christian Ireland*, p. 154-156

1933 - Ginzburg, C. *Ecstasies*, p. 106.

1934 - <http://www.nevsky.net/~wacfund/>

1935 - Gimbutas - *The Balts and the Civilization of the Goddess*

1936 - Darmesteter, J. *The Zend-Avesta Part I Vendidad VII:16*

1937 - *Zend-Avesta Part I. Vendidad Fargard VIII: II:13*

1938 - *Agni Purana, Part III, 292:12-13a.* p. 799.

1939 - Talbot, C. H. *The Life of St Sturm*, p. 186

1940 - Heer, F. *The Holy Roman Empire*

1941 - Vasmer, M. *Vol II*, p. 666.

1942 - Vasmer. *Vol III*, p. 26. The Old Russian word *mov'* (meaning 'a bath house') was derived from the verb *myt'* ('to wash'), and other Slavic variants with similar meanings; *miti, muti, muji*. It is also apparently related to the Irish word *mun* ('urine'). The earliest antecedents for these words might have been the Old Indian *mutram*, or the Avestan Persian *muthrem* ('uncleaness' and 'filth').

1943 - Cross and Sherbowitz-wetzor. *The Primary Chronicle*

1944 - *The Oxford Dictionary of Superstitions*, p. 417. See also Baley, Jesch and Morris.

1945 - *The Viking Age in Caithness, Orkney and the North Atlantic. Select papers from the 11th Viking Congress 22 Aug-13th Sept 1989.* Edinburgh University Press 1995, p. 517.

1946 - *The Vikings*, p. 238

1947 - Stead, J. *Uses of Urine (Part 1 and 2)*, 1981, 1982

1948 - *Portable Medieval Reader*, p. 429, Source: *Ordensritter und Kirchenfürsten - Trans H. F. Schwarz, Insel-Verlag 1927 Portable Medieval Reader*, p. 429

1949 - Macalister. *The Archaeology of Ireland*, p. 365

1950 - Jones, H. L. *Geography*, *Strabo 15:16*

1951 - *AD 1,000 - Living on the brink of Apocalypse*, p. 98

1952 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 411

- 1953 - West, W. *The Pahlavi Texts Part III, Sad Dar* 36: 4
- 1954 - West, W. *The Pahlavi Texts Part III, Sad Dar* 36: 7
- 1955 - West, W. *The Pahlavi Texts Part III, Sad Dar* 36: 1-8 & 75:77:79. The full design of the Bareshnum ground is listed in Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard IX*.
- 1956 - *Epistles of Manuskihar IX*: 9n
- 1957 - West, W. *The Pahlavi Texts Part III, Sad Dar* IV:1
- 1958 - *Ibid.*, *Sad Dar* XXVI
- 1959 - <http://www.payvand.com/news/04/dec/1220.html>
- 1960 - Sources: *The Avesta and Pahlavi texts, Encyclopedia Britannica, New Larousse Encyclopedia of Mythology*.
- 1961 - West, W. *The Pahlavi Texts Part I, Bundahishm* XXX
- 1962 - West, E. *The Pahlavi Texts Part IV, Dinkard Book VII, X*:15
- 1963 - West, W. *The Pahlavi Texts Part I, Bundahishm* XII:7
- 1964 - West, W. *The Pahlavi Texts Part III, Sad Dar* LXXXVII:11
- 1965 - *Dadistan i Dinik*: XXI
- 1966 - Eliade, M. *Shamanism*, pp. 483,485. This was a view also held by the dualistic Shamans of the Finns and indeed the Celts.
- 1967 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XVII*:4-7
- 1968 - *Ibid.*, *Dinkard* XXXII
- 1969 - *The Oxford Illustrated History of Christianity*, p. 136
- 1970 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard IV*: 137 & V: 25, 31
- 1971 - West, W. *The Pahlavi Texts Part I, Bundahishm* XXVIII:47-48
- 1972 - *Ibid.*, *Dinkard IX:XXII*:4
- 1973 - Warner. *Heroes, monsters and Other Worlds from Russian Mythology*, p. 52
- 1974 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard II*:22
- 1975 - West, W. *The Pahlavi Texts Part I, Bundahishm* XXIX:4
- 1976 - *Ibid.*, *Bundahishm* XXIX:14
- 1977 - *Ibid.*, *Bundahishm* XXXII:5
- 1978 - Darmesteter, J. *The Zend-Avesta Part I Vendidad, Fargard II*.
- 1979 - Sources: *New Larousse Encyclopedia of Mythology, Standard Dictionary of Myth, Folklore and Legend*.
- 1980 - Bosley, K. *The Kalevala*, p. 7
- 1981 - Eliade, M. *Shamanism*
- 1982 - Buhler, G. *The Laws of Manu I*: 5-13
- 1983 - *Ibid.* *The Laws of Manu I*: 22-28
- 1984 - *Ibid.* *The Laws of Manu I*: 32
- 1985 - *Ibid.* *The Laws of Manu I*: 47
- 1986 - *Ibid.* *The Laws of Manu I*: 49-50
- 1987 - *Sikand Gumanik Vigar XLIV*:7-10
- 1988 - Sources: *New Larousse Encyclopedia of Mythology, Standard Dictionary of Myth, Folklore and Legend*.
- 1989 - Metropolit Ilarion, *Dokhristiyans'ki Viruvannya Ukrain's'kovo Narodu*
- 1990 - Sources: *New Larousse Encyclopedia of Mythology, Standard Dictionary of Myth, Folklore and Legend*.
- 1991 - Harris. *The Secret Heresy Of Hieronymus Bosch*.
- 1992 - For further information on Catharist cosmology and eschatology read *The Secret Heresy Of Hieronymus Bosch*.
- 1993 - Sources: *New Larousse Encyclopedia of Mythology, Standard Dictionary of Myth, Folklore and Legend, Heroes, Monsters and Other Worlds from Russian Mythology, The Origins of Russia*
- 1994 - Sylvan Guthrie. *The Pythagorean Sourcebook and Library*
- 1995 - Plutarch's *Moralia (Vol V)*, pp. 403, 405
- 1996 - Khinvat is explained more fully on p. 470.
- 1997 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 267
- 1998 - If we apply Iranian lore concerning Ahriman's control of the celestial bodies, then the Great Judges of the

Pagan Russians were probably controlled by Chernobog (in other words Ahriman). The Magian holy books depict the planets as the henchmen of Ahriman, who daily crashed into the celestial sphere of the zodiacs in order to sow grief in the world.

1999 - Not only did the auroras tend Khors' chariot, steeds and every whim, but they ensured that the "Great Hound" remained in firm bondage within the celestial realm of the Little Bear. If it should ever free itself from its fetters, all of existence would be devoured by its awesome jaws.

2000 - *The Obsolescence of Oracles*:18

2001 - Vasmer, M. *Etimologicheskii Slovar' Russkogo Yazyka*

2002 - Zoega, p. 186

2003 - Ibid. , Vol I

2004 - Ibid. , Vol IV

2005 - Ibid. , Vol I

2006 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*

2007 - *Novgorod the Great- Excavations at the Medieval City*

2008 - Culican, W. *The Medes and Persians*, p. 29

2009 - Rawlinson, G. *The History Book 4*, Lozko, G.

2010 - Asov, A. *Mify i Legendy Drevnikh Slavyan*, p. 129. Also mentioned by Lozko.

2011 - Other Magian rites seem to have been known in Scythia. See the picture of a Scythian Magus with a clutch of Barsom twigs in hand, as shown in *First Civilisations*, Erica Hunter p. 90.

2012 - *First Civilisations*

2013 - Culican, W. *The Medes and Persians*, p. 138

2014 - *New Larousse Encyclopedia of Mythology*

2015 - *Shayast La-Shayast II:43*

2016 - Vasmer, M. Vol II

2017 - Ibid. Vol IV, p. 122

2018 - Ibid. Vol II

2019 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XXXIX:6*

2020 - Ibid. , *Dinkard IX:XLV:6*

2021 - As mentioned in *Yasna X:4*.

2022 - West, W. *The Pahlavi Texts Part I, Bundahishm XXVII: 7*

2023 - *Yasna X:1-17*

2024 - *Yasna X:2*

2025 - West, E. *The Pahlavi Texts Part IV, Dinkard VII: II:22*

2026 - West, E. *The Pahlavi Texts Part IV, Dinkard VII: II:23*

2027 - *Yasna X:4*

2028 - *Yasna X:5*. See also *Vistasp Yast III: 23*.

2029 - *Yasna X:11*

2030 - *Yasna X:12*

2031 - *Yasna X:1-17*

2032 - *Yasna X:21*

2033 - *Yasna XLII:5*

2034 - *Yasna X:3*

2035 - A second plant was added to the *Haoma*, which the Magi called *Hadhanaepata*. Cf. *Yasnas XXIV:1, XXII:1, III: 3, LXV:9, LXVI:, Visparad IX:2*

2036 - *Yasna X:13*

2037 - *Yasna X:17*

2038 - *Yasna IX:11*

2039 - *Yasna X:15*

2040 - *Yasna IX:30, XVI: 8*

- 2041 - *Yasna IX:30*
- 2042 - *Yasna IX: 30*
- 2043 - *Yasna IX: 32*
- 2044 - *Yasna XV*
- 2045 - *Macquarie Dictionary of Trees and Shrubs*. Macquarie Library 1986 and *Royal Horticultural Society Gardeners Encyclopedia of Plants and Flowers*. Dorling Kindersley 1989
- 2046 - Microsoft (R) Encarta(R) 97 Encyclopedia. (c) 1993-1996. In 2005 I encountered a brilliant article at <http://www.musaios.com/ash.htm>. It is basically of the same opinion as myself with respect to identifying these ashes as the ancient Aryan *Haoma* or *Soma*.
- 2047 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 564
- 2048 - *The Larousse Dictionary of World Folklore*, p. 36
- 2049 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 139
- 2050 - Frazer, J.G. *The Golden Bough*, p. 651
- 2051 - *Ibid.* , p. 692
- 2052 - *Ibid.* , p. 652
- 2053 - *Ibid.* , p. 653
- 2054 - *Ibid.*
- 2055 - *Ibid.* , p. 653
- 2056 - *Ibid.* , p. 692
- 2057 - Korinfskiy, A. *A Narodnaya Rus'*, p. 634
- 2058 - Frazer, J. *The Golden Bough*
- 2059 - Vasmer
- 2060 - Korinfskiy, A. *A Narodnaya Rus'*, p. 634
- 2061 - West, E. *The Pahlavi Texts Part IV, Dinkard VII:II:33-34*
- 2062 - *Ibid.* , *Dinkard VII: II: 26*
- 2063 - *Ibid.* , *Dinkard VII:II:28*
- 2064 - *Ibid.* , *Dinkard VII:II:30-43*
- 2065 - West, E. *The Pahlavi Texts Part IV, Dinkard VII:II:30*
- 2066 - *Ibid.* , *Dinkard VII:II*
- 2067 - *Ibid.* , *Dinkard VII:II*
- 2068 - *Bundhishm XVI*
- 2069 - West, E. *The Pahlavi Texts Part IV, Dinkard VII:II:3*
- 2070 - *Ibid.* , *Dinkard VII:II:17*
- 2071 - *Ibid.* , *Dinkard VII:II:17*
- 2072 - *Ibid.* , *Dinkard VII:II:36-37*
- 2073 - *Ibid.* , *Dinkard VII:II:38-42*
- 2074 - *Ibid.* , *Dinkard VII:II:43*
- 2075 - *Ibid.* , *Dinkard VII:III:34-37*
- 2076 - *Agni Purana Vol I*, p. 118. *Agni Purana 43:25*
- 2077 - West, W. *The Pahlavi Texts Part III, Sad Dar XXXVIII: 1*
- 2078 - *The Encyclopedia of Religion*, p. 195
- 2079 - *Ecstasies*, C. Ginzburg, p. 305. See also *Ukrains'ke Yazichnistvoo*, and the *Histories* for references on hemp usage in ancient Scythia.
- 2080 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p. 130, 133
- 2081 - Vasmer, M.
- 2082 - Zoega, p. 371
- 2083 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, VolI*, p. 352
- 2084 - Zoega, p. 127
- 2085 - Vasmer, M. , Vol I

- 2086 - Turville-Petrie, E. O. G. *Myth and Religion of the North*, p. 61
- 2087 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 332
- 2088 - Ellis Davidson, H. R. *Gods and Myths of Northern Europe*
- 2089 - Taken from *Gesta Danorum - On-line Medieval Sourcebook: Raven Song*
- 2090 - Fell, C. *Egil's Saga*.
- 2091 - Ellis Davidson, H. R. *Gods and Myths of Northern Europe*, p. 68
- 2092 - *The Hidden Tradition in Europe and Moralia*
- 2093 - Ellis Davidson, H. R. *Gods and Myths of Northern Europe*
- 2094 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 2095 - Tschan. *The History of the Archbishops of Hamburg-Bremen*, IV:18 (p. 198)
- 2096 - See Zoega and Vasmer
- 2097 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 11. pagan Slavs gathered water from local holy springs.
- 2098 - All these objects were mentioned by M. Krishchuk as burned offerings in Russia.
- 2099 - West, W. *The Pahlavi Texts Part I, Bundahishn XXVII:25*
- 2100 - *Thus Spake Zarathustra* (107, 108, 109).
- 2101 - (*The Avesta - Gathas*) *Yasna XXIX: 1*
- 2102 - Jones and Pennick. *A History of Pagan Europe*, p. 176
- 2103 - *Visparad XI:1-7*
- 2104 - Offering up the water appears in *Yasnas XXIV:1, XXII:1, III: 3, LXV:9, LXVI, Visparad IX:2*
- 2105 - Lozko, G. *Ukrains'ke Yazichmitstvo*, p. 27
- 2106 - *Visparad XI:1*
- 2107 - *The Laws of Manu III: 76*
- 2108 - Jones, H. L. *Geography* 15:19
- 2109 - *Food in Russian History and Culture*, p. 3
- 2110 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 588-589
- 2111 - Bosley, K. *The Kalevala*, p. 176
- 2112 - *Ibid.* , p. 179-181
- 2113 - *Ibid.* , p. 182
- 2114 - *Ibid.* , p. 454
- 2115 - *Ibid.* , p. 99-10
- 2116 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 249-250
- 2117 - Bosley, K. *The Kalevala*, p. 255-265
- 2118 - *Ibid.* , p. 253-254
- 2119 - *Ibid.* , pp. 133,135
- 2120 - *Food in Russian History and Culture*, p. 24
- 2121 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, IV*, p. 137
- 2122 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 2123 - Ginzburg. *Ecstasies*
- 2124 - Darmesteter, J. *The Zend-Avesta Part I Vendidad Fargard III:32*
- 2125 - *Ibid. Vendidad Fargard III: 33*
- 2126 - *Ibid. Vendidad Fargard III: 35*
- 2127 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 87
- 2128 - *Ibid.* , Vol I, p. 254
- 2129 - *Ibid.* , Vol I, p. 182
- 2130 - *Ibid.* , Vol I, p. 101
- 2131 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 373
- 2132 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, pp. 52, 57
- 2133 - *Ibid. Vol III*, p. 578
- 2134 - *Ibid. Vol II*

- 2135 - Mallory, J. P. *In Search of the Indo-Europeans*
- 2136 - For a description of their manufacture see *Shayast La-Shayast* III:32 Footnotes
- 2137 - Frazer, J. *The Golden Bough*, p. 611
- 2138 - Cross and Sherbowitz-wetzor
- 2139 - See W. West. *Pahlavi Texts Part V, Introduction*, for an in depth commentaries concerning the Zoroastrian / Zurvanite time cycles.
- 2140 - West, E. *The Pahlavi Texts Part IV, Dinkard Book VII: X-XI*
- 2141 - *De Iside et Osiride*: 46 "There are also those who call the better one a god and the other a daemon, as, for example, Zoroaster the sage, who, they record, lived five thousand years before the time of the Trojan War".
- 2142 - West, E. *The Pahlavi Texts Part IV, Dinkard IX: LXIX:32*
- 2143 - *Ibid.* , *Dinkard IX:XXL:3*
- 2144 - *Ibid.* , *Dinkard IX:XXXIII:1*
- 2145 - See West's table of discrepancies in *Pahlavi Texts Part V Intro XXXIII*
- 2146 - Vernadskiy, G. *The Origins of Russia*
- 2147 - A photograph and translation of the original manuscript in *The Origins of Russia, G. Vernadskiy*, p. 310.
- 2148 - See *Dadistan i Dinik* : XXXVII
- 2149 - West, E. *The Pahlavi Texts Part IV, Dinkard V: III:4-5*
- 2150 - Roebuck, C. *The World of Ancient Times*, p. 23
- 2151 - Taqizadeh, S. H. *Old Iranian Calendars*. Royal Asiatic Society 1938
- 2152 - The list of Pagan Russian feast days shown on the next few pages was recreated by Mikhail Krishchuk in his book *Ukrains'ka Mifologiya*, and by G. Lozko in *Ukrains'ke Yazichnistvo*.
- 2153 - Olmstead, p.28
- 2154 - *Pahlavi texts Part II*, p. 67
- 2155 - In England there is a cheese rolling festival of some antiquity, during which round disks of cheese are taken to a hill top and rolled down. I wonder if this ceremony is in any way related to the Slavic fire wheel. Only a closer examination of past documentation on the custom will yield the required evidence needed to allow us to make such a judgement.
- 2156 - Lozko, G. *Ukrains'ke Yazichnistvo* and *Ukrains'ka Mifologiya*
- 2157 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 209
- 2158 - *The Reader's Digest Book of Facts*, p. 362-363
- 2159 - Brisbane, Judelson and Huggins. *The Archaeology of Novgorod, Russia*, p. 171-172
- 2160 - *Novaya Abevega Russkikh Sueverii, Nechistaya, Nevedomaya i Krestnaya Sila* and *Ukrains'ka Mifologiya*
- 2161 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 93
- 2162 - Dewing, H. B. *Procopius VI: xiv:2*
- 2163 - *Dina-i Mainog-i Khirad XXXVI*
- 2164 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XIX:64-65*
- 2165 - Ceram, C. W. *Gods, Graves and Scholars*, p. 219.
- 2166 - *The Laws of Manu IX: 290*
- 2167 - *The Laws of Manu XI: 198*
- 2168 - Frazer, J.G. *The Golden Bough*, p. 553-554
- 2169 - Frazer, J.G. *The Golden Bough*, p. 553
- 2170 - Frazer, J.G. *The Golden Bough*, p. 554
- 2171 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXXII:24*
- 2172 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:39*
- 2173 - As contained in *Farh Oim II:3-5*, see *Pahlavi Texts Part IV*, p. 40
- 2174 - *Novaya Abevega Russkikh Sueverii*, p. 167
- 2175 - Vernadskiy, G. *The Origins of Russia*
- 2176 - Metropolit Ilarion - *Dokhristiyans'ki Virucannya Ukrains'kovo Narodu*
- 2177 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:97*

- 2178 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:116*
- 2179 - *Pahlavi Texts Part I, Bundahishm XV: 1-24*
- 2180 - *Ibid.*, Intro XXVI, XXVII
- 2181 - *Ibid.*, *Dinkard VII: II:63-64*
- 2182 - *The Gathas - Yasna XXXII: 4-11*
- 2183 - Vasmer, M. *Etymologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 346
- 2183 - West, W. *The Pahlavi Texts Part I, Bahman Yast II:24-27*
- 2184 - West, E. *The Pahlavi Texts Part IV, Dinkard VII, VIII:19*
- 2185 - West, W. *The Pahlavi Texts Part I, Bundahishm*
- 2186 - *Yasna LXII 3-4*
- 2187 - *Pahlavi Texts Part III*, p. 72
- 2188 - *Pahlavi Texts Part IV*, p. 225
- 2189 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XLIII and Dinkard VIII: Nikadum Nask XXVI:1*
- 2190 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 2191 - *Pahlavi texts Part IV, introduction*
- 2192 - *Pahlavi texts Part I*
- 2193 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p. 256
- 2194 - Mierow. *The Origins and Deeds of the Goths*
- 2195 - Stoyanov. *The Hidden Tradition in Europe*, p. 276
- 2196 - *Pahlavi Texts Part I*, p. 220-224. *Bahman Yast III: 12-22*
- 2197 - (*Pahlavi Part I*) *Bahman Yast III:41*
- 2198 - (*Pahlavi Texts Part V*) *Dinkard V:II:8*
- 2199 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 2200 - See Vernadsky, G. *The Origins of Russia*
- 2201 - Jones and Pennick. *A History of Pagan Europe*, p. 187
- 2202 - *European Mythology*, p. 99-100
- 2203 - Eliade, M. *Shamanism*, p. 225
- 2204 - These words are to be found in L. Cherenkov, *Gypsy-Russian / Russian-Gypsy Dictionary (Kalderash dialect)*
- 2205 - Vasmer, M. *Etymologicheskii Slovar' Russkovo Yazyka Vol I*, p. 449-450
- 2206 - Jones and Pennick. *A History of Pagan Europe*, p. 166
- 2207 - Eliade, M. *Shamanism*, p. 225
- 2208 - *Ibid.*, p. 225
- 2209 - Cohn N. *In Pursuit of the Millennium*
- 2210 - *Volsungs Saga*
- 2211 - Laing. *The Ynglinga Saga :4*
- 2211a - Zoega, p. 170
- 2212 - Taube, Litvinova, Miller and Daglish. *Rusko-Angliiskii Slovar'*
- 2213 - Bronsted, J. *The Vikings*, p. 188-189
- 2214 - *The Sermons and Rhetoric of Kievan Rus'*
- 2215 - Stoyanov, Y. *The Hidden Tradition in Europe*, and the Zoroastrian holy texts.
- 2216 - *Yasna IX:32, Yasna X:15 Haoma* was the enemy of the Great Harlot (of the witches and sorcerers), and in *Yasna XVI: 8*, her companion the great dragon (which was an eschatological form of Ahriman (a dog/goat) or the serpentine Azi-Dahaka). It would seem that this Great Harlot also receives a mention in the *Book of Revelation* (a book of the New Testament).
- 2217 - See Stoyanov.Y. *The Hidden Tradition in Europe*
- 2218 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XXIV:16*
- 2219 - *Ibid.*, *Dinkard IX, XXXII: 4-8*
- 2220 - *Ibid.*, *Dinkard VIII, XXXV: 13*
- 2221 - *Dadistan-i Dinik LXXII:7-8*

- 2222 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XXXII: 11*
- 2223 - Source: *Traditions of Magic in Ancient Antiquity - Gideon Bohak - The Michigan Society of Fellows and Department of Classical Studies, December 1995. Bibl.: Unpublished.* The translation and notes for Kelsey Museum exhibit 19504 were provided by Timothy La Vallee, who is preparing these bowls for publication.
- 2224 - *The Gathas, Yasna XXVIII*
- 2225 - Baigent. *From the Omens of Babylon - Astrology and Ancient Mesopotamia*, p. 119-121
- 2226 - West, W. *The Pahlavi Texts Part I, Bundahishn XV:17-19*
- 2227 - Frazer, J. *The Golden Bough Vol 6 (1913 edition)*, p. 92
- 2228 - Warner, E. *Heroes, Monsters and Other Worlds from Russian Mythology*, p. 19-20
- 2229 - This point is also mention in the *Primary Chronicle*
- 2230 - *Bunahishn XXX*
- 2231 - Murray, M. *The Witch Cult of Western Europe*
- 2232 - *Agni Purana IV*, p. 1039
- 2233 - Harris, Lynda. *The Secret Heresy of Hieronymus Bosch*, p. 226
- 2234 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 59-60 and *Moralia Vol V* by Plutarch.
- 2235 - *Great Books of the Western World, - Pompey - Plutarch*
- 2235a - *Diodorus XX: 19*
- 2236 - *Quest for the Past*, p. 129-130.
- 2237 - *The Death of a Druid Prince*, p. 139
- 2238 - *The Laws of Manu V: 36-42*
- 2239 - *Agni Purana III:311:31-36*
- 2240 - Jones, H. L. *Geography 15: 1: 73, Volume VII*, pp. 127, 129
- 2241 - *The Death of a Druid Prince*, p. 37
- 2242 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*. It may or may not be a coincidence that the Volkhyv chose the child of a Varangian Christian living in Kiev for sacrifice.
- 2243 - *Lake Peipus 1242 - Battle of the Ice*, p. 7
- 2244 - *Law Book of Manu I: 37*
- 2245 - *Agni Purana II:181:1*
- 2246 - *Lake Peipus 1242 - Battle of the Ice*, p. 9-10
- 2247 - West, W. *The Pahlavi Texts Part I, Bundahishn XXIII:2*
- 2248 - Vernadsky, G. *The Origins of Russia*, p. 187
- 2249 - *Ibid.*, p. 191
- 2250 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 93
- 2251 - Berresford Ellis. *The Druids*
- 2252 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 95-96
- 2253 - See *Herodotus, The Histories*
- 2254- For a translation of the event see Erdoes, R. *AD 1,000 Living on the brink of Apocalypse* or Jones, Gwyn. *History of the Vikings*.
- 2256 - West, W. *The Pahlavi Texts Part I, Bundahishn*.
- 2257 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 220
- 2258 - *Encyclopedia of Religion*
- 2259 - *From Vikings to Crusader - Scandinavia and Europe*. Numerous dice have been found throughout Europe and Scandinavia, which are outwardly similar to Roman examples. Sets of white and black dice are the standard forms that these took.
- 2260 - *The Death of a Druid Prince*, p. 36
- 2261 - Murray, M. *The God of the Witches*, p. 94-95
- 2262 - Laing. *The Ynglinga Saga* :18
- 2263 - *The Death of a Druid Prince*, p. 139-141
- 2264 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 220

- 2265 - Gimbutas, M. *The Balts*
- 2266 - Talbot, C. H. - *The Anglo-Saxon Missionaries in Germany*, p. 10
- 2267 - Murray, M. *The Witch Cult in Western Europe*
- 2268 - *The Death of a Druid Prince*, p. 129
- 2269 - *The Natural History*
- 2270 - *Agni Purana II*
- 2271 - *The Golden Bough (abridged version)*, J. G. Frazer, p. 275
- 2272 - Frazer, J. G. *The Golden Bough*, pp. 272, 273, 275
- 2273 - *Ibid.* , p. 272
- 2274 - *War in Ancient India*
- 2275 - *Natural History VI*: 66.
- 2276 - *The Death of a Druid Prince*, p. 139
- 2277 - Gimbutas, M. *The Balts*
- 2278 - *The Witch Cult of Western Europe and The God of the Witches*, p. 122-154
- 2279 - Frazer, J. G. *The Golden Bough*
- 2280 - Petrukhin. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 263
- 2281 - *The Laws of Manu IX*: 323
- 2282 - *The Laws of Manu IX*: 303-305
- 2283 - Lunde. *The Meadows of Gold*
- 2284 - Lunde. *The Meadow of Gold*, p. 218-221
- 2285 - Frazer, J. G. *The Golden Bough*
- 2286 - *Atlas of the Ancient World*
- 2287 - Dewing, H. B. *Procopius VI*: xiv:3-7
- 2288 - Frazer, J. G. *The Golden Bough*, p. 271
- 2289 - Wolfram, H. *History of the Goths*, p. 147
- 2290 - *Ibid.* , p. 111
- 2291 - Jones, H. L. *Geography 15*: 1: 68, *Volume VII*, p. 119
- 2292 - Ellis Davidson, H. R. *Gods and Myths of Northern Europe*, p. 54
- 2293 - *Portable Medieval Reader*, p. 428, Source: *Ordensritter und Kirchenfürsten - Trans H. F. Schwarz, Insel-Verlag 1927*
- 2294 - Gimbutas. *The Balts*
- 2295 - Tschan. *History of the Archbishops of Hamburg-Bremen IV*:6
- 2296 - Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*
- 2297 - *AD 1,000 - Living on the brink of Apocalypse*, p. 151 and Jones, G. *History of the Vikings*.
- 2298 - *Agni Purana II*, p. 578. *Agni Purana 222*:22
- 2299 - Ellis Davidson. *Gods and Myths of Northern Europe*, p. 71
- 2300 - *Ibid.* , p. 88
- 2301 - *Ibid.* , p. 70
- 2302 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 95
- 2303 - *War in Ancient India*
- 2304 - *The Laws of Manu VII*: 89
- 2305 - Berresford Ellis. *The Druids*
- 2306 - Ellis Davidson. *Gods and Myths of Northern Europe*, p. 87
- 2307 - Milovsky, A. *Ancient Russian Cities: A travel guide to the Historical and Architectural Monuments and fine Art Museum*.
- 2308 - *Towns in the Viking Age*, p. 113-115
- 2309 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka Vol IV*, p. 273
- 2310 - *Ibid.* , *Vol IV*, p. 265
- 2311 - *Agni Purana I*:64:2, p. 178
- 2312 - *Agni Purana II*:104:11-12, p. 314

- 2313 - Agni Purana I, 61:6-14, p. 165
 2314 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol III, p. 244
 2315 - Ibid. , Vol III, p. 765
 2316 - Agni Purana I: 60 : 2
 2317 - Wolfram, H. *History of the Goths*, p. 108
 2318 - Agni Purana I:61:14
 2319 - Daniel, G. *The Slavs*, p. 154
 2320 - Agni Purana I, 61:28-48, p. 167-168
 2321 - Agni Purana I : 61-50, p. 169
 2322 - Agni Purana I : 65: 1 and 14, p. 178-179
 2323 - Agni Purana I, 64, p. 178-179
 2324 - Tschan, F. J. *The Chronicle of the Slavs*, p. 50
 2325 - Daniel, G. *The Slavs*, p. 153
 2326 - Novgorod the Great, The Northern World, *The Origins of Russia*
 2327 - *New Larousse Encyclopedia of Mythology*
 2328 - Agni Purana II, p. 314
 2329 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 480
 2330 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 22, *Origins of Russia*, p. 5
 2331 - *The Wooden Architecture of Russia*, p. 16
 2332 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol IV, p. 413
 2333 - Cotterell, A. (Ed), Cuyler Young, T. *The Penguin Encyclopedia of Classical Civilisations*, p. 161
 2334 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 285
 2335 - *The Encyclopedia of Religion*
 2336 - Ilarion, Metropolit. *Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu*, p. 159-160.
 2337 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 210
 2338 - Vernadsky, G. *The Origins of Russia*, p. 293
 2339 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol IV, p. 47
 2340 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, p. 818
 2341 - Vasmer, M. Vol IV
 2342 - *The Penguin Encyclopedia of Classical Civilisations*, p. 185.
 2343 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 22
 2344 - Cotterell, A. (Ed), Keall, E. J. - *The Penguin Encyclopedia of Classical Civilisations*, p. 190
 2345 - *The Encyclopedia of Religion*.
 2346 - Darmesteter, the Avesta Part II, p.191 *Farvardin Yast XII:45*.
 2347 - Turville-Petrie, E. O. G. *Myth and Religion of the North*, p. 59-60
 2348 - Ibid. , p. 59.
 2349 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.60
 2350 - Vernadsky. *The Origins of Russia*
 2351 - *The Northern Crusades*
 2352 - Boyce. *The Zoroastrians*. Boyce mentions historical incidents of fire rescues and relocations.
 2353 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 10
 2354 - Like those depicted in Ancient Russian Cities.
 2355 - Moulton *The Treasure of the Magi*, p. 145
 2356 - Ibid. , p. 144
 2357 - Boyce, p. 147
 2358 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol IV, pp. 336, 348
 2359 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 22-23 and *The Origins of Russia*
 2360 - Vlasova, M. *Novaya Abovega Russkikh Sueverii*, p. 188
 2361 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 111-112

- 2362 - Ibid. , Vol II, p. 294
- 2363 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 2364 - *The Wooden Architecture of Russia*, p. 16 and Vernadsky
- 2365 - Moulton. *The Treasure of the Magi*, p. 149
- 2366 - See Lozko and Metropolitan Ilarion.
- 2367 - The following locations are just some of the places where Mithraea have been found;
- RUMANIA
- Brucla, Protaiassa, Sacidava and Sarmizegetusa.
- EGYPT
- Memphis and Alexandria.
- GERMANY (GAUL)
- Durnomagus, Vetera, Friedberg, Osterburken, Magont, Pons Saravi, Bourg St Andeol and St Wendel.
- ITALY
- Aquileia, Scarbantia, Brigetio, Milan, Naples, Rome, and Vienne.
- ENGLAND
- Vindobala, Borcovicium and Londinium.
- 2368 - *The Hagiography of Kievan Rus'*, p. 171
- 2369- Lozko, G. *Ukrains'ke Yazichnistoo*, p. 19
- 2370- Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 147
- 2371 - Vasmer, *Vol I*, p. 184
- 2372 - Zoega
- 2373 - Olmstead, p.66
- 2374 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 205, 208
- 2375 - *The Balts and A History of Pagan Europe (from Adam of Bremen)*
- 2376 - Boyce. *The Zoroastrians*, p. 66, 137.
- 2377 - *Agni Purana*, Vol II, p. 326
- 2378 - *The Carolingian Empire*, H. Fichtenau, p. 153-154
- 2379 - Christiansen, E. *The Northern Crusades*, p. 33
- 2380 - *Agni Purana I:70:1-9*, p. 188-189
- 2381 - *Agni Purana I:70:1-9*, p. 188-189
- 2382 - *Agni Purana I:66:27*, p. 183
- 2383 - *Agni Purana I*, 70, p. 188-189
- 2384 - *Portable Medieval Reader*, p. 428, Source: *Ordensritter und Kirchenfürsten - Trans H. F. Schwarz, Insel-Verlag 1927*
- 2385 - Tschan. *The Chronicle of the Slavs*, p. 219
- 2386 - Daniel, G *The Slavs*, p. 155
- 2387 - Frazer, J.G. *The Golden Bough*, p. 656
- 2388 - Lozko, G. *Ukrains'ke Yazichnistoo*
- 2389 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 209
- 2390 - Ibid. , p. 212
- 2391 - Bosley, K. *The Kalevala*, p. 444
- 2392 - Ibid. , p. 115
- 2393 - Flint, V. *The Rise of Magic in Early Medieval Europe*, pp. 205, 208
- 2394 - Frazer, J. G. *The Golden Bough*, p. 118
- 2395 - Darmesteter, J. *The Zend-Avesta Part I Vendidad VII:16*
- 2396 - *Yasna LXV: 1*
- 2397 - *Yasna LXV: 6-9*
- 2398 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 211
- 2399 - Bond, Janet and Colin. *Sacred Waters - Holy Wells and Water Lore in Britain and Ireland*, p. 39
- 2400 - *Yasna XXXVI:1*

- 2401 - *Yasna LXII: 1-5*
- 2402 - Jones, H. L. *Geography*, *Strabo* 15:16
- 2403 - West, W. *The Pahlavi Texts Part III, Sad Dar XXXIX: 1-3*
- 2404 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 192
- 2405 - Ilarion, *Metropolit.*, p.30
- 2406 - *Ibid.*, p.31
- 2407 - Moulton. *Treasures of the Magi*, p. 142
- 2408 - Jones and Pennick. *A History of Pagan Europe*, p. 67
- 2409 - Vasmer, M., *Vol III*, p. 553
- 2410 - Vasmer, M., p. 552
- 2411 - Vasmer, M., p. 273
- 2412 - Vasmer, M.
- 2413 - Vasmer, M., *Vol III*, p. 193
- 2414 - *Food in Russian History and Culture*
- 2415 - *Shayast La-Shayast XII: 5*
- 2416 - Vernadsky, G. *The Origins of Russia*
- 2417 - Moulton *Treasures of the Magi*, p. 142
- 2418 - See *Before the Burning Times* or *Ukrains'ke Yazichmitstoo*
- 2419 - Vernadsky, G. *The Origins of Russia*, p. 127-128
- 2420 - Vasmer, M., *Vol III*, p. 575-576
- 2421 - Bosley, K. *The Kalevala*, p. 615
- 2422 - Vasmer, M.
- 2423 - Vasmer, M.
- 2424 - Vernadsky. *The Origins of Russia*
- 2425 - Foote and Wilson. *The Viking Achievement*, p. 401
- 2426 - *Pahlavi Texts Part I*
- 2427 - Vasmer, M., *Vol I*
- 2428 - *Ibid.*, *Vol III*, p. 690
- 2429 - West, W. *The Pahlavi Texts Part I, Bundahishm XVII*
- 2430 - Hinnells, J. R. *Persian Mythology*, p. 125
- 2431 - *The Treasure of the Magi*, p. 145, *Essential Russian Mythology*, p. 30. *The Histories*, p. 110. The primary fire of the Greeks was in Athens at the Prytaneum, where an eternal flame burned. From this flame fire was taken to found the principle holy flame of any new colony or regional settlement. It was their earnest belief that the prosperity of Athens depended on the preservation of that sacred flame.
- 2432 - Vasmer, M., *Vol III*, p. 273
- 2433 - *Ibid.*, *Vol III*, p. 118
- 2434 - *Ibid.*, *Vol II*, p. 35
- 2435 - *Ibid.*, *Vol I*, p. 558
- 2436 - Ellis Davidson. *Gods and Myths of Northern Europe*, p. 79
- 2437 - *The Balts*
- 2438 - Warner, E. *Heroes, Monsters and Other Worlds from Russian Mythology*, p. 112-116
- 2439 - Bosley, K. *The Kalevala*, p. 242-245
- 2440 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 411-413
- 2441 - *Ibid.*, p. 413-414
- 2442 - *Ibid.*, p. 669
- 2443 - Frazer, J. G. *The Golden Bough*, p. 631
- 2444 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 415
- 2445 - Korinskii, A. A. *Narodnaya Rus'*, p. 61
- 2446 - Maksimov, S. V., p. 416

- 2447 - Ibid. , p. 411
- 2448 - Hutton. *The Stations of the Sun*
- 2449 - Frazer, J. G. *The Golden Bough*, p. 630
- 2450 - Ibid. , p. 611
- 2451 - *Secrets of the Druids*, p.41
- 2452 - Vasmer, M. *Vol I*, p. 452
- 2453 - Ibid. . *Vol III*, p. 249, 253, 350
- 2454 - *On the mysteries of the Egyptians, Chaldeans and Assyrians*, and *The City of God*, St Augustine of Hippo p. 330-337, *The Three Books of Occult Philosophy*, p. 113.
- 2455 - *Gods, Demons and Symbols of Ancient Mesopotamia*, p. 16
- 2456 - *The Histories II:102*
- 2457- *The Three Books of Occult Philosophy*, p. 220
- 2458 - *The Three Books of Occult Philosophy*, p. 221
- 2459 - *** Names of all the idols
- 2460 - Stoyanov. *The Hidden Tradition in Europe*
- 2461 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 2462 - *The Barbarian Kings*, p. 71
- 2463- *Agni Purana* Part 58 and 59
- 2464 - Gangadharan, N. *Agni Purana I*, 68, p. 185-186 and *Agni Purana I*, 67:3-5, p. 184
- 2465 - Mattingly, H. *The Agricola and the Germania:40*, p. 134-135
- 2466 - *Encyclopedia of Religion*, p. 355
- 2467 - Pinch G. *Magic in Ancient Egypt*
- 2468 - Jones and Pennick. *A History of Pagan Europe*, p. 177
- 2469 - *The Histories Book II:142*
- 2470 - See Metropolit Ilarion. *Dokhristiyans'ki Virubannya Ukrains'kovo Narodu*
- 2471 - Erdoes, R. *AD 1,000 - Living on the brink of Apocalypse*, p. 150
- 2472 - Vasmer, M. *Vol III*, p. 764
- 2473 - Culican, W. *The Medes and Persians*, p. 128
- 2474 - Ibid. , p. 24
- 2475 - *St Olav's Saga: 118*
- 2476 - Dodge, B. *The Filrhist of Al-Nadim, Chapter IX, Part II*
- 2477 - Dodge, B. *The Filrhist of Al-Nadim*
- 2478 - Lunde. *The Meadows of Gold*, p. 335
- 2479 - Vasmer, M. , *Vol II*, p. 291
- 2480 - Ellis Davidson, H. *Roles of the northern Goddess*, p. 112-113
- 2481 - *Freyja - The Great Goddess of the north - Brit-Mari Nasstrom*
- 2482 - Vasmer, M. Vasmer, M. , *Vol II*, p. 557
- 2483 - Boyce, M. p.107-109
- 2484 - *** Talmud quote
- 2485- Lozko, G. *Ukrains'ke Yazichnistvo*
- 2486 - Vasmer, M. , *Vol I*, p. 186
- 2487 - Vlasova, M. *Novaya Abevega Russkikh Syeverii* , p. 374
- 2488 - Simpson. J. *European Mythology*
- 2489 - Flint, V. *The Rise of Magic in Early Medieval Europe*, pg209
- 2490 - In Melbourne Australia we have a "Fairy tree" carved by an old man who migrated here last century. The tree (which was crafted on one side of the trunk only) has since died, but the raised and colourfully painted representations of Victorian fairies are still there to be seen.
- 2491 - *Lake Peipus - 1242*
- 2492 - Zoega, p. 37

- 2493 - Examples of these idols, which Russians call *baby*, are depicted in *Atilla and the Nomad Hordes*.
- 2494 - Vasmer, M. , *Vol I*, p. 117
- 2495 - Vasmer, M. , *Vol II*, p. 416
- 2496 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 13
- 2497 - *The Nag Hammadi Library*, p. 334
- 2498 - Gordon. *Introduction to Old Norse*, p. 360
- 2499 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 19-20
- 2500 - Vasmer, M. , *Vol II*, p. 185
- 2501 - Gordon, *Introduction to Old Norse*, p. 360
- 2502 - *The Vinland Map and Tatar Relation*
- 2503 - Vasmer
- 2504 - *** Talmud quote
- 2505 - Daniel, G. *The Slavs*, p. 154
- 2506 - Tschan. *The Chronicle of the Slavs*, p. 219
- 2507 - Fletcher, R. *The Conversion of Europe*, p. 218
- 2508 - *Ibid.* , p. 448
- 2509 - *Ibid.*
- 2510 - *Sermon on Law and Grace*: 48
- 2511 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 42

Part II

The Beginning of the End

Foreword

In the closing decade of the 16th Century, an enterprising Dutch scholar named Callidius sent the Catholic Church apparatus reeling in dire panic. Foreboding news had reached them. Somebody was trying to publish and circulate a book that drew a clear distinction between Magi and devil-worshippers. Someone was about to break the silence.

Motivated by a desire to rectify a perceived legal travesty in his day, Callidius boldly advocated that the death penalty due to maelific witches ought not fall upon certain Magi. These particular Magi were, more properly, white witches, many of whom were also devout Christians. As a result of the inquisitorial process they were being improperly branded as dark or 'satanic' witches, and sentenced accordingly. By his estimation the Inquisition was out of control.

What was even more troubling, is that Callidius managed to ferry his writings to Cologne, to be run through the print presses ... destined for mass circulation. Sensing the grave urgency of the situation they apprehended the author, and interdicted his work before it could ever be made public. Still they could not rest easy. Some remained deeply concerned that copies had somehow vanished out into the urban sprawl. In 1593 AD, after his subsequent arrest and imprisonment, Callidius was hauled before the courts, and there renounced his detested articles. In the main, onlookers were oblivious to the magnitude of what was being ideologically buried that day.

Who could have guessed another 412 years would have to elapse, before the general thrust of Callidius' repressed book can finally be made known to a lay readership. *The Forbidden History of Europe* tears the lid from an enigmatic historical sepulchre, to reveal what is arguably the most willfully-abandoned era of European and Islamic history. Over all, the plot line bests that of any fantasy novel, all the more so because the following events actually took place. Witness a time quite alien to ours; an age of kings and wizards, when a dying religion found refuge in Europe.

Introduction

Two thousand years ago a brown-haired, blue-eyed¹ child was born of royal Jewish stock, who came to change the face of the world in untold ways. Rarely in history do single individuals affect not only centuries of human experience, but millennia. Jesus of Nazareth, the Virgin-born, was one such person, who, we are told, was God, and

at the same time a man of flesh and blood. In this book, we will examine the formation of the Christian Church, the 'Mystical Body of Christ', tracing it from its earliest years, through to the Middle Ages.

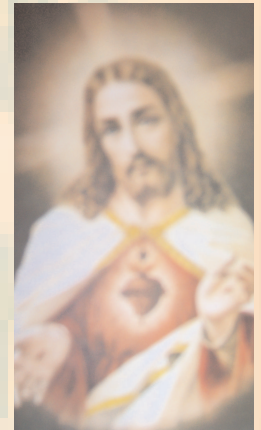
According to the teachings of the Church, initially gathered and formalised at the First Holy Council of Nicaea (325 AD), Christianity is a monotheistic religion based on a belief in 'the Holy Trinity', one God consisting of three indivisible persons - The Father, Son and Holy Spirit. Each part may be described as follows.

God the Father

The Father is the Creator of all things, from whom nothing evil comes. He is omniscient, omnipresent, omnipotent and eternal. He is love, mercy, goodness, light and truth. He does not tolerate darkness or evil, and judges them swiftly and righteously.

God the Son

Christians are taught that God impregnated the Virgin Mary by virtue of the power of His Holy spirit, and gave birth to Himself in the flesh, thus becoming the Messiah, the once-off earthly manifestation of the creator himself. This entailed the fertilisation of a human ovum (within a sealed womb) with the divine spirit, a supposedly historical event which, in theory, meant that Jesus was that part of god which for 33 years existed in the flesh. Jewish prophecy foretold that the Messianic saviour of their people would be born into the world to walk amongst us and share our humanity. The greater part of Christ's life is however largely unknown, which seems strange indeed. On Good Friday He suffered death and was buried. He descended into the world of the dead for three days and revealed Himself to the souls who had long awaited his coming, yet had been unfortunate enough to have been born in an earlier age. He then returned from beyond the grave to instruct his twelve apostles about further mysteries concerning himself, following which he ascended up into Heaven, where now He is said to sit at the right hand of the Father, until he returns again to judge the living and the dead. Jesus is also referred to as the "Second Adam", who undid the sins of the first, by alighting upon the world, to be sacrificed for the sins of humanity throughout all ages. His coming as the long awaited Jewish messiah of David's line caused much conflict. He fulfilled every past prophecy concerning this "anointed one" and travelled about performing miracles so compelling that blind, lame, diseased and possessed people were healed. He is recorded as displaying control over the forces of nature, plants and animals, and on several occasions raised the dead. His remarkable and chilling prophecy about the destruction of the Jewish temple found fulfilment in 70 AD under the legions of Titus. The destruction of the Jewish genealogical records at the command of the despotic Herod, and the Roman programme for the liquidation of the royal house of David² further complicated the messianic expectations of the Jews. If Jewish royals with Davidic blood were no longer verifiable, how could the Messiah belong to a future time?



Christians believe eternal life is only possible through repentance and belief in Jesus, as Christ himself emphatically declared that he was the one and only gateway to the Father, the tool of redemption so to speak. He was going ahead of us to build a new kingdom with his own body, and mansions for his flock, each member of which he already knew by name. Christ's mission did not herald an overturning of the current Aryan or Jewish strata of society, for to do so would have been to destroy the very things the Father created; a denial of the goodness of His creations. Instead, he would build on and reinforce the order of society by reiterating the powers of authorities. His coming was not so much to change the world, but to make humanity stop sustaining Satan, *His Adversary*, by feeding him the food of sin. Inherent in His great mission was the desire to kill the supremacy of sorcery and the people's belief in inescapable fate, which was governed by the cosmic rulers of the universe.

God the Holy Spirit

The Holy Spirit is "The Helper", that part of God which is said to have been sent into the world as a sign of his seal on the souls of His people, on the prophets more so. God's life-bringing spirit would come to dwell within our temples (bodies), sanctifying us and teaching us God's laws. Appearing as a raging fire, or a white dove, the Holy Spirit, the divine sanctifying force, reached unto the farthest reaches of the cosmos, and giving life to God's many creations.

Fig 1. Gargoyles over Rouen Cathedral, France.



CHRISTMAS CELEBRATES THE DIVINE INCARNATION OF JESUS CHRIST

COLOGNE CATHEDRAL, ALL THE MORE HOLY DUE TO THE PRESENCE OF THE THREE WISE KINGS' RELICS

WHY AREN'T CHILDREN TAUGHT ABOUT THE IMPORTANCE OF THE WIZARDS IN CHRISTIAN HISTORY

WITH THE PRESENT LEVELS OF JUDAISING IN THE CHURCH THE ARYAN WIZARD RELICS ARE BECOMING A LITTLE EMBARRASSING

Every year, around the winter solstice, Christians all over the world gather to celebrate Christmas, the birth of Jesus Christ, God the Son in flesh. As they assemble for Christmas mass, most will notice the nativity scenes so characteristic of the festive season. Bored children often feel drawn to investigate the small statues which, in some small way, remind them of the toys they've just received from Santa Claus. They see sheep, a cow and a donkey, not to mention St Mary and St Joseph. They behold their saviour as a baby, laying in a common crib, over straw. To one side stand Jewish shepherds and the other an entourage of eastern kings with expensive presents for the prophesied Messiah. Very early copies of the Bible refer to the kings as Magi, the spiritual lords of the Orient. Generally these priests of the old Iranian religious order were held to be divine and incarnate archangels, possessing miraculous spiritual powers, and an impressive command of medicine and the sciences. The event itself was known throughout the early Church as the Epiphany (from the Greek *Epiphaneia*: brightness, manifestation).

Inside the grand imperial cathedral of Cologne, in Germany, one will be in the presence of what is alleged to be the mortal remains of these same Three Wise Kings. At other esteemed European cathedrals Christmas parishioners have the added bonus of staring up at gargoyles and weird engravings. Collectively these things point to an alternative Church history, one no longer to be discussed.

Children attending Sunday school will no doubt have been taught the significance of Mary, Joseph, baby Jesus, and the shepherds. But the meaning of last remaining elements of the scene, the Magi, remain obscure to them. They are, to be more precise, deliberately passed over in silence. Roughly 700-1,000 years ago, after a period of papal reform, the Magi became a topic of disdainful reflection, and the key subjects of medieval censors keen to rid the so-called nativity texts of their presence. This almost-extinct species of ancient and medieval literature referred to the 'lost years' of Jesus, and placed the Messiah in very unusual places; Egypt, India and Mesopotamia.³ All the fuss is hardly surprising, particularly considering that the Magi were wise men, the good wizards.

As youngsters look into the faces of the Three Wise Kings none will perceive in them Christianity's greatest controversy. In Part II you will explore the possible importance of this delegation of wizards at the birth of Christ. To achieve this you must be taken on a journey back some 2,000 years, to a celestial observatory somewhere inside

the Persian Empire. Later you will venture to Europe in the grip of genocidal fervour, with Christian wizards being burned to death across the face of the continent ...

It is night time and magus astronomers are busy adjusting a Greek-designed fixed astrolabe, examining certain constellations. Meanwhile other Magi are busy scanning the heavens for portends from the divine being Ahura Mazda. The desert air is chilly, so they rug up, and rub their hands to keep warm. A shrill shout is heard, as a nervously-excited astronomer points to a quadrant of the heavens, drawing his colleagues' attention to what he has observed. An unknown star has suddenly appeared, perhaps a comet. Intrigued astronomers look heavenward in awe, their straining eyes intently fixed on the event. All concur; stellar phenomenon of this kind represents the descent of *khwarenah*, an archangel bearing heavenly glory, signifying the birth of a divine prodigy. The sages consult the astrological almanacs and prognosticatory texts of the ancient fathers, their pages faintly lit by a torch, and flapping somewhat in the breeze. The verdict is beyond question; a great king is almost born. Since it is around the winter solstice it can only mean the birth of a Sun, a Sun-king. 'Who is this king that Ahura Mazda should light the sky in such a way?' Foreboding tones reply 'judging by its appearance a king who is in great danger'. They note its westward movement. Exhilarated by the star's importance, the astrologers enter into consultation with their monarch, who advises that a delegation be sent to this Lord whose earthly incarnation was imminent. Heading a small diplomatic retinue, the magus-kings, Lords Gaspar, Melchior and Belthazzar⁴ are dispatched in haste, bearing gifts and greetings, some on camels, others on swift white chargers. Some say another nine Magi accompanied them. They follow it far, over many lands, until at last they see it enter the land of the Jews. They ponder over how they will find the boy among Jerusalem's many houses and workshops. Perhaps the locals would know, and since most Jews spoke Aramaic they had but to ask. Everywhere they enquired:

'Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him'.⁵

News travelled fast that the Magi were in Jerusalem seeking out a Jewish king, and this greatly troubled the authorities. If such a thing were true the chief priests and scribes of the Jewish temple would surely know the child's identity. But since Herod had burned the tribal genealogical listings such a question may have been harder to answer than in prior centuries. So King Herod summoned them into his presence, enquiring where this birth might eventuate. They replied;

'In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel'.⁶

His worst suspicions confirmed, Herod summoned the Magi and sought a private consultation with them, hoping to ascertain what significance they attached to the star. At the conclusion of the brief meeting, the Roman puppet Herod told them to seek this 'king' in Judea, but bade them return to his palace with news of the potential regal interloper with legitimate claim to his throne.

'When they (the Magi) heard the king (Herod), they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy'.

'And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh'.⁷

These three gifts had special spiritual and symbolic significance to the Magi, for in presenting them to prince Jesus the wizards had an opportunity to divine an omen from the heavenly lord. In a superficial way their attendance in Bethlehem resembled Buddhist monastic visitations, as monks wandered the countryside looking for a replacement Dalai Lama, the reincarnation of one just passed. By presenting children with a departed Dalai Lama's goods monks hoped to identify which infants recognised personal possessions from the Lama's life.

THEY CONVERTED TO
CHRISTIANITY SOME
TIME AFTER MEETING
BABY JESUS

IT WAS A LONG TRIP TO
JERUSALEM

THEY FOLLOWED A
STAR FROM PERSIA INTO
JUDEA

HEROD WAS VERY
UPSET

THE MAGUS-KINGS SAW
A STAR THAT
INTRIGUED THEM

THE MAGI ASKED IF A
KING WAS TO BE BORN
IN JUDEA

NOBODY KNEW
ANYTHING ABOUT THE
KING THEY SPOKE OF

THE MAGI AVOIDED
RETURNING TO HEROD
ON THE STRENGTH OF A
PROPHETIC DREAM



Fig 2. Stefano da Zevio's "Adoration of the Magi".

Jews BELIEVED A MESSIAH WOULD ARRIVE TO SAVE THEM FROM THE STERN HAND OF THE GENTILE

SOME FELT CHRIST WAS HE. THESE JEWISH CONVERTS WERE NAZARENES

NAZARENES BELIEVED THE NEW MESSIANIC FAITH WAS STRICTLY AN EXTENSION OF JUDAISM

born to woman, unprecedented that is except for the Buddha, himself an Indian prince in his first incarnation. Was Jesus' far-reaching popularity due to an act of god, or were there additional extenuating political and religious factors that allowed for his worship on a world-wide scale, through the passage of two thousand years.

The ancient Jewish writings spoke of a Messiah (literally 'The Anointed One', and by inference a king, priest and prophet) who would one day appear and save them from the predations of their enemies. He was to be of King David's line. Many aspiring candidates surfaced throughout Jewish history to claim that title, usually with disastrous consequences for their followers. At the time of his ministry, the Sanhedrin typecast Jesus as a magician and false-messiah who duped swathes of Jerusalem into believing that he was God (infact an incarnation of the divine being himself), in an attempt to rip apart Judea. But in reading the accounts of Josephus (a Jewish traditionalist who sided with the Roman invasion force) concerning the siege of Jerusalem, it does not appear Christianity achieved any major successes among the Jews. Christ received only a cursory, though favourable mention.⁹ By and large mainstream Jewry simply ignored Christ. After all he had gone on a moral crusade throughout the holy city. He had overturned the tables of money lenders in the temple precincts, castigated the Rabbis as sons of perdition, teaching that the ten commandments were merely a sketchy outline of a more perfect law of goodness. He even prophesied the utter demolition of Solomon's temple, and slaughter such as they could never imagine (more than a million Jews are said to have died in the rebellion). Be that as it may, Josephus' writings suggest isolated segments of Jerusalem's populace, maybe several thousand strong, saw Jesus as a divine being.⁹

From the very earliest pool of Jewish converts came the Judaeo-Christian Church of Nazareth, the Nazarenes. The sect maintained that Gentiles (Hebrew: *goyim* meaning 'heathens', 'locust') had to become Jews through circumcision before they could become Christians, an ideology found condemned in the *New Testament*. Following a formal council of the Apostles (held c. 49 AD in Jerusalem), members of this Church faction (whose original church building has been excavated by archaeologists in the Middle East)¹⁰ either withdrew back into mainstream

Jesus' birth was an incarnation rather than reincarnation, and so differed from the conceptually similar Buddhist tradition. In the comparable Magian custom by choosing gold the child was bound for earthly kingship, frankincense priesthood and myrrh the craft of physician. According to medieval lore Christ is said to have selected all three, and indicative of his station as king, priest and healer.

As the Magi chatted with the mother, adoring the swaddled new-born before them, they learned this was a virgin birth. They stared at each other in wonder. In Magian prophecy such a detail could only reveal the baby king's status as a divine saviour prophet. As these ostentatious proceedings unfolded, humble Jewish shepherds looked on quietly in the background, having made their way to the birthplace as well.

*'And being warned by God in a dream that they should not return to Herod, they (the Magi) departed into their own country (Persia) another way.'*⁸

Joseph too experienced a prophetic dream from God, advising him to escape to post-Ptolemaic Egypt. And so they left in haste, rushing the baby Jesus to safety until the death of Herod. In hindsight they must have been grateful for this spiritual insight, since within a short space of time Herod ordered the death of all infants two and under (the so-called 'Holy Innocents'), in the hope of slaying this potential royal adversary.

On that one starlit night Jews and pagan kings shared the cramped confines of the stable, looking down into the innocent face of Jesus Christ. Little could any of them know what marvels would occur through him in the years to follow. And so it all began, the unprecedented global worship of one

Jewish or Christian religions or stayed with their own Judaeo-Christian community. Considered heretics by the wider Catholic (ie; Universal, or Jewish/Gentile) Church, the cult suffered isolation and is thought to have died out over centuries.

As hateful as the Rabbis and temple priests may have been of Christ, it is noteworthy they did not proceed to claim his many miracles were a sham or non-event, but all too real. The list was considerable. Curing incurables, transmuting physical substances, walking on water, controlling the elements, expelling demons and, most importantly, resurrecting the dead, one of whom passed away days previously. Instead, according to a long-standing Jewish tradition, Christ went into Egypt and there learned the arts of the magicians, with which he then proceeded to deceive the people and trample the vineyard of Israel.

He was, by their estimation, a magus, a wizard. From that time Christians were regarded as *Minim*, the heretical servants of Balaam. Accordingly, Jesus' name was struck from the *Talmud* forever, and only in unexpurgated versions, which existed until 1645 AD, appeared as 'Na-Notzri', 'The Fool', 'The Hung', 'That Man', 'the so and so', 'He whom we may not name', 'Absolom', 'Ben Stada' and 'Ben Pandera'.¹¹ The strongest attacks against Christ appear in the *Toldoth Jeshu*, a treatise formed from Jewish apocryphal legends and sayings concerning Christ.

If Jewish attempts to identify Jesus with the royal Magi are to be hypothetically believed, Jesus must have come to Jerusalem not merely as a reformer of contemporary Judaic religious inadequacies and malpractice, but to confront prevailing rabbinical notions about the divine being, centring on the worship of their tribal God Yaweh, their name for the supreme being.

And there is certainly evidence, not only for this, but a very ancient connection with the Far-East. You see the biblical patriarch Abraham (who had a special rapport with the Most High God) once lived in Harran, the prestigious holy city of the Chaldean wizards, the priests of ancient Ur in Mesopotamia (Iraq). Acting on spiritual locutions from the Most High, Abraham migrated, with his family, to Canaanite districts, then into Egypt to weather a famine in the former parts. Abraham then returned to find the promised land. It was there that Abraham first met King Melchizedek (literally the 'King of Righteousness'), who ruled at Salem (the old name for Jerusalem). Nothing further is mentioned of the king at that point. Later, in the book of *Joshua*, Jerusalem is said to be ruled by the Amorite King Adonizedek (possibly a descendant of Melchizedek). As with Abraham, the Amorites originated in Mesopotamia, but had resolved to colonise the geographical area of modern Israel. The inward easterly migration of Israelites from Egypt to such an agriculturally marginal zone inevitably brought war to the Amorites, Mesopotamian settlers spread throughout the area. After a great battle Adonizedek was hanged by Joshua, along with another four Amorite monarchs. It goes on to say 'As for the Jebusites the inhabitants of Jerusalem (presumably a sub-division of the Amorites), the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day'. Moving on to the second book of *Samuel* the Jebusites had regained control of Jerusalem. David recaptured the city and ordered the mass-killing of Jebusites. After this a temple was built for the God of Israel at Jerusalem, remaining forever more, the primary holy site of the Jewish people. Gone was the tented tabernacle. Now the home of the Israelitish God was immortalised and glorified in stone.

One could be forgiven for thinking that the Jebusites were entirely liquidated had it not been for the *New Testament*. The book of *Hebrews* 5-7 explains that Jesus was proclaimed by the Most High God to be a priest 'after the order of Melchizedek', presumably a reference to the ritual order once practiced by the priest-king Melchizedek, and therefore the Amorites, and by extension some kind of eastern tradition. It goes on to say that Jesus came to re-teach the Jewish Levitical high priests, the 'first principles of the oracles (ie; ancient prophecies) of God'.

'If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron'.

Jesus was from the tribe of Judah, a people unmentioned by Moses with respect to the priesthood. Being, as it were, drawn from the rubrics of Melchizedek, Jesus' priestly order belonged to a pre-existing nation, a pre-Mosaic nation then dwelling in Jerusalem, and not to Aaron's temple high-priesthood. As a priest-king, Melchizedek's office and power continued beyond death; and so everlasting.

THE RABBIS AND
TEMPLE PRIESTHOOD
REJECTED JESUS,
CALLING HIM AN
HERETICAL WIZARD

THEY HAD HIM
CONDEMNED TO DEATH

JERUSALEM WAS NOT
ORIGINALLY JEWISH

WHEN ABRAHAM
ARRIVED IT WAS RULED
BY THE GRACIOUS KING
MELCHIZIDEK

JOSHUA CAPTURED THE
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THEY SHARED THE CITY
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THERE PREVIOUSLY

JERUSALEM'S MOST
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THERE AFTER THE
JEWISH TAKEOVER

CHRIST DISDAINED THE
LEVITICAL PRIESTHOOD

Christ fulminated against the Levitical priesthood in inflamed sermons, as graphically portrayed in the *New Testament*. Shortly before prophesying the desolation of Solomon's temple, Jesus launched his most vilifying salvo.

HE CALLED THEM A
BROOD OF VIPERS

*'Wherefore ye (the Rabbis) be witnesses unto yourselves, that ye are the children of them which killed the prophets (ie; those who performed miracles, and heard spiritual messages from the Most High). Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?'*¹²

Jesus foresaw a continuation of this mutual animosity between the two camps. Speaking of His future missionaries Jesus said to the priests

*'Wherefore behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.'*¹³

THE MAGI WERE WARY
OF CERTAIN ASPECTS OF
JUDAISM

Christ was not the only one to crusade against Jewish religion. Jesus' florid, demonising invective closely resembles that found in Magian scripture, that openly linked Jewish teachings with the dark side. On account of the great demon's crushing retribution against Ahura Mazda's creations and devoted followers, the Magi saw the God of Israel as essentially demonic. His outlandish behaviour, and seemingly destructive and vindictive nature was hardly divine, matching that of the great demon, as these excerpts from Magian scripture testify. In the beginning there was only darkness. That the God of Israel uttered '*Let there be light*' (to give rise to the light amid the darkness in which he lived) was, they believed, a sure sign that he was in reality a demon, even more so because he paused to consider the light that he had made, stating '*it was good*'. Light was therefore a novelty to him at the moment of its creation ... he was simply mesmerised. According to the Magi, the *Torah* was full of '*iniquity and demonism*', little more than '*twaddle*'.¹⁴ Here the Magian texts probably allude to lines of Jewish scripture like;

BY THEIR RECKONING
YAWEH'S WAS TOUCHY,
UNPREDICTABLE, GIVEN
TO REVENGE AND THE
UNLEASHING OF
ATROCITIES

*"I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things".¹⁵
"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel".¹⁶*

THEIR CONCERN OVER
THESE PHILOSOPHICAL
MATTERS WAS RECORDED
IN MAGIAN SCRIPTURE

These must have been profoundly disturbing passages for your typical non-zurvanite Magian of Sassanian times, seen as empirical testimony for demonolatry.

The Magian refutation text begins with a summary of Jehovah's attributes

'I am the Lord, seeking vengeance and retaliating vengeance, and I retaliate vengeance sevenfold upon the children, and one does not forget my original vengeance'.¹⁴ It goes on to say; 'His charger, also, is the drying wind, and from the motion of his feet is the arising of a whirlwind of dust. When he walks the arising of fire is behind him'.¹⁴

MUCH OF WHAT THEY
SAID WAS UNFLATTERING

Condemning his behaviour yet further, we hear '*he slew six hundred thousand men, besides women and young children, out of the Israelites in the wilderness; only two men escaped*'.¹⁴ As if that wasn't enough, '*he casts distressed worshippers who are reverent, listening to commands, and pure in action, together with others who are sinners, into eternal hell*'.¹⁷

The Magians were scathing of Jehovah's seething hatred of their religion:
'the sacred being (Jehovah), at the day of the resurrection, gives the sun and moon, together with others who are sinners, to hell for the reason that there are people who have offered homage to them'.¹⁷

His justice did not appear modelled on any reasonable standard of fairness;
*'though Adam committed sin, the curse which was inflicted by Him (the Lord) reaches unlawfully over people of every kind at various periods'.¹⁸ In summation the author of the Magian text *Sikand-Gumanik Vigar* states:*

'Now if he be a sacred being of whom these are signs and tokens, that implies that truth is

far from him, forgiveness strange to him, and knowledge is not bestowed upon him. Because this itself is the fiend who is leader of the hell which is the den of the gloomy race, whom the devilish defiled ones and evil people glorify by the name of the Lord, and offer him homage.⁷⁹

In effect devotees of Yaweh were typecast as demon-worshippers. The Magi, like the Jews, also expected the coming of a Messiah, a final saviour. His primary function was to destroy the apparent victory of the Evil One through his power to resurrect everything from the eternal annihilation visited on creation by the devil. At the hand of the provident Redeemer, Death lost its horror for all time.

Whereas those beholden to a more Jewish monotheistic model saw the Magi as vile blasphemers, and retaliated with taunts of their own. During the Middle Ages it seems the radiant *Ahura Mazda* was dubbed Lucifer, the demon of the false light.

Having earlier compared Magian and Jewish conceptions of the divine being, we can now proceed to tackle the history of Europe's conversion from paganism to Christianity, armed with the most important tool of all, a basic understanding of several similar, and in once case radically different, monotheistic models.

THE MAGI ALSO
EXPECTED A MESSIAH

HE WOULD SNATCH
THE FINAL VICTORY
FROM A SEEMINGLY
INVINCIBLE DEMON
RESPONSIBLE FOR THE
DESTRUCTION OF THE
COSMOS

Chapter – The primitive church

A traditional portragal of The chureh's first gears

With the bodily ascension of Christ to heaven after his crucifixion,²⁰ Jesus' apostles, greatly gifted by the Holy Spirit, dispersed to preach the Gospel in the East, in Asia Minor (formerly Anatolia and now called Turkey) the cradle of Christianity. Some apostolic preachers were to evangelise the Jews, with the remainder tasked with converting the pagan 'gentiles', who covered the remainder of the earth, as the sea engulfs the beach.

The first missions took place in Asia Minor primarily (Ss Peter, Paul, John and most of the apostles), then Greece, the lower Balkans, the whole of the Middle East, Egypt and Africa (St Mark), the North (St Andrew), also spreading to Rome in the West (St's Peter and Paul), and *even as far away as the Caucuses and India* (St's Thomas and Bartholomew). Then came a series of deadly reversals. Disturbing reports emerged concerning this new sect of the Christians, who conducted their ceremonies behind closed doors. Christian priests saw these affairs as arising from a persecution devised by the devil himself, to thwart the spread of Jesus' Gospel. *'The demon who hates the good, sworn enemy of truth and inveterate foe of man's salvation, turned ... against the church.'*²¹ To this extent the Demon used *'impostors as ... ministers of destruction ... cloaking themselves with the same name as our religion, should ... bring to the abyss of destruction every believer they could entrap'*.²¹ Their brand of Christianity allegedly required their preachers to *'teach that the vilest things must be done'* for admission to *'these "mysteries" or rather abominations'*, and *'rendering to them all the due performance of unspeakable rites'*.²¹

The pagans were a very pious lot, deeming it imperative that local and state gods receive their proper dues, so as not to offend them. What full-blooded patriotic Roman did not have a kind thought for Romulus? By patronising the state gods families and the Empire only stood to gain.

In Asia Minor's far-eastern provinces a Christian preacher, Polycarp of Smyrna, was haranged as *'the destroyer of our gods, who teaches ... people not to sacrifice or even worship'*.²² Consequently Polycarp was executed by the Roman authorities at the behest of a conglomerate of pagans and Jews, affronted by what they saw as sacrilegious doctrines, *'the Jews as usual joining in with more enthusiasm than anyone'*.²²

Allegedly Christians were beholden to *'a sham spirit'* babbling *'crazily, inopportunely, and wildly'*. In defense of the nascent faith Christians condemned maverick sectarians among them for *'prophesying in a way that conflicted with the practice of the Church'*.²³ Pursuant to an enquiry about these eastern prophets Catholic authorities *'pronounced them profane and ejected the heresy'*.²³ Such were the early beginnings of the apostasy, which followed on from the dire schism between the apostolic hierarchy and implacable Judaeo-Christian converts.

Then there were tales of their orgies, cannibalism, and incest within one's own immediate family. Roman pagans were truly incensed at what they were hearing. It had all the tell-tale signs of the dark art, the condemned system of demonolatry long banned under Roman law. From within and without it seemed the faith was being

CHRIST DIED ON THE
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ROSE INTO HEAVEN
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JESUS'S MISSIONARIES
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SOMEWHERE ALONG THE
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PAGANS WERE ANGERED
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OTHER WIERD TALES
FOLLOWED CLOSE BEHIND

gnawed away by a spiritual necrosis of *pseudadelphos* (false brethren), *pseudoapostolos* (false apostles) and *pseudoprophetes* (false prophets). As a consequence of these sordid happenings early Christians suffered persecution under Nero and his successors, which continued unabated for 200 years, when Christian-hunting was halted by the Spaniard, Emperor Marcus Trajan.

St John was the last of the apostles to pass from this world, and with his passing came a realization that Christ had not yet returned, as was alluded to in the Lord's sermons. As a consequence of this the world's bishops had to formally arrange themselves into an earthly Church capable of taking the Gospel into the future and keeping watch over the flock until such time as He did return.

In the wake of Christ's execution, it appears there were no formal plans to speedily compile a single volume of holy writings, but instead do most of the preaching face to face, via the agency of apostolically empowered preachers. However, the demi-Christian ministrations of gnostic heretics over the next 60 years demanded the compilation of a complete holy book, in the form of the *New Testament* (NT). Nowadays it consists of four separate Gospels (stories of Christ's life) and some 23 letters entitled to the Christians of ancient times (mostly from St Paul). Amounting to 27 different versions of apostolic writing in loose circulation, plus the Clementine Epistles, few people probably even knew the sum total of authentic documentation, or indeed if there were others that had been destroyed during the persecutions. The penning of these highly significant apostolic memoirs began as early as 27 years after the death of Christ and lasted until about 100-120 AD. Bearing in mind the almost haphazard formation of the *New Testament* and its release during a later rather than earlier period, the Christian Bible hardly seems to be the product of a focused and specially commissioned team of authors, intending to place the absolute and undivided focus of the religion into the holy books alone (*sola scriptura*), such as is the case with the *Qur'an*. The mere fact that they had to be compiled into a book by bishops of the early Church²⁴ further illustrates this. Indeed Christ, who was literate enough in Hebrew to read to the Rabbis in the temple could have written a handful of Gospels Himself.²⁵ And yet He never did. He saw the people face to face, just like the apostles who He sent out into the world after him. Moreover, Christ had sufficient literate followers to enable at least a small band of scribes to attend His public meetings, and record His every word. St Paul had his own scribe. St Mark the Evangelist was St Peter's writing clerk. Later, Origen (a pre-eminent theologian from the See of Alexandria, and a professional Christian scholar of the 4th Century) used scribes during his orations. Teams of shorthand clerks were on hand to record his speeches and lectures verbatim, churning out volumes of theological discourse. When they did write, it was in Ancient Greek, signifying their mission to heathenry rather than jewry.

Most importantly, the writings of the *New Testament* were only to include the writings of the apostles. For example the prime accounts of the games in which the Christians were fed to the lions are found in the *History of the Church* by Eusebius, bishop of Caesarea (in the See of Jerusalem), though these same events are not specifically mentioned in the *Bible*. This serves to show that the *Bible* was first and foremost a compilation dating only to the apostolic era, a time capsule of the first Christian generation. The writings of Church figureheads from succeeding generations automatically fell under the umbrella of apocrypha, not due to any admission that they were flawed works, but simply that they were not written by one of the apostles or their learned assistants such as the evangelists.

In assembling the current *Bible*, bishops were faced with an unruly assemblage of purported Christian books and letters, in circulation throughout the Christian world. Upon closer examination it was found that many were totally unacceptable to the faith. These they termed false gospels. Surviving examples show them to represent a broad cross-section of Gnostic expositions decrying the physical world as an evil abomination created by a lying demonic force, and jewish apocrypha.

An example from the *Paraphrase of Shem* reads "But the winds, which are demons from water and fire and darkness and light had intercourse unto perdition. And through this intercourse the winds conceived in their womb foam from the penis of the demons".²⁶

In the heretical *Gospel of Philip* we become acquainted with Gnostic traditions on the Holy Spirit; "Some said. 'Mary conceived by the Holy Spirit'. They are in error, They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews".²⁷ In this Gospel the Holy Spirit is

ST JOHN WAS THE LAST APOSTLE TO DIE

THE NEW TESTAMENT IS SIMPLY A COLLECTION OF LETTERS AND GOSPELS, MOST OF THE FORMER WRITTEN BY ST PAUL

CHRIST NEVER WROTE A SINGLE PART OF THE CANON

ONLY APOSTOLIC WRITINGS WERE TO BE INCLUDED

SOME CHRISTIAN TEXTS WERE HELD TO BE FAKE

EARLY BISHOPS EXCLUDED THEM FROM THE BIBLE

GNOSTICS WERE RESPONSIBLE FOR MANY OF THESE WRITINGS

declared female in gender in line with Gnostic teaching.

Spurious texts were condemned and excluded from the Canon, where clear evidence of 'heresy' was shown.²⁸ In analysing these texts the Church Fathers based their decisions on Church writings extant during the 3rd Century and inherited personal knowledge that a given work received credence in apostolic times. In his *History of the Church*,²⁸ Eusebius covered at length the vetting process used by the Church fathers, which books passed their scrutiny, and which flunked miserably. The acceptable writings in turn became the Old and *New Testaments*, which are in use until this day, with great reverence.

In many places that were evangelised, parishes sprang up. Later, these became centres of religious power (Sees), the greatest being (in order of seniority at the time) Rome, Alexandria, Antioch and Jerusalem. The See of Rome was established first, and its bishop, a linear successor of St Peter (later, in the 6th Century AD to be renamed as the pope) became the senior bishop of the Universal Church, jointly ruled by his peers, the blessed patriarchs of the other Sees. In their unity, the faith of the apostles solidified, going from strength to strength.

In 311 AD bitter political and military dissension tore asunder the beleaguered Roman Empire. This came to a head on Milvian bridge upon the Tiber river. There, in 312 AD, the Mithrasian Caesar Constantine did battle with Maxentius for control of the capital, and the ideological dominance of Christianity.²⁹ With Constantine's victory came power and prestige, which he used to good effect. As a consequence he ended the persecution and martyrdom of Christians throughout the empire. In the years that followed Constantine brokered a power-sharing arrangement with Licinius, but later turned on him. Licinius' execution in 326 AD effectively made Constantine Emperor.²⁹ The year 330 AD saw the Emperor establish a new city, far from the Italian mainland. It was named Constantinople, in honor of its founder, and was to be regarded as the New Rome, the capital of his eastern Roman Empire. His ambitious construction project was intended to be an earthly mirror of 'the Lord's heavenly realm', with the magnificent Hagia Sofia Basilica, and monuments to the apostles on top of the hill, overshadowing the entire city. It was grand, well protected, and located on the Bosphorus Strait at the nexus of crucial and highly profitable east-west trade routes. This new city, the headquarters of the Patriarchate of Constantinople, was elevated to the status of the second most important See and would eventually become a rallying point for the eastern Patriarchates in a world fast becoming Muslim. The freshness of this Hellenistic-Latin renaissance succeeded in eclipsing a declining Rome in the west, both militarily and culturally. Such was the birth of Byzantium.

Councils or synods of bishops (impossible to conduct for the first 300 years of the Church's history for security reasons) were held annually to try and standardise articles of ritual and doctrine, which had begun to diversify on account of the considerable distances separating parishes. Bishops from bishoprics throughout Christian lands converged on some pre-arranged place for extensive discussions about the nature of the faith and the progress of evangelisation missions occurring in many and varied places. Goths, Armenians and Georgians all embraced Christianity during the 2nd and 3rd Centuries AD. One to two hundred years later the Church breached the walls of paganism in Britain and Gaul. As you will later see, many of the Germanic nations, the Saxons and Goths in particular, had a staunch adherence to Arian Christian traditions.

Forth-Century historical records relating to the first synodal decrees of Nicaea on the nature of God, described an almost unanimous understanding throughout the four original Holy Sees, that God was made of one Holy Trinity. The controversial non-trinitarian views of Arius were widely condemned at this synod and received the endorsement of only two bishops (one of which was Eusebius, though he later recanted this 'heresy') throughout the episcopal college.

This congenial ecumenical solidarity was shattered in a very short time. The first split of the Church came at the 4th Ecumenical Council at Chalcedon, in the year 451 AD, over the degree of Christ's humanity, and from the 5th Century, the churches in Armenia, Ethiopia, Egypt and Syria peeled away from the others. These five Churches were cut off by the forces of Islam over the following centuries; contact between the varied Churches becoming almost non-existent. Never was there a more profound commonality of belief than that which existed between the eastern churches (which prided themselves on not changing anything), and Rome in the West, which was tirelessly

BASILICAS WERE BUILT
SEVERAL CENTURIES
LATER

CONSTANTINE
EMBROILED IN THE
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HE BECAME THE NEW
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WITH CONSTANTINE
FAVOURABLY DISPOSED
TOWARD CHRISTIANITY,
MANY PRELATES
ATTENDED SYNODS IN
CONSTANTINOPLE

THE CHALCEDON
COUNCIL EXPOSED MAJOR
CHINKS IN CHRISTIAN
THEOLOGY

innovative. Though the Church was one, a plethora of legitimate individual regional customs often became a source of constant mistrust. So, the forest became obscured by the trees. Even as early as the year 158 AD some particularly divisive issues arose between East and West, such as when Easter was supposed to be celebrated, how baptisms should be carried out, and so forth. Since the eastern churches espoused doctrines and rites inherited from a number of apostles (especially St John), they could not accept Roman rulings that contradicted their inheritance. According to Eusebius although Victor, the bishop of Rome knew his See's customs where inherited from St's Peter and Paul, he did not consider excommunicating all of the Asian churches over the issue, since they were only observing the customs of the Church fathers in that part of the world, John foremost.³⁰

Christianity & Church Diversity

What emerged out of these earliest missions, and more especially from the Council of Nicaea, was a number of regional churches. Mediaeval European politics was in a state of flux. To the East and West, Christian Kings and Emperors ruled supreme. In Eastern Europe princes made the often political decision to convert their peoples to Christianity, in order to acquire for them some sort of international standing or prestige. Converted pagan nations, once looked upon as a mass of uncouth, sub-human barbarians, soon acquired respectability in the eyes of these distant monarchs and their (supposedly loyal Christian) subjects. Throughout Christendom though, talk of unity was cheap. Though Christians were technically linked by common apostolic beliefs such as those numbered below, they were paradoxically bogged down in petty political in-fighting over the seniority of Sees, allegiances to secular authorities, possession of valued relics and holy sites, and some doctrinal view points. In dealings between Christians, anyone belonging to a different group was viewed with deep mistrust and loathing. For instance travellers such as crusaders, relic-hunters, mercenaries, merchants, pilgrims or tourists had considerable trouble dealing with the Arab-friendly Churches of the Middle-East! After the Crusades, many belonging to the See of Antioch enjoined with Rome.

THE CHURCH BEGAN
TO FALL APART AS
IDEOLOGICAL
DISAGREEMENTS TOOK
CENTRE STAGE

THE COMMON TEACHINGS OF THE CHURCH, IN ALL SEES

1. There was a common ecclesiastical infra-structure. Priests *in every part of Christendom* were called Father, recounting St Paul's claim that those who brought you the Gospel were your fathers. The Church's 12 foundation stones, the apostles, and the most important early Church figures were called "*Church Fathers*".
2. The sacraments, morality, penance and abstinence were viewed similarly.
3. The veneration of Saints, and use of holy images and relics was universal.
4. All maintained a belief in the actual presence of Christ in the form of bread and wine at the Eucharistic celebration.

CERTAIN COMMON
THREADS ARE
CERTAINLY FEATURES
OF THE UNIVERSAL
CHURCH IN ITS
EMBRYONIC PHASE

THE STATE OF THE CHURCH CIRCA 900-1000AD

I have separated the Mediaeval Christian Churches into four distinct groups, and included the rough geographical boundaries of their religious jurisdiction. "In Schism" is a term which I have used loosely here to denote views at variance with the decrees of the 1st Council of Nicaea; this provided the basis for dividing the Churches four ways.

GROUP 1

See of Rome
See of Constantinople
- Georgian Church*
- Cyprian Church
- Bulgarian Church
- Rus' Church
See of Alexandria (Melchites)
See of Jerusalem
"St Thomas Christians"

Followers of the view of god promoted at Nicaea I

Northern and Western Europe, Scandinavia, Britain and Ireland
Byzantium, The Caucasus, The Middle East
The Caucasus
Cyprus and other nearby Aegean islands
Bulgaria and its environs
Kievan Rus'
Egypt and North Africa
Jerusalem and the Middle East
Malabar in India**

<p>GROUP 2 See of Alexandria - Coptic Church - Ethiopian Church</p>	<p>"In Schism". Christ seen as God, with no human aspect. Egypt and North Africa Ethiopia and North-east Africa)</p>
<p>GROUP 3 The Armenian Church</p>	<p>"In Schism". Christ was seen as the adopted Son of God. The Caucasus</p>
<p>GROUP 4 See of Antioch - Nestorian Church - Assyrian/ Chaldean Church - East Syrian Church - "St Thomas Christians"</p>	<p>"In Schism". Christ was seen as God, also with the separate nature of a Man. They refused to use the term Theotokos (Mother of God) The Middle East (Syria, Asia-Minor) The Middle East, Caucasus and Babylon The Middle East, Caucasus and Asia-Minor Malabar in India**</p>

* Once part of the See of Antioch.

** Historically speaking the pre-Nestorian years in India were very hazy, meaning that the allegiances of the Malabar Church (during the first few hundred years after Christ) are still unclear. When Jesuit Roman Catholic missionaries came to India they were surprised to find Christians there, claiming that their Church was founded by the doubting Thomas. At that time the Malabar Church exhibited Nestorian characteristics and affiliations. But what form of Christianity prevailed in India between the time of Thomas' alleged arrival, and the advent of Nestorianism (5th Century AD)?

Church and State

In the Gospels Christ expressed the importance of obeying the governing authorities. Since any sovereign ruler's right to rule was pre-ordained by God, for better or worse, they were to be loyally served by their subjects, and paid their rightful taxes. Such views were adequately stated for Russians in the *Izbornik of 1076*;

"So too he who fears God fears also the prince who punishes transgressors, for the prince is the servant of God before men, both in mercy and in the punishment of the wicked" ... "Be afraid to speak a lie before the prince, for the Lord will cause those who utter a lie to perish, but obediently give honest account to him as to the Lord Himself".³¹

Slaves were urged to be particularly obedient towards their masters, especially when their owner was deemed a good and fair man. Despite being enemies of the Jewish people, even the conquering Roman Emperors were entitled to Christian respect under this system, which he received as long as he didn't require them to worship him as the god Jupiter. Many Christians were martyred because of their refusal to do this.

From time to time this "law of civil obedience" would regretfully require them to partake of military service, and bloodshed in the defence of their fatherland, friends and loved ones, just as it had in Jewish and Aryan times. Cowardice and desertion were deemed the worst of evils. As was true under Aryanism, anarchy, rebellion and treason were forms of chaos which came from Satan. Secular authorities imposed harsh penalties for those whose aim it was to destabilise the order of their society.

Any state was fully entitled to receive taxes from its citizens, especially heavy taxes, which were seen by the Church as a stabilising and binding force within society. Not only were they good for funding the material needs of the community (assuming they were spent properly), but they installed a system of order. Consider a person running through a town and giving everyone a horse and a hundred pieces of gold; what would happen? Prices would rise, many would just walk away from their jobs and livelihoods. Having "hit the big time", many would go and live somewhere else, where that amount of money would last them the rest of their life. They would never have to work again, leaving society to crumble! Invariably, the place would disintegrate into anarchy.

It was the Khagan's authority as ruler of all the Rus' that compelled the masses to be converted from the pagan rituals so long a part of their lives. Thus refusal of baptism could be deemed a civil offense against their ordained

CHRISTIANITY WAS DEEPLY INTERTWINED WITH THE ROYAL HOUSES

JESUS WAS NOT A LEFT-WING POLITICAL REFORMER

SOME EARLY CHRISTIANS AGONISED OVER WHETHER THEY SHOULD SERVE THE EMPEROR MILITARILY

CHRIST PREACHED THAT WE SHOULD OBEY AUTHORITIES INSTALLED BY DIVINE FAVOUR

ruler and was probably a punishable offense. Whether you lived in Germany, Britain, France, or Russia, under mediaeval Christian law (as under the old pagan laws), the message given to the peasantry by the authorities (royalty) was plain; transgressions of the law would be severely dealt with.

Rulers, war and expansion

Very often kings hoped to expand their kingdoms. In so doing they acquired more subjects, more soldiers, more land, more resources and food.

The Old Prussians, Lithuanians, Latvians and Finns were freedom-loving people, and good at heart, but when it came to accepting foreign domination, it really was time to pick up their swords. For, as their eyes scoured the lands around them, they realised that the coming of Christianity, in a material sense, meant one thing, and one thing only; Franks (the ancestors of modern day French and Germans), plenty of them.³² To the Old Prussians and their resilient pagan Baltic neighbours, these foreign powers were all hell bent on defiling their springs and groves, hacking their idols apart, and installing a nicely paying feudal overlordship, *on their land*. They resisted these attempts to enslave them to the last. Even though they were assailed on every side by a storm of German (Christian) military orders, such as the Knights of the Sword, it took several hundred years to break the Prussians, some of the hardest of all pagans to crack. But, the endurance record must surely go to the eastern Finns, whose formal evangelisation began in the 13th Century, and continued without hope of success until the beginning of the 20th Century, *a good 800 years later!* This I attribute to the fact that they lived in such sparsely populated wilderness areas, which allowed them to maintain the purity of their groves and springs. Their paganism lived on!

Similar political observations were not lost on eastern pagan rulers. Simon of Bulgaria and Vladimir saw that the adoption of Christianity would place them under the Byzantine Patriarchate's sphere of political and economic influence. Since their realms were situated within the eastern precincts of Christendom, they would naturally fall under the jurisdiction of Constantinople. How much of the pie would they want? What say did the Greeks and Romans want over *their* kingdoms? How much tax would they want?... Now? .. In ten years? Both of these rulers decided against handing their people over to foreign powers piecemeal. In time theirs would be autocephalous Churches, self-governing, with the monarch as personal head of the Church, ordained to rule over their people "by the hand of God" (as in pagan times), and answerable to no foreign power. So great would be the degree of freedom exercised by them as religious leaders, that the Rus' maintained ongoing, mutually respectful ecumenical dialogue with the Papacy until the 1500's, whereas the Greeks did not, especially hateful because of the 4th Crusade's orgy of destruction, and relic pilfering.

As in ancient Jewish times, war was considered a divine instrument of righteous retribution, a scourging that God allowed. When two rival states met each other on the battlefield, it was seen as a trial by combat between two rulers, with the side of the more just ruler winning the day. Combatants suffered or enjoyed the fortunes of their liege, sieved by God, who separated the "chaff from the wheat" in battle. Armies took their own priests, and their best and most suitable relics to the battlefield to celebrate mass, hear confessions and petition God's good favour for their leader. This happened even during the bloody civil wars between the Russian principalities.

During the time of the First Crusade, for instance, the Emperor, Alexis, asked the Papacy to raise an army to help the beleaguered Byzantine forces expel the Muslim Seljuk Turks from their lands. News of the Pope's call for the raising of a multi-national Christian army spread like wildfire, for this war was a penitential rite, a redemptory penance which would atone for their most grievous sins. To be sure, there were many rich and powerful lords amongst that band of soldiery which worked its way through Byzantium and Syria, expelling the Mohammedans before them, and yes, they got rid of the Emperor's enemy, much to his delight. Relations between Byzantium and Rome even started to look good, with mutual overtures of Church reconciliation. But, as usual, there are always some who had other plans. A Norman lord, one Bohemund I, after liberating Antioch from the grip of Islam, liked it so much that he thought he and his army should stay on there, with him as the self-styled, self-appointed ruler of Antioch. "Victorious under God" (and greatly out of pocket after going there in the first place), he felt that as the new ruler, he was more than entitled to receive taxes, misappropriate relics from other people's Churches and install his own sponsored clergy, after the old

CHRISTIAN KINGS
EXPANDED THEIR
DOMAINS INTO PAGAN
REGIONS

RELIGION BECAME THE
PRETEXT FOR MILITARY
CONQUEST AGAINST
THEIR NEIGHBOURS

ROYALS WERE NOT
ONLY SPONSORS OF THE
CHURCH, BUT
SPIRITUAL HEADS



Church custom. He and his men (the uninvited overlords of Antioch) then set about tax-collecting, shamelessly fleecing the locals of the silver and goods they sweated so hard to earn, and evicted all of the local Greek bishops. For Bohemund I, Christian theology was manipulated to line his own coffers with pure and lustrous metals, or at the very least recoup his out of pocket expenses. The Emperor naturally fumed. Isn't it funny how it only takes one or two people to cause irreparable damage to the way whole nations perceive each other!

The Church believed that all people in authority would be judged according to the way they used or abused their civic powers. Perhaps for this reason the Khagan Vladimir I was quick to institute a regular series of feasts to which the lame, infirm, foreigners and the poor were welcomed. This was like the old Christian *Agape*,^{19a} but Russian-style. He devised a whole host of charities that provided extra clothing, rations and small goods to his more needy subjects. These goods and victuals were distributed directly from churches and the few monastic communes, or from wagons and sleds that reached some of the more remote areas of Rus'. Likewise, these vehicles were used to bring the seriously ill back to the churches for medical treatment and care, whenever possible. Whilst he gathered a frightening weight of taxes from the masses, he was certainly not adverse to redistributing this wealth back to the poor. His attempts at changing the heathens into Christians was done with fervent zeal for his new faith and the sword was only used in more serious cases. This vision of St Vladimir is greatly at variance with the imagery conjured by pagan rumours of his abandoning the faith shortly afterwards only to finance a heathen monastery in Albania. Intrigues such as these were part and parcel of the ongoing battle between Rome and Byzantium versus the Magi and the heretics which held great sway over the royal families.

BACK WHEN WELFARE
SYSTEMS DID NOT EXIST,
THE CHURCH
FREQUENTLY AIDED THE
NEEDY IN A VARIETY OF
WAYS

NOVICES BECAME PRIESTS
AFTER THE RECEPTION OF
A SACRED RITUAL CALLED
HOLY ORDERS

CHURCH REFORMISTS
MAINTAINED THE POWER
OF THE PRIESTHOOD LAY
IN THE APOSTOLIC TOUCH
OF SUCCESSORSHIP AND
NOT BLOODLINE

ONCE UPON A TIME
CATHOLIC PRIESTS
COULD MARRY AND HAVE
CHILDREN. THIS CUSTOM
WAS BANNED IN THE
11TH CENTURY AD

Ordained ministers

Anyhow, to convert people you needed priests. Since Heaven was said to be composed of choirs of angelic beings, each ranked according to its own power and authority, the earthly Church, like the church buildings they served in, were designed to emulate the heavenly kingdom in splendour; it too was hierarchical.

Throughout christendom the multi-tiered Christian priesthood was formed by single and married men specially empowered by the ancient sacrament known as Holy Orders. In this sacrament three bishops called down a special charism (gift) of the Holy spirit and imparted the unbroken touch that the apostles passed down through each successive generation.

Whilst the person was still a human being, they were now regarded as a special mystical channel for the Holy Spirit. This was a major point of divergence from the Judaeo-Aryan-structured priesthood the Church appears to closely resemble. By the Church's authority, bloodline was no longer the criterion for the reception of priestly powers, but an act of God channeled through bishops who wielded the power of the apostles. Thus the priesthood was open to any male who wished to follow in the footsteps of Christ, rather than the members of just a few families. Nonetheless these other high-born clerics existed side by side with the others, known by such titles as prince-bishops.

The secular church

The secular clergy, also known as the white clergy, were Church ministers whose vocation it was to administer parishes. They consisted of married or unmarried deacons, pops and svyashchenniki, many of whom were themselves the children of clergymen. A prospective priest or deacon had to consider the essential issue of celibacy. Those who chose marriage had to receive that sacrament before becoming a deacon, otherwise they would not be permitted to marry once ordained. Those already preferring celibacy were channeled into monasticism where such austerities were their bread and butter. We might guess the early Church hoped to draw many sons of the high born into the priesthood. It might have been better to do this, than release them from their church schooling back into the wider society. In those early years they would have been subjected to the incessant pressure of aunts, uncles and grandparents who reproved the things taught to them by the monks. Those who succumbed to the relatives might easily revert to the old ways, and undertake their pagan sacral functions instead.

During the 10th Century, both Rome and Byzantium allowed married men to serve as parish priests, but soon after 1073 AD, Rome demanded celibacy for all its clergy for political reasons outlined later.

In Russia the hierarchical clergy was arranged as follows;

SECULAR CHURCH HIERARCHY

THE POPE	Senior shepherd until 1054 AD.
PATRIARCH OF CONSTANTINOPLE	Regional leader of the Church. Later the supreme Orthodox bishop.
METROPOLIT	A Greek-appointed Archbishop, often of foreign extraction.
EPISKOP	A Bishop; successor to the apostles.
SVYASHCHENNIK	An educated priest trained by the Greeks.
POP	A country priest; Russian-trained.
DEACON	A non-ordained parish helper.

Bishops

It is difficult to understand the politics of Christianity, and the nature of the priesthood, without grasping the precise meaning of a bishop, his rights and duties. Eusebius detailed the first lines of bishops arising from the apostles, who ruled the four main Sees during apostolic times.³⁴ In each succeeding generation this continuity of episcopal office was conferred by ordination of successors by preceding bishops, which helped to ensure the teachings of the Church, and the power of the apostles, was handed on from one generation to the next, from each bishop to his next successor. This continuity was like the umbilicae of successive generations of daughters, connecting to their mothers, back to the beginning; in this case the apostles, the mother Church.

Full apostolic authority was said to be granted by virtue of the Holy Spirit, whose wisdom and lordship the pope, patriarchs, metropolitans and bishops were said to embody. In the East the sign of their office was a staff surmounted by a bronze snake (like the one Moses made), and in the West a crozier, or shepherds crook.

It was the ancient custom in Byzantium that bishops were to be selected by the parishioners of their diocese. Once the priestly candidates seeking the post of bishop were assembled before them the people cheered "Axios" which meant they esteemed a certain priest as worthy of the bishop's post. *In theory the selection of Apostolic bishops had nothing whatsoever to do with bloodline*, yet during the Middle Ages this custom lay in tatters.

In accordance with Church doctrine, bishops and more senior figures within the Church were seen as apostles of the present age. Parish priests only gained their office, or became empowered to act as confessors by virtue of their deputisation by their local bishop, within whose diocese they operated.

Bishops had special duties. Only bishops were empowered by the Church to confirm others (ie; to place the fire/gift of the Holy Spirit in a person), to make the oil of chrism (vital in so many sacraments), or to ordain priests under training in their area. Only bishops were said to be sufficiently empowered by the Holy Spirit to make executive decisions relating to new and unforeseen problems facing the Church in their diocese.

Bishops had the right to conduct missionary work outside of their own dioceses, as long as it didn't impinge upon the rights of another bishop. The kidnapping of English missionaries by the Germans during an early Scandinavian mission, was just one method of dealing with "spiritual poachers".

One of the most atrocious cases of inter-jurisdictional rivalry saw Methodius, the Apostle of the Slavs, imprisoned, flogged and tortured by Bavarian clerics for a considerable time, with blatant disregard for the papal correspondence regularly arriving, demanding his emancipation.³⁵ Once freed Methodius trained somewhere in the vicinity of 200 ordained priests and novices, sending the German priesthood into a fit of rage. So they captured his students, subjected them to similar treatment, then sold them off to Jewish traffickers in human chattels.³⁵

Bishops had the power to run their dioceses in a manner that suited the blend of local pagan customs, which were tolerated where possible, as long as they didn't interfere with the apostolicity of the Church. For example the priests of the "St Thomas Christians" in India were classified as part of the Brahman caste, and dressed in a similar style. Though they were later censured for this. Bishops determined the number, dates and forms of the feast days which were to take place in *their* bishopric, during a given liturgical year.

Generally the validity of their deliberation on religious matters was beyond question. Just as the apostles were 12 in number, bishops also wielded power as part of a group, or college as it was called. It was possible, though, for a mere handful of bishops to err in their judgements, so when



Fig 3.1. Bishop's mitre, England.

Fig 3.2. Bishop's crozier, medieval Ireland

Fig 3.3. Bishop's crozier, medieval Ireland



WESTERN CHRISTIANS
PROFESSED THAT THE
POPE WAS THE HIGHEST
PRELATE ON EARTH, THE
VICAR OF CHRIST ... THE
PONTIFEX MAXIMUS

perplexing issues of widespread importance needed discussing throughout Christendom, they were addressed on a scale commensurate with the importance of the question. The largest of these collegial gatherings were called Holy Councils. Smaller scale regional synods were also convened by patriarchs.

On the question of the pope, the West saw him as the supreme bishop, *with the final say* in any and all matters religious, whereas the East viewed him as an ecumenical icon, occupying a post of significant power or seniority in the world college of bishops, but *not as the supreme ruler* capable of making his own decisions on doctrinal matters without any type of collegial consultation with his fellow patriarchs.

The Christian world was full of bishoprics, also known as dioceses (spiritual kingdoms), each of which was composed of a number of parish church buildings. The epicentre of any bishopric was the Cathedral, the church building in which the bishop has his throne.

Although money was not seen as inherently evil, just its misuse and the lust for it, some bishops were not above growing fat of pocket by means of the bishop's tax, their due income. However in a number of areas, bishops began to abuse the system, and lived affluent lifestyles far in excess of the peasants and priests who gave money to support them. This in turn greatly destabilized the standing of the Church among the masses in many places, especially with the emergence of the Neo-Manichee heretics.

During the Christian era, when the Russian Church received the backing of the Russian royal family, it was permitted to gather its own taxes, which were needed to build monasteries, schools and parishes, and to pay for the upkeep of the clergy, orphans and the disabled.

RUSSIAN CLERGY AND
ROYALTY LEVIED TAXES
FROM THE MASSES TO
UNDERTAKE PUBLIC
WORKS

IMMORALITY TAX

The immorality tax was incumbent upon "women of ill-repute", prostitutes, "merry widows" and those possessing bastard children. This tax was in their mind necessarily heavy to prevent the local women from lapsing back into the heathen ways.

BISHOP'S TAX

The Bishop's tax was collected from a bishop's subordinate clergy and their parish congregations and used to finance religious works in the diocese. The amount of money levied was relative to diocesan needs (very heavy indeed), and accordingly the parishioners had to work hard to supply this tithe.

PRIESTS PAID A SPECIAL
TAX TO THEIR LOCAL
BISHOP

Another levy was the scales tax, which guaranteed that bishops would get caught up in the financial sector, administering weights and measures. It came to pass that *certain* bishops had become more greatly tainted by this interaction with financiers and merchants than their fellow-bishops, and were beginning to rip into the Church coffers for their own gain. They were paying far more attention to their account books than their hagiographies or Bible readings to put it that simply. Power does corrupt, and it is only natural that the odd bishop or priest here and there (like magistrates and other secular officials) would succumb to the allure of the many powers and privileges imparted by their appointments. Earthly splendour to match the heavenly was their desired intention one would suspect.

BISHOPS BECAME
INVOLVED IN
MERCANTILE MATTERS

As in Western Europe, bishops were said to be surprisingly wealthy when compared with the average monk or parish priest (who were often exceedingly poor).³⁶ I have had some difficulty pinpointing historical accounts of the excesses of the Russian bishops (as mentioned by Basil Dmytryshyn),³⁷ but to illustrate the point, a Mediaeval social commentator in the West, called William of Newburgh, mentioned that financial corruption was rampant among the bishops. Bishop Longchamp was recorded as having an army of personal retainers so large that it would bankrupt for months any estate, parish or monastery at which it chose to stay for only a few days. He took with him almost 100 horses, 20 or so dogs and several hawks. Many priests and monks were so incensed by these extravagances they wrote to Rome hoping these individuals would be reprimanded or removed by the holy father. Consequently the 11th Century 3rd Lateran Council prohibited the clergy from keeping dogs and birds of prey and severely limited the number of retainers they were permitted to keep.³⁸

MANY WERE RICH AND
POWERFUL INDIVIDUALS

This may seem like a small point, but the activities of the greedy bishops greatly destabilised the standing of the Church in the Middle Ages and provided a back drop against which the Neo-Manichean heretics, the "Poor men" could gain large numbers of converts from among the irate general public.

Educated Russian parish priests (*soyashchemiki*) typically obtained disbursements from their congregations to

cover the costs of baptisms, weddings and funerals. The bishop was entitled to a portion of these earnings, while the priest retained the remainder.

Country priests (*popi*) received *only a very meagre stipend* from the Grand Prince himself, as an incentive to lure ethnic Russians into the priesthood, and out into the wider countryside. The Velikiy Knyaz' issued laws making them exempt from the payment of all civil taxes. The bishops tax was however payable in full, something which helped ensure that the bulk of the Russian priesthood was financially little better off than the people they preached their sermons to.

Parish priests

In Russia parish priests were termed *Svyashchenniki* and *popi*. *Svyashchenniki* were better educated than the average village pop. Frequently they began their priestly vocation by attending an informal seminary, or their training was simply sponsored by a priest or noble in Tsargrad or Kiev, and who knows, maybe even in Rome during the period before the schism. In Kiev or Byzantium they were schooled in the Byzantine rites of the Holy See of Constantinople and thereafter left on missions of conversion within the cities. Those that could be spared, which were few, fanned out into the farthest regions of Rus'. Such well educated clergy were the very people who entered the politico-religious limelight once the time of the conversion arrived, for they had to seize power from the pagan priests and priestesses in many areas, and step in to fill the vacuum left behind by the pagan priests who fled.

Christian priests in Iceland earned their ordination only after completing exhaustive studies. This would have been typical of most Roman Catholic ordainees. Often they did not attend seminaries though. Prospective priests usually began their career as a priestling, a lad of 16 years old who was given over to the custody of a priest, who acted as his teacher.³⁹ The child was required to fulfil all his study obligations, such as becoming fluent in Latin.³⁹ During the initial conversion missions to Scandinavia, priests acquired children from the races they hoped to convert, sometimes purchasing them in the slave markets and emancipating the boys to begin their studies.⁴⁰ These young men applied themselves to the tasks assigned to them by their mentor, whether it be household tasks, or their tuition. Slackness was in no way tolerated.⁴⁰

In Rus' of the early period, there was some considerable difficulty finding enough ordained clergy to celebrate mass and other vital sacraments outside the hustle and bustle of the cities. The promise of no civil taxes and a small wage proved sufficient to convince enough peasant males to seek the robes of priesthood, though they formed the nucleus of a far less cultured clergy, with only the most basic level of education. These candidates, who were usually family men, were originally found among the farmers, ex-warriors and artisans of the lower social strata, who in addition to their priestly duties were just as likely to work out in the fields, make footwear or pump the smithy's bellows, and then, after work, go down to the place where everyone flocked for a beer or two with the locals. Unlike the monks and *svyashchenniki*, they were not required to undergo any extensive theological training, just simply the ability to conduct the indispensable sacraments, "the spiritual treasures of Christ". Others received tuition in reading and writing, allowing them to understand scripture well enough to do the readings, and figure out their homilies (sermons).



AROUND 1,000 YEARS
AGO THE CHURCH IN
RUSSIA HAD DIFFICULTY
RECRUITING
CLERGYMEN

THE LOWER CLASS
VILLAGE PRIESTS WERE
VERY MUCH A PART OF
THEIR COMMUNITY

The monastic system

In Russia monks were termed black clergy. This was probably a reference to the style of habit they wore, but might also be related to the fact that the secular arm of the Church viewed them with disdain on account of the many penitent heretics who lived concealed among them. A *monakh* (monk) or *monakhinya* (monastic nun) lived in a religious community with other brothers and sisters, serving Christ and the Church, by pursuing good works, hard work, severe regimes of prayer, and obedience to ecclesiastical authority. Orders, which was the general term for Christian brother and sisterhoods, were usually named after the founding cleric. There were two types of monks and nuns; those that were ordained, or had taken vows, and those that had donned the habit as a form of penance

MONKS LIVED A
SECLUDED LIFESTYLE

for very severe sins. Ordained monks were exactly the same as a *svyashchennik* each fully able to celebrate mass, and perform every other priestly office. Monks and nuns had to remain celibate throughout their religious life. As in the West, monks were tonsured and wore a black cloak, a fundamental part of their habit.

THE MONASTIC HIERARCHY

ABBAT	Abbot (Head of a monastery)
MONAKH	Monk
MONAKHINYA	Nun

Monastic life

In Russian monasticism there were two areas of monastic service;

1 COMMUNAL LIFE

The *monakhinya* settled down in a place needy of spiritual cleansing and hard work, and set about forming a small religious community by attracting lay settlers and new converts. These communes centred around providing services for the sick and poor, as well as establishing cottage industries, whose wares were sold in nearby villages and towns. A typical commune attracted many and varied characters; foreigners, travellers, scholars, pilgrims, widows, orphans, the blind, the sick, artisans, musicians, craftsmen, peasants, the elderly, people who had been the subject of miracles, not to mention the mentally or physically disabled. As we saw in Part I, *kolduny* sorcerers wishing to avoid being drawn into the old ways by militantly pagan relatives would turn themselves into the monasteries, fearful of the consequences of engaging in their family's long-standing tradition of sorcery. At other times banished criminals being pursued by vigilantes (hoping to take vengeance upon them in accordance with the law), would have appealed to the monks for sanctuary. For this reason one might find penitent criminals and sorcerers inside the monasteries also, as incongruous as it may seem.

2 HERMITIC LIFE

The Eastern Church has a very lengthy tradition of hermits from the earliest years of the Church. In places like Mt Athos (where they lived on the peaks of mountains) and Cappadocia (where they camped in caves), large numbers of hermits sought every possible avenue to find complete solitude, to be alone with god. In other instances they were dubbed wandering priests, who trekked far out into the wilderness, where they met the pagans and other non-believers eye to eye. The movements of these monks are for the most part undocumented, though they were probably efficacious in bringing Christianity to the country side, little by little.

Occasional historical references from throughout christendom note that the poverty of the country side provided little inducement for city preachers. It's a small point, but it had a very real relevance to the spread of Christianity. Those that did make it into the forests would have been implored to provide charity to poorer regional inhabitants. Accordingly they were left out of pocket giving aid to unfinancial parishioners, and in the end were drained of whatever resources they had. For this reason many clergymen were content to mill around the cities where they could at least make a basic living. That the Russian Grand Prince paid stipends to the village priests no doubt helped the promotion of Christianity. Without this royal safety net many frontier ministers would have lived at near starvation levels, or be forced into secular roles such as craftsmen or agriculturalists.

Enter the penniless monk, bound by a vow of poverty, and a sustained church presence in remote regions automatically becomes possible. They need little to live on, and poor peasants could not cajole them as hypocrites for not befriending the poor with money.

In Rus', monastic hermits were termed clergy of the "Great Habit", which was a reference to the heavy robes which they wore about them. These monks and sometimes nuns lived a life of total seclusion, on rugged mountains, or in the remote forests deprived of all human company. Their only activities were prayer and austere penance in the form of exposure to beasts and the elements, not to mention thirst and hunger. These often mystical monks were usually of the ordained type.

During the later Middle Ages the monastic vocation fell under the intense scrutiny of the secular Church, for it proved to be a haven for heresy, and provided an aperture through which heretics were able to enter the Church.

MONKS HAD A VARIETY
OF DUTIES

SOME WERE HERMITS

OTHERS WERE PENITENTS

Christian churches

In the Bible the pagans were encouraged to continue with their communal gatherings, as they always had done, though understandably this was to worship Christ rather than pay homage to idols or sacrifice beasts, upon which heathen banqueters later dined. In those earliest years many therefore proceeded to meet in former pagan temples, or buildings roughly similar to them, but to hold Christian church services rather than heathen ordinances.

During this earliest phase of Christianisation there is, archaeologically speaking, a relative absence of specifically Christian church buildings.⁴¹ This is largely because believers conducted their services in the domiciles of wealthier Christians, who from time to time were forced to expand the dimensions of their premises to meet the growing needs of a maturing Christian community.⁴¹

Many of Christianity's earliest churches were destroyed by successive Roman and Persian leaders, leaving us with few examples of Christianity's primitive religious architecture. It may interest you that the oldest existing Christian church parish building on the face of the planet is situated along the Euphrates River (but I am unsure of whether it is actually in Iraq or Syria).⁴² The Dura-Europus epitomised these earliest chapels, and probably allowed for no more than 60 worshippers at a time.

It wasn't until Constantine's era that ostentatious Christian basilicas first appeared in various lands subjected to the Romans. Church buildings world-wide encapsulated the flavour of the area in which they were found. In Babylon, they were humble stone rectangular buildings, with the sanctuary partitioned by the tanned hide of an ass, and where believers sat on large mats and rugs instead of pews. In Ethiopia they were carved out of single rocks, in Byzantium as in Rome, they were grand domed buildings, resplendent with iconography and relics.

In Scandinavia they were the impressive stave Churches. There farmers traditionally maintained churches on their properties, and were expected to oversee their ongoing maintenance. Amongst the Russes, parishes were an adaptation of their pagan *khrami*, re-designed to form new houses of Christian worship

So with Rus' undergoing its earliest years of Christianisation, the Church was understandably more concerned with missionary activity than setting up lavish buildings. A parish without parishioners is rather pointless. *Soyashchenniki* and *popi* probably held religious services in the homes of the faithful, or in small chapels (izba's of log construction) designed to shelter members of the congregation from the harsh weather during services.

The establishment of more complex cathedrals, churches and monasteries in Russia only began in the early 11th Century. It still took several hundred years for monastic communes and parishes to spread out and multiply, thus giving rise to many of the most famous Russian churches, very few of which still standing today. By that stage however, the Golden Horde had utterly annihilated Kievan Rus' and many diocese in a whelter of blood and gore.

Each Church possessed a sanctuary, a sanctified area wherein the Holy Eucharist was consecrated and celebrated during the mass. The laity were barred from entering this holy place, especially women.

Christian churches all contained holy lamps, whose flickering flames signified the presence of God within the building. Like the Zoroastrian/Zurvanite flames (which were temporarily doused during the last few days of the year), these lamps were extinguished on one day annually, but for Christians, this occurred on Good Friday, when Christ, the "Lord of the Resurrection" was slain for the iniquities of the world.

"In the year of the Lord 988, and the 6496th year after creation", Vladimir I ordered that chapels (mainly of wood) be built over the elder pagan temple ruins. In every major city of Rus' where heathen cult sites once stood, a church was built. The following Russian Church buildings were noteworthy sites in Mediaeval Rus', since they were constructed from stone.

St Elias' Church (Kiev)	completed 944 AD
Church of the Holy Virgin (Kiev)	completed 1004 AD
Church of the Holy Virgin (Tmutorokan)	completed 1022 AD
Cathedral of St Sophia (Kiev) and library	completed 1037 AD
Cathedral of St Sophia (Novgorod)	completed 1043 AD
Church of St Michael (Pereslavl)	completed 1070 AD
Church of the Holy Apostles (Berestvo)	
Church of St Basil (Vyshgorod)	

PRIMITIVE CHRISTIAN
PLACES OF WORSHIP
WERE OFTEN PRIVATE
DWELLINGS

THE EMPEROR PLANNED
MASSIVE RELIGIOUS
BUILDINGS FOR THE
NEW FAITH

WITHIN A DECADE OF
VLADIMIR'S
CONVERSION, KIEV HAD
ROUGHLY 40 PARISH
CHURCHES

By 1000 AD Kiev had 40 parish churches. Outside of the cities there were few Church buildings to speak of. The Kievan Cave crypt was the largest of the monastic communes. This popular modern tourist attraction in Kiev consists of grottoes and passageways stretching down some 900 or so metres, possessing numerous offshoot galleries, many of which are blocked off to the public for safety reasons. Along its walkways there are niches containing the remains of long dead clergymen, still dressed in their priestly robes, their faces draped in paten covers (symbolising Christ's burial shroud). This site must surely be of a high priority for archaeologists, though I am unaware of whether any excavations or surveys have ever been conducted there. In surveying such a site, one might discern valuable information on early Russian Christianity, or perhaps even find that it had been used by the pagans before them. In a land where Mithraism once flourished I find in inconceivable it had not been used by them at some stage for the performance of their underground rites. Interestingly, in the 11th-12th Century monastery situated at the crypt, one can see panel friezes depicting the pagan gods Hercules and Dionysius.⁴³

IT TOOK AT LEAST
ANOTHER TWO
CENTURIES BEFORE THEY
PENETRATED INTO
FINNISH AREAS

During the 12th-15th Century missions among the Finns, the Russian Orthodox Church built many northern monasteries, which provided an infrastructure for these arduous evangelisation journeys.

Lay investiture

LAY INVESTURE
ENTAILED THE
ORDINATION OF PRIESTS
BY ROYAL COMMAND
RATHER THAN THROUGH
CENTRALISED AUTHORITY
IN ROME OR
CONSTANTINOPE

During the Middle Ages priests were not automatically granted a parish by their bishop upon completion of their theological studies. Instead, they wandered the countryside looking for a benefactor who would finance a new parish in their local area. In the Holy Roman Empire and the western Church (during the Christian era) the private sponsoring of priests by secular lords continued to be the practice, with relic-laden clergy scouring the countryside seeking more charitable nobles, a grant of land and a steady flow of funds. Once such a financier was found, the priest established a parish, and stayed on there to service the needs of the local Christian community. This was known as lay investiture, a method of parish formation which relied on the generosity of chieftains, nobles and other eminent persons, rather than bishops and the orchestrations of a centralised Church hierarchy.

Lay investiture was most likely the predominant form of parish formation used by the indigenous Russian clergy. We do know that Vladimir took his own retinue of Greek priests back up to Rus' to undertake the conversion, many of which stayed on there. Among their number was Anastasius of Cherson, who first caught Vladimir's eye and trust by telling him how to seize Cherson. Following this Anastasius became Vladimir's personal confidant and was granted a large sum of money to help build a church and undertake other missionary programmes.⁴⁴ But, this custom also had dire religious and political ramifications, which in the end weighed heavily against it, and saw it outlawed by the Papacy. Not only did it prove to be the means by which the Magian-Christians could set up their own "parishes" by winning over to their cause the princes and highborn, but it caused big headaches in their dealings with other Holy Sees. When Bohemund I evicted all the Greek priests and bishops from Antioch and installed his own, he was merely enacting a fairly standard custom, yet one which well and truly helped de-rail Church unity.

Christian statues

EARLY CHRISTIANS ARE
KNOWN TO HAVE
EMPLOYED THREE-
DIMENSIONAL CHRISTIAN
ARTWORK IN THEIR
DEVOTIONS AND SERVICES

As you should now be aware, the 'religious science' which formed the basis of the telestic arts (see p. 573) guaranteed that idols and religious images would be directly linked with the deity it represented. According to Iamblichus, at no time did the pagan Gnostics regard a slab of engraved rock or wood as the deity itself, but an earthbound image or reflection of that which resided in the heavens or the underworld. By paying respect to an idol or fresco one was paying direct homage to that god, for this act of worship transcended physical space and time, reaching heaven through the agency of the said image. By destroying the heathen idols, the Church robbed pagans of contact with these deities. It was like cutting a phone line.

These customs seem to have spilled over into the Christian era, but were directed towards the depiction of Christ and all the saints, to the exclusion of every other pagan effigy. For Christians the affection shown toward the image of their Saviour, the Virgin Mary and the saints was believed to pass directly to Jesus and the mother of god, or to the holy saint displayed in a given religious image. Similarly the harming or defilement of these prized renditions was believed to cause affliction to God.

Christian statues were present from earliest times. The Christian citizens of Rome once erected monuments to the memory of St's Peter, Paul and the other apostles on the Osstian way and Vatican hill, where their mortal remains were said to rest. A marble statue of St Peter was unearthed at the Vatican a few years ago by workmen, perhaps the very one mentioned by Eusebius in the *History of the Church II: 25*. Some of these may also have been taken to Constantinople by Constantine to adorn his "New Rome", the capitol of the Eastern Roman Empire. Another early account by Eusebius relates that he was heartened by the way in which some people in the Holy See of Jerusalem had chosen to represent their saviour in a memorial caste bronze statue, where many miracles occurred.

AN ANCIENT STATUE OF ST PETER WAS FOUND IN ROME

But did this transgress the first commandment against the worship of false gods and idolatry? Looking for precedents one finds that the Jews made three-dimensional and painted images; the bronze snake, the holy angels perched atop the ark of the Covenants, the fantastical creatures and bronze bulls inside Solomon's temple. It would seem that these were not idols in the true sense, but holy images of Yaweh's angels.

SOME THEORISTS BELIEVE THIS CONSTITUTES A FORM OF IDOLATRY UNDER THE GUISE OF CHRISTIANITY

Icons and paintings were the prevailing form of religious imagery in the east and west, but in the west the continued use of three-dimensional holy statues provoked cries of idolatry from the other Sees. But Rome could always appeal to a section of scripture which stated that an idol was a depiction of something that did not really exist. Therefore the portrayal of Christ, the Virgin and the Saints was, in their minds, not in any way idolatrous. For them, the Saviour most assuredly did exist, and was the very foundation of the faith. That god himself had come down to walk among us in human form made it imperative they depict him as he once was, for 33 years portrayed in the flesh as the face of Jesus Christ. Nor were parishioners to worship these images but treat them with due reverence, and as a prayer aid. Similarly Jews did not worship Solomon's holy images, and most certainly did not smash them asunder as evil idols.

The early Russian church seems to have made use of three-dimensional religious art, from its very inception Following the fall of the pagan "demonic" idols there came a steady flow of relics into Rus', and somewhat strangely, two statues and a set of four horses, all of which were shaped in bronze, and shipped in from their original site in the Crimean city of Cherson.⁴⁵ These were then placed somewhere to the rear of Kiev's Church of the Theotokos (St Mary). This is a highly revealing story, yielding three possible interpretations.

CHRISTIAN IDOLS REPLACED PAGAN IDOLS

- 1 Vladimir dethroned the very pagan pantheon he installed and replaced them with several other pagan idols, which he decided to place in juxtaposition with his newest and most prestigious church. This seemingly incongruous option would only have been the case if Vladimir was a member of both faiths at the same time (as was stated in a document seized during a raid on a pagan monastery in Albania).⁴⁶ Vernadsky speculates that these may have been idols of Zeus or something similar. If they were pagan idols I believe it would most likely have been of Khors, a Magian Christian rendition of Jesus Christ.
- 2 Vladimir imported Christian statues to be venerated by the locals. I am inclined to think that these statues were in reality Christian religious statues maybe of Christ, St Mary, the apostles, or one of the saints, and, perhaps most fittingly, the four horsemen of the apocalypse. Christian statues (most likely those of the apostles) and horses were originally brought from Rome to Constantinople after Constantine's nominal conversion in the 4th Century. Though it is not mentioned whether or not the statues were venerated by the Kievan parishioners, it is interesting that this Chronicle entry is located after he makes mention of Vladimir's selection of religious objects, so it is probable the two issues are linked.
- 3 These idols were of historical, sentimental or aesthetic significance to Vladimir and he felt that they would give added prestige to the newly founded Church if they could be positioned within the church grounds.

That 11th Century Russian Christians had religious statues appears to be confirmed by the *Izbornik of 1076*, in which the faithful are urged to;

"Reflect on the statues of the Lord and meditate on His commandments at all times; He will strengthen your heart, and your desire for wisdom will be granted".⁴⁷

These are not the only account of Christian statues in far eastern Europe either. During the 15th-16th Centuries the Estonians were discovered venerating the wax effigies of Pekko, Tonnis, Katri and Juri. These are believed to be the images of St Peter, St Anthony, St Katherine and St George respectively.⁴⁸ Was this only a later development prompted by the German annexation of their lands under the Teutonic knights and the Hanseatic League, or was it a continuation of more ancient practices regarding the veneration of three-dimensional Christian religious imagery?

Christian schooling

VLADIMIR ORDERED THE FORCED RE-EDUCATION OF THE NOBILITY

Following the expulsion of the pagan priests, Vladimir ordered that the progeny of every Russian nobleman be taken from their families and brought to the Christian priests for schooling. In the classes of their new mentors they learned the art of writing and reading Cyrillics and the fundamental tenets of the Christian faith. The mothers that had borne these youths cried bitterly for them in such a way as it was likened to the wailing of mourners.⁴⁹

The amount of birchbark scrolls unearthed at Novgorod by archaeologists (dating to the 11th-12th Centuries) shows fairly graphically that there was a high level of literacy among the early Russians as a result of schooling which was supplied by the Russian Church. The ability to read and write was by no means confined to the nobility, but in every day use, allowing *ordinary people* (for the first time) to record the deals they had made, or to send away for supplies.⁵⁰ Many of the scrolls that have been unearthed show just how mundane their writings were, and

Fig 4.1. and 4.2. Writing implements from a medieval Russian school, unearthed in Novgorod. 10th-11th C. AD.



IN SOME WAYS THE CHURCH TURNED BACK THE CLOCK IN INTELLECTUAL ADVANCEMENT. IN OTHERS IT RAISED THE BAR, BRINGING KNOWLEDGE INTO THE HANDS OF THE COMMON MAN

prove beyond doubt that the Church had greatly contributed to the basic education of most Russians.⁵⁰

Since archaeologists have found instruction boards displaying rows of inscribed Cyrillic characters we know that most Novgoroders learned to write in a classroom environment, the students writing on wax tablets (tsery) with styli.⁵¹ Since it is difficult to identify a classroom in an archaeological context, we are unlikely to know the size of these classes. Certainly the conversion was spurred along by the education of all noble children, taken from their parents against their consent, and re-indoctrinated in the Church schools. Considering the role of the royals and nobility in the administration of the old faith, this act was particularly devastating to the old faith. We might think that the education programmes in Kievan Rus' assumed epic proportions in order to break the back of paganism, to re-programme an ardently heathen society to think along Christian lines.

Having said this, one of the most common misperceptions is that the Church turned back the clock on scientific discovery by destroying pagan knowledge (which was highly evolved). As you will read in Part I, having seen the remarkable academic achievements of the Arabs in utilising the learning of the ancient philosophers, the papacy was very keen to modernise the demi-sciences of antiquity, and propagating that same knowledge. The factors which helped cause the dark ages centred around the fact that knowledge was no longer in circulation. The reasons for this were two-fold, namely the Church's destruction or concealment of unknown pagan treatises (we will never know what went up in flames), and most importantly, the lack of willingness on the part of the pre-Christian

intelligentsia to share their knowledge outside of their select group.

The Church's most major achievement was eradicating the notion that knowledge was the exclusive domain of a privileged priestly class and the nobility. Moreover, in western Europe it made amends by founding the universities, at which the sciences were studied and de-occultised. The fruits of this sifting process gave rise to the modern sciences. As in every age, the highest levels of education were accessible to anyone with enough money to spend. If one were to identify a precise point for the destruction of the wizards' power, it would not be a battlefield in Central Asia. It would be in the halls of Oxford, Cambridge, Paris and Bologna, or Islam's Bayt-Al-Hikhma. For it was there that the new order strived to distill pure, natural science from the scientific quagmire left by the Magi, heavily impregnated as it was with the Magianism of its former custodians.

The eventual formation of compulsory schooling by the Russian state (during the 19th-20th Centuries) was, I believe, one of the main factors behind the ultimate demise of paganism, for not only did it serve to modify and re-educate the heathen mind, but it caused the eventual defilement of everyone who attended class, through mixing with unbelievers.

A typical Church library contained hand written copies of the separate books within the Old and New Testaments, plus prayer books and Psalters (*Litourgion*), hymn books (*Octoekkos / Menaia*), service books (*Triodion / Pentekostarion*), apocrypha, apologetics, hagiographies (works detailing the lives of the saints and the miraculous happenings associated with them), secular works, historical documentation, and articles pertaining to law, taxation and commerce.

Considering that the Mongols razed the entire city of Kiev to the ground in the early 13th Century, it is absolutely certain that much, if not most, of the Russian Church's earliest documentary treasures, suffered a fate similar to that they themselves inflicted on the heathen texts. As the rapacious Asiatic horsemen burned the city, laying waste to homes and human life, there is little reason to guess they spared the monastic libraries and scriptoriums. As a result there are very few extant historical texts, pertaining to the transition period from paganism to Christianity. Based upon the immense quantity of birch papyri found in Novgorod we can infer that the greatest of the Kievan libraries contained an extensive range of written material.

In short we cannot be entirely certain that every Russian monk hoped to avoid speaking of the past in their writings, but the works of those that did perished in the Mongol conflagration. Those that came after them directed their efforts toward penning scripture and the many other varieties of text needed to run Christian society, rather than turning their minds toward the 'murky' past.

Psalms contained psalms, and were known by the Greek terms *Antiphons*, *Stichera*, *Troparia*, *Kathism*. During mass and the main prayer vigils (which were held at midnight, 6 am, 7 am, 9 am, noon, 3 pm, 6 pm, and 9 pm, psalms and beatitudes were sung to the glory of God. Clergy regarded it as a dereliction of duty to avoid attending these prayer sessions. At midnight prayer, priests, nuns, monks and some of the faithful maintained a prayerful watch over the world, as darkness, 'the hours of Satan', fully enshrouded the earth. Nocturns (the midnight office) was akin to manning the heavenly battlements; falling asleep during it was viewed as a very serious misdemeanour.

The sanitised chronicle

Reading the greatest written treasure of old Rus', the *Primary Chronicle*, one senses historical discrepancies. Chronicle entries concerning the conversion polemic at Kiev do not seem to reveal the full story, for the writer of the *Primary Chronicle* at some points appears to avoid telling the whole truth. Ever so keen to present an image of a Catholic Church revelling in evil and heresy, "Nestor" drove the nails into Rome's coffin yet further. He records that Vladimir was sternly warned against becoming part of the German Church, which was said to be riddled with simoniacal priests who demanded that their parishioners pay money in order to have their sins forgiven - "they absolve sins against money payment, which is the worst abuse of all". "God guard you from this evil, oh Prince"²² is the dire warning given to Vladimir. There is much truth in what he said, and yet it is what he does not say that gives us cause to question the objectivity and motives for the Chronicle.

If the Magi were largely present within the clergy and general populace of Germany, France and Britain, then how is it that in Rus', a land once ruled by Magians who gave homage to Iranian idols, that the Chronicler could not muster the courage to mention that *simony had to have been present in Rus' also*. I personally believe that this is a little

SCHOOLS ESTABLISHED
BY THE MONKS

A TYPICAL CHURCH
LIBRARY CONTAINED
MANY DIFFERENT TYPES
OF BOOKS, BOTH
SECULAR AND
RELIGIOUS

THE PRIMARY
CHRONICLE'S AUTHOR
CONDEMNS WESTERN
CHRISTIANS AS HERETICS
AND SIMONIACS

SOMEWHAT STRANGELY HE AVOIDS TELLING THE READER THE FULL STORY ABOUT WHAT WAS HAPPENING IN HIS COUNTRY

hard to swallow when you consider that Rus' constituted a de-facto Magian homeland during the Middle Ages! No, the Chronicler wanted Rus' to have a *squeaky clean image for later generations, something which testifies to the nature of the Chronicle, and the reason why it was written!* Now that the Volkhvy were crushed as a political entity, now that their idols and pagan temples were destroyed, the embarrassing heathen past could be swept under the carpet without a sigh.

CATHOLIC DOCUMENTATION IS RIFE WITH EVIDENCE OF PRACTICES VOCIFEROUSLY CONDEMNED BY THE CLERGY

What he also gleefully neglects to mention is that many Popes were not happy with the situation either, and were prepared to go to any lengths to eradicate the Magi and the simony that went with them. Pope Leo IX saw it as so horrifically evil that he ordered the re-ordination of any priest who had been ordained by a simoniacal bishop. This has been a cause of surprise for some, because according to canon law a person ordained by a bishop is technically ordained for life (unless defrocked and excommunicated). This being the case, how is it that the mere act of committing the sin of simony while a bishop could render a priest's ordination null and void? The answer is, that the offender might not be an apostolic bishop at all, but a Magian-Christian priest, and the ordination was therefore not of the Apostles, invalid and needing to be redone. Leo IX's reordination policy made a lot of sense, when viewed in this light. The wider implications of this are explained later.

Another glaring inconsistency lies in the Chronicle's mention of the Byzantine Church's alleged rejection of the papacy following the supposed reign of Peter the Stammerer, and yet it chose to quote the threat of excommunication made by the Pope as being binding and universal against whomsoever among the Christian flock denounced the Slavonic liturgy.

MIRACLES ARE FREQUENTLY DESCRIBED IN MEDIEVAL CHURCH LITERATURE

The age of Miracles

Rivers pouring from icons, crying Madonnas, saints sailing over raging seas on slabs of basalt carved with the cross, people halting rivers, or sleeping with groups of wild bears; Christian history is riddled with amazing tales of miracles given in answer to earthly prayers. Technically a miracle was a marvel in which physical substance was changed in some remarkable way. These were not normally made manifest in every day life, but rare and unusual manifestations of the Holy Spirit as outlined in *NT; 1 Corinthians 12*. By and large miracles exhibited spiritual, rather than physical power; a strong message against evil and the wiles of the Devil.

WHAT IS THE DIFFERENCE BETWEEN MAGIC AND A MIRACLE?

The mission of evangelisation was accompanied by miracles, but long before the Middle Ages, the Church had been torn apart by recurring bad experiences with "Holy Spirit-inspired preachers", starting with the highly seductive Montanist "doomsday cult" of Phrygia. At an outward glance, the line between miracles and magic was all too fine. Sometimes the performance of mystical feats by clergy, and by lay persons especially, came under intense scrutiny to see whether the alleged miracle was "good" or "evil" in nature, for Satan was said to impart to his flock the ability to perform false-miracles, presumably granted to help strengthen the infernal kingdom on earth, and wage war against the cross. Whenever miracles were supposed to have occurred there was always a formal investigation by the local priest or bishop (whose final approval was required before a happening could be declared holy in nature). In Mediaeval Russia those who appeared to have been graced by a miracle ended up living in a monastery. Perhaps local Church authorities might have insisted they stay there for a while, so their activities could be closely monitored in an attempt to deduce whether heresy was involved or not.

SEERS AND DREAMERS

In pagan eyes, miracles, saintly intervention and relics might have been seen as powerful magic, which could have raised cries of hypocrisy among their dissenters. Nonetheless many pagans eventually came to believe in their power during the conversion era, and beyond. Clearly the Church deplored magical objects forged by witchcraft or the celestial powers of the planets, rather than 'the sanctity of the Holy Spirit'. Believers were exhorted to use prayers and relics instead of things fashioned by *magia*.

While the Church was firmly against dream interpretation and night auguries, there were instances where holy dreams brought portends and news so clear they needed no interpreting. Nuns were virgins spiritually wedded to Christ, and although there are many instances in which they were credited with miracles, there is no evidence to suggest that they performed a role in any way similar to the sybills or virgins of the white Magi, who were exceptional prophetesses. However almost every one of St Philip's (the apostle's) daughters were endowed with prophetic gifts, though this was supposed to have been due to divine ministrations from the Father and Son

through the Holy Spirit rather than the arts of divination.⁵³

Hesychastic prayer was a Byzantine prayer method which used inner peace and “The Jesus Prayer” to ultimately attain a vision of the divine light. From c. 922 AD St Symeon the New Theologian’s style of prayer gained new adherents, especially among the monks, and this became known as the Hesychast movement. A whole new era of Byzantine mysticism sprang up around this. The Hesychastic movement, rightly or wrongly, eventually felt the sting of official scepticism, disapproval and denunciation.

The history of relics

While pagans had recourse to magical objects, the early Christians made use of holy relics and blessed items able, by virtue of a person’s faith, and the linkage of the object to a certain saint, to provoke miraculous occurrences. Merely touching a handkerchief or *apron* worn by one of the apostles was believed enough to eject demons or cure diseases ;

*“And God wrought special miracles by the hands of Paul; So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them”.*⁵⁴

It was these relics that turned the newly converted Gentiles from their devout use of planetary produce, the magical objects, amulets, talismans, charms of the age. Relics, however, were relatively few in number when compared with the ubiquitous and iconic magicked articles of that age.

One might think that by the time the Mongol “Golden Horde” had finished with the Rus’, several hundred years later, very many of these holy objects had been lost for all time. Moreover, the rapid expansion of Islam in the south saw the desecration of many Christian holy sites and further destruction of relics.

Icons

Icons began at the hand of St Luke (St Paul’s companion), and in his own right a skilled physician and artist. The theory behind icons was that since the boundless almighty God had come into the world in the flesh, and become the knowable, the definite, the portrayable, it was incumbent upon the Church to depict him in his glory. Through Luke’s colour portraits, and descriptions of Christ recorded by Nicephorus and St John Damascene, we know today what Christ looked like. In the early 4th Century, Eusebius tells us he saw other saintly icons of some antiquity, especially those of St Peter and Paul, as well as a statue of Christ. The deep veneration displayed by Christians towards sacred images was often mistaken for homage toward the object itself. The Iconoclasts, an heretical intra-Byzantine religious movement which advocated that people must abandon the use of holy images in worship were forcefully stamped out and regarded as heretical. Influenced by Islamic (and most likely Orthodox Zoroastrian) thinking these believers defaced and mangled any kind of holy icon, until their spree of destruction was halted.

Eusebius tells us that the bodies of the Saints were venerated during the earliest anti-Christian persecutions. To combat the strengthening presence of Christianity, the persecutors of the faith hit upon ingenious ways of robbing believers of the martyr-relics. One technique was to immerse their holy bodies in quicklime to dissolve them away. In life these remains were temples of the Holy Spirit, serving as receptacles for god’s active power, and the powerful divine presence and inspiration that fuelled their martyrdom or saintdom. With the cessation of the Roman and Jewish persecutions, the faithful could at last rest easy, knowing saintly relics were no longer on the hit list of Rabbis or the Roman state.

While each and every Christian could hypothetically become a saint, rather few did, with the result that saintly relics were a finite resource in the spiritual inventory of the Mystical Body of Christ. As a result the various, Holy Sees kept relics within their safe walls, preserving them for prosperity as best they could. They needed to control or monitor the private ownership of them, since, being of a limited number, they would be sorely needed far in the future beneath the altars of other newly consecrated churches.

Relics were to be treated with utmost respect, to this end they were stored in relic chests or caskets known as reliquaries.

THE MORTAL REMAINS
OF THE HOLY SAINTS
WERE VENERATED BY
THE FAITHFUL

THINGS TOUCHED BY
THE APOSTLES EXUDED
MYSTICAL POWERS

ICONS AND
ICONOCLASM

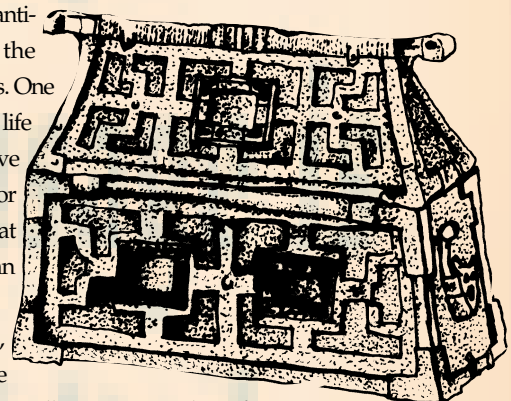


Fig 5. A Norwegian reliquary chest. It seems to have asiatic stylistic features.

We can classify relics as major and minor;

MAJOR RELICS

RELICS INCLUDED BODY
PARTS OF THE SAINTS

Major relics were body parts, blood or indeed the uncorrupted full corpse of a saint! They could only be officially obtained through the Church or perhaps in the Middle-East, where Mohammedans (especially the Seljuks) were committing the wholesale destruction of the more ancient saintly burial places. Other major relics were articles owned by the saint during their lifetime. More often than not these were only a slight fragment of the full object from whence it came. For example a patch or even a thread from a cloak owned by a saint would constitute a major relic. Besides the True Cross, one of the greatest relics of Constantinople was the Mantle and Girdle of the Holy Virgin, though I am unsure of their appearance and manufacture.

MINOR RELICS

MINOR RELICS WERE
OBJECTS SIMPLY TOUCHED
BY THE HOLY ONES

Minor relics were things said to had been touched by the saint at some time during their life, or items touched or rubbed against a major relic. Often these had a family story attached to them, including how the saint was allegedly connected with the item and the miracles attributed to it in years gone by. This category must have been notorious for many forgeries.

THE NUMBER OF RELICS
FOUND THROUGHOUT
EUROPE BLOSSOMED IN
THE 10TH-11TH
CENTURIES AD

According to the writings of the Western monk Ralph Glaber, the 10th-11th Centuries marked a new era in the history of relics, with an explosion of exotic religious objects appearing in Europe, as if by some miracle.⁵⁵ This was owing to the unprecedented number of pilgrims making their way to Jerusalem and returning home with things they had bought or pilfered whilst overseas. No doubt a certain proportion of relics acquired in the holy lands were counterfeit items purchased from Arabs and Jews who saw gullible Europeans coming a mile away, in much the same way as modern Egyptians sell phoney ancient artifacts to eager tourists.

PRESTIGIOUS RELICS WERE
IMPORTANT STATUS
SYMBOLS IN THE MIDDLE
AGES

Official trading in icons and relics was not unknown in mediaeval Europe, and the rich paid exorbitant sums to get their hands on them. Not only was there a legal trade in them, but also an illicit one, with many charlatans peddling bogus relics, often with very sad consequences for sincerely devout villagers intent on getting a bit of extra spiritual aid for themselves against life's many privations and woes.

Rich Christians often sought to outdo each other, hoping to own bigger and better relics, perhaps to gain success for their earthly ventures, or to show off to family, friends, and business partners. In extreme examples, they organised expeditions to Tsargrad and the Holy Lands in search of more obscure and prestigious items.

Since Rus' had been newly evangelised, there was not yet a tradition of home-grown saints. Instead, many relics came from Eastern or Western saints, or much, much older ones, whose bodies and personal effects had been exhumed by grave robbers or enterprising Muslims. For this very reason, some relics were more easily encountered than others.

RELICS WERE PART OF A
KINGS BATTLE ARSENAL,
HOPEFULLY TURNING THE
TIDE OF VICTORY IN THEIR
FAVOUR

The acquisition of relics and icons always began with a trip to major city parishes, or at the estates of the rich and powerful. But, if you had enough money to fork out, anything was possible. Icons and mounted relics were fashioned by *monakhi* (ex-tradesmen), or specially commissioned craftsmen who spent a lot of time fasting and praying as they worked, producing items of distinction.

In the 20th Century, generals plan to overcome their foes with superior technology, and weapons of mass destruction like biological, chemical and nuclear weapons. But during the Middle Ages the relics of the saints and religious icons were the secret weapons, the keys to success in warfare. And so commanders deemed it necessary to have them on the battlefield when confronting the enemy. As two rival armies formed up preceding the battle, the holy relics were carted to the front lines, in relic chests borne by censer waving acolytes and deacons, and manoeuvred into position with all the confidence and surety of a cruise missile.

JUST WAR

The Church has always seen warfare as most regrettable, since it resulted from an inherent flaw in the human nature, and was caused when those with power wished to exercise it unjustly, or to crush the weak and gain more vassal states. Nonetheless the Church would be there on the eve of battle, just as it was on either side of Omaha beach and the Somme, hearing confessions on both sides, and imploring god's aid for the soldiers under their chaplaincy, for they were so to speak their parishioners, or the militias of their secular sponsors. Most lords had their own military chaplains who went to the front with the troops to keep God on side. During Rus's civil wars, each army had its own Russian priests, as did their opponents. War was a time of great danger and excitement;

perhaps the most traumatic time in any man or youth's life. And it was at these times that they probably felt most vulnerable and in need of God's help. Many soldiers carried their own "holy armaments" to ensure they left the field of battle safe and sound. Russian archaeologists sifting through the debris of the Rus' Mediaeval civil war battlefields have uncovered equipment bearing images of Christ and the saints. One particularly fine helmet had St Michael embossed in silver, and mounted on the plating above the nasal guard.

The True Cross is arguably the greatest of all Christian relics. The tale of its recovery is a story in itself. It was the Jewish custom that the cross on which the condemned soul was hanged should be buried before the sun of that execution day had set. According to legend, St Helen, the mother of Constantine, organised a mission to Jerusalem in the early 4th Century AD, to find Christ's cross. Golgotha, its original burial spot, was said to had been covered over by the earthworks Titus' legions used to besiege Jerusalem. Using the old Roman siege survey maps which Constantine had inherited from old Rome, they were said to had tracked down the place of the crucifixion, and with the help of a small army of workmen dug up the "True Cross". Relics of the true cross might also be pieces of wood or nails touched by the real.

By means of sanctifying prayers a priest was capable of blessing physical substances, converting them into holy things. A bishop mixed oil of Chrism once annually during *Paskha* (Easter), for use in unctions, or to fuel icon lamps. Holy water too was consecrated in this manner. Benedictions were also used to expel plagues of pests, rodents or sickness should there be an outbreak in a given area.

They could rid a portion of ground, a building, or some other area, of troublesome spirits, thereafter replacing them with the Holy Spirit. Usually the area was sprinkled with holy water as blessings were uttered, and purified with a censer of burning incense. In this fashion, the soil within a cemetery was sanctified, thus becoming hallowed ground. With Russian priests being as scarce as hen's teeth in most areas between the 10th-13th Centuries, many people who didn't expect to see one for some time (such as hunters, soldiers, and merchants), got the *svyashchennik* or *pop* to bless items which would hopefully guard them against the uncertain pitfalls of the open woods.

Holy weapons such as blessed crucifixes and crosses, foliage from "Palm Sunday" or any icon would confer blessings and protection upon the user or wearer. Holy oil (blessed once annually during *Paskha* (Easter), by a bishop), or holy water would bestow blessings if the user made the sign of the cross with them.

One Englishmen visiting Russia noted they were a people virtually addicted to lighting candles when seeking intercessions from heaven, and during the mass. The burning of blessed candles had long been a tradition in the Church, in both the Orient and Occident. When lit, the light of their flame, and the petitions attached to them, were seen from heaven itself. It was common for a person to retain their baptismal candle, to be burned in the future during cases of special need.

The Holy Sacraments

According to the Church, Jesus instructed the apostles in a variety of sacramental mysteries, the spiritual treasures of Christ. From that time the divine authority to carry out these functions passed from the apostles, to the apostles of later ages, the bishops. By virtue of the apostolic sacrament of Holy Orders a man was empowered to carry out a variety of sacramental functions. Through their agency alone the sacraments enabled the reconciliation of sinners with the almighty father. Their power resided within the ritual itself, and was in many ways divorced from the celebrant's personal sanctity. In ancient times the sacraments were considered so sacred that the "unholy" could not look upon them. The Russian word *Tainstviye* ("Sacraments", literally "the secrets") conveys the hidden or once secret nature of the rites.

During the performance of any sacrament, a priest wore ecclesiastical apparel of differing colour and design, as well as the accompanying stoles and other vestments. The choice of vestments in any given ceremony were determined by tradition.

According to the four original apostolic sees, the sacraments were without question vital to the salvation of humanity; to have never heard of them was said to be pardonable, but to freely reject them, was unequivocally tantamount to rejecting Christ. Rus' Church ritual of the earliest times is difficult to study, owing to a lack of documentation from that period.

THE TRUE CROSS,
CHRISTIANITY'S
PREEMINENT RELIGIOUS
RELIC

PRIESTS PERFORMED
THE SACRED MYSTERIES
OF THE CHURCH

THEY WORE SPECIAL
ROBES WHILE
OFFICIATING
CEREMONIALLY

The catechumenate

Anyone wishing to undergo conversion to Christianity entered into the Order of the Catechumenate, a one year probationary period, during which they were instructed in the faith by the parish priest, but still prohibited from viewing the Eucharistic sacrifice (the Christian holy meal). Having reached a suitable level of understanding they were inducted into the Church *community*, normally during the following Easter celebrations.

BAPTISM

THE SACRAMENTS OF BAPTISM, COMMUNION AND CONFIRMATION (IN RUSSIA CALLED KRESHCHENIYE I MIRA POMAZOVANIYE)

In the East prospective parishioners joined the Church by receiving a single rite. Baptism (the washing away of sins by means of a triple, full-immersion in water), was followed by the consecration and sealing of the soul with the oil of Chrism (blessed by a bishop). This was the "sacramental fire", the anointing of the Holy Spirit. All the senses and main body parts were crossed with the oil. Lastly, the newborn child, or neophyte, was dressed in a white garment of purity and received the Eucharistic bread for the first time.

According to Church teaching, without baptism, you couldn't proceed into the highest Heaven. At the moment of baptism the baptisee was said to have entered into union or fellowship with God and begun the first step in their life's journey towards heaven. All that was left was to remain in that union. Adults undergoing conversion (catechumens) and children who had reached the age of reason verbally confirmed their faith at this time. Each person joining the Church received a spiritual parent or friend, who would aid them materially and spiritually wherever possible in times of misfortune. This special person usually took part in the ceremony, holding the neophyte's baptismal candle. *All persons present verbally reaffirmed their baptismal vows to renounce Satan at every available opportunity.*

During the Middle Ages a Roman baptismal celebration differed from the Eastern rites since baptism, communion and confirmation were held separately as three different sacraments. Baptism was achieved either by immersion or the pouring of blessed water over the forehead.

HOLY COMMUNION

THE SACRAMENT OF HOLY COMMUNION - THE EUCHARIST (IN RUSSIA CALLED PRICHASTIYE)

To understand the origins of the Christian Eucharist, we must look far back to the time of the Jewish exodus from Egypt. Following their emancipation from Egyptian slavery, the people of Israel wandered across the parched and unforgiving Sinai desert, led by their prophet Moses, a former Egyptian prince, but Jewish by blood. There they lamented their hunger, for the ground yielded not enough food for that distraught band of refugees in search of a home.

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel, At evening, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord: for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full: for that the Lord heareth you murmurings which ye murmur against him: and what are we?

Your murmurings are not against us, but against the Lord.....And it came to pass, as Aaron spake unto the whole congregation of the children of Israel: and they looked towards the wilderness, and, behold, the Glory of the Lord appeared in the cloud.

And the Lord spake unto Moses saying, I have heard the murmurings of the children of Israel: speak unto them saying, As even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God. And it came to pass, that as even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

And when the dew that lay was gone up, behold, upon the face of the wilderness, there lay a small round thing, as small as the hoar

frost on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded; Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days;... And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an Omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt ..."⁵⁶

MOSES TOLD THE ISRAELITES GOD WOULD SEND MANNA TO FEED THEM IN THE DESERT

Following the miracles of the loaves and the fish, Jesus proceeded to give one of his most important sermons, but the meaning of it was lost on the many Jews present to hear it. In essence, Christ taught them he was like the manna which sustained their Jewish forebears, the manna proving whether or not they were obedient to God's laws. He proclaimed that he was both man and bread, the bread which, like the manna, had come down from heaven to give them life, when otherwise they would have died. The teaching was difficult for many Jews to accept, and so from that time they ceased to be followers of Jesus. The sermon went as follows;

"Verily, Verily, I say unto you, He that believeth in me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh; which I will give for the life of the world.

JESUS PROCLAIMED HE WAS THE BREAD OF LIFE

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

HIS BLOOD WAS WINE

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the father hast sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.....

CONSUMING THEM GRANTED IMMORTALITY

Many therefore of his disciples, when they had heard this, said, This is an hard saying: who can hear it? ...From that time many of his disciples went back, and walked no more with him"⁵⁷

Later, on the eve of the betrayal which led to his crucifixion, Christ gathered his disciples in an inn to celebrate the passover of the Jewish people, the meal which represented their deliverance from oppression and their arrival in a homeland which god had specially put aside for them. But it would turn out to be a very different kind of passover meal, a meal which was the culmination of this earlier sermon.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins"⁵⁸

THIS SACRAMENTAL MEAL GRANTED THE REMISSION OF SINS

From that time, until this very day, Christians celebrated their deliverance from the shackles of death and sin, by attending the Eucharistic celebration, during which they feasted on bread and wine, the body and blood of their Saviour. So what form did this ceremonial meal take?

In the East, the precise order of the Eucharistic mass varied throughout the liturgical year. In Byzantium the feast of the bread and wine was celebrated in the manner of St John Chrysostom's liturgy, or the gruelling liturgy of St Germanus of Constantinople, which incorporated most facets of Christ's life in the sacramental feast. In Rome they used the Roman Rite (spoken in Latin), in Egypt the Liturgy of St Cyril of Jerusalem and in the Oriental East, the Chaldean Christians used the Liturgy of Addai and Mari, the Apostles. Nestorian and Chaldean liturgical

IN VARIOUS PLACES THE EUCHARISTIC LITURGY TOOK ITS OWN DISTINCT FORM

arrangements were based on the rites of St Theodore of Mopsuestia or St Nestorius, and were used throughout Persia, the far East and India. Armenians utilised their own rite.

The Eucharist was the single most important and common thread uniting *all of the original churches*, and which had always been the *focus* of the entire Church from the very beginning, allowing each eater to become fused into one single “mystical body of Christ”. So solemn was it, that on the whole, this ceremonial mystery is essentially unchanged even 2,000 years later. All liturgical variants possessed the *Epiclesis*, the precise moment in ritual, when the Holy Spirit is called down by the priest to enact the transformation of the fruits of the earth, the water, the wine and the bread, into the actual body of Christ, the Redeemer. The ‘timeless’ mass, the pivotal celebration of the Church’s unity and strength ceremonially transpired in two parts. The formal consecration ceremony took place in the sanctuary, which was partitioned from the nave because it was ‘holy ground’, the inner sanctum of God’s presence. In Mediaeval Rus’ the congregation stood in the Church nave during the mass, which was conducted as follows;

PART 1 THE SYNAXIS

When Russian and Byzantine parishioners first entered the chapel it was mandatory that they kiss the Cross. This would have been a powerful means of detecting heretics such as the Manichees, who considered it greatly sinful to perform this act.

According to the *Primary Chronicle*, the Western custom for entering Church during the 11th Century consisted of the parishioner kneeling down and blessing the ground with the sign of the cross. They could then stand upon this spot. In rhetoric true to the period, the Chronicler “Nestor” launched a tirade against the German Catholics for grinding the sign of the holy cross beneath their feet. If this account is reliable then apparently the Catholic church might not have adopted the practice of blessing themselves with holy water before attending mass at this point in its history.

Next came the procession of the *svyashchennik*, *deakon* and main party into the Church or Chapel; the Gospel was carried in and placed at the lector in readiness for the readings. Numerous hymns, litanies, the occasional psalms were recited and sung, followed by the Gospel readings and a sermon (homily), followed finally by the litanies for intercession on behalf of the living and the souls of the faithful departed. The catechumens were dismissed before stage two began.

PART 2 THE EUCHARIST

Next came the procession of the offerings to the altar, in the form of gifts to the Church, as well as water, bread and wine for consecration during the next part of the ritual.

Ordinary Jews once used barley loafs for passover, whereas the Rabbis of the temple employed flat wheat based loafs for their ritual consumption.⁵⁹ It was a symbol of the divine providence God had displayed toward the people of Israel, in providing a leader such as Moses to lead them out of Egyptian bondage.⁵⁹ In all both items of ritual fare differed remarkably little from that of the pagan Gentiles.

In time the Christians of the early Church utilised ordinary leavened loafs to celebrate the Eucharistic sacrifice, which they themselves had baked at home in their own ovens, and brought to church.⁶⁰ This continued to be the case for a number of centuries.⁶⁰

The officiating *svyashchennik*, *pop* or assistant *deakon* (if present) fumigated the sanctuary and altar area with a censer of purificatory incense, to burn away any evil essences likely to contaminate the area during the sacred celebration. Next came two brief litanies, a sign of peace, the recital of the apostolic creed, the thanksgiving, the “Last Supper” narration, the recollection of their sins, and the remembrance of all the faithful departed. Just prior to the Eucharistic ritual the celebrant’s hands were washed in holy water, to cleanse away any sins the priest might have on their person. The water and wine were then mixed with a golden spoon, and the bread later blessed in the proper manner. Then came the raising, consecration and breaking of the bread. Bread with a drop of wine (which had by that stage become the blood of Jesus) was then given to each member of the congregation on a golden spoon.

It was common for church-goers to place all their requests on the altar, so that their hopes and dreams would be lifted up to heaven by the priest during the Ascension of the Host. Pardons were obtained on behalf of the dead, or

ALL OF THE EARLIEST
CHURCHES STILL
CELEBRATE THIS RITUAL
MEAL

PROCESSION

LOAVES

INCENSING THE ALTAR
AREA

WASHING THE HANDS

those living in sufferance.

According to the Church, the Eucharistic mass was like the last supper, the final Passover, when man gathered to celebrate, for the first time, his passage from death into eternal life. Jesus asked His disciples to commemorate His coming sacrifice by imitating the feast that they were to perform that night, with the breaking of the bread and the sharing of the wine. And so they came to the mass, to Christ's table. In their mind this Eucharist became "living bread" which had gone up to Heaven, where He continued to sit at the right hand of the Father, and pleaded our case. Once eaten He was capable of forgiving sins in great number, since Christ now lived in them. Through this meal all who ate of it became a Eucharistic brotherhood in Christ; immortal neighbours.

Communicants were required to fast before the sacred meal and this fast was seen as essential to the respectful reception of the Sacrament. In the West parishioners received the bread of life weekly or even daily. In the East the practice of accepting it only two or three times per year (at Christmas and Easter time) had developed, and even then only after a 40 day fast from meat and dairy products on each occasion. Only baptised people were allowed to receive it and heathens, heretics and Christians in an overly impoverished spiritual condition were forbidden from knowingly consuming the host.

In cases where an individual, through an act of apostasy, had fractured the nature of the Eucharistic brotherhood they were *cast outside of it*, and could not re-enter it without the need for redemptory penitence. The custom of the Church had always been that people who had not made a serious attempt to maintain their sanctity, or to live a holy life, should not partake of the meal without prior confession and penance; to do so was in many ways to condemn themselves.

Following Russia's surprise conversion, pagan libation makers and resident Magi developed a policy of locking out whoever was starting to attend Mass, considering them defiled. These were "excommunicated" from the local pagan community and only reluctantly re-admitted after completing gruelling purifications. Fearful of losing access to the time-honoured pagan libation, many Dvoeveriye (people stuck in a blurred spiritual state wherein occurred a 'fearful' blending of both faiths) limited the number of times they received Holy communion. For some, the shunning of the Eucharist was an intentional snubbing of the sacrament. For others, the moral conflict of their shadowy double-life may have influenced them to stay away from Church as a sign of reverence for the sacred meal. This sort of behaviour resulted from widespread, deep seated confusion in a newly-converted country haunted by spiritual dilemmas of every kind. The significance of singling out milk, dairy products and meat for the penitential pre-eucharistic fast may also have served to reinforce the Church's teaching that *dvoeveriye* had to abstain from pagan libations and holy meat, offerings which would have been made before the idols.

The forebodings and even loathing of the freshly converted pagans, are found in the writings of St Cuthbert. In 7th Century England a group of bystanders jeered some monks in danger of drowning. Refusing to render them any assistance they cried "Let no man pray for them and may God have mercy upon none of them, for they have taken the old religious observances away from men, and nobody knows how the new ones are to be observed".⁶¹ Again the inference here is that the pagans had formal sets of dearly-held beliefs and ritualism prior to their conversion, and the arrival of the Church sacraments caused unimaginable confusion and grief in their troubled hearts.

As had occurred in other nations with similarly large numbers of pagan-Christians, the Apostolic cross only continued to be carried and fortified by a sturdy band of saint-like, die-hard Russian parishioners. Like the English and Irish saints, these Russian Christians really were individuals ready to place their lives on the line in defence of the new faith. In the earliest phases of the missions, when Christians were a minority, it took a lot of guts to walk single-handedly into a grove of worshippers with an axe and start lopping the Holy trees. That's when people want to kill you, and martyrdom was maybe only moments away. Those Russians who actively supported the teachings of the Church would most likely have received Holy Communion far more frequently than the bi-annual Christmas and Easter Eucharistic celebrations experienced by the majority of the *dvoeveriye*. Who knows, some may even had communicated (received the Body of Christ) weekly.

Based on historical sources from the Holy See of Rome, Constantinople, Alexandria, Antioch, Jerusalem and the Church in India, there is every reason to believe that Christianity started off not only as a philosophy or way of life, but as a meal which imparted "salvation" and a number of ritual ordinances which ensured the ongoing nature of that salvation.⁶² Deiss' book contains transcripts of Christianity's oldest surviving liturgical writings, revealing their

MASS CELEBRATES THE
LAST SUPPER, AND
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ALLEVIATE THE BURDEN
OF SIN

CHURCH AUTHORITIES
HAD THE POWER TO
DISOWN WAYWARD
PARISHIONERS

PRIESTS HATED
PARISHIONERS
ATTENDING PAGAN
CELEBRATIONS

deep love for the sacraments. Occasionally these texts employed allegories or phraseology linked with pagan libations and customs. At first these comments seem almost insignificant until you discover their real origin. You see in certain parts of Western Christendom, and the Eastern Church, the holy Trinity was likened to the sun. Take this example;

*“To stand before the blessed and holy Trinity and clearly see its ineffable glory and by its unchangeable and overpowering light-the rays of the three Suns-be made resplendent and shine, and to receive the glow and the rays that emanate from there and to rejoice in them, trusting in Christ that if one dies by the law of nature, yet he shall live with Christ in the ages”.*⁶³

During the 13th Century AD anti-pagan Crusades in the Baltic, the Teutonic Knights were required to attend mass daily, be celibate, observe their strict rules on poverty (they didn't even own their clothing or swords!), all as part of their obedience to the charter of the Germanic Catholic military orders they served in. Such vows sometimes clashed with their duties as soldiers on active service. For example during the Winter months soldiers ideally needed to set off on patrols before daybreak in order to make as much of the available day light as they could. To facilitate such an early start, and at the same time allow them to receive holy communion in the mornings, the head of one Teutonic order wrote to the pope requesting his authorisation for them to celebrate the Eucharist before sunrise. The reply from the Holy Father was that they were in no way to consecrate the host during the hours of darkness. He allowed them to begin mass before sunrise, but the exact moment of the consecration, when transubstantiation took place, was to be timed in conjunction with the initial emergence of the rising sun's rays, at the very earliest. Is it a coincidence that, in this case, the Western Church celebrated morning mass to the rising sun, or that Christian altars pointed eastward, towards the rising sun? More will be said of this later.

ACCORDING TO ONE
TRADITION THE
EURCHARISTIC RITUAL
WAS ONLY TO BE
PERFORMED DURING THE
HOURS OF DAYLIGHT

THE MEDIAEVAL ROMAN CATHOLIC MASS

As in pagan times, it was commonplace that everyone from Mediaeval villagers to highest lords sought the assistance of magicians and diviners to have their ailments healed, *rather than turning to the Eucharist, “the Body of Christ”*, which was the Church's most potent remedy for any form of illness.⁶⁴

In typically Aryan fashion European pagans very often hung items of (usually raw linen) cloth or clothing from the branches of grove trees. The current theory is that these customs were a form of sympathetic magic, in which the sacrificing a garment worn by a someone ill would take away their sickness. I believe one further explanation for these “superstitions” might be found in *Din-Vigirgard*:7, where it is explained that pious individuals had to consecrate items of clothing on behalf of departed souls, or the *Puranas* which describe the practice of adorning grove trees with cloth. These customs continued to be practiced throughout the Christian era of the Middle Ages. The sheer prevalence of these and many other pagan practices presented great difficulties for Rome concerning the Eucharistic celebration.

PARISHIONERS WERE
BANNED FROM
PROVIDING BREAD AND
WINE FOR THE MASS

With these and many other heathen devotions happening behind the scenes, the spiritual state of very many parishioners was such that, in the reformist mediaeval Roman Catholic Church's eyes, dispensing the consecrated host to them would have been akin to casting pearls before swine. By the Middle Ages, many changes were brought about in Eucharistic ritual of the Franks, in order to guard the sanctity of Christ's body and blood.⁶⁵ Firstly, the lay members of the parishes were no longer required (or permitted) to produce the bread and wine used during the mass,⁶⁵ as was the custom for pagan celebrations. Instead monastic brethren were solely entrusted with the production and pressing of the Eucharistic wine, as well as the baking of the hosts.⁶⁵

CATHOLIC AUTHORITIES
CHANGED FROM THE USE
OF A LOAF TO A WAFER
IN THE 9TH CENTURY
AD

In superficial ways, the manner in which the eastern Eucharistic sacrifice was celebrated differed from Western liturgy, such as the type of bread used, and the exact moment of the bread's divine consecration, and transformation into the body of Christ, but its essentials were almost identical. Interestingly this occurred because the Roman Catholic host took on a new appearance during the ninth Century AD, in a smaller form which allowed it to be placed on the tongue of the communicant.⁶⁵ The bread was no longer made with the use of yeast (the method still used by the orthodox Churches), the direct result of this being an extremely flat disk-shaped loaf.⁶⁵ Later, at the very beginning of the 11th Century, a change in recipe saw them assume the character of a wafer.⁶⁵ These wafers were what the Slavic Orthodox clergy called *Oplatki*, a pun that likened the Catholic Eucharistic wafer to a payment or coin. Yes, so prevalent was the Byzantine perception of a Roman church engaged in endemically avaricious

simony, that their propagandists portrayed Western Christians as eating coins during mass! The use of *Oplatki* during the Roman mass was slammed in the *Primary Chronicle* as unfitting when compared to the traditional raised loafs of the Eastern Church. The form of the holy bread still continues to be a point of divergence between the Orthodox and Catholic forms of Eucharistic celebration. But, with so many Magi finding positions inside the Mediaeval Christian communities, it was a very shrewd move on the part of Rome, to adopt the use of these wafers.

Firstly they were significantly different from the buns used by the Magi, and secondly they were an exact description of the manna which God sent down to the people of Israel, "And the house of Israel called the name thereof *Manna*: and it was like coriander seed, white: and the taste of it was like wafers made with honey".⁶⁶ This is yet one more instance where Rome went out of its way to seem substantially different from the Magi, not only in the appearance and teachings of their clergymen, but in the performance of the sacraments, which in some respects resembled the rituals of the white Magi too closely.

On the testimony of Emperor Charlemagne's personal clerical advisor Alcuin, the transformation in the form of the Eucharistic bread from a leavened loaf into a flattened or unleavened one, took place in the pre-wafer era to permit a return to the customs of bread making once practiced in the early Church. In those times they used bread stamps to flatten out the bread and leave an impression on the face of the loaf. The oldest surviving bread stamp belongs to a North African parish at Djebeniana (dated to the 6th Century AD) and may well have been Coptic.⁶⁷ I was amazed to discover that it carried the image of a deer beneath a tree, surrounded by Christian Eucharistic phraseology⁶⁷ (see the pagan nature of this image on p. 481). All of this might be prima facie evidence that the earliest methods for producing the Church's disk shaped bread were very close to those used in the making of Magian drons, though far from being the same as wheaten dron disks.

Changes to the Catholic mass happened in the 9th-10th Centuries AD, among the Franks, and occurred owing to a *sharp decline in the number of people attending mass*.⁶⁸ Whereas in the past large numbers of people had gathered at mass, to see the produce of their very hands (bread and wine) carried to the altar in the offertory procession, the 9th and 10th Centuries saw so few people going to mass, that in many cases the procession could not even be conducted.⁶⁸ One reason for this was the proliferation of private parishes (sponsored by secular rulers, merchants etc), and the celebration of mass in peoples' houses, which were performed by wandering monks.⁶⁸ Another reason was that people were not encouraged to attend mass when they were in a spiritually impoverished or "unholy" state, for fear that their attendance would do more harm than good to the blessed host.

For this same reason the clergy began shielding the chalice from the laity in the 9th-10th Centuries AD, and were extremely fearful that communicants might deliberately spill some of the consecrated wine on the ground as they drank from the chalice during Mass. By the 1200's AD communion in both species was simply not on, and parishioners no longer partook of the chalice. Similarly the priests became reluctant to use bread and wine supplied by parishioners, apparently since there was a perception that many people were dubious in their everyday lives; very likely semi-pagans. In short there was a fear within Church circles that the danger of desecration of the blessed sacrament by parishioners during the mass was very real, continually present, and had to be guarded against. For example Catholics of the early Middle Ages originally received the sacrament in the hand, but at that point the Church brought about the custom of placing the host into the person's mouth. I am willing to suggest that this was to ensure that the Body of Christ was eaten by the person then and there in front of the celebrant priest, and not stealthfully placed in their pocket, and carted off elsewhere to an uncertain fate. Perhaps this was the other great merit of the wafer, for it dissolved fairly quickly and did not require chewing, as would normal bread. Indeed, in this 20th Century I have heard the occasional tale of a parishioner here or there who had been caught doing this very same thing, and when challenged by the outraged priest admitted that they could make good money from selling them! But such things were happening long before our day.

"Instead of eating the sacred bread like other communicants, they kept it in their mouths and went out (most likely clenched gingerly in their teeth). Then they walked round the Church outside nine times, and at the ninth time the Evil One came out from the Church wall in the form of a frog, to whom they gave the bread from their mouths, and by doing this wicked thing they were supposed to be selling themselves to Satan and become witches. There was an old man in North Pembrokeshire, who used to

RUSSIAN CLERGY
LAMBASTED THE NEW
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SOME RECALCITRANTS
USED THE BLESSED
WAFERS TO PERFORM
INFERNAL WITCHCRAFT

say that he obtained the power of bewitching in the following manner: The bread of his first Communion he pocketed. He made pretence at eating it first of all, and then put it in his pocket. When he went out from the service there was a dog meeting him by the gate, to which he gave the bread, thus selling his soul to the Devil. Ever after, he possessed the power to bewitch".⁶⁹

EUCCHARISTIC
DESECRATION

The desecrations of the Eucharist in these preceding English accounts, necessitated that the Holy wafer be fed to an animal, perhaps the first animal seen upon leaving the Church. Toads and dogs would have been perfectly understandable recipients for the desecrated body of Christ from the black Magian perspective, mainly because toads were a personification of a certain group of demons evicted from Heaven, while the dog might have represented Ahriman himself.

The trend towards downsizing ritual equipment used during the mediaeval Roman Catholic mass was the inevitable result of the drastic fall in Church attendances. With the waning number of laity prevented from sipping the Blood of Christ, the chalice became reduced in size too. Patens shrank in diameter as the holy wafers too became smaller.⁶⁸

THE SACRAMENT OF HOLY MARRIAGE (IN RUSSIAN SVADBA)

MARRIAGE

I have been unable to find information on the precise year that marriage became a formal sacrament in Russia. Prior to that time, the typical Russian marriage began with songs and theatrical plays taking place in the houses of the couple's families and relatives, a rite of passage from youth into married life. Two (usually baptised) people were joined by the blessing of parish priest, in whom resided the power of binding and loosing. For it to take place, the union had to first be authorised by a bishop, or failing that a priest, who ensured that the liaison was holy, and free of incestuous relations.

The exact wording for the ceremony may have varied from place to place, but usually consisted of a blessing, and an exchange of vows, plus several readings from the Old and New Testaments. Both the bride and groom were crowned with floral wreaths, or, if possible, with golden crowns signifying that they had not succumbed to the sins of the flesh prior to this day. Then they both drank from the same cup of wine to seal the covenant. It was customary to arrange marriages with other reputable families, as much for business or village politics as it was for love (and lust).

THE SACRAMENT OF THE ANOINTING OF THE SICK (IN RUSSIAN SOBOROVANIYE)

THE LAST RITES

A ritual anointing was performed if the intended recipient was seriously ill, gravely wounded, unconscious or in a near death state. This sacrament could be repeated as often in a person's lifetime as need be, as long as the criteria of gravity was observed. The sick person was anointed with olive oil blessed by a bishop (Oil of Chrism) as the rightful healing prayer was uttered. The eyes, ears, lips, hands and feet were each in turn marked with the sign of the cross beseeching the Lord to forgive any sins that may have evolved from these body parts. In an emergency, a single cross on the forehead would suffice.

Where the person was actually unconscious and dying, the svyashchennik spoke prayers of protection into their ear, so as to thwart Satan, who remained active even at this very late stage.

THE CHRISTIAN SACRAMENT OF REPENTANCE (IN RUSSIAN ISPOVED')

CONFESSION

Jesus came into the world for the remission of sins;

'If we say that we have no sin, we deceive ourselves, and there is no truth in us. But if we confess our sins to God, (then) he will keep his promise and do what is right: he will forgive us our sins and purify us from all our wrongdoing. If we say that we have not sinned, we make a liar of God, and his word is not in us'.⁷⁰

'It was late that Sunday evening, and the disciples (ie; the apostles) were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them 'Peace be with you,' he said. After saying this, he showed them his hands and his side (which bore the wounds which had killed him before he arose from death). The disciples were filled with joy at seeing the Lord (they thought he was

dead and gone forever). *Jesus said to them again, 'Peace be with you. As the Father sent me, so I send you.'*⁷¹

Then he breathed on them and said, 'Receive the Holy Spirit. If you forgive people's sins they are forgiven; if you do not forgive them, they are not forgiven.'

What the book of John the Evangelist speaks of here is a precise moment in time, when Jesus gave to his disciples the ability to forgive sins on his behalf. He didn't give it to just anybody, but to his disciples, the apostles.

In Rome and the East, the spoken confession of each major sin was commanded by the Church, although in the Nestorian church, only heretical felons needed to submit to this sacrament. The power to erase the punishment attached to someone's sins could not reside within man alone, and was the exclusive prerogative of God. To this end the Church believed its ministers were tasked with carrying out the mission of forgiving sin in the world, by acting as Christ's special helpers in this matter. Each successive generation of bishops passed on to the next this same charism of the Holy Spirit granted them by Christ. Parish priests took Christ's spiritual cleansing out into the world only once a bishop had passed this gift on to them; the office of Confessor. In truth however, no priest had the right to conduct the sacrament of confession without being deputised as a confessor by his bishop. Therefore the sacrament of confession⁷² obtained the forgiveness of one's sins, via an ordained and suitably empowered Church minister (through the power of the Holy Spirit), who was able to bind and loosen the sins from the person's soul. The bishops of the Roman Catholic Church regarded themselves as the principle dispensers of this gift (due to their belief that St Peter founded their Holy See, and personally ordained their stream of bishops), and that those portions of the Church that were no longer doctrinally united with the Bishop of Rome (later called Pope), no longer had the power or divine authority to carry out this task. This claim was based on (NT) *Matthew 16: 13-19*;

'When Jesus came into the coasts of Casarea Phillipi (where Eusebius would later be bishop), he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter (St Peter) answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee,

That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and

whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.'

If we are to believe the historical accounts of the Church historian Eusebius, it would appear that there was a pan-Christian belief in the authority of the Bishop of Rome, but the other Holy Sees, once they had eventually broken off ties with Rome, no longer subscribed to this view. The Holy See of Constantinople considered that they too shared in the right to send forth confessors, since their city was the New Rome that Emperor Constantine had built. Thus it seemed that there were two Romes, one in the East and one in the West. Just who and where the authority to forgive sin resided, and who had the right to bind and loosen the flock through Church edicts (which would be honored in heaven) was the main thing that the fragmented Church squabbled over. During the Eastern Christian rite of confession (which the Russians called *Ispoved'*), the sinner walked before the priest who stood openly beside the person directly in front of the Gospel and the Cross. The *svyashchennik* (priest) recited a prayer, urging the person to confess everything openly. The Christian off-loaded every sin that could be honestly remembered, *nothing major was to be hidden*. Upon completion of the rite, the priest granted absolution and placed his stole upon the person's head as he did so. Thereafter the penitent was required to carry out an act of self-humiliation, normally in private, but perhaps even in public. These acts of penance, or deep contrition, could range from self denial (food, water,

ACCORDING TO THE
ANCIENT TEACHINGS
JESUS EMPOWERED HIS
PRIESTS WITH THE
ABILITY TO FORGIVE
SINS

sleep, clothing), to severe penitence (self scourging, hair shirts, shaving of the head). It was customary for all Christians, as Christ mentioned, to fast (ie; to renounce or say no to the very things that the body craves for).

Christian burials

It was the Church's solemn teaching that the souls of the faithful should be respectfully laid to rest, allowing them to find slumber in the grave, until that final glorious moment arrived, the Resurrection and Judgement of all humanity, when the dead of history would rise and break free from their tombs. Thereafter they would be divided into two groups by Christ; a flock of billy goats destined for hell, and the lambs deserving everlasting bliss in the heavenly Jerusalem. The following Mediaeval Russian homily aptly explains this concept;

"they that have done good shall come forth unto the resurrection of life, and they that have done evil shall come forth unto the resurrection of damnation".⁷³

The exact location of a person's soul after their death was never adequately explained in the Bible, although the Church's teachings pointed to several things. Firstly the person's spirit, or essence separated from their body and left this world to undergo the trials which stemmed from their immediate first judgement. Following the funeral service, the soul, the person's immortal being was said to reside within the grave itself, awaiting the great and terrible day of Judgement. In Russia, these souls were known as the *usopchie*, or "the sleepers".⁷⁴ The burial ceremony carried out by the priest put to rest the soul of the departed so that it could slumber peacefully. While there were numerous examples of Christians being visited by the souls of saints and martyrs, these visitations were unexpected and never a result of summoning up the dead. Spirit mediums and necromancers were seen as defilers of the sanctity of the resting soul, who were greeted not by the soul of the *usopchie*, but a demon masquerading as the dead person, hell bent on performing deceptions and wrecking havoc.

In the Christian era, Russian burial rites maintained their heathen flavour, especially with regard to mourners' behaviour. Whilst cremation was the subject of an ecclesiastical ban, many Christians could not resist having their sword, food and drink put into the plot. This would raise a few eyebrows amongst the clergy, who saw it as a stubborn adherence to pre-existing pagan beliefs about the Resurrection.

In addition to the formal funeral service, the mourners began a deeply moving mourning, wailing and series of chants known as the *panikhida*. Women were especially trained and even paid to carry out the predictable dirges. A grave-side vigil was maintained for the next 40 days. Annually, just after Easter, the deceased's relatives returned to the grave to eat, drink and make merry. Easter eggs were dyed and brought there for consumption, washed down with copious amounts of mead or later *shtof*. As has long been noted, many of these post funeral activities appear to be the survival of pagan customs, which might have originated in Aryan times. During the Christian era, the egg was, naturally, seen as a symbol of new life.

During the Russian easter (*Paskha*), the officiating *sovyashchennik* wore white vestments during the funeral, and no mourning was permitted.⁷⁴ This was to imitate the joyous Ascension of Jesus. At other times of the year, it was carried out in black, made all the more sorrowful by the drama of the *panikhida* which usually followed bereavements.⁷⁴ The body was placed on a blanket spread upon the floor, bathed in clean water, *dressed in fresh clothing*⁷⁴ and laid down in its casket. Next it was taken to the chapel on a sled or cart dragged by friends and laid there for viewing prior to the funeral service. Relatives and friends came to kiss and view the deceased for the last time. A birch paper crown was placed upon the head of the corpse, signifying the "crown of glory" and a petition scroll was placed in the deceased's hand. This scroll contained an outline of their lifetime and good works, as well as a plea for the intercession of angels. These angels were to help the person's spirit make its way through many well-manned weighbridges of accusing daemones (each checkpoint entailed the weighing of a person for a certain species of vice), hopefully allowing the deceased's entrance into Heaven relatively unhindered.⁷⁵ This scroll (made by all who attended the funeral) was to be handed to St Peter at the pearly gates of Heaven upon arrival. The funeral service was presided over by an ordained clergyman with prayers hymns and blessings, followed by Holy Communion within the chapel, or at the grave side where churches were lacking.

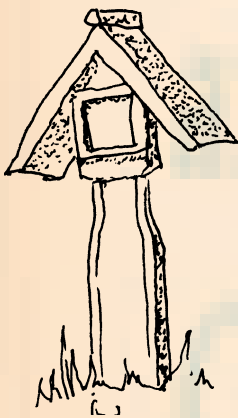
The body of deceased clergy held a bible or a cross while slumbering in state, and in later centuries, after the

BURIAL IS THE ONLY
OFFICIALLY-SANCTIONED
FUNERARY METHOD
THESE DAYS



Fig 6. 1. Russian roofed cross.

Fig 6. 2. Russian roofed burial post.



VERY OFTEN THE
DECEASED CARRIED A
PASSPORT SCROLL INTO
THE AFTERLIFE

anointing, it had the cloth paten-cover draped across the face. Holy oil and ashes from the funeral censer might be scattered over the coffin as it was lowered into the grave. Lastly, sods of earth were tossed in.

The body was transferred to the burial plot on a sled, or simply carried over the shoulders of kin, in a procession headed by candle-bearing mourners, in company with a priest or deacon waving about a smoking censer.⁷⁴ A graveside service was normally held, in which all present farewelled the deceased, signifying that not even the grip of death itself could shatter the eucharistic union between the living and the dead.⁷⁴ The body was then interred. Next the rites of mourning took place, which began with everyone returning back to the family's house for a wake, or funeral banquet. Food and alms were then distributed to the poor.⁷⁴

Sometimes pagan rites sneakily rolled in over the top of the Christian service. To lay to rest souls not yet in a state of peace, the funeral dirge was sung loudly by a local woman, just to make sure the deceased knew it was dead. This appears to be a survival of a Finnish custom (formerly enacted by the local shaman, but which later became the sole responsibility of the *Tietaja*). If successful, this melancholy wail would automatically and miraculously lay to rest and banish from the earth any troubled soul which happened to be hanging around.

Christian exarnation in the middle ages

Primary Chronicle accounts relating to the handling of Christian Russian princely corpses, reveal echoes of Zoroastrian/Magian funeral practices, and very close to the royal throne of the Eastern Slavs. According to Magian dogma, any corpse which could not be carried from the place of death by the corpse-bearers could be wrapped in a carpet, without fear of contamination to the carriers, but the carpet was seen as unclean unless washed several times with *gomez* (a consecrated mixture of water and cow's urine). If one of the faithful died at a height (say up a tree or on a roof), then the body could be lowered to the ground below by rope without fear of contamination. If the deceased expired near or touching the doorway, then the threshold was desecrated by the death demons, and so the bearers were unable to remove the corpse via that portal. Under these circumstances Magian corpse-bearers would have to make a new exit point from the building, by cutting a hole in the floor or wall. They could then exit the room using this impromptu portal, as mentioned in *Vendidad, Fargard VIII, II:10*. In relation to the latter custom, there are virtually identical folk superstitions in Germany,⁷⁶ though I am unaware how far these go back.

The Magi were adamant that no person was permitted to carry a body alone, for to do so meant one had taken the defilement of Nasus (the Demon of Death) into their body. Once contaminated in this way the grievously polluted individual had to be taken to the top of a mountain to live there for the rest of their life, and when old, they were cleansed, decapitated and flayed, to save their immortal soul.

In an illumination from the Radziwil codex (fig 7.2) the body of the seditiously murdered Russian prince Igor' is unceremoniously dragged away by two men who had looped his feet through a rope. This was a perfectly acceptable way for Magians to transport the bodies of the faithful. In doing so they avoided the contamination of the death demon. Although one person was capable of carting Igor's body, the use of two men might have been symptomatic of Magian prohibitions against singular corpse bearers.



Fig 7.2.

EXCARNATION WAS ALSO PRACTICED BY CERTAIN MEDIEVAL CHRISTIANS

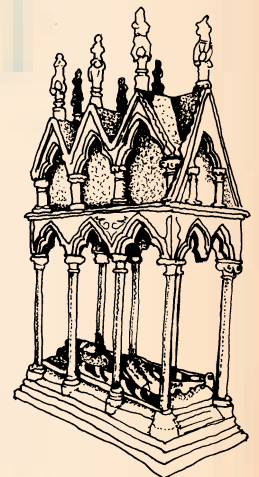


Fig 7.1. The resting place of Archbishop de Gray, York Minster, 13th C. England. His stone effigy lies openly beneath a roof; evidently a representation of an earlier Saxon funerary method.

THE DEATH OF VLADIMIR

Two further historical anecdotes⁷⁷ show incidents in which the bodies of princes were rolled up in a carpet for cartage. Following his unexpected death, Vladimir's body was discretely spirited away, wrapped in a rug and lowered down through the hole in the floor boards by ropes. Perhaps he had died near an upper story doorway, and could only be removed from the premises in precisely the same manner as Magian custom. We can therefore infer the *Chronicle* account is an invaluable clue, suggesting that Magian-style funeral rites were being enacted inside the Rurikid royal household. The mere mention that Vladimir's body was ferried off in a carpet, also led to rumours that he had not died, but had relapsed and was living in the seclusion of some Albanian pagan occult monastery, having turned his back on Apostolic Christianity.⁷⁸ These legends acted as a rallying point for Russian pagan activists, who saw it as a cue for insurrection, and enacted the same. Professor Hollingsworth mentions that while the cults of Ss. Boris, Gleb and Ol'ga were an important part of the religious life of the Rus' Church from its earliest years, many scholars have been perplexed as to why the veneration of St Vladimir (the very person who converted Russia) was absent in their infant Church,⁷⁹ only emerging later on. Perhaps there were problems with his canonisation amid the many rumours of his alleged return to paganism and subsequent abdication?

And what can we discern in *Igor's tale*⁸⁰ where the wounded and dying prince looks skyward to witness the eagles descending upon the bodies of his slain *druzhdina* (members of the prince's personal bodyguard). The tone of the passage is more romanticised than riddled with horror. He seemed glad. The parallels between Magian funerary rites and those of the Russes may be a coincidence, but this is doubtful considering the immense Magian influences in Olden Rus'. They probably signify several things:

1. That only a few years after the conversion, vestiges of Magianism were still present in the community, at all levels. As much could be expected during a period of transition from paganism to Christianity. The continuation of customs espoused by one's parents through sheer force of habit remains the most likely explanation for these Magian-parallels in the Christian era.
2. That the servants of the princes were still pagans, or *duoeveriye* (literally meaning 'Twin-Believers'), and not being corpse-bearers, felt uncomfortable about man-handling the dead or martyred Christian princes' corpses. So they handled their remains according to the old ways.
3. That stories revealing Vladimir as a closet pagan, may have had some foundation, and that the Princes wished their bodies to be treated according to the pagan Magian rites, following their deaths.



Fig 8. Merovingian mortuary masonry. Note the presence of griffons.

The 'French' Merovingian royal dynasty was formed by magus-kings,⁸¹ whose magus blood must inevitably have come from Iran. Since at least some druids (Gaelic-speaking Magi) were termed Magi by the Alexandrians, we might think that the Merovingians were blood descendants of the Gaulish druids and kings, against whom Julius Caesar once directed his legions. And why not, the supreme pagan druidic shrine of Gaul, at the time of its conversion, was called *Argentomagus*,⁸² and this is unlikely to be fortuitous. Caesar was only one of a number of Romans who saw the druids as the subversive enemies of Rome, not just on account of their bloody sacrificial rites, but because they carried immense political clout and were well able to stir the barbarian chieftains into undertaking punitive military actions, for their word was law. To kill the druids was to kill a potent force able to raise consolidated Gaulish forces in but a short time, to rise up and strike Roman frontier garrisons with all the potency of a death adder. Perhaps they were intriguers, at least in the Roman mind.⁸³ Pliny stated that if persons were caught in the city of Rome carrying druidic serpent eggs (crystal spheres and gems), they were executed without hesitation.⁸⁴ Some believe the druids controlled the gold trade in Britain, and parts of Europe,⁸⁵ and if they did, then I am willing to suggest that gold was very holy to them on account of its resemblance to the glittering halo of the sun, who the Magi worshiped as the face of God. Not only that, but druids would have

been military as well as economic power-brokers; the sorts of enemies that Rome didn't want while it was trying to rule the known world.

Merovingian lords had similar interests to the Magi. The magus-king Dagobert paid considerable attention to the art of astronomy.⁸⁶ As with the Magi, the powers of the Merovingian magus-kings lay not only in their magical blood, but in their hair, which was purposefully grown long, and in the case of the Merovingians dyed red in colour.⁸⁷ This was perhaps to impart the potent iron-wielding, blood-shedding capabilities of Mars, that most worrying of planets, for in Roman times these barbarians only grew lengthy hair preceding hostilities between them and the Roman state. Thus, I believe long hair was a feature of war, and their manly power.

Though the Merovingians have long gone, their royal cemetery at Kirkheim am Ries (France)⁸⁸ contains some very interesting features which hint that the Merovingian royal family were not Magian, but Magian-Christians, a form of 'primitive' Christianity discussed at length throughout this book. A more detailed examination of this site (which can even be called a Merovingian time capsule), such as is being conducted at the present time, might yield the necessary answers.

The Merovingian royal graveyard was founded between the 500-700's AD to house the remains of some five hundred or so people (of diverse age and gender), clustered into three separate areas. Without exception the graves were aligned along an East-West axis, and as time progressed, and the graveyard filled yet further, the plots were dug progressively more eastward, giving the impression that the graveyard was growing in the direction of the rising sun. While the plots were not specifically arranged in rows, the deliberate easterly grave alignments prove to be the primary element of uniformity in positioning.⁸⁹

Since there were no deviations from this practice over the space of some 200 years (beginning around 550 AD) we can consider the easterly alignment to have been of some importance, perhaps a religious observance rather than a fad, habit or custom.⁹⁰

In the past archaeologists felt inclined to associate the east-west graves with Christianity.⁹¹ Though nowadays it is seen as distinctly pagan.⁹¹ In Britain especially, a good many Christians chose to continue digging their plots according to the time-honoured tradition. Usually the skulls of the deceased are found facing into the rising sun.⁹¹ We find this in Gaul and Bavaria, as well as pagan Slavia and Finland too.⁹¹

The Merovingian King Childeric's presumed grave site contained numerous interments of horses, quite possibly ritually sacrificed,⁹² but we can't say for certain. Anyhow these paganisms faded out with time.

In many instances at Kirkheim am Ries, graves deviate from true east by a few degrees,⁹³ which I believe may indicate the time of year the plot was dug, but that is assuming that the plot alignment was established by the direction of light emanating from the emerging sun (by a shadow cast by a stick stabbed into the ground?) at dawn on the day it was dug, rather than absolute east. If such a method was employed for each plot, then, in conjunction with the dating of grave goods, it might be possible to determine the day and span of years during which the plot was dug. By doing so we may discover the identities of the persons buried by matching this data against the historical records of burials, where the day of death/burial is recorded. Until this point, identifying the graves of specific historical personages has proved elusive, in the absence of inscribed grave markers.

That Merovingian rulers had links with Eastern Europe is evidenced by the existence of Eastern funeral goods in a number of the graves; things such as Eastern style single-edged swords.⁸⁹ From historical sources we know that they entertained ties with the Bulgars who dwelled in the Balkans.

Merovingian graves show that they were a patriarchal family, with women having a lesser, though still important status within the family group.⁸⁹ Historical sources tell us that a typical Merovingian household was kin-based, and it is believed that *fellow siblings lived together under the one roof, even during their adult years*. This might indicate endogamous royal unions within the Merovingian dynasty, which later commentators termed physically decrepit.

Merovingian *Adelskirchmen* (members of the royal Church) were not the only Western European royals implicated in the continuing fostering of the old faith under the guise of Christianity. Redwald of Kent *was seduced by his wife and by certain evil teachers and perverted from the sincerity of his faith ... After the manner of the ancient Samaritans* (the

THE MEROVINGIAN
ROYAL CEMETARY

DECEASED ROYALS
WERE LAYED OUT WITH
THEIR EYES FACING THE
EAST

tribe that Simon Magus belonged to), *he seemed to be serving both Christ and the gods whom he had previously served; in the same temple he had one altar for the Christian sacrifice and another small altar on which to offer victims to devils*.⁹⁴

OSSUARIES

In spite of their prevalence, these customs were not a development of the Dark Ages or medieval period. Catacombs and ossuaries (bone collection places) are to be found in the very earliest Christian communities, where bodies were exposed in a rocky niche (wrapped in a grave shroud like Christ) or placed in a casket, rather than buried in the soil. Some of the oldest monasteries have fairly large ossuaries, where the bones of the monks were removed from the grottoes and heaped into one great pile. This gathering of the bones of the faithful was once common to the Magi, who retained skeletal material within the *dakhmas*, in a central pit, where they disintegrated with the passing of ages. From the 10th Century writings of the German cleric Adam of Bremen we hear that there was a group of Christians in a place called Morvern (in Scotland) using de-fleshing funerary practices.⁹⁵

EXCARNATION AT MORVERN

According to the Morvern rites the bodies of commoners were left exposed in the pastures or roadways, or in the case of nobility lashed to the trunks of trees to be eaten by birds. The corpses of the rich were plunged into the water, weighed down with a weighty piece of stone, tied about the neck by rope.⁹⁶ While the custom must have been sufficiently strange for him to make mention of it, he did not then proceed to condemn the Christians employing excarnation there.

QUITE POSSIBLY IN IRELAND TOO

The noticeably weird practice of corpse exposition was known in Ireland too. *... there is an island in the sea west of Connacht (Aran island)... In this island human corpses are not buried and do not putrefy, but are placed in the open and remain without corruption. Here men see with some wonder and recognise their grandfathers, great-grandfathers, and great-great-great grandfathers and a long line of ancestors*.⁹⁷ As for how they might have avoided rotting to nothingness we are left with three options. Either it was a miracle (the island was said to have been blessed by St Brendan), or the bodies had been mummified with waxen unguent and embalming fluids (an ancient Magian and Scythian custom), and lastly the story may be untrue. But against the latter proposition, why would Gerald of Wales bother to fabricate such a story? That gulls and other carrion birds did not lift the flesh from their generations-old remains is problematic, unless of course the corpse-ground was manned by keepers tasked with scaring them off.

LEAVING CORPSES OUT IN THE OPEN TO BE EATEN BY BEASTS OR BIRDS WAS A REASONABLY SERIOUS CRIME IN ICELAND

The comprehensive early medieval laws of Iceland, after the conversion of the vikings, contain provisions seemingly formulated to halt any and all instances of excarnation. If one were to kill a person *'he is to cover his corpse so that neither birds nor beasts may eat it'*, and if not *'the penalty is lesser outlawry'*.⁹⁸ Evidently laws were promulgated to force people into burying their dead rather than leave them exposed to scavengers and the elements. It may be difficult to prove specific instances of de-fleshing in Christian Iceland. Whensoever an Icelandic Church fell into a state of ruin, through calamity, it is believed they relocated all the skeletal material from within the church yard to the newly consecrated cemetery, wherever that may be.⁹⁹ Upon arrival the bones were placed in a mass grave, or distributed over a number of plots.⁹⁹ This naturally presents problems for any archaeologist attempting to discover excarnated bones in Iceland, where bone piles are datable to the post-conversion era. That is because cemeteries are frequently jumbled masses of skeletal material, consistent with excarnation sites. These graveyards need to be examined very, very closely indeed. For example at Repton, in England, a massive accumulation of disarticulated skeletal material was discovered in the yard of a Saxon Church. It has long been assumed they were the remains of invading Danish warriors historically known to have been in the area. Subsequent examination of the bones, which lack evidence of wounding, point to the remains being those of well-fed Anglo-Saxon Catholic monks rather than plague or battle victims, for they were deposited in the communal ossuary over a couple of centuries rather than at a single time as the result of some cataclysmic event.

REPTON

SOMETIMES BODIES WERE BOILED TO REMOVE THE SKELETON FOR A LONG

Some scholars have attributed medieval skeletons showing signs of prolonged exposure and dislocation prior to the interment of the bones, as indicating the transportation of dead friend's mortal remains back to their home or settlement. This would have been more prevalent amongst merchants, travellers and soldiers, but few others, and no doubt did occur among those groups. To illustrate this, if a person was to pass away some distance from home (such as during the Crusades, or on a long journey), the body might be boiled in a cauldron to remove the fleshy parts.¹⁰⁰ The bones were gathered, and placed in a clean funeral cloth to be transported home, while the rest of their soft remains were buried at the place where they died. Burying body parts, such as the heart, in different locations,

was also present in western Europe, a custom which raised the ire of the clergy. Such disarticulation customs failed to gain the approval of Pope Boniface the VIII, who proceeded to invoke laws aimed at banning the practice of de-fleshing or embalming.¹⁰¹ Sound evidence, to be sure, for high level ecclesiastical censuring of heathen funeral customs.

There were once a number of Christian charnel houses in Europe. At one site in Paris (the Church of the Holy Innocents) there was an ossuary, where piles of skeletal material stood piled up for all to see.¹⁰² Surprisingly this was also a favourite meeting place for the locals. If such locations could be in any way linked with Magian de-fleshing in Europe, then the gatherings at the charnel houses inside some medieval churches would have been to perform prayers for the remembrance of the dead.

Much of the architecture and artwork of Europe during the high Middle Ages was exceedingly grim in nature. Almost exclusively they concentrated on the assault of demons dragging damned souls off to their Judgement at the hand of Christ and his angels, and thereafter an excruciating fate in the Abyss. Many items of exquisite monumental masonry created during the Middle Ages were very revealing, and help prove that Magianism was absolutely rampant within the nobility (the only people who could afford to commission such elaborate stonework), and perhaps even the general community. One 1400 AD tomb carving shows the body of the person interred there, riddled with worms, his face covered by toads.¹⁰³ One can only wonder what the stone mason was trying to tell us in this particular work. Obviously it was not the way one would wish to be remembered for eternity, and not typical of standard tomb imagery. What was standard though, was the representation of one or more dogs sitting at the feet of the deceased (a custom that appears very Magian). Another popular motif was that of a man hanging from a tree, as serpents gnawed away at its roots¹⁰⁴ (yet another Magian image; that of the holy tree under attack by Ahriman's reptiles).

A detailed bass relief at Rhiems Cathedral clearly depicts clergy, royalty and other high born people being thrown into Hell's boiling cauldron.¹⁰⁵ This frank representation of a Church administered by Magi and 'heretics' was by no means concealed from the public by the Church. Evidently it must have been common knowledge in those days, and only in later centuries have we lost contact with the events of that time, largely by haywire inquisitorial censorship. Magian Christians evidently occupied very important posts within the medieval Church. One French Cardinal named Lagrange specifically requested that his body be dismembered and de-fleshed with a boning knife following his death in 1402 AD, so that his bones and flesh could be interred at separate locations.¹⁰⁶ He was most likely a Magian Christian operating among the Cardinals.

One would think that practitioners of primitive or alternative forms of Christianity had trouble keeping their identities a secret from the papal reformists, but then again they might have been numerous and brazenly open about their true nature. By the time the Dominicans (the so-called 'Hounds of the Lord') set the wheels of the Inquisitions in full motion however, these covert Magi needed to be very discrete, or else they would almost certainly have gone up in flames if they remained 'impenitent'.

Were medieval Christian de-fleshing practices merely a manifestation of Magian customs that had not fully died away following their conversion, and which the Church tolerated only until the 15th Century? Or were they being steadily imported from the East? Only further archeological examination across the breadth of Europe is likely to answer these questions.

Accounts of medieval Christians practicing excarnation yield two main interpretations. Either these were a continuation of older pagan practices, which the Church was trying to phase out. Or it was a habit that resulted from the importation (or renewal) of covert Magianism within the Church. The time frame for the penetration of Magianism back into Europe could easily be established by a thorough analysis of tomb masonry and skeletal remains stretching back throughout the first 1,000 years of Church history.

Pagan steadfastness

For many hundreds of years, Christianity had plenty of trouble genuinely breaking into the pagan heartlands of Europe, in both East and West. It was not until the Irish monks and the sword of Charlemagne were entered into the

PAGANS HUNG ON TO
MANY OF THE OLD
CUSTOMS

equation that the "impasse" was finally broken. With this last lot of conversions, all of Europe and Asia Minor could be considered nominally Christian, yet all the while "forbidden activities" continued in some quarters, on the underbelly of the Church. Once Christianity came to their lands, the *Soma*-drinking and *Haoma*-drinking European pagans of the ancient Aryan lineage found it very hard modifying the beliefs which lay behind their respective pagan communions. Unlike the Zoroastrians and Zurvanites, the vedic pagan substrata of Europe was *utterly divorced from the concept of any such "messiah"*, making the Gospel message far less poignant to them.

In the Baltic zone and among the Rus' who knew of paganism's demise all around them, there was also an extra anti-Christian backlash. Many people simply refused to toss out their drink which gave them immortality and a place amongst the gods. Certainly from a purely clinical point of view, the Eucharist could never be as "fun-packed" as something so highly laced with narcotics, alcohol, hallucinogens, and even *Ephedra*. Such potent cocktails easily launched drinkers into a festive mood, sending them merrily buzzing along in a carnival atmosphere of religious singing, dancing and revelry.

The staunch paganism of the Russes, the Baltic countries, the Franks, Frisians, Hunns, Goths, Germans and English, did not subside following the conversion of their nations. Many continued to live double lives, and pilgrims from Europe and Greece still visited the Baltic hinterlands, for a shot of nostalgia. Thus, the Church found it necessary to carefully grill so-called pilgrims en-route to holy sites, trying to gauge whether they were bone fide or not.

PAGANISM AND HERESY
WERE ELEMENTS OF A
THRIVING MEDIEVAL
SUBCULTURE

Pagans in uncertain company wanting to obtain pagan communion might bring up "age old stories". "Did you ever hear the one about the lost water of immortality?. Oh you have!...Good..." A quite harmless way of pulling fellow pagans out of the woodwork. Then the people "in the know" could prepare a pagan ceremony or two, in some secluded spot. The phenomenon of double-believers elsewhere in Europe would not be anywhere near as pronounced as in old Rus'; but it was ever present. Such is the likely origin of the Grail legend, which has never been endorsed by the Catholic church. That churchmen shunned such a chalice of kings (which brings life to the land) is a sure sign that it was a pagan libation, and unlikely to be an allegorical reference to the Christian chalice, which contains the blood of Christ. To give you some idea of this so-called impenitence, we will look at the sorts of things you would find in a mediaeval garden.

Under Eastern influences, Europeans developed a love for fastidiously-designed symmetrical gardens during the Middle Ages. In a typical lay out there were specific areas for medicinal patches, vegetable plots, orchards, herb gardens and coppices.¹⁰⁷ A mediaeval English coppice was a stand of trees bordering the edge of a property, some might even call them groves. It was far from being a haphazard accumulation of various species of trees, cramped with wild entanglements of undergrowth and chaotic sproutings of saplings, weeds and suckers. Instead of being some primeval wood, coppices were scrupulously-maintained stands encircled by a hedge, which as a rule contained three types of tree, namely the oak, the hazel and the Golden Ash (*Fraxinus Excelsior Aurea*, the most likely contender for the title of the *Haoma* tree of the Magi).¹⁰⁷ Many different varieties of beautiful flowers, such as the violet were grown beneath these trees.¹⁰⁷ During the Middle Ages these coppice trees were widely used to provide building materials for the construction of housing, or to provide hearth fuel.¹⁰⁷ At some time during a 5-25 year cycle, Mediaeval gardeners would sheer off the trunks of Ash and hazel tree some several feet off the ground, with the result that numerous straight poles or rod-like growths shot up from the stump, and these would be cut off later in the year.¹⁰⁷ Ashes and hazel were lopped in this manner *with the precise aim of producing uniformly sized rods* (golden rods or boughs in the case of *Fraxinus Excelsior*) which could be cut off (using a pruning sickle).¹⁰⁷ If we could liken this to a typical heathen grove, the Magi might have left one Ash grow to full maturity, that was never to be cut, while other Ashes were pruned to produce barsom twigs made from ash rods specially grown in the manner outlined above. In Mediaeval England, Ash rods were sliced off every winter prior to the emergence of the sugary Ash sap, or gum, and this was the very reason for them doing so at that time.¹⁰⁷ If, as I believe, these many Ash rods were being employed in *Haoma* ceremonies during the Middle Ages this would make a lot of sense, for it would have been sacrilegious to allow the holy gum to fall on the ground; it was destined to feed the (holy) fire (the son of god) instead. And as if these correlations aren't enough, the rods were collected up and bound into faggot bundles, or carried over the shoulder using two uniformly crescent-shaped forked branches. The parallels between these crescent-shaped rod-carriers and the moon-shaped barsom stands of the Magi (*Mah-ru*) is of some interest. It

is possible that some Ashes were left to grow to full size while the vast majority of saplings, which grew about the parent trees, were thinned by the constant fussing of gardeners. The Golden Ash, if treated and nurtured in this manner, is capable of surpassing its standard 200-year life cycle, to live to a ripe old age of 1,000 years.¹⁰⁷

Unless the infrequently-harvested, coppice-trunk timber was burned or fashioned straight away, then presumably it was stored away to season, perhaps for many years. It was used in England to make elaborately carved posts, housing beams, fence posts and trellises.¹⁰⁷ Even the standard wattle and daub hut was built from them. If the Mediaeval Englishmen viewed the Ash in the same way as the Magi, then even their housing was holy, the holiest that could be, and a magnificent fortress against the powers of evil.¹⁰⁷ It was noted by archaeologists in Novgorod that the typical northern Slav dwelling was made from pine wood, with ash only being used to make intricately painted eating utensils, *which were fashioned on lathes during pagan and Christian times*. I have not got archaeological data for construction materials in other parts of pagan and Mediaeval Rus', so I can't say whether or not it was the norm to use pine there.

These Mediaeval horticultural practices may well provide us with essential clues as to the form of activity that took place prior to the performance of a *Haoma* ceremony. *This may not have been gardening in the strictest sense, but the ritual harvesting of the Golden Ash*, and its Golden Boughs, before the foliage was taken by a Magus to pulverise in the mortar. Based on data gathered by folklorists until this century it is possible that the exact moment of the harvesting was all important during the Middle Ages, and linked to specific celestial conjunctions.

If Mediaeval Ash-cutting practices were observed in pagan times, then the thick sections of trunk cut from the tree in 5-25 years intervals (as distinct from the rods cut annually) might have been used to make idols.

And then there is the oak, the tree formerly associated with the Balto-Slavic thunder god, Perun (ie; Indra). According to Frazer, the oak is supposedly struck by lightning more than any other tree,¹⁰⁸ but I am unsure what statistical data he might have used to arrive at this conclusion, perhaps a common belief prevalent at the beginning of this century. Certainly the statistical probability of a specific tree being hit is minimal, perhaps even implausible within ones own lifetime. However the pattern of lightning strikes might have been vastly different during the Middle Ages when compared with today, mainly because of the sheer number of tall earthed metal structures that stud western civilisation. In those days oak groves might well have been struck with greater frequency.

There is some reason to believe that heathens wanted to draw down lightning from the sky, which would cause a spot fire upon striking the earth. As we know the Magi saw fire generated as a result of a lightning strike, as the divine spark which had come down from heaven, a divine gift in no way man made. In the form of lightning, the Holiest of all fires, the son of god, came down to man. The following two instances from ancient Slavia contain features suggestive of such a practice

In one case Perun's idol was described as having a sheet of iron wrapped around its legs. In a relatively metal-free society one might think that this idol would have been a particularly good lightning attractor. Consider also the Bronze Age Scythian "Ziggurats", mountainous constructions built from faggots of brushwood (perhaps the leftovers from generations of religious ceremonies). Each one had a large iron sword stabbed into the top; a perfect lightning rod. If it happened that any of these temples was hit by a lightning bolt, it is probable that they caught alight. Depending on the time of year they might only have smouldered, and at other times burned quite readily. Might it not also be possible that it was fully intended that they should go up in flames one day, and that there would have been no attempts to extinguish any blazes caused by lightning. If these ziggurats were only 300 metres tall (the base dimensions were 600 x 600 metres, but the height was somewhat less, perhaps as little as half the base width), this would have amounted to roughly 108 million cubic metres of combustible material. The result would have been a conflagration so enormous as to be unimaginable.

If Frazer's comments on the oak are correct, it is plausible the siting of numerous oaks in the Mediaeval English coppices, situated on a property's farthest boundaries, served to draw lightning away from the main household. If Magus wizards were present in some mediaeval manors (which historical and inquisitorial accounts constantly allude to), it may have presented them with an opportunity to view lightning at close proximity, and prognosticate future events or retrieve the holy fire from trees struck by the blow of a lightning bolt. According to Frazer oaks bludgeoned by lightning were regarded as extremely holy in various parts of Europe.

Moreover Magians required various species of fire for the annual relighting of the vahram fires, the foremost

MANY CHRISTIANS
KEPT ASH TREES IN
THEIR GARDENS

OAKS ATTRACTED
LIGHTNING

being heavenly-fire. So one might think that if a grove oak was hit by lightning, then the Magi would run out and capture the resulting divine fire using a torch. This might be another reason for keeping a coppice well cleared, to prevent major damage to other holy trees if a fire should take hold inside the grove. Admittedly such a fire would be unlikely to spread out of hand in the inclement weather accompanying the lightning-strike, but based on Russian folklore, those who promptly arrived at the scene would have doused any uncontrolled flame with milk or *kvass*, and perhaps even mead, instead of water.

As it turns out the trees and flowers popularly chosen for a typical Mediaeval garden might have been selected for reasons beyond their pragmatic or aesthetic virtues. The violet, the Oak, the Golden Ash, and the Hazel were *all* once dedicated to the God of the Heavens (ie; Jupiter, Zeus, Ahura Mazda).¹⁰⁹ These were just 3 out of some 13 trees so dedicated,¹⁰⁹ including the Manna Ash.

WEEDING WAS A HOLY
DUTY

Weeding was very important in such areas. One 10th Century monk considered weeding an almost religious duty. Once he had uprooted them, he hung them up *so that the sun could scorch their bitter roots, and kill them for all eternity*.¹¹⁰ His loathing of the weeds can best be likened to the white Magi's weed hatred, for they were the corruptible and noxious debris of Ahriman's defilement of the plant kingdom.

ASH TREES WERE CLOSE
TO THE PEOPLE'S HEART

There were many different English folk beliefs concerning the Ash tree (the so-called "snake-hater"), stretching down to the present day.¹¹¹ In England the mere shadow of the tree was sufficient to cause serpents to flee, and even to crawl to their deaths in a nearby fire, merely by looking upon one.¹¹¹ It provided security against the threat of witchcraft and maelstroms, plus cured bleeding and the effects of poisons, especially snake venom.¹¹¹ If one drew a circle around a snake with a switch of ash bough, it could not leave these bounds.¹¹¹ Ash trees were examined annually to determine the amount of seed on its branches. If it was less than in previous years it was a sign of impending calamity on a grand scale.¹¹¹ The surviving superstition regarding the Ash is that *Ash twigs had to be cut from the tree, not snapped, and what is more they had to be cut at a precise, and astrologically auspicious moment*.¹¹¹ Breaking the tree in any way was most unwise, and would cause misfortune.¹¹¹ Bearing in mind the Ash's past affinity with the god who causes thunder and lightning, it is hardly surprising that it acted as a ward against lightning strike.

Ash trees promoted healing. Several folk customs surround the Ash, including passing the sick through a hole made by splitting and stretching open the trunk, or placing meat rubbed on a diseased body part under the bark. In both cases the disease would heal, as the wound to the tree healed. In Mediaeval England many gardens possessed flower-covered semi-circular lattice tunnels made from bent rods of ash and oak. Might passing through these ashes have procured healing?

The time of the conversion

For the Church in early Rus', the problems of truly converting someone's heart and mind was nothing compared to the logistics of trying to manage the religious life of a country which had become Christian almost *overnight*. Whilst Apostolic Christianity was not an entirely new concept to them (much of the "known world" was Christian), St Vladimir's decision to draft his subjects into the faith no doubt took a good many people by surprise.

The first acts of the conversion are largely unknown, especially the fate of the Volkhvy. The major thrust of Christian anti-pagan strategies brought the irrevocable destruction of the idols, groves, major temple fires, holy springs and most likely the imprisonment or execution of Magian dasturs, who alone were able to rekindle the divine fires of this magnitude. As with the druids, the eradication of the priests and priestesses rendered their religion extinct. The pagans retaliated by trying to assassinate Christian bishops, who in turn protected themselves by living inside fortified enclosures within the cities, forts within forts. We hear of one such slaying in the saga of the Norseman Arrow Odd.¹¹² The newly-converted Odd was travelling a certain route when he saw a small group of knife-wielding assailants attack a rider, kill and decapitate him.¹¹² Unconcerned by Odd's presence, they made off past him, carrying the man's head.¹¹² Clearly they were not brigands, or else they would have set upon Odd also. Odd felt morally obliged to avenge the victim, so he pursued them to a subterranean hideout.¹¹² There he battled and slew the waylayers, and brought all their heads back to the Church.¹¹² Odd hoped to discover the identity of the rider by asking the parish priest. He informed Odd that the victim had been their bishop.¹¹² How much of the tale is true is uncertain, but the anecdote is perfectly in keeping with similar events, described less graphically by Adam of Bremen.

During the Middle Ages there must have been a virtual war between the priests, heretics and Volkhvy. Only in the years when the Church had full royal backing could the clergy arrange for the incarceration of wandering heathen intercessors.

Owing to the sheer scale of paganism throughout Rus', clergy mingled freely with heathens and Christians alike back in those days, though if pagan and heretical "zealots" proved unwilling to convert or "repent", and still perpetuated "unsound beliefs" amongst settled Christian flocks, the priest could demand, where practicable, to had them slapped in irons, or banished from the area.

For protection *popi* and *svyashchenniki* engaged on missions engaged the services of Christian warriors and knights (who had pledged their swords to uphold the cross of the Redeemer), or royal officers (as was mentioned in the Chronicle). In Eastern and Western Europe, Bishops' retinues were especially well-manned with soldiers. In those uncertain times they were necessary for their personal safety, and to enforce their designs in the surrounding community if need be. With this stout backing they set out to defend the teachings of the apostles and spread the word of God in a world none too receptive. As with all major endeavours, joint expeditions by clergy and militia probably only occurred with episcopal (a bishop's) blessing.

In (OT) *Deuteronomy* 7 : 1-6, 16, 25, 26 we discover a reading which demands that the enemies of God, their astrologers, soothsayers and sorcerers be slain, without mercy, and all of their pagan temples and idols destroyed. This message was much harsher than that of the *New Testament*, and perhaps not the ideal way to prompt speedy conversions. It was, nonetheless, in the often bloody manner of *Deuteronomy*, that some Kings, princes and Emperors chose to divert their pagan subjects from their "devilish ways".

Others preferred to avoid killing militant pagans (which would have been counterproductive), and instead chose to pull the heathen religious hierarchy apart at the seams, by destroying their books, groves, springs, fires and temples. We don't know how often mediaeval pagans were burned at the stake; perhaps dank prison holding pits, bread and water were the norm, perhaps not. But if St Avraamij of Smolensk had fellow clergymen wanting to burn him at the stake, then how much more certain is it that by the 12th-13th Centuries, many pagan priests and activists met a fiery end. Ironically none of these inevitable killings were recorded in any of the sources that I have encountered.

Once the eternal temple fires had been culled, home hearths were the last remaining source of repose for the Svarozhiches (the sons of god), which on important pagan observances were pooled, by flaming torch, for the construction of village bonfire, around which cleansing rituals and mead ceremonies were discretely conducted under cover of darkness. In both Rus' and Britain peasants ran their cattle between such fires to purify them against sickness and plague.

The official dismantling of the pagan priesthood promoted the demise of the public continuity of the old faith, for without them it could no longer be sustained on any large scale, no one else besides those of the Brahmana/Magian bloodlines could make the offerings on behalf of the people, or brew the sacred mead, beer or *Haoma*. No doubt whole families of Volkhvy and their knowledge survived the conversion, and melted into the surrounding populations, ferried to distant towns by the sworn brotherhood, who ensured their anonymity could be guaranteed in a new locale. Where they ended up, and how many survived was not a matter of public record.

Sometimes they wandered back into major cities. From one account in the *Primary Chronicle* it is self-evident that the Christian authorities felt extremely threatened by the miracles of the Magi, powers which helped ensure that they would continue to muster large followings, even though Russia itself had been converted for at least a hundred years. I would like to cite the case of the magician who came to Novgorod, and won much of the city over to his side, by claiming that he would walk on water to show all present that his faith was more powerful than that which the Church had brought to the Slavs. To prevent this spectacle from occurring Prince Gleb cut him down with an axe that he had concealed. Yet behind this mortal attack on the Magus, one can see that the local authorities were not keen to allow him to attempt the feat of walking on water, which is in itself not easy to do, I'm sure you'll agree. The point is this; if the princes believed that the Magus was incapable of fulfilling his boast it would have be far smarter to let him do it, fail in the attempt, make a public fool of himself, then kill him. Surely this would have lost the Magi large numbers of followers. And yet the prince's chosen response was to kill him before he had an a chance to try it.

JEWISH SCRIPTURE
OPENLY INCITES THE
SLAUGHTER OF
GENTILES

CHRISTIAN LEADERS
HOPED TO DRIVE THE
OLD FAITH
UNDERGROUND

MEMBERS OF THE
ARISTOCRACY WERE
SUPPORTING PAGAN
FIGUREHEADS DURING
THE CHRISTIAN ERA

Malleus Maleficarum also explains that the astrologer Magi and mathematicians very often accurately foretold future events, and for this reason many commoners placed a great deal of faith in them. This proved to be Gleb's rationale for killing the Volkhv when he did, to show his citizens that the pagan priest was oblivious to this own fate. As a result their arts of prophecy amounted to naught, when they could not see the death that was coming upon them.

The Church had big headaches from the very first. It did not have the full force of secular law behind it. Secondly, some princes were lending robust support to the Volkhvy, figures such as Igor (son of Yaroslav), and Sudislav.¹¹³ Thirdly, pops had to be recruited in the villages and cities, to administer the sacraments. These were ideally people who were fairly well liked, former pagans of good character who were trusted by the residents of the settlement. These new recruits were then taken to their bishop for training in the execution of the vital sacraments and eventual ordination. Everywhere besides the main cities, there was an acute shortage of priests, without whom Christ's sacrificial meal, the focus of Christian religiosity could not be enacted. For many years after the conversion, people hardly ever saw them. Perhaps a monk might drift their way to say Mass every now and again, but that was about it. Needless to say endemic heathenism was unofficially alive and well, though more subdued and covert than it once was. The lack of priests was merely symptomatic of the "unrepentant" paganism of the people and their total lack of faith in Christ.

Monks and heresiographers travelled the countryside, getting a feel for what was happening out in the forests, reporting their findings back to the bishop for his deliberation. Unlike quasi-paganism, the proven existence of organized heresy in a given locale was a genuine cause for concern and in extreme cases might have elicited an immediate response from the bishop. Many preachers were operating at this time; wandering rasputin-like monks who were said to be so prodigious that the Church was almost powerless to stop them. But who were they? Some must have been Magi, Bogomils, Manichaeans, Gnostics or Paulician converts, while others were people who had picked up a bit of theology here and there. In any case, many of them were very well received by the pagans. However, when it came to Manichees, there was one thing that apostolic Christianity had over the heretical Elect, a stout belief that physical creation was in itself good, and not evil. The gloomy contempt for the world, so strenuously espoused by the Manichees, was an alien concept to the Russes. Sure, life was a war zone, but it wasn't corrupt; on the contrary it was the deeds of humanity which were seen as the great corrupter of law, order and all things good. In both pagan and Church eyes alcohol was seen as *good*, but a lazy, layabout drunk, who wouldn't work and drank his family's food money into the bargain was wicked.

Religious communes found to have been infected by heresy were disbanded and burnt down (perhaps to torch any undiscovered "forbidden books" and erase heretical imagery), while the offending clergy were disciplined and placed under *extreme* penance.

Generally speaking, the infant Church had so many pressing issues on its plate that it was almost impossible to exert any kind of ecclesiastical discipline in a nation that had only recently been converted. According to Lozko, Bishops in the end became fairly frustrated and heavy handed with the local populations, especially where paganism was still known to be going on behind the scenes. Local restrictions determined by the bishop alone were brought into effect. Based on western accounts, controlling the movements of "pilgrims" and "torch-bearers" were probably favoured weapons in the fight against pagan Russian migrations to towns with healthy populations of practicing pagans and a functional secret priesthood. Lastly there were uprisings against the Church in some areas which had to be quelled militarily. These usually led to serious initial defeats for the Christian troops, who eventually won the day, but at great cost.¹¹⁴

The arguments of conversion

As in Bulgaria, the Russian boyars, (being close to the people of the land, or sensing some political mileage for themselves) came out swinging, favouring the continuation of paganism as an option for personal worship. But the Church would in no way countenance this, and strove to lead pagans away from the old faith through varied means. This included programmes for dispensing charity, and tasking gifted missionaries to evangelise certain areas.

We do not know what sort of things preachers said to the pagans to win them over. Missionaries like St Avraamij of Smolensk might have explained the Christian faith to them in a pagan context, in a manner they could readily understand. Considering the magianised environment the preachers were working in, their sermons might have touched upon the similarity between Christianity and the faith of the Magi. Superficially, apostolic Christianity was not too different from Magianism, and these similarities could be turned to the Church's advantage, in the hands of an astute and well-schooled orator. Yet this methodology was perilous for the Church's apostolicity unless converts were repeatedly told that a number of major changes were still required, if the old believers wished to join the Church.

According to apostolic teachings, the time for fear and foreboding, the time for looking over one's shoulder every hour of the day, or fretting over how much food you had, or what tomorrow would bring was all over. Evil had been defeated 1,000 years ago by the Resurrection of the Redeemer. From that time, God no longer required that cows, mead, buns, silk, food or lives be sacrificed to the idols, just a simple trip to Mass, in which was conducted the "one eternal and only befitting sacrifice", the crucifixion of God made flesh, the King of all Kings, their Messiah, linked as one single moment throughout all coming millennia. Following the Epiclesis, the congregation would be standing in the visible presence of their Saviour, the bread with which they could "sanctify their unworthy bodies". Pagan converts then presented before "God's table", food, gifts or money, which were redistributed to fund community based projects for the common good. Via this new form of veneration of the Creator, the Church taught that man would enjoy eternal life.

Well, that must have suited the pagans down to the ground, in theory any way. The demon lords, the vampires, dookhi, drakony, velikani and every other unholy entity which had made their life hell all these years, would now be obliterated by the radiance of Christ. What a relief! But then then Russes were told to tear the idols down (even those of the white celestial gods), since the Church asserted that these effigies were the handiwork of devils, whose unholy essences lurked behind the image, duping devotees, and seeking to receive lavish gifts and human worship.

Many peasants probably sensed strange conflicts at work. Why weren't the white Volkhvy suitable priests any more? What was the difference between a magical object and a blessed relic? Why did they have to abandon the time honoured worship of the essentially good creator gods, who had proven themselves time and again? Why couldn't they have them too? By their agency, people had escaped certain death before, cows were made well again, and so on. Why couldn't they continue drinking their beer and mead libations to the gods and become immortal another way; just to be sure? Their answer to all these questions was easy, just sit on the fence; be a pagan-Christian, a *Dvoeveriye*, and have it both ways! But, this was the one thing the apostles said they should never do.

Dvoeverige – the twin-believers

In Rus', as elsewhere, Christians (Jews and Muslims also) frequently resorted to magical means, when their prayers didn't seem to work. Known as *Dvoeveriye* (twin believers), they constituted the bulk of the Rus' country populace (in a few places right up until the 19th Century). Even during Igor's Polovtsy wars of the 12th century, half of his army were still practicing pagans. Bishops, priests and Christians delegated as community elders were always on the look out for signs of astronomy, public rhetoric, philosophy,¹¹⁵ sorcery, the creation and use of magical objects, heresy, pagan gatherings, the worship of local land and water spirits, the conjuring of dead ancestors, bonfires, necromancy, unhallowed marriages and concubinage. Such were the hallmarks of paganism.

In the eighth century Germans had to desist from "*pagan rites, divination, fortune-telling, soothsaying, charms, incantations and all Gentile vileness*".¹¹⁶ The situation was much the same in York around the year 1,000. All good Christians were implored to proffer information to their bishop concerning (Scandinavian) diviners, residual idolatry, magic, or gatherings at groves, wells and holy stones.¹¹⁷ Menfolk were not, under any circumstances, to wear beards and moustaches.¹¹⁷

The Church realised that paganism was not going to evaporate overnight; they had a real battle on their hands. They spoke of their concerns about these acts, and were forced to turn a blind eye to some of the more well engrained beliefs. The best they could hope for was that people would gradually supplant those aspects of Christianity that proved appealing to the heathen mind, hoping that other facets of it would also rub off on them. As long as people kept their paganism at home, the outward vestiges of these beliefs would die out over centuries.

MANY MEDIEVAL
CHRISTIANS WERE
STUCK IN A TWILIGHT
ZONE BETWEEN THE
OLD WAYS AND THE
REFORMS BEING
INSTITUTED BY ROME

NO LONG HAIR, NO
BEARDS

MAGIC AND WITCHCRAFT
WERE OUTLAWED

Public mustering of support for pagan assemblies in the earlier years was something countered by proposing Christian feasts of a similar nature, or instituting the feast of a saint on whose day the pagans might celebrate something locally. After 996 AD criminal proceedings ensued, *if* the local heads of authority were sufficiently pious. Since paganism still flourished in many ways during the earliest years of the Russian Church, people tried and convicted of these crimes probably received the lowest penalty for the first offense, getting steadily more harsh with each subsequent offense. The severity and impact of their agitation was another thing weighed up by the bishop and churchmen; if they were too harsh they risked getting moderates off side, and if they were too soft, then the people might have lapsed further back into the old ways.

Black witchcraft, the perennial corpse impalings, and similar corpse degradations merited austere penances. The exposure or sacrifice of newborns and infants was always investigated with vigour and met with the full force of secular law if encountered after 996 AD. Before that there was an atmosphere of tolerance for deeds of this sort; once considered normal, or commonplace, and certainly not beyond contempt. In reality the term *dvoveeriyе*, which Russians used to denote demi-paganism, is best equated with the concept of Christian heresy.

As it was, folk employed a wide range of Christian folk amulets to protect them from the maleficia of *kolduny* (sorcerers) and *ved'my* (witches): they wore crosses, burned incense, carried garlic, and so on.¹¹⁸ Since Volkhvy slew cattle ritually, Christian peasants of the post-conversion era drew the sign of the cross near cattle pens and barns to keep the heathen priests at bay.¹¹⁹

Rival communions of immortality

REPLACING THE OLD
COMMUNION OF
IMMORTALITY WITH A
NEW ONE WAS A VERY
TRAUMATIC EVENT FOR
HEATHEN CONVERTS

To the people of Rus', just like people today, the question of their spiritual immortality was one of the greatest single factors in their lives, and the advent of the known world's Christianisation painted either joyful, or extremely disturbing pictures in their minds. The Church's introduction of the Eucharistic "feast" as the replacement for *Soma* and *Haoma* and the communal banquet, was not well greeted by many pagans, especially in Russia, Germany, England, Frisia, Finland and the Baltic, where a considerable number of them took their conversions very hard. *Many pagans still continued receiving both varieties of communion at the same time*, long after their peoples had converted to Christianity; something which was endlessly denounced by the clergy.

In the period spanning the 10th-11th Century AD (ie; some 200 years after their conversion) Adam of Bremen recorded the following about Frankish parishioners in the Holy Roman Empire;

He (the Bishop) complained, also, that even to his own times many were so steeped in the delusions of pagans that they dishonoured the sixth ferial day by eating meat; that they desecrated by debauchery and fornication the vigils and feasts of the saints and the venerable season of Lent; that they thought nothing of perjury; that they held the shedding of blood in esteem. Similarly, adultery, incest, and other kinds of uncleanness contrary to nature were condemned by scarcely any one of them. Many of them had two or three, even innumerable, wives at the same time.....Although the metropolitan often denounced in church these and other popular transgressions in rhetorical sermons, the people regarded his paternal reproofs with disdain, nor could they be turned or moved to have any reverence for the priests or for the churches of God".¹²⁰

There you have it in a nut shell; in many localities Mediaeval parishioners were little more than pagans, and paying little or no heed to the anti-heathen sermons squarely directed at them by their archbishop.

MANY RECEIVED BOTH
FORMS OF COMMUNION

The blending of honey and milk with the Eucharistic wine was known in Europe and greatly condemned by the Church authorities as far back as the 6th Century AD in France.¹²¹ Perhaps such milk and honey libations were once practiced by the Gaulish Druids, but to gain a clearer picture of this one would have to go back and examine the writings of the 4th Century Christian missionaries who went to Gaul, though I am unaware how many such treatises exist.

Having examined Christianity as it once was, during the Apostolic age, and during the troubled Middle Ages, we will now advance onto the conversion of Europe's pagans in general, and in particular the missions launched to convert the heathens of Russia. In it the profound reasons why pagans so readily converted to the new faith, on a superficial level. I also expound why they didn't think it incongruous to practice pagan rites, all the while regarding themselves as Christians. Christ's extraordinary appeal was, it would seem, attributable to him resembling a pagan Messiah long foretold by the sibylline oracles and the wise Magus-prophets of olden Iran.

In this chapter you have seen historical information from Church sources which enable us to understand the Church's stance on issues arising from the old ways, and the manner of the transition from paganism to Christianity. While the following two chapters are predominantly written from the Catholic Church's perspective, we can still read between the lines to see not only what the Church sought to confront and destroy, but how such designs mutated into the Pan-European witch blazes ... the shameful Burning Times which swept away very many good, virtuous pagans along with the bad.

So much for what is conventionally known about medieval Christianity. As we look back over the history of the Apostolic Church it is easy to forget one very crucial point. It, like the Gospels, is almost 2,000 years old, a *living relic of a time quite remote to modern thinking*, an era which scholars can only ever access by archaeology and scant historical writings, the *written relics* of an extinct past. It sprouted during an era when the pagan gnostic philosophers, the Egyptian priesthood, druids and Magi were alive and well, still manning their temples and holy sites. These faiths are of course no longer with us, but the Church is. And, with the exception of Judaism, this makes Christianity a fairly unique historical institution, in a western context.

The foundations of the new religion in the 1st-3rd centuries AD were set into the bedrock of an even more ancient world, a world within which it grew, matured and flourished. As time progressed, Apostolic Christianity carved its own niche. Christian theologians of the 3rd and 4th Centuries AD brushed shoulders with the best of the royal advisers, the heathen philosopher-scientists, attempting to gain some formal recognition for the deep philosophical undercurrents present within the Christian faith. Progressively they remolded the views of their erudite and studious listeners.

Many things concerning the dawning of the Church in that first three-hundred year period, were a complete mystery to even the earliest Christian generations. They were a matter of faith. The Church historian Eusebius, notable for his priceless records of the primitive faith, does shed some extra-canonical light upon the happenings. But even he started to run out of formal accounts of the 'lives of the faithful' during the traumatic persecutions of Nero and successive Roman leaders. Most interestingly, each of the four Holy Sees had preserved their own little pieces of Church history in the form of local traditions (as distinct from the body of Church tradition), but none more so than Rome, which had always boasted that it had maintained the first customs of the Church with utmost fidelity. The effects of Judaism on the Church are obvious. Things such as the use of the *Old Testament* in the *Bible*, and resorting to bread and wine as the substances for the eucharistic celebration. However there are other facets of *official Church tradition, and portions of the New Testament, which without question could only have come from Zoroastrianism, the religion of the Magi*. An exploration of why this is so, leads one along pathways of enquiry, not nearly as speculative as one might guess. Perusing this untidy mass of evidence with a sleuth's magnifying glass in hand, allows the observant and astute to zero in on crucial points of similarity between Christianity and the faith of the ancient magicians ... the fingerprints of a lost past.

Having briefly visited the Middle Ages we shall now enter a time machine, and take a journey back a further thousand years, to the Church's very beginnings.

Chapter

The eastern situation – What first encounter with the ‘pagans’

In spiritual terms the mission of the Apostles began at Pentecost, when the Father sent down from heaven, the power of His Holy Spirit upon them, in the form of fire. From that moment the fiery divine presence came to dwell inside their bodies, making them conceptually similar to fire temples or tabernacles.

‘And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad the multitude came together, and were confounded, because that every man heard them speak in his own language.’¹²²

And how hear we every man in our own tongue, wherein we were born? Parthians (Graeco-Persians), and Medes (ie; Magians), and Elamites (Persians), and the dwellers in Mesopotamia (Chaldeans), and in Judaea, and Cappadocia, in Pontus and Asia. Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God’.¹²²

For the most part, the religious messages spoken that day were intelligible to the native inhabitants of distant Turkey, Iran and Iraq, and locales far inside Asia, not to mention Egypt, Rome and Libya. God was reaching out to the East spiritually, and before too long, physically.

Christian missionaries fanned out into the Balkans, the Middle East, Persia and Anatolia which at that time were peopled by Roman, Greek, Jewish and Zoroastrian inhabitants. As Jesus’ disciples walked about meeting the locals and preaching their message to the Jews, they could not have failed to notice a lot of pagan ears pricking up, scratching their heads in disbelief at what they were hearing. Many of the things the gospel-preaching apostles were saying about this Jewish Messiah were close to, if not identical to, the beliefs that every sun-worshipping

THE FIRST CHRISTIAN
MISSIONARIES TRIED TO
CONVERT PAGANS IN
PERSIA AND ANATOLIA

MANY OF THOSE WHO
CONVERTED WERE
ZOROASTRIANS AND
BUDDHISTS

NEWS OF CHRIST’S
MIRACLES REACHED
MESOPOTAMIA

Magian learned from childhood. To them the Gospel proclaimed the arrival of *Sraosha*, the World Messiah, to whom they and all preceding generations prayed each day, offering *dron* buns and incensed sandalwood billets.

Far beyond the Roman-Persian borderlands, in Bactria, Bardaisan spoke of the region's Hindu Brahmins and Christians.¹²³ That was in the 2nd Century AD. Based on earlier traditions, certain apostles had evidently captivated a sensational number of listeners in the East, St Thomas in Persian Parthia and the Punjab (India), St Jude at the court of King Abgar in Mesopotamia. It was in this part of Asia Minor that Magi and Chaldean wizards flourished. News of Jesus' many miracles had reached Abgar's ears in a very brief time. Hoping to be healed of an incurable disease, Abgar sent correspondence to Jesus, asking if he would be good enough to attend his court to effect the sort of miraculous cures being reported in Jerusalem: His letter starts;

'Abgar Uchama the Toparch (of Edessa) to Jesus who has appeared as a gracious saviour in the region of Jerusalem' and ends with 'I may add that I understand the Jews are treating you with contempt and desire to injure you: my city is very small, but highly esteemed, adequate for both of us'.¹²⁴

Jesus apparently sent a reply to Abgar's correspondence, which Eusebius supplied. It stated that he would send one of his disciples to Abgar after he had ascended into heaven.¹²⁴ After the crucifixion, the Apostle Thaddeus was duly dispatched to the Far East, to Abgar. Thaddeus told Abgar that he was sent to heal him because he faithfully believed in Christ.¹²⁴ To which Abgar responded;

'I believed in Him so strongly that I wanted to take an army and destroy the Jews who crucified Him, if I had not been prevented by the imperial power of Rome from doing so'.¹²⁴

Moments later Thaddeus placed his hand on Abgar, who was instantly healed of the infirmity. Following this Thaddeus greatly expanded his Christian ministry in Mesopotamia, gaining innumerable converts. He also conducted missionary forays into Egypt.

We hear of Christ's similar level of popularity in Phrygia; a spontaneous eruption of Christianity.¹²⁵ Nowhere else in the world is the rapid explosion of the Christian faith more visible in the archeological record than in that part of the East.¹²⁵ In fact Christianity seems to have become widespread throughout certain parts of the Middle East and much of Asia Minor before 200 AD. On his way to Rome at around that time, a Syrian bishop from the Far-East, named Abercius, stated; *'I also saw the plain of Syria and all the cities, Nisbis on the other side of the Euphrates. I met Christians everywhere'.¹²⁶*

During the northern ministries St's Paul and Andrew (the Apostle of the North) seem to have pulled a rabbit out of the hat, so to speak, converting quite a few pagans. One can almost imagine Christ's disciples to the Gentiles running into a band of 6 foot tall white Scythians buying provisions at a market somewhere in Trebizond, Northern Anatolia, covered from shoulder to wrist in griffon tattoos, lynxes and other body art. With long brown and flaxen hair flowing down over their menacing, heavily-muscled frames, they looked every bit like today's heavy metal musicians or Hell's Angels, and one might think Paul felt an uneasy reluctance to speak with them, especially if some had a human scalp or two hanging from their belts, as they once did.

It seems Paul took his life in his hands fraternising with barbarians of this calibre, but as you will shortly witness, there are special reasons why he had a head start on St's Peter, James and John, who confined themselves to the relative comfort of Jerusalem. Nor was he in nearly as much danger as the latter.

"After the Ascension of our Saviour, the Jews had followed up their crime against Him by devising plot after plot against His disciples. First they stoned Stephen to death; then James the son of Zebedee and brother of John was beheaded; and finally James, the first after our Saviour's ascension to be raised to the bishop's throne there (at Jerusalem), lost his life in the way described, while the remaining apostles, in constant danger from murderous plots, were driven out of Judaea".¹²⁷

ONE KING REQUESTED
JESUS ATTEND HIS
COURT, TO HEAL HIM

WHEN HE HEARD
CHRIST HAD BEEN
EXECUTED HE WANTED
TO INVADE JERUSALEM

JESUS WAS VERY, VERY
POPULAR IN ASIA
MINOR

ZOROASTRIANISM WAS
RAVAGED IN THOSE
EARLY YEARS BY
DEFLECTIONS TO
CHRISTIANITY



Fig 9. Cross worn by Scythian converts. This one found in Russia

Anyway, the apostles absorbed vast multitudes of these 'pagans' in that first hundred years, and the Magi were none too happy about it. Witness Chosroes attack on Constantinople in Part I. Nonetheless the Zoroastrian faith was left relatively intact inside Persia, though savaged by these defections to the apostles. So alluring was this Christian Messiah to the Magians that in one of the few historical accounts from Persia of that time, a whole city was described as being Christian down to the last man, woman and child, "*even the magistrate*", a place that was destroyed by Roman troops campaigning against the Persians.¹²⁸ For all intents and purposes the pagans of this area of Asia Minor and its environs had *vanished from sight*, and faded from memory; they weren't pagans any more, but Christians. Gentiles, it would seem, had readily 'converted' or 'transformed' into Christians. As you will soon see there were specific reasons for this phenomenon.

THE PERSIAN KINGS
ACTED TO HALT THE
MASS-CONVERSION

At the command of the Persian Emperor Shapur I, many of these converts were cut off from the rest of Christianity, as fragmented as it was, and suffered terribly at the hands of Persian religious authorities following the reformation of the Zoroastrian faith. These forgotten Christians lived further afield in remotest Iran and Central Asia, and would not encounter any serious Christian missionary work for many centuries. The Phrygian Christian city of Orcistus attempted to provoke Roman military intervention in the area because it was being down-trodden by a nearby urban centre around the year 324 AD,¹²⁹ which is guessed to have been Zoroastrian. Whereas for the same period barely three Middle-Eastern settlements had turned Christian.¹³⁰ The Christian populace of Rome (though still vague in nature) was positively well documented when compared with the eastern Christians who were little more than rumoured to exist. And as the repression continued St Augustine spoke of Persian Christians filing out of the region at some speed, resettling as far away as Rome.¹³¹ How tinged with Magianism their doctrines were was not preserved though.

Certainly eastern Christian traditions entered the Balkans shortly after the mid-3rd Century AD. What writings we do have from the pagan gnostic philosophers at that time say precious little about the activities and devotions of Christians in their respective regions.¹³² As late as the mid-200's Roman Salona, later called Split (Croatia), had hardly any. But when the faith did arrive, it was with preachers from Asia Minor rather than Rome or Greece.¹³² The situation was much the same in North Africa.

THE COLLAPSE OF THE
PERSIAN CHURCH

After the persecution of the Aryan Persian Church, the faith fell into disarray. No longer were there books, preachers or meeting places.¹³³ The faithful handed on to the next generation what they had once learned. There the core teachings of the faith began falling apart, and in all likelihood became steeped in Magianism and Buddhism.¹³³ An early 6th Century AD missionary named Symeon the Mountaineer wandered across the Euphrates.¹³³ There he found a chapel in a state of utter ruination, and long-haired mountain-dwellers who had a crude knowledge of the Gospel inherited from their forefathers, but little else.¹³³ These were Christians bereft of any form of pastoral guidance, with the direct result being a form of Christianity little better than superstition.¹³³ Symeon stayed among them a long while, teaching them much of what he knew. That Christians once lived in these regions in remote ages is proven by the existence of Greek-style monuments belonging to the Christians.¹³³ And there were a lot of them. These monuments were crafted by the descendants of Greeks who colonised the area after Alexander the Great's time, and continued to do so.

CHRISTIAN MISSIONARIES
BEGAN TO MAKE THEIR
WAY BACK INTO THE
AREA

A little further East, in Parthia, other equally persecution-weary Christians mixed in with the Buddhists, so consequently there was a typical eastern intermingling of religious ideologies and practices.¹³⁴ One can only guess what 'heresies' emerged from the wing of a Parthian Buddhist temple,¹³⁴ where it was reported that forlorn Christian believers gathered, far indeed from the spiritual tuition of Rome, Jerusalem, Antioch and Alexandria.¹³⁴

Perhaps the early Church knew these converted Magians and pagans lived way out there somewhere to the East and the North, perhaps they didn't. In any case they were in no position to lend them any help whatsoever. As it was the other early Christians were fighting for their own lives against the Roman state. These Persian and Central Asian believers had to wait some time before they heard from the Western brethren again. There was still a few hundred years of repression to undergo and the attempted ideological and philosophical transformation of Rome, Egypt, the Balkans and Greece to accomplish. When Christendom eventually did run into the main body of these heathens and converted pagans, it was because of an Islamic holy war taking place in Persia and Central Asia.

The meteoric birth and rise of Islam in the 7th Century AD, began to set the world ablaze with the message of the prophet Mohammed, bringing about the unification of hopelessly fragmented warring Arabian tribes, and dethroning their pagan idols at Mecca (such as *Al Suwa*). Under the pennants of the Holy Prophet, Muslim armies embarked upon outlandish military conquests over vast areas, ever aimed at converting infidels whensoever encountered. Their armies implanted Islamic culture and religion all over North Africa, Persia and Central Asia, and Baghdad became very powerful in the meantime, the recipient of countless slaves, wealth and ancient knowledge beyond measure. But it was their Jihad against the cities of Khorezm, Samarkand, Bokhara and the Zoroastrian heartlands in the deserts of near Asia, that is of utmost importance to us in understanding what took place. Just as the Zoroastrians had expelled the *Zandiks*, (Zurvanite devil/daeva-worshippers) a few hundred years previously, they too found themselves evicted from Iran and its environs, rather than convert to Islam. The Magians had only four options; flee to India, the North, the East, and most importantly for us, the West. Otherwise they could stay just where they were and become Muslim. Alternatively they remained loyal to 'the Good religion of Ahura Mazda' and, in the words of their scriptures, were '*slaughtered just like flies*'.

Magians were not the only group affected by the conquests. Apart from these streams of fleeing Zoroastrians, another notable religious group joined in the exodus, heading out into the steppe in their own direction, presumably in wagons. These were the Magian Christians, the ancestors of Magian converts to Christianity (cut off from the remainder of Christendom for up to half a millennium). In all it amounted to an immense diaspora. According to the historically unsubstantiated claims of a bishop expelled from Edessa after its fall, there were other Christians beyond Byzantium who in prior ages had fought back against the Zoroastrian state, and successfully captured Ecbatana (ie; Ctesiphon), the chief city of the Medes (the tribe from which the Magi were drawn).¹³⁵ Presumably quasi-Magian Christianity was the predominant ideology there, and considering the safety afforded by the fortifications of the old Medean capital, their brand of Christianity became very formal, with its own priesthood. They too were dislodged by the Muslims and headed eastward, mostly into Anatolia. Folk recollections of this conflict were probably contained in the myth of the Magian warrior-king Prester John, details of which appeared during the Middle Ages, in formal correspondence to the crown heads of Europe sent by Prester John himself, and in the writings of Otto of Freisingen.¹³⁶

Prester John and the Christian Magi

In Part I you heard about various European Magi, and pagans who observed Buddhist, Indo-European and gnostic traditions. The more ancient breed of Magi had been in Russia since the Bronze Age, others the Iron Age. Then there were the Mithraic Magi and their warrior fraternity, who embedded themselves in Rome, and across the breadth of that herculian empire. You also read about the Orthodox Zoroastrian fire priests of Persia who were swamped by unwanted religious trends. Under the Zoroastrian patriarch Karter, the kings gathered forces and pushed rival religions out of Iran - tackling Buddhists, Magian sectarians, devil-worshippers, Muslims, pagan gnostics and the Chaldean wizards. One final group the Zoroastrians had to overcome was the Magian-Christians and Manichaeans, who, just prior to the advent of Islam, had swollen to such numbers that they threatened the very existence of Orthodox Zoroastrianism in Iran.

One of the most far-reaching, solemn, deeply-loved and recounted myths of the Middle Ages concerned the Kingdom of Prester John (Preste-Cuan), a tale equally well known to Slavs, Germans, and Jews alike. Modern scholars are convinced there are elements of truth behind the so-called myth, mainly because it has been told and retold by so many different races.¹³⁷

I will now sieve through details found in the correspondence of Prester John, because there is every indication that it contains a profound folkloric recollection of a dispersion of Magian-Christians into the frozen north, then a southward movement to more temperate climes such as Russia, the Ukraine and the Balkans.

Reference to Prester John's migration was not just a village whisper in medieval Germany and Slavonia, but contained in letters formally dispatched by Prester-John to the pope, the eastern and western Roman emperors and many of the crown heads of Europe in the early years of the 12th Century AD.¹³⁸ In this correspondence we discover

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POCKETS OF MAGIAN-
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THE BIRTH OF
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THE KHALIFS GAVE THE
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TO CONVERT NON-
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THE REAPPEARANCE OF
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WHAT FEW MAGIAN
DEVOTEES REMAINED

PRESTER JOHN,
DESCENDANT OF THE
THREE WISE KINGS

that Prester John was both priest and khan, a warrior-priest who was a blood descendant of the Three Wise Kings (Gaspar, Melchior and Belthazzar who visited the newly-born Jesus Christ in the manger), supreme ruler of the Magian people, and all the lands once held by them.¹³⁹

Prester John claimed to be the highest of all kings on earth, as well as the true head of the Christian Church, rather than the pope or any of the eastern patriarchs. Much of the world's wealth was his (or so he claimed), and 72 regions and their mostly non-Christian kings were his vassals.¹⁴⁰ He pompously promised to bequeath all of Italy, Germany, the lands of the Franks, as well as Britain to his son once he had conquered Europe. To achieve this he threatened to unleash the tribe of Gog, and the other so-called 'monster-nations' which he would personally lead into Europe, to bring punishment on the masses.¹⁴¹ Independent confirmation of such spectacular boasts and trumpery was required.

After the fall of Edessa during the Middle eastern Crusades, an eastern bishop came to Rome. He recounted to the pope, that *at some undetermined year prior to that*, the Christian king Prester John had sufficient forces to challenge the last Zoroastrian princes of the Medes, Assyrians and Persians. After a 3-day battle, which for both sides was seen as a fight to the death, the Zoroastrians and Magi were defeated. Following this the victorious Magian-Christian converts took Ecbatana.¹⁴² This last great battle between the Magian-Christian converts and the Zoroastrians was probably only the culmination of half a millennium of religious persecution and internecine warfare deep inside Iran and Central Asia, which saw many Christian sympathisers martyred.

As the story goes, buoyed by his triumph, Prester John wanted to militarily assist 'the Church' in Jerusalem, but due to a swelling of Muslim forces in Iraq, and finding no suitable place to ford the Tigris, he was forced to shift north into the land of frozen rivers.¹⁴³ This is presumably a reference to him entering Russia during the 9th and 10th Centuries AD. Jerusalem was in trouble, so Prester-John wanted to help the Christians recover the city, plus undertake pilgrimage to Christ's birth place, just as the Three Wise Kings once did. At first glance one is tempted to associate Jerusalem's woes to the Islamic annexation, and the medieval Crusades that followed, culminating in the recapture of the city by European Christian knights in 1099 AD. Whatever the case, the timing of his battle with the Persians and Medeans, followed by an attempt to reach Jerusalem, renders the story inaccurate. The Arab Muslims progressively seized control of Persia much earlier, between 637 and 640 AD. Besides, to the best of my knowledge, no Magian troops were active inside Mesopotamia in the late 11th Century. Therefore part or all of this story is inaccurate.

First appearances can be deceiving. By moving the chronological slide-rule of history backward some five hundred years, one strikes pay dirt all of a sudden. As it turns out, Prester-John's crusade wasn't against the Muslims at all, but against one of the last pagan Zoroastrian kings, Chosroes II, who seized Jerusalem in the year 614 AD.¹⁴⁴

In 590 AD Zoroastrian Sassania was rocked by a catastrophic civil war between King Chosroes II and a rogue Arascid general called Bahram Chobin. Chosroes' crumbling military position was maintained only with the backing of Sassania's traditional arch-enemy, Maurice, a Byzantine emperor of the late 6th Century AD. A previously unthinkable scenario unfolded, which saw a mammoth Byzantine Christian force traverse sovereign Zoroastrian Sassanian territory to engage Chosroes' internal foe. After his defeat, supporters of Bahram Chobin, some of whom were Jews, supposedly retreated to the northern reaches of Sassania, and established their own principedom.¹⁴⁴

Some 12 years later, Emperor Maurice was put to death in a military uprising. Chosroes then turned on the Greeks. Shamelessly cashing in on the Byzantine political disarray created by Maurice's assassination, Chosroes

went on a remarkable land-grabbing spree, that saw him capture much of Egypt and the Middle East, including Jerusalem. It ended up being a political miscalculation so grave, that it eventually led to the fall of the Zoroastrian

PRESTER JOHN, THE
HIGH KING

AN EASTERN BISHOP
TOLD THE CATHOLIC
POPE ABOUT PRESTER
JOHN AND HIS WAR
AGAINST THE MAGI

CONVERTED MAGIANS
HAD TAKEN CONTROL OF
THE MEDEAN CAPITAL AT
ECBATANA

PRESTER-JOHN WANTED
TO MAKE A PILGRIMAGE
TO JERUSALEM



Fig 10. The Sassanian
Persian King Chosroes II.

state. Far to the south, in North Africa, General Heraclius began the Byzantine counter-attack.¹⁴⁴

Interpolating other features of the Prester-John myth raises some interesting possibilities in relation to the matter. Put simply Bahram Chobin may have been the original Prester-John, albeit a Christian magus. He found a staunch enemy in the Orthodox Zoroastrian monarch Chosroes II, but being, in effect, a Christian heretic, he also had to contend with the Byzantine Christian army. Chosroes II had been militarily worsted by the Magian-Christians, and was utterly incapable of defeating them. The only way he could restore Zoroastrian power, was by letting Byzantine legions march across his country to annihilate the heretics.

Bahram Chobin's fortunes changed as political factions reorganised in Constantinople following the emperor's demise. It may be that Bahram Chobin sympathisers hoped to gain full control of Sassania (the Persian Orthodox Zoroastrian state), by assaulting Chosroes from the rear, as Heraclius, the new champion of Byzantium, was pushing Sassanian troops from Egypt and the Middle East, from 622 AD onwards. By helping the Byzantines recapture Jerusalem, Prester John had an opportunity to ingratiate himself with the new Byzantine regime.

Despite being a 'heretic', an enemy of one's enemy, makes one a friend. Perhaps Prester-John felt the Byzantines would rather share their borders with a Magian-Christian country, than a Zoroastrian state. If that was his game plan, later history proves it tragically myopic. The Apostolic Christian authorities of Rome and Constantinople detested the Magian-Christians even more than the Magi, largely because they were more numerous, and far more influential if they began interacting with Apostolic Christians. Up to a thousand years of Judaeo-Christian dogmatism could have gone down the drain in a very short time.

Magian Christians probably had free reign throughout much of Sassania until 640 AD, when Islamic forces invaded the country. A little earlier, in 639 AD, the Arab Muslims poured into Mesopotamia. Evidently, in that same year, Prester-John couldn't cross the Tigris. Some seven years after the death of Mohammed the region was very dangerous, consumed by intense Arab inter-tribal swordplay.

In summation, the Magian-Christians deduced that it would shortly be unsafe to live in Iran, as they were surrounded by Zoroastrians, Christians and Muslims, none of whom were favourably disposed toward them. So they emigrated from Iran in 639 AD, moving northward to establish permanent settlements at frigid latitudes. In the seclusion of their northern retreat they evidently planned to invade Europe, and introduce what they held to be the true form of the faith.

John's reputation and standing was beginning to grow to unbelievable proportions in medieval eastern and western Europe, so much so that the pope of the day, Alexander III (reigned 1159-1181 AD), attempted to organise a meeting via courier between Prester John and himself.¹⁴² But it came to nought owing to the unforeseen disappearance of the emissary. Greatly intrigued by this figure, and eager to discover the veracity of a Christian Empire in the Far East, Roman Catholic missionaries were sent eastwards to make contact with him, during the reign of Pope Innocent, in the 12th Century. But no trace whatsoever was found of it. In fact, only the odd Nestorian Christian had even heard of Prester John.¹⁴³

Numerous details found in the Prester John's medieval communiques help us to take it beyond the sphere of mythology, and possibly identify Prester John's realm and nationality during the medieval period. The preeminent medieval Jewish scholar Maimonides stated that many Jews lived in the Far-East in the lands of the Persians and Medeans, where could also be found the kingdom of a chieftain called Preste-Cuan. He went on to stress that this was not a fictitious kingdom, but by the testimonies of merchant traders he had met, all too real.¹⁴⁵

1. Firstly after the debacle on the Tigris, Prester John took his people northward from the region of Iraq into areas so cold the rivers froze over. This is probably a reference to Russia or Silver Bulgaria, around 639 AD.¹⁴³

2. Secondly Prester John had subjugated a Jewish kingdom in the east. This can be none other than the Khazarian Jewish Empire.¹⁴⁶ Khazaria converted to Judaism only in the 8th Century AD, and rapidly developed a military power base enabling it to resist the advances of Muslims into their territories. The collapse of the Khazarian Empire took place over a 65 year period, beginning with the devastating 965 AD attack by the pagan Russes, a retaliatory strike prompted by their overlordship of Slavic tribesmen. This catastrophe saw much of Khazaria's

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CERTAIN FEATURES IN
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A MORE THAN
PLAUSIBLE HISTORICAL
ACCOUNT

PRESTER JOHN
DESTROYED A JEWISH
EMPIRE

THE EMPIRE IN QUESTION
WAS KHAZARIA

Jewish citizenry taken into the bondage of Russian suzerainty, leaving their emasculated nation to flounder. Though stripped bare of its former prestige, the Russes still permitted the Jewish Khagans to rule over Khazaria, with the status of a slave nation under the iron rod of the heathen Slavs.¹⁴⁷

PRESTER-JOHN MAY
HAVE BEEN KHAGAN
SVYATOSLAV

Muslim encroachment into the Caspian area in 1030 AD succeeded in obliterating Khazaria, which was only a mere shadow of itself at that time. This points to the fact that Preste-Cuan (the proper transcription of Prester John) was most likely Khagan Svyatoslav (the Russian royal who led the attack on Khazaria), a ruler who was both priest and Khan (Khagan), or one of the pagan-Christian Silver Bulgar Magian rulers that took control of some parts of the Old Jewish Khazarian state. Since John's portion of the Khazarian state lay next to another part ruled by the conquering Muslims, it seems that Maimonides' version of the Preste-Cuan story was written after much of Khazaria had fallen to the Arabs after 1030 AD. On the other hand, it might also be a reference to the Khazarian state being portioned out among the Slavs and Muslim Silver Bulgars, with whom the Russes shared a non-aggression treaty.

PRESTER-JOHN
COMMANDED THE SO-
CALLED MONSTER
NATIONS

3. A further point which adds to this 'Prester John'- 'Priest Khan' connection is that one ethnic group subject to him were (again according to the letters) cannibals, who he led into battle against his enemies.¹⁴⁸ This particular race, I believe, can be equated with the Finnish Mordva tribe, who resided due west of the Urals, in upper Russia. This is based on Professor Gimbutas' identification of the Mordva as the Androphagi cannibals mentioned by Herodotus, since their name was apparently derived from the Iranian *Mard Khvar* which translates as 'the man-eaters'.

HIS KINGDOM WAS
GEOGRAPHICALLY VAST
AND WEALTHY

4. Moreover the kingdom he laid claim to was said to be the wealthiest and most luxurious ever known, and exceptionally vast in extent, stretching from Central Asia, even as far away as India and the Chinese border. Within it lay many kingdoms and every conceivable variety of earthly riches.¹⁴⁹

Unusual beasts inhabited his lands. Fauna included Indian, Asiatic and polar species, as well as mythical creatures like griffons (Russian: *griffin*), cyclopes (Russian: *мавпа-тсиклопы*), satyrs (Russian: *чугаистер*), centaurs (as shown on the walls and columns of pagan Slavic temples), giants (Russian: *великаны*), horned men (Vikings?) and phoenixes (Russian: *жар птиц*). Many of these beasts were said to live in pagan Rus', but obviously Olden Rus' did not stretch to the Chinese border. Therefore Prester John might have been a very highly placed magus-king who had later come to Russia, but whose dominion extended much further east.

HE RULED THE ALANS

5. Prester John also had a spring, from which the water of life and healing welled up. In Magian tradition such a spring was originally located further to the east, at Lake Kekast.¹⁵⁰ The spring of the 'water of life' occurs as a theme in Russian mythology also.¹⁵¹

6. Prester John ruled over the Alans (who formerly resided in Chechnya and Southern Russia), as well as a female warrior band known as the Amazons (who reputedly lived in Russia), and the Aryan Brahmins (who were also subordinate to him in authority).¹⁵² Collectively these ethnic groups were reviled as members of the monster nations, the so-called legions of Gog and Magog. As I showed in Part I, Aryan priests akin to Hindu Brahmin were operating in pagan and indeed medieval Rus', and what is more they had relinquished much of their authority to 'Prester John'.¹⁵³

AFTER LIVING IN FROZEN
REGIONS PRESTER-JOHN
RETURNED TO THE OLD
COUNTRIES

7. Prester John supposedly retreated back into his former domain owing to the grievous nature of the northern climate. This was a southward migration, but by Otto of Freisingen's account he withdrew to his old homelands beyond Armenia and Persia.¹⁵⁴ This might mean Central Asia or even India (where many Magian exiles came). By my reckoning this anecdote is partly incorrect, with many refugees also entering Bulgaria and Russia.

HIS MAGICAL MIRROR

8. Prester John had a magical mirror through which he could see everything happening in his vassal states.¹⁵⁵ The Russian Magi possessed books on divination and presumably clairvoyance by means of mirrors.¹⁵⁶

9. Prester John had a great love of gems, and attached special significance to each one, assigning to them special powers, mystical properties. Some of these gemstones aided the powers of sight if you looked into them.¹⁵⁷ This is probably a reference to crystal balls or, as you may have read in earlier, lenses. The Russian pagan priests also used gemstones for such purposes, and what is more the Russian words for gemstones have an Arabic and Iranian linguistic ancestry. In a mountain range within Prester John's domains, young lads were sent through tiny gaps which led into subterranean waterways where they collected assorted gems for days at a time.¹⁵⁷ The comprehensive assortment of gems mentioned in Prester John's letter sent to Emperor Comnenus indicate that they might have been gathered in India or the Urals. Finnish legends from the Urals indeed hint that local wizards were engaged in the harvesting of underground gemstones, many of which they embedded into their idols and towers, and perhaps even engraved.

PRESTER-JOHN ADORED
GEMSTONES

HE SENT YOUNG BOYS
BELOW THE EARTH TO
HARVEST GEMS

Prester John could not have been a single individual and is more likely to have been a religious figure who occupied the post of both Priest and Khagan; a Christian warrior-magus priest, who by some accounts was a Nestorian, though I have doubts about this. I say this because one man would not have been around to fight the Assyrians, Medeans and Zoroastrians, to destroy Khazaria, to partake in the Crusades, and to fight the Mongols. It is simply an impossibility. Moreover the Nestorians knew practically nothing of Prester-John, and are unlikely to have used magical mirrors. Such devices point towards Magianism instead of Nestorianism.

Somewhat later in the Middle Ages Prester John acquired a reputation as some kind of a Christian super-hero. Just as the Magi were workers of great marvels, so too was Prester John, the Christianised magus-king of like wonders. During a second series of western campaigns the numerically superior Mongols were routed from the battlefield by Prester John¹⁵⁸ and the St Thomas Christians, who according to the *Tatar Relation* were in all likelihood inhabitants of the Nestorian Christian settlements in India. Their force allegedly consisted of several thousand mounted archers riding line abreast to face Ghengis Khan's forces. Bewildered Mongol survivors supposedly recounted that each of Prester John's cavalymen carried a metallic device at the front of their steed containing incendiary fluids. They fired this flaming substance against the enemy operating bellows mounted either side of the saddle with their legs. Thereafter Prester John's men pursued the routing Mongols, peppering them with deadly volleys of arrows. This manner of warfare apparently terrified the Mongols and caused so many casualties that they retired from the battle field in a state of shock. The Mongols, you see, weren't used to losing on such a scale.

PRESTER-JOHN WAS A
MEDIÆVAL SUPER-HERO

Not content with significantly humiliating Ghengis' western commanders, Prester John sent threatening communiques to the Mongol Khan (who he regarded as more of a robber than a soldier), threatening an invasion of the Mongol homeland if he didn't start behaving himself any time soon.¹⁵⁹ Whether we can believe the account of the battle between Prester John and the Mongols is another thing. The technology to produce such devices was certainly available in Byzantium, and the Chinese knew how to make flame-throwers as early as the 10th Century AD.¹⁶⁰ The only thing I find hard to accept is that many thousands of horses remained calm and in good battle order as spurts of fire issued from in front of them. Perhaps some details were lost in the re-telling of the tale, perhaps this novel feature was only just a story.

HIS TROOPS USED
INGENIOUS
TECHNOLOGIES

With the disintegration of what was once a vast and quite civilised race, large numbers of refugees spilt in every direction, eventually losing all contact with each other. As the Magians and Magian Christians moved further west, they started bumping into the dreaded devil-worshippers and Zurvanite wizards they had banished from their religion centuries previously, who in turn were pressed further and further into the region of the Southern Urals, the Siberian fringe, Anatolia, Rus' and the Balkans. In prior times the nomadic Zurvanites and black families had, in all probability met up with the alchemists, philosophers and the equally banned sect of mathematicians (a brotherhood devoted to studying the sciences of Ptolemy and other ancient philosophers and natural scientists), many of which were exiled from the Roman world, and who had been living in the seclusion of these silvan realms.

In places like Baghdad and Edessa, the Christians from the Holy See of Nestorian Antioch allied themselves with the Arab Muslims. Following their ill-fated tussle with the mightier Sees of Rome and Constantinople over Nestor's theological views on Christ, they now acquired powerful defence from outside the Christian sphere. In return for their sworn allegiance to the Muslim authorities, the Caliph gave them the right to renew preaching the Christian

message among the non-Islamic Persians, whom the Arabs had no great love for. What happened next was truly amazing and must surely count as one of the most productive phases of missionary activity ever undertaken by the Church. Amid the ruins and desolation of Iranian society, where the proud and good faith of Zoroaster was once close to the hearts of the people, the first Nestorian missionaries began to arrive in the East¹⁶¹ bearing news of a virgin-born saviour who had come to save them from their troubles. Centuries before, the susceptibility of the Zoroastrians to (Christian) conversion had caused Karter to obliterate the Church of Persia and make apostasy a capital offense. The utter hopelessness of their plight, and the killing off of the Zoroastrian magus priests once again set the stage for large scale acceptance of the Christian message. But there were other preachers out there in the deserts too. The Manichaeans, a cult espousing an admixture of Magian, Christian, gnostic and Buddhist doctrines, spread a very different version of the faith, which claimed, as did the Magians, that Yaweh the God of Israel, was the Demi-urge, the wrathful Lord of Chaos. The job of the Nestorians, who followed a more judaised form of Apostolic Christianity, largely entailed visiting as many families as they could, all the while trying to guard their parishes from the Manichaean Elect. In time they found their missions so successful they had managed to convert their way as far as Mongolia and Cambaluc, now called Beijing.

The Saviour foretold - Jewish Messiah or Magian Sraosha?

THERE ARE MANY
SIMILARITIES BETWEEN
JESUS CHRIST AND
SRAOSHA (THE PAGAN
SAVIOUR)

BOTH WERE LORD OF THE
RESURRECTION

MAGIANS MIGHT HAVE
DISPENSED WITH HOLY
FIRES UPON SRAOSHA'S
ARRIVAL

Above all, Magianism (whether Zoroastrianism or Zurvanism) was a religion of prophets, and ultimately one which would be drastically altered by the eventual arrival of their supreme saviour. With him would come *'the renovation'* of their faith and the universe, and *Hush*, the new *Haoma* (a special ritual drink), which was also called *'the Immortaliser'*. The Eucharistic sacrifice, universal to all the early Christian Churches, could well have been regarded by these pagans as this sacred meal of immortality. Considering the uncanny similarities between Jesus Christ and the expected Magian Messiah *Sraosha* (which will be addressed in a few moments), there is evidence that Christianity so severely depleted the numbers of Zoroastrians in Asia-Minor during those first centuries after the birth of Christ, that Zoroastrianism, one of the largest world religions at the time, disappeared in regions of Sassania for several hundred years. Their ubiquitous and iconic fire shrines are thought to have virtually vanished in those areas, signified, amongst other things, by the absence of altar imagery from the back of all Iranian royal coinage minted in those localities during that time (which was the normal custom).¹⁶²

In that early phase of conversion Magian converts seem to have dispensed with holy fires after adopting Christianity, a normally unthinkable proposition. The rationale may be contained in their own scriptures, which state *'be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for a long time be thou thus to the furtherance of the heroic renovation, to the completion of all progress, yea, even till the good heroic millennial time when the renovation (of the divine Saviour Sraosha) shall have become complete'*.¹⁶³

No doubt the ultra-susceptibility of Zoroastrians to conversion to Christianity aided the astonishing success of the Nestorian missions. Looking back to an earlier time, the Apostle St Thomas converted his way across Persia, reaching Madras in India, where his tomb still stands to this day. Sixteenth century Jesuits got a real shock when they saw it. The Near-East converted long before Europe.

We will now examine why so many Magians hurriedly rushed for baptism into the religion of Jesus Christ, and in particular the supposed heresies that were likely to arise from this union. In essence they became Christians on the strength of ancient Magian prophecies about a coming virgin-born redeemer, who would renew the face of the earth, destroy the devil, and bring murdered creation into everlasting life ... cattle, horses, people, dogs and the kingdom of plants.

In earliest times Christians converged on small private dwellings (*doma ecclesia*) to hold their Church services.¹⁶⁴ Later, once Christianity gained the endorsement and support of the Roman State, larger congregational buildings could finally materialise. In the 4th Century AD, Emperor Constantine divested large sums of money for the establishment of enormous basilicas across the Christian world. At long last the faith of Jesus Christ had fitting temples.¹⁶⁴

During renovations at Rome's St Peter's Basilica this century, an amazing piece of artwork was discovered depicting a shining solar divinity driving along in a chariot, encaptioned *Helios Christus*¹⁶⁵ (ie, the Sun Christ, or the anointed Sun of God). Clearly the mere fact that it had been built over meant it may have been a very early mosaic portrait of Jesus Christ, a view in later times abandoned in favour of the simple cross. Alternatively, it was a piece of Mithraic artwork which existed in the pagan cemetery upon which the Basilica was built by Constantine in 322 AD.¹⁶⁶ The latter view seems all the more probable, since the mosaic is believed to date to the 200's AD, existing there up to a hundred years before the Basilica was erected. Nevertheless, as Christianity attempted to establish itself in Mithraic Rome, there may well have been an unsanctioned perception in some circles that Christ was in some ways similar to *Sol Invictus*, the saviour God, the Invincible Sun first imported into Rome by the Mithraic Magi.

In ancient Russia *Helios Christus* may have been called *Khors*¹⁶⁷ (whose statue was raised in Old Kiev before the conversion), who was also known as *Khres* (perhaps a corruption of the Greek *Christos*, meaning Christ, but most likely *Keresā*, the *Avestan* word for Jesus). *Khors/Khres* was traditionally represented as a Christ-like figure sometimes racing a golden solar chariot, sometimes carrying a lamb. This is fairly good evidence for the existence of a cult centred on Jesus, the Sun of God, *Sraosha*. Such a Jesus is to be seen on the 10th Century German Quedlinberg reliquary, which came to the attention of Professor Flint.¹⁶⁸ In many ways it depicts the traditional Slavic imagery of *Khors (Khres)* the solar chariot-racer encircled by the twelve zodiacs, however it had by that stage become Christ the Good Sun surrounded by the twelve apostles of the good zodiac. The existence of such a motif in Germany, Scythia, and Rome is attributable to Aryan messianic lore, which originated among the Iranian Magi, and filtered across the Caucasus with Magian Christian exiles. In heathen times, it is feasible that a certain proportion of the Ostrogothic nation was nominally Christian. But the extent of their Christianisation, or their orthodoxy with respect to Judaeo-Catholicism hang under a very grey cloud indeed. In Byzantium, Bishop Gregory expressed the gravest possible concerns about re-admitting to the Church whatever Roman prisoners had been emancipated from Gothic captivity.¹⁶⁹ Doubtless to say he must have been rather disturbed about the matter, so much so that he felt that the issue needed to be addressed adroitly and resolutely.



What we do know is that a fair number of Goths considered themselves Christians. However the ritual slaughter of livestock to idols appears to have been a feature of this cult, based on the bishop's commentary in the surviving letter from the mid-3rd Century AD.¹⁷⁰ Something was unorthodox about their faith.

Wolfram believes the bishop's worrisome remarks were not so much directed towards the Goths, who, on the strength of surviving accounts, are not guessed to have been preoccupied with idolatry at that time.¹⁷⁰ He professes that Gregory's nervousness was due to the existence of Christian apostates and heretics among the masses of Roman captives held by the Goths (followers of Mithraism), rather than the Goths themselves. Further, these other Christians hoped to be rejoined with the Church militant, something the bishop was not keen to countenance lightly. They might have been a dangerous source of 'spiritual contamination' likely to 'poison' whatever parish they joined.

Professor Wolfram's analysis of the data is respectable, but a further explanation is possible. The heretics were Romans and Goths, and the 'dangerous heresy' found there was that of the Christian Magi, the ministers of the obscure Persian Church. Historically the Goths had kindred tribesmen throughout Cappadocia and Cilicia (in Turkey), known seedbeds of dualist Christian heresy owing to their close proximity to the Iranian nations. It necessarily follows that some of the Goths observed ancestral Christian heresies of some antiquity.¹⁷¹

Earlier I discussed at length the presence of Magi and Christian Magi throughout Russia and Eastern Europe, and in particular their connections with the Goths, Scandinavians and Bulgars. Just one example is the formerly-great town of Summerkent, once situated on a reed island in the southern reaches of the Volga, not far from the lands of the Khazars and Silver Bulgars.¹⁷² Its folk were ancestrally connected with the Ostrogothic tribesmen who had penetrated into Europe (Spain, Italy and France) during Roman times, and who continued to live at



Fig 11.1. Apollo
 Fig 11.2. Apollo
 Fig 11.3. Jesus, the Good Shepherd
 Fig 11.4. Apollo
 Fig 11.5. Helios Christos



Summerkent until the island fell to the Mongols after an eight-year siege. The inhabitants were supposedly Christians, and are guessed to have had blood kin among both the Crimean Goths and the Old Saxons (living in Germany and Poland). The Catholic author of *the Tartar Relation* saw fit to clear up any misconceptions about their ethnicity. He specifically referred to these so-called Goths as Saksins. If true, this would place a sizeable colony of Saxons at the lower reaches of the Volga. Following the Islamicisation of Iran and the subsequent Magian diaspora, one should fully expect a Magian or Magian Christian presence in this area. Feeding northward from the Caspian, the Volga may have been a prized escape route for the refugees. In the sixth century the Volga was termed Ra or Rai river.¹⁷³ I believe it was so named because it was a river route to Rai, an esteemed Persian city on the Caspian. Far from being simply a prosperous city, Rai was the supposed birthplace of the Magian prophet Zoroaster.

An extant 700 AD German rendition of Christ is clearly heathen in form.¹⁷⁴ The artisan has him looking every bit like a vanquishing Aryan warrior, menacingly brandishing his axe, sword and spear against his father's enemies.



Fig 12. Jesus the mighty warrior, grinding a serpent under foot. He comes complete with typical Saxon military equipment, and an erect phallus!

This is probably very similar to the Magian view of *Sraosha*, the tall and quick, fiend-smiting Saviour, the great conqueror, whose axe cleaves asunder the skulls of the Daevas (a class of divinities known to the Hindus and certain European pagans), when he engages them in battle. *Sraosha's* battle-lust against the forces of evil would come to the fore in the apocalyptic conflict which would ensnare the great serpent and the demon Ahriman forever.

An unlikely comparison it may be, that is until one further examines the likely christological framework behind the Vatican mosaic, or German and Russian mythological imagery, by drawing upon the many parallels that existed between Jesus Christ and *Sraosha* (who was iconographically portrayed as a rooster in olden Iran), the coming redeemer expected by the white Magi. The Zoroastrian *Spend* (nask) contained information on the portended arrivals of the saviours, including;

'The coming and arrival of Saoshans, son of Zarathust, at the end of the third millennium' and *'the renovation of the universe and the future existence ... arise in his time'*.¹⁷⁵

For Zoroastrians, this world Messiah was the incarnate word of God, a lordly, mighty-speared, fiend-smiting God; tall and powerful ...a *'protector and lover of the poor'*, who, *'never sleeping'* watched over the world and turned back the fiends, forcing them to run back into the gloom, and abandon their assaults on the goodness of Ahura Mazda's creations.¹⁷⁶ Such a Jesus is perceptible in the Russian word *chertogon*, which means 'the baby Jesus', but literally translates as 'the devil chaser'.¹⁷⁷ Ahura Mazda

said that through *Sraosha*,

'I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer'.¹⁷⁸

'The first (Sraosha), the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all the moments of the holy and strong Sraosha, who is the incarnate Word'.¹⁷⁸

Zoroastrians believed that *Sraosha*, the Deliverer, would grant righteousness to those who believed in him, once he came. Through him, his followers became forever righteous in God's eyes. Similarly, denying *Sraosha* was an abomination worthy of eternal condemnation. Compare this with the Church's teachings concerning faith in Christ, without which one is doomed to eternal death.

Both Christian and Zoroastrian scripture state that their Saviour (who in both cases was seen as the Lord of the Resurrection), would make a glorious second coming, a spiritual coming, *not in this world*.¹⁷⁹ Accordingly, the early Church was *never* an advocate of millenarianism, a belief that Christ's kingdom would be re-established on this earth of ours.¹⁸⁰

SRAOSHA, THE WORLD
MESSIAH, LOVER OF THE
POOR

AGAINST EVIL SRAOSHA
WAS A MIGHTY WARRIOR

People throughout every generation have seen in the *Book of Revelations* a sure sign of the impending end of the world, the 'eschatological reality' professed by the apostles since the very beginning, but which was not to take place in this world, but the hereafter. This was the official view of the early Church. One of the earliest and most shunned of heresies was that of Cerinthus, which stipulated the millennial reign of Christ was to be on earth, a purely physical rather than metaphysical resurrection. St John the Apostle (who stood by Mary at the foot of the cross as Christ hung there) was recorded as having spontaneously flung himself out into the street after discovering that Cerinthus was in the same bathhouse as he, greatly fearful that the roof might collapse on him if he stayed there any length of time!¹⁸¹ Such were the first beginnings of millenarianism, which the Catholic and Orthodox Churches oppose to this very day. Sure there were millenarian problems associated with the *Book of Revelation*, but as you will see later, it proved to be one of the most vital weapons in the "Catholic" spiritual arsenal, preventing the masses of early converts from sliding into a demi-pagan form of the faith, largely similar to Mithraism. Certainly it prevented the ideological extermination of Apostolic Christianity, and its Jewish flavour, during the Middle Ages.

In the good religion of Ahura Mazda, *Sraosha's* ultimate return coincided with the final battle against the Evil One and his infernal hosts, destined to take place on a plain outside the walls of heaven.

'On the conflict of the creations of the world with the antagonism of the evil spirit (Angra Mainyu) it is said in revelation, that the evil spirit, even as he rushed in and looked upon the pure bravery of the angels and his own violence, wished to rush back. ... And his (Ahura Mazda's) guardian spirits (fravashis) of warriors and the righteous, on war horses and spear in hand, were around the sky; such-like as the hair on the head is the similitude of those who hold the watch of the rampart. And no passage was found by the evil spirit, who rushed back; and he beheld the annihilation of the demons and his own impotence, as Ahura Mazda did his own final triumph, producing the renovation of the universe for ever and everlasting'.¹⁸²

SRAOSHA WAS TO LEAD
A GREAT ARMY OF
SAINTS IN AN
APOCALYPTIC
HEAVENLY BATTLE
AGAINST THE DEVIL

At that final reckoning God's sunny charioteer *Sraosha* led the hosts, dignified and impressive, valiant and unperturbed by the evil before him.

SRAOSHA RODE IN A
CHARIOT

'We worship Sraosha the blessed, whom four racers draw in harness, white and shining, beautiful and powerful, quick to learn, and fleet, obeying before speech, heeding orders from the mind, with their hoofs of horn gold-covered, fleetier than our horses, swifter than the winds, more rapid than the rain; yea, fleetier than the clouds, or well-winged birds, or the well-shot arrow as it flies, which overtake these swift ones all, as they fly after them pursuing, but which are never overtaken when they flee, which plunge away from both the weapons and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons bear the good Obedience the blessed (Sraosha), plunging forward in their zeal, when he takes his course from India on the East, and when he lights down in the West'.¹⁸³

BOTH CHRIST AND
SRAOSHA WERE HIGHLY
SKILLED IN BATTLE
AGAINST THE DEMONS

In the *Primary Chronicle* Vladimir raised a metallic effigy of a charioteer, drawn by four horses, outside his newly-constructed church in Kiev. It was specially shipped into the Ukraine from the Crimean city of Khorsun (the City of Khors) and so may well have portrayed Khors (Old Russia's Jesus-like solar charioteer).

Note the obvious similarities between the chariot-racing *Helios Christus*, from the mosaic under the Vatican Basilica, *Khors* and the saviour *Sraosha*, the mighty solar battle-lord, who transits the celestial vault in his golden sun chariot.

'We worship Sraosha, Obedience the blessed and the stately, him who smites with the blow of victory, who furthers the settlements, the holy ritual chief (of Haoma), as the energetic, and the swift, the strong, the daring (and redoubted) hero, who comes back from all his battles a conqueror, who amid the Bountiful Immortals (fravashi saints) sits as companion at their meeting'.¹⁸⁴

THE REDEEMER LOVED
THE POOR

*'The Holy Sraosha, the best protector of the poor, is fiend-smiting; he is the best smiter of the Drug (devils).'*¹⁸⁵

*'Sraosha the mighty, both armed with shielding armour, and a warrior strong of hand, skull-cleaver of the Daevas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and his victorious powers, and the Ascendency which it bestows, and we worship the Ascendency of Sraosha.'*¹⁸⁶

JESUS, THE YOUNG
WARRIOR

At Clonfert in Ireland there was a medieval church dedicated to 'The Lord Mighty in Battle',¹⁸⁷ complete with a pile of carved (probably decapitated) heads, a motif which can also be found at Cashel and the Church of Dysert O'Dea.¹⁸⁷ These were clearly the work of pagan craftsmen, but what was the intended meaning of the Church's name and ornamentation? Were these the heads of Daevas butchered by *Sraosha*, the 'skull-cleaver of the Daevas', a different kind of Jesus, a non-Catholic Jesus?

Similar christological symbology was present on the English mainland, possibly due to Saxon Germanic influences, which supplanted Roman culture. The following small excerpt was derived from an 8th Century AD Old English runic inscription from Northumbria, known as *The Dream of Rood*.¹⁸⁸ In it one finds a Jesus demonstrably at variance with what we are normally accustomed to, he a high king, he a great fighter, he of lustrous form;

JESUS PORTRAYED AS AN
ARYAN GERMANIC
WARRIOR

*'Then the young Warrior, God, the All-Wielder... mounted the Cross to redeem mankind ... I held the High King, the Lord of heaven ... with black nails driven ... Black darkness covered with clouds God's body, That radiant splendour.'*¹⁸⁸

JESUS IS ACCOMPANIED
BY BANDS OF MOUNTED
KNIGHTS

How similar this must have been to the Christ Jesus of the Magian Christians. Under this Germanic-Christian tradition we also see Christ's personal retinue, and they are not shepherds, but, as in Magian lore, wise, holy, fresh-faced young warriors who get about on war-horses.¹⁸⁹

In the 9th Century AD Germanic Christian text, the *Heliand* (a term arising from the Greek *helios*, 'the sun'), the Latin word *dominus* (meaning 'a Lord' or 'the Lord') was abandoned in the Bible translation process in favour of *truhtin*, the Old High German word for 'a war lord'.¹⁹⁰ The same thing transpired in England, though there the word was *dryhten*.¹⁹⁰ This might simply have been an attempt to make Jesus better understood by potential converts of that day, or indeed retain them, in a society still exposed to pagan influences. But if this was the intention, it must have been, in Rome's eyes, very misguided. Through this change in terminology, Jesus became much more than 'the Lord', he was a war lord, an Aryan warlord

THE GERMANS AND
ANGLO-SAXONS SPOKE OF
JESUS AS TRUHTIN OR
DRYHTEN, A WARLORD

But the new words had even graver implications for those of the apostolic mold, for *dryhten* and *truhtin* portrayed monumentally pagan concepts. A related term is found in Norse epic, in the ancient *Ynglinga Saga*, first recorded from oral traditions several centuries after the adoption of *truhtin* and *dryhten* for Germanic and English Bible translations. In it, the mortal-God Odin, and his fellow wizards, the pagan temple priests of the Aesir, were termed '*diar*, or *drotner*', and were worshiped by their followers. Strictly speaking *drotner* is most closely related to *drottin* (singular) and *drottnar* (plural), meaning 'a king', or 'a chief'.¹⁹¹ And the word *diar*, which appears in conjunction with *drotner* in *Ynglinga Saga*, has an etymology which is probably traceable to the older Indo-European word *daeva*, meaning 'a God'.

JESUS - SUN-KING

SUNDAY, THE DAY OF
THE LORD

For Scandinavians 'Sunday', the Christian Sabbath, was termed *drottinsdagr*.¹⁹¹ In this word *dagr* ('day'), was added onto the word for 'a king', or 'a Lord'. Therefore Sunday was 'the day of the Lord', as opposed to Saturday, the old Jewish Sabbath. But by some amazing coincidence, if we take *drottinsdagr*, and transpose the original Iranian meaning of *daga* ('fiery', and indirectly meaning 'the sun'), with that of the Norse word *dagr* ('day'), which arose from the Iranian, we get a literal translation of 'Sun-king'. If the more ancient Iranian connotations for *dagr* were still apparent in pagan and medieval Scandinavia, as they were in Slavia, Sunday could well have been construed as the day of the Sun-king.

SUNDAY, THE DAY OF
THE SUN-KING

The implications of this are staggering. The very use of these words suggests that in their day, Jesus was a sort of Sun-king, referred to by terms normally applicable to the Anglo-Saxon and Germanic warrior aristocracy, pagan

Lords, sacral kings with magical powers, of the type described in *Ynglinga Saga*. Like Jesus, and *Sraosha*, the earthly Teutonic kings had their own personal retinue of warriors, *drott* ('the king's retinue'). Clearly the Germanic and Anglo-Saxon churches were at variance with Roman Catholic practice, promoting textual changes whose true significance was camouflaged by an innocent change of words. Though we can be in no way certain that their choice of words was accidental or foolhardy. The Germanic nations were beginning to slip from Rome's grasp, and wherever they went they taught their tradition to others. As an example, the Irish *Book of Kells* was originally to be executed in Roman uncials, however Germanic runic characters were chosen instead, quite deliberately.

A short segment from the definitive Saxon literary masterpiece, the *Heliand*, uncompromisingly identifies their main doctrine, one not favoured by reigning Church authorities in Rome. It includes the dying words of a well-born Saxon, descended from the very magus kings who once followed the star. The gist of the authentic 9th Century saga is clear - the Journey of the Magi was but the culmination of an ancient vision for the arrival of God's son.¹⁹² A mighty wise man of this ancient pre-Christian tradition had, it would seem, accurately foretold the coming of Jesus Christ.¹⁹² Like Murphy, I believe this to be a concealed reference to Zoroaster's stanzas on *Sraosha*. In fact a certain surviving alternative Gospel expressly states that the Magi arrived in Jerusalem *in connection with Zoroaster's prophecies* about the awaited Redeemer.¹⁹³

One notes with interest the *Heliand's* preservation of songs concerning the trek of the Magi, which assume a pride of place almost exceeding that of the nativity scene. The motive for this excessive emphasis on the journey is philosophical and political. They were not belittling the sublime moment of the Redeemer's birth, simply stressing that their path to Christ was an extension of the Old Ways, at a time when the old teachings were under siege from official quarters.

The infancy gospels were an uncomfortable source of Magian Christian proselytising. Small wonder they suffered extensive expurgation, so much so that an entire class of Church literature was under threat of extinction, in its original form.¹⁹⁴ They cast important light on the non-Jewish religious and philosophical origins of Christianity in many parts. With the texts gone it was hoped the theological dispute would disappear, the problem 'fixed'.

Consider the pagan Russian, Scandinavian and Anglo-Saxon crucifix brooches, and shield ornament¹⁹⁵ (fig 13.8, 13.7, 13.4), which bear a crude resemblance to effigies found in Magian Luristan, Bronze Age Iran (fig 13.5, 13.6). The Luristan objects (one of which was a chariot ornament) are believed to depict *Sraosha, the pagan Messiah*.¹⁹⁶ Coupled with a wealth of other information displayed herein, the similarity between the Magian objects and the Anglo-Saxon, Scandinavian and Russian emblems seems indicative of *Sraosha*-worship in all four places.

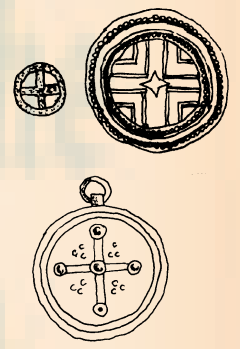


Fig 13. 1. A Baltic "Celtic cross" dating to the Bronze Age.

Fig 13. 2. A "Celtic cross" solar disk from Ireland, also dating to the Bronze Age. It was hammered into a piece of gold.

Fig 13.3. Pendant, Lithuania, 9th C. AD.

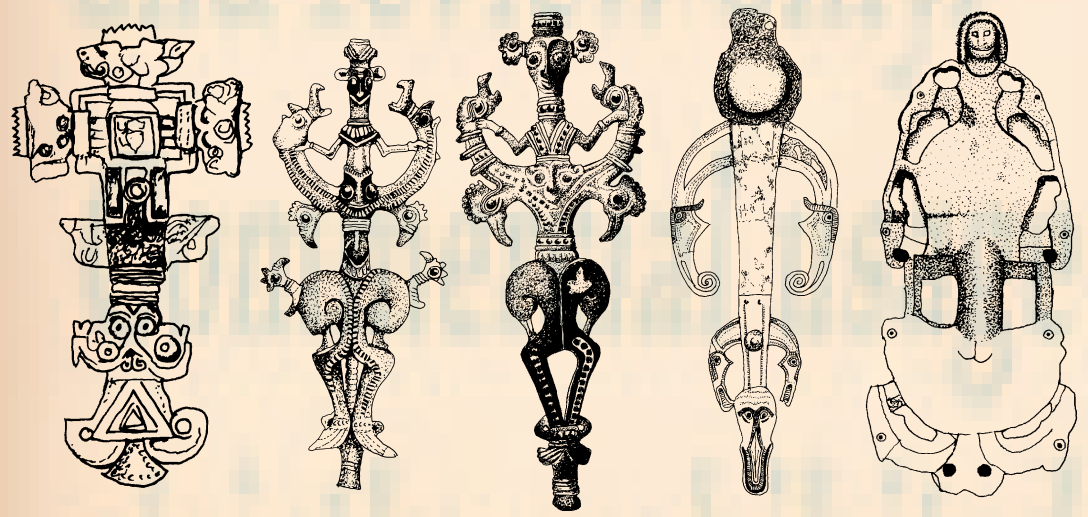


Fig 13.4. Medieval Anglo-Saxon brooch.

Fig 13.5. Bronze effigy of Sraosha 1,000-800 BC; Iran.

Fig 13.6. Another Luristan bronze chariot standard, possibly depicting Sraosha.

Fig 13.7. Swedish brooch conforming to the styles depicted.

Fig 13.8. Silver brooch; Kiev, 6-7th Century AD.

Fig 13. 4

Fig 13.5

Fig 13.6

Fig 13.7

Fig 13.8

THEIR VERSION OF
CHRISTIANITY FEATURED
HELIOLATROUS CUSTOMS

Their faith probably exhibited aspects Christian heliolatry.¹⁹⁷ At the 337 AD episcopal Council of Laodicia, Canon 29 was passed to reinforce Sunday as the Christian Sabbath, and not the Saturday, as in the case of Judaism. It states '*Christians shall not Judaize and be idle on Saturday ... but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day. If however they are found Judaizing (the Sabbath) they shall be excommunicated from Christ*'. (Hefele, '*A History of the Councils of the Church*'). To some extent eastern traditions helped carve this law. As I explained in Part I, the Chaldees assigned one of the planetary bodies to each day of the week, as its guardian, and object of veneration. This being the case Saturn (the 'Great Maelific', causer of grief, from which we get the term Satan) was allocated Saturday (ie; Saturnsday), whereas the Sunday was governed by Helios (ie; Sunday). For this reason a Saturday Sabbath was regarded as a black Sabbath in many quarters; effectively an act of demonolatry and apostasy.

THE NEW SABBATH WAS
NOW SUNDAY RATHER
THAN SATURDAY

THE SUN CHRIST

In a number of European locations, Christians equated Jesus with the sun. For example even late last century, in England, Scotland and Ireland, there was a custom whereby peasants went out into the fields the morning of Easter Sunday (the day on which Christ ascended from his three days of ministering to the souls in the underworld), to see the sun dance.¹⁹⁸ This tradition concerns the expected miracle of seeing the sun dance for joy in the sky. In pagan times such miracles might have been accompanied by the circular perambulatory sun-dancing of the peasantry. Even more greatly blessed was the person who witnessed the image of the lamb carrying a flag in the halo of the sun.¹⁹⁸ This miraculous vision signified that Christ, the sacrificial lamb of God (who came to take away the sins of the world) had risen from death. This view of Christ embodied in the radiant sun most surely belonged to the old faith. One Old Icelandic term may indicate that Jesus was perceived as a significant component within a dualistic framework, for Jesus is described as the White Christ, the *Hvita-Krister*.¹⁹⁹

THE WHITE CHRIST

In old Saxon lore, Jesus' incarnation was portrayed as an arrival in the "middle realm" (Middilgard), that is on earth, betwixt heaven and hell.²⁰⁰ It's a point of similarity with the pagan kings, many of whom touched down in the material world from their residence in heaven.

FRANKS PRAYED FACING
THE EAST

A 12th Century Muslim's written recollection of Franks (French and Germans) living in Jerusalem is suggestive of medieval Christian sun-worship in Europe, with Iranian traditions. These traditions might have entered Europe with the likes of the Scythians and Sarmatians, or other Iranian tribes like the Massagetae, Germanians and Daans. Considering the substantial evidence for Magianism in pre-Christian Europe, the Franks plausibly included descendants of an especially pious Magian clan called the *Fryanaks*. You see, as Usamah began his time of prayer in a small mosque, facing toward Mecca, he was set upon by a Frank who had only newly arrived in the Holy Land.²⁰¹ This Frank, trembling and disturbed by seeing the manner of Muslim prayer, physically moved Usamah's face eastward, not once, but several times, instructing him that this was the only proper direction to face during prayer.²⁰¹ One of the knights Templar accompanying the Frank asked the Muslim to forgive him, stating,

"This is a stranger who has only recently arrived from the land of the Franks and he has never before seen anyone praying except eastward";²⁰¹ that is; in the direction of sunrise.

THEIR GRAVES WERE
ALIGNED TOWARD THE
EAST, FACING INTO THE
RISING SUN

Medieval graves across a number of nations were oriented towards the east, with the corpse usually facing the direction of sunrise. These date to both the pagan and Christian era, and will be explained in some detail a little later.

SCOFFERS LAMBASTED
THEIR BELIEF THAT THE
SAVIOUR WOULD RETURN
IN SHINING GLORY

Iranian scripture talks of the Mazda-worshippers being mocked concerning the supposed arrival of their *Sraosha*; unbelievers taunted them, saying that he would never come to help them. Ahura Mazda said, '*I have produced the effecter of the renovation, the causer of righteousness, Saoshans, of whom mankind say that he does not come; and yet he will come, for the righteous, with that glory which becomes all-brilliance*'.²⁰²

Christians suffered similar ridicule over the second coming of Christ: '*First of all, you must understand that in the last days some people will appear whose lives are controlled by their own lusts. They will make fun of you and will say, 'He promised to come, didn't he? Where is he?'*'²⁰³

Like *Sraosha*, Jesus would also be hailed as the vanquishing conqueror of heaven, riding at the head of a mounted column of angels and saints, all radiant and invincible, the King of all Kings. Both *Sraosha* and Jesus Christ

would return not as ordinary men, but in their fullest conceivable glory, appearing in the heavens like lightning, swiftly racing from East to West. This would bring about the most triumphant moment in the cosmos, the monumental and irrevocable destruction of the Evil Principle, which from its inception had destroyed the goodness of the Creator's works. It would be a spiritual war of epic proportions. In the Christian *Revelations*, we hear:

'And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That they may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the (antichristian?) kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image.

These both were cast alive into a lake of fire burning with brimstone. The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.'

'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season'.²⁰⁴

ACCORDING TO THE
BOOK OF REVELATION ,
WHICH CONTAINS
JUDAISING ELEMENTS,
THE KINGS AND THE
GREAT BEAST WERE
SUPPOSED TO HAVE
BEEN ON THE SAME SIDE

Medieval European Christians jubilantly sang carols about the Three Wise Kings at Christmas and the Epiphany. The following Russian festive folk song belongs very much to this tradition, illustrating the role of the magus kings in bringing the worship of Jesus Christ to prominence among the heathen, at least according to their tradition anyway:

'The Virgin Mary gave birth to Jesus Christ, and placed him in a manger. A star shone brightly, showing three kings the way: Three kings arrived, they brought gifts to God, they fell on their knees, they exalted Jesus'. An alternative translation for the last stanza reads 'they made Jesus great'.²⁰⁵

THE MAGI HELPED
CHRIST BECOME EVEN
MORE POPULAR

Sraosha was also a demon-fighter and witch-hunter, who wrestled and punished dark heterodox spirits and their earthly minions. For this reason Magian Christians are likely to have held their own trials against dark, maelific (not white) witches and heretics. Of *Sraosha* it was said *'And one is the producer of bodies (the bodies that the resurrected shall have), the renovator Saoshans, who is the putter down, with complete subjugation from the world, of the glorification of fiends and demons, and of the contention with angels in apostasy and heterodoxy of various kinds and unatoned for'.²⁰⁶*

SRAOSHA WAS A
DEMON-FIGHTER AND
WITCH-HUNTER OF THE
FIRST MAGNITUDE

According to the Church, Christ (like *Sraosha*) had always existed, living in heaven with the Father. The concept was utterly alien to Judaism. His coming into the world would only be an incarnation of the divine presence. (NT) *Mark 12: 35-37* served to illustrate that Christ existed long before King David. Arius' view that Christ was a created being caused an uproar in the Christian world, and was almost universally condemned. Christ had existed since the beginning, and ever shall be. His coming into the world was not the moment of his creation, but much rather his advent before the eyes of humanity.

The transfiguration of Christ with light (as related in (NT) *Matthew 17* and other readings) resembles, in some respects, the expected transfiguration of *Sayoshant*, the World Messiah.

JESUS AND SRAOSHA
WERE BOTH
TRANSFIGURED

*'And (Jesus) was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased.'*²⁰⁷

On the Mount of Olives, awaiting the time of his betrayal, and crucifixion, Christ prayed in anguish, causing sweat beads to form on his brow. When help was brought to him by an angel from heaven, these sweat beads fell to the earth as bloody droplets.²⁰⁸ This can be compared with *Dinkard IX:XXXII:9-10* in which we find that after thirty centuries, the time of Gayomard's (a name for the first man to live in heaven with God, his son) affliction had arrived, in the form of a demonic host which caused sweat to form on him. Owing to the prayers of Ahura Mazda in heaven these demons were cast down from him into the gloom.

In the *New Testament* sequel to the *Book of Genesis* Jesus' relationship to the divine being is expounded. The narrative features clear allusions to the unhealable dualistic antagonism between the two polar opposites. *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not"*. Nowhere in the Jewish creation sequence of *Genesis* does it mention Yaweh having a first born son, and probably for this reason it was a teaching few Jews could stomach. It was an assault on their understanding of monotheism. In fact it was this very suggestion that led to the High priest pronouncing the death sentence against Christ so alien was this teaching to Jewry.

SOME PARTS OF THE
CHRISTIAN GOSPEL WERE
UTTERLY ALIEN TO
JUDAISM

"Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith. What need we any further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face".²⁰⁹

RABBIS REFUSED TO
ACCEPT THAT THE
CREATOR HAD A SON

Pre-eminent in the hearts of Zoroastrians and Christians alike was a glorious Virgin.²¹⁰ In both religions she was to be blessed like no other woman in the history of the world, having gained exceedingly powerful graces for carrying in her womb the instrument by which God would snatch back his creations from the clutches of the fiend, and the angel of death. This is her story, as told by the Magi.

MAGIANS AND
CHRISTIANS REVERED A
HOLY VIRGIN, MOTHER OF
THE MESSIAH

"That maiden whose title is All-overpower is thus all-overpowering, because through giving birth she brings forth him who overpowers all, both the affliction owing to demons, and also that owing to mankind. Then she sits in the water, when she is 15 years old, and it introduces into the girl him "whose name is the Triumphant Benefiter, and his title is the Body-maker; such a benefiter as benefits the whole embodied existence, and such a body-maker, alike possessing and possessing life, as petitions about the disturbance of the embodied existences and mankind. Not before that has she associated with men; nor yet afterwards, when she becomes pregnant, has she done so before the time when she gives birth". When that man (Sraosha, the saviour) becomes thirty years old (note the age at which this Messiah's transfiguration occurs), the sun stands still in the zenith of the sky for the duration of thirty days and nights, and it arrives again at that place where it was appointed by allotment".²¹¹

THE MAGI BELIEVED IN
AN IMMACULATE
CONCEPTION

THE VIRGIN HAD
MIRACULOUS POWERS

*Concerning the marvelousness of Sayoshant as to splendour and glory of person, it says that when the coming of the last rotation of those rotations of the seasons of Aushedar-mah occurs the man Sayoshant is born whose food is spiritual and body sunny (that is his body is as radiant as the sun).*²¹²

*“Sayoshant is born in Khvanims (the Central Patriarchate of the Magi), who makes the evil spirit impotent, and causes the resurrection and future existence”.*²¹³

*“The first (Sraosha), the next, the middle, and the highest; with the first sacrifice, with the next, with the middle, and with the highest. We sacrifice unto all the moments of the holy and strong Sraosha, who is the incarnate Word”.*²¹⁴

In Christian terms St Mary was the most revered of Christian saints, alternatively known as the *Theotokos* (God-bearer) or amongst the Nestorians, *Anthropokos* (Man-bearer). To the Russians she was their beloved *Bogoroditsa*. As a virgin her sealed womb was impregnated by the Holy Spirit, allowing God to come into the world in the form of the Son; God made into flesh. St Mary therefore was seen as having an indispensable place of honor in the scheme of salvation, for from her body proceeded the Lord of Lords, King of Kings, the Resurrector. On account of this St Mary was never worshiped, but instead greatly venerated in every Church from the East of Christendom to the West. The story of the ‘Dormition’ (the death of Mary and the in-gathering of apostles in Asia Minor), has been handed down since the very earliest years of the Church. Since Christ was bound to honor his own mother, just like at Cana, Mary became a most powerful voice before the divine throne.

Consider also the following Kievan Russian sermon on Our Lady. Eastern sun symbolism is clearly apparent;

*‘Who will proclaim the power of our Lady? ... Through her our salvation flourished, through her we were raised from our first fall. She broke the curse of our first mother, she poured forth blessing for us. From her did the Sun of Righteousness shine forth for us, dispersing the darkness of ignorance and enlightening us with the light of the knowledge of God. From her and for her sake was the true Light revealed to us, for she is the mother of life, she is the source of immortality’.*²¹⁰

Detractors of Christianity thought it vital to condemn the virgin birth, for it was a pivotal sign of the Aryan messiahship. Jews saw Mary as a hussey with an illegitimate child. These contrary stories made her an unexpected stumbling block for potential Jewish and Gentile converts, a topic freely exploited by antichristian rabbis and unbelieving Magian conservatives alike. Mary is spoken of in the *Toldoth Jeschu* only in the most defamatory terms (eg: ‘whore’). This is what Jews are taught on this topic in the Talmudic Tract *Kallah*, 1b:

*“Once when the Elders were seated at the Gate, two young men passed by, one of whom had his covered, the other with his head bare. Rabbi Eliezer remarked that the one in his bare head was illegitimate, a mamzer. Rabbi Jehoschua said that he was conceived during menstruation, ben niddah. Rabbi Akibah, however, said that he was both. Whereupon the others asked Rabbi Akibah why he dared to contradict his colleagues. He answered that he could prove what he said. He went therefore to the boy’s mother (Mary) whom he saw sitting in the market place selling vegetables and said to her: “My daughter, if you will answer truthfully what I am going to ask you, I promise that you will be saved in the next life.” She demanded that he would swear to keep his promise, and Rabbi Akibah did so - but with his lips only, for in his heart he invalidated his oath. Then he said: “Tell me, what kind of son is this of yours”? To which she replied: “The day I was married I was having menstruation, and because of this my husband left me. But an evil spirit came and slept with me and from this intercourse my son was born to me.” Thus it was proved that this young man was not only illegitimate but also conceived during the menstruation of his mother. And when his questioners heard this they declared: “Great indeed was Rabbi Akibah when he corrected his Elders”! And they exclaimed: “Blessed be the Lord God of Israel who revealed his secret to Rabbi Akibah the son of Joseph”!*²¹⁵

To help stem the flow of Magians to Christianity Magian polemicists wrote passages aimed not so much at attacking the virginal nature of St Mary, but lampooning why the Creator chose a Jewess to carry the Messiah, which they found extremely odd and unexpected; *‘And there are some even who say that the Messiah is the sacred being himself.*



Fig 14. Shrine dedicated to the Virgin Mary

THE VIRGIN MARY WAS VENERATED FOR BRINGING THE MEANS OF RESURRECTION INTO THE WORLD

WITHOUT A PURE VESSEL THE INCARNATION COULD NOT HAVE TAKEN PLACE

RABBINICAL AUTHORITIES PROFESSED JESUS’ BIRTH WAS ANYTHING BUT DIVINE

THE PAGAN MAGI WERE NOT HAPPY ABOUT THE CHRISTIAN TEACHINGS EITHER

Now this is very strange, when the mighty sacred being, the maintainer and cherisher of the two existences (ie; the material and the spiritual), became of human nature, and went into the womb of a woman who was a Jew. ... into a polluted and straightened place'.²¹⁶

THE HOLY SPIRIT

Whereas the Church has, from its earliest beginnings, had the greatest imaginable veneration of the Holy virgin.

TRADITIONAL JEWISH
EPITHETS FOR YAWEH
ARE NOT FOUND IN THE
NEW TESTAMENT

Jews, Christians and Magi believed that the Holy Spirit issued from God the creator. For Zoroastrians *Spenta Mainyu* (the Holy Spirit) was the spirit of truth and prophecy, the giver and preserver of life, goodness and creation, also called 'Holy Wind'. Equally astonishing, the words *Jehovah* and *even Adonai* are conspicuous by their absence in the *New Testament*, replaced by the Aramaic word 'Father', *Abba*.²¹⁷ Certainly Jesus never uses *adonai*, or any other readily identifiable Jewish epithet for that matter. Perhaps the word *Jehovah* was omitted to make Christianity more ecumenical, more palatable to Zoroastrians and Zurvanites. But by the same token *Jehovah* and *Abba* may not have been one and the same deity.

THIS IS A VERY
IMPORTANT POINT

Some people presently advocate that Jews did not know how to write Hebrew characters around the time of Christ, and use this to explain the absence of word *Yaweh* from the *New Testament*. Their stance is at best ill-informed, misguided, or deliberately and absolutely false. One only has to look at the many *Qumran* scrolls to see Hebrew in use during the time frame of the divine manifestation. In those texts we discover a working mixture of Aramaic, Hebrew, Greek, Nabatean amid the Essene commune. In *Qumran scroll 1QS* the eternal penalty of excommunication is appointed for those who dare utter or pronounce the tetragrammaton as it is written in the text (YHVH), during a reading or worship, for any reason whatsoever.²¹⁸ This prohibition did not cause Essene scribes to refrain from committing the divine name to writing, only that it might not be freely spoken except by the High Priest. By and large the Essene community recorded the tetragrammaton in their scriptures, although in a couple of cases, the Aramaic term *El* is substituted, but transliterated in archaic Hebrew characters.²¹⁹ The fact that the Hebrew names '*Jehovah*', '*El*, *adonai* or '*Yaweh*' do not appear in the Greek *New Testament* is very significant. The 'oversight' was no doubt a deliberate omission on the part of the 'holy-spirit-inspired authors of scripture', paving the way for the use of Indo-European terms when describing or addressing the Heavenly Father.

SOME GROUPS OF EARLY
CHRISTIANS DID USE THE
TETRAGRAMMATON

The *Talmud* provides unmistakable clues that an unknown number of Christians used the Tetragrammaton, or other Jewish substitute words, in their versions of the *New Testament*.²²⁰ These, I believe, were Nazarene, Judaeo-Christian versions of the *New Testament* (ie; books emerging from the mission to Jews of the Circumcision, rather than the apostolic mission to the Gentiles).

RABBIS HELD THAT THE
GOSPELS WERE PACKED
WITH FALSEHOOD AND
IMPIETIES

The Talmud calls the books of the Christian Minim - heretical books - Siphre Debeth Abidan - "Books of the House of Perdition". The Talmud in particular speaks of the books of the Gospels. Thus in Schabbath (116a) Toseph: "Rabbi Meir calls heretical books Aaven Gilaion (literally 'volumes of iniquity') because they call them Gospels."²²⁰

And Rabbi Jochanan calls these books Aavon Gilaion, 'evil books'. The Schulchan Arukh, Crakow edition, gives this name as Aven Niktabh al Haggilaion - iniquity written in a book.²²⁰

Buxtorf says: "In the Arukh there is a note Scheker Niktabh al Gilaion, which means, a lie written in a book."²²⁰

All the Talmudists agree Christian writings should be destroyed. They differ only as to what should be done with the names of God contained in them. In Schabbath (116a) it says:

THE TALMUD ADVISES
JEWS TO BURN THE
CHRISTIAN BOOKS

"The Glossaries of our own books and the books of the heretics are not to be saved from the flames, if they should catch fire on the Sabbath day. Rabbi Jose, however, says: 'On festival days the divine names should be torn out of the books of the Christians and hidden away; what remains must be given to the flames.' But Rabbi Tarphon says: 'In order that I may be remembered by my children, if those books should ever fall into my hands I would burn them together with the divine names contained therein. For if one is chased by an assassin, or by a serpent, it would be better to take refuge in a pagan temple than in one of theirs; because the Christians knowingly resist the truth, whereas the pagans do so unknowingly."²²⁰

In Magian doctrine roosters were close friends of the sun, serving to ward off evil, as well as signal its impending arrival (especially if it crowed after nightfall). The Greeks possibly held similar a view since *alektor* ('a cock') is derived from *aleko* ('to ward off').²²¹ In the *New Testament*, Jesus foretells Peters denial of him. This act of

apostasy occurred as a rooster crowed during the night, perhaps illustrating that the cock was alarmed at the demon of apostasy's near proximity to the apostle.

In both Judaism and Zoroastrianism, the supreme God, the one-God, lord of the cosmos, was seen as having the appearance of fire - such were the visions of both Moses (prince of Egypt) and Zoroaster. In connection with this there were a handful of apocryphal sayings associated with Christ, recorded by early Christian writers for posterity. One saying noted by the eminent Alexandrian Christian scholar Origen, and by Didymus also, is particularly noteworthy; *'He who is near Me is near the fire; he who is far from Me is far from the Kingdom'*.²²² This is clearly an allusion to Christ's followers having to be near the holy fire of God. This might be meant in a purely spiritual sense, but, if this saying (which is supposedly from Christ's own mouth) is correct, and a reference to actual fire, it might also mean that Christ saw in flame a manifestation of the Father, just as Moses did. All early Christian churches were illuminated not by fire altars, but by lamps of holy oil. The flame itself represented the real presence of Christ inside the parish building. The use of lamps is a point of difference between Christian and Magian temples, for the Magian *vahram* fires were holy blazes with a millennial pedigree. Yet apparently, in some regions fire may have had an analogous meaning and usage in Christian communities.

At least one Irish monastery provides evidence suggesting that Magian-style fire temples were being maintained by Christians. In Sligo Bay, on the island of Innismurray, are situated a series of dilapidated ancient Church buildings.²²³ Nestled amongst the ruins of this monastic settlement was the 'Church of Fire',²²³ the house or shelter of an eternal flame which continued burning there until it was desecrated by a Scotsman.²²³ According to myth, every home hearth in the region obtained their hearth fire from it (another Magian custom), and as a result the effects of the desecration were devastating.²²³ With the holy fire killed for eternity, unable to be re-lit, the offender was burned to death, and the altar stone hacked up and used locally for building materials.²²³ Fire chapels of this kind were none too 'Catholic', and if the Scot hadn't desecrated the flame, I guess someone loyal to the medieval Roman reformists would have eventually done so.

According to Gerald of Wales a perpetual fire existed at St Brigid's enclosure in Co Kildare, Ireland.²²⁴ St Brigid's enclosure (which consisted of pastures and a fire altar surrounded by a hedge) was strictly for the use of nuns and womenfolk. *'Only women are allowed to blow the fire, and then not with the breath of their mouths, but only with bellows or winnowing forks'*.²²⁵ Stock were free to eat the miraculously inexhaustible grasses inside the enclosure, but goats pastured there remained forever barren owing to Brigid's curse on their kind.²²⁵ All men avoided the saint's holy site lest they suffer calamity.

'An archer... crossed over the hedge and blew upon Brigid's fire. He jumped back immediately, and went mad'.²²⁶

The trespasser boasted of this misdeed to all and sundry, with unhinged demeanour. From the onset of his madness he made it his ambition to blow on every hearth he encountered (a demonic and capital offense in Magian lore), but met an unhappy end.²²⁶ In a further incident, another man unsuccessfully tried to vault the perimeter hedge, but suffered permanent deformity to the limb which violated the boundary.²²⁶ On St Brigid's night, the eve that she spiritually visited people's houses in Ireland, villagers placed gifts for her outside the home, including swastika-style crosses, butter, bread loafs and cakes.²²⁷ How difficult it must have been to differentiate between the sight of St Brigid's enclosure and the ubiquitous heathen enclosures of Slavia. Folk beliefs surrounding her seem rather pagan too.

Yngvar's Saga contains a number of instances where they, as Christians, were performing what outwardly appear to be pagan rites. Consecrated fire with miraculous power is repeatedly mentioned throughout, but it was Christian fire.²²⁸ The flame was generated using a flint and steel blessed by a Norse bishop named Rodgeir (Roger?).²²⁸ The bishop in question also threw consecrated die a total of three times in order to gather what course of action God wished them to take.²²⁸ Judging by the number of ecclesiastical condemnations of dice sortilege reformist popes were none too happy about these divining customs. Having said that the old testament is rife with prophetic divining and dream interpretation.

*'HE WHO IS NEAR ME IS
NEAR THE FIRE; HE WHO IS
FAR FROM ME IS FAR FROM
THE KINGDOM'*.

THE CHURCH OF FIRE

ST BRIGID'S FIRE ALTAR

TABOO TO MALES

CONSECRATED
CHRISTIAN FIRE

A NORSE BISHOP
DIVINES WITH DICE

And then there were the candles and lamps, an indispensable trapping within any of the early church buildings. Not only were they present on the altar during the mass, but the faithful lit candles in remembrance of their dearly departed, and to seek to have their petitions heard in heaven. The Magi also used candles in their ceremonies.

BYZANTINE CLERICS
CONDEMNED FIRE-
WORSHIP AS STUPID, AND
UNCHRISTIAN

Despite this, Magian-style fire-worship was not part of apostolic Catholic tradition, at least not in centres of power like Constantinople. Gregory of Tours recalled that around 572 AD, the Magian King Chosroes I sent an embassy (most likely of Zoroastrian fire-priests) to the Byzantine emperor, seeking assurances they would honour their peace treaty, and not intervene in Chosroes' war with the Persarmenians (Caucasians of mixed Persian and Armenian stock, probably Christian in their devotions).²²⁹ As it happens, Armenian envoys arrived just prior to the Persian delegates, and were present as the Persians were ushered into the emperor's presence.²²⁹ The Byzantines agreed to keep their word, but the Persian emissaries would not accept the truth of this unless they worshiped fire after the manner of Chosroes.²²⁹ A bishop present amid the congregation of politikers interjected saying, '*What is there divine about fire, that it should be worshiped?*'²²⁹ adding further that it was simply the product of combusting wood. '*The envoys were furious when they heard the bishop continue in this strain. They abused him roundly and hit him with their sticks (priestly wizard staffs).*'²²⁹ At the mere sight of their bloodied bishop the Christians fell upon the Zoroastrians, killing them outright.²²⁹

The saints

CHRISTIAN SAINTS

The first Christians gathered the remains of their slain brothers and sisters and thereafter held Church services over the resting place of their earthly remains. They became 'beacons of light' for those left in the world, separated by death and yet one in faith and truth; sharers of a common inheritance, fellow warriors against evil in its many forms.

HOLY SOULS

Although the relics of the saints and martyrs had been venerated since the earliest period of Christianity's tribulations, it was not until the year 325 AD, during the first ever synod of bishop's (Nicaea I), that they made a formal declaration on saints. It stated the 'Communion of Saints' was a fundamental and indispensable truth of the Church. Whenever a person died in a state of special grace, they were said to be lifted up towards heaven and there resided for ever more. The martyrs, we are assured, were in the very presence of God having purchased eternal life for themselves by their deaths and many other sacrifices in the service of goodness. Many of them, especially the most holy of saints, kept a watchful eye over what was taking place here on earth, particularly amongst friends and loved ones. Christian custom and worship emphasized the annual commemoration of the deaths of the saints, martyrs and all the faithful, reassuring believers of the continuing existence of these blessed souls. When people prayed to them for intercession they were asking them to jointly petition the Lord for aid, believing that God was especially likely to listen to one of such envious piety. In this way certain saints were credited with having entreated God to impart many incredible miracles.

In the eyes of the early Church, all holy souls would be raised to a perfect state as mentioned in the *New Testament*, made immortal by the transformation of their corrupted and blemished mortal bodies into a new heavenly body, like the blossoming of a flower. Even more important were those souls which, 'through the grace of God', had shown themselves to be ultra-sanctified through the performance of miracles and the sheer goodness of their works. These souls were *heroically transformed*, more glorious than they had been glorious in this life. These were saints, spiritual warriors *on the side of goodness* who could be respectfully *venerated* by the faithful to enlist their aid. Christian saints can be favorably compared with Magian saints of the sort mentioned in *Farvardin Yast* and *Dadistan i Dinik*, and elaborately described in Part I.

MANY MAGIAN SAINTS
WERE WARRIORS

These Magian holy warriors, '*the glorious, eternally famous, good-doers*', and angels resided in heaven after death and continually '*battle and contend with the Fiend*' and his subordinate legions who brought woe into the lives of the faithful. Islam also has remaining vestiges of the cult of the saints, something which, try as they may, they have never been able to wipe out.

CHRISTIAN AND PAGAN
SAINTS WERE OFTEN
CONFUSED

There is evidence that, for much of the Church's history, there has been a degree of confusion concerning the saints. This is because like the Christians, the Magi also had saints, and called them *fravashis*, or pre-existing souls. In brief they were awesome spiritual combatants whose angelic souls were made in heaven and later planted on earth through childbirth, to assist the human race. They interceded on behalf of the living, and during the last days,

would wield their spears against the legions of that penultimate fiend Ahriman, as his rebellious army of God-killing miscreants stormed heaven. In fact, throughout various regions of Europe, words used to describe the Christian saints *have an Iranian rather than Greek or Latin etymology.*²²⁰

Without more good men and women such as these (the white *fravashis*), the battlements of the heavenly city would be undermanned and laid waste by the expected swarm of unrelenting black *fravashis*, demons of exceptional malice, single-minded in their desire to raze heaven. So the Magi exhorted humanity to aspire to natural holiness and sanctity, hoping to swell the ranks patrolling the vulnerable walls of the heavenly city.

The Church has always perceived itself as having a role in speaking out against things going on in society running contrary to the magisterium. Then (as now) abortion, the breakdown of families, promiscuity and contraception were topics of dissension, as was the need for people to support their kings and queens. The Church's fixation with the question of saints, angelology and demonology during the Middle Ages (which seems peculiar to that period) means there were other views current out on the streets, at variance with the opinions of the Church's reformist apparatus. The issue could only be properly tackled once the Church had formally made public their official stance on these beings. So who were they?

In the 9th Century AD, the Emperor Charlemagne, who took his role as convertor of Western Europe's pagans very seriously, made it an offense for his subjects to summon up angels lacking biblical names. Firstly this is an admission that pre-Christian Europeans were summoning angels, but what kinds? Considering the varieties of paganism then present in Eastern Europe, and many parts of Germany and Saxony no doubt, these angels may have been pagan gnostic Archons, or Magian angelic genii (*yazatas*) and pagan saints (*fravashis*). The fact that these 'bad angels' were described as early as the 7th Century AD as mounted on white horses and armed with spears means they closely resembled the *fravashi* saints of the Magi, as described in the *Book of Bundahishn* and the *New Testament*. Take the riders shown on a panel from Russia's 12th Century AD Mikhailev cathedral (fig 15),²²¹ they are not St George, but (pagan) serpent-killing holy warriors crowned by halos. An 8th Century AD Saxon legend allows us to guess that (in Russia and Germanic countries) this imagery was originally pagan, but it had made a rather nifty

THE PERSIAN WORD FOR A SAINT BECOMES THE CHRISTIAN TERM FOR A SAINT THROUGHOUT EASTERN EUROPE

SAINTS, ANGELS AND DEMONS WERE ITEMS OF THEOLOGICAL SIGNIFICANCE DURING THE MIDDLE AGES

CHARLEMAGNE BANNED THE VENERATION OF CERTAIN SAINTS AND ANGELS



Fig 15

religious transition, reappearing as Christian saints. These spiritual cavalrymen now served the Church.

A sizeable band of heathen Saxons tried to set ablaze a Christian church, but were thwarted in their attempts by a pair of horsemen on white steeds who came to its defence. The pagan Saxon raiders became afraid of the riders, believing them to be bursting with supernatural power, and being unable to start the fire, no matter how hard they tried, were forced to decamp from the scene.²²² It is highly probable the Saxons so feared these horsemen because they were viewed as white *fravashis*, heathen saints intervening against their attempts to destroy the parish. In this case it was the loose and free intermingling of Christian and Magian lore at a village level that allowed for situations where a pagan white *fravashi* earnestly fought to defend a Catholic Church that did not formally endorse the ways of the Magi, or the Christianised Magians who were themselves believers in Christ, the Good Sun. In that same century *the practice of making sacrifices to the saints was formally banned by the Church*²²³ in Western Europe, most likely showing that many pagans had difficulty distinguishing between the divine heathen saints (*fravashis*) and Christian saints. Even more than that, it shows either the emergence of new practices among Christian communities at that time, which the Church was compelled to comment on, or that the Church had finally drawn a line against observances

SACRIFICING TO THE SAINTS WAS PROHIBITED

SIXTH CENTURY GAULISH
SAINTS WERE ALLEGED TO
BE IN LEAGUE WITH THE
ANTICHRIST

which had been there from ages past.

We hear tell of the pagan-Christian saints even in the 6th Century AD; demonised by the new order.²³⁴ From Bourges hailed a man supposedly possessed and driven mad by a swarm of flies. The alleged demoniac visited many regions of Gaul before 590 AD, until finally coming to Arles where his holy mission gained impetus. *There he dressed himself up in animal skins (as the Magi once did) and spent his time in prayer as if he were a religious ... the Devil gave him the power of prophesying the future.*²³⁴ Moving onto Javols with his sister (named Mary) in tow, he so accurately prophesied, and performed so many astounding healing miracles, that everybody, including not a few priests were mesmerised and flocked to him. His devotees amounted to some 3,000 in number.²³⁴ Having witnessed his amazing feats the masses lavished him with expensive gifts and precious coins, whereafter he beckoned them to worship him.²³⁴ They did so willingly. Next he set off with his worshippers to attack the Catholic bishop of Le Puy. Sensing imminent danger the bishop devised a ruse whereby one of his retinue would feign homage toward the 'Bogus Christ of Bourges', then assassinate him at the most opportune moment.²³⁴ This he accomplished 'So fell and died this Christ, more worthy to be called an Antichrist'.²³⁴ Despite the scattering of his followers, and the torture of Mary, many long after 'continued to profess that he was Christ and that Mary had a share in his divinity'.²³⁴ But things did not die down. During the same period the Catholic cleric Gregory confesses that;

GREGORY SAW MANY OF
THESE LIVING SAINTS IN
GAUL

*'Quite a number of men now came forward in various parts of Gaul and by their trickery gathered round themselves foolish women who in their frenzy put it about that they were saints. These men acquired great influence over the common people. I saw quite a few of them myself.'*²³⁵

Quasi-pagan imagery²³⁶ loomed heavily in the minds of medieval Frankish churchmen and monarchs who financed the building of the great cathedrals. The enormous stained glass window of Paris' St Chappelle cathedral (commissioned by Charles VIII in the late 1400's) has Christ at the centre of a rose, surrounded by a variety of other Christian images forming each of the petals. Numerous petals portrayed warriors and kings mounted on white horses. Might these be derived from Magian imagery of Christ and his many warrior saints seated for battle atop their white mounts? Moreover, if we are to analyse medieval Church architecture and its propensity for renditions of Christ in connection with the rose, one could conclude that in those days Christ and the rose were inseparable. This calls to mind a pagan belief that each God had its own flower. Even the trefoil (which the Magi held especially holy), in the form of three leaved clovers, or *fleur-de-lys*, commonly constituted one of the most basic elements of Church architecture during the Middle Ages. As you will soon see, exotic embellishments adorn a number of medieval churches, things undeniably Mesopotamian and Persian in nature, not to mention gargoyles and signs of the zodiac.

Medieval hagiographies often contained stereotyped accounts of miracles which, we might presume, displayed not only the power of the Christian God, but conveyed a simple message to the listener, 'for the benefit of God', and hence fortified the reformist Church. Some of these hagiographies carry features which span the gap between Magianism and Christianity.²³⁷

Similarities between Magian and Christian sacraments and observances

Crossing the veil of death - the Resurrection

TEACHINGS ON THE
RESURRECTION

Death is the ultimate barrier that all creation must cross, a one-way exit from the world of the living. Zoroastrian teachings profess that souls spend three days in the underworld immediately after the body's passing. The same may be true for Christians. For three days Christ went down into hell to preach to souls that had awaited him in great expectation, to reveal himself to those who died before his arrival gained their emancipation from death.

One aspect of Orthodox Magian thought was utterly unacceptable to Christian authorities, namely that even evil doers will be saved as a result of the Resurrection, but only after suffering for their crimes in hell, and atoning their misdeeds in burning liquid metal (the so-called ‘supreme ablution in the melted metal’).²³⁸ Christianity teaches that those found guilty of wickedness shall suffer eternal damnation, others saved after spending a while in perdition.

This initial phase of post-mortem existence can be seen as a form of purgatory, where our ghosts ponder over how we conducted ourself in the earthly existence. The concept of a purgatorial ordeal in the afterlife belongs not only to the Magi, but to Catholicism, and unofficially to some parts of Orthodox Christianity, which derive the teaching of the purification of the soul by molten metal from both inherited tradition and the Bible itself. For the holy, the burning away of venial (less serious) sins would be a pleasant experience, only insofar as the evaporation of each lesser misdeed made one that bit closer to reunification with God. Likewise Russian Christians earnestly believed they would walk a river of molten metal after passing from this world. Purgatory was a sort of car wash for the soul.

This is what the Magi had to say on purgatory. ‘About mankind being bodily prepared also for the future existence by fire and melted ore; in the worldly existence the acquitted and incriminated, as regards the law, have become thereby manifest, and, in the future existence, the torment of the wicked and the gratification of the righteous’.²³⁹

The souls of those whose good and bad thoughts, words and deeds weighed equal in the scales of the Archangel Rashnu remained stuck in the ether, the void separating earthly existence, heaven and hell. There are obvious parallels between the Magian precinct of *Hamistakan* (the realm of the ever-stationary) and the Roman Catholic concept of Limbo. In Christian tradition Limbo was an intermediate form of spiritual existence in the next life, the destination of those who were good at heart, yet who were not Christians. Limbo is, likewise, a professed dogma of the Roman Church.

Further East, in Christian Byzantium and post-conversion Kievan Rus’, faithful souls made their way toward God by crossing over into various stations in the heavens. Sequentially they bargained their way through check points of demonic wardens who weighed the soul at each location.²⁴⁰ This corresponds to a Zoroastrian view that one had to ascend a series of star stations during a soul’s journey across the Kinvat star bridge, to merge with the white light of the cosmos.

According to the Magi, the Assembly of Sadvastaran was the premier cosmological event, with *Sraosha* presiding. For it was here that *Sraosha* the world messiah was supposed to gather all creation, complete and resurrected before him. He was the impartor of righteousness, ‘the two legs of creation’,²⁴¹ the means by which all creation was to be renewed and cleansed from the pollution and destruction of the anti-God.

Magians learned about *Sraosha*’s resurrection, being instructed that ‘the preparation and production of the resurrection are an achievement connected with miracle, a sublimity and, afterwards, also a wondrous appearance unto the creatures who are uninformed’.²⁴²

In both Christian and Magian tradition it was at just such an assembly that all people were sorted into two flocks and weighed. In both cases the faithful would share a meal with their saviour.

‘When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

*Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels’.*²⁴³

At this final assembly in the next world, at *Sraosha*’s second coming, the Saviour would be seated in the presence of a myriad virgins. The same can be said of Jesus in *Revelations*.

The weighing of souls, and their partitioning into groups, are integral features of Judgement Day in Islamic thought also, ideas already well known throughout Arabia, probably since Achaemenid times. The rationale for the

PURGATORY IN MOLTEN METAL

THE SOUL IS PURIFIED LIKE ORE

ALL SOULS WOULD BE WEIGHED

THE ASSEMBLY CONVENED ON JUDGEMENT DAY

NON-BELIEVERS WILL BE SHOCKED BEYOND BELIEF WHEN THEY SEE HIM

VIRGINS SURROUND THE MESSIAH

partitioning of souls in the Islamic scheme is found in the *Imrans*, where it states;

JUDGEMENT DAY
ACCORDING TO ISLAM

"God was not to leave the faithful in their present plight, but only to separate the evil from the good. Nor was God to reveal to you what is hidden".²⁴⁴ "Those whose scales are heavy shall triumph, but those whose scales are light shall forfeit their souls and abide in Hell forever".²⁴⁵ "you shall be divided into three multitudes: those on the right (blessed shall be those on the right), those on the left (damned shall be those on the left); and those to the fore (foremost shall be those). Such are they that shall be brought near to their Lord in the gardens of delight; a whole multitude from the men of old, but only a few from the latter generations."²⁶⁴

A HOLY MEAL IS EATEN
ON JUDGEMENT DAY

Integral with the notion of *Sraosha* was a holy meal, *Hush*, the white *Haoma* of immortality, through which he causes the resurrection. For this reason the product of *Sraosha's* ritual was known as *'the Immortaliser'*. Having partaken of it, *'the Immortaliser'* brought those who had crossed over into the kingdom of death, into eternal life. What is spoken of in their scriptures is manna, by another word, a holy substance through which created existence was redeemed. In a somewhat similar manner Jesus dispensed a holy meal to his disciples at the Last Supper, the manna which was his body, the wine that was his blood, and by consuming it one earned the right to enter the kingdom of heaven. But Jesus warned:

'Verily, Verily, I say unto you ... I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh; which I will give for the life of the world. ... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day.'²⁴⁷

JESUS BECOMES THE
SACRED MEAL DURING
THE RITUAL
CONSECRATION OF BREAD
AND WINE

Here one's resurrection appears conditional upon receiving the flesh and blood of Christ in the form of bread and wine, mystically transformed into the Lord. Noteworthy also is Christ's comment that he gave this bread not just for people, but for *'the life of the world'*. *Sraosha's* resurrection was one that redeemed not only the souls of the faithful, but the created world, methodically killed off by Ahriman and his many demons. Through him, God would reclaim a murdered earth.²⁴⁸ The *Qur'an* likewise details the resurrection of created existence, not just mankind; *"Know that God restores the earth to life after its death"*.²⁴⁹

At the risk of sounding like a botanist or naturalist Christ tells his followers not to worry about their earthly needs. He proceeds to explain how the Father lovingly cares for birds and plants also, and that god's children are somewhat higher in the overall scheme of things ...

THE HEAVENLY FATHER
CARES FOR NATURE

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls? ... Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that (King) Solomon in all his glory was not arrayed like one of these (plants)".

SPECIAL SACRAMENTAL
LOAVES ARE BLESSED
DURING THREE DAYS OF
FUNERAL CEREMONIALS

Back in this world the recently departed soul was lent assistance through the performance of certain rituals. The celebration of the Eucharist at a given Christian funeral mass might have a parallel in the *Satuih*, the Zoroastrian three-day ceremony, whereby one unleavened dron loaf was consecrated for each day that the soul spends in the land of the dead. The performance of this consecration would ensure the Saviour's protection against vindictive demons during that time of worst ordeal, the horrific three-day punishment.

Baptism and sacred ablutions

Similarities between pagan and Christian penitential ablutions have long been commented upon by Protestants, though in truth their usages did differ in some respects. The earliest Christians performed baptisms using river and holy water, though these were not necessarily similar to Magian exorcisms, whose use of pagan holy water was very elaborate indeed.

The Roman Catholic custom of pouring consecrated water across the baby's forehead is ever so remotely paralleled in the Zoroastrian head baptism at birth. In both cases it was believed to be the best form of baptism.

Church teaching stressed that baptism was an essential rite, allowing one to proceed into the highest heaven after death. At the moment of baptism the baptisee entered into union or fellowship with God, their first step in life's journey towards heaven. All that was left was to remain in that union. Adults undergoing conversion (catechumens) and children who had reached the age of reason verbally confirmed their faith at this time. Each person joining the Church received a spiritual parent or friend, to aid them materially and spiritually wherever possible in times of misfortune. This special person usually took part in the ceremony, holding the neophyte's baptismal candle. *All persons present verbally reaffirmed their baptismal vows to renounce Satan at every available opportunity.*

In Eastern Christendom people were sacramentally joined to the Church at birth through the reception of three rites in one. Baptism (the washing away of sins by means of a triple, full-immersion in water), was followed by the consecration and sealing of the soul with the oil of Chrism (blessed by a bishop), otherwise known as confirmation. This was the 'sacramental fire', the anointing of the Holy Spirit. All the senses and main body parts were crossed with the oil. Lastly, the newborn child, or neophyte was dressed in a white garment of purity and received the Eucharistic bread for the first time.

During the Middle Ages a Roman baptismal celebration differed from the Eastern rites since baptism, communion and confirmation were held separately as three distinct sacraments. Baptism was by full immersion or, more commonly, by pouring blessed water upon the forehead.

Despite conceptual similarities between Christian and Magian ablution rituals, there were significant points of difference. For example, no Christian priest would recommend mixing bull's urine with holy water, or command women to drink neat bull's urine at the time of menstruation.

Striving to highlight differences between Christian and pagan sacramental washings, the Church condemned otherwise heathen water rituals as they encountered them around the countryside.

'... all who shall adore a stone, spring or other creature of God, incur the charge of idolatry, it has come to our ears, we grieve to say, from the report of many credible witnesses ... that many of our subjects are in large numbers visiting a certain well and stone ... where with genuflections and offerings they, without the authority of the Church, wrongfully worship the said stone and well, whereby committing idolatry ... they take away with them the mud of the same and treat and keep it as a relic to the grave peril of their souls'.²⁵⁰

Such was the dressing down meted out to parishioners by the Bishop of Hereford in the year 1404 AD. These situations are difficult to assess, for the crux of the issue is one's intentions and interior disposition. Is worship or veneration being offered to the place or object of cult significance? These two motivations can easily be confused by onlookers. There are sufficient examples where both Jews and pagans congregated at holy springs. Jesus no less, was baptised in the water of the river Jordan. By applying Christian fundamentalist thought to the matter, one could claim that John the Baptist's baptismal practice of using river water was pagan, considering that pagans also washed in river water to gain spiritual purity. As it stands there was a holy pool outside Jerusalem's sheep gate called *Bethzatha*. It was not situated among the Jewish ritual baths found inside the city, probably reserved from the use of pagans and incurable outcasts. Those who bathed there could be healed by the water, and it was here that Christ performed stupendous healings. Subsequent archaeological examination of the site, covered by several porched areas in antiquity, reveals it to be a healing temple dedicated to Asclepius, a deified Egyptian priest presiding, as he did in life, over medical cures. Whether in Europe or Asia, pagans were also healed by holy springs and pools. As if frequenting an Egyptian temple isn't intriguing enough, Jesus cured a congenitally blind man by mixing his spit with dirt and rubbing it into the patient's eyes. The very same cure was once performed by the pharaohs. Does that make the Christian or Jewish waters of healing pagan in nature?

In Solomon's temple there was a bronze water tank mounted on a dozen bulls. Then there were ten bronze carts (with chariot-style wheels), incense burners, bowls, panels bearing images of lions, bulls, sphinxine winged creatures and spirals. Similar temple descriptions are contained in the ancient Hindu texts, the *Agni Purana*. The day Solomon's temple was consecrated to the God of Israel some 120,000 sheep were sacrificed, not to mention more

MAGIANS AND
CHRISTIANS WERE
BAPTISED

THE LINE BETWEEN
PAGAN AND CHRISTIAN
CEREMONIAL
ABLUTIONS WAS FAIRLY
BLURRED

JESUS PERFORMED SOME
MIRACLES IN A
HEATHEN TEMPLE

SOLOMON'S TEMPLE
CONTAINED THREE-
DIMENSIONAL RELIGIOUS
ART

than 20,000 head of cattle. These sort of figures would do justice to any of the sacrificial passages mentioned in the Magian texts, the ground awash with blood. All the while the smoke of the fat and grain offerings billowed from the fires. But does this make the Jewish temple pagan? Succinctly, the Jews were little different from the surrounding Egyptians, Magians, Babylonians and Northern pagans in certain modes of religious expression, or when it came to the overall appearance of their temple interiors. Archaeologically, the sorts of artifacts described in the first *Book of Kings* ((OT) *1 Kings*) can be found in a number of locations, spread from the Near East, through to Bronze Age Northern Europe. Some of these effigies clearly fall into the category of graven or at least cast images, and yet, when viewed in the light of Mosaic law they were not seen as the product of idolatry in their day. If one had unleashed Reformation-period Protestant fundamentalist Christians or medieval iconoclasts inside Solomon's temple they would have torn it apart, in probably the same way they destroyed images of St Mary, Jesus and many other saints. The point is this; there is a very real difference between worshipping a carved object, and adorning a place of worship with sacred images, or venerating and celebrating the sanctity residing behind such images.

SOME PROTESTANTS WERE
ICONOCLASTS

Even so there is every reason to accept that pagan water-worship had lived on into the Christian era. Even on the eve of the 21st Century, 'Aryan' holy wells, springs, tanks and rivers are still a part of quotidian life on the Indian Sub-continent. Liberation from physical and mental infirmities can be achieved by visiting these holy wells, observing the ancient lore attached to the place, and tossing a coin or two in.²⁵⁰ People expect to be healed.^{250a}

ARYAN HOLY WELLS

Due to the arid nature of Iran and India, it is perfectly understandable that they had a greater than usual respect for water and the life it is capable of nurturing in the parched earth. But water-worship in Britain and Ireland is a wholly different proposition. The lands there are well and truly inundated with rainwater year round, to saturation point. The reverence for water once displayed by the ancient Celts and Britons can only be attributable to its spiritual properties, and certainly not because of an acute shortage of running water. Archaeologically it can be proven that the pagan Celts made frequent offerings at these wells; weapons, armour, money, torques, arm-rings.²⁵¹ Wells were able to impart prophetic knowledge, remedies for ailments and injuries, and bestow gifts of fertility.²⁵² Ill stock could be healed with holy water too; one only had to call on the proper saint.²⁵⁴ At Abergele though, a horse had to be slain if one wanted to ensure the utmost efficacy of the water's healing powers.²⁵³ Here a pagan rite is additionally performed, a sacrifice conceptually similar to the Hindu *Asvamedha*.

WATER IS TREATED WITH
UTMOST REVERENCE IN
ARID INDIA AND IRAN

DRINKING WELL WATER
FROM THE SKULL OF ST
TEILO

Relics were sometimes vital to unlocking the powers of the holy wells. One Irish relic illustrates this. The most famous relic of St Teilo, a 6th Century AD bishop at Llandaff, was his skull.²⁵⁴ It was able to cure a wide range of malaises if water from St Teilo's well was imbibed from his skull.²⁵⁴ The full rite would only ever be efficacious if it was officiated by a member of the Melchior family, who since time immemorial had acted as custodians for the relic.²⁵⁴ If they did not dip his skull into the water, bring it up and give it to the sufferer, no results could be expected.²⁵⁴ The Melchior family bloodline has long since passed away, so too the well which is no longer frequented, and the skull which was sold for less than \$100.²⁵⁴ I cannot resist adding that the name Melchior was the same as that used by one of the Three Wise magus Kings. Traditionally the cult of skull libations in pagan Britain and Ireland was interrelated with the business of '*Kings, heroes and ancestors*'.²⁵⁴ By the mere act of quaffing holy well-water from the relic-like bones, one took into their body the powers of those whose head they drank from.²⁵⁵ Strictly speaking though, Wales seems to have been more deeply immersed in the practice than their neighbours to the North and West.²⁵⁵

VENIAL AND MORTAL
SINS

Confession

Like the Christians of the apostolic era, Zoroastrians also perceived two very different varieties of sin, both of which had enormous implications for the soul of a trespasser in the afterlife, and one of which could only ever be expiated by the renunciation of the sin during the Zoroastrian *patet* confession ceremony. In *Shayast la Shayast VIII*, these were termed *Hamenal* (sins that do not lead to death) and *Margargan* (sins that lead to death). And what should we find in (NT) *1 John 5: 16-17* but none other than official Biblical reference to the existence of death sins. As in the pagan world, the Church considered that death sins catalysed our separation from the spiritual God. They could only ever occur under circumstances when the sinner had chosen to undertake the act knowing full well that

in doing so, he or she had willingly chosen to side with evil over good. This kind of sin was all the more culpable because it injured the Holy Spirit of God, fracturing unity with the Creator through rebellion against him, and would one day cause the person to plummet into a foreboding hell unless they tipped the weighing scales of the judgement to the side of good by openly confessing and more importantly rejecting the nature of that sin. And therein lies the importance of the crucial utterance that was to conclude a formal confession in both the pagan and Christian world; the promise that the person would not sin again. Only then could the person right the balance of the scale which leans closer to the side of damnation. Upon passing from this world to the next, one's soul could anticipate a full and complete reward. For the Magi expected;

'heaven and the various grades of position and reward of the righteous, according to their worthiness through the practice of good works; the most downward and worst of places, hell; and the place of punishment of the wicked, according to their sin'.²⁵⁶

While 1 John 5:16 recommended that people pray to God on behalf of a brother who had committed a sin that didn't lead to death, he sternly advised people against praying to God on behalf of one who had perpetrated a death sin. This can be compared with *Shayast la Shayast VIII* which states that offering prayers to God on behalf of mortal sinners was the equivalent of devil-worship!

During their condemnation of black witches, Inquisitors demanded a formal confession of guilt. If there was no confession, there was no forgiveness, because the obstinacy and the stain and the fraction and the alienation of the transgression against God remained, thus leaving them in an already judged condition. The alienation occurred not because of God choosing to abandon man, but man's willful inclination to abandon God. *The penalty was especially grave when the violator was a teacher of the law.* In Zoroastrianism and Church rites of confession, the bonds of mortal sin (a Roman Catholic/Zoroastrian term) were wiped away after confession, *but only once the person had placed him/herself at the disposal of a priest to perform penance or even a quest.* Could it be a coincidence that in (NT) 1 John 1: 8, God's forgiveness of human sin was also linked with oral confession, a confession the Church requires be made before one of the apostles (or their earthly successors), who alone were empowered to loosen the sin?

NO CONFESSION OF
GUILT = NO
REDEMPTION

The Church has always taught that the 'Seven Deadly Sins' of Wrath, Greed, Lust, Avarice, Gluttony, Pride, and Envy were the root of all evil, and punishable in the afterlife. By no small coincidence this view is close to that of the white Magi, who saw each of these major sins not only as a shortcoming, but as archdemons;

SEVEN DEADLY SINS

'The reply of Ahura Mazda to them was thus: 'You rush out, astute in evil, to the extremity of that horrible gloom; so you are all from the demon, your race is really from Evil Thought, that is, your race is from there where Evil Thought, as well as Lust the destroyer, and also Greed the well accumulating resides, and where, moreover, Indra, the Slayer is the spirit of the religion of apostasy and further deceives the worldly existence of mankind, as to proper living and immortal progress, and first confines their thoughts''.²⁵⁷

"You are mankind, neither for Greed, nor for Envy, do you throw away the warm entrails, nor do thou throw them away warm on account of custom, now you slay for slaughtering (to provide food), so that thus it may be beneficial for you and your servant''.²⁵⁸

Magians regarded gluttony as a very great sin, and as spokesmen for a simple agricultural society this is to be expected. They taught that a person was only entitled to as much food as they had earned by the sweat of their brow in the fields. Overeating was therefore a form of theft from those who had legitimately earned the right to eat the food which they grew. Those who were fat in this world would be skinny in the next, and conversely those who refrained from gluttony, and the malnourished, became robust and strong in the next world.

Indulgences

INDULGENCES WERE A
FORM OF SPIRITUAL
PAROLE FOR THE
AFTERLIFE

Indulgences, that is, spiritual reprieves, resulted from the performance of good works and prayers. These helped right the scales of justice in one's favour on Judgement Day, by diminishing the spiritual contamination of past sins.

Whether Christian or Magian in origin, indulgences diminished the horrors of the fiery purgation. In the Roman Catholic 'Treasury of Saints' we find formal indulgences (reprieves) attached to given acts once they were performed in this world, which were supposed to lessen the amount of time spent in the purgatorial blaze by a given amount. While this could conceivably include the giving of money as alms to the poor, Christianity has never endorsed handing money over to a priest in payment for the expiation of a given sin.

SIMONY

Sin payments have never officially belonged to the Church, and yet it was this 'grave heresy' which raised its head during the Middle Ages. In the Christian world the act became known as simony, so-named after Simon Magus the Samaritan.²⁵⁹ The dramatic emergence of medieval European simony seems linked to an influx of white Magian-Christians immigrating from the East (and maybe even from the north), practicing the Zoroastrian custom of paying a magus penitential monies to alleviate suffering in the next world. These the archangel of Justice Rashnu added to the good weighing pan, thereby lessening the weight of sins on the other side of the balance of divine justice. Here a weight of money cancelled a weight of sin.

SINS WERE CLASSIFIED
ACCORDING TO THEIR
SEVERITY. SINNERS
COULD EXPIATE
SUFFERING IN THE
AFTERLIFE BY PAYING
MONEY TO THEIR
CONFESSOR

The Magi had their own price list of forgiveness. *Vendidad* prescribed that each wrongdoing be relegated to a certain class of sin, according to its severity. Atonement for each was achieved by a certain number of strokes of the scourge and whip. These blows could be mitigated by paying silver dirhems (Persian and Arabic) in lieu. The classes were as follows, and the price legalistically allotted to each indicative of the seriousness of the acts in that particular sin class. *Farman* sin - 3 dirhems; *Sroshokaranam* sin - 1.5 dirhems; *Agerept* sin - 132 dirhems; *Aivirist* sin - 132 dirhems; *Aredus* sin - 120 dirhems; *Khor* sin - 240 dirhems; *Bazai* sin - 360 dirhems; *Yat* sin - 720 dirhems; *Tanaphur* sin - 1,200 dirhems.

MORTIFICATION OF THE
FLESH

This may account for why pagan Slavs and other Europeans loved silver coinage during the Middle Ages, particularly dirhems. Silver coins were good to gain exoneration, but some might have felt dirhems were the best, simply because it was the precise denomination mentioned in later Iranian scripture. Dirhems found throughout Europe are frequently of a type struck before the advent of Islam, during Zoroastrian times. Consequently they were probably associated with exculpation in the old faith.

THE HERETICAL
BROTHERHOOD OF
FLAGELLANTS

Penitential scourgings were yet another vestige of the old spiritual obligations, to make a profound revival during the medieval Christian era. The flagellant movement, first appeared on the Italian mainland during the earliest years of the 11th Century AD, and during the 13th Century AD spread roughly simultaneously throughout the Holy Roman Empire and the Lowlands, in the form of the so-called 'Brotherhood of Flagellants'.²⁶⁰ The travelling pilgrim penitents (who wore a standard uniform of a long white skirt, perhaps even an apron tied around the waist) gathered in circular fashion around a central figure called the 'Master of the Pilgrimage', who undertook the scourging of sinners.²⁶⁰ Following the beating administered by their master, the penitents proceeded to mercilessly flog themselves with their own scourges.²⁶⁰ The secondary self-scourging was probably a form of penance which followed the primary whipping performed by the master, and which might have been imposed upon each of the atonees by this figurehead. This behaviour is reminiscent of the two forms of whipping prescribed by the Magian *Vendidad* for each given crime. Interestingly, the mere presence of a Christian priest (or a woman) inside one of these circle gatherings was believed to wipe out the spiritual merits obtained by whatever scourgings had occurred up until the time of the priest's arrival.²⁶⁰ The required quantity of floggings had to begin again from scratch, even despite the large number strokes already received until that point, or the severity of the torn, bruised and shredded state of their backs.²⁶⁰ Whenever these bands came to a new place, they drew large crowds of onlookers who hailed them as heroes, and gave them funds and alms in support of their cause.²⁶⁰ In short they were deeply loved by the people, at all levels of society. If the flagellant ringleaders were Magians or Magian-Christians, then these accounts are indicative that white Magi had immense influence over the populaces of numerous medieval countries, and that the reformist papacy (and its version of the apostolic faith) was far from being the high

and mighty apparatus of the Middle Ages (as is commonly portrayed). It was simply treading water in its battle against the Old Faith, trying desperately to keep its head above water. This may explain why the flagellants, and the miracle workers and prophets reputed to be integral members of the group, were banned by the papacy in 1349 AD as heretical. The most senior figures in the brotherhood were executed by immolation at the stake at Breslau,²⁶¹ thus hastening the sect's demise across a number of nations.

PAPAL REFORMISTS
ORDERED THAT
FLAGELLANT LEADERS
BE BURNED TO DEATH

As you will later read, outbreaks of simony in medieval Europe, were invariably indicative of a thriving Magian or Magian-Christian presence. Despite being dedicated to the concept of simony, the treatise *On Simoniacs* fails to condemn a 'small gift' of 50,000 gold solidii offered up in honour of the deceased Pope Leo IX.²⁶² The means by which the money was given was important, as also whether it was handed to an ordained clergyman in payment for the performance of a religious service, or the buying of holy office. In this instance it is stated that the 50,000 is surrendered to the departed Leo in the hope that the former pope would pray to God on the giver's behalf, to obtain divine intercession and forgiveness!²⁶² Clearly this 'small gift' was given as a payment for a spiritual gift, expiation of past sins.²⁶² It therefore seems to have been simony, but we cannot confirm this because the text does not extrapolate upon how this money was to be transferred to the sainted pope. Perhaps the coins were given to the poor, in which case such a gift would be not only acceptable, but highly commendable. Perhaps it was used to finance the building of shrines and churches, another equally praiseworthy act insofar as the Church was concerned.

Prayer sessions

Five regulated prayer watches existed in Zoroastrianism and the early Church. By the Middle Ages however, the Church timetable had become marginally more complex.

ORGANISED PRAYER
SCHEDULES

Magian daily prayer sessions (Gahs) were duly attended by magus priests who prayed before the holy fire and fed it with the sacred woods and incense, on an around-the-clock basis. As soon as one shift of Magi finished, the next group took over from them, ensuring that the holy fire was never unattended. At such gatherings Magian pagans used prayer beads for the repetition of the *Yasts* (lengthy prayer formulas), reciting them over and over as they worshiped Ahura Mazda, *Sraosha*, the *fravashis* and angels.

Gah Havan	6am-10am	Gah Rapithvin	10am-3pm
Gah Uziren	3pm-6pm	Gah Aiwisruthrima	6pm-12pm
Gah Ushahin	12pm-6am		

Comparable organisational features appear in a Christian context. Christian prayer vigils were frequented by priests, monks, nuns and parishioners. In the Latin Church the prayer watches were known by the following terms; *Prime* (6 am), *Matins* (7 am), *Tere* (9 am), *Sex* (noon), *None* (3 pm), *Vespers* (6 pm), *Compline* (9 pm), and *Nocturn* (midnight).

From the 1200's Christians used the rosary or a prayer string, only it carried the official title the '*holy rosary*', perhaps indicating that there may have been other kinds of prayer beads in use in Europe, chaplets deemed unholy by the Church authorities. Mention is made in the Bible of the need for Christians to avoid praying repetitiously like the pagans. Clearly the exact form of rambling prayers recited differed immensely between the Christians (prayers for the intercession of Christ and St Mary) and the pagans (prayers of *worship* offered to the *fravashis*).

ROSARY BEADS WERE
CHRISTIAN VARIANTS
OF THE HEATHEN
CHAPLETS

The holy rosary is a string of Catholic prayer beads so-called because the beads were likened unto roses. By means of this chaplet, prayers such as the 'Our Father' and 'Hail Mary' were offered up to Christ, asking not only for his intercession, but that of the Virgin Mary, as the person meditated on the life and sufferings of Christ. It had clear applications when parishioners were reciting the penances designated by their confessor (which they would have to count), or for gaining divine indulgences against time they would have to spend in purgatory. According to legend they are believed to have first entered use during the 1200's AD, through the efforts of St Dominic, but strangely, they were never depicted in art from that era. From a couple of paintings dating to the 1400's we know that they were made from glass beads (termed paternosters ie; Our Fathers) - five groups of 10 small beads, each separated by a large one. A cross was not suspended from the bottom of the chaplet as it is nowadays, leaving them resembling bead necklaces.²⁶³

NOBODY KNOWS HOW
OLD THE ROSARY IS

Although pronounced holy through a series of papal decrees (the earliest being 1495 AD), the first origins of the rosary (or the 'holy rosary' to be more precise) are ultimately unknown.²⁶³ It may go back for some time however, since the Orthodox churches use knotted prayer strings also. If the rosary was merely a 12th Century AD Roman Catholic invention, I think it highly unlikely Orthodox believers borrowed a Catholic custom during the age of schism if they felt that it was a borderline or unacceptable practice. Considering that Rome and Constantinople went their separate ways in 1054 AD, it seems the custom might be traceable to before that date, some 500 years before the decree of endorsement

MUSLIMS, HINDUS,
CHALDEANS AND
BUDDHISTS USED PRAYER
BEADS ALSO

Other types of chaplets can still be found in Asia and the Islamic East, where Muslims, Hindus and Buddhists continue to use prayer beads. In this part of the world Magian, Hindu, Buddhist and Chaldean chaplets were counteracted by the introduction of Islamic prayer beads. This being the case it is likely that the papacy decided to introduce its own Catholic chaplet to aid the process of converting Magian European pagans, by diverting their prayers away from the worship of the *yazatas* (which were praised using repetitious formulas), and directing the Magians towards a more Catholic understanding of the Gospel, in particular Rome's view of the Virgin Mary, and the nature of Christ's immaculate conception. It was probably very effective at achieving this aim, allowing prayerful devotees to meditate on Christ's sufferings and mysteries.

MAGI PRAYED TO GOD,
THE SAINTS, GENII AND
ANGELS USING PRAYER
BEADS

Contraception

CONTRACEPTION LED TO
CRIMES AGAINST
INNOCENT LIFE

Catholicism and Magianism can equally be seen as fertility religions. In Zoroastrianism, the white priests implored the faithful to protect good and innocent life at all costs. Contraception²⁶⁴ was a grave crime against life, and illicit sex was equally grave because of the sins it engendered and because eventually it resulted in the issue of child, which further caused the parties to consult midwives who brought their poisonous concoctions to extinguish that new life. The same theme of prohibiting contraception, magical infertility aids and abortifacient poisons appears in the Christian 90 AD document the *Didache* (which is said to have been tainted by heresy on account of its quasi-dualistic tone).²⁶⁵ The topic of illicit sex (translated by the Church fathers by the word *porneia*) was given wide coverage in those early days too. For the white Magi the willful destruction of the human seed was deemed inexpiable in this life and the next, on account of the level of 'crime against the Holy Spirit', the giver of life, and meriting an horrendous three-day punishment in molten metal.²⁶⁶

SODOMY WAS THE
ULTIMATE MISUSE OF THE
GENERATIVE ACT

Traditional Zoroastrian, Jewish and Christian teachings speak of homosexuality as an abomination that would be severely punished in the next world. Magian doctrine was very clear on this point.

'About the enmity of the Kai sodomite Akht, the heretic of the dark existence, to Zarathustra; and the causing of disturbance, by him and the wicked of similar kinds to him, among those who follow Zarathustra is extreme and the primeval hellish existence is for them'.²⁶⁷

Jews and Zoroastrians originally believed they should not wait for the hereafter to witness the destruction of the sodomites, they were to begin their divine punishment and destruction in the here and now, by killing them on the spot when they were caught in the act. The Church has always preached that homosexuality was evil, but has never espoused the need to kill them. Instead, it called upon the laity to understand their human frailty, whilst at the same time avoiding this form of sexuality.

MARRIAGE IS NOT
PECULIAR TO
CHRISTIANITY

Marriage

Marriage existed throughout the heathen world, predating the onset of Christianity. The Magi preached that,

'It is necessary for mankind to make an endeavour, so that they may espouse a wife in their youth and beget a child. And for women, in like manner, it is necessary that there should be a longing for espousing a husband.'

Because it is declared in revelation that every duty and good work a child performs becomes the father's and mother's, just like those which they have performed with their own hands'.²⁶⁸

Because Rus' society was a melange of Vedic and Iranian religiosity we can infer that marriage was an integral part of their society. For instance the Russian word for 'a wife' *zhena* probably came from the Avestan Persian *ghena* 'pertaining to women'.²⁶⁹ In modern Russia when people marry, they are said to *Igrat' scadby*, or literally 'act a drama of marriage'. Furthermore the woman is said to *Vykhodit' zamyzh* (lit. go outside for the man). These terms seem to be fossilised remnants of marriage rites once performed in heathen Russia. Vernadsky mentions that pagans married after the performance of a play which began with the search for the bride, a drama which took the various actors from their own home to that of friends and family, and then finally to that of the future wife, who would come outside to greet the husband as he arrived. Apparently riddles were another important part of marriage also.²⁷⁰

This Old Russian custom has an immediate parallel among the Parsees (modern Zoroastrians) who perform a play, that serves as a rite of passage into married life. During the act the groom begins a lengthy search for his bride, checking out the houses of those known to him, and finally ends up at the place where the bride-to-be lives. Following the acceptance of the groom by the bride they were joined together in a ceremony conducted by two Mobeds (the modern Parsi word for the Orthodox Zoroastrian white Magi). The rite itself was a binding, requiring that a couple be encircled by a length of holy chord, tied to symbolize their union. Marriage literally meant tying the knot, a very familiar phrase to westerners.

In Russia, during the Christian era, Christian priests tried to prevent *Volkhvy* (Magi) participating in wedding ceremonies, and so protected married couples from their influence. Presumably the Russian Magi wanted to celebrate marriages, but were prevented from doing so.²⁷¹

Marriages usually occurred within the same village, but may have included out-of-towners. Future couples were betrothed rather early in life, typically after the female's first period, since it was considered sinful to leave a field unsown. This provided topical discussion for relatives, because even more than being a union between two people, marriage was a joining of two bloodlines. People required parental permission to marry, and wives were selected or given the nod by the father of the house.

Wives had more legal standing than a concubine and legally entitled to own property, so husbands had to be more respectful of them.

With Aryan traditions being so patriarchal, women naturally adopted their husband's family name and status. Should their husband die prematurely, they promptly lost their current legal status, and would remain so unless they were wed to someone else. Further east in India women often chose to die on their husband's pyre, rather than suffer the degradation and humiliation of life without them. This custom is known as *suttee*. In the past it was a common practice among the Hindus, and the *Law Books of Manu* talks of the spiritual merits enjoyed by women who die on their husband's pyre. Nowadays Indian authorities still encounter the custom, and aim to stamp it out.

Suttee appears known to the Slavs, for as the *Strategikon* states "when their husband dies, many (Slavic women) look upon it as their own death and freely smother themselves, not wanting to continue their lives as widows".²⁷²

Women were entrusted with maintaining the household, including the home finances. Men normally gave their wives much of the housekeeping money to look after, which was usually placed inside their belt pouch. Many Russian women carried daggers (hung around their neck on a chain) for their own protection and to ward off would-be thieves.

In Aryan times, women were married after receiving a silver thread (*thali*) which was sewn into their scarf, but in pagan Rus' that thread probably took the form of a highly valuable marital-necklace. This was the thread used to bind their new family together. In the epic tale *Svyatogor, Mother Earth and Destiny*, Svyatogor ran across a smith who was forging fine metal threads, that held the fate of a couple soon to be married.²⁷³ Rus' women received one silver status necklace for every 10,000 silver coins of their husband's accumulated fortune at their wedding. Thus, wives were a very expensive business in both the Christian and pagan times.

Sure, failed marriages did exist, but divorce and social disintegration were rare in the extreme. So committed were the pagan Saxons to the concept of marriage, they demanded that adultresses string themselves up, and that

ASPECTS OF THE
ANCIENT RUSSIAN
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LOOK TO BE
ASSOCIATED WITH
MAGIANISM

MAGIAN PRIESTS NO
LONGER PERFORMED
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AFTER THE CONVERSION

WOMEN DYING ON
THEIR HUSBAND'S PYRE

'TIL DEATH DO US PART

following their death and subsequent cremation, that the offending male should have a rendezvous with the noose.²⁷⁴ Alternatively the pagan fornicator, if she be a woman, might be paraded through the streets, and along the way buffeted and kicked, as groups of women beat her to the point of death with sturdy rods.²⁷⁴ St Boniface confirmed that the pagan Western Slavs held the institution of marriage in such honor that widows accompanied their husband's remains into the flames. In Ibn Fadlan's account of the Rus' funeral on the Volga, a concubine offered to die, to accompany her chieftain into the afterlife. In effect Ibn Fadlan's recollections amount to a visual confirmation of what Boniface noted, though in Rus' rather than western Slavia. Collectively the writings of Boniface and Ibn Fadlan provide information which supports the existence of Aryan marital customs in Europe.

As stated in Part I of the *Forbidden History of Europe*, the Magi believed in the next-of-kin marriage, namely marriage to relatives. This can be traced back to a belief that humanity sprang from the loins of Masha and Mashoi (a Magian version of Adam and Eve), and hence everyone was related to each other anyway. Wedding cousins, for instance, helped preserve the purity of one's family bloodline. Inter-family liaisons were regarded as especially holy as a consequence of this. Therefore it is plausible that incestuous marriage was practiced by the pagan Slavs. Incest was certainly known in Early Modern Norway, where twice as many were burned at the stake for it in the Christian era than for witchcraft.

MAGIANS PRACTICED
EUGENICS

Among the Magians some families were more admirably endowed with the royal blood, and it was of great benefit to intermarry with them if the purer family considered such a liaison acceptable, and unlikely to degrade the progeny destined to issue from the union in future.²⁷⁵ It was therefore imperative that such unions be carefully planned and arranged.

THE WHITE PRIESTHOOD
WAS CONCERNED WITH
THE ADVANCEMENT OF
LIFE ON EARTH

The Magi served as custodians of life and growth. It was their holy duty to promote the propagation of trees, crops, flowers, herbs, livestock (especially calves) and above all children. To fail in these matters was to fail the God of the Light, to fail life itself by allowing naturally created things to cross over into death's clutches unopposed. Marriage, childbirth, agriculture and animal husbandry became potent weapons against the great demon of chaos Ahriman, causing him a great deal of pain and anguish. In this respect the white Magi and the Church were in full agreement; fostering life is a holy duty. Practically and doctrinally speaking contraception, abortion or infanticide were regarded as profoundly evil in both faiths. Catholic and Magian families tended to be rather large for this very reason. As stated in Herodotus Persian kings awarded special prizes to those women who gave birth to extraordinarily large numbers of children.

The souls of children that died well before their time were to be dedicated to the heavenly lord through the performance of the *Sroshi Yast*, the ceremony of Sraosha the Deliverer, which would see it lifted straight up into heaven, where it could plead with Ahura Mazda on behalf of its parents. If this ceremony was not carried out, then the child's soul would depend utterly on the destination of its parents' souls.²⁷⁶

IT WAS A CRIME TO
LEAVE THIS WORLD
WITHOUT SIRING/GIVING
BIRTH TO A CHILD, OR
WHERE INFERTILE,
ADOPTING A CHILD

Magian scripture records a number of marital customs, which the Church regarded as impious or dastardly. For example, if a white Magian man died without having had a son, then it was believed his soul would not make it over the Khinvat star bridge. Without a son (who they termed 'a bridge') to pray for his parents' souls, and carry on his father's name, the parents, both mother and father would fall down into the abyss and rot in hell. Why? because their lives were unfulfilled, utterly contrary to the sacred mission of bringing life into the world. To this end if a man's brother or father-in-law had fallen in battle, without having had a son, then it was a kinsman's or kinsman-in-law's duty to sleep with the wife in order that they might give birth to a child, but, more particularly a son. Such a child belonged not to the relative, but to the deceased. A similar custom was known to the Vedic Daeva-worshipping Aryans,

*'Should the husband of a childless woman die, she must go to her brother-in-law, through desire to obtain a son, after having received the required authorisation from her Gurus. And he shall have intercourse with her, till a son be born. When a son is born, he must leave her. It would be sinful intercourse otherwise.'*²⁷⁷

Christian condemnation of these Aryan mating rites probably ignores the fact that such social obligations were actually a fantastic way to care for and honour war widows. In this manner a woman continued to be accepted by

her late husband's family, who provided moral and physical support. By having a child to the family, the woman was more likely to have someone to care for them in their old age.

Owing to the presence of widespread Magianism in various parts of Slavia, the heathen Russian royals probably observed similar traditions. The Russian *Primary Chronicle* records that following the war between the Russian princes Yaropolk and Vladimir' (in which Yaropolk was killed), Vladimir bedded Yaropolk's Greek wife (a former nun), who bore by Vladimir the son Svyatopolk, who Vladimir did not love.²⁷⁸ There is also a different tradition concerning this tale listed in the *Tale and Passion and Ecomium of the Holy Martyrs Boris and Gleb*. According to this version, Yaropolk's wife was already pregnant when she came under Vladimir's roof.²⁷⁹ Which story is correct is impossible to say. Very little has been written about the earliest trends in pagan Slavic family life, so it is difficult to guess what the true extent of these things might have been. As you will later see, these and other unusual living arrangements were not unknown in Christian Europe, yet stridently opposed by medieval papal reformists. This suggests a heathen point of origin for the customs, if nothing else.

Pagan Russian royals believed it was acceptable, if not desirable, to possess numerous concubines. In his early pagan days, Khagan Vladimir I, *the Ardent Sun* (later a saint), had a harem of 10 wives and 800 delectable concubines²⁸⁰ whom he kept for the satisfaction of his every whim, just as the Greek, Indian and Persian kings once did. Grand princes, petty princes, boyars and eminent personages could be expected to have any number of wives too. The *Primary Chronicle* does not state if Vladimir's predecessors kept harems also, though in fairness few personal details were preserved concerning the pre-Christian Rus' monarchs. Even so, harems could well have been the expected thing.

Rogned, the daughter of Rogvolod, a Norseman who was the prince of Polotsk, refused to marry prince Vladimir' because, though still a prince, his mother was a slave, and instead she preferred to wed Prince Yaropolk.²⁸¹ Not only does this account reveal a desire for intermarriage between Norse and Slav royals, but it also shows that while both Vladimir' and Yaropolk were 'sun' princes by blood, they both had a different status with respect to each other, not centering so much on whether or not a prince was a prince, but the degree to which a prince was a prince. Rogned's marriage to Vladimir' was detestable on account of the fact that he was of lower birth than his brother (by a different mother). Despite the lowliness of his mother's side Vladimir' wasn't prevented from becoming the highest of all princes, though he was looked upon disdainfully when compared with other royals possessing a more prestigious pedigree.

If a woman of such low station (in fact *the lowest*) could sleep with a prince and still beget a prince (of lower status), then what can we say about the number of princes born annually to the several hundred women which graced Vladimir's harems situated at Vyshgorod, Berestovo and Belgorod?²⁸² Hundreds of princes and princesses might have been born yearly from them alone, and that is before you take into account the many other women he allegedly seduced, or the offspring of the many other petty princes who ruled olden Rus'. But something is strange here. Literally hundreds, if not thousands, of princes and princesses are absent from the historical record. *We find no mention of these other princes in the Chronicles*. Who were they? Where did they reign? What happened to them? One possibility is that since *Bieloknyazi* (literally 'the White Princes') was a Western Slav name for pagan priests, harems were tasked with producing white Magi, in addition to sacral kings, princes and princesses who assumed governmental rather than religious posts.

The cited example concerns Russian royals. Even so, Western monarchs and clergy were similarly captivated by such marital customs in the post-conversion era, and repeatedly censured by the reformist Catholic Church for doing so.

Despite the fact there are no surviving details concerning pagan Russian or Persian harems, we can still gain an insight into life within a typical Aryan harem by consulting the *Puranas*. Within them we find various provisions stipulating acceptable harem conduct.²⁸³ These religious regulations applied in equal measure to the Aryan monarch, as it did to his wives and concubines. Women who brushed aside the king's advances, who stirred trouble with the other women, or acted disrespectfully could be ejected from the harem.²⁸⁴ By the same token the king had to keep his women supplied with valuable clothing, gifts and amusements, and protect them from every danger.²⁸³ In return the

CHRISTIAN CLERGYMEN
CONDEMNED MANY
ASPECTS OF PAGAN
FAMILY LIFE AND
SEXUALITY

KHAGAN VLADIMIR
HAD A SERIES OF
HAREMS

ROYAL BLOOD MIGHT
BE CLASSIFIED
ACCORDING TO GRADES
OF PURITY

NOBODY KNOWS HOW
MANY CHILDREN WERE
BORN TO VLADIMIR'S
HAREM WOMEN EACH
YEAR

HAREMS WERE FILLED
WITH ALTERNATING
BOREDOM, EXCITEMENT
AND INTRIGUE

PRINCES AND PRINCESSES
WERE PREENED FOR
VARIOUS ROLES IN
SOCIETY

king's ladies had to treat him with utmost reverence, showing every gratitude, and delighting in his presence.²⁸³

The king was to revel in the petting supplied by his wives, yet not become debauched and overly lascivious, for it could lead to 'disease'.²⁸³ Upon retiring at the end of the night the monarch enjoyed the attentiveness of his most favoured women, thereafter retiring to his bed chamber alone.²⁸³ His wives woke him in the morning with love play and scented oils, paying particular attention to dressing the 'edible thing';²⁸³ a bright start to what could otherwise be an ordinary day. The harem, therefore, served as a palace of earthly pleasures. Whether or not Aryan harems existed for the sole purpose of producing royal successors is not mentioned in the *Puranas*. Successors were no doubt desired by the king, and it was here in the harems that they were conceived. Yet having so many wives entailed a certain element of risk. Harem wives who carried the king's children were to be particularly watched, and their intra-harem machinations and intrigues guarded against, at every stage.²⁸³ The issue of succession amongst the royal progeny loomed large in the minds of royal mothers, and could give rise to damaging conflicts.²⁸³

As they grew, princesses were carefully schooled by the king in proper behaviour and etiquette, and his sons, the princes, were placed under the care of a foster-guardian, who gave them a good grounding in the arts of lordship.²⁸³ These would one day be needed, should they ascend the throne after their father, or simply perform regional appointments bestowed upon them.²⁸³

In pagan Rus' the average freemen might have had as many concubines as he could afford, and probably the more one owned, the more respect one gained socially. From Ibn Fadlan we find that most concubines were slave girls, either personal or tribal, or I guess widows who did not ride the cremation flame. Concubines were to be obedient to their master, any refusal being a sign of gross disobedience, demanding immediate disciplinary action, or abandonment. In cases where they had been insolent to their master in public they would be certain to cop a real beating (or whipping) irrespective of whether guests were there or not. Children born to bought concubines were not legal people, they, in their turn were slaves, the property of the 'Man of the House'.

'The issue of those women who have been purchased for a price (ie; slaves) belongs to the begetter. But when nothing has been paid for a woman, her offspring belong to her legitimate husband'.²⁸⁴

Ritual garments

Zoroastrians considered it sinful to remove their sacred shirt and girdle, so although initially made of white linen, they frequently acquired a grubby grey appearance due to their prolonged wearing. *Early Christians are not known to have worn these garments for daily wear*, although they did don a pristine white robe during the ritual reception of baptism. In analysing one description of parish life in the ancient See of Antioch, we can see that the Church may have countered the wearing of this Magian 'Robe of lesser priesthood' by demanding that parishioners only attend mass in clean clothing.²⁸⁵ Islam made Zoroastrian converts pray without belts or shoes. On the other hand the Magians believed that;

'At night when they lie down, the shirt and girdle are to be worn, for they are more protecting for the body, and good for the soul. When they lie down with the shirt and girdle, before sleep one shall utter one Ashem-vohu (a particular prayer), and with every coming and going of the breath is a good work of three Stroshe-karanams (scourgings)'.²⁸⁶

'The sin of running about uncovered (ie; without the holy belt and shirt on), as far as three steps, is a Farman (3 dirhems) each step; at the fourth step it is a Tanapular sin (1,200 dirhems)'.²⁸⁷

Medieval black witches were in the habit of wearing silken belts and clothing. This might be related to *Shayast La-Shayast IV: 1 'A sacred thread-girdle, should it be made of silk, is not proper'*. Silken belts (and perhaps raiment) probably signified black Magian attire, since it was sinful for white Magi to dress in that manner.

Even medieval monks concerned themselves with the matter of girdles. In an account tendered by one Western

European abbot, he exclaims how the demons made his body bloated with gas that distended his belly to such an extent that *he was even forced to untie his belt*, which amounted to a breach of obligations then current. But after their assaults had passed, he was then able to re-tie the belt in the prescribed way.²⁸⁸ Clearly the abbot regarded the removal of his belt as a serious matter, and made every effort to stress to his readers that he adhered to the proper procedures on belt-wearing; only the efforts of the demons could thwart his pious attention to such details.

The priest's curse

The notion of a divine curse (anathema) is not one that sits well with Christians, yet we see Jesus invoke such a curse on the tree that bore no fruit, an allegorical description of the unrepentant sinner. We find such a curse directed against a practitioner of incest within the immediate nuclear family, in Paul's letter to the Christian congregation at Corinth;

'It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the gentiles, that one should have his father's wife ... For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus ... Therefore put away from among yourselves that wicked person'.²⁸⁹

Christians of some notoriety, who had been a persistent participant in serious evil, especially in a public place, were likely to fall under the priest's curse; that of excommunication. Excommunication was a spiritual banishment from the Church community, an eschatological act preordaining abandonment by God, indeed a condemnation to the well-stoked eternal fires until repentance occurred. It was so to speak the sword of God, one that cut away the bad from the good, the diseased from the healthy. Normally this damning penalty was reserved for apostates and heretical agitators. Accordingly all practicing magicians were automatically excommunicated by the nature of their deviation from Church practices. As St Paul put it, the individual was formally 'handed over to Satan'. Once excommunicated an offender could not enter a Church, or accept communion. Nor could they be buried in holy ground unless the curse of banishment was lifted by a bishop, or clergyman permitted to do so.

Western tradition declared that not even the slightest good deed performed by the excommunicated soul would be acknowledged by God until absolution was sought, through the sacrament of reconciliation. Byzantine priests meted out penalties of excommunication from time to time but did not agree with such rigid and relentless Catholic severity.

The Christian priest's curse, has many parallels with the Iranian *yazad* curse (the 'Curse of the Wise Ones'), the mightiest weapon of the white Magi in their war against blackness and evil. With white wizards being incarnate angels and archangels, it amounted to a formal curse of banishment, the most painful penalty they could ever direct against a human being. In so doing the malefactor was cleaved away from God, pushed aside to the camp of the arch-nemesis Ahriman.

The white Magi exhibited hyper-phobias about ceremonial irregularities, deeming them an integral feature of ritual demonolatriy. And it is probably for this reason that converted pagans and Magian Christians felt rather disturbed by changes to their ritualism, which took place as the Church gained power, as the old guard ceded to the new. The forebodings and even loathing of the freshly converted pagans, are found in the writings of St Cuthbert. In 7th Century England a group of bystanders jeered some monks in danger of drowning. Refusing to render them any assistance they cried *'Let no man pray for them and may God have mercy upon none of them, for they have taken the old religious observances away from men, and nobody knows how the new ones are to be observed'*.²⁹⁰ Again the inference here is that the pagans had formal sets of dearly-held beliefs and ritualism prior to their conversion, and the arrival of the Church sacraments caused unimaginable confusion and grief for some, but by no means all.

CHRISTIAN PRIESTS AND WIZARDS WERE ABLE TO UTTER CURSES AGAINST THE UNHOLY

THE CURSE WAS CALLED EXCOMMUNICATION

THE MAGI CALLED IT THE YAZAD CURSE, THE CURSE OF THE WISE ARCHANGELS

MAGIANS FEARED CEREMONIAL IRREGULARITIES

CONVERTING TO CHRISTIANITY DISTURBED THEIR PREVIOUS RITUAL OBLIGATIONS

The uninvited guests who sat at Christ's wedding table

And Christ said to the Jews that he preached to:

*'I am the Good Shepherd: and the Good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. I am the Good Shepherd, and know my sheep, and am known by mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold (flock): them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd.'*²⁹¹

St John the Apostle recorded this parable which serves to imply that there was another flock besides the people of Israel, who would surrender their allegiances to Jesus Christ, and accept him as their shepherd. From a Jewish-Christian angle, this is a parable about the salvation of the Gentiles, the advent of their acceptableness to God. In unison with the Jews who believed in him, the Magian converts formed a new Church, an outgrowth or culmination of both Old Faiths.

In another *New Testament* parable told by Christ,²⁹² the king's messengers were to bring an invitation to his intended guests (the Jews), asking them to attend the wedding feast of his son (Jesus). But it goes on to say that these expected guests refused to come, at which their Lord was greatly disappointed. Not content with rebutting the offer, they even went so far as to beat and kill the messengers. Their king's anger consumed him upon hearing of this outrage, so he sent his army to destroy the city. He then told the servants to go out into the streets and tell whomsoever would listen to come to his kingdom in the afterlife. Behind this scripture lies an inference that the pagans, those who were originally 'the uninvited guests', would eventually become the invited guests of the Father in heaven. Whereas the Jewish people, who had been *the desired guests* would snub his offer, and suffer the destruction of their city for killing the Father's messengers.

So who were these other unexpected guests? While the Gospel may or may not have been deliberately written in such a way as to entice the Magians into believing that Christ was *Sraosha*, the fact remains that to the Magian mind, it is jam-packed with blatantly obvious scriptural references which they would have guessed had special significance for them; unveiling the life and death of a figure, both man and God, whose worldly actions matched those of their much-awaited pagan Messiah, *Sraosha*. In their quest to identify *Sraosha*, Zoroastrians (and by inference Zurvanites) were faced with pagan scriptures that stressed the sufferance attached to making a wrong choice. To follow a false-Sayoshant was an abominable apostasy, but to abandon the real one when he came meant certain doom, for the *Sayoshant* was the giver of righteousness and eternal life. With the emergence of the Gospel, the life-story of Jesus Christ, the Magian nations, like the Jews, were left to deliberate upon the unenviable question; 'but is he the one?' For many he was truly the one, Christ, the King of all Kings. Ardent Zoroastrians and Jews stridently opposed any such supposition, concluding that Jesus wasn't the *Sayoshant* or Messiah, but a deceptive magician or vile apostate, hell bent on provoking a mass apostasy from their respective faiths.

Whether a missionary grasped the many similarities between Christ and the *Sayoshant* was utterly irrelevant, for the Gospel story itself contained all the essential ingredients, enabling Magians to formally identify Jesus as the World Messiah who the Magian texts termed the '*incarnate Word of God*', a phrase also found in the *New Testament* with respect to Jesus. As a result Persia and Asia Minor were an El Dorado of very eager potential converts. All a preacher had to do was walk around the bustling markets and taverns, and speak the words. It was like the story of Peter re-casting his net into the water at Jesus' command, after a fishing trip gone wrong. Each preacher found himself struggling to bring on board the massive hauls of fish, that he snatched up with every casting. It must have seemed like a miracle to the earliest missionaries, unwise to the secretive religion of the Magi. But it also meant conversions were haphazard and difficult to control.

THE NEW TESTAMENT
PARABLE ABOUT THE
UNINVITED GUESTS

THE GOSPEL STORY WAS
SO FULL OF MAGIAN
TERMINOLOGY AND
SYMBOLISM IT READILY
GAINED CONVERTS TO
CHRISTIANITY IN THAT
PART OF THE WORLD

While the Apostles marvelled over these gains, little could they have known that the catch was in danger of turning sour on them, in so far as Jewish primacy in the Church was concerned. Zoroastrians and Zurvanites may have been Christianity's largest pool of early converts, but paradoxically they were the well-spring of *every major heresy* of the Middle Ages. As you may recall, the pagan faith of Zarathustra was not expected to end, but undergo a renovation that would take place following the arrival of their Saviour *Sraosha*, and the Resurrection. If Christianity was the product of a 'renovation' of their Magian beliefs, and the Apostolic Church charged with stripping away the unwanted layer of the old faith, then it was essential that clergy stress to the flock what was fine to keep, and which traditions were unacceptable within the new order. For example, Zoroastrians believed in angels and saints and held five prayer sessions per day, at cockcrow, midday, midnight, 3 am and 3 pm. Later Christians and Muslims also maintained these same prayer schedules. What had to go, and when, were the very questions that gave 'heresy' so much breathing space in local parishes. It all depended on who a convert wanted to listen to, Apostolic priests, rabbinical Nazarenes, or Magian-Christians advocating drons, sacred shirts, barsom bundles and holy fires.

Small wonder Strabo tells us King Chosroes wanted to raze Constantinople to the ground, and turn the Christian missionary centre of Edessa into a pasture for sheep. These apostolic preachers were doing immense damage, spiritually vandalising their ancient faith, a scenario replicated among the Jews of far off Israel, but to a lesser degree. Learned Magian high priests appeared before Emperor Shapur polemicising against the Christians, who they termed '*the Nazarenes*'.²⁹³ This phraseology should not be misconstrued as a reference to actual Nazarenes. While it is incontestably a direct allusion to the sect of Judaeo-Christians, formerly deemed heretical in apostolic times, I believe it relates more to the wider Church which had mutated into something very similar to Nazarenes, owing to successive centuries and layers of censorship and intense judaising within episcopal fora. In the Magian mind Christians and Nazarenes were considered one and the same. In response to homilies enunciated by missionaries, Christian converts were contaminating holy fires and causing all sorts of havoc for the Magi. These intrusive acts aimed to disrupt and degrade Zoroastrian public worship. Being the religion of state these activities signalled a call-to-arms in defence of Ahura Mazda. And so came Sassanian state repression of Christianity on a grand scale, which at some points appears to have focused on bishops, most destined for the death sentence. In a trial leading to the execution of two bishops Shapur informs them he is '*of the race of the yazads (archangelic genii)*',²⁹³ and reviles their discordant anti-Magian behaviour, in particular the extinguishing of holy flames, long considered the product of demon worship. In a parting snipe at their god Yaweh the king rhetorically asks the condemned clerics '*Who is the God who is better than Ohrmazd, or whose anger is harsher than Ahrimans*'?²⁹³

The backlash ran hot and strong until the reign of Hormazd IV. Unlike earlier Sassanian monarchs Hormazd IV was well known for his ecumenical spirit and multiculturalism, hoping to glue his kingdom back together. This astute monarch evidently realised that Orthodox Zoroastrian bravado,²⁹³ and its vigilante-style persecution of non-believers was destabilising Sassania and his own sovereignty. The situation was bound to degenerate even more drastically following the clamp-down on conversions by the Orthodox Zoroastrian priests.

With their movements curtailed, Christian priests could no longer monitor and guide the progress of these conversions. Consequently the apostolic version of the faith climbed on board a roller-coaster of uncertainty, taking a very great number of infant Christians out of school, and down unpredictable, untravelled pathways. After 1,000 years in this state, Magian-Christians could only have believed that theirs was the true version of Christianity, and would have been very annoyed with Byzantine and Roman Catholic insinuations that it could be otherwise.

Over the next few chapters we will examine a range of historical sources, mostly written by Christian clerics. Considering the phraseology employed one might guess they are questionable as an historical yardstick. Yet those who have attentively read the preceding chapters of this book will instinctively know what sort of issues are being attacked.

THE MAGI WERE
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KING HORMAZD IV
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Chapter

The conversion of Europe

Franks and Saxons convert

GAUL BECAME CHRISTIAN IN THE 3RD-4TH CENTURIES AD, BUT HAD TO BE RE-EVANGELISED FROM THE 6TH CENTURY AD ONWARDS

Much of Gaul had been evangelised by Christian missionaries during the 3rd and 4th Centuries AD. But all their work dissipated after a series of political and religious reversals, thus requiring a secondary wave of missionary work by Irish monks from the 6th Century AD onwards.²⁹⁴ It is thought the heathen Franks were responsible for the widespread de-christianisation of Gaul under their initial period of rule.²⁹⁵ A similar situation unfolded in early Christian Britain with the arrival of the Anglo-Saxons, who inherited a land where the culture was still distinguishable as Romano-British, long after the Romans had pulled out. With them came the very Germanic kings that changed the political orientation of Britain away from Rome towards heathendom. With them came at least one:

'temple ... filled with various adornments, where the barbarians of the area used to make offerings and gorge themselves with meat and wine until they vomited; they adored idols there as if they were gods, and placed there wooden models of parts of the human body whenever some part of their body was touched by pain'.²⁹⁶

To recover lost ground in Gaul, a counter-missionary adventure was launched by bishop Remigius of Rheims to entice Christian backsliders and pagans to enter or re-join the fold.²⁹⁶ Through his efforts, and the accomplishments of his successors, the long-abandoned ruins of former parishes (and even cathedrals) were reclaimed from their dilapidated states to once again house the faithful.²⁹⁶ This was the greatest phase in the evangelisation of Europe, and its speed and efficacy was perhaps only bettered by the Nestorians in the Far-East.²⁹⁶ Under the Irish clergy, Roman Catholicism received its greatest boost through the conversion of the Merovingian King Clovis (early 6th Century AD), though the path to realising a faith in those regions that even faintly resembled the faith espoused by medieval Roman reformists was still very distant.²⁹⁶ Gregory of Tours tells us how it happened.

THE CONVERSION OF CLOVIS

The son that Clovis sired in Clothild was to be baptised for Christ according to her wish. But Clovis opposed the consecration of his heir to a foreign God. She went on the attack *'The gods whom you worship are no good ... carved out of stone or wood or some old piece of metal. The very names which you have given them were the names of men, not gods'.²⁹⁷* Clothild went on to deride Saturn and Jupiter (a seducer of his own sisters and cousins), adding: *'What have*

Mars and Mercury ever done for anyone? They may have been endowed with magic arts, but they were certainly not worthy of being called divine'.²⁹⁷ These very gods featured in Chaldeanism and Magian Zurvanism, each accorded a mortal representative and an idol fashioned by the telestic art.

Clovis defended paganism, saying that all creation was made 'at the command of our gods'.²⁹⁷ In open defiance of her regal spouse, Clothild bade him baptise Ingomer, but the child died just after being removed from the holy water font.²⁹⁷ A similar fate almost befell their second son.²⁹⁷ These incidents were seen as omens, reasons for not seeking to convert. Not much later Clovis' forces were practically annihilated in warfare with the Franks, but a drastic change in fortune took place the moment he looked heavenward to Christ, petitioning him for assistance. He thus converted, but feared that his subjects would resist a change in faith. Gregory of Tours notes that Clovis' fears were unfounded for they unanimously, and quite spontaneously cried out 'We will give up worshipping our mortal gods, pious king'.²⁹⁷ It stretches the imagination too much to think that the transition to the new faith occurred with such apparent ease. Everywhere pagan customs prevailed. For instance during these missions in relapsed Gaul, a certain Christian set ablaze a heathen sanctuary.²⁹⁶ The man involved hastened to Clovis seeking protection against the armed pagan gang which had tracked him there, intent on putting him to the sword for his transgression. It was only due to the skillful intervention and diplomacy of Clovis that the man escaped with his life.²⁹⁶ Clearly the Old Believers were powerful enough to waltz into the royal court intent on avenging the loss of their holy site. Nor did they take kindly to other alien customs imported by the Irish missionaries, things such as tonsuring.

Rome might have got its foot in the door, thanks to the Irish, but its problems were far from solved. Internal chaos resulted from Clovis' conversion, as militantly anti-papal factions gained ascendancy among the Franks. The Church lost considerable ground from then on. Not until the coronation of Charlemagne did the papacy find stout Frankish backing. Charlemagne preferred no-nonsense sword evangelism, requiring his Saxon subjects to adopt Christianity as a matter of obedience to the crown he wore, or die.²⁹⁸ This very ethos might have been a tenacious, though clouded, survival of an old belief. The 9th Magian book of *Dinkard* tells us that Magian kings were duty bound to oppose those who opposed *Sraosha* the Redeemer, becoming 'at every time a distresser of the wicked'.

Death was Charlemagne's prescribed penalty for anyone caught refusing baptism, cremating the dead, harming the Christian clergy, *desecrating churches*, or not observing the Easter feast days.²⁹⁸ Easter was dedicated to celebrating the Resurrection of Christ, the eternally-great moment when the Father purchased forgiveness and eternal life for mankind through the death of his only son. Charlemagne defended the festival with the most draconian of reprisals; capital punishment. As brutal and unforgiving as this method may have been, it did bring about an outward semblance of pious Apostolic Christianity among the Saxons, yet the old ways were never far away in the background.³⁰⁰

Life was not easy for the foreign missionaries working in Germany and Saxony. The earlier preachers could only look forward to risking their lives in confrontations with pagans and heretics, or starving from week to week.³⁰¹ St Boniface complained that his subordinate Catholic Christian missionaries 'lead a very bare existence ... cannot procure clothing without help'.³⁰¹ Evidently they were not drawing big congregations, hence few donations for their upkeep.³⁰¹ Evidently the aristocracy didn't want to pay for them either.³⁰¹ Financial attrition could be employed against the new order with great effect.

There was a great deal of conflict between the priests of the newly converted Saxons, and the Anglo-Saxon Christian clergy who came across from Britain to evangelise them. These Saxon priests (and the nobility) carried much influence with the emperor, and affected the manner in which the Holy Roman Empire was formed. In the years prior to their conversion the Saxons had a prosperous pagan religion, which was lorded over by their own special king, *who, as in so many other places, was an embodiment of the Sun, the embodiment of prosperity, and the mortal enemy of a dark entity called Death*.³⁰² As you will recall, Sun-kings of this kind were fairly commonplace in Assyria, Persia, Parthia and among the Slav pagans, and not forgetting the Khazarians who became Jews in the 8th Century AD. Certainly Rus' royalty carried 'Sun names', such as Yaroslav (Bright Slav, Bright Glory).

Anglo-Saxon clergy from the British Isles, were not always champions of the Roman Catholic cause either. Many still maintained the old conceptions of the role of kings and the intricate link between the reigning monarch's life and

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the level of prosperity experienced throughout nature and society.³⁰³ Earlier, during the 6th Century AD, Pope Gregory sent a missionary monk by the name of Augustine to Britain on papal business, to discover the state of the Church in England. Upon arrival, he noted latent unorthodoxies which had come about because significant elements of the local British clergy originated among converted pagan Fire-priests; the *flamens* and *arch-flamens*. As in the Armenian conversion experience they conveniently slotted into their Christian vocation by fulfilling roles with a status similar to those once held during pagan times. And it is probably for this reason that Anglo-Saxon priests were heavily influenced by pre-existing customs of an essentially pagan nature. Elements of the Saxon clergy, though Christian, were still fairly pagan and continued to carry out the old ordinances. One wife of Louis the Pious mingled freely with the magicians who loitered about her husbands court, and was herself regarded as a perpetrator of demonic rituals.³⁰⁴

Many of the Merovingian and Carolingian kings considered themselves Christians, yet the way in which the faith manifested itself in their realms was at variance with what Rome expounded. Some tried very hard to maintain the high ideals of the faith, yet their ability to shrug off, or differentiate Catholicism from the ways of the past was minimal. Some behaved as would any good Christian ruler, but if they did otherwise, it was far more discrete. Still others gave the papacy cause for concern, for their misdeeds were not the byproduct of poor judgement, but 'crimes against the faith' and 'heresy'. At Amanburch in Germany, St Boniface converted two rulers who were guilty of *'the sacrilegious worship of idols which was practiced under the cloak of Christianity'*, and who *'practiced pagan ritual'*.³⁰⁵ These lords were pagan Christians. Though nominally Christian, a number of Germans persisted in the old ways;

'some continued secretly, others openly, to offer sacrifices to trees and springs, to inspect the entrails of victims...divination...auguries ... sacrificial rites'.³⁰⁶

The situation was made demonstrably worse in Saxony by the presence of Christian heretics in areas where the dukes had been overcome by the pagans;

'false brethren were brought in (by persons un-named) to pervert the minds of the people, and to introduce among them under the guise of religion, dangerous heretical sects'.³⁰⁶

'... by being misled by the insidious doctrines of heretics, they (the faithful) had forfeited their right to eternal bliss. For so thoroughly had the heretics quenched the light of (Catholic) religious teaching among the people, that a dark impenetrable gloom of error had settled down over a large section of the Church'.³⁰⁷

That is how Boniface's writings immortalise Rome's horror upon discovering the magnitude of things, the mass patronage of poisons, the soul-destroying heresies. Further eastward, Euthemius Zigabenus, Constantinople's top-gun heresiographer visualised the heretics as an impious snare for the unwary. Whatever the case, countless heretics were excommunicated following the fall of the Merovingian dynasty, with the help of armed force during his royal highness Pippin's time. They burned at the stake. These serial executions paved the way for synods aimed at ensuring the dissemination of 'true Catholic teaching', so that it could make stalwart progress. In 722 AD a similarly dismal picture was painted by Pope Gregory II, who stated;

'some peoples in the parts of Germany that lie on the eastern bank of the Rhine have been led astray ... and now serve idols under the guise of the Christian religion'.³⁰⁷

To them he sent the emboldened missionary Boniface, to remedy the said errors. Throughout Germany the 'mendacious perversions' which vampirically sucked life from the Church's doctrinal stance, only came to an end once *'the devil's disciples and the insidious seducers of the people... had been banished'*,³⁰⁸ for they and their ilk were the hungry, soul-consuming 'precursors of Antichrist',³⁰⁹ or so it was said. These heretics were not small fry either; a number of the German bishops were to be found amongst them.³¹⁰ For example, in 722 AD, at his swearing in, Boniface was required to make an oath of loyalty to the pope, and not to the Holy Roman Emperor, as had once

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been the norm.³¹⁰ In it he professes that he would have no dealings with heretical bishops, and report their identities to Rome once they were identified.³¹⁰ Come 739 AD, Pope Gregory III sent his trusty legate Boniface on a fact finding mission to assess whether local Bavarian bishops were ‘true bishops’, not congregational shepherds of heresy.³¹¹ By Boniface’s estimation most appear to have been suspect.³¹¹ In Bavaria Boniface re-installed the teachings and sacraments of the Catholic Church, after reclaiming the Bavarians from beneath the noses of unidentified heretics (termed ‘immoral priests’) who had *provoked the destruction of parishes, and who had their own non-catholic bishops and ordained clerics.*³¹¹

Various points of heresy were not specifically due to the teachings of heretical sects, but poor immersion in Apostolic Christian religious dogma. Boniface hoped to heal this wound by enhancing the level of tuition offered to novice priests, but to do so he had to obtain from Rome significantly greater copies of the books of the Old and *New Testaments*, which as of the 8th Century AD, were still being circulated separately.³¹² The various books of the bible could not be effectively amassed in single volumes containing the complete range of scripture, because of the bulkiness of hand written manuscripts, their costliness and the amount of time needed to produce them. Once the German priests had been properly taught he guessed the heresies would fade away. And yet even in the face of reproof, some, if not many, continued to preach displeasing variations to the faith. In these instances the heresy was not generated through ignorance, but willful rebellion against apostolic doctrines.

Still Boniface might not have been wholly orthodox himself, perhaps ‘soiled’ by the ‘diabolical errors’ of the many ‘heretics’ he ungraciously and reluctantly mingled with daily, and who outnumbered Rome’s new spiritual ambassadors to a very great degree.³¹³ In correspondence sent to Nithard c. 716 AD, St Boniface wrote ‘.. *at the moment of death, the minion of the baneful Pluto (ie; the Lord of the Underworld), barks at the door, foaming at the mouth ... Finally they are snatched by the claws of fiends and borne off to the gloomy caverns of Erebus, there to suffer everlasting torments. There is no doubting the truth of this.*’³¹³ The Erebus mentioned here is most likely Mt Albruz, which the Magi held to be the mountain from which the star bridge led to heaven. But, according to the Magi, the ‘*concourse of the demons*’ lay beneath it, the infernal hollows above which hovered devils ready to steal off with the souls of sinners who had toppled off the star bridge, weighed down by the burden of their wrongdoings.

Reform movements did not only belong to Rome. Pagan preachers went on their own counter-attack, attempting to coerce Boniface into abandoning Roman Christianity. They recommended he ‘*return to the worship of idols.*’³¹⁴

The correspondence of St Boniface provides an insight into the preaching methods they employed when attempting to convert the pagan, as well as the level of support bishops from different countries gave each other in this venture. The English Bishop of Winchester was Boniface’s shoulder to cry on.³¹⁵ Like a wise mentor, he proposed that Boniface refute the teachings of the German pagans using various forms of reasoning, broaching the subjects ‘*not in an offensive and irritating way.*’³¹⁵ Handy topics worth using included the family lineages of the pagan gods (which the Northern pagans were apparently unable to agree upon at that time), and why it was that the fertility gods seemed to have abandoned the pagans to the frosty and agriculturally marginal north (whereas the Christians held the choicest fields).³¹⁵ ‘*From time to time their superstitions should be compared with our Christian dogmas and touched upon indirectly.*’³¹⁵

Among the many things which Gregory II demanded of Boniface we find a prohibition against the selling of slaves to pagans for the purpose of sacrifice, and that genealogical records on parishioners were to be kept to the 7th degree of consanguinity.³¹⁶ Marriage was not to be solemnised where both parties were closer than the 4th degree.³¹⁷ Priests now delved into Europe’s genealogical infrastructure.

In 726 AD Pope Gregory II replied to Boniface’s earlier questions that ‘*it is not fitting that two or three chalices should be placed on the altar during ... mass.*’³¹⁸ Boniface was evidently coming across masses, during which the celebrant was using 2-3 chalices.³¹⁸ Outwardly such a ceremony might resemble the multiple chalices of the Mithraic rites, the Magian *Haoma* rites, or the rubrics of the first heretical anti-pope, Hippolytus of Rome (which used two chalices for wine, and one for milk and honey).

Pope Gregory also made reference to pagans performing a baptism of their own, and he commanded the re-baptism of these same souls.³¹⁹ The baptism practiced by the white Magi may afford a good parallel, but insufficient

HE DISCOVERED THAT THE ‘FALSE-PRIESTS’ WERE DESTROYING CATHOLIC PARISHES THEY HAD THEIR OWN ORGANISED PRIESTHOOD

SOME OF BONIFACE’S OWN BELIEFS WERE NOT TOTALLY ORTHODOX

PAGAN PREACHERS TRIED TO CONVINC BONIFACE TO RETURN TO THE DAYS OF IDOL WORSHIP

AN ENGLISH BISHOP ADVISED BONIFACE HOW TO TACKLE THEM

SLAVE TRADING WITH THE PAGANS HAD TO STOP

THERE WERE TO BE NO MULTIPLE CHALICES

THOSE BAPTISED BY THE ‘FALSE-BRETHREN’ WERE TO BE REBAPTISED AS CATHOLICS

details were provided by Gregory to enable any further exploration of this possibility.³¹⁹

Pope Zacharias vociferously condemned the activities of the German/Saxon false priests, bishops and deacons; their multiple wives; their flagrant abuses of ecclesiastical law; their patronage of ‘*infamous unions*’,³²⁰ and the perpetration of murders. ‘*Are they not afraid to handle the sacred mysteries?*’ he asks rhetorically.³²¹

King Aethelbald was strongly reproved by Boniface in 746 AD, for seducing large numbers of nuns in the convents that lay within his realm.³²¹

‘*...when these harlots, whether nuns or not, bring forth their children conceived in sin they generally kill them*’.³²² Two other Mercian monarchs were likewise condemned for ‘*the violation and seduction of nuns*’,³²² but their expanded list of crimes included the destruction of monasteries.³²²

Boniface stressed the difficulties he was experiencing eradicating the use of magical incantations, divination, and talismans in Germany.³²³ The situation was even more intolerable considering that Roman parishioners were using similar ordinances and customs *beneath the very roof of St Peter’s Basilica in Rome, the nerve centre of Roman Catholicism*.³²³ If they couldn’t counter heathen rites at Rome, what hope did Boniface have in Germany, especially when Germans were holding up the happenings in Rome as the green light for such doings? ³²³ In 743 AD Pope Zacharias admitted that these unholy misdemeanours were rife in Rome once more, but added ‘*Because these evils were cropping up again, we strove to abolish them from the very outset of our pontificate*’.³²³

The many points raised here in connection with the activities of the Germanic, Saxon and Anglo-Saxon priests, lead on to the next subject, which concerns papal attempts to reform the Germanic clergymen.

Relapsae – The Heathen Dawn

At a time when the Holy Roman Empire and the papacy were busy squabbling over control of the Germanic Church apparatus, the lands of Western Slavia were fairly overflowing with pagan groves, temples and shrines.³²⁴ For those who made the crossing from one realm into the other, it must have seemed as though they were stepping into another world, setting foot upon the dark side of the moon

Extracts contained in Helmold and the *History of the Archbishops of Hamburg-Bremen* graphically illustrate the pure hostility of the environment in which the priests and monks operated during the mission to convert the Slavs (and pagan Saxons) on the periphery of the Holy Roman Empire.

It had always been so. In early Christian Gaul, before St Martin of Tours established his episcopal seat, Tours lacked a permanent bishop because ‘*In those days those who were Christians celebrated the divine office secretly and in hidden places. If any were discovered by the pagans to be Christians they were either beaten severely or had their heads cut off with a sword*’.³²⁵

If that is what it was like in areas with permanent parishes, it must have been an even more frightening experience for those clergy who worked up enough guts to walk across the barbarian frontier, bible and sacramental paraphernalia in hand, into what might easily be the jaws of death. If the medieval armies of the Frankish emperor were encountering stiff resistance from the multi-pronged assaults of Magyars and combined Dano-Slavic forces, that could penetrate the Western Roman empire even up to the gates of Cologne, how much more worrying and precarious was the predicament of the wandering priest.

Returning to the penetration of pagan themes into Europe, we might ask how it was accomplished. Earlier I raised the spectre of a pagan holy war, in which the pagans sought to protect ‘paganism’, by pushing back Christian expansionism into heathendom. It may well be that the following accounts were a manifestation of their dream to protect, and even advance, the Old Faith whatever the cost.

During ‘*the Saxon rebellion, ... Widukind, stirring up a persecution against the Christians, devastated the territory of the Franks as far as the Rhine*’.³²⁶

The Frisian monarch Radbod incited his pagan subjects to make repeated raids into the lands of the Frankish Prince Charles. As a result ‘*the greater part of the Christian churches ... were laid wasted and brought to ruin. Moreover, the pagan shrines were rebuilt and, what is worse, the worship of idols restored*’.³²⁷

MAGIC WAS RIFE
THROUGHOUT THE
REGION

EVEN IN ROME IT WAS
IMMENSELY POPULAR

A REVITALISED PAGAN
PRESENCE

MISSIONARIES TOOK
THEIR LIVES IN THEIR
HANDS WHEN TRYING TO
CONVERT THE SLAVS AND
BALTS

IN EARLY GAUL THE
CHRISTIANS HAD TO
REMAIN SECRET

THE PAGAN HOLY WAR
AGAINST CHRISTIANITY

'In the meantime the Northmenn ... subjected the Frisians to tribute' ... they besieged Cologne and ... set fire to Hamburg. The celebrated city was utterly ruined by the pillage and the fire. The church, monastery, the library collected with utmost effort, were destroyed'.³²⁸

'Saxony was overwhelmed by a most frightful persecution, as from one direction the Danes and Slavs; from the other the Bohemians and Hungarians wrought havoc with the churches. ...Hamburg was laid waste by ... the Slavs, ... Bremen by ... the Hungarians'.³²⁹

In bishop Unni's time 'the Hungarians devastated not only Saxony and the other provinces on this side of the Rhine but also Lotharingia and Francia.... The Danes, too, with the Slavs as allies, plundering first of all the Transalbingian Saxons then ... this side of the Elbe'.³³⁰

'the rebel Slavs wasted ... Nordalbingia with fire and sword; then, going through the rest of Slavia, they set fire to all the churches and tore them down to the ground. They also murdered the priests and the other ministers of the churches with diverse tortures and left not a vestige of Christianity beyond the Elbe'.³³¹

(The Saxons) 'Ordulf and Hermann ... were mindful of the ancient though concealed hatred ... their fathers had borne against the Church'. They decided that 'vengeance was now openly to be wrought on the bishop and the whole cassalage ... Duke Ordulf ... devastated ... the bishopric of Bremen in Frisia and blinded the vassals of the Church'. By his command the captives were 'to be publicly whipped and shorn; lastly, he in every way assailed, plundered, struck, and insulted the Church and its ministers'.³³²

During the early Middle Ages paganism was rampant in Saxony and among the Slavic nations.³³³ And there were other players. In the year 954 AD battles abounded as Magyars pierced the Bohemian heartlands, bringing to everyone's attention the dangers of the eastern menace, for they were widely regarded by the papacy as minions of the Antichrist, an appellation which presumably might have rubbed off onto those Bavarians who worked in closely with them.³³⁴

Come 955 AD, an alliance of several Saxon nobles and Slav chieftains was formed, which launched aggressive frontal assaults on Saxony, an uprising which was put down by the emperor, and provided the *causa bellum* for projecting his forces against the insurgent Slavs and rebel Saxons.³³⁵ The emperor's plans for war in the East were beyond his capabilities in many respects. The logistics of the operation necessitated a financial burden that was barely sustainable, and what is more, his troops had a poor knowledge of siegecraft, and were unlikely to have much success in assaulting the formidable fortifications of the Slavs. He had only to look to the past to see a litany of military failures, which greatly outnumbered whatever successes had been made by Frankish troops in military expeditions against the Slavs.

In 959 AD the arrival of a communique at Otto's court, from Ol'ga the Christian mother of the heathen Khagan Svyatoslav, requesting that he send a bishop and a priest to Kiev, allowed him to sense new possibilities for building an eastern power base.³³⁶ He would couple the acquisition of power with evangelisation, and use this as his platform for the eastern campaigns. But many things conspired against this, not the least of which was the fact that no priests were willing to undertake missions among the Slavs, preferring to leave them remain pagan.³³⁶ We might think that this was due to a climate of fear, especially when it came to light that Adalbert, one priest who did reluctantly go to Kiev, had only just made it back alive after his entire retinue had been slaughtered.³³⁷

Missionary work among the Slavs suffered setback after setback as viking raids increased in frequency and ferocity during the 9th and 10th Centuries AD. The fate of the border priests evangelising eastern Slavia was made especially precarious as numerous Slav tribes fell in behind the Norsemen.³³⁸ Rapidly multiplying pagan forces, acting with a greater sense of direction and purpose, provided certain Norsemen with enhanced military and naval capabilities. Slavic combatants were gainfully employed to wage war across a number of fronts, and bring conflict even father afield, even to Constantinople.

DANES, SLAVS,
BOHEMIANS AND
HUNGARIANS WENT ON
A SPREE OF
DESTRUCTION

MANY CHURCHES WERE
DESTROYED

IN EFFECT CHRISTIANITY
WAS WIPED OUT IN
SLAVIA

THE SAXONS AND
SLAVS WERE DEVOUT
PAGANS

AFTER THE
CONVERSION OF
SAXONY, REBEL SAXONS
AND SLAVS WERE HELL
BENT ON WARFARE
WITH THE EMPEROR

MEANWHILE PRINCESS
OL'GA OF THE RUSSES
SOUGHT TO BE ADVISED
ABOUT THE NEW FAITH.
SHE SENT FOR A
MISSIONARY UNDER THE
NOSE OF HER
STAUNCHLY PAGAN
SON

THE SLAV MISSIONS
FAILED REPEATEDLY

THE PAGAN DANES AND
SLAVS JOINED FORCES

These audacious pagan military gambles, which split asunder the dominion of the western Christian emperor, were not only a reaction against the new faith, but the burgeoning taxes of greedy Dukes like Billung.³³⁹ Between 911 and 918 the Hunnish Magyars devastated all the German and Saxon provinces east of the Rhine River, and even fell upon Francia and Lotharingia, on the other side of the Rhine.³⁴⁰ During that same period a double-foe emerged, a combined Dano-Slavic force that unleashed a wave of terror in Saxony. One of the key figures in this incursion into the Holy Roman Empire was Gorm a 'savage worm'³⁴⁰ with a ferociously anti-Christian spirit. *'In his determination utterly to destroy Christianity in Denmark, he drove the priests out of his territories and even tortured many to death.'*³⁴⁰

THE EMPEROR
RETAIATED

In retribution King Henry began a series of retaliatory strikes against the heathen hosts which had violated the Imperial frontier. Attacking them one by one, he assailed first the Magyars with devastating effectiveness, then the Northern Serbs and Bohemians of Central Europe. Next he repeatedly triumphed over large formations of Slavs fielded by diverse tribes between 928 and 932, and again in 933-934 AD. His grand finale though, was an invasion of Denmark, where he beat Gorm into submission, and pushed northward the border as far as the Eider River. Though Gorm remained adamantly hateful of Christianity, King Henry still gained sufficient concessions to enable missionaries to operate there, if somewhat tenuously. The task of co-ordinating this missionary effort was left to Archbishop Unni, the only recorded preacher to attempt conversions on Danish soil since the failed missions of Ansgar and Rimbert some 70 years previously.

HE INVADED DENMARK
AND PLACED
MISSIONARIES THERE

A DUKE HATCHED A
PLOT AGAINST THE
EMPEROR

Newly appointed to the Dukedom, Bernhard planned insurrection against the Western emperor.³⁴¹ To bring his conspiracy to fruition he stirred dissension among the Saxons, inflicting debilitating tyrannies on those who would not rally behind his cause, or who supported the Church.³⁴¹ He turned on the Slavic Winuli tribe, with whom the Germans and Saxons had come to be on good terms.³⁴¹ No longer able to stomach the outrages perpetrated by the Duke, violence simmered over, as Mizzidrag and Mistovoi advocated the abandonment of Christianity, and an immediate return to paganism.³⁴¹ The act which finally tipped the Slavs over the edge was an unbearable insult which the Duke flung at them somewhere between 963-983 AD. For the Slav chief had given a thousand horsemen to the Duke to engage in his campaign against the Italians, on the promise that he could wed Bernhard's niece.³⁴¹ With most of the Slav auxiliaries dead on a far off battlefield, Bernhard rescinded the proposed marriage deal, and labelled them dogs.³⁴¹ Mistovoi's response was *'if we are dogs then we will take big bites'*.³⁴¹ By this he meant the Slavic war machine would rain down on the Germans, and do immeasurable damage. Thence began the Polish insurrections of bitter memory, that gutted huge tracts of the Holy Roman Empire.³⁴¹

HE MISTREATED THE
SLAVS, AND WHATEVER
ONES HAD CONVERTED,
RELAPSED BACK INTO
PAGANISM

MORE SLAVIC INVASIONS

SOME OF THE SLAV
RAIDERS WERE SPOKEN OF
AS CRIMINALS

The Saxon Duke Billung Ordulph, son of Bernhard II, conjured even greater troubles for the Church through his alliances with the Abrodites and Wilzi tribes.³⁴² These pacts were formed after Billung seized upon an insidious plot according to which he could consolidate his domination of the area by harnessing the Slavs into raising their deadly hand against the Franks and Saxons.³⁴² This he calculated would draw down the emperor's fullest wrath and lead to vicious reprisals against the Slavs, following which Duke Ordulph could rule the area with minimal church interference.³⁴²

EVEN ONE MISSIONARY
WAS A DANGER TO
PAGANISM

Next came a new round of wars. The chief protagonists were an unlikely bunch; some Slav chieftains and a 'bad Christian', in addition to the Duke of Saxony and his Saxon subjects, who had caused the degeneration of Christianity in their region, by cutting off funding to the churches, thereby starving out the priests.³⁴³ *'Having brought together a multitude of robbers, he (the pagan Slav Gottschalk) smote, out of vengeance for his father, the whole land of the Nordalbingians.'*³⁴⁴ There, only two well-fortified settlements escaped his unrelenting carnage, until he was captured by the Duke's forces, and slapped in irons as though he were a 'robber-chieftain'.³⁴⁴ Prior to his apprehension he had tried to arrange a truce.³⁴⁴ The wording of his peace offer was preserved, and in it he declares he would hand over the 'band of robbers' who had aided him on his retributive forays into the Holy Roman Empire.³⁴⁴ Gottschalk went to live in the court of the Danish king Canute, and served abroad with Canute's forces in Britain, as well as Normandy, distinguishing himself by his heroic exploits.³⁴⁴ This Gottschalk then married into Canute's royal family and, upon Canute's death, returned to Wendland to recover his possessions, which had been commandeered by pagans in his absence.³⁴⁴

GOTTSCHALK
CONVERTED ONE THIRD
OF THE POLES SINGLE-
HANDEDLY

Missionaries were dangerous, even just one of them. After their relapse into paganism, roughly 30% of the Polish tribesmen were re-converted through the efforts of Gottschalk alone.³⁴⁵ Whereas previously the Western Slavs received precious little tuition in the teachings of the Catholic faith, Gottschalk's new initiatives created far better pastoral care than before.³⁴⁵ New religious centres were founded by brethren at Mecklenburg, Lubeck, Ratzeburg, Lenzen and even as far as Oldenburg.³⁴⁵

It was not long after that, in 1057 AD, that pagan upheavals again revisited the Church in Western Slavia. Internecine warfare broke out between the Wilzi (ie; the tribal federation of the Circipani, Kicini, Tholenzi and Redarii) and the Luticians.³⁴⁵ The trouble makers during these hostilities were the Tholenzi, and the Redarii foremost, militants who other heathen Slavs looked towards.³⁴⁵ They sought to install themselves as Western Slav rulers, with their claims to lordship planted firmly in the pre-eminence of the pagan holy sites gracing their domains, and the greatness of their noble stock.³⁴⁵

*'The Redarii and Tholenzi desire to rule because of the high antiquity of their stronghold and the great reputation of the fane in which there is exhibited an image of Redigast. They claimed for themselves special preferment in respect of nobility because, on account of the oracle and the annual offerings of sacrifices they were frequently visited by all the Slavic people'.*³⁴⁶

And there is no forgetting the influence of the Rani;

*'Now the Rani, who are called Runi by others, are a fierce people who dwell in the heart of the sea. They are given beyond measure to idolatry. They maintain a primacy over every Slavic tribe and have a king and a very celebrated fane. Wherefore, too, on account of the special veneration paid this fane, they hold first claim to respect. Although they impose their yoke on many, they themselves are subject to no one's yoke, since they are hard to reach by reason of the nature of their situation'.*³⁴⁷

Following the collapse of the Church's infra-structure during the pagan uprisings, the Slav temples were built anew. These resurrected Western Slav pagan temples were not re-modelled or refurbished Christian churches. After all, every last one of the chapels had been burned to the ground.³⁴⁸ But in a very short space of time immense capital outlays were made to rebuild the heathen temples.³⁴⁸ For their part, overseas contributors helped make this happen all the quicker; probably pagans sympathetic to the cause.³⁴⁸

Some clergy felt it was best to keep lobbying certain Slav rulers, to see if they could re-convert the Wends tribe by tribe. Bishop Gerold made one such risky venture into Slavia. After visiting the court of a prominent Wendish pagan, bishop Gerold recalled the following:

*'Still the cups of the Slavs were neither sweet nor pleasing to us because we saw the shackles and diverse kinds of instruments of torture which they were wont to use on the Christians brought here from Denmark. We saw there priests of the Lord, emaciated by their long detention in captivity, whom the bishop could not help either by force or by prayer'.*³⁴⁹

These incarcerated Danes were religious prisoners, layfolk and clergy, held by the Western Slavs. They languished there not because of their race or political persuasion, but because of their faith. Such sufferings were a foretaste of what the pagans themselves might expect in Christian jails once the tide had turned against them.

But there were other issues. The Ottonian emperors were supposedly supportive of the papacy, and leading lights in the reform papacy's push to wipe out simony and any other non-canonical heretical vice within the clergy, that seemed linked with the old ways. This succeeded in getting the German clergy off side, because his policies constituted a direct attack on them. The truth is, I believe, that the German clergy, like every level of German and Saxon society, was deeply connected with the pagan Western Slavs. They were in no mood to take Rome's judaised version of the faith to the Wends in the East. They simply refused to go. Despite this we have cause to wonder about the secret allegiances of Otto, who was addressed by the non-reformist Avignon Pope Sylvester II (himself of

MORE OUTBREAKS OF WARFARE WITH THE POLES

CERTAIN WENDISH TRIBES WERE POSITIONING THEMSELVES AS REGIONAL LEADERS

THE PAGANS BEGAN AN INTENSE PERIOD OF TEMPLE BUILDING

THEY RECEIVED OVERSEAS DONATIONS

A BISHOP VISITED AN INFLUENTIAL SLAV TO TRY AND RESOLVE THE CONFLICT

DURING THE FEAST HE WAS SHOWN A NUMBER OF DANISH CHRISTIANS HELD PRISONER BY THE PAGAN WENDS

THE EMPEROR IN HIS
ZODIAC CAPE

'suspect' nature) as *'ever august Caesar ... my Glorious Lord Otto'*.³⁵⁰ Now Otto does not seem to have been the sort of ruler that later apostolic popes would have hoped for, somehow steeped in the Mithraic mysteries. He partook of ceremonial banquets at a horse-shoe table, that sat atop a dais, just as the brotherhood once did.³⁵⁰ Before him, onlookers and his many attendants witnessed the unfolding proceedings, bowing, in eastern fashion,³⁵⁰ in his presence. Apocalyptic motifs decorated his full robes,³⁵⁰ and *gold filagree zodiac signs* his cape.³⁵⁰ In his hands rested the orb of dominion, and a spear granting temporal power, otherwise known as the Spear of Longinus, or the Holy Lance (the Roman spear supposedly used to pierce Christ's heart as he hanged on the cross).³⁵⁰ A web of special, nay secretive offices were instituted by him, each bearing some semblance to those of Ancient Rome.³⁵⁰ If Otto III's personal entourage of clergy were party to the same warrior-priesthood, who in a very Mithraic way were also worshipping Jesus as an incarnation of *Sol Invictus* it may explain a recurring tradition of Christian warrior-priests. Boniface wrote *'We have forbidden the servants of God to wear showy or martial dress or to carry arms'*.³⁵¹ Similar traditions may have existed in Ireland. One Irish bishop of the blood, Cormac Mac Cuilleannain, had his seat at Cashel. He once dreamt of installing himself as the High King of Ireland, but his grab for power perished, as he fell mortally wounded in the thick of battle. Obviously he fancied himself as a bit of a warrior, not to mention a fitting king. Perhaps the military orders of Templars and Hospitalers were the last vestiges of this Christian sub-cult, an outgrowth of the ancient Mithraic mysteries.

SLOWLY THE EMPEROR
WORE DOWN THE
RESISTANCE OF THE SLAVS

Having eventually subdued many of the Slavs, the Frankish emperor put forth his desire for the right of political control over the entire Slavic East, but Pope Agapitus II allowed them as far as the Oder river only.³⁵² Agapitus was a man much preoccupied with the task of reforming the German clergy, and, in addition to that, intent on extending the influence of the Catholic Church over the pagan Scandinavians and Slavs. The sway of the Frankish emperors was to be halted there for the pope did not grant the German clergy permission to go proselytising in areas which it personally sought to tackle.³⁵² This might have been due to suspicions he held concerning undesirable influences in the German clergy at that time. Otherwise the pope might simply have wanted to curtail the emperors military exploits, where campaigns were conducted under a vague pretext of evangelisation. But the tide changed, as anti-reformists periodically gained power at the Vatican.

HE WANTED TO REVERSE
THE SITUATION AND
INVADE THEIR
HOMELANDS

UNDER THE OTTONIANS,
THE HOLY ROMAN EMPIRE
WENT FROM STRENGTH
TO STRENGTH

The creation of an exulted German nation under the Ottonians caused much disquiet among the other crown heads of Europe.³⁵³ Nevertheless Otto III (reigning 996-1002 AD) did manage to gain the upper hand in Germany, perhaps riding high on the nationalistic sentiments of a Germany which had climbed to ascendancy over the French under his family. Thus he began implementing his designs in the east, which were intended to win the Slavs over to the papal cause; since he desired to place the Poles and Magyars under the jurisdiction of the papacy, thus freeing them of the German Church.³⁵³ Under the standards of the emperor, Frankish troops waged war against the pagan Slavs who offered strong resistance to the overtures of Christianity. On the death of the last Ottonian emperor (1002 AD), his successor Henry, a Bavarian Duke, together with Polish mercenaries, attacked the Poles once again, and proved so victorious that his troops marched into Bohemia.³⁵³ Little quarter was given, with pagan Slav war prisoners often strung up.³⁵³ This came back to bite them during the 1030 AD pagan Polish uprisings against the Church, when many clergy were murdered.³⁵³

A MASSACRE OF SLAVIC
WAR PRISONERS IN
BOHEMIA

CONVERTED SLAVS
SWAPPED SIDES, JOINING
FORCES WITH THE
CHRISTIAN EMPEROR

As constantly relapsing heathens they were seen by the Franks as 'stinking' lawless brigands; debased and most untrustworthy. And yet once they had converted to Christianity their 'stink' disappeared in some people's eyes, as Slavs were granted their own autonomy by Emperor Otto, who ensured that they were very favourably treated. Might it not be that the stench disappeared once they ceased using urine in their purificatory ablutions? Otto probably had some understanding of the Slavic mind, after all his wife, the Empress, was formerly a Rus' princess. While many Saxons were significantly allied to the Slavs, other Franks and Saxons wanted nothing whatsoever to do with them, for the Slavs (the Poles especially), were supposed to have been *'born criminals'*.³⁵⁴ It seems evident that Otto's animosity towards them centred not so much on the Slavs as an ethnic group, but on their staunch adherence to the pagan faith in the face of Christianity. By converting, many Slavs at once regained the friendship and respect of the Germans. Indeed many of these Western Slavs accompanied the Teutonic knights on their crusades further to the East.³⁵⁵ Paradoxically, the emperor's evangelisation plans for the East caused fissures to

appear within Frankish society. Not all Germans were in favour of converting the pagan Slavs, and would have preferred it if the emperor left them well alone.³⁵⁶ No doubt those who held such sympathies were in some way related to the Slavs in either an ancestral or religious sense, and might have been fearful of what would happen to the Slavs once the upgraded Ottonian military machine bore down upon them.

Many Western Slavs lived in the German states of Thuringia and Brandenburg, especially the Lutizian tribe.³⁵⁷ Naturally Saxons had elaborate ties with them, largely through intermarriage, especially at a royal level, and had initially been reluctant to go crusading against them.³⁵⁶ But beginning with the Anti-Slav battles of 930 AD, Saxons and Lotharingians (at the instigation of Otto III) became steadily more embroiled in warfare against these Western Slavs.³⁵⁶

Despite the large number of Frankish troops deployed in the East, the evangelisation missions to the Wends and Magyars (dating to the mid to late 10th Century AD), were predominantly spearheaded by the Czech bishop Adalbert, under the patronage of their princes. The Czechs appear to have been staunch allies of the Catholic Church in this respect. So highly regarded and trusted were they that Pope Sylvester II placed on the head of King Steven a crown imparting the apostolic right to found Czech parishes as he saw fit; no small gift during an age when the papacy eyed the many surrounding monarchs with deep suspicion, and sought to remove their powers of lay investiture. Owing to the timely diplomatic marriage of their princess Dobrawa to the Polish Duke Mieszko, the Poles abandoned the old ways in favour of the Cross of Calvary, and in 966 AD became a nascent Catholic state. And like a falling domino, next came the conversion of the Hungarians. Thus the Hungarians and the Poles became committed allies of the papal State (rather than the Frankish Church) on the very periphery of Western Christendom.

Without question the pagans who had crossed over into the Christian faith must have found the whole experience very confusing, for they were greeted by vistas of bickering, faction-riddled Churchmen from the Frankish Catholic Church, not to mention Orthodox missionaries. In the Balkans, amid the strife caused by the jockeying for political control of the region (by the Eastern and Western Church), it was not uncommon for the average Slav or Bulgar to become lost amid the disputation. This is precisely the thing Alcuin warned of during Charlemagne's attempts to convert the Saxons. Alcuin, a clergyman acting as advisor to the Frankish monarch, implored his liege not to baptise by the sword without properly teaching the newly-conquered barbarians the basic precepts of the Christianity. Little heed was paid to his words. The Slavs had been 'converted' and 'baptised', yet had little understanding of the faith. In time this changed due to the efforts of far-sighted missionaries like Cyrill and Methodius, but even still the political agenda was never far from away on the horizon. And so it all turned sour.

Although the Poles had converted in the late 10th Century AD, they began relapsing into paganism soon after.³⁵⁷ Accordingly, Saxon-orchestrated, anti-Slav crusades began anew during the 12th Century, which caused Pope Eugenius III great disappointment.³⁵⁷ All they succeeded in doing was solidifying the pagan resistance, and unravelling the past gains made by missionaries sent into that area.

In Ukrainian and Belorussian we find the word *kostjol*, which meant 'a Catholic Church'.³⁵⁸ It is related to the Polish *kościol*, the Czech *kostel*, which have the same meaning. This says something about the Catholic Church's tenuous state of security in Western Slavia, for in the Latin and Old High German such words indicate 'a castle or fortification' rather than 'a church'. There was a preponderance of lay invested parishes in Germany prior to the medieval papal reforms, and many were no doubt situated inside the castles of their sponsors. Even so this did not lead to a surviving linguistic correlation between 'a fortification' and 'a church' in Germany or Rome. Since *kostjol* and variants of it are not found in the Baltic languages this connection is unlikely to have arisen during the Northern crusades. Therefore the overlaying of both concepts most likely dates to the 10th Century attacks visited on the Church by the Hungarians and Slavs. As a result churches of the period were probably heavily fortified.

That it does not appear in the Serbo-croat, Rumanian, or Hungarian is problematic, and suggestive that Polish and Czech parishes were particularly risky places in former times, more so than in the Balkans. Either churches were regularly attacked, or priests and bishops were vulnerable to assassination; hence the need for permanent protection.

That the connection is preserved in the Belorussian and Ukrainian suggests that these populations were living in

MANY SLAVS LIVED ON
GERMAN SOIL

SLAVS INTERBRED WITH
THE SAXONS AND
GERMANS

THE CHURCH HATED IT

THE POPE WAS FAR
MORE INTERESTED IN
HAVING THE CZECHS
EVANGELISE THE SLAVS

THE CZECHS PROVED
SUCCESSFUL

PAGANS WOULD HAVE
BEEN CONFUSED BY THE
POLITICAL SITUATION
WITHIN CHRISTIANITY

THEY BEGAN
RELAPSING INTO
PAGANISM,
DISSATISFIED WITH THE
NEW FAITH AND ITS
DEEP POLITICS

THE CATHOLIC CHURCH
NEEDED FORTIFIED
PARISHES

close proximity to fortified Catholic parishes, or were mixing with people who worshiped at such places. Either situation is likely considering that Orthodox Belorussia and the Ukraine abutted the remotest of Catholic regions.

The conversion of the Slavs and the mission to Kiev

ST ANDREW SUPPOSEDLY
BROUGHT CHRISTIANITY
INTO SCYTHIA

The origins of Christianity in Russia are exceedingly vague, and traceable to a period many centuries earlier than what is normally supposed. In truth the Scythians were the first Christians to inhabit Russia, and had done so for some time prior to the 325 AD Nicaean council. Scythians kindly supplied their own ecclesiastical delegates to this first synod;

PERSIAN AND SCYTHIAN
BISHOPS ARRIVED AT THE
NICAEAN COUNCIL OF
325 AD

*'A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia and Pamphylia, Cappadocia, Asia and Phrygia, furnished their most distinguished prelates...'*³⁵⁹

Scythian parishes probably continued to exist throughout most of the 400's. I say this because of what *Canon 28 of Chalcedon* stated, written in 451 AD;

PARISHES EXISTED IN
BARBARIAN DISTRICTS

*'For the Fathers (ie; the Church Fathers) rightly granted privileges to the throne of old Rome, because it was the royal city. And the 150 most religious bishops, actuated by the same consideration, gave equal privileges to the most holy throne of New Rome ... and enjoys equal privilege with the old imperial Rome, should in ecclesiastical matters also be magnified as she is, and rank next after her; so that, in the Pontic, the Asian and the Thracian dioceses, the metropolitans only and such bishops also of the dioceses aforesaid as are among the barbarians, should be ordained by the aforesaid most holy throne of the most holy church of Constantinople.'*³⁶⁰

CONSTANTINOPLE WAS
GRANTED
ECCLESIASTICAL POWER
THROUGHOUT THE EAST

In this passage the Holy See of Constantinople possessed equal privileges to those of Rome, especially the right to deliberate on ecclesiastical matters in the eastern jurisdiction in the same way Rome did in the West. Eastern ordinations became the preserved domain of Constantinople. Note also the existence of *dioceses which were situated in 'barbarian' regions*. It is plausible that this is a reference to Scythian dioceses, in addition to the Anatolian, Balkan and Asiatic dioceses.

SCYTHIAN MONKS AND
THEOLOGAINS
PERIODICALLY
TRAVELLED TO ROME

Later, just after 520 AD, during a time when Rome was embroiled in problems arising from the smoky aftermath of Chalcedon we discover that Christianity was still present in Scythia. Scythian monks appeared in Rome seeking St *Hormisdas* (the then Bishop of Rome) to discuss a possible solution to the crisis, a novel teaching which they had put together. This became known as the Theopaschite formula.³⁶¹ Though essentially in accordance with the anti-monophysite stance of Chalcedonian christology, the Scythian formula was rejected as having monophysite affiliations. Yet it might also be that this home-grown brain-child of the Scythian monks was formulated by peace-makers, hoping to provide an equitable solution to the Chalcedonian schism. Anyhow it did not gain endorsement for fear that monophysite adherents could subvert its intended meaning and turn it to their own use.

CHRISTIANITY
DISAPPEARS DURING THE
EARLY 6TH CENTURY AD

And it is at this point, some time after 519 AD, that we lose track of any reference to Christianity in Scythia. For some reason pagan dualism displaced the ancient Christian Church of Scythia (however big or small it may have been) and found favor with the Slavs until officially ousted by Vladimir after his 989 AD decision to (re-)baptize the cities of Russia.

MISSIONARIES ATTEMPT
TO RE-CONVERT THE
SLAVS

The almost impossible task of re-evangelising the Slavs began around 850 AD when Constantinople, under Patriarch Photius, tasked St's Cyril and Methodius with bringing the word of God to the Slavs. These two saints became champions of the Slav cause and, with papal blessing, were instrumental in having the Slavic tongues introduced into Christian worship, by translating the Bible using the cyrillic alphabet. This legacy of the written word still remains today, a virtual insignia of Slavic society.³⁶²

So it came to pass that German clergy represented the Western Church at the polemical mission to Vladimir of

Kiev during the reign of Pope John XV, at which legates from Islam, Judaism, and the Byzantine Church also arrived. Unwilling to trust in the mere words of delegates and underlings, the Russian royals decided to send trusted nobles abroad to see these other faiths in action for themselves. What particularly struck the Slavic boyars (nobles) when they visited the native countries of these faiths was that the grandeur of Byzantine architecture and Church ritual outshone by a very great degree everything else they had witnessed among the German Catholics, the Khazarian Jews and the now Islamic Bulgars of the Upper Volga. Certainly German Church buildings were more primitive during the 10th Century and would have seemed insignificant when compared with the engineering and artistic magnificence of the Byzantine Hagia Sophia basilica, for it was not until the 12th Century that the awe-inspiring medieval western cathedrals were built. Largely unimpressed by what they saw elsewhere the Slavs gravitated towards what was arguably the greatest Empire in the world; Byzantium. It had it all; power, majesty, and wealth. Despite their acceptance of Byzantine ecclesiastical influence, the Rus' Khagan and subsequent generations of reigning princes continued to interact with the papacy for many centuries.

GERMAN PRIESTS
TRAVELLED TO KIEV

THE RUSSIAN KHAGAN
DECIDED TO ALIGN
HIMSELF WITH
CONSTANTINOPLE



Fig 16. Jesus Christ on the dome of the Hagia Sopia basilica, Istanbul

During the 10th Century AD German, Bulgar and Byzantine Christian missionaries sent their own representatives to Kiev bearing aloft the message of Christ to the (Magian) heathen Khagan Vladimir. And so began the lead up to Russia's adoption of Apostolic Christianity, for the conversion of the Eastern Slavs took place more through diplomacy than by punitive military expeditions, such as were pitted against the Magyars and Western Slavs. It is unlikely that these missionaries even faintly understood what was required to convert the Eastern Slavs, but most assuredly Vladimir did. Following his baptism under the Byzantine rites, Vladimir gathered sufficient troops and a number of Byzantine clergymen and set off for Mother Russia, cross in hand. Whether Vladimir prepared the entourages of priests from Tsargrad and the Crimea for what their eyes would see upon crossing the Rus' frontier is hard to say; certainly their priestly tutors couldn't have. Split-level sunken temples, towers, idol sanctuaries, sacred fires, white and black magic, demon-worship, astrology, magus-mounds, writing, human sacrifice, towered celestial observatories. These were elements of a civilisation that in some respects technologically surpassed that of Byzantium, and yet threatened to destroy it. The 2,000 wheeled-ship attack on Tsargrad in 907 AD (found in the *Primary Chronicle* and Byzantine sources) proved they were of some concern.

CHRISTIAN PRIESTS
WERE PROBABLY
DISTURBED BY WHAT
THEY ENCOUNTERED
INSIDE RUSSIA

At once St Vladimir's newly baptised troops began their search for the pagan *Volkhvy* (Old Russian: 'Magi'), a prey who, like the wolves, proved most difficult to track. Catching wind of Vladimir's surprise plans for conversion, many *Volkhvy* were spirited away by the *Boyar* nobles, or fled to more secluded locations, where they were likely to evade detection. As the new lawful faith of the people, the Church had to try and 'install piety and reverence into the heathen', but the job was beyond measure. Trouble was brewing, sworn alliances between the *Volkhvy* and the princes, merchants, nobility and the private standing armies of the *boyari*, guaranteed safe-havens for the *Volkhvy* that stayed on. Others migrated out into the deepest recesses of the forests, or to the militant pagan strongholds of

VLADIMIR'S PERSONAL
TROOPS WERE BAPTISED

THE VOLKHVY MAGI
WERE OUTLAWED

the Baltic states, and rural Bulgaria. The Baltic forever remained a wasp's nest of paganism, vitriolically repulsing any form of Church expansion onto their turf. This same area, *Askala*, 'Land of the Wizards' was festooned with indigenous Baltic Magi.³⁶³ In the Balkans, too, the cup of heresy was filled to overflowing, and spilled out into Europe and Byzantium, making them drunk on such heady brews as Bogomilism, the new association of heretical sects galvanised under the 'Black Pope', the supposed grand master of all heresies (ie; the head of the pagan religious apparatus).³⁶⁴

It has long been assumed the conversion polemic was called by Vladimir, due to evolving political and economic considerations. While these two factors might have played a major part in it, I believe that deep down there was a religious reason for their having to abandon the old pagan faith.

VLADIMIR REJECTED
ISLAM, BECAUSE IT
REQUIRED THINGS HIS
FOREFATHERS NEVER
EXPECTED

Vladimir's rejection of the Muslim delegate allows us to delve inside his mind. When the Muslim told him that by converting to Islam he and his people would be required to give up pork and alcohol, Vladimir dismissed their religion on the spot, exclaiming, '*Our forefathers followed no such teaching*'.³⁶⁵ Here his thought processes become accessible. The religion he expected to adopt had to be practically identical to the old faith, or at least partly based on it. That Muslim prohibitions on pork and alcohol were sufficient to have them immediately discounted from the selection process, was as much a testimony to the expected continuation of libations inside the new faith, as it was the expectation that the new faith would in some way be allied with the teachings of his ancestors.

The writer of the *Primary Chronicle* had his own agenda to think about; it is clearly a political-religious document, rather than a strictly historical treatise. This is something I have been very careful to take into account when using anything from it. While *it does contain a large amount of invaluable historical source material*, it is more famous for what it does not tell the reader. And, I hasten to add, it is a far cry from Roman Catholic documentation from the period, which, in addition to its many references to good things, hung out its dirty washing for all to see.

I have found no evidence of blatant lying in it, but put simply, it is one of the best acts of censorship you're ever likely to see. It served to steer the mind of the reader in certain directions, rather than record for posterity a full account of what the Russian pagan world looked like before the advent of Christianity, or preserve the exact nature of the polemic which led to the conversion of the Russes.

The order in which the delegates were seen by Vladimir was Muslims, German Catholics, Jews, and Byzantine Orthodox Christians. The Chronicle has only a few brief things to say about what the first three faiths put forward. The Chronicler writes that he could not record what the Muslims said during the Polemic, out of sheer decency. The Catholic emissary's speech was several sentences long if you are to believe the Chronicle. In no way does it explain Christianity from a Catholic viewpoint, and likewise very little was written about what the Jews said. When at last we reach the Byzantine delegate, we see a lengthy discourse lasting 12 pages!

But it does yield some interesting morsels of information. The forefathers of the Slavs were not circumcised. Herodotus mentioned in the *Histories*, that circumcision was a peculiar custom practiced only by the Egyptians, and those who they taught it to, namely the Jews and the Armenians.

Vladimir's mention that his forefathers practiced no such fasting to the German emissary *sent by the pope*, tells us that Vladimir's pagan faith was not Manichaean in nature; asceticism and restraining the sexual act was not part of the old faith. While the Magi believed that gluttons would be thin in hell, and the malnourished robust in heaven, this did not cause them to recommend fasting, in fact they disdained it. On the contrary white families partook of religious feasts, and shared their food with those who had less. Food was good and wholesome, a gift from God.

EVENTUALLY THE
RUSSIAN CHURCH
BECAME AUTONOMOUS

And so he chose to formally ally his Church with Byzantium. The Church of early Russes did not possess its own nationalistic autonomy, but was under the direct authority of Constantinople (Tsargrad). Its first 70 or so years were spent in brotherly communion with Rome, largely in name only, thereafter it became exclusively answerable to Byzantium. All Rus' metropolitans (arch-bishops) were appointed by the Greeks, but the *Velikiy Knyaz'* or *Khagan* had a right of veto concerning any prospective metropolitan. In turn the metropolitan could appoint bishops, who in turn ordained *soyashcherniki* and *popi* to serve in their own diocese.

Whilst effectively being an agency of a foreign power, the early Russian missionary Church was still permitted freedom of operation by the prince, partly as a diplomatic concession, and partly on account of his gradual

embrasure of the Orthodox Catholic faith.

With the establishment of the Church's rights by the formal first statute of the year 996 AD, the Russian Church became for all intents and purposes a powerful and legitimate socio-political entity.³⁶⁶ Prior to this time Christianity was an impotent political force, devoid of any authority amongst the Russes. As always the countryside proved an untouchable seed bed of the old ways, separated from the early Russian missionary centers by considerable distances and thick forests. From that time the Rus' Church could expect the total support of the secular authorities, especially with regard to the implementation of Christian laws and the mission of conversion. After 1054 AD adherents of Roman traditions were most likely seen as followers of untruth, and vice versa.

1054 AD - The Great Schism

With several unresolved issues at hand, and the bishop of Rome (by virtue of NT; *Matthew 16: 13-19*) increasingly asserting primacy in religious doctrine over the immovable eastern Patriarchs, Christendom was fast on a collision course with major schism. While the physical distance between Rome and Constantinople was great, differences of opinion about the ways the two camps enacted the scriptures were not nearly as distant, but significant. Issues such as purgatory, the type of bread used during mass, the filioque and the use of statues proved difficult to solve. For the East the inclusion of "and the Son" to the Apostolic creed was the last straw. The Holy See of Rome (due to the modifications made to the creed by the German bishops), they believed, had gone too far this time. The inability to resolve these vexing questions led, in 1054 AD, to not the first, but certainly the greatest schism of Christianity, one which led to an ideological partition between the eastern and western parts of christendom. The fact that these individual Churches were so similar in their beliefs made the rifts of this time all the more ironic and tragic for all concerned. In that year, the Papacy and Constantinople exchanged anathemas which stayed binding until 7 December 1965. Until then Orthodoxy and Roman Catholicism regarded each other as heretics.

The fledgling Church in 10th Century Rus' was cognisant of the Pope's seniority amongst bishops until the time of the split. No doubt some polarisation did occur between pro and anti-papists, with supporters of the Papacy moving closer to Poland. Germany, France, Italy, Poland, Moravia, Bohemia, Croatia, Hungary and Transylvania stayed with Roman traditions, under the title Roman Catholic. Byzantium, Cyprus, Georgia, Bulgaria, Serbia, Makedonia, Rus' and Ossetia parted with their "latin" brothers, as the Orthodox Churches.

In the main, most Christians barely knew of the major rifts emerging between the hierarchies of Rome and Constantinople. Instead they were absorbed in the problems of day to day living, or more importantly trying to lift Christianity up from the mire of local pagan fervour and "impenitence".

The misdemeanors of Bohemund I, Reynald of Chatillon (1st Crusade), and the 4th Crusade in the early 13th Century (in which the entire Crusade was diverted by the Venetian Doge to capture and sack Constantinople) did more damage to Church unity on a parish level, than the split could ever have done.

But that was nothing compared with Reynald's grand plan to pillage Islamic coastlines throughout Africa and Arabia using an enormous naval flotilla launched from the Mediterranean into the Red Sea.³⁶⁷ This culminated in them violating and plundering the harbours of Medina and Mecca, two of the holiest places in the Islamic world.³⁶⁷ Nothing could have so easily reactivated the tenuously dormant military pennants of Islam than this. What then ensued was protracted warfare with Saladin and a rapidly swelling Muslim army formed in response to their war-mongering.³⁶⁷ But, all the problems between Rome and Constantinople in those days were just symptomatic of Frankish-Byzantine political wranglings, and jealousies exacerbated by Charlemagne's surprise coronation by the Pontiff at Christmas in the year 800 AD, which Constantinople saw as a threat to its worldly power. This led to a confusing situation in which Christianity experienced the presence of both an Eastern and Western Roman Emperor.

From an early Russian Calendar of saints it has been ascertained that until the time of the "Great Schism" (in 1054 AD), the east and west of Christendom shared a plethora of saintly devotions.³⁶⁸ From the small selection of foreign saints published by Bishop Kallistos Ware, these included mainly English saints. There is no degree of academic consensus concerning the degree to which western (and even Byzantine) saints were venerated; some believe they were widespread, others think they existed on a much smaller scale. The fact that there is no clear picture of the number of western saints in Russia of the Middle Ages is no doubt a bi-product of inter-sect rivalry between

IN 1054 AD A SERIOUS
RIFT TORE ASUNDER THE
CHRISTIAN UNITY OF
CONSTANTINOPLE AND
ROME

ORTHODOX
CHRISTIANITY WAS
BORN

SOME WESTERN SAINTS
WERE VENERATED INSIDE
RUSSIA

Catholics and Orthodox believers as time went by.

The cults of St's Ol'ga, Boris and Gleb predominated in the early Russian Church, but besides them it has been very difficult to reconstruct folk beliefs regarding the minor saints of the early period. Some examples of saints were St's Columban, Alban, Martin of Tours, Paraskeva-Pyat'nitsa (patroness of weavers), Katherine, Joseph, Blaise, Illya (Elijah) and Valentine. Obviously there needs to be more work done if we are to expand our knowledge of the Mediaeval saints in Russia, particularly the patronages that they held. In Kievan Rus', who were the patron saints of jewellers, bee-keepers, cobblers, carpenters, inn-keepers, the blind, the sick, the mentally ill, accountants, infantrymen, cavalry, farmers? Since only a handful of transcripts appear from the thousands of birch papyri surviving from the earliest period of the Church there, I am unaware of the number of instances in which saints were mentioned. This might be the very source that enables us to rebuild a faithful Calendar of Saints during the early Russian Mediaeval period.

From the time of the schism though, any new saints were seen as particularly eastern or western in nature, so much so that one side was less likely to venerate the saints of the others faith and vice versa. There was also some degree of denigration of "rival" saints at this time. For example, although beggars were in his line of work, the marvel-working French warrior-saint, St Martin of Tours became relegated to the patronage of drunks, petty thieves and tricksters in Russia!³⁶⁹ I believe Saint Martin of Tours (the western saint of cavalry) might have been (in reality) as close to the hearts of the Slav bogaty'r, as he was to the Frankish and English knights.

Foreigners venturing into Rus' might have brought their own privately sponsored priests along too, to say Mass. This is just another small reason for the existence of Western saints in the East.

All parish Churches possessed their own patron saint and therein, beneath the parish altar, resided the foundation relic of the Church, usually a personal item of the saint in question. Indeed, many saintly relics were said to possess remarkable powers, which strengthened the faith of the Church in their love of the creator. For instance the "Shroud of the Virgin Mary" (once known to have been in Constantinople) was attributed with decimating the marauding 860 AD pagan Rus' invasion tasked with taking the Holy City.

THE SHROUD RELIC OF
THE VIRGIN MARY

The dedication of a person to a saint was not to be misconstrued as worshipping the saint, but spreading the word that the Lord had a heavenly servant, higher even than a guardian angel which was available to aid, or join in prayer for the living in their earthly life. Just as angels were tasked to come to our rescue and enter into the Lord's presence under specific circumstances, so too were the saints similarly active, since in their rising to heaven, they had become like angels.

From the *Primary Chronicle* we know that some of the Norse Varangians who settled in Rus' were staunch Christians ready to die for the faith. Some might have received baptism back home in Scandinavia as a result of St Ansgar's or Unni's missions (by Roman rites), whilst others (that saw service in the Varangian guard) entered the Church via the Byzantine rite. The major spin off of this amongst early Rus' Christian communities was a *unique* inter-familiarity between both rites. Western customs were widely tolerated, but probably not widespread. Rarely though did small chapels of a thoroughly western nature exist, except perhaps amongst the Varangian colonies. St Olav's Church built by the Norsemen in Novgorod was perhaps one such example of Western religiosity in the East. This was where the famed King Olav Tryggvason supposedly went to mass during his formative years in Novgorod. In a 13th Century Russian account of those times, we are further told that,

*"The Norwegian king Olav went to the court of Vladimir' in Gardarike (ie; Rus') and there he went with him to the (pagan) temple, and having brought the sacrifice to the idols, Olav stood behind the door, and awaited prince Vladimir'."*³⁷⁰

Catholic Church reforms in the Middle Ages

The tussle between the Scandinavian King Svein and a German archbishop was noted by Adam of Bremen. The seriousness of this particular clash between a representative of the Church and a crowned head of state, epitomised the reform papacy's struggle to totally eliminate a range of practices seen as serious heresy;

KING SVEIN CENSURED
FOR HIS INCESTUOUS
MARRIAGE

King Svein *'by and by forgot the heavenly King as things prospered with him and married a blood relative from Sweden. This mightily displeased the lord archbishop, who sent legates to*

the rash king, rebuking him severely for his sin'. Excommunication would surely follow if Svein failed to comply. 'Beside himself with rage, the king .. threatened to ravage ... the whole diocese of Hamburg. Unperturbed ... our archbishop, reproving and entreating, remained firm'. Eventually 'the Danish tyrant was prevailed upon by letters from the pope to give his cousin a bill of divorce.... Soon after he put aside his cousin he took to himself other wives and concubines, and again still others'.³⁷¹

HE THREATENED TO LEVEL THE BISHOPRIC

During the Middle Ages it was noted that royalty and simoniacal members of the clergy had very many concubines who were financed by the parish. These were often hearth girls who carried the children of priests in their wombs. Again all of this was contrary to Church canon law. Clerical unchastity was outlawed and vigorously policed during the 11th Century AD, especially during the reigns of Pope Leo IX, Stephen IX, Nicholas II, and Alexander II. These were just some of the popes responsible for reforming a Church, which according to the *New Catholic Encyclopedia* was bordering on decadent. However the complex reasons for the so-called decadence have not been apparent to everyone. In any case, these popes did not enjoy the full support of the Church elsewhere. In Germany and France indigenous clergy reviled Rome's attempts to reform the Saxon and Germanic priesthood. Alexander II's edict that married priests were no longer permitted to serve at mass would have incensed not only the covert and overt Magian converts within the clergy, but clergymen who had nothing whatsoever to do with them, and whose only wrong was to be married.³⁷² These men too paid the price.

CLERICAL UNCHASTITY AND SIMONY WERE NOTED

THE PAPACY INTRODUCED POLICIES TO ELIMINATE THESE PRACTICES

Around 1063 AD, the pace of reform was reaching dizzy levels, with successive popes dispatching powerful and trusted deputies abroad to ensure that reforms were being implemented. As time progressed, the inquisitors became intertwined with the business of Church reform. Via such agencies, the papacy hoped to discover what was *really* happening out there in Christendom. Certainly it successfully identified reprobate clerics and nuns, who Rome hoped to expel from the Church; such as an inner circle of five simoniacs (Magians or Magian-Christians) acting as advisors to the emperor.

THE POPE DEMANDED CONTROL OF ALL GERMAN PARISHES

The last straw came when Gregory VII decreed the German emperor was no longer to have any say over his bishops, who were to be placed under full papal control. Similarly, his right to oversee lay investiture was rescinded, where a specific appointment had not been countenanced by Rome. This robbing of the emperor's powers over the German Church provoked a synod of Frankish bishops at Worms which renounced the pope and discourteously installed bishops favourable to the emperor in major sees across Germany and Italy. In retaliation, Gregory invoked the penalty of excommunication against Emperor Henry IV. By this stage the pope had lost the support of some thirteen Cardinal bishops, and a host of other clergy. The whole issue of internal reconstruction was tearing the Catholic Church apart. Driving the wise men out of the clergy entailed a very rocky road, which must have seemed unbearable for either faction.

THE EMPEROR AND HIS BISHOPS WERE FUMING HENRY WAS EXCOMMUNICATED

As far as the Magians were concerned, the act of celibacy was believed to aid and abet the demonic forces. The pope's banning of married priests, and enforced celibacy was bound to ruffle their feathers badly, and proved to be the very decree which shunted his adversaries into even greater militancy. To add to the confusion of the period, the emperor plotted with bishops in Lombardy and France, to get them to consecrate his preferred candidates for positions in certain sees. Not wanting to be outdone, the pope inserted his own candidates into the sees instead. This frequently led to situations where archbishoprics unofficially had two archbishops, though in reality one only ever presided, since their opponent was usually militarily ousted from the city, or subjected to even worse sufferings.³⁷³ Just whose candidate prevailed depended a lot on the secular powers of local barons, dukes and lords, and how close it was to Rome. Naturally the further away it was, the less able the pope would have been to get control of the situation.

THE OLD BELIEVERS COULD NOT REMAIN CELIBATE

IT WAS AGAINST THEIR BELIEFS

So who were the unchaste priests with all the concubines? Well it is just possible that during plagues, or in times of war, when there were large numbers of casualties, there would have been a certain number of childless widows. Perhaps the priest was being a nice guy, and helped with their upkeep. But if these priests were Magian-Christians, then we might think that some were fulfilling their Magian duty to fallen kinsmen who had died without sons, by looking after their wives, and siring children by them.

Wolves' among the flock

Regarding the outbreak of witchcraft, *Malleus Maleficarum* stated that witches were present, even among the clergy.

*'...in certain territories which lie along the borders of the Rhine, nevertheless not a few clerics and lay folk of those countries, seeking too curiously to know more than concerns them...'*³⁷⁴

Despite the many synods held during the papal reform period (which denounced simony and clerical marriage), some bishops appear to have refused to implement the decrees in their own dioceses.

*In that council (at Mainz) a certain bishop of Speyer, Sigebod, who stood accused of the crime of adultery, was cleared by sacrificial ordeal. Many other measures besides were there adopted for the welfare of the Church, in the fore of which simoniacal heresy and the abomination of clerical marriage were forever condemned, over the signatures of the synod. That our archbishop, when he came home, did not keep silence about these evils is proved'.*³⁷⁵

MANY HIGH RANKING
GERMAN PRELATES
REFUSED TO IMPLEMENT
ROME'S NEW EDICTS

The last line intimates that some archbishops returned back to their respective dioceses without as much as telling anyone about the events of the Mainz synod. Such clerics obviously did not agree with the reforms. These might have been suspect bishops, who were still largely present during the 10th and later centuries;

THESE BISHOPS
FRATERNISED WITH
"FALSE-PROPHETS"

*'But there were with the bishop others, false prophets, who made promises of a far different kind, and in them he had greater faith'.*³⁷⁶

Cardinals such as La Grange are likely to have been Magian-Christians, judging by his desire to be defleshed after his death.³⁷⁷ They may have succeeded in installing one of their kind as pope. Pope John XXIII, for example, was charged not only with murder, gross sexual indecency and immorality, but *simony*. And there's that word again! Behind the ejection from office of Pope John XXIII at the Council of Constance (15th Century AD) can we discern the apprehension of an enterprising Magian dualistic infiltrator? A man politically removed by his adversaries among the bishops? Or the Church's rebuttal of a man greatly weak in the flesh, who was dragging the papal seat into disrepute, turning into little more than a sham during his reign?

SOME BISHOPS WERE
PROBABLY MAGIAN-
CHRISTIANS

One of the most highly placed heretical personages to have ever usurped a post inside the reformist Vatican was perhaps none other than Pope Boniface VIII, who was arraigned and convicted as a practitioner of the infernal arts after his death in 1310 AD.³⁷⁸ His principal accuser was one Nogaret, who was linked with the French monarch (the pope's main political enemy), with whom the pope had entered into a bitter struggle over taxes.³⁷⁸ Nogaret kidnapped Boniface to bring him to trial, and held him detained inside a castle.³⁷⁸ So harrowing an ordeal was it that Boniface died barely a month after being released from imprisonment by a crowd of sympathisers.³⁷⁸ Boniface VIII's successor, Pope Benedict excommunicated the intriguers who had incarcerated him.³⁷⁸ However, within a year Benedict had passed away, only to be succeeded by a French Pope, Clement V, who moved the papal throne to Avignon (*a phase during which no German cardinal bishops were recognised by the papacy*).³⁷⁸

BONIFACE VIII WAS
EVIDENTLY ONE OF THE
OLD BELIEVERS

As it stood German Popes were always related to the nobility.³⁷⁹

Clement, it just so happens, was a friend of Nogaret, Boniface's original accuser.³⁷⁸ Accordingly Clement removed the heavy sentence of excommunication from Nogaret's shoulders and ordered a full enquiry into the matter. The trail of evidence that emerged was lengthy and damning of Boniface VIII, who in prior years was called Benedict Caetani. Having missed out on election as pope the first time around, Caetani was said to have been repeatedly seen entering his private chamber, to summon up demonic serpents and beasts amid billowing clouds of incense. These supposedly made the earth belch and quake upon their arrival.³⁷⁸ On one occasion he was allegedly heard to have derided and blasted the essences within the room for not granting him the papal throne, only to receive the reply, *'It was impossible this time. Your papacy must come from us, you must not be a true, legitimate pope'*.³⁷⁸

HE IS ALLEGED TO HAVE
INVOKED SPIRITS

There was no end to the number of (supposedly hand-picked) witnesses who came forth offering evidence at Boniface's trial in 1310 AD, though later, during the Roman phase of the trial, a handful of monks provided additional accounts. These were clergy in no way connected with the power factions involved in this particular case.³⁷⁶ According to their testimony, Boniface VIII was in league with three demons, one of which was bestowed upon him as a gift by a *Hungarian* fellow.³⁷⁶ Boniface always wore a magical gem ring which contained an unspecified spiritual essence, and which carried images such as the head of an unnamed animal, images which were seen to change from time to time (perhaps a reference to his choice of different talismanic rings on a given day).³⁷⁸ A parallel can be drawn here with Magian and Chaldean gem engraving, which turned ordinary gemstones into magical talismanic devices. According to the *Malleus Maleficarum*, witches used such paraphernalia.

HE WORE MAGICAL RINGS

Fig 17. 1



Fig 17. 2

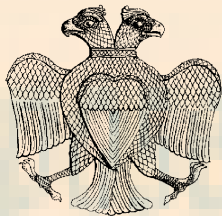


Fig 17. 3



Fig 17. 4



Fig 17. 1. A depiction of one form of Iranian headress - Note the similarity between his mitre and that of Boniface VIII. This example from a picture found at Dura Europus.

Fig 17. 2 Boniface's device might have resembled this Sassanian double-headed eagle which dates to the 6th C. AD.

Fig 17. 3. Several Popes donned mitres like that worn by Boniface. These deviated from the conventional Catholic mitre shown in 17.3.

Fig 17. 4. The controversial Pope Boniface VIII - Is this the face of the most daring heretic to ever infiltrate the Catholic Church?

One monk testified that Boniface VIII payed homage to an idol *which held a demon within it*, whom Boniface regarded as God himself.³⁷⁸ This effigy might have been made via the telestic or Chaldean art of idol making, which required that a lower *daemone* enter into the fashioned image. Far from reverencing the idol behind closed doors, Boniface thought nothing of standing for lengthy periods before the idol in plain view of the *many unconcerned guests* he had invited to attend a dinner party at his residence. Shocked at what he was witnessing, a monk who had arrived there late enquired of a guest what was going on, only to be matter-of-factly informed that Boniface VIII was worshipping the '*evil majesty*'.³⁷⁸ Another account relating to events some thirty years prior, saw him inscribing a magical circle of protection with a *sword*, as a prelude to the *slaughter of a chicken*, and the bleeding of a canister of fiery embers. To add to the mounting case against him, Boniface was not only accused of being a blaspheming apostate, who in private unashamedly attacked the core beliefs of the Church magisterium, but the murderer of Pope Celestine V, a sodomite (performed on children, amongst others by all accounts), a simoniac, as well as in

AT ONE DINNER PARTY HE PRAISED AN IDOL IN PLAIN VIEW OF THE GUESTS

IT DIDN'T BOTHER THEM IN THE SLIGHTEST

ACCUSED OF RITUAL
MAGIC

THESE REPORTS MAY
HAVE BEEN PART OF A
SMEAR CAMPAIGN

BUT THEY MIGHT HAVE
BEEN TRUE

POPE SYLVESTER

A POPE NAMED AFTER
AHURA MAZDA, THE
HIGH GOD OF THE MAGI

POPE HORMISDAS WAS
ALLIED WITH THE
OSTROGOTHS

league with the Knights Templar. The evidence fielded at trial cleaves two ways, which I will now illustrate. One interpretation is that Boniface was an innocent man who had his life destroyed by the intrigues of the French king and his co-conspirators. The trial may well have been a wicked character assassination. Perforce this required a high level conspiracy against him, spearheaded by a fistful of prevaricated testimonies based on a wide spectrum of informed knowledge about Magianism and Chaldeanism

But the other view is that the evidence was all too true. I myself have suspected that Boniface was a 'heretic' for some time. Not because of anyone's specific (supposedly libellous) account, but because of a statue of the man himself. This effigy shows him wearing a peculiar conical shaped mitre, which deviated somewhat from the types normally worn by previous popes. So numerous were Boniface's statues, that he was accused of virtually preening society for the idolatrous worship of himself. As if that isn't enough, he wore the double-headed eagle insignia,³⁸⁰ a symbol used by numerous European royal families, which can be traced back to Ancient Rome, the Turks, Persia, and finally to the Aryan Hittites. Just about every aspect of the case implicated him in the performance of the Magian Zurvanite or Chaldean rites of wizardry, which included fairly precise descriptions of the Chaldean arts. Boniface's lack of beard and long hair, plus his intense opposition to medieval defleshing customs in some quarters of the Western Church probably signify that he was a Chaldean-style wizard rather than Magian or Magian-Christian, because Chaldees only excarnated criminals.

Pope Sylvester II was yet another contender for the title of usurper. Formerly known as Gerbert of Aurelliac, Pope Sylvester was a great scholar, well versed in geography, geometry, astrology and astronomy.³⁸¹ Rumour had it that Pope Sylvester's personal concubine was an Arab witch, who taught him the most part of the sinister arts, including the fabrication of astronomical devices, terrestrial orbs and the like.³⁸² At the time of his death, gossip spread that he wanted his corpse reduced into pieces, *a rumour which in the 17th Century was found to be false* when his tomb was broken open and his remains found perfectly intact.³⁸³ Was this just wishful thinking on the part of the people, hoping for a return to the old ways, or were there other mischief makers out there trying to stir up pagan sympathies by concocting false stories? Or might his bones have been reclaimed by the heretical faithful for use as relics, and the sarcophagus filled with some unidentified corpse?

They held positions of great esteem inside the Church even in the 6th Century. In Part I, I described the Mithraic presence in Rome, Mithraism being, in effect, an outgrowth of the Magian mysteries. It was, from very early times, led by the heathen Roman *Pontifex Maximus*, who the Persians themselves termed *Magupat u airharpat Rum* (ie; the Chief of the Roman Magi and fire priests).³⁸⁴ Bearing this in mind, the existence of a Pope Hormisdas in the 6th Century AD is suggestive of a significant Magian-Christian presence within the Vatican beyond the primitive period.

The question of Pope Hormisdas³⁸⁵ (St Hormisdas) is an interesting one indeed. How is it that a Catholic pope chose to be named after the high God of the Magi (Hormisdas being derived from Ormazdes, a hellenisation of Ahura Mazda). Surely if he charmed Catholics with names like Pope Horus, Pope Hephaestus, Pope Pythagorus, Pope Jupiter, Pope Mithra or Pope Zeus academics would ask serious questions not only about his religious sub-affiliations, but the politico-religious atmosphere inside the Vatican during the early 6th Century, which could be so receptive to such a name. Instead all we hear is that the pope had a Persian name. Well it was a Persian name with a difference, and no doubt a religious statement. The saga probably began with his papal predecessor and colleague Symmarchus, whose name I believe came from the Magian deity Simurg, the fire bird. Symmarchus was a heathen convert who as a lowly deacon found himself as head of the Church toward the end of 498 AD, his election secured by the Ostrogothic king Theoderic, a Christian of the Arian persuasion. Not surprisingly this took place amid intense opposition. After all, far more senior Church prelates lost their chance to become pope, by-passed in favour of a deacon. Either the man was outstanding, or there was more to this Symmarchus than met the eye ... his bloodline I expect. His captaincy at the Holy See was marred by controversy, he himself being reproved and ignored by not a few dignitaries. Yet he is probably best known for running the Manichees (a Christian heretical cult shown next chapter) out of Rome. By my estimation, his interaction with Hormisdas, a Roman noble, runs a close second. Features of St Hormisdas' reign included interaction with Scythian monks who had found

their way to the Holy See, and the birth of his son Silverius, who would ascend the papal throne in 536. Its a recurring theme ... the son of a pope becomes vicar of Christ, in his turn. As with Symmachus, Silverius slid comfortably into position once the Gothic king's bullying was applied to his opponents, in timely fashion. What a stroke of luck it must have been for a man who had not even reached the trifling level of deacon!

As for whether a large faction of Magian-sympathetic clergy existed at the dawn of the Church we must resort to an analysis of the names used by bishops in the four Holy Sees until 324, as supplied by Eusebius. Amongst them we find a Symmachus a bishop at Jerusalem somewhere between 138 and 161 AD. Then there was Elagabalus (Rome 218 AD), Babylas (Antioch c. 238 AD), and unquestionably Mazabanes (Jerusalem c. 249),³⁸⁶ not to mention Bishop Cyrus of Poti.³⁸⁷ In all it amounts to a very small percentage with positions of eminence within apostolic Sees. Even so, none were so bold as to use the name Hormisdas. Clearly times were different in 6th Century Rome. Perhaps Gothic pre-Christian religious sensibilities and clout were the decisive factor.

Somewhere between the mid-740's and 780's AD, an Irish bishop from the diocese of Salzburg (perhaps Virgilius) had loyalist Catholic clergy foaming at the mouth, by postulating that there was another world beneath ours, complete with its own sun and moon.³⁸⁸ With only a little imagination it is possible to glean that he was spreading the word about the 'counterworld', or *antichthon* as the Greeks called it. The counterworld was where demons lived, a miserable, light-starved precinct. As the opposite of heaven high, the counterworld contained an infinitely-enormous, bottomless abyss, the lowest point of existence.

In the writings of St Boniface, two notorious heretical priests are recorded as having been tried before an emotionally charged Roman synod in 745 AD, which led to their imprisonment.³⁸⁹ One of the many errors divulged at the hearing was that Christ had descended into the underworld in order to resurrect not only Christians, but pagan idol-worshippers.³⁸⁹ The more damaging of these and other schismatics claimed to be apostles specially sent by God, living saints who charged their many followers to build chapels and churches in their honour while they were still alive.³⁸⁹ Catholic bishops listened on in horror as their diverse heretical doctrines were read from 'abominable' writings which they had assembled and circulated to the faithful, texts that the synod unanimously condemned to be burned, but on better judgement recommended be placed in the Vatican archive to serve as an eternal condemnation of their evils.³⁸⁹ In concluding the Holy Father at length decried them as '*slaves of the devil and the precursors of Antichrist*'.³⁸⁹

Trouble in the papacy

In the above examples we find potential evidence that some popes were not exactly who they purported to be, and not necessarily supportive of the new reformist stance, which gave rise to the Catholicism and Orthodoxy we know today. Magian Christians were resilient to many of the new changes, and eager to have their people on the papal throne. You may ask how a 'heretic' could bypass the entire system and see himself made the Vicar of Christ? Well, for want of an example, it may have gone something something like this.³⁹⁰

Pope Steven V³⁹¹ (reigned 885-891 AD) moved to forbid the usage of Slavonic in the liturgy, and tried to bring German and French clergymen under closer papal scrutiny and control. Whereas he had initially sought the aid of Arnulf in these matters, he soon found himself talking to a brick wall, and was in some respects forced to look elsewhere. And it was to Duke Guido of Spoleto that he turned, and in him found someone who would be a guardian for the papacy at a time when Muslim military power was on the rise, and threatening Italy.

During the 800's AD Western Christendom technically had two emperors, one of the House of Spoleto (who underwent coronation to the Imperial throne under Pope Steven V in 891 AD), and the other being the Frankish rulers who stemmed from the kin of Emperor Charlemagne. The, some would say, ill-conceived coronation of Spoleto (which may have been performed by Steven V under duress) ignited warfare of such magnitude that it shook the papal throne to its very foundations, and divided the entire Catholic Church into two factions; those who believed that the Frankish kings should rule over the Holy Roman Empire, and those who followed the Spoleto dynasty. Behind this series of intrigues, European royalty and nobility hoped to gain control over the papacy, to reduce it to little more than their puppet. It is possible to infer that other factors were involved, *namely the degree to*

THE SON OF A POPE
BECOMES POPE

EUSEBIUS' LIST OF
BISHOPS

HERESY TRIALS

HOW WERE HERETICS
ABLE TO INSTALL ONE
OF THEIR OWN AS POPE?

ANOTHER EMPEROR
WAS CROWNED, THE
DUKE OF SPOLETO

EUROPE HAD TWO
HOLY ROMAN
EMPERORS

THIS PREPARED THE
WAY FOR A LENGTHY
PERIOD OF IDEOLOGICAL
AND MILITARY
CONFLICT BETWEEN
ROME AND GERMANY

which clerics permitted royal personages with magus blood to continue influencing the papacy, or even rule as pope. Unfortunately we don't know if the issue of flourishing Magianism and Magian-Christianity in Francia in any way influenced Steven V's decision to crown Duke Guido III. Within a very short time Guido had moved on Rome and reduced it to vassalage. Following the death of Steven V (in 891 AD), Pope Formosus was enticed or cajoled into re-confirming the nature of Spoleto's Imperial investiture by performing a repeat coronation of Guido and his son in 892 AD. However, Pope Formosus³⁹² had realised the potentially disastrous mistake of Pope Steven, and summoned the aid of the Frankish King Arnulf, who, having gathered considerable forces, marched onto the Italian mainland in 896 AD and defeated the army of the Spoletan emperor. At this point the Franks recovered control of the Holy Roman Empire.

ARNULF INVADES ROME

Arnulf was also involved in a pact with the Bulgar prince Vladimir-Rasate to mount a two-pronged war against the Church, in both the east and the west, aiming to re-install the old faith.³⁹³ We also find a Bulgar connection with Pope Formosus, whom the Bulgars wished to be their personal Metropolitan (Archbishop), a hope that was ultimately quashed by regulations within canon law. Formosus was highly active in the promotion of missionary work in Britain and Germany, and one might suspect, had much to do with the formation and development of the ecclesiastical bodies of these countries.

Anyhow, having taken Rome, Arnulf was struck down by a mysterious paralysis (poison?) and thus forced to return to Germany. But on his departure Pope Formosus (no longer able to rely on the protection of Frankish forces) passed away under unknown circumstances (I believe foul play) only to be replaced in April by the son of Hadrian, an Italian bishop. This (formerly?) unsavoury figurehead (who had been excommunicated more than once in prior years for debauchery) took the papal mitre at the head a mob of pro-Frankish Roman citizenry. He in turn ended his all-too-brief 15-day reign as Pope Boniface VI³⁹⁴ by dying, we are assured, of an attack of gout. Enter Pope Steven VI,³⁹⁴ an obscure priest who had switched sides from the Franks, and placed his full weight behind the Spoletans. Steven sought to continue the work of exerting Roman papal control over the German clergy, and aimed to head off moves among the Normans to start returning to the old pagan ways. Arguably the most controversial, and the gravest decision of his reign, was the disowning of any clergyman ordained via Pope Formosus. Equally scandalous was the posthumous kangaroo court which he ordered for Pope Formosus, whose rotting cadaver he had dug from the ground and seated before the trial body. Following this, the corpse of the humiliated and discredited pope was abandoned in a grave for the lowly, only later to be retrieved by his followers and taken for proper burial elsewhere by a monk. This act came back to haunt Steven VI, for it amalgamated large numbers of incensed clergy, in addition to the numerous Frankish-sympathetic supporters of the late Formosus. In the wake of miracles reputed to have been effected by the mortal remains of Formosus, insurrection and violence ensued among the pro-Formosans, who fell upon Steven VI, whom they dethroned and incarcerated. In jail for only a brief while, Steven was strangled to death. Some would say his murder was an act of assassination, others the action of an enraged jailer or prisoner. I am willing to speculate he may even have been sacrificed by the particularly pagan method of strangulation, which probably carried with it an infernal destination for the deceased.

THE ROTTING BODY OF
POPE FORMOSUS PLACED
ON TRIAL

THIS WAS A
PROPAGANDA STUNT
THAT WENT TERRIBLY
WRONG

He was in turn replaced by Pope Romanus,³⁹⁵ a supporter of the late Pope Formosus, who had no particular claim to fame, and who, after a mere four month stint, was arrested, removed from office, and shunted off into a monastery. It has been speculated that his moderate stance saw him cast aside in favour of a more militant successor. Next came Pope Theodore II who ruled as pope for barely 20 days during the month of November in 897 AD and then suffering an untimely (and undocumented) death. After him came John IX, a militant pro-Formosan clergyman. Not only did he concern himself with clearing the name of pope Formosus, but he attempted to intervene in religious matters in Bavaria, but was kicked out by the Bavarian bishops. That's right, the pope was told to keep his nose out of their business! He died an apparently natural death in 900 AD after a period of exactly two years in office, but strangely *the papal throne lay vacant for roughly four months* until the ascension of the pro-Formosan Benedict IV,³⁹⁵ perhaps owing to the lengthy soul-searching and politicking among the bishops who had to elect a successor. Violence among the pro and anti-Formosans continued unabated during his reign, however the Formosan faction to which Benedict was party was thrown into disarray by the death of Lambert the

BAVARIAN BISHOPS TOLD
THE POPE TO KEEP HIS
NOSE OUT OF THEIR
COUNTRY

FOR FOUR MONTHS THE
PAPAL THRONE WAS
VACANT

Spoletan emperor, who left no heir apparent. Accordingly, by this twist of fate, Benedict was left no other option but to crown as Emperor Louis the Blind, thus allowing the Franks across the threshold of the Vatican once again. But any Frankish presence was short lived once the Italian King Berengar arrayed forces against them, and ejected the Franks from Italy. Shortly thereafter Pope Benedict IV was apparently murdered only to be replaced by Leo V³⁹⁶ in August 903 AD, who was sympathetic to Formosan overtures. Within 20 days Leo fell victim to a coup masterminded by an usurping pro-Formosan clergyman (commonly referred to as Anti-pope Christopher) who had him tossed in jail. Christopher was in his turn deposed by Sergius III,³⁹⁷ a figure who had been previously invested as pope back in 897 AD, but owing to the prevailing pro-Formosan faction (where it counted) was forced to step down to make way for John IX. As leader of a military force, he seized Christopher, who was subsequently imprisoned with Leo V, the very pope he himself had deposed. Most likely sensing them to be a threat, in 904 AD Pope Sergius ordered that Christopher and Leo be executed while in detention (once again by choking). Sergius had the support of the noble houses of Rome, and clamped down on the pro-Formosans. Having won over whatever nobles wielded substantial financial and military power he set about involving himself in quarrels with Constantinople and strengthening his grip on the Vatican and Rome in general. He was intimately involved with the nobility, and with a girl of high birth in particular, who had a son by him, who would later become a pope. Interestingly, his mitre deviated from previous papal examples, and was tall and cone-shaped, like Boniface VIII's mitre. Following his death in 911 AD he was succeeded by Anastasius III³⁹⁸ who by all accounts was a conciliatory ruler, who did not overly involve himself in the Formosan affair or its lengthy backwash, and attempted to heal the differences between Rome and Constantinople. After the natural death of Anastasius in 913 AD, Lando³⁹⁹ became pope for just over half a year before dying naturally.

The next pope was John X³⁹⁹ (from the diocese of Ravenna), who enjoyed a lengthy reign until 929 AD, his stance on the Formosan issue being far from clear. John was the rumoured former lover of Theodora (one of the most powerful women of the Patrician families in medieval Rome), whose claim to the papal throne caused outrage. Despite these early troubles he helped regain the people's respect for the papal institution, and readied Italy for war against the Muslims. Politically he seemed inclined toward an Italian ruler, namely King Berengar, upon whom he bestowed the mantle of emperor, over the Frankish monarchs. John X also played a part in throwing aside the Slavonic liturgy, and at the Swabian synodal meeting of 916 AD, sought to bring the German clergy to heel. Meanwhile forces were mustering against him in Tuscany, where nobles bolstered by Magyar forces planned to depose him. This they achieved in 928 AD. Accordingly, John X wound up in prison, where he stayed under lock and key until asphyxiated about 929 AD. As John sat rotting in prison, Leo VI⁴⁰⁰ took his place for a reign of seven months. It would seem he was highly favoured by Marozia, the woman who, at 15 years old, apparently bore the child of Pope Sergius III. Following Leo VI's death, after a relatively uneventful period of office as pope, Steven VII⁴⁰⁰ served on in a similar manner, as a political marionette of the Theophylact nobility. He held this position for three years, until being superseded by John XI,⁴⁰¹ the bastard son of Pope Sergius III. John was denuded of all political power, and reduced to being little more than a convenient tool with which she could cement greater ties with Constantinople. Marozia's marriage to the Italian king permitted her to become even more firmly entrenched within the halls of early medieval Roman power, and allowed for a period of stable rule which stretched until 954 AD. At his death, Leo VII came to power in 936 AD, and set about facilitating the exile of Jews, plus the overhaul of the monastic scene and the Germanic clergy. Three years later he was superseded by the saint-like Steven VIII,⁴⁰² who ruled for just three years under the watchful eyes of the Spoletan, Alberic II. Even so, Steven was closely tied to the court of Otto I, the Frankish German king. When it was revealed that he had been conspiring with the Germans against Alberic, Alberic had him tortured to death.

Marinus II⁴⁰² came along after this, and did much in the way of church building. He made the archbishop of Mainz his personal legate, and bestowed upon him the right to scrutinise the entire German Church. The papacy was now on its way to rectifying any travesties of canon law once they were detected. This was a pruning phase, which, as you shall see, snowballed and culminated in the uprooting of the Magian-Christian clergy from within the German churches.

WITH NO SPOLETAN HEIR, THE POPE WAS COMPELLED TO ACCEPT A FRANKISH EMPEROR

BENEDICT MURDERED

A COUP AGAINST LEO

CHRISTOPHER DEPOSED

TWO DEPOSED POPES EXECUTED

THE INFLUENCE OF THE ROMAN NOBILITY

JEWES SENT INTO EXILE IN 936 AD

Pope Gregory VII⁹⁴ acted in unison with Henry III and loyal monks to recover the lay invested parishes from their secular sponsors and protectors. Stamping out ‘infernal’ simony, priestly marriages (together with the clergy’s attendant concubines) was equally high on his list for the reconstruction of the Frankish Church.

With such intrigues a regular part of life at the papal court, little wonder popes changed quicker than a game of musical chairs. The many advisors, retainers, envoys, clerks, priests and nuns close to the papacy must have swooned at the political developments ever unfolding at the Vatican (and Avignon), wondering about the labyrinthine allegiances permeating the Holy City. These tribulations were merely a prelude to those unfettered by a series of reformist popes who aimed to rid the Church of deeds condemned in repeated synods.

The old ways had a special longevity, a supernatural resistance to change. And so they remained, colouring the spiritual landscape of Old Rome. The reformist situation became somewhat less tenable and desperate during the Middle Ages, as Europe experienced a massive influx of people from Eastern and Central Europe, displaced by waves of immigrants arriving in the previous zones from Central Asia, the Caucasus and Iran. Things looked bleak for the reformists.

Chapter

Intermediate states of Christianity

The heretics so-called

From this point on the reader will repeatedly come across the terms heretic, heretical and heresy. I use these words partly to add some flavour to the text, partly to recreate the racy and unrestrained jargon of inquisitorial heresiographers. Unfortunately much of what we know about the Christian heretics and witches comes only through Church sources, and it is commonly thought, not without good reason, that this renders them entirely suspect, especially considering they were the very people burning the said heretics. So it is assumed that the clergy's recollections of the heretics are notoriously unreliable, their written testimonies and demonological writings rife with clichés. And yet, as one delves ever deeper into the close interrelationship between paganism, heresy and witchcraft one begins to realise that much of what the priests wrote about heretics and witches could not have been purposefully fabricated on any large scale, despite the state killings. Their records become a window through which the discerning eye can visualise non-Jewish Christianity in its rawest form, and understand its special allure to the people of bygone years. If anything medieval Catholic and Orthodox clergy were overcome by a bewildering range of alternative religious beliefs then present in Europe, and much of which had freshly arrived out of the East. For these mortified clerics of the apostolic mold it was like waking in the middle of the night and seeing a large hairy spider resting on the pillow, right next to their face. Like any true arachnophobe the churchmen leapt up in fright, flicked it onto the floor and squashed it. It was an instinctive reaction driven along nicely by panic and fear. Their solution to these alternative forms of Christianity was to kill them off, ideologically and physically; to eliminate their entire infrastructure. In some respects Catholic and Orthodox theologians were utterly incapable of reasoning out points of difference between their more-Jewish version of the faith, and dogmas championed by the dualistic Christian schools of the East. Nowadays, thanks to advances in DNA research, paleo-linguistics and archaeology, not to mention historical and religious studies, we, of this age of enlightenment, have the necessary tools enabling a peremptory understanding of heresy, and what actually took place.

So far the reader has witnessed the convoluted relationship between Christianity and Magianism, especially Zoroastrianism. One other religious movement warrants close attention, for it greatly contributed to the heretical notions espoused by a later wave of medieval European heretics. As with the Magi this tale too begins in Persia;

HERESY - AN
UNORTHODOX
RELIGIOUS SCHEME

HERESY IS A DEVIATION
FROM AN ACCEPTED
FORM OF RELIGION

DETERMINING PRECISE
HISTORICAL
SURROUNDINGS
CONCERNING A HERESY
IS DIFFICULT

THE SORT OF DETAILS
FOUND IN THE
INQUISITORIAL
WRITINGS COULD NOT
HAVE BEEN EASILY
CONTRIVED, NOT
WITHOUT RECOURSE TO
COPIES OF THE MAGIAN
TEXTS

EUSEBIUS' COMMENTS
ON MANICHAISM

MANICHAISM WAS
FOUNDED BY MANI, FROM
LONG EXTINGUISHED HERESIES

'Meanwhile, the maniac whose name (Mani) reflected his demon-inspired heresy (Manichaeism) was arming himself with mental derangement, since the demon, God's Adversary Satan himself, had put him forward for the ruin of many. A barbarian in mode of life, as his speech and manners showed, and by nature demonic and manic, he acted accordingly, and tried to pose as Christ: at one time he announced himself as the Paraclete, the Holy Ghost himself, being a maniac and a boaster too; at another he imitated Christ, and chose 12 disciples as partners in his crazy ideas. Bringing together false and blasphemous doctrines from the innumerable long-extinct heresies, he made a patchwork of them, and brought from Persia a deadly poison with which he infected our own world. From him came the unholy name of Manichee, which is still in common use. Such then is the basis of Knowledge falsely so called, which grew up at the period mentioned (3rd Century AD).'⁴⁰⁴

HERETICS WERE TREATED
IN A VARIETY OF WAYS

In this passage, Eusebius mentions, behind all that bluster and bravado, that the heresy of Mani was founded on 'long-extinct heresies'. If this were so, then some of the most damaging heresies to first afflict the Church were those of Magi who had themselves deviated from certain core teachings of Zoroaster in order to worship Jesus, plus devotees of Mani's doctrines. The vast teachings of the Magi and Manichees subsequently gave rise to underground pagan-Christian movements in no way allied to the Apostolic Church,⁴⁰⁵ yet which parodied it in so many ways. Most Christian heresy is therefore traceable to pagan customs accidentally or intentionally brought across into Christianity with heathen converts.

WHITE MAGIANS AND
THE CHURCH SAW THEM
AS MINIONS OF THE DEVIL

You should, by now, appreciate the role of dualistic Magianism in the formation of invidious heretical doctrines. This chapter largely draws upon the observations of Catholic and Orthodox heresiographers, examining the manner in which the old and new faith mixed, and ultimately formed new heterodox cocktails based on a synthesis of the former and the latter.

I cite here one brief example. In England, the Venerable Bede wrote of a church with two altars, one dedicated to Christ, and another to Devils! This account has long been seen as a parish with one altar for the new faith and another commissioned for gods of the old. Yet if dualistic notions are applied to the interpretation, Bede might really have been describing a dualistic sanctuary, with an altar to Christ on one side, and one to cthyonic morbidities on the other. If King Edgar worshiped Christ side by side with devils, his brand of Christianity was founded on the principles of practical, and not just philosophical, dualism.

Beliefs common to Heresies'

HERESY IS A TERM
RELATIVE TO
TRADITIONAL
THEOLOGICAL
BENCHMARKS

Heresy can only exist relative to the views of a given belief system. With the exception of hardened devil-worshippers, Christian heretics did not perceive themselves as advocates of falsity, but much rather a corpus of learning that, for the most part, differed from that of the judaised Apostolic Church. Many medieval heretics subscribed to dualistic philosophy, a belief in the existence of two gods, one good and one evil, or indeed a multiplicity of angels, devils and deities. Quite apart from the common geographical regions in which they arose, features of this kind suggest unmistakably Magian, gnostic and Chaldean beginnings for Christian heresy. Elements of pagan philosophical gnosis were additional pigments dropped into this ideological and spiritual paint vat. This raw and often uncontrolled synthesis allowed for highly evolved cults to emerge, such as the immensely popular Mithraism. The nuances of belief and understanding employed within a dualistic framework differed considerably from sect to sect.

DUALISTIC ELEMENTS

The bipartite (and even tripartite) nature of cosmic dualism dictated that heaven *had to be* mirrored below ground in the Abyss, so that cosmic equilibrium was maintained between the greatest height and the most unimaginable depth: *'Just as it is above, so shall it be below'*. While this philosophical dogma is only contained in *The Emerald Table: 2*, in a treatise attributed to Hermes Trismegistus, it nicely encapsulates the fundamentals of practical dualism. Without doubt the earliest Christian texts shed much light on the nature of Christianity's ideological womb. The *Didache* (also called *The Teaching of the Twelve Apostles. The Lord's Teaching to the Gentiles by the Twelve Apostles*),⁴⁰⁶ the most important surviving document of the early church (besides the Gospel), is believed to have

The very concept of Antichrist as a man-devil was very much in accordance with Hippolytus' view that *'the wicked one'* would eventually materialise in a form antithetical to Jesus Christ's incarnation. Whereas Jesus (a royal Jew from the line of King David) was true man and true God, the Antichrist, on the contrary, would be both man and demon, all in one.⁴⁰⁸

A much later opinion, as postulated by St John Damascene, held that the Antichrist could unspiritually possess the bodies of those he wished, to enact his own plans.⁴⁰⁸ So too was it believed that Antichrist-like individuals had always existed throughout each successive generation, and yet ultimately he himself would come to annihilate the world, walking the earth in human form.⁴⁰⁸

Visions of the apocalypse

The fast-approaching millennial doom

THE YEAR 1,000 AD WAS FILLED WITH FOREBODING

The year is 999 and Glaber, the most celebrated of the mediaeval apocalyptic writers, unveiled that *"Satan will soon be unleashed because the thousand years (since the incarnation of Christ) have been completed"*.⁴⁰⁹ The upheavals and missionary reversals of the past century had really taken their toll. War was an enduring fact of life across much of Europe, the Holy Roman Empire particularly scorched in anti-Christian uprisings. For many it was not just a matter of the faith's survival, but a grim struggle to stay alive. Such were the catastrophes which singed the Christian psyche.

ARMIES AND DRAGONS SEEN FIGHTING IN THE HEAVENS

In France, fiery armies were seen fighting in the heavens, as well as flaming meteors and a catalogue of celestial aberrations like dragons and sky chasms.⁴⁰⁹ There too, a worshipful wolf began paying homage to god in the Church, serving as a bell-ringer, and being a cause of scandal and disquiet.⁴⁰⁹ Assassins made after abbots.⁴⁰⁹ What fearful times it must have been.

PROMISCUITY

Others threw all care to the winds. A number of low born Christians took after the high, engaging in concubinage, promiscuity and incest. Vicious crimes of every nature found currency, as well as warfare and disjointed seasons. With the agricultural sector so ravaged, crops failed miserably, leaving bellies empty everywhere.

FAMINE

CANNIBALISM

The hunger was unbearable. People ate the basest of fare not the least of which was human flesh, often of their own children. At Tournus the flesh of men was carved from murdered wayfarers and peddled as fresh meat in the marketplaces, snapped up by the grimly emaciated. There were instances where the desperately hungry fell upon more recent graves, gouged the body from the earth, rending it and ghoulishly feasting on the remains. Serial cannibals were apprehended and executed, burned alive.

MANY CHRISTIANS TRAVELLED TO ROME TO SEE OUT THE FIRST 1,000 YEARS OF CHRISTIAN HISTORY

Small wonder then that the end of the world was prophesied for the not to distant future. Christians took to their heels heading straight for Jerusalem where it was hoped their sufferings would be minimised once the floodgates of hell burst open bringing armageddon, judgement, and the end of all god's creations.

Still others made their way to Rome to hear the pope say mass Christmas mass in the year 1,000, trembling to be sure. They assumed that this would be the final moment, though the passage of midnight brought relief to the nervous and exacerbated throngs, which converged there to be with the Holy Father when the end presumably came. Yet if they felt that this earned them prolonged respite from 'the horrors' they were misguided; centuries of conflict ensued. For many and varied reasons the German Franks suffered the grievous affliction of continuous internal warfare from the year 1198 AD until 1208 AD, some of which may well have been due to religious factors, be it resurgent paganism, or the divisions invoked by the Papal attempts to reform the German Church.⁴¹⁰

CHRISTIAN APOCALYPTICISM

Traditional Church sources of the Middle Ages regarded the 10th Century outbreak of heretics in the Balkans, and the heathen uprisings as the official fulfilment of *NT Revelation 20*, with the emergence of Satan from his 1,000 years of incarceration in the Abyss.⁴¹¹ According to this prophecy, the armies of Gog and Magog would burst out from their lair of 1,000 years, to surround the Holy city and the saints. Just as the Gospel would be circulated to the ends of the earth before the end of the world, so too would Gog spread their deceptions from one end of the earth to the other, in the shadow of the Gospel. However this was only one small chapter in the history of Christian Apocalypticism. Worse was yet to come. From time to time during the Church's battle with the old beliefs of the

Europeans, they came face to face with sectarians that even the pagans were very wary of, the avowed devil-worshippers. Some were disciples of the Antichrist, of whom much was said. Notions of what his coming entailed changed slightly with time, and so some of the more important aspects of the Antichrist myths are here recounted.

There was general consensus among early Christians that the fate of the earthly Church would mirror the life of Christ. Like Christ, it was born in obscurity; worldly rulers tried to kill it, so that it was raised in persecution. Like the youngest years of Christ, it grew up in obscurity, and eventually emerged as a powerful force of good in the world. But at the very end of its time, it was to undergo its most traumatic ordeal, perhaps worse than anything it had ever experienced, when the Church, like the Saviour, would be crucified. In the end the Church, like Christ hanging on the cross, would be abandoned except by the very few faithful, the remainder having run in panic, in a climate of fear. But this was only a prelude to its glorious resurrection.

St Augustine reveals the prevailing beliefs of the early 4th Century AD regarding that final period of 'the Church's persecution'; few baptisms, the dumping of the saints and parishioners peeling away from the faith in droves. At the 'end of the world' just prior to Armageddon and the return of Christ, the Church would exist in an almost crucified state, with the malice of Satan's deceptions having reached the zenith of their potency. If the crucifixion and ascension of Christ was the pivotal moment in the redemption of human souls, the arrival of the Antichrist, meant the advent of the saviour's primary antagonist, the living embodiment of damnation.

That the devil came to tempt Christ on a number of occasions, is sufficient proof of a genuine apostolic belief in the evil principle. The very notion of Antichrist strongly suggests the Church possessed a significant undercurrent of dualism from its birth.

The second millennium of Christianity saw a radical distancing process, waves of secular and ideological repression that hoped to divorce parishioners from these obvious dualistic trends within the faith. In the Middle Ages soul-saving inoculation from the 'Infernal One's deceptions' came by way of the inquisitors, who strived to rid mother church of the 'Great Heresy', that fatal malady. St Boniface aptly characterised the attitudes of the soul-doctors, with the comment '*one diseased sheep will infect the whole flock*'.⁴¹²

Even so, the inevitability of a once and future 'Antichrist' is driven home in St Paul's *Epistle to the Thessalonians*. Evidently the existence of the detestable Antichrist was, in truth, a legitimate part of traditional Christian dogma.

*'And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.'*⁴¹³

'That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away (from the Church) first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity (in some translations called the Mysterious Wickedness) doth already work: only he who now leteth will let, until he be taken out of the way. And then shall that Wicked (One) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and lying wonders, And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause

THE CHURCH
MIRRORED THE LIFE OF
CHRIST

ONE DAY IT WOULD BE
CRUCIFIED, AND MANY
WOULD FALL AWAY
FROM THE CHRISTIAN
FAITH

THE PERIOD OF THE
ANTICHRIST

ST PAUL WARNS OF THE
ANTICHRIST

ANTICHRIST, THE SON
OF PERDITION, WILL
MAKE HIMSELF HIGHER
THAN ANY FORM OF
RELIGION

THE SPIRIT OF EVIL

CHRIST WILL DESTROY
THE ANTICHRIST
PERSONALLY

God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. ... Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. ... Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (of Christianity) which he received of us'.⁴¹⁴

CHRIST'S RETURN WOULD
BRING CONFLICT AND
SPIRITUAL WARFARE

What is spoken of in 2 *Thessalonians* is the advent of a false-Messiah, preceding the avenging return of Christ. In that time, the devil's age, the Lord Infernal will come to be seated in the temple of God, worshiped as the Lord God himself. He will persuade the masses that the path of sin and unrighteousness is not barred to mankind, that these things are permissible. He will come to savage every religion, and further install himself as a God higher than all other gods, as holier than every sacred thing. Here the devil masquerades as the supreme being, hateful not just of Christianity, but all religion. The epic can be equated with what was foretold of the wicked one in the scriptures of the Magi, and the *Papyrus of Ani* too - the final rebellion against heaven, and the glorification of non-belief.

IN THE AGE OF
ANTICHRIST MANKIND
WOULD REBEL AGAINST
RELIGION

Further indications that the Antichrist originated not in Christianity, but in eastern dualistic paganism are subtly buried beneath Muslim legend, for they held that the Antichrist would, during the last days, pit his forces not only against Christianity, but Islam. In this Islamic tradition the Antichrist's emergence preceded the second-coming of Christ.⁴¹⁵ The forces of the Antichrist (who the Muslims, as indeed Magian converts, portrayed as legions of Jews) would be led by the Adversary himself, riding confidently on a donkey as his accompanying troops visited untold destruction on the world.⁴¹⁵ From an Iranian perspective these Muslim notions of Antichrist appear to contain a dualistic parody of the *Book of Bundahishn's* account of *Sraosha*, who was to sally forth from heaven not on a slovenly, cantankerous ass, but in a speedy chariot drawn by fleet footed horses, and leading a vast throng of mounted angels and saints to destroy the Lord of Demons and the evil host. But in the Muslim legend it is Mecca and Medina alone that will be spared from the harm the Antichrist would bring.

ANTICHRIST WILL
HUMILIATE THE EARTHLY
KINGS

'only he who now leteth will let, until he be taken out of the way. And then shall that Wicked (One) be revealed'.⁴¹⁶ Perceptions of what held back the Antichrist were widely agreed. It was the kings, who were the faith's sword and shield. But they too were destined to fall at the end time, and in so doing Antichrist would enter the Church unopposed. The chameleon-like 'Evil One' would pose as the Most High.

HE WOULD MAKE
CHANGES TO "TIMES AND
LAWS"

In Augustine's discourse on the Antichrist we find his appraisal of Daniel's *Old Testament* visions in relation to the matter. Four kingdoms were to pass '*the Assyrians, the Persians, the Macedonians and the Romans*', and thereafter ten kings would find ascendancy. '*And after them will arise another who will surpass in wickedness all who preceded him. He will humble three kings, and will speak insulting words against the Most High; and he will harass the saints of the Most High, and will conceive the notion of changing times and laws*'. After that, all kings would surrender their powers of dominion to the saints in heaven above. St Augustine continued as follows.⁴¹⁷

THERE WOULD BE
HARDLY ANY KINGS LEFT
WHEN HE ARRIVES

'... in respect of the ten kings whom Antichrist, as it seems, is to find, who are ostensibly ten men; I am afraid, that is, that Antichrist may come unexpectedly, seeing that there are not as many kings as that in existence in the Roman world'.⁴¹⁸
Then 'there will be a time of distress unparalleled from the first beginning of mankind on the earth until ... those who are sleeping in the heaped-up earth will rise up (at the Resurrection), some to eternal life, some to shame and eternal disgrace'.⁴¹⁷

ANTICHRIST COMES
AFTER THE FALL OF THE
HOLY ROMAN EMPIRE

In the prevailing theory of Augustine's day Antichrist was expected some time after the fall of the last Roman emperor. Historically speaking, the assassination of Franz Ferdinand and his heirs in 1914 (the spark which fired World War I) saw the conclusion of the Empire.

SOME BELIEVED THE
FINAL PERSECUTION
WOULD BE UNLEASHED
BY CHALDEANS

In the late 12th Century Joachim of Fiore, a reformist writer on apocalyptic issues drew parallels between the persecutions suffered by the Israelites, and those of the Church. The successive persecutions were, in turn, that of the Jews, heathens, Arian Christians, and Muslims.⁴¹⁹ The final persecution was reckoned to be a Babylonian putsch, which would see Chaldeanism enter the Church in no small dosage.⁴¹⁹

While himself a king, the Son of Perdition will turn on the few kings remaining in the relatively-kingless world of that time. But amid this prophesied turmoil, the Church would succeed in gaining a very large number of converts from the army of Satan, a mass exodus from the ranks of the deceiver which would help bring about his ultimate downfall, and the collapse of the Satanic kingdom. Augustine remarks that this shall be a miraculous occurrence, befitting of the majesty of Christ, and a testimony to the redeeming power of the spirit of God. And it was precisely at that point that Christ was supposed to return to pass judgement on the world.

The Middle Ages marked a period of renewed apocalypticism. End times prophecies were again popular to say the least, prompting discussions among the literati and commonfolk alike; especially so between the 5th and 9th Centuries.⁴¹⁷ Medieval apocalyptic Christian literature acquired a Persian spin, particularly through the prophetic ministrations of the Pseudo-Methodius.⁴²⁰ Or at least that is the source so attributed. *The Revelations of the Pseudo-Methodius* were written somewhere between 660-680 AD, in Syria no less, but spread at a rapid pace throughout much of the Middle East and Eastern Europe.⁴¹⁹ It was translated into Latin around the 8th Century AD under the title *A Sermon on the Kingdom of God and Sure Demonstration of the Last Times*,⁴²⁰ perhaps to achieve a greater readership. Besides being a fountain of end times theory, it had a distinctly anti-Islamic agenda. Some would even call it an open incitement toward warfare with the Muslims.⁴²⁰

The text begins with Alexander the Great's imprisonment of the 'monster nations' (which included Alans and the Iranian Sarmatians amongst others) behind the mountains in Gog and Magog, a tale also found in the *Quran*.⁴²¹ Alexander's quick, though fictional, engineering project gave the world a momentary reprieve from the predations of the monster nations, a godsend for mankind.⁴²¹ But some day in the future they would break free once more, and war would come.⁴²¹ The tale pans into the future, to the unleashing time, and the conflict of ages. The chief champion of the Christians in this war of wars would be the Last World Emperor, defender of the Holy Roman Empire, and God's right hand man on earth.⁴²¹ This theme was even more elaborately built upon in the *Play of Antichrist*, penned by some erudite visionary within the Frankish royal court.⁴²¹ In the *Play of Antichrist*, the last emperor of the Holy Roman Empire heroically makes his way to the Holy city of Jerusalem, an army in tow.⁴²² Otto of Freising sycophantically thought to cast the illustrious King Louis in this virtuous role, but it could have been any one of them.⁴²² In the last great act of defiance against the devil, the emperor awakens Jerusalem from the catalepsy of its Babylonian captivity.⁴²² Wherefore, upon completion of his divinely inspired mission, the emperor relinquishes his office to Christ, the King of Kings.⁴²² Offering his orb and sceptre skyward, he steps down. With Imperial power now vanished from the earth, the stage is set for the dramatic emergence of the Antichrist.⁴²²

Born and raised in the Church from its inception, that unknown man, who is the incarnate Antichrist, comes to Jerusalem, flanked by his two lieutenants Hypocrisy and Heresy.⁴²³ Then, this enemy from within proclaims:

*'The hour of my kingdom is come! ... I have nourished you for it thus far ... The nations honour Christ ... Therefore, blot out his memory, and transfer his glory to me'.*⁴²³

At what could only be called a public inauguration ceremony, Heresy and Hypocrisy pompously swear fealty to Antichrist, wholeheartedly endorsing his proposal that they win over the laity, and destroy the apostolic clergy. This objective attained, Antichrist is invited by the masses to sit on the throne of Jerusalem.⁴²⁴ He accepts their offer and sets about dismantling the Church's ancient ecclesiastical and sacramental infrastructure, confounding the old order by issuing new laws to the people.⁴²⁴ It would seem that Antichrist had no temporal power originally, but it would be given him by popular consensus, by those well groomed by heresy, including a certain number of priests 'deceived' into his way of thinking.⁴²⁴

As the lamentable proceedings unfold, the King of Jerusalem (probably one of the Crusader kings) hurriedly decamps to the court of the former Emperor. There he rebukes him for abandoning his role as defender of the Church, thereby handing it over to the jackals. But, again according to prophecy, the damage is irreversibly done.

Meanwhile, back in Jerusalem, the Antichrist, now magnified in his evils, is inaugurating his own kingdom, or so Guibert of Nogent foretells.⁴²⁵ In this additional tradition, Guibert further divulges that the Antichrist vents his rage against one institution only, namely the Christian church. Heathens and Jews would be spared this suffering.⁴²⁵ The

KING OF THE DAMNED

PROPHECIES OF THE
END DAYS WERE HIGHLY
SOUGHT AFTER IN THE
MIDDLE AGES

GOG AND MAGOG ARE
SUPPOSEDLY
UNLEASHED TO PUNISH
EUROPE

EUROPE'S KINGS
SURRENDER THEIR
ALLEGIANCE TO CHRIST

ANTICHRIST AIMS TO
DESTROY THE
CHURCH'S
ECCLESIASTICAL AND
SACRAMENTAL
INFRASTRUCTURE

10th Century AD monk Adso finely honed the more time-worn apocalyptic traditions; now Antichrist's image was taking even firmer form. *'He will destroy the Law of the gospel, call the worship of demons back into the world, seek his own glory, and call himself almighty God'*.⁴²⁶

ANTICHRIST WILL CLAIM
TO BE GOD

It would be true to say that these images and acts do not appear in the Bible in precisely this form. Other authors stuck more faithfully to the *Book of Revelations*, breaking it down, scene by scene, painting in extra explanatory details. These embellishments imbued the dramatic though etheric moments of the apocalypse with a certain semblance of medieval modernity. It became relevant to their time.

SOME WRITERS
ASSOCIATED THE
ANTICHRIST WITH
ARMIES OF HERETICS

Notably there was Anselm of Havelberg's discourse on the seven seals of the Apocalypse.⁴²⁷ In it the black horse is equated with *'the dark teaching of the heretics whom the great dragon we mentioned raised up against the Church of God'*,⁴²⁸ so that the devil *'might now disturb (the Church) by the most wicked dogma of the heretics'*.⁴²⁸ With the 4th seal came *'false Christians or false brethren of whom there is now an innumerable multitude'*.⁴²⁸

SOME SAID THE BATTLE
BETWEEN THE PAPACY
AND KINGS WAS A
SYMPTOM OF THE
ANTICHRIST

In his *Investigation of the Antichrist* 1:19, Gerhoh of Reichersberg advocated that the rift between the papacy and the empire was of its self, the primary manifestation of the beast's roaming.⁴²⁹ For following hard upon that time, clergy had become prone to the evils of simony and lewdness, adding that *'The rare bishop who wished to correct his clergy did not dare to do so through fear of the Roman curia'*.⁴³⁰

Russes - Typecast as the legions of gog and magog

FOR SUCH A LONG TIME
THE RUSSES WERE
TYPECAST AS THE BAD
GUY, THE SERVANTS OF
THE EVIL ONE

The quasi-Scandinavian tribe which found themselves linchpins in the formation of the Old Russian state are recorded variously as *Rus'*, or *Ros*. If the *Ros* were one and the same as the *Rus'*,⁴³¹ which I have to admit is a much closer phonetic match than *Ruotsi* (the word currently favoured by academics), then the *Rus'* had long inhabited the far north, particularly the Volga area. This is supported by Greek records, which, in 838 AD, stated that the name of the tribesmen who devastated Amastris was the *Ros*. Moreover a number of rivers in Russia bore the name *Ros*, or *Rhos* - part of the Nieman River, an offshoot of the Bug River, and according to a Greek map *dating to the 400's AD*, the Volga river was known as the *Rhos* river.⁴³² The *Ros* seemed particularly connected with the Volga area. *Rus'* traders frequented this zone upon their arrival among the Slavs in the 9th Century AD, from whence they traded with the once Magian city of Rai, Baghdad and other Caspian cities, together with the Volga Bulgars.

SOME CLERICS
ASSOCIATED THE RUSSES
WITH THE LEGIONS OF
GOG AND MAGOG

No scholar has ever managed to conclusively solve the problem of the *Rus'* tribes ethnicity, there are just too many loose ends. It has long been taken for granted that the *Rus'* were a group of Scandinavians who just decided to budge their way into the Slavic lands and settle there (as stated in the *Primary Chronicle*), and that in a short time they became completely Slavified. After all, the *Rus'* were kindred to the Norse, a hard-fighting, hard-drinking, high-spirited breed of "Nordic" stock, who saw great merit in using strong arm tactics on the surrounding tribes of sedentary Slav farmers, in order to get whatever they wanted.⁴³³ However, in the mid 800's AD, the Arab Ibn Khurdadhbih regarded the *Rus'* as sort of Slavic, but he didn't extrapolate. It is fairly obvious from this account that *the Russes were Slavs who weren't really Slavs*.

From Greek sources we have a few bits and pieces written down by the chroniclers in relation to their early attacks on Tsargrad and Byzantine provincial towns, as well as information gleaned during the formulation of one Russo-Byzantine peace treaty. As it turns out a group of *Rus'* lived in the far north of Russia (perhaps near Rostov), who had ties with some Finns, Slavs and Bulgars, and were demon-worshippers. Indeed Rostov was well known to the Varangians as *Rathstofa*, a locale which later figured heavily in the anti-church uprisings. It became an undeclared pagan protectorate during the time of the conversion, a safe-haven for fervent pagans and the pagan Russian priests, the *Volkhvy Magi*.⁴³⁴

The *Ros* allegedly indulged in bloody Taurian sacrifice, sparing no one from their deadly hands, especially strangers, who were particularly at risk.⁴³⁵ Most notorious were the *Arsa* (also translated as *Artha*), a clan sub-unit of the *Rus'* tribe,⁴³⁶ who slew and/or drowned anyone who came into their lands, then tossed their corpses into the water, at places where their Lord the Great Serpent frequented.⁴³⁷ In the *Ros* (*Rus'*) attack on Amastris it was noted that they deliberately desecrated churches, derived much pleasure from the spilling of blood and destroyed almost any living thing they came across. As for their holy sites, the *Ros* worshiped springs and trees.⁴³⁸

The main demon worshiped by the Ros was Zmeya-Volos (the Great Serpent), the enemy of the earthly/celestial god Perun (who was the Thunder God of the Slavs, Balts and Prussians under diverse names; the god of both war and justice, and the primary champion of the Creator).⁴³⁹ Zmeya-Volos is said by some to be an alter-ego of Azi-Dahaka,⁴⁴⁰ an Iranian demonic prince of darkness enshrined in Magian/Zoroastrian thought and fear, a serpent who in some respects also resembled Apollo Delphinios, the pythonian genius of the famed Delphic Oracles. By my reckoning Zmeya-Volos had its origins in Magian religious tradition⁴⁴¹ rather than the Greek, for according to traditional Russian (and for that matter Norse) mythology, the highly venomous serpent dwelt in the watery underworld somewhere near the roots of the World tree (the Sacred Ash).⁴⁴² This I equate with the Magian tale of Gokard, the world tree (the Golden Ash), whose produce, the *Haoma*, was destined to play a significant part in the resurrection of the pagan Magi and their followers. The Norse recounted (as did the Magi in their Book of *Bundahishn*), that a Great Serpent (Nithogg) chewed away at the roots of that tree. In Magian lore, it did so to kill off the sacred *Haoma* and so prevent the much longed for revival of the deceased in the afterlife.

SERPENT WORSHIP

Therefore, Zmeya-Volos would be more properly equated with Ahriman, the Magian equivalent of the devil (rather than Azi-Dahaka), who the Magi believed could appear as either a serpent, or a black winged goat or dog, covered with a shaggy fur. Thus can we account for the name Zmeya-Volos, a title which seems contradictory and dubious, for it denoted a being who was both a serpent, and a hairy creature. The Norsemen spoke of a similar beast known as the Midgard Serpent, who would emerge to wage war against the Gods of heaven during Ragnarok, and whose sworn foe was Thor. As you will read later in this book, there is some reason to believe that the Slavs had not inherited a belief in Zmeya-Volos from the Norse, nor the Norse from the Slavs, but that a few Slavs and Norsemen (and I stress only a few) paid homage to a serpent which had its origins in a common Magian source.⁴⁴³ Since Zmeya-Volos was thought to reside in many bodies of water, it was there that some Slavs drowned or slew cattle, cocks and babies to it in sacrifice.⁴⁴⁴

The Rus' warriors went raiding in dragon ships (perhaps in emulation of their venomous snake lord who plied the watery realms), and were linked in with the Alans (Asii) and Goths by past military allegiances, and common ancestry to the old Bosphoran city-states (founded in the Crimea by Mithridates IV⁴⁴⁵ of Mesopotamia c. 100 BC) referred to by Ptolemy as Metropolis and Azagarium.⁴⁴⁶ During this historical phase the indigenous Graeco-Scythian clothing was replaced by traditional Iranian dress and administration.

DRAGON SHIPS

One vitally important heraldic connection existed between Magian Khorezm, these Bosphoran Kingdoms of old and the Rus' Rurikid dynasty which would eventually rule over the fragmented Slavic and Finnish tribes during the 9th Century AD.⁴⁴⁷ Both the Bosphoran and the Rurikid royal houses possessed the same style of royal tamga (a heraldic device) as the Khorezmians, and the Asii (Alanic) Burgalty clan, which incidentally equated to the letter "r" of a unique magical script designed by the Pharaohs, called the Alphabet of Kings (it was assigned the Hebrew sound "resh")⁴⁴⁸, a script which has had a very long history of usage among sorcerers and alchemists from Egypt to Asia Minor.⁴⁴⁹ Both the bident and trident devices were stamped into ancient Russian coinage. These kingdoms were later annexed by the Goths (c. 300 AD), which provided the basis for a permanent Germanic presence in Crimean Bessarabia, until this century (though the last confirmed sighting of the Crimean Goths was in the 16th Century AD). Here dwelled the Tetrakhitae Goths (ie; Scythian Goths associated with the Indo-Iranian *Tigraxauda* sub-group of the Messagetae) who were partly composed of Melanclaenae and Iranian Sauromatians.⁴⁵⁰

THE TRIBESMEN IN QUESTION WERE BELIEVED TO BE A CULT OF DEVIL WORSHIPPERS

So, what is the possible significance of this place Azagarium, that Mithridates IV founded in southern Russia. Well *Cosmography*, a mediaeval copy of Ptolemy's 2nd Century AD world map *Geographia*,⁴⁵¹ shows a number of cities in Scythia beginning with the Iranian word *Az*, perhaps indicating the presence of Iranian settlements on the Steppe. Certainly the cities of Metropolis and Azagarium were associated with a period of de-Hellenisation in this region, which as mentioned saw the adoption of Iranian-style dress codes. In Iranian, the name of the city of Azagarium is translated as "the Hill or Mountain of Az".⁴⁵² And this is where the connection with devil-worship comes in, for *Az* (pron. *As*) was an Iranian word which caused a fearful surge of adrenaline in many a Zoroastrian, Zurvanite or Manichaean. *Az* was the "Black robe of Wickedness", the powerful magical garment of darkness worn by the Black God Ahriman and his devoted black-magian priesthood.⁴⁵³ It was also the name of the libation of the Black Magi, which they drank from a chalice "filled with all the sins of the world".⁴⁵⁴ *Az* embodied the powers of vice, chaos, theft, corruption and lust, which in turn has a phonetic parallel in the Avestan word *Azi*, which means

“serpent”.⁴⁵⁵ In relation to this, the Ros were described by one Byzantine Chronicler as drinking libations of lawlessness. Were they drinking Az, or was this just high blown rhetoric? Az could also be another title for “the Great Serpent”, who was also known as Zmeya-Volos, or Azi-Dahaka,⁴⁵⁶ “the very essence of concupiscence and insatiable avarice”. Azi-Dahaka’s iniquitous hobbies, robberies, scandals and greed were an endless theme for Manichean, Zend and Pahlavic scriptural literature. Consider the following Magian passages;

HIGH DEMONS WERE
CONDEMNED
THROUGHOUT THE
SCRIPTURES OF THE MAGI

*“The Demon Az (Greediness) is he who swallows everything, and when through destitution nothing has come he eats himself; he is that fiendishness which, although the whole wealth of the world be given up to it, does not fill up and is not satisfied... Pus is the demon who makes a hoard, and does not consume it, and does not give to any one; as it says, that the power of the demon Az is owing to that person who, not content with his own wife, snatches away even those of others”.*⁴⁵⁷

THEY BROUGHT DEATH,
INIQUITY, DESTRUCTION,
LUST, CRAVINGS AND
MOST OF ALL GREED

*“And the fiend of gloomy race, accustomed to destruction, changed into causes of death the position of the brilliant, supreme heaven of the pure, heavenly angels - which he ordained through the power of Mitokdt (falsehood) and the triumph of the world’s creatures, as ordained through two decrees: one, the destruction of the living by the power of death, and one causing the manning of souls by a course of wickedness. And he made as leaders therein that one astute in evil who is already named, and Asto-vidad who is explained as the disintegration of material beings; he also entrusted the demon Bushasp (lethargy) with the weakening of breath, the demon Tap (fever) with stupefying and disordering the understanding, and the (serpent) demon Az (greediness) with suggesting cravings and causing drinking before having the thirst of a dog”.*⁴⁵⁸

GREED CONSUMES
EVERYTHING

The depiction of the super-greedy Azi-Dahaka as a serpent who eats itself may be reflected in the *ouroboros*, a pagan Gnostic insignia (such as can be found engraved into gems, or in rendered in alchemical texts) which shows a serpent devouring its own tail. If the worship of Az the serpent-demon was to be found there at Az Mountain, at the Azagarium settlement, then one might expect that the devotees of Az assumed the character of armed robbers, and brigands who plundered other people’s women-folk and hard earned wealth, and who were gluttonous eaters with a massive thirst. It is known that one of the major preoccupations of the Russes was the extortion of grain and stock from nearby farmers, and numerous plundering raids on Constantinople and the Caucasus.⁴⁵⁹ Coincidentally some Slavic tribesmen were known to have taken wives only after they had seized them by force.⁴⁶⁰

THEY STOLE OFF WITH
WIVES

From the preceding examples of Zoroastrian scripture we discover that the earthly arrival of Az (and a number of other princely demons) was an essential part of Magian eschatological doctrine concerning the coming of evil into the world. They arrived in the form of demons and reptiles, each to the last evicted from the Iranian heaven, by the archangels and saints of the white Magi, and the radiantly sunny Ahura Mazda. The serpent Ahriman hit the water and slithered down inside the world,⁴⁶¹ as his other demonic creations smashed through the earth’s crust, then rumbled and growled in the middle of the earth, causing mountains and hills to sprout where the putrefying swarm collided with the ground.⁴⁶² Azagarium might therefore have been the impact site for the arrival of the demon Az, a holy site for Iranian devil worshippers, a mountain wherein lay a dragon of immense might and greed. Maybe Azagarium, the Hill city of Az, was also called Azgrad (ie; Az city) if you were a Slav, or perhaps even Azgard (ie; Az city) if you were a Norseman. Whether there is any connection between Azagarium and the Norse Asgard is difficult to prove; personally I doubt it. The name of the subterranean holy place in which Odin’s underground feast hall *Val-holl* is translated as “the hall of the Dead” or “the hall of the slain”, in the Old Norse. There in that underground realm Odin (the magician-god), raised the bodies of fallen warriors from death. Turville-Petre speculates that the term *holl* came from *hwall* (“a hill”), thus signifying that burial mounds served as homes for the dead. This is yet another seemingly Iranian custom, that of the *kurgan* burial mounds. By some coincidence the Scythians built extensive underground kurgans, many of which were emptied of treasure by fossickers. A maze-like complex near Cherson⁴⁶³ was dug some 8 metres below ground.

Such Iranian parallels seem well engrained within Norse and Slav circles. I, like Vernadsky, deliberately make this connection with Asgard.⁴⁶⁴ Firstly there seems to be a connection between the Norse, Slavs, Alans and the Magi - the Iranian word used to describe the walled ramparts of Ahura Mazda’s heavenly City of the Good was *Garodoman*. The Norse and Slav words for city seem to be derived from the Magian *Garodoman*; the Russian word for a walled city is *Grad*, or *Gorod*, and the Norse word is *Gard*. Azagarium can thus be directly translated into the Norse as Asgard, which in *Ynglinga Saga* was called the principle settlement of Asaheim (the home of the Asii, or

Alans). Thus, Azagarium might have been linked with, or even dedicated to, the worship of the widely venerated serpent (Iranian: Azi), who was still being revered and *deeply loved* in 10th century Rus' under the name Volos, and perhaps in Scandinavia as the Midgard Serpent! Sadly neither Metropolis nor Azagarium have been unearthed as yet by archaeologists (nor such *massive* sites as Gelonus which was burned to the ground by Darius), but we can only hope. The most likely location for Azagarium is under a mountain or hill sited near the wide-flowing Dnieper.

The reasons why the Ros made sacrifices to serpent demons were many and varied, but included buying their friendship to avoid evil, and some may even have felt sorry for them, viewing them not so much as evil, but more human than the other celestial essences.

Zmeya-Volos (also called Veles) was the serpent of knowledge (gnosis), the arts, music and prophecy, and widely consulted by seers for the purpose of fortune-telling.⁴⁶⁵ There is some reason to believe that the serpent did not confine itself to Russia, because as far as the Catholic clergy of the Middle Ages were concerned, all witches, mediums and fortune-tellers were said to be under the power of the "Pythonian spirit", the serpent.⁴⁶⁶ As you will read later in this book, this may well indicate that the worship of the Great Serpent was present in western Europe during the time of the Inquisitions. Volos shared the same patronages as the Greek Apollo or Hermes, or the Roman god Mercury, in particular the fine arts. Divine serpents had long been in worshiped in Russia. Ginzburg tells us that the serpent lauded by the Scythians was a pythoness. Whether this serpent was the same as Zmeya-Volos is unclear; but Azi-Dahaka was a female. Magian tradition makes mention of several great serpents of the underworld, so this is another explanation.

Anyhow, the 842 AD attack on Amastris by the Ros resulted in the wholesale destruction of villages, stock, crops, simple folk and churches, as they pillaged and raped their way across the countryside. According to eyewitnesses, their eyes reflected a greedy lust for Byzantine booty, and their enormities defied description. Having broken down the doors of the parish churches at Amastris they sacrificed prisoners and offered pagan libations on the desecrated altars. Churches were razed to the ground.⁴⁶⁷ They used prisoners for archery practice and punched iron spikes into their brains. Such delinquent behaviour reemerged some 18 years later as Rus' longships offloaded their army of fury on the vulnerable outer suburbs of Constantinople and the Byzantine monastery at Terebinthos. In one go they are said to have wiped out whole generations of Greeks.⁴⁶⁸ Following these accounts all mention of the Ros faded until their re-emergence as the Rus' not too many years thereafter.

If the Rus' (Ros) were anything like the Germanic Goths which they once associated with, then these accounts echo much more than a shade of truth. This is precisely the type of treatment the Romans received from the Goths some centuries earlier when they descended on a dying and barely recognisable Rome. The Goths were a race fearsome in the extreme, and the greatest army of the east.⁴⁶⁹ In a few days they could pull apart a city as big as Rome, and they did. Their unprecedented looting spree, saw them rob both living and dead, for they broke open sepulchres deep in the multi-storey subterranean Roman catacombs, in search of skeletal material, particularly that of the saints.⁴⁷⁰ Who knows, they might even have got their hands on the bones of St's Peter and Paul, which according to legend were held at the crypt of St Sebastian in Rome until around that time.

An historian's task is to study the many events of yesteryear with a view to reconstructing what once took place. How incomplete that reconstruction is without a character sketch of the long-dead participants, without fathoming their frame of mind and perceptions. One concept that repeatedly intruded upon the thoughts of Mediaeval Christian men, women, or children, was the notion that all hell was about to break loose, quite literally. Forces had been freed which would soon ravish Christian civilisation as they knew it. These widespread forebodings materialised as a result of the intense and uneasy happenings then taking place beyond the farthest German and Byzantine frontiers, in the land of pagans. From there issued war-like hosts and alien idolatry, that pounced on even the largest Christian cities like a wolf. It was the emergence of pent up forces, heathen Slavs, Norsemen, Hungarians, and Bulgars, that so terrified them. Some advocated that these events amounted to the fulfilment of the Bible's most chilling prophecies.

During the Hunnish explosion of 433 AD, Proclus, the then Byzantine Patriarch, spoke of the dawning barbarian upheavals as the emergence of the Prince of Rosh, heading the army of Gog. To be sure Attila had come out of Scythia intent on war. Scythian Goths and their one-time enemies the Massagetae were just some of the easterners filling his ranks.⁴⁷¹

THE HILL OF AZ, A
POSSIBLE UNHOLY SITE
FOR DEVIL WORSHIP

DEMONS COULD
BESTOW BENEFITS UPON
THOSE WHO
WORSHIPPED THEM

THE PYTHONIAN
GENIUS

THE RUSSES WERE
RENOWNED FOR
ATROCITIES THEY
COMMITTED WHILE
RAIDING SETTLEMENTS
AND CITIES

MEDIAEVAL CHRISTIANS
BELIEVED HELL WAS
ABOUT TO BREAK OPEN,
FREEING ITS DENIZENS
TO AFFLICT THE WORLD
IN UNTOLD WAYS

PROCLUS FELT THE
HUNNS WERE TOOLS OF
SATAN

ATILLA THE HUN GOES
ON THE WARPATH

Turbulent chaos adequately describes the Ukraine throughout the 4th-5th Century AD, judging by the level of insurrection and inter-racial combats taking place. Something monolithic was taking transpiring beyond Rome's Dacian frontier, out of visual range, depositing a debilitating smell of danger in the air. Catastrophic events were building. Roman sentries patrolling the Dacian wall were oblivious to Atilla's coming fist. Around 360-370 AD Hunnish and Hunno-Bulgar forces tore through Southern Russia and into Dacia, like a cyclonic maelstrom, his army fattened by recently absorbed Indo-Iranians (Alans, Sarmatians). Khan Atilla put paid to the Germanic Goths inhabiting the Bosphorus area and pressed them into service also. Unluckily for Rome there was no stopping there. Ukraine looked and felt like a marshalling point for the destruction of a chronically ill Rome, whose dwindling strength was in some cases propped up by former enemies serving as auxiliaries. The Hunnish barbarian vulture, emboldened by their herculean grip on the region's militarists, circled the frontier, ready to pounce. Thrace, Rome, Francia, Roman Gaul; they were all on his hit list.

SOME GERMANIC AND
GOTHIC TRIBES LENT THE
HUNS THEIR SUPPORT

The Hunnish arrival had a drastic effect on Germanic tribal unity. Only those willing to submit to the Khan were safe to stay on, others loyal to the Germanic kings were progressively squeezed from their homes, moving west. As time went by a good many (Ostrogoths, Herulians, Alans) stuck with the Hunns, while others (Visigoths, Alans) drew back to join their arms with the Franks, Lombards. Some Teutons, it would seem, were won over by the Romans, and encouraged to offer spirited resistance to the barbarian incursions. Others, seeing the once-invincible Empire dying before their very eyes, turned to opportunistic looting, as opposed to open warfare.

OTHERS WITHDREW
FURTHER WESTWARD
INTO EUROPE, PREPARING
TO COMBAT THEM
SHOULD THEY ARRIVE

Obviously Proclus was mistaken that the end times were underway in his age, for with Atilla's death Christians breathed a welcome sigh of relief. The danger had passed for the time being.

Later, in the 9th Century AD, it was the Mediaeval pagan Russes who ended up carrying the infamous title of Magog, almost as if it were Atilla's passing of the baton, in an apocalyptic medley relay. According to the author of *The Life of St George of Amastris*, the very name Ros was infinitely more horrific than the many terrible afflictions they visited upon their prey,⁴⁷² because, in the same tradition as Proclus, he identified them with the army of Gog from the land of Magog.

Thus the Rus' tribe was linked in two separate Church traditions with the prophesied Prince of Rosh (the Greek pronunciation was Ros) of the septuagint, the leader of the army of Gog. It is of interest that the 10th Century AD Rus' Rurikid tamga was identical to one letter in the so-called Alphabet of the Kings, which in Cornelius Agrippa's later work *De Occulta Philosophia* was assigned the Jewish sound "Resh". In other words the Rus' princes may have worn as their emblem the device of Resh, *thus indicating they might have in some way identified themselves as being the Princes of Rosh*. For those unfamiliar with the ancient prophecy, the dawning of the nations of Gog is shown here, as recorded in the Jewish *Old Testament*.

"Son of man set thy face against Gog, the land of Magog, the chief prince of Meshech (Rosh) and Tubal, and prophesy against him....And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth (Gog), and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords...Persia, Ethiopia (some translations have Sudan) and Libya with them: all of them with shield and helmet. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee....And thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest; that dwell safely, all of them dwelling without walls, and having neither bars or gates. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?And thou shalt come from thy place out of the north parts; thou and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. And I will lead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone".⁴⁷³

This passage is connected with the later *New Testament* prophecy concerning Gog, which reads as follows -

*“And he (the angel) laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season....
And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fires came down from God out of heaven, and devoured them”*.⁴⁷⁴

Things were not looking good for Christendom during the 9th and 10th Centuries AD, with the Moors in Spain, and Muslim forces from Libya having gained a foothold in Sicily and throughout the Middle east. But following the campaigns of the combined Rus', Slav, Finn pagan army against the Khazarian Jewish empire (where the Jews of the diaspora finally gathered), and its piecemeal destruction at Khagan Svyatoslav's hand, nervous Byzantine onlookers had even greater cause to dwell on the old septuagint prophecy, and link the heathen northmen with the hosts of Gog. This was not strictly a Christian perception either; even Mediaeval Arab geographers like Ibn Hawkal regarded the Russes as inhabitants of Magog. The Muslims and Jews of the far-east were similarly loathe to allow them free passage into the Caspian Sea, for fear of the destruction they would bring.

The cleric who wrote the *Life of St George of Amastris* (in which he recorded the Ros attack on Amastris) didn't go on to specify why the name Ros provoked feelings of horror and revulsion, but his readership evidently knew the reason, so much so that he didn't need to expand upon the point. It was enough to make them shudder at the mere mention of it. We can only guess why this was so, but presumably there was a logical explanation for his comment, known to the people of his day. One possible reason for the "horror" which the hagiographer felt was inherently attached to the name Ros might exist in the writings of St Augustine. Like so many Christians, St Augustine tried to fathom the true meaning of biblical prophecy, however he stated that nobody knew the timing for the events except God himself. In the following passage he theorised about the meaning of Ezekiel's ancient prophecy (as countless Christians have tried to do, before and after him), and supplied what he understood to be the meaning of Gog and Magog. What language he derived the definitions from he does not say.

“For the nations called Gog and Magog are not to be taken as standing for some barbarian peoples, whose home is in some particular part of the earth, whether the Getae (Goths) and the Massagetae (as some have guessed on account of the initials of their names), or some other peoples of foreign race, outside Roman sway. It is indicated, in fact, that they exist all over the world, when the first statement about “nations in the four corners of the earth” is followed by the remark that those nations are Gog and Magog. I find that the names mean Gog, “a roof” and Magog “from the roof”.⁴⁷⁵

These, then, are the nations in which, according to our interpretation given above, the Devil is shut up, as it were, in an abyss; and the Devil himself is, in a way, one who rushes out and proceeds from them; as they are “the roof”, he is the one who proceeds “from the roof. If, on the other hand, we refer both names to the nations, instead of applying one to them and the other to the Devil, then they will be “the roof” (ie: Gog) because the ancient enemy (the Devil) is shut up in them and, in a sense covered by them; and they will also be “from the roof” (ie: Magog) when they burst out from covert into overt hatred”.

The Russian word for “a roof” *Krysha*, comes from the word *Kryzh*, which has the following cognates - *Kryzh* or *Kryti* (Old Slavonic: “to conceal” or “to hide”), *Kriya* (Bulgarian meaning “I am concealing or hiding something”). These are cognate with *Kriti* (Slovenian, Serbo-croat), *Kryti* (Czech), *Krys* (Polish), all of which mean “to conceal”, “to hide”, “to drown”, or “to cover with a roof”. Then there is *Krauju* (Lithuanian) and *Kraut* (Latvian) both of which mean “to impose a burden on someone”). Lithuanian *Kruva* (“a heap” or “a pile”), Latvian (“a load”), *Krauja* (“a hole in the ground” or “a cliff”), *Kruties* (“to impose yourself on someone”), *Hraukr* (Old Icelandic meaning “a pile”), and *Cruach* (Irish meaning “a pile”).⁴⁷⁶ The Russian word for “roof” *Krysha* is not only connected with *Kryzh*, but with *Hroyzar* and *Hroyse* (Old Icelandic), *Ros*, or *Rose* (Danish), and *Ruse* (Low German) which in these Germanic tongues meant “a pile or cairn of stones”.⁴⁷⁷ See how similar *Ros*, *Ruse* and *Hroyse* are to *Ros*, *Rhos*, *Rus'* and *Hros* (the latter group being names exclusively applied to the Russes). Is this why the churchmen were afraid of the names *Rus*, *Rhos*, *Hros* or *Ros*? Were they terror-inspiring words because the Danish or Old Icelandic words are cognate with the Russian

CHRISTIANITY SEEMED
BESIEGED FROM EVERY
ANGLE

ONE WRITER FELT THE
NAME OF THE RUSSES
WAS SPINE CHILLING

word for “a roof”, therefore signifying they were the actual race of Gog (ie; the Roof)?

The Muslims (unlike St Augustine) regarded Gog and Magog as elements of a specific barbarian race renowned for its brutality, which had been around at least since the time of Alexander the Great.⁴⁷⁸ They existed as instruments of God’s punishment, especially against the Jews. In the *Qur’an* we find:

IN ISLAMIC SCRIPTURE
ALEXANDER THE GREAT
BUILDS A WALL TO HOLD
BACK THE MEN OF GOG
AND MAGOG

“Then he followed yet another route until he came between the Two Mountains and found a people who could barely understand a word. “Dhul-Qarnayn” (ie; Alexander the Great) they said, “Gog and Magog are ravaging this land. Build a rampart between us, and we will pay you tribute.” “He replied: “The power my Lord has given me is better than any tribute. Lend me a force of men, and I will raise a rampart between you and them. Come, bring me blocks of iron.” “He dammed up the valley between the Two Mountains, and said: “Ply your bellows.” And when the iron blocks were red with heat, he said: “Bring me molten brass to pour on them.””⁴⁷⁹

The *Qur’an* goes on to say;

GOG AND MAGOG
WOULD ARISE IN THE
LAST DAYS

“It is ordained that no nation We have destroyed shall ever rise again. But when Gog and Magog are let loose and rush headlong down every hill (just before the Last Judgement); when the true promise nears its fulfilment; the unbelievers shall stare in amazement, crying: “Woe to us”! Of this we have been heedless. We have done wrong.” You and your idols shall be the fuel of Hell; therein you shall all go down”⁴⁸⁰

In Islamic thought the re-emergence of Gog and Magog is commanded by God at the end of days, when Alexander’s wall is finally taken out of the way by divine edict. *Surah 18* states;

THEY ARE TO BE
UNLEASHED BY GOD’S
COMMAND. THE EVENT
WILL BE A SIGN AND
PUNISHMENT ON THE
UNBELIEVERS

“Gog and Magog could not scale it, nor could they dig their way through it. He said: “This is a blessing from my Lord. But when my Lord’s promise has been fulfilled, He will level it to dust. The promise of my Lord is true. On that day We (the Archangels) will let them (the legions of Gog and Magog) come in tumultuous throngs, The Trumpet shall be sounded and We will gather them all together. On that day We (the Archangels) shall lay Hell bare before the unbelievers who have turned a blind eye to My admonition and a deaf ear to My (the Archangel Gabriel’s) warning”.

Similar feelings to those mentioned by St Augustine were held by Adam of Bremen concerning the Goths then living among the Norsemen. In his *History of the Archbishops of Hamburg-Bremen* we find Adam linking the Goths with the army of Gog, just as many people did during the time of St Augustine.

ST AUGUSTINE DIDN’T
FEEL IT WAS PROPER TO
ASSOCIATE GOG AND
MAGOG WITH A SPECIFIC
RACE

“And unless I am mistaken in my opinion, the prophecy of Ezechiel about Gog and Magog here appears to have been very aptly fulfilled. “And I will send,” says the Lord, “a fire on Magog, and on them that dwell confidently in the islands.” Some think that this and similar sayings were spoken about the Goths who captured Rome. When, however, we consider the fact that the Gothic peoples rule in Sweden and that all this region is dispersed in islands scattered far and wide, we are of the opinion that the prophecy can be applied to them, especially since the prophets made many predictions which as yet do not appear to have been fulfilled”⁴⁸¹.

Two Mediaeval Norse texts (*Arrow Odd* and *Hauksbok*) equated Rus’ with Magog.⁴⁸² These writings stemmed from the Christian era, so the references are more likely to be a Christian gloss, than a traditional heathen Scandinavian tradition.

SOME HISTORIANS MAKE
A LOT OUT OF THE OLD
MYTHOS SURROUNDING
THE RUSSES

Professors Rybakov, Vernadsky and Florovskiy have had a tendency to give credence to the writings of mediaeval clerics (such as the Syrian who wrote *History*, the Greek who wrote *The Life of St George of Amastris*, not to mention Patriarch Photius himself), and make an actual linkage between the Rus’ and the armies of Gog and Magog which lived at the farthest reaches of the world. We must use caution when examining their position. The mediaeval texts written by these figures are either historical evidence that Church leaders believed that they were witnessing the startling reappearance of the race of Gog, or that they wanted to falsely persecute a pagan tribe known as the Rus’, or that the Rus’ were in truth Gog.

PETRUKHIN FEELS IT
SHOULD BE TAKEN WITH
A GRAIN OF SALT

Petrukhin⁴⁸³ quite logically points out that analogies between Rus’ and Gog belong only to legend and should in no way be taken as evidence that the mysterious Nordic Rus’ tribe and the mythical biblical legions of Gog were in any way connected. For instance in the Syraic text the *Hros* are mentioned as inhabiting realms wherein also lived

amazons and dog-men. Such inclusions tend to denude the account of any believability, and for this reason I felt inclined to favour Petrukhin's views. And yet as I sat there year after year, thumbing my way through reams of archaeological, linguistic, mythological, folkloric and historical data I began to find amazing shreds of information (that were more tamper-proof than historical documentation) which intimated that maybe, just maybe, there was more substance to what Rybakov, Vernadsky and other like-minded scholars had been saying. At least more than I was initially prepared to admit anyway. Though I would temper this comment by adding that something was truly re-emerging from that geographical regions with cataclysmic implications for Christian civilisation, and to the Christian faithful this could be emotively termed Gog.

As you will read later, the emergence of the long forgotten Ros/Rus' was a source of deep anxiety for the Jews and Church alike, amply fuelling the apocalyptic fears⁴⁸⁴ that riddled Byzantium during the early Middle Ages. Most importantly, the spontaneous materialisation of the Ros after dusty, long-forgotten ages, along with the Bulgars, Magyars, Serbs, Croats and others eastern heathen nations, set the stage for the flowering of heresy, as Iranian dualistic religion (which permitted the worship of light and dark forces) mingled unchecked with Christianity in the lands of the Slavs. With pagan Magyar horsemen lunging across the frontiers of the Holy Roman Empire, the western Church got to share in the same smorgasbord of fears as the Christian citizens of Byzantium.

Merlin's prophetic cycle of the last days played its part in medieval apocalypticism too, as did his *Book of Kings*. They were popular reading in at least five countries, especially so in the 12th-13th Centuries.⁴⁸⁵ But they were ultimately confined to the British Isles alone, owing to the Counter-Reformation's condemnation of Merlinist writings.⁴⁸⁵

A significant number of Celtic prophecies have persisted down to the present day, recorded right throughout the low to high middle ages. At the behest of Lincoln's bishop, Geoffrey of Monmouth applied himself to translating the Prophecies of Merlin. It includes a raft of demonizing phraseology like: "Woe to the red dragon for his banishment hasteneth on. His lurking holes shall be seized by the white dragon, which signifies the Saxons whom you invited over: but the red denotes the British nation, which shall be oppressed by the white. Therefore shall its mountains be levelled as the valleys, and the rivers of the valleys shall run with blood. The exercise of religion shall be destroyed, and churches be laid open to ruin".⁴⁸⁶ It is my belief prophecies in this vein provided excellent propaganda tools for reformist clergymen desperately trying to place a bridle in the mouth of the 'wayward' Germanic and Saxon church. People's sentiments could be raised, opposing forces could be mustered with greater ease.

One such prophecy concerned repeated invasions of Ireland. "On the arrival of the Tuatha De Danann in Ireland, a vision was revealed in a dream to Eochaid, son of erc, high king of Ireland. He pondered over it with much anxiety, being filled with wonder and perplexity. He told his wizard, "Cesard ... employ your skill and knowledge, and tell us the meaning of the vision".⁴⁸⁷ Cesard did so, and by means of ritual and the use of his science the meaning of the king's vision was revealed to him: and he said: "I have tidings for you: warriors are coming across the sea, a thousand heroes covering the ocean; speckled ships will press in upon us; all kinds of death they announce, a people skilled in every art, a magic spell; an evil spirit will come upon you, signs to lead you astray ... they will be victorious in every stress".⁴⁸⁷ Such tales are fairly typical of Irish seership, even that of Merlin (originally called Myrddin), which seem to hover over the topic of Anglo-Saxon and Viking invasions that would swamp the Celtic people.

The Celts hoped for a pleasing reversal to their misfortune, a repeated theme of their Seers, appearing in uplifting visions. Ambrose's prophetic glimpse of the future mentioned "the two serpents are two dragons; the red serpent is your dragon, but the white serpent is the dragon of the people who occupy several provinces and districts of Britain, even almost from sea to sea; at length however, our people shall rise and drive away the Saxon race from beyond the sea, whence they originally came".⁴⁸⁸

One tale of Merlin is recounted in psalmody in the first person, and seems to identify him as a pre-existent soul whose origins lay in heaven (similar to a *fravashi*), and who was repeatedly reborn into the world as a provider of assistance to those in need of knowledge and protection ...

"Primary chief bard am I to Elphin, and my original country is the region of the summer stars; Joannes the (Egyptian) diviner called me Merddin, at length every king will call me Taliesin. I was with my lord in the highest sphere on the fall of Lucifer into the depth of hell; I have born a banner before Alexander; I know the names of the stars of the north and

HAVING SAID THAT
DEVIL WORSHIP WAS
KNOWN IN THE AREA

MERLIN, THE DRUIDIC
WIZARD

CELTIC PROPHECIES

MAGICIANS AND
WARRIORS COME TO
IRELAND

MERLIN'S SOUL
EXPERIENCED MULTIPLE
INCARNATIONS

*the south (ie; stars of the northern and southern hemisphere). I have been on the galaxy at the throne of the Distributor; ... instructor to Eli and Enoc ... I have been for three periods in the court of Arianrod; I have been chief director of the work of the tower of Nimrod, I am a wonder whose origin is not known ... I was in Africa before the foundation of Rome, I am now come here to the remains of Troia ... I have been with my Lord in the manger of the ass; I strengthened Moses through the water of Jordan ... I have obtained the muse from the cauldron of Ceridwen ... I have been a teacher to the whole universe; I shall be until the day of doom on the face of the earth ... I was for nine months in the womb of the hag Ceridwen: I was originally little Gwion, and at length I am Taliesin".*⁴⁸⁹

The Old Believers promoted their own texts of import. One such example, the *Great Battle of the Antichrist*, contains lines like;

*'Now it will be clear who has faith! ... The moon is black, the sun darkened. I see the stars fall from heaven. The ancient dragon seems to be unleashed... The sun is Christ who now gives no sign to strengthen his servants ... The whole of the clergy has galloped off and taken the wrong way'.*⁴⁹⁰

A good deal later Lauch issued end times sermons in the final years of the 16th Century. The monster nations of Gog were Turkic by his reckoning.⁴⁹¹ Such a detail conforms to Magian thought concerning the devil's people, but his association of the Turks with the devil-worshippers, might have been grounded in the activities of the Ottoman Turks who occupied the Balkans.

But for the present time, the currently-reigning kings were their sworn enemies, the adversaries of their imprisoned master. It was standard belief that the kings and queens were the only forces able to physically stop the spread of the devil's religion. At the end of the day this was probably because a number of European royals could trace their ancestry to the pagan sun kings, and hence were the ultimate foes of the great demon, the light which melted away the darkness.

So much for the prophesied activities of Antichrist. How did these events materialise in this world? There are instances where black witches admitted they were participating in the foundation of the Antichrist's universal kingdom.⁴⁹² They were key players in his plan to bring the world out of order, an order enforced by the king's laws. Some of them, perhaps the worst of them, would be kings and queens in the infernal kingdom, once the appointed time arrived.⁴⁹²

It was expected by witches and Christians alike, that the world would truly be inverted with the coming of Antichrist, and with it everything we knew and understood would be turned on its head.⁴⁹³ People fully expected that their heads would be planted in the earth, their feet in the sky.⁴⁹³ The earth would become heaven, and heaven hell. All religion would be abandoned, material existence would be our paradise.⁴⁹³

In the early 1600's Jean Boucher was one of many to note in writing the rites of the dark witches.⁴⁹⁴ Their rituals were usually, but not always, performed naked.⁴⁹⁴ When celebrating their unholy feasts the officiating celebrant hung upside down.⁴⁹⁴ They were very intent on aping what normally happened during white ritualism, so much so that they are alleged to have ensured that their arms, while fully outstretched, were the precise distance from the ground, had the celebrant been standing in the upright position.⁴⁹⁵ Unlike the white Magian or Christian host, theirs was black.⁴⁹⁵ If they were really angry at the time they might go that extra mile, mistreating and abusing their ritual equipment.⁴⁹⁶ And so ceremonial irregularities were the order of the day, or rather disorder of the day, a small but key element to unlock the ancient chaos once more.⁴⁹⁷ At these very low masses of contrariety, their blasphemous head witches and warlocks, the grand masters of disorder, delivered their chilling sermons. The need to rob, tell lies, revel in our lusts, to bring burdens on others, to murder if you can, or indeed should, to turn your back on God, or even the gods, and to look after yourself at the expense of everyone else.⁴⁹⁷

In casual prayer they might bend over backward, kicking their legs up in the air, or somersault, so that, for that brief moment, they were truly upside down.⁴⁹⁷ At other times they prayed to the demons, their eyes peering down upon the ground, their hands reaching out to the timeless evils beneath them.⁴⁹⁷ With trepidation they made their way towards the demons who attended, normally walking backward, or else sideways.⁴⁹⁸

THE ANTICHRIST TENDED
BY INFERNAL WITCHES
AND WARLOCKS

INVERTED RITUALISM

As with the long list of pretender Messiahs, there may have been false Antichrists, owing to the lies the demons were supposed to give in their locutions. One of the most atrocious cases encountered was that of Gaufridy.⁴⁹⁹ In 1611 Dominican inquisitors had cause to investigate and burn a Catholic priest from Marseilles, in relation to incidents at a convent situated in Aix-en-Provence.⁵⁰⁰ By the testimony of a nun, Gaufridy had been seducing them, and bringing them over into his devilish ceremonies.⁵⁰¹ Now laterally connected with this case was another convent of Brigidines at Lille, France.⁵⁰¹ Particular nuns at that convent had engaged in the same sort of ceremonies at Aix, but were far more engrossed in it, able child killers, and could recount the ritual order they observed.⁵⁰¹ What was even more disturbing, the statements they separately tendered to the Dominicans, about such things as their twisted canticles, corroborated statements made by at least two others.⁵⁰¹ Clearly they had shared in ceremonies of the most infernal kind. More startling was the claim that they had seen the birth of the Antichrist, who was born to a female Jew. Gaufridy and the witch nuns were his guardians.

THE TRIAL OF
GAUFRIDY IN AIX-EN-
PROVENCE

While Christ had his nativity at Christmas, the winter solstice, the Antichrist was said to have come into the world on the Summer solstice, but in the year 1613 AD.⁵⁰² They assured the inquisitors that the people would truly embrace him.⁵⁰² What were at that time considered secular and religious crimes would be countenanced and blessed by the people of the future.⁵⁰² Evil would become good, and good evil. They stressed the point that they, as infernal witches, had been present to see Antichrist's birth, and this was seen as a parody of the white Magi's journey to see the new-born Christ in Bethlehem.⁵⁰²

ALLEGEDLY BORN
DURING THE SUMMER
SOLSTICE

Having been castigated by a king's secular tribunals, or by the Holy Inquisition, dark witches and warlocks were sentenced to death. But before that, God knows, the white Magi tried to wipe out the wicked ones, the devil's own children. And as they waited near their well-fuelled pyres the remorseless convicts issued unimaginable curses upon the onlookers, plagues and every misfortune, even as they burned. Still others remained. There was much work to be done, to prepare for their master's coming.

On a lighter and more innocent level, peculiar medieval and Renaissance social events conformed to the principles of inversion; the carnivals of misrule,⁵⁰³ the Saturnalias,⁵⁰³ where attendees donned the masks of witches, concealing their real selves, and men cross-dressed. Indeed dressing in male clothing was taken as a sign that Joan of Arc had abjured her recantation. And so she was burned as a relapsed witch. So the many dualistic legends, folk beliefs and cult activities of the Middle Ages can be seen for what they really were. They were drawn from Magian scripture and eschatology, shaped by Christian scripture. Both Magians and Christians alike spoke of the wicked one's coming. Meanwhile the Byzantines took every care in eradicating the alleged perfidies of Luciferian black witches, Bogomils and Paulicians. All were high on their hit list.

CARNIVALS OF MISRULE

As early as the 4th Century AD, the apostolic, Nicaean Creed served to teach successive generations of parishioners that *there only ever was one Son*. But among the absolute dualist heretics, this was a teaching to be hotly contested. Dissecting the apostolic profession of faith line by line, one discovers that it served to clarify certain misconceptions the faithful may have had about the nature of Jesus and the Apostolic Church. It advertised points of distinction between Apostolic Christianity and the many high profile mystery religions of their day, including those that mingled Jesus in an overtly dualistic system of belief.

1. Both the Father and Jesus were light.
2. The phrase *'Maker of heaven and earth'* disenfranchised whatever gnostic dualist heretics postulated the earth was in some way the realm and creation of the devil or demi-urge. According to Apostolic Christianity the Father was the Cosmocrator, and he alone.
3. Both Jesus and the Father were God.
4. Jesus was the only son of the Father; there was no other. This simple sentence served to disassociate the apostolic Church from Mithraism, Zurvanism, pagan gnosticism and many of the Eastern Mysteries. So, at least according to the Church and Apostolic Creed, neither Satan nor the Antichrist were Jesus's brother.
5. He came down from heaven, was made flesh, and sacrificed himself. This line served to distance the Church from Manichaeism, which, along with gnosticism, did not profess a belief in the crucifixion or incarnation of Christ.

6. 'Begotten not made' was an anti-Arian Christian clause.
7. Jesus will come again to us in great glory, not walking the earth in a mortal body. Only when he does it will be to impart a judgement on us all.
8. There was an afterlife that the faithful would share in.
9. 'We believe in one holy Catholic and Apostolic Church' was a blunt declaration of allegiance to the apostolic teachings, as opposed to the many species of Christianity that had formed a symbiotic relationship with the eastern mysteries.

In summary, the Nicene Creed is a time capsule of ancient refutations against heresies, much of which is no longer understood by the average believer, who recites it parrot fashion each Sunday at Church.

Brotherhoods of 'heresy'

Apart from the not-so-discrete Manichaeans and Paulician sects (which will be covered in a short while), heretical groups were highly secretive organisations, most reticent about their creed until the confidence of an aspiring convert was assured. Considering the repressive measures pitted against them, it could hardly have been otherwise. In the Christian era, contact between heretics was made possible by means of special passwords or handshakes, which allowed networks to openly flourish under a veil of greatest secrecy. Because so little was absolutely known about them by the Church authorities, they were often referred to by the blanket term 'Manichaeans',⁵⁰⁴ as distinct from the heresy of that name. Heretics were regarded as pernicious and mischievous due to the nature of their societies and teachings, which helped demolish apostolic teaching. Their perceived penchant for subversion, their distortion of biblical texts and their clandestine distribution of pseudo-gospels and apocrypha amongst infant Christian communities was lethal to the apostolicity of the Church.

During the Inquisitions city parishes were better policed, and mostly rendered 'heretic-free' as time went by, through awareness of heretical methods and tenets, though rural communities were especially vulnerable, proselytised by these 'wandering preachers', often with startling effectiveness.

Throughout this book I have identified Magian-Christians as the most prodigious of the 'heretics' present among early Christian and medieval Christian communities. As years passed they, and diverse spiritually picaresque societies, settled in far flung regions, sometimes in lands barely visited by missionaries, and sometimes in the Holy Sees of the Christian world. These we will now explore.

The Marcionites

MARCIONITES

MARCION, THE
PROGENITOR OF AN
ENDURING TRADITION OF
DUALISTIC CHRISTIAN
HERESY

In *The History of the Church*, Eusebius' quotations of early Christian Church texts mention the wolf-men. These accounts put the two-legged wolves in the area of Pontus (Turkey) and the steppes as early as 300 AD, if not earlier. In Eusebius' scant references to the 'Pontic wolves', the themes of gnostic heresy, mass-apostasy and remarkable miraculous powers surface. Amongst them, no doubt, was the Marcionite heresy, a resilient 2nd Century unorthodoxy overwhelmingly attacked by just about every major Christian writer of the time. The cult was begun by Marcion, a small time shipping magnate and son of the then bishop of Sinope, in Anatolia (Turkey). He was excommunicated before a special synod of Roman bishops in July 144 AD in retaliation for his active opposition to the Church.⁵⁰⁵

Marcion chose to re-interpret the Bible, in a way that differed from apostolic teaching. For him, the *Old Testament*, and the mosaic law which Jesus had spiritually liberated us from, was evil and no longer to be obeyed by true Christians. Every Gospel and apostolic treatise fell into disuse besides Paul's writings and Luke's Gospel. These were the only texts, he said, which showed the relevance of Christ's coming. He felt it had nothing whatsoever to do with the coming of a Jewish Messiah, but a world messiah. He brought dualism into the fray by suggesting that Christ's Father was utterly divorced from Yaweh, who was evil and utterly demonic, and a creator of a corrupt and blemished universe. Therefore, he charged the entire Church with propagating the teachings of inept apostles and the falsification of holy books. St Polycarp, (made bishop of Smyrna by St John, the author of the 4th Gospel), refers to him as the 'first born of Satan',⁵⁰⁶ presumably meaning he was only one of a number of false teachers (*pseudoapostolos*) destined to lead Christ's flock astray. From this we might gather that dualism was

ST POLYCARP CALLED
HIM THE FIRST BORN OF
SATAN

regarded by many in the earliest generations of Churchmen (Polycarp was born only one generation after Christ, and personally ordained by St John) as unspeakable lies, the detestable Persian poison, whose only antidote was the sound and authentic teachings of the Church proper. Moreover, Polycarp stressed the importance of not exchanging words with such people, since in doing so, there was every risk of being infected by their life-threatening heresy. Al-Nadim stated that many Marcionites were still present among the Christian communities of Islamic Khorezm and Baghdad during his day, and what is more their religious texts were still available. One of them was called *Antithesis*. They therefore thrived in regions formerly populated by Magians, Chaldeans and most likely the Magian Christians. Al-Nadim did not know where he could get copies though, because they were ‘concealed among the Christians’.⁵⁰⁷ One Marcionite doctrine allegedly maintained that while God was ruler of the kingdom of Light and the Devil the Lord of Darkness, Jesus was said to be the ruler of the earth, that third place wherein light and dark, good and evil mixed. Marcionites did not believe in consuming animal fats or alcohol.

MARCIONITES EXISTED
AMONG THE CHRISTIAN
COMMUNITIES IN
BAGHDAD AND
KHOREZM

There was a sub-sect of the Marcionites, a splinter group which the Muslims called *Al Mahaniyah*. Its doctrines were hardly known and so avoided entering the historical record.

The Massalians

As a point of origin for the Massalian sect we need look no further than Northern Mesopotamia and Armenia,⁵⁰⁸ where they were known and feared as early as the 400’s AD. It is generally believed most of them faded away in the Middle East somewhere during the 600’s AD, but their presence was noted in the Balkans after the year 1,000 AD, leaving one to conclude they had migrated there, having slotted in among the Paulicians.⁵⁰⁸

THE MASSALIAN
HERETICS

The Balkan Massalians of the early Middle Ages were supposedly closely associated with the Bogomils, and also went by the name Euchites, or Enthusiasts. Their sect espoused the same ‘dark and evil Trinity’ (as the Inquisitors regarded it) as the Bogomils, yet often allowed the open worship of Satan in order to placate him and stave off evil. These were so to speak crisis sacrifices, of a sort not unknown in heathen districts. But in an intriguing liturgical twist they felt sorry for the Devil, perceiving in him the biblical ‘prodigal son’, who squandered his share of his father’s inheritance on wine and prostitutes, but who would one day be warmly accepted back by his father. Using (NT) *Matthew 21: 28-32* and *Luke 15: 11-32* as validation for their doctrine, they claimed that Satan was the Father’s beloved, because he honestly admitted he was evil. One sub-sect of the Massalians worshiped Satan singly in ‘thanksgiving’ for all of the earthly riches and hedonistic pleasures they received on earth. Licentiousness of every species was supposedly practiced in their veneration of the worldly prince.⁵⁰⁹

TEACHINGS ABOUT
SATAN, THE PRODIGAL
SON

In these details I perceive the strong influence of Yezidis beliefs, which, in the *Mashaf Resh* follow along this line. It states that Jesus was flung into the dungeon abyss for disagreeing with god, while the fallen angel Melek Ta’uz was redeemed through his contrition, and ascended to heaven. And so Christ remained entombed there in a sorrowful state until “He remembered Melek Ta’us. He then sought his aid ... When Melek Ta’us heard this, he descended from heaven to earth quicker than the twinkling of an eye, removed the stone from the top of the den, and said to Jesus, “Come up, behold I have brought thee out”. They both went up to heaven. When the great God saw Jesus, he said to him, “Oh Jesus, who brought thee out of the den? Who brought thee here without my permission? Jesus answered and said, “Melek Ta’us brought me out of the den and up here”. Then god said, “Had it been another, I would have punished him, but Melek Ta’us is much beloved by me: remain here for the sake of my honour”. So Jesus remained in heaven”.^{509a} The preacher added “Notice that those who are without do not like Melek Ta’us. Know ye that in the resurrection he will not like them either, and he will not interceded for them. But as for us, he will put us all in a tray, carry us upon his head, and take us into heaven”.^{509a}

ASPECTS OF THEIR
THEOLOGY RESEMBLE
YEZIDIS TEACHINGS

Elements of text found in the *Mashaf Resh* appear very old, such as “The people are to give the *kochaks* (priests) money to fight the Roman army, and thus save the Yezidis sect from the wrath of the man of the year (probably the Byzantine Emperor)”.^{509b} This is probably a reference to Byzantine military exploits against the eastern ‘devil-worshippers’, which are due for discussion a little later in this book. There is however some suggestion of Islamic tinkering with the book’s content in several places.

From a Christian perspective the medieval Massalians were regarded as the progenitors of what is today commonly referred to as Satanism, the Church of the ‘mystical body of Satan’.

Through baptism, asceticism and spiritual baptism, the Massalian expelled a demon said to be attached to each

THEY EXORCISED
THEMSELVES OF THEIR
BIRTH-DEMON, AND
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THEY PRAYED TO THE
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THEY WERE GUARDIANS
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GNOSTIC CHRISTIAN
LITERATURE

THE COUNCIL OF TRENT
CENSURED ANY SORT OF
PRAYERS TO, OR ON
BEHALF OF, THE DEMONS

THERE WOULD BE NO
REDEMPTION FOR THE
EVIL ONE

person's soul from the time of their birth. This done the devotee was said to be cleansed enough for the Holy Spirit to enter the adept's body. Once this occurred, the person received a wondrous vision of God and was considered to be 'saved'. Thence they could live life in a totally uninhibited way, without need for restraint of any kind. According to the Orthodox writer Michael Psellus their rites included infernal rituals, drunkenness, orgies, gluttony and other 'serious sins', and these were said to be commonplace amongst them. Gross-indulgence in orgiastic carnal incest and black magic⁵¹⁰ were just some of the charges levelled at the Massalians, extreme behaviour by anyone except Zurvanites, heathen Chaldeans and dark Magian devotees.

So Massalians seem to have worshiped the devil (with prayers in the form of blasphemies), and in the case of their Bogomil affiliates, we hear they did this to give the devil his dues and *to stop evil from happening*. This preoccupation with fealty to misunderstood demonic forces singled them out for special attention by Inquisitors. Massalians claimed that through their spiritual purgation they had become 'Children of God' and not 'Children of the World'. Besides these things, not much else was known about the Massalians.

The full wealth of Byzantine gnostic tradition and texts were kept alive by the Massalians, who acted as gnosticism's *avente garde* custodians, ensuring that their creeds remained 'a living faith' for some time.⁵¹¹ In unison with the Bogomils, the Massalians proved to be masters of monastic infiltration and by the 1300's had for a time usurped positions within the Orthodox communes of Mt Athos, until discovered.⁵¹²

Further evidence for my assertion that pagan Russian priests were key founders of the Bogomils, and somehow deeply related to these gnostic Massalian Euchites, lies in the fact that each Massalian initiate underwent a deification process, *eventually becoming a living-God*.⁵¹³ We also find demonolatry of the sort known to the Slavs elsewhere, rituals which themselves conform to the creed of the Zurvanites and black Magi, first mentioned in the Magian texts.

A belief in Satan's potential redemption is still formally held by the Orthodox churches, though according to their teachings (which were derived from Gregory of Nyssa and Isaac the Syrian), this is because of the overwhelming mercy of God, who until the end of time can muster enough pity to forgive the many depravities of the 'Evil One', and reconcile the choirs of fallen angels to himself, if only they will come to their senses, confess and repent.⁵¹⁴ According to this formula Satan might conceivably find peace through the love of God, though he might equally perish in the eternal fires, if he so chose.⁵¹⁴ This appears outwardly seeded with Massalianism, however it is fundamentally different. The redemption of Satan was a pivotal belief of the medieval Balkan Massalian satanists, who expected that their master would one day be forgiven and reunited with God, becoming thereafter God's favoured son. According to their brand of Massalianism, the day Satan comes walking down that road begging his father's forgiveness, just like any sinner, is the day that his faithful son (Christ) would become despondent and envious in his self-righteousness indignation at the sinner's change of heart. But unlike the Orthodox tradition, the Massalian Zurvanitic interpretation of the parable of the prodigal son symbolised the ultimate victory of Gods evil son, over his good and faithful son not by storming heaven, but by mending his ways.

Catholic doctrine on the matter of Satan's fate is that *he will be struck down and consumed forever more*. Thus would disappear the evil one for all time, unrepentant to the last, as he always had been. During the 16th Century Council of Trent, the Catholic Church declared the hope of salvation was barred to Satan, and that he was destined for perpetual annihilation at the hand of the living God (as mentioned in the *Book of Revelation*). By virtue of the edict issued at Trent, to admit contrary to this was heretical. Any talk of prayers for the salvation of demons, as mentioned by Isaac the Syrian was simply not on! Catholic doctrine clearly follows the line put forward in the *Book of Revelation*, that right up until the ingathering for the Last Judgement, Satan the irredeemable, the cunning opponent of God, will still be about his work, laying waste to the fold.

The Paulicians

In speaking of Prester John, and his eastern kingdoms, one is looking at large enclaves of converted Magians, including Armenia and Anatolia. They continued to inhabit the orient throughout most of the first millennium of Christ until the early medieval period. A certain portion of the Magian Christians were later referred to as Paulicians.

During the 8th and 10th Centuries AD their centre for missionary operations had moved out of the East, and was sited in Bulgaria. Most numerous in the East, Paulician families lived under the protection of the Arabs.⁵¹⁵ Prior to this they were found in Byzantium, though some remained in Armenia and the Anatolian provinces, especially in Cappadocia. By the 10th Century, the Paulician heresy, though only a few hundred years old, was just about eradicated from Anatolia. The fortunes of their faith took a turn for the worse during that period, following their eastern uprisings against the Byzantine State, which saw about 100,000 of them executed in Asia Minor; mainly crucified.⁵¹⁶ In the 10th Century a further 200,000 of their brethren were forcibly re-settled in the Byzantine city of Philippopolis,⁵¹⁷ in the Balkans, thus creating what was the greatest bastion of Magian-Christian heresy in all of Europe, sporting practitioners or ritual demonolatry. From there they fought an intense guerrilla war against the emperor, with their armed bands causing maximum possible mayhem. Byzantium's slaughter of so many of their believers kindled vengeance in later generations of young Paulicians. They displayed fearsome skills on the battlefield when confronting apostolic Christian forces, and served as shock troops on the side of Islam during the Crusades.⁵¹⁸ By the 9th Century, Paulicians living under Arab rule in colonies near the Euphrates, and those sheltering in Armenia, began to link up with the Balkan Paulicians, thus galvanising their solidarity. Since the Caucasian Paulicians were heavily involved with the Muslims, it is just possible they acted as agents for the Arabs.

Whilst other heretics conducted their affairs in secrecy, the Paulicians, like the Manichaeans, preferred to preach and worship openly. In the 11th Century, Emperor Alexius I Comnenus completed, for the most part, their guaranteed conversion or extermination, thus killing off the Paulician heresy for all time. Even so, pockets of them were able to hole up in fortresses deep inside Bulgaria, where they weathered the storm until eventually converted to Roman Catholicism some time during the 1600's.⁵¹⁹ Whereas Paulician sectarians inside Bosnia were absorbed into the wider Muslim community.⁵¹⁹

Paulicianism's beginnings

The Paulician movement, by some accounts, first began in the See of Antioch, via the ministrations of Bishop Paul of Samosata, 'an unspeakable evil' which saw bishops from all over the Christian world converge on that 'malignant diocese', to stamp it out once and for all.⁴²⁰ It never worked! The Catholic Church's view opposes this Armenian line, instead attributing the foundation of the Paulicians to a Manichaean by the name of Paul, son of Kallinike, and his brother John.⁴²¹

The independent Armenian Church branded them *Arewordik* (meaning the 'Children of the Sun'),⁴²² and was none too impressed with them either, with John IV, their leader and keen heresiographer, denouncing the Paulician heretics for worshipping the Good Sun, the devil and idols, for sleeping with their mothers and relatives, for practicing cannibalism, and the exposure of their dead, which were laid out on rooftops to feed the buzzards⁴²⁴ (a funerary method echoed in the roof top *astodans* of parched Sassania and Khorezm). So far these details appear unmistakably Magian. Its only when you hear of their night gatherings, that things take a turn for the worse. They were supposed to have roasted a baby (born from a mass orgy) over a fire, reducing it to 'the holiest' ash.⁴²³ The initiates then ate the charred remains.⁴²³ This, I believe, is what distinguishes them from ordinary Magian-Christians, who took no part in the dark arts. Presumably this was a form of anti-eucharist, akin to the ancient heathen Chaldean August rite.

If this is a truthful telling of their activities, then it is evidence that the Paulician priests also included dark Magi of the blackened habit, who had been hard at work, diligently nurturing yet another impiety, the highest form of accolade they could give to Satan, their master, 'the deceiver'. If we compare this information with the work of Margaret Murray, in her anthropological studies of the witches across many countries, we can perceive in this Paulician rite an exact description of a medieval black sabbath.

Writing in the 9th Century the famous Muslim scholar Al-Masudi specifically stated that Paulicians held the beliefs of both Magianism and Christianity,⁴²⁵ a sort of twin belief in Christianity and Magian paganism. When we tally this with John of Ojun's detailed commentary on the dualistic customs of the Paulicians, we can be fairly certain that the Paulicians were very much more than Christian dissenters with different views to the Church,⁴²⁶ these were

MASS CRUCIFIXIONS

200,000 RELOCATED TO THE BALKANS

THEY FOUGHT AGAINST APOSTOLIC CHRISTIAN TROOPS

THEY FOUGHT ALONGSIDE THE MUSLIMS DURING THE CRUSADES

SOME FEEL IT BEGAN IN ANTIOCH

THEY ALLEGEDLY WORSHIPED CHRIST AND THE DEVIL SIMULTANEOUSLY

THEY PRACTICED EXCARNATION

AL-MASUDI SPECIFICALLY STATES THAT THEY WERE MAGIAN-CHRISTIANS

HE SAID THEY LEFT ISLAMIC COUNTRIES TO LIVE IN BYZANTIUM

Christianised Magians, some of whom were black witches and warlocks. Yet the brand of Magianism described could only have been of the absolute dualistic variety, which, amongst some elements accommodated the infernal arts, and homage to Christ's chief protagonist the Antichrist. In short it was not drawn from traditional Zoroastrianism. Masudi adds they no longer lived in Islamic lands, but had relocated inside the Byzantine frontier, in Anatolia (ie; Turkey).⁴²⁵

BYZANTINE FORCES
EXTERMINATE 100,000

A great deal of damage was done to the Paulician cause during the Byzantine campaigning of 843 AD, resulting in a devastating loss of life.⁴²⁷ A figure of 100,000 dead⁴²⁷ was fielded by a Byzantine writer, but this remains historically unverifiable since, to the best of my knowledge nobody has thought to undertake archeological excavations in Cappadocia, in the location where the massacres are recorded to have taken place. A death toll of this magnitude dwarfs current educated estimates concerning the number of persons executed for witchcraft in Europe, nor has it generated a similar amount of interest, perhaps because the all-important 'gender issues' are not involved.

PAULICIAN REGIONS OF
ANATOLIA INVADED
WITH THE AIM OF WIPING
THEM OUT

The year 872 AD saw a sizeable Byzantine invasion force led into Paulician districts by Christocheir. Toiling to the utmost with sanguine resolve, he set about dealing death to the remaining heretics.⁴²⁸ The overwhelming speed and efficacy of the campaign suffered a final impedance. It could not be fully consummated without a full attack on Edessa,⁴²⁸ a point suggesting a substantial Paulician presence in that city, which housed the so-called '*School of the Persians*'.⁴²⁹

ONE OF THEIR APOSTLES
WAS CALLED "THE
JOKER"

Paulicians usually adopted names cited in St Paul's writings, but by the late 9th Century AD, the greatest Paulician apostles were known by Russo-slavic names like Shutil and Subotin, perhaps betraying high-level Russian or Bulgar participation in Paulicianism, even before 900 AD! Meaning 'the Joker'⁴³⁰ and 'Child of the Sabbath', these names equate with the Russian words *Shutit'* ('to play a trick or joke'), *Subbota* ('Saturday' - derived from the word Sabbath) or *Subbotnik* ('unpaid charity work, performed in a group'). To this list we can add the name Sergius, their supreme doctrinal heresiarch. This suggests Balkan Paulicians were members of the Sergite Paulician sub-sect. During Al-Masudi's time, the Paulicians were led by a patriarch known as Corbeas, who died in the year 863 AD.⁴³¹

ROBBER-MONKS

The name of the Paulician apostle 'the Joker' may be related to the habit of undercover heretics playing pranks within the monastic communes. Their mischievous behaviour included outrageous asceticism, tempting the brothers and nuns to rebel and break their fasts and vows, despoiling food, disrupting work details and Mass, or using potions to make monks sleep through night prayer sessions. Luring others to fall from grace was their primary aim. In all it smacks of old-school 'Luciferianism'.

ROBBING THEIR HOSTS

Their methods may not have been exclusively confined to the grounds of the monasteries. The Church had always known that some people were not cut out for tonsured life. Even during the 3rd and 4th Centuries the number of monks taking to their heels reached endemic proportions.⁴³² In the 11th and 12th Centuries AD, absconders trod the highways and by-ways of Eastern and Western Europe, evading militia and local clergy however possible.⁴³² If apprehended, they were returned to their orders for chastisement.⁴³² Regarded by the authorities as little more than '*Pharisees*', these 'debauched' fugitives allegedly reveled in crime, using their habits to fraudulently gain entry to roadside houses.⁴³² Having sought alms, and besotted the inhabitants with prayerful gesture, the artful deceivers were invited in, fed, and supplied with wine.⁴³² After pretending to sleep, they would wait until the thick of night and burgle their unsuspecting hosts, making off with whatever caught their eye.⁴³² Relic thefts were another specialty, as well as Church break-ins,⁴³³ and for this reason it was standard practice to keep churches under lock and key when not in use. While hungry monks (who in any case should have been billeted with their order) might have recourse to theft when starving, it was this prevailing beggar-monk-petty thief syndrome that did irreparable damage to the reputation of the Church and the monastic vocation in particular. Just the same, who could know how little or how great the activities of the monastic infiltrators were, who had been active from the earliest years of the Church.

ROBBING CHURCHES

THEIR JOKES

Shutil might be related to customary Bulgarian religious witticism, and would therefore have been an element of their paganism. The jesting of the Bulgars (the *yoka*, which is related to the English *joke*),⁴³⁴ or as I believe pagan

pantomimes, were banned by the Church after their conversion. Nor were Bulgars to carry battle-amulets, follow superstitious customs regarding good and bad days, or do war dances. That the Eastern Slavs observed similar habits is proven by early Russian church attacks on the devilish games, performances and plays of the heathens.

Bearing in mind the customs of the Paulicians, the Magi-Paulician connection is far from fanciful. Cappadocia was a 'spiritual home' not only of the Magi, but of every conceivable kind of heresy, especially Paulicianism. Moreover it was there that large numbers of Zurvanites lived, during the age when the Christian apostles first evangelised the area.⁴³⁵ Considering this, the case for Paulicians being Christianised Zurvanite dualists is especially strong. As you may recall King Chosroes I saw it as his sacred duty to annihilate Edessa forever. This may have been due to a considerable Magian Christian presence in that city, a sinkhole from which the twin-believers launched proselytising missions, both ways, into Persia and Orthodox Christian Byzantium. How far west the Paulicians reached is unclear. Interestingly, medieval Icelandic laws governing priestly matters state that non-Latin-speaking clerics were not to be given disbursements for performing Church services there, 'whether they are Armenian or Russian'.⁴³⁶ It is rather difficult to assess the motivation for, and the implications of this law, mainly because it is uncoupled in the accusations of heresy so familiar elsewhere. Evidently Armenian and Russian Christian priests were disembarking in distant Iceland to perform religious services. Obviously there was nothing prohibiting them from doing so, apart from this law which served to starve them of funding, thereby minimising a proliferation of transient Russian and Armenian missionary priests on the island. During the 12th Century Catholic clergy would probably have seen Russian Orthodox priests as heretics, and Armenians definitely so. Thus eastern 'heretics' were coming to Iceland unopposed, presumably to visit Icelandic Norsemen with eastern affiliations, if not ancestry. Some of these Armenians might have been dualistic Paulicians, but this is pure speculation. One overwhelming conclusion provided in this article, is that Iceland was extremely tolerant of foreign belief systems.

The Manichaeans

Since the early 3rd Century AD, the 'Religion of Light', begun by Mani, proved to be an extremely durable heresy, with a widespread following and eminently successful missionaries, who promoted this religion throughout Europe, North Africa and all the East.

What sort of a man was Mani? We know that he belonged to the Magian priestly caste,⁴³⁷ and grew up in Chaldea.⁴³⁷ There he undertook his duties as a Magian sage,⁴³⁷ and became knowledgeable in the sciences, including the construction of terrestrial globes.⁴³⁷ Thereafter he converted to Christianity, received the sacrament of holy orders, and served as a Christian priest until defrocked and excommunicated.⁴³⁷ As he went about his work he donned a scintillating blue mitre, robe, and carried a staff.⁴³⁷

The young Mani was said to be very wise, and at last learned of his mission to spread a new gnostic religion to the world. Through the agency of his tutelary angel Tawm (who spoke directly to him) Mani set about composing the books of enlightenment which contained the core teachings imparted to him from above.⁴³⁸ These he illuminated with religious drawings, just as he would later do his temples.⁴³⁸ Once he had grown old and brave enough to begin his mission, he managed to gain an audience with the unusually liberal-minded Emperor Shapur to explain the principles of divine light, but in typically white Magian fashion, Shapur wanted to slay him then and there as a heretic.⁴³⁸ However as fortune had it, the emperor's attitude changed, and his meeting with him was propitious. From that time Mani gained powerful Persian royal backing for his cause.

From its very earliest days, the religion of Mani succeeded in gaining large numbers of conversions throughout Europe, North Africa, Asia Minor, China and Central Asia, mainly due to its powerful amalgamation of religious theories from major world religions.⁴³⁹ Manichaeism was a popular religious movement built from elements of Buddhism, Zoroastrianism, Christianity and Judaism, using the myths, legends, lifestyle and beliefs devised by Mani. Accordingly, Manichaeism drastically gnawed away at these other faiths, a fact which, from its earliest beginnings, drew it into direct conflict with the religious authorities of these various creeds (and Ancient Rome), and guaranteed that Manichees would be systematically exterminated as time went by. They devised missionary texts, to implement their conversion efforts. Those written by Mani himself were:⁴⁴⁰

MANICHAISM, THE RELIGION OF LIGHT

MANI, THE FOUNDER OF MANICHAISM WAS A BLOOD MAGUS

MANI WAS TOLD MANY ASPECTS OF THE NEW RELIGION BY AN ANGEL

MANICHAISM GAINED MANY CONVERTS IN EUROPE, AFRICA AND ASIA

MANICHEE TEXTS

<i>The Living Gospel</i>	<i>Treasure of Life</i>	<i>Treatise</i>	
<i>Book of Mysteries</i>	<i>Shapuraqan</i>	<i>Psalms and Prayers</i>	<i>The Book of Giants</i>
<i>Historia Arcana</i>			

Other Manichaeian titles scribed by various authors after the 2nd Century AD were,⁴⁴⁰

<i>Immundissimi Manichaei</i>	<i>Letters of Mani</i>	<i>Coptic psalms</i>
<i>Mysteries of Mani</i>	<i>Pragmateia</i>	<i>Manichaeian myth</i>
<i>The Gospel of Life</i>	<i>Adam, child of demons and his salvation</i>	
<i>Hymn cycles</i>	<i>Mani, apostle of Jesus Christ</i>	

THEY WERE CONSTANTLY REPRESSED BY OTHER RELIGIONS

Since there was a great deal of popular support for the teachings of Mani, the fortunes of Manichaeism rested almost exclusively on the amount of repression wielded against it by successive Zoroastrian, Christian and Muslim regimes. The Zoroastrian priesthood regarded the Manichees as heretics, not apostates, which is a sure sign that it deviated from Zoroastrianism only to a *minor, yet unacceptable degree*. As it turns out, the biggest cause for concern was their ability to create political subterfuge, a wish to destabilise worldly authorities, especially the kings. During the last days of the Sassanian Empire, Zoroastrian society had collapsed to the point where it only consisted of autonomous areas under the control of certain Iranian princes, who were the cement holding their faith together. But, just when the Magian people were at their weakest, the Manichaeans endeavoured to undermine the people's support for Zoroastrian Orthodoxy, and thus corroded the resistance of struggling Zoroastrian princes at ground level.⁴⁴¹

MANICHEES HELPED BRING DOWN MAGIAN SOCIETY THROUGH THEIR INFIGHTING

MANICHEES GAINED FAVOUR WITH THE CENTRAL ASIAN TURKS

As the Zoroastrian Emperor Bahram afflicted the Manichees with persecutions and capital punishment, many ventured eastward across the river Oxus and found a degree of support among the Turkic Khans. The Manichees' greatest coup was the conversion of the Uighurs, a Turkic race from Central Asia. This allowed for the formation of the First Uighur Empire, which was overthrown by the Kirghiz Turks in 843 AD, and later re-established in a region of China, near Tibet.⁴⁴² Both of these Empires served as spring boards for the penetration of their religion into China. Banished from the Western world, Manichaeism found sanctuary in the East, where it received a favourable reception, surviving at least until the 1600's AD. It is noteworthy that oriental Manichees had representation within the various subversive lotus groups then active throughout Imperial China.⁴⁴²

MANY CROSSED THE RIVER OXUS INTO THE TURKIC HEARTLANDS

IN 762 AD THE UIGHUR KHAGAN CONVERTED TO MANICHAISM

With the dispersion and depletion of Turkic power, the Uighur dynasty rose to prominence and scraped together an empire west of the Altai mountains, which was to last between 744 and 840 AD.⁴⁴³ Its strength lay in its close interaction with the Chinese in matters of commerce, and the use of Sogdian administrators who oversaw much of the trade and taxation which kept the Empire afloat.⁴⁴⁴

HE TRIED TO IMPOSE IT ON HIS SOCIETY

It was in the year 762 AD that the Uighur Khagan I-ti-chien resolved to become a Manichee, following his seizure of Lo-yang.⁴⁴⁵ Forthwith, the Kaghan gathered a trusty band of Sogdian Manichees, and embarked upon a mission to convert his many subjects.⁴⁴⁵ This he achieved in a very short period by apportioning his populace into self-governing 10-person Manichee cadre groups.⁴⁴⁵ This had the effect of bringing the faith to the very lowest rungs of Uighur society. As happens with any spontaneous conversion polemic, there was dissension among various societal groups.⁴⁴⁵ Little co-operation could be expected from the nobility, or the far-travelling Turkic nomads who rejected many aspects of Manichee asceticism.⁴⁴⁵ Sporadic schismatic anti-Manichee revolts materialised which blasted holes in the Uighur trade and governmental infra-structure.⁴⁴⁵

It took until 795 AD for the Manichaeans to establish any credible presence among the high-born Uighur families.⁴⁴⁶ Though the harnessing of the aristocracy had the effect of helping legitimise its appeal, it still could not enjoy full hegemony in the eclectic religious forum of Central Asia.⁴⁴⁶ There the Elect vied with Buddhist and Nestorian Christian preachers for the attention of the masses.⁴⁴⁶ As a consequence of this Uighur society became polarised between the countryfolk who adhered to a traditional Mongol shamanic lifestyle, and highly literate Manichaeian mercantile groups and city-dwellers.⁴⁴⁷ Out in the sparsely populated grasslands and deserts of Middle-Asia hybridised variants of the Manichee creed no doubt gained footing, as elders and wise-women passed on their muddled, under-educated beliefs to their descendants.⁴⁴⁷ Such heterodoxies may have been formal

enough. As with any newly born child, it is often hard to see whether it resembles the mother or father more closely. So too it is with heresy, or religious hybridisation.

The Roman Catholic Carpini mission recorded in their travel log, the presence of a certain group of pagans (as the Fransiscans called them) in China, who also happened to worship Jesus.

'Although they are heathens, (they) have an Old and New Testament, together with their own way of writing, many lives of the Fathers, hermits, and buildings like churches in which they say prayers at the appointed time. They allege also that they have certain special saints of their own. They worship one God, and believe in Our Lord Jesus Christ and in life eternal'.⁴⁴⁸

Their clean-shaven adepts thought well of western Christians generally, and were prolific alms-givers. But they differed from traditional Christians in that they didn't believe in the idea of baptism. Technically no known religion or heresy fits the above description in its entirety. Some details may be incorrect, or poorly understood by the Fransiscans, thus resulting in an improper reporting of the facts. If we assume that the details are a faithful record of this religion, then the source of such a creed could be as follows:

Nestorians The most likely explanation is that these folk were Nestorians, albeit ones who had been infected at some stage by the Manichaeian heresy of renouncing baptism with water.

Manichees Manichees could agreeably conform to this description, but references to the Old Testament render such an identification impossible. That is unless they were followers of an heretical form of Manichaeism, which had by that stage begun using the *Torah*. Such an eventuality seems slight, especially when you consider that Yaweh was considered demonic, though nonetheless possible in a truly dualistic world.

Buddhists The Fransiscans might have encountered Buddhist monks, monasteries and literature. The only thing is, they must have forgone an immense body of Buddhist literature in favour of the OT and NT, plus renounced many aspects of traditional Buddhism.

Magian Christians The likelihood of them being Magian Christians is reduced if the Old Testament mentioned is the *Torah*, and not Magian pre-Christian scripture. Refusing to baptise the faithful (in a river) could be part of such a faith, but only if the Magian influence was an ancient one.

The peace-loving nature of Manichaeism proved to be the Uighur Empires undoing, for it resulted in a de-facto demilitarisation which only encouraged attacks by the multifarious Kirghiz warbands that savaged the Uighurs, in unison with Mongol associates.⁴⁴⁹ The year 840 AD saw the total collapse of their state, and a diaspora that took disenfranchised Uighurs of every social group into China, and westwards too.⁴⁴⁹

It comes as some surprise to learn that Manichaeism was extant in Africa during the 8th Century AD, many hundreds of years after its supposed eradication there. As it happens, Manichees were finding their way into Germany at that time, from unspecified locations in Africa, or so Pope Gregory claimed. The pope warned St Boniface in no uncertain terms *'under no circumstances should he accept Africans who dare to apply for admission to ecclesiastical orders, because some of them are Manichaeans'*.⁴⁵⁰ Africans in this case might mean negroes (of the sort later depicted in Bosch's manichee-style paintings), but might also relate to the ancestors of Germanic Vandals and Goths, who once settled in North Africa.

Once they had gained Imperial favour in 9th Century China, Manichees began returning to Baghdad, Samarkand, Khorezm and other places, which aroused feverishly anti-Manichee sentiments among Muslims there. The potential for Islamic reprisals against Manichee immigrants was quelled by a threat from their powerful Manichaeian ally in the East, the Chinese Emperor. He declared his intention to obliterate every Muslim in the area if they harmed even a single Manichee. Even so, in the 9th Century AD, Islamic theologians undertook the systematic persecution of the Manichees, which still had a lot of grass roots support in Arabia.⁴⁵¹ Manichees must always have been numerous there, for after Mani's death, the Manichees were led by his successor (the *Archegos*), a supreme religious monarch, whose seat of power was in Babylon. According to a long-standing tradition the Archegos had no degree of authority if he did not reign from his seat in Babylon (in reality Ctesiphon, ie; Ecbatana, the Medean

THE CARPINI MISSION

ASIAN CHRISTIANS
ENCOUNTERED DURING
THE FRANSISCAN
MISSION

THEY DID NOT BELIEVE
IN BAPTISM

MANICHAEAN
PACIFICISM SAW THEM
FALL PREY TO THEIR
OLD ENEMIES THE
CHINESE

ST BONIFACE WARNED
AGAINST ORDAINING
AFRICAN MANICHEES

IN THE 9TH CENTURY
AD THEY UNDERTOOK
HEIGHTENED
MISSIONARY ACTIVITY

MUSLIM REPRESSION

A SCHISM AMONG THE
ARAB MANICHEES

ONE LEADER WAS
BUZURMIHR

DURING THE 10TH
CENTURY THE
MANICHEES TOOK TO THE
ROAD, MOVING OUT OF
ARABIA

MANICHAISM WAS
RELATIVELY EASY TO
SUPPRESS AND ERADICATE

THE WORLD AS A
CREATION OF THE GREAT
DEMON AHRIMAN

THE EARTH WAS THE
SCALP OF THE KUNI
DEMON

TEACHINGS ABOUT THE
PRIMAL MAN, AND HIS
RESCUE

THE BIRTH OF MANKIND

capital). For this reason Manichees tended to congregate in that region.⁴⁵²

Nevertheless this doctrinal point later gave rise to a schism between mainstream Manichaeism and a group which 9th-10th Century AD Arabs called the *Dinawariyah*, which was led by a dissenting member of the Elect named Mihr.⁴⁵³ These schismatics moved their headquarters away from Babylon to the Amu Darya river.⁴⁵³ Other leaders such as Buzurmihr and Yazdanbakht created further chinks in Manichaean unity with the result that the Manichees became split into the *Al-Mihriyah* and *Al-Miklasiyah* factions.⁴⁵³

Come the 10th Century AD and the Zoroastrian uprisings of 930 AD, large numbers of Arabian Manichees took to the roads to take their message of the illusory crucifixion, and Christ, the saviour serpent to the masses.⁴⁵⁴ Any potential resurgence was very short-lived though, as Muslim authorities of the Abbassid Caliphate suppressed the putsch and started hunting down Manichees, from the lowest to the highest.⁴⁵⁴ They left no stone unturned. As a consequence of this the number of Manichees had thinned so drastically that by the 10th Century AD there were hardly any of them left in Arabia.⁴⁵⁵

Their principle belief that the world was evil proved counterproductive to their cause. A standard non-procreationist doctrine emerged from this, effectively banning the Elect from breeding, and certainly curtailing any sustainable birthrate among the hearers. In effect sodomy and oral sex were not unlawful, since pregnancy could not result. So if an authority wished to exterminate their religion, all one had to do was wipe out the Elect. And this is exactly what the Inquisitors tried to do. Once the Elect were gone, the rites of Mani could not be carried out, souls could not be liberated, Manichaeism could no longer spread by missionary endeavour, nor could it be passed down to descendants, who would have been unlawfully born in any case. If one were thorough enough a Manichaean civilisation could be deconstructed over the space of a few years.

The Manichaean world view

Manichaeans saw the entire world as a demonic abomination created by Ahriman (the Prince of Demons), a place where both light and darkness mingled. Ahriman's second-in-charge was Kuni who made war against Ahura Mazda and swallowed all the light emanating from the Omnipotent one, just as black holes consume entire star systems. This was one of the most traumatic and cataclysmic moments in the life of all spiritual existence.

The material world was formed in such a way as to mirror the divine and heavenly realms in almost every detail, but instead the radiant light and goodness of the majestic Ahura Mazda was thrust into bodies, tombs of flesh. From the demon's skin was created the sky, from his bones, the mountains. The forests and plants were the hairs which sprouted from the scalp of the Kuni demon. Everything, every creature in the world, was demon-made; four-legged animals were four legged demons, two-legged animals were two-legged demons etc.⁴⁵⁶

The entrapment of humanity came to pass when the Archon of Darkness bludgeoned the Primal Man (who was a manifestation of the human spirit), and cast him down into the very lowest extremities of the darkness, where he lay bewildered and pondering his fate in execrable suffering, fear, and loneliness. But as he languished there the Primal Man hollowed in grief to the Living Spirit in the upper limits of the celestial sphere, petitioning him to come to his rescue. And at that came the voice of the Unknowable Father promising to come and loosen him from the imprisonment of the blackened archons. Down into the depths of the lower spheres the Father sent his five heroic warrior sons, who descended fully armoured, to make war on the archons, and who also served to hold back the portended eschatological destruction of the cosmos by divine fire.⁴⁵⁷

Thereafter humankind was created in the form of Adam and Eve, and Cain and Abel. From that point their creation story exploded into a star-spangled gnostic extravaganza. It happened like this according to the Manichaean doctrines outlined in the writings of Al-Nadim. Various divine archons had sex with each other, thus conceiving Adam.⁴⁵⁸ Once he was born Eve arose from a second sexual encounter between the archons.⁴⁵⁸ Thereafter Jesus came and shut up the archons so that they could not cause any more trouble, and he set about schooling Adam about the importance of celibacy.⁴⁵⁸ After a further successful attempt the imprisoned archontic power impregnated Eve with a child called Cain, who was also called the Red Man.⁴⁵⁸ Once born, Cain sired Abel by his mother, plus gained another two daughters as a result of a further union with his mother, and later bedded

them also.⁴⁵⁸ The gross sexual impropriety continued. An angel known as Al-Sind molested one of Cain's daughters by Eve, and once the child of that union had been born he did not recognise it as his and wanted it slain.⁴⁵⁸ Taking pity on the newborn, Adam made off with the babe to protect it.⁴⁵⁸ He fed it with lotus milk and fruit, but later fled to the garden-like Paradise of Light once he discovered that Al-Sind was out to kill him for raising the child.⁴⁵⁸

Heaven contained many trees, walls, gates and towers, whereas Hell was a foreboding primordial subterranean region choked with bracken, cavernous chasms and vents 'of violence' which spewed smoke from ever lower depths.⁴⁵⁸ There fetid water tainted the landscape.⁴⁵⁸

In the heavens were the Mazendaran demons, who swallowed all the light radiating from the two great luminaries, the sun and the moon.⁴⁵⁸ Periodically the Glorious ones (the Lords of the Zodiac), attempted to spring the incarcerated light from these Mazdendaran jails, by bringing the virginal daughters of Time (which were associated with the zodiac) before these aerie demons.⁴⁵⁸ Upon seeing the ravishing maidens, the demons spontaneously ejaculated, and their seed fell down inside the earth in the form of light particles, which gave birth to flora.⁴⁵⁸ This entrapped light climbed up out of the soil in the form of trees, cereal crops and bushes.⁴⁵⁸ From that moment on, all life on the face of the planet was skillfully nurtured and maintained by Ahriman, who desired that countless forms of life should spring forth in abundance.⁴⁵⁸ Paradoxically, while Ahriman was the creator of the material world (not the spiritual), he was also the agent of its destruction, through the dispensing of manifold afflictions. The demon, so to speak, readily giveth and taketh away according to his whim. The Manichees perceived that existence in this world was but temporary, a house of cards blown down piece by piece each time something died. Their proof of this was that, once dead, the same living object disappeared from the earth for all eternity, never to grow again.⁴⁵⁹

The Elect saw it as their duty to undo the harm of creation by liberating the imprisoned light.⁴⁶⁰ Once light was freed, in a typically Magian way it re-ascended into the heights of space to the Sun and the Moon, and thereafter made its way towards heaven on a Pillar of Praise.⁴⁶⁰ There it mixed with the highest light forms and was subjected to a kind of purgatorial burn-off which further refined the escaping light by eating away whatever darkness was still mixed with it.⁴⁶⁰

Manichees also believed in the Great Architect, one name for the Great Power of the Greek philosophers, maker of the physical and metaphysical world. The Great Architect was the builder of the next world, the creator of the new heaven and earth, the place of repose for all existence rescued from the primal darkness.⁴⁶¹

Their philosophical emphasis was on the corrupt nature of the physical universe, the differing principles of extremes and their eternal battle with each other. The Manichees worshiped Jesus, the serpent of salvation; who encouraged mankind to dispel the evils of the world by becoming spiritually perfect. They claimed that Jesus didn't assume a physical body, but a mystical one, and hence did not come here in a tomb of flesh, but spiritually. To them, the crucifixion was a preposterous lie. By Manichaean accounts, Mani, their founder, was Christ's successor, who claimed to be the personification of the Holy Spirit, the 'helper' Jesus promised to send to his followers. He portrayed himself and his teachings as the final evolutionary stage in the missions of a series of prophets, such as Buddha, Zoroaster and Christ. For this reason Mani took for himself twelve apostles in imitation of Christ, and wrote seven gospel-like works.

In his commentary on the Manichees, Al-Nadim recorded that Mani claimed the Jewish prophets of old were 'demon-inspired', not the least of which was Jesus Christ, whom he termed Satan himself.⁴⁶⁰ This claim is difficult to resolve logically; if Mani was sent by Jesus, and Jesus was Satan, does it then follow that Mani was a minion of Satan? It is likely that this detail was incorrectly gathered and noted by Al-Nadim, or otherwise spawned by baseless, anti-Manichee rumour-mongering.

Mani was eventually flayed and decapitated by Karter, the most influential high priest of the Zoroastrian Magi.

Manichaean dress and ritualism

Very few details are recorded of Manichaean ritualism, but one might envisage that it was very elaborate, with great pomp and ceremony. Incense, hymns, music and a feast of fruit were the predominant features.

The Listeners or Auditors met on a day separate to the Elect, the former on Sundays, the latter on Mondays. Their service consisted of singing hymns and fellowship. Few indeed had any contact with the Manichee bishops and the

HOW THE LIGHT WAS TRAPPED BY THE DEMONS

AHRIMAN WAS BOTH CREATOR AND DESTROYER

THE ELECT WERE TASKED WITH LIBERATING THE IMPRISONED LIGHT PARTICLES AND SOULS

THE MATERIAL WORLD WAS SEEN AS IN A FALLEN STATE

MANICHEES REGARDED THE JEWISH PROPHETS AS DEMON-INSPIRED

THEY MET ON SUNDAYS AND MONDAYS

ONE BECAME AN ELECT
AFTER THE PERFORMANCE
OF THE *CONSOLAMENTUM*
RITE

larger circle of Elect, in their region, perhaps as a safety measure. Each group of Manichees would expect to be administered by their own member of the Elect, a sort of parish priest if you like.

AFTER THIS THE ELECT
HAD TO LIVE IN A
PERFECT STATE

The ultimate Manichaeian rite was a ceremony which transformed a hearer into a member of the Elect. This was the long awaited moment of every Manichee's life, taking the novice from being a prisoner of the world, to a liberated soul, no longer bound by the shackles of death. But this was not a ritual to be taken lightly, for it could only ever be performed once. Having received this Manichaeian sacrament, the Elect was not permitted to kill anything, nor were they to perform a whole array of tabooed acts, such as having heterosexual intercourse (because of the ever-present danger of pregnancy).

THEY COULD NOT DRINK
WINE OR HAVE SEX THAT
WOULD LEAD TO THE
CREATION OF A CHILD

Only the most stoic of individuals dared undergo the rite in their earlier years, for the office of the Elect demanded a life of utter austerity. So demanding was this lifestyle that the ordinary Listener shuddered at the thought of not being able to meet the proper commitments of the office, even despite the fact that becoming an Elect meant sure salvation. For this very reason, most Listeners would only undergo the rite on their death-bed. If however the person recovered from their life-threatening malaise, they were left with the unhappy prospect that they may inevitably fall back into the damnable ways of the world. If a consecrated Elect felt himself lapsing, invariably they went on a hunger strike, thereby ending their life, and therefore any chance of lapsing altogether. This suicidal death-rite was known as the *endura*.⁴⁶¹

SOME SUICIDED ON THEIR
DEATH BED, BY STARVING
THEMSELVES TO DEATH

It was particularly important that the Elect never lapse, for whomsoever they had consoled or liberated would be dragged down with them, in their fall.⁴⁶² For this reason we might guess that they were watched by their followers like hawks.

IN THE 4TH CENTURY A
MANICHAEAN
COMMUNITY EXISTED IN
ROME

In the apostolic Christian text *De Moribus Manichaeorum*, penned by the ex-Manichee St Augustine, in the year 388 AD, as a refutation of the Manichaeian way of life, we see the intense scrutiny the Elect lived under.⁴⁶³ Apparently the Manichaeian bishops in Rome liked to blend into the local scenery to escape the keen gaze of their underlings, but the efforts of one extremely zealous and wealthy convert there made life hard for them.⁴⁶³ All the bishops were gathered together at one and the same safe-house, so that they could be well cared for, and their every move monitored.⁴⁶³ After only a while living there it was discovered that none of them were capable of living up to the rigid ascetic standards prescribed by Mani. In the end they cracked under the strain.⁴⁶³

MANICHEE ELECT WORE
WHITE ROBES AND MITRES

As one of the Elect, a Manichaeian wore robes of pure white, with a tall white bonnet, which had a chin strap, and two ribbons trailing down the back (similar to those of the Magi). At the front of the robe was a white panel breastplate of embroidered cloth, bordered perhaps in squares of red, and with other insignia.⁴⁶⁴

The fruit feast

ANGELS PROTECTED THE
ASCENDING SOULS OF
THE ELECT

To explain the importance of Manichaeian feasts, one has to gain an understanding of their religious views. At the moment of death the corpses of the Elect disintegrated and fell back into the gloom of the underworld, while their souls separated from the flesh, which had become corrupted.⁴⁶⁵ Once in the ether the souls of the Elect were greeted by angelic guides who rallied to their aid fending off any demons that came to pounce on the soul.⁴⁶⁵

THEY TRIED THEIR BEST
TO HELP THE LISTENERS

The souls of those who were simply hearers were merely guarded from the demons by the angelic essences.⁴⁶⁵ While they might have rendered pious aid to the elect, their actions were still incapable of lifting them up to paradise in the Garden of Light.⁴⁶⁵ From that time their soul remained in limbo in this world until one day liberated by an Elect.⁴⁶⁵

LISTENERS COULD ONLY
ENTER HEAVEN IF THEY
WERE REINCARNATED AS
A PIECE OF FRUIT, AND
THIS FRUIT WAS EATEN BY
THE ELECT

These Listeners (who had not received the *consolamentum* ceremony) were doomed to be reincarnated as a piece of fruit until rescued by one of the Elect.⁴⁶⁵ Since light was originally swallowed by the demons, in their mind it was only fitting that liberation, and re-unification of the soul with the divine light, could only be accomplished once their light particles (contained in the fruit) were swallowed by a being of light, namely the Elect. The ceremonial consumption of Listeners' souls may have given rise to rumours of ritual cannibalism.

MANICHEES HAD RITUAL
FRUIT FEASTS

Whenever the Manichaeian communal fruit feasts took place the Listeners gathered in their local place of worship, normally a building with walls elaborately decorated in asiatic geometric and floral symbols.⁴⁶⁵ From Manichaeian illuminated manuscripts we know that carpets were laid out on the floor in several sections, with the

Listeners on one side of the room and the Elect on the other. In the middle of the room two of the highest ranking elect (one male and one female), sat on thrones. In front of them were two tables, one which held a platter of bread buns, and the other which supported a large bowl of fruit. The melons were piled at the bottom and the lighter fruits placed on top of them. This mound of fruit was crowned by grapes.⁴⁶⁶

The fruit feast was central to Manichaean ritual. Augustine tells us their holy foods consisted of those edibles which were receptacles for light particles (ie; light and souls that needed liberation). One could assess the relative holiness of a given foodstuff using three separate criteria, taste, aroma and colour. Augustine comically mocks them about pork fat, saying that by their own standards it should be very holy, but is banned.⁴⁶⁷

To release the light particles, prior to consuming them, the Elect rolled the fruit about, and this had the effect of releasing the rays of light.⁴⁶⁸ The most popular fare consisted of pears, apples, melons, cucumbers, cabbage and mushrooms. Golden grains like wheat could have their light liberated in the form of beer, or where the grain was milled, mixed and baked, in the form of cakes and biscuits.⁴⁶⁹

Certain inhabitants of the pre-Islamic Volga Bulgar region were said to have written in Manichaean script,⁴⁷⁰ and this seems indicative of a Manichee presence there. During the 10th Century these devotees were flushed out Arabia by reprisals against them,⁴⁷¹ no doubt causing a fair number to relocate into Russia, along with Magians and other committed pagans. It is probably for this reason that the Russian and Polish words for 'fruit' or 'a water melon' are *arbutz* and *harbutz*.⁴⁷² These were derived from the Persian *garbutza* ('melon') via the Kipchaq, Turkish and Crimean Tatar words of similar form. In the Ukrainian *garbutz* means 'a pumpkin'.⁴⁷³ This seems to indicate that a diverse range of fruits and vegetables were imported into Russia and Poland by the various Asiatic immigrants, a number of which also happened to be Manichees. Melons were certain to have been on the menu, *baklazhan*⁴⁷⁴ also, the Slavic word for 'egg-plant' (of Arab/Persian origin).

One Russian word for a garden *bashtan* came from the Turkic/Persian *bostan*. In an eastern religious context this word might have applied to holy groves, or perhaps even Manichaean orchards.⁴⁷⁵

Listeners normally did all the work for the Elect, who had to be supplied with food, clothing and all their other earthly needs, and who did little more than eat, pray, chant and meditate for the freeing of light particles, which were trapped during the fall of the physical world. Because the Elect were prohibited from killing any living thing, they ate only fruit, which did not require the uprooting or destruction of any plant. Contrary to root crops like carrots and parsnips (which were full of darkness), the fruits which hung from fruit-tree branches were believed to be repositories for large quantities of light particles.⁴⁷⁶

Daily Listeners gathered a lavish feast for the Elect to dine on. Before any one of these feasts, Listener servants walked about the orchards, picking their fruit (the reincarnated souls of dead listeners) by the basketful; apples, pears, and other fruits, but more especially grapes and melons. These were then presented to the Elect.⁴⁷⁷ With the commencement of the ceremony, the Elect scoffed down cakes, flowers, fruit juices, beans, mead, cereal grains, beer, mushrooms, filling their distended bellies to bursting point.⁴⁷⁸ In Rome some of the things they ate were regarded as 'rare and foreign vegetables',⁴⁷⁹ indicating that the Manichees had their own supply sources for Asiatic vegetables. Hopefully the fruity souls of one's loved ones would be eaten during the Elect's daily ritual feast, for it was stated that Listeners were continually reborn as pieces of fruit until one day devoured by a member of the Elect.⁴⁷⁹ Once eaten, the soul was emancipated from the moribund world into a perfect body, and thus extricated from the entrapment of darkness, through the Elect's body, a gateway to the spiritual realm of best existence.⁴⁷⁹

The Magi reserved harsh condemnation for Manichees, speaking of 'the fiend, the broken-down Manih, and the destruction of the wicked who were listening to him'.⁴⁸⁰ He tried to kill the world of righteousness, and proclaimed that the Creator and Destroyer were one and the same. Magi further described his doctrines as 'that excretion', which is 'a perpetual effusion', 'and they who stirred up the effusion afterwards think it theirs, and that which is a perfect ceremonial of the demons occurs'.⁴⁸⁰ Manichaeism, though partially borrowing from Magianism, was seen as devil-worship in one of its finest forms. Their stance on them closely resembled that of medieval Christian clerics.

The predictable execution of Mani by the Zoroastrian religious hierarchy, and his passion were enacted annually during their month-long *Bema* solemnities,⁴⁸¹ which for Manichees was their version of the Christian Paschal sacrifice

THEY ATE CAKES, BUNS, MELONS, AND APPLES, AMONGST OTHER SWEET FOODS

THE FRUIT FEAST WAS CRUCIAL TO THEIR RELIGION

THEY ROLLED FRUIT ALONG THE FLOOR

INHABITANTS OF VOLGA BULGARIA USED MANICHEE SCRIPT

THE RUSSIAN WORD FOR A MELON HAS AN ASIATIC ORIGIN

LISTENERS COLLECTED FOOD FOR THE ELECT

DURING A FRUIT FEAST THE ELECT STUFFED THEMSELVES TO BURSTING POINT

THE MORE THEY ATE THE MORE SOULS THEY SAVED

THE MANICHEES HELD A CEREMONY CALLED THE BEMA

THE ELECT HAD THEIR OWN WARRIOR GUARDIANS

of Christ crucified. Little is known of the ceremony's format, mostly because the most important of their ceremonies were held behind closed doors. Again, it probably centred around a meal of fruit.

Only a person who was capable of abstaining from sexual intercourse, wine and meat was able to join the esteemed ranks of the elect,⁴⁸² though hearers who wished for a higher level of involvement with the cult could serve the Elect as personal servants, or warrior Guardians.⁴⁸² The Elect were forbidden to kill under any circumstances, whether trees, flies, ants or people. It was a major point of difference with the Magi. As the Turks themselves noted, this level of pacificism rendered them vulnerable to attackers. To guard them from the threat of slaughter (which they were so often exposed to) a specific class of listeners known as the Guardians was instituted, whose duty it was to defend the Elect from all aggressors. Even in the French Neo-Manichean colonies of Languedoc and Montsegur, we find evidence of the Guardians, whose heraldic devices very much resembled the Manichee cross (ie; a Maltese cross), but with three pearls at the end of each arm of the cross.

SUN WORSHIP AT VARIOUS POINTS THROUGHOUT THE DAY

Every day at dawn, a Manichee had to wake from slumber and, after having washed himself, lay prostrate on the ground before the rising sun as prayers were uttered.⁴⁸² Like the Magi, the Manichees had other prayer sessions scheduled for various times of the day, in accordance with the position of the sun.⁴⁸² Their elaborate calendar of fasts was dictated by the position of the sun throughout pre-defined stations in the Zodiac. Inevitably Manichees were engrossed in the science of astrology, perhaps not just to perform ceremonial calendrical calculations, but for the formulation of predictions also. Mani's commandments⁴⁸² were as follows:

MANI'S COMMANDMENTS

- | | | |
|-------------------------|--------------------------|-------------------------|
| 1. Do not steal | 2. Do not lie | 3. Do not kill |
| 4. Do not be greedy | 5. Do not be an idolator | 6. Do not fornicate |
| 7. Do not be indecisive | 8. Do not be slothful | 9. Do not perform magic |
| | in matters religious | |

Neo-Manichees

The Bogomils

IT WAS AS THOUGH THE BOGOMILS INSTANTLY MATERIALISED AROUND THE YEAR 1,000 AD

The faith of the Bogomils (literally 'The beloved of God') was particularly prolific in Bulgaria and Macedonia at the turn of the first millennium, though they could also be found in Bosnia, Serbia, Albania, Asia Minor (10th C.), Byzantium (10th C.), Italy, France and Germany (12th C.). The standard tools of their trade were preachers armed with the Bogomil catechetical texts *Liber Secretum*, *Vision of Isaiah*, and the *Legend of the Cross*, amongst others.⁴⁸³ So effective were the wandering Bogomil priests, that in the nearest reaches of Byzantium's eastern Anatolian provinces, whole cities were converted to their heresy.⁴⁸⁴

THEY BELIEVED IN A TRINITY

They appeared as if from nowhere, yet from the outset Bogomilism already possessed a fully structured priesthood, closely resembling that of the Manichees. Evidently such an organisation could only have come about in heathen lands, already steeped in Magian and Manichee dualistic traditions, places like Russia and the Urals. The essential teachings of priest Bogomil (the alleged founder of the sect) were encapsulated within a Bogomilian version of dualism, described by inquisitors as an 'unholy trinity'.⁴⁸⁵ It was comprised of God, the 'unknown father in heaven' and his two sons, Jesus and the Devil, both of whom were entitled to at least some worship. Satan (or more precisely *Satanael* or *Satanail*, the Hebrew terms)⁴⁸⁶ was the 'hard-done-by son' in need of some real understanding. This devil was the creator of everything that we see, the entire material world.⁴⁸⁶ According to the Russian *Hypation manuscript* of 986 AD, Satanail was 'the adversary', the 'enemy of God'. The Bogomil heretical godhead has a significant parallel, namely the Rus' pagan triumvirate of Svarog, Belobog (Dazhbog or Khors) and Chernobog, perhaps indicating that the cult began in Slavia, and was known in Rus'.⁴⁸⁷

SATANAIL WAS THE BAD SON; HE MADE THE MATERIAL WORLD

WE FIND DUALISTIC CHRISTIAN TEACHINGS IN PONTUS AS EARLY AS THE 3RD CENTURY AD

THEY WERE SAID TO WORSHIP THE ANTICHRIST

This Unholy Trinity (which was totally different from the Christian Holy Trinity) was devised by individuals attempting to integrate the existence of the independently-acting evil principle into their belief system, and the son of the same, the absence of which deprived them of a full and complete understanding of the cosmos. It might conceivably have begun in Pontus as early as the 3rd Century AD, as the following passage from Eusebius intimates;

*'Others like the Captain himself, Marcion introduced 2 sources (dualism), these included Potitus and Basilicus, who followed the Pontic wolf and failing, as he had done, to find an answer to the problem of evil, took the easy way out and announced 2 sources (dualism) boldly and without proof. Others of them again plunged into still worse error and posited not merely 2 but 3 natures (an Unholy Trinity).'*⁴⁸⁸

One frank admission made before a Byzantine heresiographer revealed that the Bogomils displayed fealty and devotion towards the Antichrist,⁴⁸⁹ whom they regarded as their spiritual father, and creator of the world. If this comment was not in reality a gloss included by the inquisitor (who the detained suspects had earlier tried to convert!), then we might be looking at evidence that the Bogomil movement was the creation of black or grey sorcerers who had migrated into the Balkans from Rus', and who subscribed to a form of dualism that incorporated the dark side, complete with demoniacal devotions.

The first stage of becoming a Bogomil (meaning 'beloved of God') was the *Baptisma*, where Christians belonging to the apostolic Church were *re-baptised to rid them of the Holy Spirit imparted upon them by the Church*, in order to prepare them for higher levels of knowledge and initiation. During this ceremony, the teachings of St Paul, certain Gospel readings and psalms were recited, whilst an *edited Bible* was placed on the candidate's head.⁴⁹⁰

A period of rudimentary tuition and extreme regimes of asceticism were experienced by the novice until the grandest initiation phase was undertaken. In the elevation to the *perfectus* level (the perfect ones), a mock sacrament of holy orders took place, whereby the bible and the presiding *perfectus'* hands were placed on the initiate's head as the spirit was called down. Having received this Spirit, (the inquisitor Zigabenus called it the 'Seal of the Devil'),⁴⁹¹ the member of the Elect was then able to enter the final, highest grade of initiation.

The Bogomils enacted heathen ceremonies akin to those performed by the ancient Greeks, or at least that is how the Byzantines described them.⁴⁹² Hellenic ritualism is presumably a reference to bread buns, the pouring of libations and cattle sacrifice. Bogomil rituals also concerned the performance of spells and alleged *daemone*-worship.⁴⁹³ Other Balkan carvings, depicting a pair of riders facing each other, imply these deities were Mithraic rather than Greek. However the inclusion of *fleur-de-llys* and swastikas on their stecci carvings,⁴⁹⁴ I would guess, points to a Far-Eastern origin for the cult, a Magian origin, taught by Magian Zurvanites powerfully present in Bulgaria, and in pagan Rus' also.

Of all the Christian heretics under the sky, none were as successful, crafty or skilled at waging war against the cross as the Bogomils. Their elaborate missionary activities saw them gain the confidence of traditional Christians. They used sly ploys to effect this; the veneration of icons, saints and even the construction of churches, which were intended to be seen as public signs of their orthodoxy.⁴⁹⁵

There is some evidence for the veneration of bogus saints and icons, but in the following instances it is difficult to say which specific group of dualists was responsible. Under dualism, just as there was a Virgin in heaven above, there *had to be* a corresponding defiled Whore in the dark half of creation below, an inverted, topsy-turvy reflection of that which was above in heaven. From Magian scripture we know that such a whore was Geh, the harlot who acted as the devil's advisor in certain matters. Since the dark side of existence was very important in the lives of the black families, it makes you wonder whether the pagan heretics ever rendered Ahriman and the Whore into religious icons. In relation to this there seem to be distinct parallels with this Pure Mother/White Son and Filthy Mother/Black Son of the heretics, and a series of icons found in various Christian parishes in Poland, a land where Zurvanite pagans once lived.

Apparently there are a number of icons in Eastern Europe which significantly differ from standard Church iconographical standards, which, I might add, were very, very stringent indeed in their requirements for the depiction of saints, martyrs, Christ and Our Lady. These protocols required them to be shown in silver framing, radiant colours, gold leafing, pearls, inlaid gems, to give them a fittingly glorious appearance. The dubious icons in question are the so-called 'Black Madonnas', a series of religious paintings in which the Virgin Mary and her son, Jesus, are depicted as being as black as the ace of spades, instead of radiant white. Clearly, even by Church

THE BLACK MAGI
BELIEVED IN DESIGNING
HERESIES

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IN THE BEGINNING
THEY WERE ASCETICAL

FINALLY A SPIRIT CAME
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INQUISITORS CALLED IT
THE SEAL OF THE DEVIL

BOGOMILS BUILT THEIR
OWN CHURCHES

THE VIRGIN'S
DOPPLEGANGER WAS A
WHORE

THE BLACK MADONNA

PAINTED IN BLACK

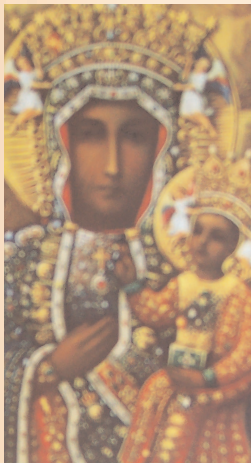
SHE HAS A CHILD, BUT IS
IT JESUS?

standards, something is amiss here. Let's examine the facts and search for plausible reasons for the blackening.

1. Almost all icons of antiquity were executed with paints made from a base of albumen (egg white), tinted with various pigments, powdered gems and gold dust. Frequently the image was painted over a board made from layers of wood veneering. As the icon aged, the albumen began to naturally darken, and blacken due to the accumulation of a murky film left by candle and lamp smoke, which built up over centuries. Thus, today's museum curators and art-dealers gauge the age and authenticity of any genuine icon by its degree of blackening and discolouration.

2. Perhaps these icons were painted or carved by Zurvanite/ Christian 'dvoeveriye' dualist heretics a thousand years ago, who had originally been worshipping the black Madonna, not as the Virgin Mary, but the Great Whore, the unholy goddess of black witchcraft and vexation. According to one source, a number of 'black Madonnas' came into Europe via the Middle East, which dated back to Roman and even Phoenician times. Thus these black mother images are believed to be of eastern origin, and pre-date Christianity by a considerable amount of time. The ancient Aryan Hittite insignia of the double-headed eagle, so profoundly linked with European royalty, also appears to be associated with the image of the black madonna. A golden two-headed eagle can be found on the hem of the Madonna in the famous Eastern European icon 'Our Lady of Czestochowa'.

DOUBLE SAINTS



In this icon you will note the angels holding her crown are white in appearance. Bearing this in mind it's hard to explain why the mother and son are so dark.

3. Some black madonnas might be icons defaced during the Byzantine iconoclastic controversy. Having said that, images were normally destroyed in these incidents. So blacking out images with paint is unlikely to have been your typical iconoclast's weapon of choice.

4. Another option is that they were heretical icons slotted into the local Church by heretics, allowing it to receive the veneration of parishioners, blissfully unaware of the icon's nature, or something that was blatantly venerated by heretical dualist Christians since the earliest years of the Church. Pranks such as sprinkling 'black relics' among the Christian community's 'authentic' ones was apparently a common Bogomil ploy.

Certain renditions of the Madonna were *actually executed in black paint, black stone or ebony*.⁴⁹⁶ Considering the level of Magianism found in Europe, particularly in the Christian sphere, these icons are plausible depictions of Geh, the Great Whore (dressed in her scarlet finery), holding Ahriman (Satan), 'an innocent little boy', and in no way a depiction of Christ and the Virgin Mary. Some postulate that the black Madonnas represented the Earth Mother, but if so, why was she never depicted surrounded by crops, sucklings, and herd beasts, but instead frequently shown with a starry moonlit night in the background, carrying a single child in her arms? You be the judge!

From a modern perspective each of the black Madonnas deserve to be examined in their own right, to determine the cause of the blackening in each case. Only in this way will controversy surrounding them be settled, once and for all.

I will now present a comparatively isolated case of a saint whose complete mortal remains are to be found in more than one location. It certainly seems that unknown persons had successfully installed the body of a bogus saint in addition to that of the real. How might such a thing transpire, and could it be connected with the perfidious intrigues of practicing dark heretics? The case of St Canice is particularly illustrative of the issue. In Ireland there was famous saint by the name of Canice. Now upon her death there was a major dispute between the citizens of Aghaboe and Kilkenny concerning the ownership of her mortal remains, which, as with all saints, would no doubt provide miraculous cures, intercessions and so forth.⁴⁹⁷ Both parties were so adamant in their claims, that it developed into a fight to the death.⁴⁹⁷ In the aftermath of the battle it proved impossible to identify Canice's body, because two coffins lay among the debris strewn on the field of conflict, and neither could be opened.⁴⁹⁷ Consequently both factions returned home, a coffin a piece.⁴⁹⁷ One St Canice now became two St Canices. It seems wild beyond belief that people willing to feud over her remains didn't even know what she looked like. Or was there an imposter who had duped the inhabitants of Aghaboe and Kilkenny into believing that she was Canice, giving rise to the feud? Here we find the most plausible reason for the phenomenon of double or even triple saints.

THE CASE OF ST CANICE
IN IRELAND

In cases like this, what motives would an imposter have? Did it start as a joke that got out of hand? Was it a totally unrelated corpse, that of someone who posed as the saint in their daily life, and was officially proclaimed as such after the person's death, by clerics who did not adequately know the true saint?

At the end of it all we are left with a real dilemma. Do you discontinue public access to both remains, knowing that one of them is the real saint, or do you allow public access to continue knowing that one is false? The fact remains; one group of people gathered about the remains of a charlatan, or someone mistakenly identified as a given saint. A tightening of canonisation procedures, including desiderata such as a detailed analysis of the candidate's life, ever aimed to avoid a repeat of fiascos like this.

For the pseudo-monk and the demonic prefecture (as the inquisitors regarded them), no river was too wide, nor mountain too high in their quest to invent new and even more ingenious ruses to destroy the Church and its teachings. Their most notable achievement was the deepest possible penetration of the Byzantine Church, in just about every province you care to name; barely a diocese was left untouched.⁴⁹⁸ The level of damage done to the Orthodox ecclesiastical mechanism, by their infiltrators, was said to have been so extensive that they constituted a virtual subterranean component to the Church of the east, that, in the view of Euthemius, was quickly enveloping and swallowing the newly ordained into their web of godlessness.⁴⁹⁹

The Orthodox monk Niphon, proved to be an committed advocate of Bogomilism, a travesty against his religion for which he was tried, defrocked and thrown into jail.⁵⁰⁰ Even as Michael II ruled the Byzantine Empire, his supposedly trustworthy Patriarch Cosmas II emancipated the anathematised Niphon, and was regularly seen in company with him, even inside the patriarch's chief residence.⁵⁰¹ Perhaps he was only trying to win Niphon back for Christ, but it all looked rather suspect. Inevitably Cosmas lost his high office by virtue of his heretical affiliations.⁵⁰¹ In short, the Bogomils had proven themselves capable intriguers and proselytisers.⁵⁰¹ Who else could have swayed the minds of the leading Orthodox figures in the land, if not learned and highly skilled orators? The dynamic spread of Bogomilism was formally reported in the writings of Theodore, the Antiochan patriarch some time after the year 1185.⁵⁰² According to him the whole region was fairly embalmed by this heresy. The chief remedy they sought was to immolate the key proponents of their unorthodoxy,⁵⁰² and the total expurgation of their written works,⁵⁰² which, it was guessed, would slay their teachings.

The Bogomil anti-pope

Stoyanov deals with the surprise emergence of heresy in medieval Europe, including 'The Antipope',⁵⁰³ a figure that can ultimately be traced back to a pagan pontiff of the Bulgar Magi. This so-called 'Father of heresies' was the driving force behind the intense barrage of heretical missionary activity venturing forth from the Balkans. He himself was deemed the ultimate adversary of Rome and Byzantium. It was not long before Pope Urban declared the Balkans the most spiritually forlorn place on the face of God's earth.⁵⁰⁴

The Bogomil pseudo-pope was rumoured to have his throne in Bulgaria, the nerve-centre of all heresy. This anonymous arch-heresiarch acted as the grand mediator between all heretical sects and plotted the stratagems needed to catalyse the downfall of the Church, especially via monastic infiltration. Even in the 10th Century he was laying the groundwork for the wholesale export of Manichaean heresy to western Europe via Arab-occupied Sicily. Bogomil preachers, now well-primed for their western peregrinations, departed the safe company of their spiritually profligate potentates in Bulgaria.

The role of these ministers in the wider penetration of dualistic heresy into greater Europe can be seen by tracing the passage of one Bogomil treatise, the *Liber Secretum*. It was originally written in Bulgaria, then sent to the heretical Cathar parish of Concorezzo in the North of Italy, which in turn influenced their brethren in Desenzano, Lombardy and French Languedoc.⁵⁰⁵ *Liber Secretum* proved too controversial for many absolute dualists, provoking a damaging internal schism. By the early 11th Century they were beginning to secretly plant Catharism in Flanders, Northern Italy and certain parts of the Frankish kingdom. Through obscure Orthodox accounts of two-way religious discourse between the Bulgars and Franks, come hints that east-west heretical liaisons already existed in the period just prior to the coming of the new millennium. And so it came to pass that the newly-coined French word for heretics was *Bulgares*,⁵⁰⁶ showing once again that (Magian) Bulgars and heresy were like candles on a cake.

THEY BEGAN TO SATURATE THE BYZANTINE MONASTIC SYSTEM

THEY APPEARED TO BE IN COLLUSION WITH THE BYZANTINE PATRIARCH COSMAS II

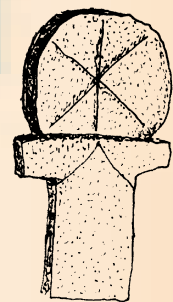


Fig 19. 1. Bogomil cross, Languedoc, France.



Fig 19. 2. Bogomil cross, Bosnia.

The Bogomils enter Europe

Anecdotal historical evidence alludes to doctrinal discourse between a small group of Franks (Germans and French) and the Bogomils. This was confirmed by the arrival of Frankish pilgrims in Bulgaria in the 10th Century AD, an event which pre-dated the entire French Cathar movement, and a datable thread in an heretical alliance which soon flailed Europe.⁵⁰⁷ A number of grave-markers (engraved with *pentagrams* and *roses*) can be found in Europe and the Balkans, religious images normally ascribed to Bogomils, *so there appears to be a physical connection between the Balkans and the West as well.* The same could be said for the artificial cranial deformations found in Languedoc.⁵⁰⁸ It was a known Bulgar practice, caused by the constrictive tightening of turbans and head bindings.⁵⁰⁸

As early as the mid-1100's, Bogomils ejected from the Balkans by the Byzantine and later Bulgarian anti-heresy crusades were pouring across the borders of the German Holy Roman Empire at a steady rate.⁵⁰⁹ But would they be strangers in a foreign land? Far from it! The wearisome travellers were well greeted by the German people upon their arrival, who virtually saw them as long lost heroes. Were they? Was this the glorious home-coming of the Magi to Germany, after an enforced absence first brought about by Charlemagne? By Church accounts, the people's love for them was so great that their activities could not in any way be halted by the Church authorities.⁵¹⁰ It is unlikely these figures received such a rapturous welcome if they were part of some obscure Bulgarian cult. Instead they were religious figures honoured by the masses, even before they had arrived in the Holy Roman Empire. Either Bogomilism was already endemic in Germany by the 12th Century (which is doubtful), or the Bogomils were in actual fact Magian-Christians infected by quasi-Manichaeism ideas, entering Germany from both the Balkans and Slavic east. Many Bogomil missionaries were involved in mercantile pursuits abroad, and in Germany these figures tended to congregate around Cologne,⁵¹¹ the future home of the relics of the Three Wise Kings, destined to lay in the grand imperial cathedral. In Germany heresy tended to centre around Cologne, Strasburg and Havelberg.^{511a}

The notes of Roman and Byzantine inquisitors investigating detained Bogomil agitators revealed confusing sources for the heresy which remained the subject of constant deliberation; namely, Massalianism, Paulicianism, Zurvanism, Manichaeism and magical gnosticism, with Paulicianism and Manichaeism being the least influential of all the sects involved.⁵¹² Rampant low-key *devil worship of the Chaldean variety*⁵¹³ was employed by Bogomils, an activity without too much difficulty tied to Massalians, Slavic dualistic *Volkhvry* and Russian Chaldeans (otherwise known as *kolduny*). Chaldean devil worship was discussed in the *True History of Wizards and Witches*, and as you may recall it required the use of God's name while in a state of spiritual grace and perfection to effect the bullying of *daemones*.

Bearing in mind these factors, the Bogomils almost without question owe much of their beginnings to a mass arrival of dissident Black Bulgar, Magyar or Rus' *Volkhvry* Magi and Chaldeans. These newcomers brought their quasi-Zurvanite beliefs, dualistic-magic and hierarchy into the movement almost intact. In support of this, Zaehner, a major authority on Zoroastrianism is convinced of a Magian Zurvanite genesis for the Bogomil heresy.⁵¹⁴ This seems highly likely. However, in the Bogomils one can also perceive genuine Chaldean influences, ancient Chaldeanism of the sort once found in Mesopotamia or the back woods of Russia.

The Bogomils mutated from a pagan into a nominally Christian heresy somewhere towards the end of the 10th Century AD. A *Volkhvry* document discovered in an Albanian heathen monastery possessed an unusual Magian-style chronology, roughly synchronised with the Christian calendar.⁵¹⁵ At face value Balkan heathens were 1,000 years into the period of renovation brought by *Sraosha*, the pagan Messiah. As Constantinople and Rome progressively converted Eastern and Western Europe, the various Chaldeans, Manichees and Magians, whether Christian or not, found themselves squeezed into smaller parcels of land. Whereas previously they found sharing the same breathing space a little unbearable, their new situation forced a level of interaction normally avoided in prior times. From this came a sharing of ideas. From varied sources, Christian priests learned that the Slavic and Bulgar Magi had dissolved away into nothingness, only to form the Rotu, a clandestine brotherhood that served as a pagan occult university.⁵¹⁶ The oath-sworn candidates themselves constituted that invisible institution, and their supposed aim was to keep alive the miracles of the occult, divination, necromancy and mediumship for future

THEY PRACTICED
CHALDEAN MAGIC

CHALDEAN MAGIC
EXISTED IN RUSSIA

THEY APPEAR TO HAVE
MUTATED FROM A FROM
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10TH CENTURY

RUSSIA CONVERTED IN
THE 10TH CENTURY

generations.

And due to their great diligence and zeal in the dissemination of the Bogomil creed, they had a full heretical empire to their credit, stretching from the Balkans to the farthest reaches of the Holy Roman Empire and the English Channel. Their many successes were, at every stage, under-pinned by an ability to re-organise and amalgamate heretics from diverse philosophical backgrounds into one coherent unit. The beliefs of the once illustrious gnostics, and heretical bulwarks such as the Marcionites probably suffered extinction through ignoble anonymity; their individuality, and waning vibrancy ultimately consumed by the sheer focus, ingenuity and determination of the Bogomil elite.

For the Byzantine inquisitor Zigabenus', his confrontation with the Bogomils was akin to being face to face with the Devil's ritually invested priesthood, who, by their own admission, were 'Magi'.⁵¹⁷ Theologically, his comments are not as evangelically fundamentalist as they first seem to the modern reader, especially if he had been in any way dealing with black Magi and quasi-heathen Chaldeans.

For the Bogomils the arrival of the 11th-12th Centuries AD brought a time of reckoning, and so they dug in their heels, taking the fight to the core of the Church, *surrounding her from within*. Bogomils successfully penetrated monasteries in the East (especially in Anatolia), and the orthodox monasteries of Mt Athos. Due to the offbeat activities happening there, one could easily suspect Bavaria's Benedictine monasteries (Salzburg and Reichenau) as well.⁵¹⁸

The Bogomil brotherhood doubled as a finishing school, wherein heretical brethren learned all that was necessary to live among Byzantium and Rome clergy free of detection. Not long afterwards (in the 12th Century), western Christendom experienced outbreaks of simony and concubinage in certain parishes, as frenzied magical activities (including necromancy), and advanced stereoscopic star maps⁵¹⁹ were found among errant clergy. In the East, the monastic brothers at Chios were found performing what were described as Mithraic magical rites, whilst in the Benedictine brotherhoods, equally bizarre occult performances bore all the hallmarks of Bogomil or Magian infiltrators.⁵¹⁸ Heads rolled ... literally!

As with the Manichees, it was crucial that Listeners live in close proximity to the *Perfecti*, who were their only means of mystically entering into heaven. It was almost a fate worse than death to die without the *consolamentum*. Consequently, some have theorised that Bogomils formed whole communities within gnostic dioceses, each thought to faithfully mimic apostolic diocesan boundaries.⁵²⁰ So remarkably resilient were they that the cult only began to fold under the Ottoman Turkic annexation of the Balkans. Unconfirmed reports suggest that isolated neo-Manichaeon splinter groups were still extant in the Balkans in the 1600-1700's.⁵²¹

The heretical hierarchies

Church officers

The four original Apostolic Sees commonly taught that Christ invested the power of the Apostles upon selected members of his Church by means of the Holy Spirit,⁵²² leaving a priesthood consisting of apostles (bishops) and presbyters (priests), and the minor office bearers of deacons, readers, ushers and exorcists. It seems to have been a priesthood formed by God's Spirit rather than a purely Magian or Rabbinical bloodline, and this if nothing else was a major departure from pagan religious thought, and yet they had very many similarities with these other priests.

By analysing the hierarchical structure of the various medieval heretical movements it is possible to discern a series of *organised religions* which sprang from a synthesis of the Magian, Manichaeon and pagan gnostic priesthoods.

BOGOMILS	MARCIONITES	PAULICIANS	GNOSTICS	MANICHEES
Anti-pope	Bishops	Apostles	<i>Perfecti</i>	Archegos
Apostles	Priests	Priests	Listeners	Magistri apostles
Perfecti	Deacons	Deacons		Bishops
Listeners				Elect
				Listeners

BOGOMIL TEACHINGS
STRETCHED FROM
TURKEY THROUGH TO
THE ENGLISH CHANNEL

THE BYZANTINE
INQUISITORS CALLED
FELT THEY WERE THE
DEVIL'S PRIESTHOOD

ISOLATED GROUPS OF
BOGOMILS ARE
THOUGHT TO HAVE
EXISTED IN THE
BALKANS UNTIL THE
18TH CENTURY

Their battle with the Church

With such a sizeable influx of dualist heretics entering Byzantium and the Balkans in the 8th-10th Centuries AD, it is only natural their mere existence provoked a severe backlash. For the Church, heresy was a crime worse than homicide, the mass-murder of souls. It was to be purged from the face of the earth, by repeated and vigorous polemical re-evangelisation missions in the first instance, or physical force in the face of continued intransigence. As sworn enemies, the Church and heretics waged war against each other, seizing their opponents by the throat with a tenacity barely imaginable. Both eastern and western Europe was scorched by this hidden war (mainly aimed at the Elect and Magi), which touched many families, and affected generations.

Byzantine and Roman inquisitorial authorities from this period, right throughout the Middle Ages were convinced that heresy and the occult went hand in glove.⁵²³ Everywhere the same recurring theme of devil-worship and fortune-telling seemed to crop up.⁵²³ These perceptions later shaped and nurtured the so-called 'stereotype' of the witch and her (and his) craft. In some cases, occultism probably only constituted a minor co-existent element, or fringe undercurrent within heretical communes, rather than a professed dogma. Bearing in mind the Magian and Chaldean philosophical/religious foundations of the Bogomils, and their apparent charter for the destruction of the Church, it really is not all that surprising that evidence of a magic-heresy linkage began surfacing. This was a primary reason for the Church's overkill in their handling of heresy, for it was now inexorably married to the 'co-evil' of sorcery.

In the pope's '*Pressing Danger*' letter of 1434 AD, he specified various archetypal witches frequently found consorting with devil-worshipping heretics. These included '*Christian and Jewish magicians*' (ie; Jewish Magi and Magian Christians).⁵²⁴ Those scholars who cleave to a belief in the learned origins of witchcraft insist that the cited comment is vacuous, utterly baseless. Instead all blame for the witch persecutions rests squarely on the sort of religious jingoism found in papal encyclicals of this kind. Bogus traditions circulated in medieval demonological texts are touted as an equally great culprit. However, excavations at Novgorod Russia have proved beyond all doubt, and for all time, what witch trials have specified all along, the factual existence of practicing witch-Christians. For it was there, in layers dating to the 13th Century AD that they chanced upon demi-Christian spell scrolls, with Christian prayers written backwards, in cyrillic mirror writing.⁵²⁵ Certain Novgoroders were etching topsy-turvy Christian prayers in their spells, a distinctly Chaldean practice. The precept behind this style of sorcery belongs to the due order and rites of the devil, '*as it is above, so shall it be below*' ... so shall it be backwards. So to pray to the devil, or more particularly to the Antichrist, one said anti-prayers, a deviant reflection of the prayers offered to his enemy Jesus. From Stuart Clark's book, *Thinking With Demons*, we already know that many early modern tractates on diabolism simply encompassed European folk magical traditions on ritual inversion. On the other hand, many centuries previously, we heard of *ergi* in Scandinavia, a class of pagan rite using perversion and 'upsidedownness'. A considerable number of *zmeiovik* (serpent) medallions were also found at Novgorod,⁵²⁶ showing Christian imagery on one side and the face of a medusa-like fiend on the other. Some had been confiscated, and were thus excavated from the house of a Christian priest. Others were loose finds around the city. Elsewhere in Europe we discover the 'Black Pater Noster',⁵²⁷ the black 'Our Father', in connection with maelific witches. Even today the *Catechism of the Catholic Church* contains the strongest possible condemnation of prayer-magic, damning it as a gross violation of God's first commandment.

Heretics loathed the Church for several reasons, not the least of which was its denial of their right to preach dualism and alternative biblical interpretations. On more than one occasion heretics confessed to the inquisitors that Christendom was practicing an improper form of the faith, and that they alone held to the true tradition.⁵²⁸ Some claimed apostolic successorship, others to the contrary.⁵²⁹ The latter heretics championed a form of Christianity that formed under peculiar circumstances, such as those described in Chapter I. By their reckoning Rome and Byzantium had got it all wrong. The Neo-Manichees, being of Manichaean origin could not see a scriptural basis for the sacraments, and like Marcion, accused the Church of leading the people astray with unsound teachings, useless works and rituals. Since the Church was very much involved in the protection of creation, and maintaining the world order, Manichaeans lambasted it as 'Babylon the Great Whore', which stood in

INQUISITORS ASSOCIATED
HERESY WITH THE
OCCULT

THE POPE SPOKE OF
CHRISTIAN AND JEWISH
MAGICIANS

HE ALSO WARNED OF
MALEVOLENT
WITCHCRAFT

PHYSICAL EVIDENCE OF
RITUAL INVERSION

HERETICS BELIEVED THE
BIBLE WAS FILLED WITH
DUALISTIC PASSAGES

CHURCH AND STATE
WERE FUSED ENTITIES

THE THEOLOGICAL
ARGUMENTS FREQUENTLY
SPILLED OVER INTO
BLOODSHED

opposition to the blinding light of their Elect.⁵²⁸

In this age, politics and religion were so deeply related, that an ideological attack on the Church became an attack on the state political apparatus. As defender of the faith, the state refused to sit idly by while such an unmottley crew of dissenters forged on unabated. State responses to such spiritual rebellion varied depending on the level of relations enjoyed between a given monarch and their Holy See.

As time went by both sides turned to violence to defend their rights of belief and worship. It was a religious war rarely fought on the streets, but which proceeded with renewed atrocity, time without end, partitioning whole communities wherever heresy had taken root. The pyres of heretical martyrs, a growing conflagration, provided the eternal fuel for anti-Church sentiment. It seems the more who died, the bigger that hate became. What started out as a fight over the penetration of dualistic dogmas into Europe, ended up a protracted conflict over the execution of heretics by the state.

For hundreds of years heresy and astrology had been cut out of Western Europe like a gangrenous sore and all but ceased to exist. But from the 10th Century AD, the timetable for the re-introduction of dualistic heresy, astrology and high magic was going ahead at some pace, the invasion had begun, with Magi, Manichees, Neo-Manichees, Magian-Christians, and pagan gnostics pitting themselves against the Byzantine and Roman inquisitors and heresiographers. The latter officers played lead roles in the war of attrition, as the battle to save the teachings of the Roman and Byzantine churches from the corruption of practical dualism mutated into a vortex of incendiaries and wafting smoke.

The first canon released by the 4th Lateran Council in 1215 AD amounted to a frontal assault on the dualistic doctrine of 'the Good God' and 'the Evil God'.⁵³⁰ It deemed the teaching forever heretical. The council's message was simple; there only ever was one God. Far from being a God, Satan was really a devil, a deceiving force who prompted man to commit evil acts and engage in the worship of all things false and non-existent.

MAGIC RETURNED TO
EUROPE IN FULL
MEASURE

DUALISM CONDEMNED
DURING THE 4TH
LATERAN COUNCIL



Pagan holy war in the balkans

EVIDENCE FOR A PAGAN
HOLY WAR AIMING TO
RE-INSTAL THE OLD WAYS

Aside from these Norse activities one wonders if the west-east, Arnulf-Vladimir-rasate pact ever really get off the ground in the west? During the 10th Century Franks and Saxons became embroiled in several anti-Church conflicts (esp. in 1075 AD). From that century onwards, the city of Rome (and in particular the Vatican) was repeatedly invaded by several power factions, especially the Franks, who on more than one occasion dethroned popes and flung them into prison, only to install their own anti-Popes in their place. Such were the predations visited on the papacy during those times that *a number of Popes had a life expectancy of just 20-30 days once they had been elected*, that's if they were elected at all!⁵³¹ Just how much of this was attributable to political gesturing, and how much was due to the machinations of Magi inside the royal courts is likely to remain a mystery. Nevertheless this topic will be covered in greater detail later in the book.

PAGANISM REVITALISED
IN THE BALKANS

In the Balkans though, there is every reason to believe the pagan resurgence was *well and truly under way*. Although dualist pagans (who believed in the divine forces of light and darkness, and in some cases worshiped demons) had firmly entrenched themselves in Bulgaria at least since the time of Krum, the renewed Bulgar pagan offensive (of the late 10th Century AD) seized virtually the entire Balkans, including Albania, Macedonia and Greece! Byzantium had lost the Balkans.

BULGARS SEEN AS
NOTORIOUS APOSTLES
FOR DUALISTIC DOGMAS

The situation there was extremely confusing for the Byzantine Emperors. Not only was there an unwelcome presence of hostile pagan troops, but heretical pagan-Christian and Manichee dualists were running the place under the noses of the struggling Bulgarian Church, an unbearable situation made even worse by the 975 AD resettlement of 200,000 Paulician dualist heretics from Anatolia to Philippopolis in Greece.⁵³²

As you will read the attacking pagan armies were the least of their worries. The dawn of the 10th Century AD saw the core teachings of the Magisterium (a Roman Catholic term denoting the essential teachings of the Church) besieged by Dualism - "the Great Heresy". Bulgar heretical preachers made their way into Europe from the Balkans, into both Germany and France.⁵³³

RENEWED INTEREST IN
DUALISTIC THEOLOGY
PROVED DISTURBING FOR
THE CHURCH
AUTHORITIES

In the east, the indefatigable Bulgar Bogomil heretics were infiltrating and taking over whole Byzantine monasteries. For both Rome and Constantinople these preachers were more insidious and devastating than any military attack could ever be, because they demolished the traditional teachings of the Church, which unlike razed churches, were much harder to rebuild. If the Norsemen caused Christianity much grief during this period, it would be nothing compared with the heathen Bulgars, which eastern and western Christendom saw as the ultimate enemies of the Christian faith, the forces of the Antichrist.⁵³⁴ In the east, uprisings against the Church were by no means confined to the Balkans. The year 1030 AD saw catastrophic attacks on the Polish church, facilitated by the widespread murder of clergy from the lowest to the highest. Following the conversion of Russia in 989 AD, rebellions against the Rus' Church broke out in 1071 AD, at Kiev, Rostov and other places, which led to church burnings and the assassination of clergy. Suzdal experienced the re-emergence of the Volkhyv in force during the year 1024 AD.⁵³⁵ In Rus' there were real security problems for the bishops, so much so that they had to dwell inside palisaded enclosures within the cities themselves; behind a wall within a wall.

And where can we read of the reasons for the unceasing warfare between the Russians, Bulgarians and Byzantium? Just why were they all fighting? The Bulgar offensive against the Roman and Byzantine Churches were much more subtle than these military adventures, focusing on attempts to destabilise Christendom by infiltrating the priesthood, and by exporting the pagan sciences into Europe.

But wouldn't something as important as a viking and Franco-Bulgar holy war against Rome and Byzantium be amply recorded, or spelled out in bold black and white throughout most mediaeval texts? Surely? As astounding and important as this information may be to the understanding of mediaeval history, politics and religion, it is still something that was never broadcasted openly, perhaps for reasons of internal security, if no other. Certainly many aspects of this religious conflict are to be found in Mediaeval sources. If the level of pagan impenitence was as deep-seated as history suggests, the authorities in Byzantium and Rome would have been loathe to release news of plans for a full pagan revival by a pagan army then amassing in Russia and the Balkans during the 9th-10th Centuries AD, and repeatedly laying siege to Constantinople, the largest city in the "known world". Any broadcast of that nature would have been absolute insanity, and could have sparked panic or riots in many places.

Rome would have no respite from this pressure, for from this time it would appear that large numbers of pagans were again coming back into Europe; many of these would be the very people who the Church labelled

heretics, Manichaeans and Bogomils.

In time the Bulgar Bogomil heretics became quite brazen in their attempts to enter the halls of power, including a “winner-takes-all” attempt to convert the Byzantine Emperor himself!⁵³⁶ What was unveiled during the Bogomil conversion mission to the Emperor was never publicly released, and considered “classified information”, to use a modern term. In this way, anyone found with it could not claim that they were only studying the heretics. Much rather, they could be directly jailed or burned as politically subversive cult members, a danger to the existing community and the faith. And not only that. As I perceive it the transcripts of the Bogomil attempt to convert the Emperor (which contained all the essential doctrines of the dualists) were held under lock and key because their release into the Christian society of the Middle Ages would have been damaging to the social order, and might have undone centuries of Christian missionary work. Try as they may, there was no way of stopping these teachings from finding their way out into the suburban streets of Constantinople or the Anatolian monasteries. Concerning all Orthodox and Imperial findings on the Bogomil movement, there was an air of sombre reticence about “the whole sorry affair”. Both Anna Comnena (daughter of Emperor Alexius) and the Byzantine inquisitorial figure Zigabenus had declared openly, that their exposure to the heretics had unsettled them to the point that they *no longer wished to desecrate their tongues with another word on the subject*.⁵³⁷ For Zigabenus, his tussle with the Bogomils’ *Babylonian thought processes*⁵³⁸ had pained him deeply. It was perhaps in this same “pristine tongue” that “Nestor” wrote *The Primary Chronicle*, deliberately omitting some of the key information. We know that this sanitisation process occurred because of the types of things the Church encountered in Rus’ and yet chose to bury so deeply that it would never see the light of day.

There is compelling evidence that the hierarchy of the highly political Eastern Dualist pagans and heathen Gnostics were, from c. 800 AD onwards, waging a holy war against apostolic Christianity in Byzantium and Rome, by conducting military campaigns, and more especially by re-introducing astrology, magic, and the natural sciences into Europe, with which they could regain the allegiance of Europe’s recently converted pagans.

After the Christianisation of Russia in the year 989 AD, and the subsequent repression that followed, these Magian and pagan Gnostic sages went underground, and via the agency of secret brotherhoods, such as the “Rotu”, the “Imperishable Monastery”⁵³⁹ and the Bogomils, re-entered Europe with the aim of ensuring that occultism and the old faith survived for future generations. This led to a kind of pagan revival one might say; the desired aim of the venture. As a consequence of their arrival an intense war erupted between them and the Church, a fight which for many ended on the flaming pyres of the Inquisitions. The story of the Mediaeval ideological battles between the heretical/pagan pedagogues and the Roman and Byzantine Churches is elaborately explained throughout Part II.

In the early stages of the pagan revival, Svyatoslav, the son of a raped nun, invaded Bulgaria perhaps to discipline the “Christian traitors”, and try and expel them from the Bulgaria. He chose to remain there in Pereslavets, together with his Slav army, maybe to stabilise the area, and to keep his finger on the pulse of Balkan sentiment. He remained there until dislodged by John Zimescus (the Armenian usurper of the Byzantine Imperial throne) after a war lasting three long years. Catching wind of their plans, Byzantium used every opportunity to cause strife, and wage war against them before they could loom into an even bigger threat. And loom they did, for it wasn’t long before the victorious Bulgar Cometopuli renegades had recaptured the Balkans and Olympus, beloved of the Rus’ pagans!

And the sabre-rattling continued.⁵⁴⁰ Anything Bulgarian began drawing flak from the Roman and Byzantine Church. They were singled out as being a race like Sodom and Gomorrah, and “Bulgarian” became a synonym for “poisonous to the faith”. In the Mediaeval west their very name became the new terminology to denote a heretic (in French *Bulgares*: meant “a heretic”).

Emperor Alexius I. The Sword of Byzantium

During the rule of Emperor Manuel, the problem of heretics in Byzantium had become so perilously critical that the bishops had (despite great effort), failed to stem the tide of heresy, and lost control of the situation. From that time, only Imperial military intervention would prove sufficient. In the Holy Roman Empire of the 10th-11th century, the ‘heatwave’ of heretics had not yet begun arriving *en masse*, but throughout Byzantium and the whole of eastern Europe it was a vastly different story, an image of what was yet to come in the West. During the reign of Emperor Alexius I Comnenus, right up until the time of Bohemund I’s antics in Antioch, the relationship between Constantinople and the Vatican was slowly on the mend. Pope Urban II mustered and dispatched loyal Christians

A BULGAR BOGOMIL
TRIED TO CONVERT THE
BYZANTINE EMPEROR

EMPEROR ALEXIUS
WAGED HIS OWN
PERSONAL WAR
AGAINST THE HERETICS

from other parts of Europe to rid the East of the unwanted Mohammedans and free Antioch, Jerusalem and the Holy Sepulchre.⁵⁴¹

With the visible Muslim enemy gone, Alexius now directed his anger toward the invisible heretical enemy who was spawning everywhere, declaring war on all heresy within the bounds of his domain.⁵⁴² Singled out for more intense scrutiny was Philippopolis,⁵⁴³ then widely regarded as a nursery of evil, and a blot on the face of his empire. Paulicianism was consigned to the pages of history by this campaign. In that same region Bogomils too felt the sting of the Orthodox state.

For the most part Alexis' reign was characterised by waves of denunciations against heretics and trials that hoped to weed out ancient philosophies and heterodoxies that were again coming to public attention.⁵⁴⁴ These were to some extent intertwined, something obvious to Orthodox onlookers in the trial of John Italus, in the year 1082 AD.⁵⁴⁵

Next Alexius attempted the eradication of the bold and exceedingly evasive Bogomils, who had 'weazeled' their way into every conceivable level of society, including the highest aristocratic families (through marrying their daughters to Bulgarian nobility, notably the not-so-repentant Cometopuli brothers).⁵⁴⁶ Even at this early stage, the highest strata of Byzantine clergy was being infiltrated by the 'snakes', as they called them.⁵⁴⁷

Eventually Alexius finally got his hands on Basil (whose name is derived from the Greek word *Basileuo* 'a king'), at that time thought to be the supreme Bogomil pontiff. After putting him under house arrest (the domicile was recorded as having suffered repeated ghostly attacks), Emperor Alexius himself laboured long nights to make the Arch-heretic 'recant', through debate.⁵⁴⁸ Finally, in 1111 AD, he was burned at the stake, one very happy man. Though by now, his 12 apostles, his reigning successor and a small army of adherents were very much at large, and hopping mad. Where would it all end? Where indeed! Whilst Alexius' dragnet managed to pull more than a few Byzantine heretics out of circulation, the Balkan frontiers were experiencing a heretical *tour de force*. For the emperor, the patriarch and the pope this was surely the mouth of Hades, for in Albania and Bosnia, the churches (both Roman and Byzantine) had begun lapsing so far into dualist heresy that they were deemed unrecoverable for a very long time indeed!⁵⁴⁸

THE BOGOMIL
PATRIARCH BASIL WAS
BURNED TO DEATH IN
1111 AD

Chapter

Medieval intrusions of the oriental traditions

Europe on the Brink - the onset of disaster

The 'dangerous re-emergence' of the 'new-breed' heresy, Neo-Manichaeism, exploded out into Western Europe in a way that took European reformist clerics largely by surprise, a philosophy that proved to be the Church's and prevailing authorities' worst nightmare come true. It had all the hallmarks of a 'second-coming' of the Manichees, and was profoundly linked with millenarianism, the belief that Christ's reign was soon to be established on earth. The year 1,000 AD was fertile ground for many end of the world stories. Wandering preachers stirred up small communities whenever signs appeared in the sky, concurrent with wars or the outbreak of plagues.⁵⁴⁹

Among heretics, a revival of the long-disappeared Manichee doctrines figured heavily at the dawn of the 12th Century, especially intent on destroying the prevailing medieval 'world order'. As we know, beliefs of this nature had already spread rapidly from the East into the heartlands of the continent. These movements stayed true to one of the basic tenets of Manichaeism, namely that the 'evil-powers of the evil material world', in which ruled Yaweh, the Jews, royalty, the rich and the Church, had to be overthrown by a new spiritual kingdom of light, an egalitarian society, free of classes, distinctions, personal ownership of land or wealth.⁵⁵⁰ The principal means by which they proposed to achieve this aim was by resorting to anarchy in various ingenious forms. This manifested itself in incidents of civil disobedience and hysteria. They almost universally seem to have been organised and prodded along by robed monk-like figures (perhaps of the variety recorded as thronging in the Baltic, the Balkans and Rus') and not a few de-frocked and excommunicated clergy.⁵⁵¹ The most daring and infamous of these anarchistic plans was the well poisonings, a scheme in which bags of poison were to have been placed in the water supplies of major cities and when most of the cities' inhabitants had dropped dead, the new regime, and people sympathetic to it, could then take over Europe. The intended scale of this conspiracy sent shockwaves around Europe, with the alleged plot rumoured on a street level to have been masterminded by Jews and lepers. Once news of this got out it provoked a massive anti-Jewish backlash which took direct papal intervention to stop, but only after many people had been killed.⁵⁵² And later, during the 'Black Death' of the 14th Century, Jews were being blamed for causing the outbreak of the plague,⁵⁵³ something which touched off further waves of violence against them, and which only came to an end once the Church hierarchy finally managed to convince the people that Jews were dying of the plague just like everybody else. So serious had the situation become that many Jews were placed under the direct protection of the Holy Roman Emperor.⁵⁵²

Of interest was the emergence of several Messiah figures from the Low Countries (ie; Holland and Belgium) in the 12th Century, men of flesh and blood worshiped as living gods, figures such as Eon, Adelbert, and Tanchelm of Antwerp, only some of many whose names were never recorded.⁵⁵³ While there are accounts of such figures dating

THE SECOND COMING
OF THE MANICHEES

THEY HOPED TO
DESTROY THE
MEDIAEVAL WORLD
ORDER

THEY INCITED CIVIL
DISOBEDIENCE

DESCRIBED AS ROBED
MONKS

THE BIGGEST PLOT
ENTAILED THE
POISONING OF WATER
SUPPLIES

JEWES WERE BLAMED

THE CHURCH CALLED THEM ANTICHRISTS

back to the 6th Century, from 1100 AD onwards there appears to have been an escalation in the number of mortal deities appearing around Europe, particularly among the Franks.⁵⁵⁴ Most importantly they were widely credited with remarkable powers of prophecy and healing (in other words they were heathen god-priests or demi-Christian saints). These figures began by gathering large followings, which generally made a living from donations and the proceeds of misappropriated loot. It was often the case that these monies were redistributed back to the poor. There are recorded instances where these 'Christs' were seen as serious rivals to the clergy, and at times required bishops to pay homage to them before their large entourage of followers, by force if necessary.⁵⁵⁵

SOME OF THEM FORCED BISHOPS TO WORSHIP THEM

THEY WERE ABLE TO MUSTER BANDS OF PEOPLE, AND LED THEM ON LOOTING SPREES

Who were these men the Church called Antichrists or false-Christs? While we might think that Eon Jesus Christ⁵⁵⁶ was a corruption of the Greek pagan gnostic Time God Aion, the appending of 'Jesus Christ' to the end of his name perhaps signifies that he might have been, as unbelievable as it may sound, a biblical gnostic. Other peasant uprisings were forged by charismatics and gifted fakes desiring personal popularity and financial gain. Most of these 13-16th Century arch-heretics (predominantly of Slavic origin) hailed from the East, and could be traced back to Poland and more especially to Bohemia, from whence they could reach out into and 'blight' Bavaria and the German heartlands.

THEY CAME LIKE THIEVES IN THE NIGHT

JUST SOME OF THE MORE INFLUENTIAL ANARCHISTS

The Adamites, Hussites and Taborite Brethren, were all led by apocalyptic visionaries and their Elect. These associations of 'Enthusiasts' in very many cases demanded that their haughty followers start killing everyone not a member of their organisation, viewing them all as 'servants of the Antichrist'; they were the instruments of God's wrathful justice, who came 'like a thief in the night'. And come they did, in the form of guerrilla bands which ransacked and torched every settlement in raiding distance, ready to make sure that the blood of the children of the Antichrist (ie; everyone who was not part of their sect) 'flowed deeply' over the face of the earth.⁵⁵⁵ As time went by there were more and more Messiahs who drew their followers into open conflict with the Church and the prevailing order. Men like the resurrected pretender, the Pseudo-Baldwin, John Milich, Matthew of Janov, Joss Fritz, Thomas Muntzer, Matthys, Hans Hut, Bockelson, the *loom-worker* Niklas Storch (the Bohemian), Janko Wirsberg (under an unnamed Franciscan absconder claiming to be the Messiah), 'The Master of Hungary' and Emico of Leiningen.⁵⁵⁵ As in the case of Hans Bohm (the Piper), robed figures (usually termed fugitive monks) could often be discerned loitering somewhere in the background, in an advisory capacity.⁵⁵⁷ Bohm (perhaps meaning that he was of Bohemian extraction), was so skilled at manipulating the masses that he could muster eager crowds in the order of 70,000.⁵⁵⁸ His charisma might be traced back to the fact that he was both a piper and a drummer, a performer who knew how to captivate crowds of people. This might simply have been one of his natural skills, but then again, taking into account his poetic and oratory prowess, it may indicate that he was a descendant of the *Skomorokhi* (pagan Slavic bards, actors, and musical magicians), or gypsy players. I say this because he was also tried on charges of working magic⁵⁵⁹ and preaching heresy against the body of the Church.

BOHM COULD GATHER UP TO 70,000 PEOPLE

THE HERETICS PERFORMED WELL ON THE BATTLEFIELD

The heretics had many astounding military successes, predominantly because they had acquired substantial military backing from bands of roving mercenaries. Termed *Brabancons*, these warriors (who loitered in the area of Brabant) made a profitable living by conducting large scale military conquests inside Europe which were little more than looting operations, and orgies of destruction. From their Frisian homeland the raiding cartel descended upon the various rural provinces of France like a '*plague of locust*', wrecking fields and particularly the manufacturing capacity of the artisans.⁵⁶⁰

THE ADAMITES

In the early 1400's there were the Adamites,⁵⁶¹ who, like the Mazdakites, adhered to a communist-like lifestyle, sharing all property, and the women folk amongst each other. Under their spiritual leader (and *sect match-maker*) Adam-Moses, the Adamites focused on Christ's words to the Pharisees, '*Harlots will enter heaven before you do*'.⁵⁶¹ Accordingly, this happy band based their whole life around the 'deep wisdom' of this one biblical line, falling into the category of a free-love nudist colony, captivated by naked romps around the communal bonfire, to the tune of hymns.⁵⁶¹

AND SO WAR CAME

From 1520 AD onwards, Niklas Storch in particular, and his collegiate Elect, mobilised enough of the peasantry to enable them to conduct open warfare against the Church.⁵⁶² The religious hierarchy of Storch's cult was comprised of twelve primary apostles, and a further seventy-two apostles (an organisational structure similar to

that of the Manichaeans). A Manichaean connection might also be discerned in comments such those of Muntzer which derided the eating and drinking of the upper class as beastly. The Manichee Elect required strict abstinence from wine and meat, but there are no records that I have read which portray the prophetic elect of the Middle Ages as vegetarians. It was either not the case, or simply went unrecorded.

By the 16th Century, the level of insurrection against the Church and the authorities in Germany had reached such a crescendo that an undetermined number of militia and clergy, and roughly one hundred thousand peasants, had died during the battles, raids, sieges and reprisals that characterised this phase of German history.⁵⁶³ The war-bands of the heretics were not always of inferior quality either. From the pages of one illuminated Church manuscript, penned during the Hussite Wars in Germany, there is a picture of a commando saboteur dressed in a diving suit. This apparatus consisted of flippers, and a hood (complete with transparent eye-holes) which was connected to the surface by a breathing tube. The insurrectionist is seen to be carrying crates, which were either victuals for a besieged heretical commune, or even gunpowder as some have suggested.⁵⁶⁴

Another anarchistic method was the hijacking of peasant crusades. Some of the saddest stories to emerge from the period of the Crusades in the Middle-East concern the formation of the later ‘peasant crusades’ which were conjured up by ‘wandering-monks’, who, by skillful oration, succeeded in mustering large numbers of pious farmers and the lowly, all armed with threshing sticks, scythes and work tools.⁵⁶⁵ These cumbersome and unruly bands set off thinking that they were heading towards the holy lands, but, not too far from home, they found themselves succumbing to seductive sermons made by the robed ‘wandering-Elect’, the ‘Pure ones’ (best equated with the Manichaean term ‘Cathar’) who assured them that they too could take part in the building Christ’s kingdom on Earth if only they would start by destroying the present order throughout Europe. Riding high on the crest of the wave, the ‘Elect’ diverted the pilgrim serf-warriors towards churches, manors and monasteries where they dragged the petrified friars out into the streets to be slain (which the Elect claimed was the ultimate act of piety), and then set about torching the countryside and Church property. Some of these not-infrequent incidents most assuredly stemmed from people’s reactions to new interpretations of the Bible gaining currency at the time (on account of unprecedented access to vernacular translations of the Bible).

However, the belief that the Manichaeans were directly responsible for causing many of these civil disturbances, and the spreading of ‘heresies’ (as discovered by the inquisitors), was discredited (by past and modern scholars) and pushed very much into the background from the 16th Century onwards. The Inquisitors’ accounts were refuted between the 16th-20th Centuries, almost solely on the basis that there were supposedly no Manichees on the continent at the time whatsoever. Not so! It is *definitively known* that the long-expelled Manichaeans were living not only in Bolgar, Siberia and Central Asia, but on the steppes of Rus’, among the Pecheneg hordes; hordes squashed into the Balkan bottle-neck due to population pressures created by the arrival of Silver Bulgars, Magyars, and Kipchaqs.

Regarding the 10th Century emergence of Neo-Manichaeism, its origins are traceable to the six main Bulgar ‘churches’ once located in the Macedonian/ Balkan region. From there, these heretics began radiating outwards into Germany, Italy and France, giving rise to a number of dissident Protestant Christian groups like the Cathars, Albigenses and so on. And wherever they sprouted, the inquisitors had to scrape the cobwebs off *Acta Archelai*, ‘the tried and true weapon’ first used by the Church Fathers against the Manichees many centuries prior, leaving a vapour trail wending from Bulgaria to Languedoc and the Lowlands.^{566a}

THE HERETICS ARE
THOUGHT TO HAVE
HAD DIVERS

THEY RAISED AND
HIJACKED PEASANT
CRUSADES

THESE WERE TURNED
AGAINST THE
MONASTARIES

A world ripe for the picking – The dawn of a new pagan era

By considering sundry evidence that supports Pliny’s account that the druids of Gaul and the British Isles were Magi,⁵⁶⁶ and numerous anecdotes of the Church’s ongoing problems with handling the resident blood-Magi of Europe,⁵⁶⁷ we can appreciate how the Slavic lands, the Balkans, Hungary, Britain, France and especially Germany, which had once been part of the original Slav homeland, were already pregnant with white and black Magian views concerning the heavens, creation and the underworld. Over the past two to three centuries, academics and Protestant theologians have normally credited the widespread portrayal of malicious demons during the Middle

MAGIAN FIRE AND
BRIMSTONE SERMONS

THE WITCHES WERE NOT
A NEW PHENOMENON;
THEY HAD ALWAYS BEEN
THERE

THE HERETICS DRESSED
IN A SIMILAR MANNER TO
PRIESTS

MANY CLERICS THOUGHT
THAT THESE WERE
SATANIC PREACHERS,
BRINGING AN INFERNAL
VERSION OF THE GOSPEL

HERESY WAS PAINFUL TO
INVESTIGATE, NOT
BECAUSE IT ENTAILED
LISTENING TO OTHER
PEOPLE'S VIEWS, BUT
BECAUSE IT MIGHT HAVE
ENTAILED VIEWING
INFORMATION WHICH
HAD DISTURBING
CONSEQUENCES

INQUISITORS CONDUCTED
ENQUIRIES INTO THEIR
BELIEFS AND ACTIVITIES

THERE MAY BE LOGICAL
REASONS WHY THE
HERETICS 'MIMICKED' THE
CHURCH

Ages to the inventive and repressive 'fire and brimstone' mind of the Church. On the contrary. These visages were merely representations of beliefs that had been there all along, long before the advent of Christianity. For within the pagan psyche, they earnestly believed that stinking and inglorious wretches would rush up and seize upon the fearfully distressed soul in gangs as it arrived in the underworld, all ravenous in their intent to cause affliction to the malefactor who, not having confessed the heinousness of his death sin, remained still in an even more fallen state. And it was into this hyper-fertile field of recently converted Poles and Saxons, a land where powerful magus-Princes once wielded power (and continued to do so), that the Magi, Magian-Christians and their followers chose to wander in the centuries following the conversion of Rus', to once again re-sow the seeds of their most ancient culture. In the Late Middle Ages and Renaissance period, these adventuresome bands, very often Slavs and Scandinavians, gave rise to covens of 'white' and 'black' witches and warlocks; those who healed and those who harmed, some of whom followed Christianity.

The first discovery of the Heretics

Malleus Maleficarum stated that the heretics were not an entirely new phenomenon; they had always been there;

*'I have explained all this at length that the reader may understand that these evil arts did not suddenly burst upon the world, but rather were developed in the process of time...'*⁵⁶⁸

When the German clergy first began to encounter the Magi (and perhaps even Chaldean sorcerers) in Hungary and other such places (meeting on a scale not seen since the time of the apostles and those first few hundred years of Church history), they initially thought they were Christian priests. These clergy (and the later inquisitors) were genuinely, deeply and profoundly disturbed by the manner in which the 'sorcerous heretics' sought to 'mock' the Church by 'mimicking' the Church's hierarchy, the sacraments, holy water, candles and confession. The Church saw these 'copy-cat' sacraments⁵⁶⁹ as rituals needed to 'placate their Satanic master'. In their medieval minds, this newly encountered pagan priesthood was nothing less than the 'Church of Satan'; even more especially so when the magical ordinances and devil-worship of the infernal devotees came to light. Inquisitors were most anxious to uncover further revelations concerning their movements, their infra-structure and beliefs.

In the life of the Church, the Middle Ages was the unfurling of an apocalyptic doom, for in those tumultuous centuries the many-faced beast of the apocalypse had begun to crawl out of its eastern lair after a thousand-year absence. From each of its necks sprouted newer heresies, which once decapitated, allowed others to freely grow in their place.⁵⁷⁰ In their mind the power of that beast grew even stronger, numerous and skilled at devouring souls.

Perhaps the greatest beast of all was a realisation of what probably occurred during the earliest years of the Apostolic Church, clues that must finally have dawned upon the Patriarchate of Constantinople and the papacy. What they collectively learned of the Magi, Manichees and Chaldees and their customs during the 10th to 16th Centuries, must have hinted at a range of possible scenarios for the genesis of Christianity, some of which did not look terribly good from a Judaeo-Christian perspective, and none of which could be proven or disproved with any absolute certainty. Thus began the Holy Inquisitions, a formal series of inquiries that sought to determine the source of the heretics. From intelligence the inquisitors managed to gather through diverse means, they discovered one major finding. From their crude observations, it appeared to them that the heretics sought to mock the Church and her sacraments, mimicry through which they gained the power to perform false-miracles.⁵⁷¹ In an undetermined number of instances they were probably witnessing white Magians conducting their own fertility ceremonies. However some of their detainees may well have been black witches and warlocks. Since dualist sorcerers had as their one fundamental philosophy the catch-cry '*as it is above, so shall it be below*',⁵⁷² dark warlocks and witches anarchistically destabilised many aspects of Christian and pre-Christian society, with recourse to inverted behaviour and ritualism. It's a repeating theme.

At first inquisitors may have seen actual or so-called mockery by witnessing or recording details of pagan rituals such as the *dron* or *Haoma* consecrations and desecrations. But later (according to *Malleus Maleficarum*) there was a change in the habits of the heretics, and they sought to get their hands on the Eucharist itself, to cause it defilement

and harm, in a perverse variant of the mass. However, on account of these *rudimentary* similarities between Church and white Magian ritualism, the Church was even more vulnerable to infiltration by the Magian-Christians in areas prone to the old ways, a scenario demanding the constant surveillance of the entire clergy in an endeavour to seize upon heretics as soon as they started operating in a given area. And, no one, but no one, was above suspicion. If news came to the attention of the inquisitors concerning the complicity, trial, suspicion or conviction of bishops *and the highborn* in the ‘crime of heresy’, or the sheltering of ‘white’ heretics, then the Holy See in Rome was to be informed without further delay.⁵⁷³ *Failure to do so drew the immediate penalty of excommunication.*

The study of the stars had been eradicated from Europe for many hundreds of years, without as much as basic celestial reckoners surviving the purges.^{573a} But by the early Middle Ages the situation had changed drastically, when Muslims in nearby Spain, and elements within the Benedictine monastery at Salzburg Bavaria began pumping out highly specialised works on astronomy into monastic communes and the surrounding populace.^{573a} These were books detailing the relationship between celestial harmonics and music, singing psalms by the stars, advanced flipped-image astronomical maps (evidently formed by projection onto paper through lenses) and treatises, *pythagorean* lunar spheres, lunar leech books and assorted lunaria (titles explaining the effects of the moon on fate, worldly activity and matter); plus an assortment of *necromantic treatises*. Modifying or planning the performance of one’s daily activities with constant reference to the phase of the moon was known in the Orient, and can be found in the *Agni Purana*. It was assiduously followed by the Slavs and Bulgars, who recorded the effects of the lunar phases in books known as *Lunniki*.

In the fullness of time, this snowballed into an irreversible occult revival amongst the secretly pagan believers of Europe, people hungry for anything faintly to do with advanced divinatory practices and astrology.^{573a} Is this evidence of the infiltration of the Catholic Church as much as *1,000 years ago* by discrete bands of Bogomils and dissident Volkhvy who had their own agenda to re-paganise Europe? Orthodoxy had been hit hard by them in the east, so why not the western Church?

Just the same, a certain proportion of the Neo-Pythagorean presence inside the monasteries might only have been a side-effect of academic interaction then occurring between Western Muslim and Christian researchers into the sciences. In these instances, the ‘mathematicians’ were simply clergy whose curiosity got the better of them, leading them further and further into the arts of the philosophers and mathematicians.

The mass distribution of astrolabes which reversed the de-astrologising of “Catholic” Europe, also occurred in the Muslim countries, as stated in the *Fihrist of Al-Nadim*. The impact of their continual presence within Islamic society is not mentioned, but it might have helped spur on the production of so many other Islamic works on both astronomy and astrology. With the crafting of astrolabes being such a specialised art, the Muslims took no chances and developed apprenticeships (open to males and females) in astrolabe making.^{573b}

The ‘infiltration’ of the Church by the Magi

The very moment the Roman Pontiffs heard news that the ‘witches’, Magi and pagan gnostic philosopher-astronomers were coming back into Europe (especially from the 12th Century AD onwards), they knew that very drastic measures were needed to halt their progress. The Magi and their pagan revival had to be nipped in the bud, especially those operating inside the clergy, and consorting with the nobility. If they were to gain a footing in Europe, it would only add to their twin woe of endemic demi-paganism.

The winds of change blew through the medieval Roman Catholic Church like a gale, chilling wayward elements of the priesthood to the core. It all came to a head during the 1st and 2nd Lateran Councils (in 1123 and 1139 AD respectively). Gone were the discussions on the simony and concubinage (see chapter I) then rife among disobedient segments of the clergy. Now came papal edicts demanding the overthrow of any priest found guilty of these practices.⁵⁷⁴ The time of reckoning had come, and eventually these canonical regulations became heavily codified. Just some of the more important changes to canon law formalised during the 3rd Lateran council (of 1179 AD) included measures to ensure that elected popes were installed with 66% or greater backing among the cardinal bishops.⁵⁷⁵ In this way he sought to remedy the debacles caused by the number-crunching minions of the Frankish emperors, and their usurper anti-popes, who ravished the integrity of the papacy throughout the previous century.

ROME WAS TO BE KEPT
CONSTANTLY INFORMED
OF THE MOVEMENTS OF
THE HERETICS,
ESPECIALLY ANY
CONNECTION BETWEEN
THEM AND BISHOPS OR
NOBLES

PEOPLE WERE NOT TO
MIX WITH THE HERETICS

It was decreed that bishops were prohibited from ordaining priests unless they provided them with satisfactory upkeep; one very major initiative designed to alleviate the temptation to pursue simony. And besides, the formerly widespread poverty of small time parish priests could no longer provide a shield for simoniacal Magian-Christian priests, who would no doubt have continued to accept sin payments, not because they needed the money, but on strictly Magian theological grounds. This would really flush them out into the open. Pope Alexander III went on to censure any clergyman who requested fees for performing marriages, funerals or any other Church sacrament for that matter. *Whichever priest levied or received monies from his parishioners unbeknownst to the bishop was to be excommunicated if found guilty.*⁵⁷⁶ *To impose personal fees of this nature, in this fashion, amounted to simony.*

EUROPEAN ROYALS WERE
CONSTANTLY FOUND IN
THEIR COMPANY

Clergy were not allowed to meet with women, and fraternisation with nuns was banned. It was a simple yet effective ploy calculated to deconstruct the elaborate web of hereditary benefices then extant in Europe, and to prevent next-of-kin marriages and concubinage. Now convents came to resemble places of worship and chastity instead of royal harems.

NOBLES WERE VERY
OFTEN ACCUSED OF
WITCHCRAFT

Malleus Maleficarum decreed that anyone who had contact with witches and heretics ought to be classified according to the frequency of their liaisons with the said groups. *Receptores* were those who enjoyed their company only infrequently (and who may or may not be suspected as complicit in their ‘crimes’), whereas *receptatores* were those who had deep, intimate and regular contact with them. The ‘Hammer of the Witches’ further specified that ‘those temporal Princes are always receptatores who simply will not or cannot drive away such heretics. But receptores may be quite innocent.’⁵⁷⁷ The latter emphatic observation was highly predictable considering that pagan priests in Western Europe fulfilled important roles within the pre-Christian civil administration.⁵⁷⁸ And ‘In the Italian cities of the 12th and early 13th Centuries it was tacitly accepted that highly respected noblemen and women were ‘heretics’; indeed, in Italy at this time ‘nobile’ was synonymous with ‘heretic’.’⁵⁷⁹

DRASTIC MEASURES WERE
NEEDED TO CURTAIL THE
INFLUENCE OF THE
HERETICS

IF THE ROYALS DIDN’T
RENOUNCE THE
HERETICS, THEY TOO
WOULD BE
EXCOMMUNICATED

Since a number of nobles were implicated in white witchcraft, some researchers have gravitated towards a view that the conviction of so many high born was merely the result of mischievously lethal power plays invoked by their adversaries. No doubt dishonourable aristocrats realised in the Inquisitions their best opportunity yet to mount serious attacks not only on the life, but the credibility of their opponents. As in Islamic jurisdictions relatives could seize the wealth of ‘spiritually wayward’ kin, which would come to them at their death. Norman Cohn tends to make the grabbing of the accused’s wealth a primary motivating force behind the continuity and scale of the Inquisitions.⁵⁸⁰ But one point he has totally overlooked is that in certain cases, heretics such as the Waldensians and Cathars were spiritualist, pietist sects, which required their followers to live a life of austere poverty. What wealth and estates could someone have ever hoped to confiscate from any genuine Waldensian or Cathar? So in my estimation money-grabbing was rarely a major motivating factor behind someone making depositions implicating an individual as a Cathar or Waldensian. Where Magian, rather than Neo-Manichaeic heretics were concerned, money would probably have been there in abundance, and likely to be confiscated. In any case, I have yet to see somebody provide a statistical study of the amount of property confiscated following sentencing in a number of countries.

EUROPEAN ROYALS WHO
DIDN’T TOE THE LINE
WERE IN FOR A ROUGH
RIDE FROM THE VATICAN

It is also equally plausible that many nobles were in truth, practitioners of the magical arts (as the accounts so often allege). This would make a lot of sense, mainly because the Magi and Magian-Christian priests possessed royal bloodlines, and in both pagan and medieval times (where Magi were present) would have constituted a certain, if not sizeable, portion of the nobility.

WAYWARD ROYALS
COULD LOOSE THEIR
ROYAL STATUS

Rome remained adamant. Under pain of excommunication, kings and European royals were forsworn to uphold the faith of the Catholic Church and eradicate the lively serpent of ‘heresy’ wherever it be found. For some European royals this was a hard line to follow, because it meant going against the Magi, who in many cases, were their relatives by blood. A devastatingly new mechanism was put in place by the Church whereby naughty, uncatholic royals could fast become unroyal, lower than peasants. Any heretic manifestly impenitent;

*‘can be degraded by a bishop or by an Inquisitor, declared deprived of all titles, possessions, honours and ecclesiastical benefits, in fine of all public offices whatsoever. ... this is to be understood only of the descendants on the father’s side, and not on the mother’s.’*⁵⁸¹

In practice the high-born could only have their illustrious peerage confirmed by certification issued by a Catholic bishop. This was without doubt Rome's ultimate weapon to ensure at least the public obedience of the European royal houses, a war-hammer more feared than any threat of excommunication. Otherwise they, and every succeeding generation, lost public acceptance of their status, and their royal blood. From that time the lineage faded into poverty and obscurity, unable to be confirmed. Claims to royal ancestry by later generations of dispossessed blue bloods were probably regarded as dubious, greeted with a disbelieving wink (ie; where's the evidence?), except among those royal circles who actually knew which of their kinfolk had gone under, and were still willing to provide them with discreet means of support. Relatives on a heretical father's side were singled out for punishment in the last line above. Note well that Aryan blood was patrilineal, whereas Jewish and Chaldean blood passed down the line matrilineally. Considering the main thrust of the papal reforms it becomes clearer what sort of people were being suppressed in the above-mentioned clause from the *Malleus*. Magian Christians were severely caned, taking the full brunt of the Inquisitions rage. This sort of legislation only succeeded in paving the way for Jews, Jewish magicians, heretical Chaldeanised Christians and Neo-Manichees, over the charred corpses of Magian Christians.

The alleged close-connections between the royals and pagans may have lasted some time. In his *De la Demonomanie des Sorciers* of 1580, Jean Bodin,³⁸² a witch-hater of the old school directed the following indictment against the high born, for their leniency, if not complicity with the light and dark witches:

BODIN CONDEMNS THE
NOBILITY FOR
HARBOURING WITCHES
AND WIZARDS

'Now it is not within the power of princes to pardon a crime which the law of God punishes with the penalty of death - such as are the crimes of witches. Moreover, princes do gravely insult God in pardoning such horrible crimes ... Those too who let the witches escape ... rest assured that they will be abandoned by God'.³⁸²

The penalties prescribed by the inquisitors were severe, even where the offender was royal: *'it is clear that all Bishops and Rulers who do not essay their utmost to suppress crimes of this sort (maintaining wizards in their employ), with their authors and patrons, are themselves to be judged as evident abettors of the crime, and are manifestly to be punished in the prescribed manner'.³⁸²*

Bearing these points in mind, the late Middle Ages and Renaissance was certainly a precarious age for devotees of the magical art. Not quite knowing who they could trust, wizards had to be circumspect in their dealings with others. They needed to be around folk they could trust with their lives. Very often they attempted to lob themselves on royalty. As you have seen it was a custom fraught with dangers for all parties involved, and one might guess a source of tainted joy and logistical migraine headaches for the nobility, especially where the Church had placed watchful Catholic spiritual directors in their midst.

SPIRITUAL DIRECTORS
INSIDE THE ROYAL
COURTS MONITORED
DEVELOPMENTS

In his preamble letter to Prince Hermannus, Earl of Wyda, Duke of Westphalia and Angaria, Agrippa makes known the extent of the persecution being directed against him. They were hot on his heels. With the level of attrition against magical writings being so great in the Renaissance, Agrippa's correspondence is particularly important from an historian's perspective, allowing us to visualise fraternal networking in action. In this very way Agrippa, and many wise folk before him, hoped to be invited into the safe sanctuary of an illustrious royal court. In such a prince they might find a courageous defender, bankroller, or steward for companies of other wizards.

AGRIPPA WAS ON THE
RUN

"the wickedness of some pulpit sycophants, and of some school sophisters incessantly raging against me for a declamation ... and contending against me continually with bitter hatred, envy, malice ... hindered me from putting it forth (ie; publishing his latest work)". ... Others with corner whispering from house to house, street by street, did fill the ears of the ignorant with my infamy; others in public and private assemblies did instigate prelates, princes, and Caesar (the German Christian Holy Roman Emperor) himself against me".³⁸³

HE HOPED PRINCE
HERMANNUS WOULD
GIVE HIM SANCTUARY

He describes how his life's work ground to a halt on account of this undue attention. He further indicated he was introducing to the Duke a relatively new exposition of the art, entailing matters previously disregarded by the greatest philosophical pedagogues of his time. One can only guess the deep foreboding in Hermannus upon reading that Agrippa had drawn Caesar's scornful gaze. Tucking the occult writer under his royal wing could end up being a catastrophic mistake. It might destroy his dominion, wealth and holdings, plus negatively effect public perceptions

of his entire family lineage.

In his letter to prince Hermannus, Agrippa hopes to curry favour with the famed royal recipient. To be sure his penmanship possessed a shamelessly fawning aspect, and this in itself might have been sufficient to achieve his ends. But his mere mention of Parthian customs was a masterful technique for gaining the prince's ear and favour, for in doing so he identified himself, by letter, as one versed in the ancient history of the royal houses.

*"Such is the greatness of your renowned fame (most reverend and illustrious Prince), such is the greatness of your virtues, and splendor of learning ... knowledge of many things, constant religion ... with which you are endowed beyond the common custom of others; I say nothing of those ancient monuments to your eminent nobility (ie; the landmark origins of) ... I also am resolved that your favour shall be obtained by me, but after the manner of the people of Parthia, ie; not without a present, which custom of saluting princes, is indeed derived from the ages of the ancients, unto these very times, and still we see it observed".*⁵⁸⁴

AGRIPPA GAVE THE
PRINCE A COPY OF HIS
WRITINGS AS A GIFT

The gift he proposes to lavish upon the Duke, is a copy of his philosophical writings. The ball was now rolling. All the Duke had to do was enquire among notable sages about this Agrippa fellow's *bona fides*. Was he worth the risk?

AGRIPPA WAS ON
FRIENDLY TERMS WITH
CERTAIN CHRISTIAN
PRIESTS

Agrippa also seems to have liaised with believers serving inside the clergy. In his letter to John Tritemius, the abbot of Saint James, Agrippa writes an apologetic and explanation for the practice magic in their era, and the reasons for its fall from grace, and accumulation of such considerable prohibitions. The cleric in this case seems wayward by reformist standards, but no less representative of old-time priests and religious, who maintained fruitful interaction with the heathen and demi-Christian intelligentsia;

*"and then there was one great question amongst the rest, why magic, whereas it was accounted by all ancient philosophers the chiefest science, and by the ancient wise men, and priests was always held in great veneration, came at last after the beginning of the Catholic Church to be always odious to, and suspected by the holy Fathers and then ... condemned by sacred canons, and moreover by all laws. Now the cause, as I conceive is ... many false philosophers crept in, and these under the name of magicians, heaping together through various sorts of errors and factions of false religions, many cursed superstitions and dangerous rites, and many wicked sacrileges, out of orthodox religion, even to the persecution of nature, and destruction of men, and injury of God, set forth very many wicked, and unlawful books (which he also terms 'very reprobate books of darkness'), such as we see carried about in these days, to which they have by stealth prefixed the most honest name, and title of magic".*⁵⁸⁵

AGRIPPA ATTRIBUTES
MANY OF HIS TROUBLES
TO DEVIL-WORSHIPPERS
WHO CALL THEMSELVES
MAGI, THUS TARNISHING
THE NAME BEYOND ALL
HOPE

Undoubtedly Agrippa speaks ill of demoniacs for openly calling themselves Magi, all the while entertaining a wrongful fondness for black magic and infernal demonolatriy. Sinking the boot into the dark art would likely gain Agrippa friends among receptive clergymen at best. At worst it might keep the inquisitors at bay for a while. Rather than leave them wonder about his philosophical allegiances, Agrippa of Nettesheim, dispelled any potential doubts up front ... he was a white practitioner. Being himself a magician Agrippa's writings provide additional non-clerical confirmation of the maelific arts in Europe, and a thriving infernal sub-culture.

AGRIPPA PRESERVED
JEWISH AND CHALDEAN
MAGICAL LORE IN HIS
TEXTS

Most of Agrippa's public writings drew upon classical sources, many instances of which never survived the period. The greater part of his tomes were a judicious compilation of high magical operations, readily classifiable as Chaldean and Jewish sorcery (Kabbalism). He probably included token retractions and condemnations against certain magical colleges in his texts, hoping to lessen the suspicions of the inquisitors, and for this reason he snipes at every form of sorcery save Jewish. To do otherwise, in the contemporary Church's reformist, judaising atmosphere, may have been to court disaster. And so he states *"because the old magicians and those who were the authors of this art amongst the ancients, have been Chaldeans, Egyptians, Assyrians, Persians and Arabians, all whose religion was perverse and polluted idolatry, we must very much take heed, lest we should permit their errors to war against the grounds of the Catholic religion; for this was blasphemous, and subject to the curse (of excommunication)".*⁵⁸⁶ Here Agrippa magnifies the acceptability of the Kabbala, to the detriment of other schools, perhaps to establish his catholicity or fealty to the *magisterium*.

Does this mean Agrippa was a Kabbalistic wizard, to the exclusion of all other arts? Portions of text interspersed throughout his three tomes suggest appearances may be deceiving. Agrippa explains to his readership that religion

is an integral and indispensable part of the secret, sacred mysteries, and of science too. Just as Jesus Christ refrained from divulging diverse secrets to prospective converts in plain language, to preserve their sanctity from the profane, gawking gaze of the unholy, so too would he desist from recording in his work the best part of the magical craft.

*“Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publicly written. Wherefore you will pardon me, if I pass over in silence many and the chiefest secret mysteries of ceremonial magic. I suppose I shall do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries”.*⁵⁸⁷

OTHER THINGS, THE MOST IMPORTANT THINGS, HE FELT SHOULD NOT BE PUT IN WRITING

Freake, the translator of Agrippa’s works into English, warns the reader that Agrippa masked a certain proportion of his writings by varied means, so as to shade the higher truths and art from unwise eyes.

*“mysterious truths do not presently shine like rays of the Sun as soon as they are recovered from a long darkness, but are clouded with obscurity. Nay I will not say but this Agrippa might obscure these mysteries like an Hermetical philosopher, on purpose, that only the sons of art might understand them. He perhaps might mix chaff with his wheat, that quick sighted birds only might find it out, and not swine trample it underfoot”.*⁵⁸⁸

Wizards were of immense value to the royal houses, and it seems slavishly employed to breach besieged enemy fortifications in wartime through ingenious means. They excelled in arts the Christian priests knew nothing of. The *Malleus* declares the act of patronising wizards a pernicious and punishable crime, decrying their employment during a just war an unfair advantage:

*“for the leader, with his counsellors and advisers, must be considered to have aided and abetted such witchcraft, and they are by law implicated in the aforesaid penalties, when, after being warned by their spiritual advisers (ie; their priestly minders), they have persisted in their bad course; and then they are to be judged protectors and patrons, and are to be punished”.*⁵⁸⁹

The army, unlike the prince or commander who enlisted a wizard’s assistance, was said to be held innocent of the whole affair but *“must receive a solemn warning to hold all such practices for ever in detestation, and as far as they are able drive from their land all such wizards”.*⁵⁸⁹

Heretical sorcerers were by no means a new phenomena in Germany, and had been present there from earliest times. This was probably widely believed, for at various points in *Malleus Maleficarum* witches are termed ‘modern witches’.⁵⁹⁰ This naturally indicates that trial bodies understood that these folk were practicing a more recent form of popular witchery, which had evolved out of earlier ceremonial observances. It is my contention that between the 13th-18th Centuries this modernity led to the craft being barely a pale image of what it once was, degenerate if you like. Time only diluted the homogeneous purity of what was once core Indo-Iranian and Indo-European ritualism. Still, by interpolating what we can from the trials, with linguistic, historical and folkloric sources, a reconstruction of the purer beliefs becomes much more feasible, and with this comes a better understanding of those times. Until now only a bare handful of academic researchers have ever been granted permission to access the Vatican and inquisitorial archives. Thankfully, Cardinal Ratzinger has recently eased access restrictions to these prodigious untapped archives. This will effectively permit a greater understanding of witchcraft as it was once practiced, in different parts of Europe, throughout various periods.

Inquisitors, as distinct from parish priests, only sought to investigate certain types of suspects, mostly the aristocracy and clergy.⁵⁹⁰ This in itself probably shows that the ‘real witches’ who operated within a factual and still functional underground movement were far fewer in number than the many who practiced looser forms of the arts, picked up from village superstition and lore. The Inquisitors were tasked with bringing the former to trial. For a long time Rome was in no position to challenge them. For example, centuries before the compilation of *Malleus Maleficarum*, the Bishop of Winchester received disturbing news from his dear friend Boniface around 742 AD. In his letter Boniface spoke lamentably of the many ‘false priests’ in Germany,⁵⁹¹ who lived ‘on milk and honey’,⁵⁹¹ and who had a wide range of food taboos, including the consumption of bread.⁵⁹¹ These priests allegedly applauded the ordination of practicing criminals, including murderers,⁵⁹¹ and freely interacted with local pagans. If true, the implications

FALSE-PRIESTS REPORTED IN GERMANY

THEY SUPPOSEDLY ORDAINED PRACTICING CRIMINALS

BONIFACE SEEKS ADVICE
FROM ENGLAND

SOME KINGS SUPPORTED
ROME

OTHERS DIDN'T

LOUIS' COURT WAS WELL
STOCKED WITH
PRACTITIONERS OF THE
ART

of this were grim for the apostolic missions, and even the Magians. You see, black Magian necromancers (or at the very least pagan sacrificers) were evidently being ordained as parish priests, and finding their way into the presence or service of the Teutonic kings.

Greatly troubled, Boniface sought guidance from an English bishop on the subject, especially concerning the rigid ecclesiastical oath he had made to Rome, according to which he was not permitted to fraternise with heretics. Boniface's dilemma was that in order to organise Catholic affairs in Germany (ie; protection for clergy and nuns, the security of Church buildings, and the enforced prohibition of pagan rituals and idolatry), he needed to have free access to the Frankish Merovingian Prince. Paradoxically, this oath was the one thing prohibiting him from gaining an audience in the throne-room. You see, if he adhered strictly to the oath, Boniface would never get a chance to see the Prince, owing to the multiplying number of 'false-priests' frequenting the illustrious Merovingian royal court. The distraught Boniface lamentably adds ... *'if I refrain from seeking their advice, from agreeing with their views and from taking part with them in the services of the Church, I shall have done enough'*.⁵⁹¹

Speaking disdainfully of King Louis' 'spiritually reprobate' advisory body at court, the Christian writer Radbertus detailed *'witchcraft everywhere ... lot casters, seers ... dream mediums ... and a whole crowd of other initiates in the malefic arts'*,⁵⁹² which Christians felt compelled to eject from Louis' royal company.

Frankish rogals - successors to the Merovingians

The Franks and their princes, the successors of the Merovingian kingship, were firm adherents of the old ways, even though they had formally entered the medieval Christian era, and not only them, but their Bulgar friends to the East⁵⁹³ who, in the 9th-11th Centuries, were giving the Byzantine emperor and patriarchs a very hard time in relation to paganism and heresy.⁵⁹³

PHOTIUS INFORMS THE
EMPEROR HE IS RELATED
TO THE PERSIAN KINGS.
THE EMPEROR CLAIMED
NOT TO KNOW THIS

In the mid 9th Century the exiled Patriarch Photius managed to stage his return to Constantinople by planting a document divulging that the Emperor, Basil the Macedonian, was a blood descendant of the Persian (magus) kings.⁵⁹⁴ Apparently Basil seemed quite unaware of this and wanted the implications of it further explained to him by Photius. Photius only too willingly obliged.⁵⁹⁴

For obvious reasons the magus-kings stood in direct opposition to the Church's highest prelates; they had blood which entitled them to be not only temporal rulers, but religious leaders in their own right.⁵⁹⁵ The primary aim of the medieval Christian clergy (loyal to Rome) appears to have been to win over these magus-kings to the apostolic faith, and thus abandon paganism or the demi-paganism which so characterised their era, and the old ways.⁵⁹⁵

THE GERMANIC
KINGSHIP

Back in the age of the heathen, the German kings could only ever be drawn from specific blood stock.⁵⁹⁶ It was the custom, say, of the Heruli and Burgundians that they choose their kings from among the royal family bloodlines.⁵⁹⁶ As a rule, these bloodlines were regarded as coming from the God Woden or from a serpent (in the case of the Merovingians).⁵⁹⁶ The favoured candidate was selected on the basis of his overall suitability for kingship, and in particular due to his battlefield skills and courage; in short his warrior acumen.⁵⁹⁶ They might also throw down any lacklustre king in order to replace him with a candidate more highly regarded by the people. The outgoing royal figure was normally slain by his successor. Magian scripture tells us that the slaughter of a deposed ruler was traditionally carried out among the brigantine war bands of the Zurvanite magus wizards, or by white Magians, but only if the ruler was a bloody tyrant.

PRINCES ELECTED TO
REGIONAL COUNCILS IN
RUSSIA

In Olden Russia princes were subjected to regional councils, and had to be elected by a majority of the free citizenry. In that part of the world they assumed the guise of modern politicians, doing house calls, and whatever else might enhance their community standing.⁵⁹⁷

There were two streams of thought about kingship among the German Franks. One group considered that it must be hereditary, others an office obtainable only via democratic popular mandate.⁵⁹⁸ The papacy and a number of princes worked furiously to suppress the custom of hereditary rulership.⁵⁹⁸ Not that medieval hereditary rulers were bad, it's what lay behind it all that was a cause for concern at the Vatican.⁵⁹⁸ Not that having magus blood (also called fairy blood in that age) was of itself detestable to Rome, but it was the penchant of certain members of a given house to subvert Rome's reformation cause that the Vatican treated with great disdain.⁵⁹⁸ If they acted in line

with Rome, then I suspect their ultimately Persian or Turkic lineage was of little concern to a reformist pontiff.

In the main, the 'infamous' Gallic royal bloodlines were accused by the papacy of being supplicants and abettors of the Antichrist, which it was the German people's duty to repel at any cost.⁵⁹⁹ This appears to have been a shrewd ploy to splinter ties between the Franks, which once existed on a pagan level. Some Germans heeded their call, many did not, with the result that the path towards promoting the magisterium among the Franks was an extremely arduous process.⁵⁹⁹

Louis the Pious entertained the presence of numerous diviners, including ones who performed pantomimes.⁶⁰⁰ I guess this is a reference to actors playing roles, such as in the divine comedies once enacted by the Magi, Mathematicians and pagan gnostic philosophers. Musicians of high birth found a surge of popularity around 1080 AD, and gained considerable reputations playing music in the royal courts.⁶⁰¹ As a rule their poetry and songs were especially tailored to suite the occasion.⁶⁰¹ Frequently compositions contained references to past events and ancestries, not to mention that bygone age, the pre-Christian epoch of heroes and fantastical beings.⁶⁰¹ It was counter-schooling of a different kind. The Church branded their tales false histories.

Apparently clergymen also recognised the people's interest in epic folklore. During mass, a dozing congregation would become invigorated at the very mention of the old ways during homilies issued from the pulpit.⁶⁰² With all this happening the papacy became very isolated from the halls of European power, and had to redouble its efforts to gain any sort of influence over the Franks, Lombards, Spaniards, Scandinavians, Slavs, Italians, as well as the Greeks.⁶⁰³ Inevitably it required the financial and secular support of the mighty emperors if it was to prosper and operate effectively in its missions of conversion.⁶⁰³

The Franks were not the only ones the papacy had to worry about, for to the East lay an equally great menace. Slavic and Prussian royal brides were highly sought after in Germany and Scandinavia.⁶⁰⁴ In the period between the late 10th Century AD and the 1230's repeated denunciations were issued regarding the level of intermarriage between German nobility and Slavic royals.⁶⁰⁴ This was merely a manifestation of the close ties which existed between German and Slav, and were current throughout medieval German society at that time. Western (and perhaps Eastern) Slavs from every walk of life lived side by side with the Germans until the anti-pagan crusades destroyed the close cultural and inter-familial bonds that once existed between them. Until then Germans thought nothing of offering lodgings to the Slavs.

Across in Ireland, in County Armagh especially, kingship was hereditary, and unusually unorthodox marital customs prevailed there.⁶⁰⁵

Major Frankish royal bloodlines were the Salians, the Angevins and lastly the 'accursed' Hohenstaufens (under whose patronage the Gothic cathedrals were erected).⁶⁰⁶

Another medieval bloodline was that of the Welfs (lit. 'the Wolfs', signifying it probably originated in Gothic royal bloodlines), which, together with blended Magianism and Christianised heathen Chaldeanism extended into the English, Russian and German royal families through intermarriage. The Salian emperors, who reigned from the years 1024 AD to 1125 AD, probably carried Frankish royal blood that arose from the line of the Ottos.⁶⁰⁷

The papacy and such emperors did not always find common ground, with the result that the popes often fought against their designs. It is no secret that the papacy reserved the right to depose any ruler who conspired against the teachings of the Church.⁶⁰⁸ Try as they may, the Church was in no position to achieve this for some time. For instance the office of Holy Roman Emperor rose to special prominence through the emergence of the royal German (Swabian) House of Hohenstaufen, which the papal fathers deemed to be a very great enemy of the Church.⁶⁰⁹ The Hohenstaufens had extensive ties with French bloodlines, and were regarded not only as of royal blood, but of *divine descent*.⁶⁰⁹ Henry IV attracted the detestation of the Pope (Paschal II), who regarded him as a heretic of immense magnitude, a problem that only swords could fix.⁶¹⁰

In time the German kings came to see themselves as the hammer and armour which the Church needed in its battle against the forces of the Antichrist, which were assailing the Church of Christ every which way.⁶¹¹ Others followed suite. The Bulgars, Croats and Serbs offered their loyalties to the papacy too,⁶¹¹ and the Russian prince Isyaslav sought out closer links with the Vatican around the year 1075 AD.⁶¹²

MUSICIAN POETS
PERPETUATED ANCIENT
KNOWLEDGE AND
STORIES AT COURT

THE PAPACY WAS
ANGERED BY THE LEVEL
OF INTERMARRIAGE
TAKING PLACE
BETWEEN THE SLAVS,
GERMANS AND
SCANDINAVIANS

THE WELFS

When it came to interaction between popes and emperors the friction gauge was often set on red. Kings were a two-edged sword. Some rulers were so magnanimously receptive to the pontif's vision for the Church that they ended up being canonised as defenders of the faith, the greatest asset Rome could ever have hoped for.

THE CLERICAL CELIBACY
EDICT

State paganism only came to an end once kings refused to consort with the wizards of old. The demise of Irish druidism was signalled once the paschal fire was lit in the Church at Slane.⁶¹³ Those druids (Magi) still in attendance at Loiguire's court no doubt sensed the imminent end of their teachings and usefulness to the king.⁶¹³ As elsewhere in Europe, the Irish monks were compelled to administer the demanding functions once attended to by the druids; health care, education, religious benedictions and mingling with the high born. In doing so they put an end to the people's reliance on the pagan priests, healers and academics, and this greatly improved their chances of gaining converts.

POPES AND ROYALS
FREQUENTLY AT EACH
OTHERS THROATS

Many non-compliant royals still had to be subjugated. For this reason reformist popes threw their mitres into the ring with recalcitrant monarchs, increasingly so as more and more blue bloods cleaved to their version of the faith. The 12th Century author Gerard of Evermord petitioned the high born for aid in defending the Church against the beast that was soon to arrive, warning them not to act against the Church through schismatic precepts and activities:

CLERICS BEGGED FOR
ROYAL SUPPORT

'I then ask, supplicate, and beg you to meet with Margrave Albert before the conference of the princes at 'The Wood' and carefully to persuade him to show himself a spokesman of Christ and defender of the monasteries'.⁶¹⁴

INCEST WAS ABSOLUTELY
FORBIDDEN

In a manner somewhat similar to the Muslims, Christian authorities combated heathenism by controlling the types of marriages permitted in society. During the earliest years of the pagan conversions in Europe, the Church countered the growth of Magian families by expressly forbidding marriage within close degrees of kinship. What Magi there were, might be spotted around the community by incestuous nuptials, or by people organising strange custodial and intra-family adoption arrangements for their children. Others might have avoided the close scrutiny of the Church by loitering with Gypsies or other nomads, and moving on to other towns if they encountered too many problems in certain areas.

WITCHES HAD TO SWEAR
ON THE BIBLE, AND WERE
QUESTIONED ABOUT
THEIR FAMILY HISTORY

For example the initial examination of a witch or wizard required them to swear by the four gospels.⁶¹⁵ Now if they passed that test, they were then asked a variety of questions focussing on the bloodlineage of their parents,⁶¹⁵ former places of abode,⁶¹⁵ and in particular if the accused *'had lived in foreign districts, especially in such places as are most frequented by witches'.⁶¹⁵*

GYPSIES

The Gypsies (Tsigany) were a nomadic race that entered Europe in the 10th century from the East, via Rus'. They are believed to have originally migrated from India. Gypsies are said to have been endogamous, forming relationships with their nieces. Nor would they let their relatives be buried in the ground, and exhibited many overt signs of being Magi, or initially of partial Magian origin. Consider the similarity between the Persian word Ahriman (the Prince of Evil) and the following Gypsy words: *Arman* - 'an oath' or 'an evil curse'; *Armandino* - 'the damned'. Their remarkable prophetic powers were likewise noted.

If the most part of them were not exclusively Magian, some must have been pagan gnostics. Many Gypsies regarded themselves as the descendants of the Egyptian priests and Pharaohs.⁶¹⁶ Belonging, as it were, to a thriving counter-culture, it is more than reasonable to suspect that during their westward passage through Rus' and Easter Europe, they were picking up Magian passengers and transporting them all over the continent. Probably for this very reason Gypsies were subjected to horrendous persecution throughout the Middle Ages, and even into modern times. Armed militia remained vigilant for the unexpected arrival of Gypsy caravans and wanderers in their dioceses. Some towns (particularly in the Holy Roman Empire) erected signs showing Gypsies hanging from a noose. It was an obvious clue that local authorities were not keen to have them come and live in their neck of the woods.⁶¹⁷ Despite this, the harsh European anti-Gypsy legislation of the early modern era, which provided for capital punishment, was sometimes designed to make them settle down permanently, or get out of the area altogether.

Later, following the Council of Trent in 1547 AD, every Roman Catholic parish and diocese was ordered to keep formal genealogical documentation on their parishioners. Back in those days we may presume that parish priests fastidiously scrutinised these genealogical records over generations, and tens of generations, and asking an age-long question to couples petitioning to be joined at the altar (which is still asked even today!). ‘Are you related to each other in any way?’ In Russia they were less tactful. Before marriages were solemnised, Orthodox priests bluntly asked prospective couples if they possessed heretical grandfathers, and *Volkivny* (ie; Magian) grandmothers.⁶¹⁸ Only by these means could they pinpoint those families suspected of Magian or Chaldean heritage. They were then prevented from ever being married or ordained, should they attempt it. As it turns out, this happens to have been one of the primary focuses of the Inquisitorial authorities, the desire to allow the continuity of the Catholic/Orthodox Christian priesthoods free from the interference of Magian-Christians.

Reformist Christian priests versus the Magian Christians

According to Church documentation, some priests and monks were known to have been mixing in with the heathen Magi, even joining in their rites, something which sent tempers well past boiling point at the Vatican.⁶¹⁹ Priests were not permitted to fraternise with the Magi in any way, and those that did, did so under pain of excommunication from the Church.⁶²⁰ This all stemmed back to the Church’s desire to provide visible differences between the Magi and the Christian priests. Some clergymen were doing nothing to help Rome’s cause, in fact they only served to amplify growing fears of the true extent of the Magi’s presence inside the Church.

Incest was banned during the Middle Ages.⁶²¹ This is not only an admission that endogamy was occurring in the wider community, but that in prior times a next-of-kin marriage was most likely acceptable; hence the need for a ban.

In Germany there were rumours that marriage within the third degree of consanguinity (ie; the great grandchildren of a common ancestor) was sanctioned by Gregory I’s correspondence to Augustine, yet the same paperwork was never discovered in Rome or anywhere else.⁶²² Since the alleged papal dispensation had for all intents and purposes vanished, it created a diplomatic impasse in Germany, for foreign Churchmen were eager to rescind such unions, if indeed they had been validated in the first instance.⁶²²

In Cyrill’s text *Life*, the saint upbraided the German clergy for allowing the old pagan marital customs to thrive, which included ‘*illegitimate unions*’, meaning unions within close degrees of kinship.⁶²³ Cyrill records that King Ragnachar of the Franks ‘*was so sunk in debauchery that he could not even keep his hands off the women of his own family. He had an adviser called Farro who was given to the same filthy habits*’.⁶²⁴

Heretics, we are told, were supposed to have bred with relatives even in the first and second degrees. This was a very common allegation against them across numerous countries, *so much so that it was seen as an indispensable part of their religion*.⁶²⁵ Many academics regard these accusations as slander, plain and simple, but considering the overwhelming weight of Magian data throughout Europe, it is more than likely that these heretics were Magi and Magian Christians observing next-of-kin marital obligations; and in some cases black Magi. So prevalent were cases in which clergy were implicated as magical practitioners that in 1318 AD, Pope John XXII convoked an assembly to enquire yet further into the matter, and to take steps to remedy the situation.⁶²⁶ As a result of investigations into the simony and prohibited sexual liaisons of suspect clerics, many Christian priests were found to be resorting to the forbidden arts,⁶²⁷ and punished accordingly. Once apprehended they might be thrown into jail on bread and water *for the rest of their natural life, or even executed if they remained obstinate*, refusing to abjure the rites and customs accompanying the old faith. During the same period *Byzantine authorities were more lenient*, but still demanded nothing less than the formal expulsion of any priest found conducting the ceremonies of the magicians.⁶²⁸

The level of disobedience and misconduct was so widespread that every clergyman was automatically suspect, even those who had nothing to do with the Magi and other sorcerers. We might think that these innocent clergy were grieved by the incidents occurring around them, and perhaps maddened by the impact that it was having on their lives, especially those who were happily married. Although the Middle Ages can be regarded as an age of Christian miracles, there was a level of deep suspicion concerning alleged marvels, which were rigorously

RECORDS OF FAMILIES
WERE TO BE KEPT IN
PARISHES

PAGAN PRIESTS INSIDE
THE MONASTARIES

MARRIAGE BANNED
WITHIN THE THIRD
DEGREE

SOME CLERGY WERE
COLLABORATING WITH
THE MAGI

MOST OF THE HERETICS
WERE SAID TO SLEEP
WITH THEIR RELATIVES

CATHOLIC
INVESTIGATORS
DISCOVERED OTHER
FORBIDDEN PRACTICES

EVERY CLERGYMAN
WAS UNDER SUSPICION

SOME KEPT HAWKS AND DOGS

investigated. So deep rooted was the level of official scepticism that some Christian saints who lived during the Middle Ages were suspected of being heretics, and suffered vilification on account of their miraculous powers.⁶²⁹

THIS WAS BANNED

And what about the case of an archdeacon in the diocese of Richmond in England, who, on his visits to wealthy estates, dragged along such an unwieldy retinue that it gluttonously ate his hosts out of house and home, sending some into virtual bankruptcy. Not only did he require over ninety horses, but was accompanied by just over *twenty dogs and several hawks*. Instances such as these might have been more common than you think, for in 1179 the Third Lateran Council saw fit to prohibit clergy from ever keeping dogs and hawks.⁶³⁰ It is perhaps only natural that these accounts conjure up images of such extravagance that the pope ended up banning them, but there is another plausible reason. If a number of Magian-Christian clergy kept hawks and dogs for funerary purposes, after the manner of the Magi, and the scale of this was discovered by Rome, this may have led them to immediately proscribed them as canonically unlawful.

THE MAGI KEPT DOGS

As strange as it may seem, clerical hairstyles were another important area which fell under the gaze of the reform Papists. Since old-style magus priests were required to grow beards and their hair quite long, and uncut (like Jesus), the Church demanded that Christian priests wear short hair, tonsured on the crown.⁶³¹ Tonsuring was practiced in both the Eastern and Western Church, once again to provide medieval Christians who were still in the twilight zone between Christianity and paganism, with clear boundaries between the Church priests and the Christian Magus wizards and wise women.

CHRISTIAN PRIESTS HAD TO WEAR THEIR HAIR A CERTAIN WAY, TO DISTINGUISH THEM FROM THE MAGI

The eastern Church still permitted its clergy to wear beards and long, though tonsured hair, whereas Rome was more fastidious. Catholic priests were almost always to be clean shaven, and their hair close-cropped and tonsured.

THE BULGAR "POPE OF HERESIES"

That the Magi were responsible for these many transgressions against Rome is well supported when one considers the emergence of isolated reports during the early Middle Ages, of an untensured 'Pope of Heresies' in Bulgaria,⁶³² and unseemly marital behaviour by priests in more remote places (such as Wales). Well we are all human, and of course prone to human frailties, especially of a sexual nature. No one, even clergy, can be thought incapable of acting upon 'pressing temptations' as they arose. As in the general populace it would be only natural that from time to time incidents would arise within the married priesthood such as adultery, or even homosexuality, and these shortcomings most assuredly attracted strong condemnation, especially in those times, for they were seen as grave affronts to the faith. But word had begun to arrive in Rome of happenings in certain parishes whereby priests were maintaining a wife and one or more illegal concubines⁶³³ (described as *Focaria*⁶³³ - hearth girls ie; fire tenders). That they were kept with the full blessing, connivance and financial support of the congregation made these cases scandalous beyond words. Perhaps some or most of these incidents were genuine cases of 'Christian charity' at the parish level, shown to the shamed parties of relationships that went horribly wrong; however it should be stressed that in some cases the ongoing nature of the illegal liaison was utterly sanctioned by these parishes, which can be suspected of unapostolic leanings. The Magian character of these little set-ups cannot escape comment, for we see not only further evidence of simony (Magian sin-payments) but a means by which ingenious Magi wandered into the area, gained ordination by marrying a local girl free of 'dubious' lineage and then had another woman out in the community who, being of Magian extraction, could bear him children and keep the bloodline alive.

SOME PRIESTS HAD MANY CONCUBINES, WHICH THEIR PARISHIONERS HELPED FINANCE

IN 10TH CENTURY ENGLAND THE OLD FAITH WAS MUCH MORE POPULAR THAN ROME'S VERSION OF CHRISTIANITY

In the 10th Century AD, the Anglo-Saxon King Edgar (who inclined towards Rome) stressed that *adherents of the old faith still far outnumbered those loyal to the Church*, and consequently this paganism had penetrated into the priesthood.⁶³⁴ Later, in 1282 AD, there were more dangerous outbreaks of witchcraft among the English clergy, which culminated in the embarrassing conviction of the Bishop of Coventry in 1303 AD for performing 'unhallowed' rites dressed as an animal with horns.⁶³⁵

MAGI NEEDED TO BREED, TO KEEP THEIR RELIGION ALIVE

Because Magi could only propagate, and even multiply their priestly bloodline through endogamous pregnancy, the papacy decided it was imperative that they not be allowed to remain breeding inside the Church. If they and their children had 'gone to seed' and begun to comander the priesthood through a series of very

The marriage ban

damaging ordinations, it could lead to the formation of Magian ecclesiastical sub-dynasties over a few centuries. Accounts from England, to name but one place, show that the sons of priests in some dioceses were inheriting parishes from their fathers, so that the Church in those regions fell into the hands of certain families.⁶³⁶ This arrangement eventually attracted the scorn of the papacy. Despite anathema after anathema, a number of parish priests on the British mainland still continued to keep their hearth girls, in addition to their wives.

Roman pontiffs (like Pope Innocent II) employed diverse measures to combat heretics, the foremost being a decision to seal off the Roman clergy for eternity, by a formal decree demanding ecclesiastical celibacy. In this way the bloodline of any Magian or Magian-Christian joining the Catholic church would be snuffed out by an inability to breed via the next-of-kin marriage. Whereas the Byzantine ecclesiastical hierarchy adopted a different stance, advancing the promotion of emasculated priests to major offices. It was a drastic measure to be sure, but nonetheless highly effective against white Magians.⁶³⁷ In this way the Byzantines were assured that their eunuch bishops were more likely to be apostolic in their understanding.

By enforcing a blanket ban on priestly offspring, the papacy could sit back and take note of who was defying it. The most likely transgressors would have been Magians or disgruntled clergy, unhappy about the impact that the decision had on their lives. This served to shield the Church from the large numbers of Magi and Magian-Christians present in, or coming back into, Europe. But this in itself was not enough to guarantee their exclusion from the priesthood. There needed to be the strictest possible vigilance as to the activities, whereabouts and the sorts of ties the clergy were having within the community.

Medieval Ireland too experienced kin-based sponsorship for the position of parish priest, as well as control of the monastic system. Postings of this nature assumed the nature of hereditary entitlements,⁶³⁸ though I have not read whether or not the same sort of matrimonial practices displayed by British clergy, were existent in 10th Century AD Ireland. As in Britain, medieval Frankish clergy were being found guilty of fathering illegitimate children, often to women of noble stock.⁶³⁹

In Bruno of Segni's treatise *On Simoniacs*, the simoniacs are portrayed as holding *immense sway* in the medieval Church, peccable priests who freely entered marital bonds that reformist Rome could only deem unholy.⁶⁴⁰ It was also noted that one could barely find a normal, non-simoniactal priest, owing to the fact that many had been ordained by simoniactal bishops.⁶⁴⁰ Simony (the buying of holy things, including payments of money to have sins forgiven) was widely attacked by the Church hierarchy once its true dimensions were discovered, and it became a centrepiece for the papacy's package of reforms, which aimed to totally eradicate such practices.⁶⁴¹ But in doing so, they had unwittingly waded into a theological battle of such ferocity that kings did everything in their power to prevent the new reforms germinating in their kingdoms, or in the lay invested parishes of their nobles. In more than one instance this led to scenarios where a given pope was held under house arrest or deposed by anti-popes loyal to the Frankish monarchy.

Simony had been part of Church life from Roman occupied Gaul right through to the coming of the Franks.⁶⁴² Henceforth simony reached endemic proportions in the 6th Century, contemporaneously with the explosion of 'false-christs' (who were in reality pagan saints) in that area, as documented by Gregory of Tours.⁶⁴²

Farther afield, and in an earlier time, we find a 'false-bishop' procuring a parish in the North African city of Cirba by bribery, much to the abhorrence of local Coptic Christians.⁶⁴³ We are told that factional disputation was the inevitable result, with parishioners angered by the many hooligans, prostitutes and miners that congregated around the usurper.⁶⁴³ But the weightier cult imprisoned the locals so that the unprincipled candidate could take the role of bishop there unopposed.⁶⁴³

In the West, the many cases of concubinage and priestly offspring directly contravened Rome's long-standing prohibitions. In the thousand years before 1079 AD a Roman Catholic priest could freely marry unless he was already ordained, though he was not to have children under any circumstances, but was to live in conjugal harmony with his spouse. This simple Church celibacy law was the most ingenious way of ensuring that any Magi who had originally converted to Christianity would be the last of their generation, thus subtly eliminating the purity of the Magian bloodlines. If accounts are to be believed, the *Focaria* concubines kept by the English clergy sought to give

THE PRIESTHOOD IN MOST PARISHES WAS THE PRESERVED DOMAIN OF CERTAIN CLERICAL FAMILIES

SONS OF CLERGY INHERITED THE PARISH FROM THEIR FATHER

ROME'S BATTLE TO ERADICATE SIN PAYMENTS AND CONCUBINAGE LED TO A CLASH OF IDEALS BETWEEN THE PAPACY, THE ROYALS AND THE NOBILITY

THE PROBLEM IS, PRIESTS WERE NOT SUPPOSED TO HAVE CHILDREN

EVENTUALLY PRIESTS WERE BANNED FROM MARRYING AT ALL

CATHOLIC PRIESTS HAD
TO BE CELIBATE

these 'priests' not just one child, but many, many children.⁶⁴⁴

These many factors proved to be *the issues which prompted Pope Gregory VII's historic priestly celibacy edict in the first place, issued in 1079 AD*. As a result of this, no Roman Catholic clergyman was permitted to marry, or to have children; ever! Siring heirs, especially heirs destined to inherit parishes was regarded by the papacy as an abomination, not because the act of procreating in the priesthood was wrongful, but what lay behind it, an unholy triad of simony, concubinage and of course magic!⁶⁴⁵ Catholic priests had to be celibate, whereas the white Magi thought it wholly improper not to breed, and what is more, that celibacy was an atrocious act against the Creator. Yes Magian-Christian priests evidently continued with the old ways in defiance of Rome, but by then they would have been visible to the discerning eye. Collectively these varied prohibitions helped distinguish Magians within the priesthood, wrenching away their camouflage. All that remained was to process the suspect, by interrogating them for further information about their heretical affiliates and placing them on trial. Afterwards they were jailed for life, or executed where they could not be ideologically reclaimed to Judaeo-Christianity.

A CLOSE EYE WAS KEPT
ON CLERGY

FRANKISH PRIESTS BROKE
THE PAPACY'S RULES ON
MANY OCCASSIONS

More studies need to be done by modern academics in an attempt to recover from medieval manuscripts the fullest extent of 'devious' matrimonial customs and simoniacal practices in continental Europe, and in particular the dates and locations for such events.

AN ARCHBISHOP
REPRIMANDS REBEL
PRIESTS IN GERMANY

Late November 1119, following the Rheims synod, Archbishop Geoffrey descended on the city of Rouen (a French city formerly known in Gaulish times as *Rotomagus*.⁶⁴⁶) ready to hand out remedial punishments to the dissenters.⁶⁴⁸ There the petulant priest threateningly brandished the sword of excommunication before them, as the prize for opposing his reforms.⁶⁴⁸ But in the eyes of the pertinacious clerics mustered before him, he saw reflected the bluntness of that sword, to his stark horror. The defaulters remonstrated repeatedly, and were heedless and contemptuous of his authority. Like impish schoolboys before their headmaster, sighs and groans of non-compliance grew loud among them. The most vocal denouncer of the new reforms was arrested then and there, sending a clear message to all present that the issue was not negotiable. The reformists were about to make their power play. Defiance filled the air as he was dragged away to share a prison cell with common criminals. Filled with uncontrollable anger, Geoffrey hurriedly vacated their company and ordered that his retinue of men-at-arms should venture back inside the building and flog the rebel priests with rods.⁶⁴⁸ The battered clergymen made off into the streets, armed themselves, and set out to give battle to the archbishop's men.⁶⁴⁸ A rolling melee ensued which saw the anti-reformists gain the upper hand, and then lose it as onlookers came to the archbishop's aid.

A FIGHT BROKE OUT

REFORMISTS MAKE THEIR
MOVE ON THE OLD
GUARD

*'They (the rebel priests) carried the sorrowful tidings to their parishioners and concubines, and, to prove the truth of their reports, exhibited the wounds and livid bruises on their persons. The archdeacons, and canons, and all quiet citizens, were afflicted at this cruel onslaught ... such unheard-of insults.'*⁶⁴⁸

But very little changed. It was in the November of 1266 that Archbishop Odo of Rigaud had reason to investigate Rouen yet again. Reports hastening from there were a cause for grave concern. Incidents of heresy supposedly resolved up to a century before were again on the rise.⁶⁴⁶ St Stephen's parish priest, Lord Gilbert, a man of the royal blood, had overstepped all bounds.⁶⁴⁶ Multiple canonical crimes mired his record.⁶⁴⁶ The lacklustre and improper manner in which he performed his priestly function were unmistakable clues that his ministry was not what it ought to be.⁶⁴⁶ First of all there was no evidence that he had ever been ordained, and few could verify his whereabouts or daily doings. Secondly there was that scandalous matter of his own niece, who he maintained as a concubine, and who carried his child.

Other lesser indiscretions could be pinned on priests in that parish; pawning holy books, gambling, drunkenness, sexual incontinence (whether with adulterers, or concubines or by casual carousal), brawling, pastoral sloth.⁶⁴⁷ Repeat offenders could expect to surrender their parish to the Church authorities, willingly or unwillingly. Either way they would never be in charge of a parish again.⁶⁴⁷

Frankish priests were renowned for their flagrant disobedience towards papal authority.⁶⁴⁸ Even so their rejection of the reformist agenda did not constitute the same level of disloyalty displayed by Merovingian clerics.⁶⁴⁸

Consequently the mere release of the papal encyclical *Ordericus Vitalis* in their region was by no means a guarantee that it would be observed.⁶⁴⁸ As the new canonical laws became better promulgated the hiatus in ecclesiastical discipline was more evident. In such a circumstance loyal factions within the Catholic clergy blasted the recalcitrants, handling the matter in whatever way they saw fit. Some saw rash and violent methods as pleasing.⁶⁴⁸

One Brother Berthold of Regensburg earned considerable repute as a public orator on apocalyptic themes, thematic indeed under the circumstances.⁶⁶² All over Germany he travelled gathering many townsfolk to his meetings.⁶⁴⁹ At each destination his assistants raised a towered belfry, surmounted by a wind-banner. From its cupola he schooled attendees about the dangers of the Antichrist, and explained the roles of the seven Asian bishops as angelic heralds of the end time.⁶⁴⁹

These reappraisals of canonical policy, and their implementation might also have had an unwanted side-effect; preparing the way for the emergence of Chaldeanism and neo-Manichaean heresies within the priesthood; the second wave of heresy. For no sooner had they managed to eliminate Magian-Christian heretics than another, different breed of heterodoxy mustered strength; in the case of the Manichees anti-Jewish, anti-royal, anti-Church.

Despite the stern level of oppression fielded against the heretics, and the attendant seriousness of the varied happenings, one comical episode stands out above all others, appearing in the annals of Jordan of Giano.⁶⁵⁰ In 1219 AD a sixty-man delegation of Italian Fransiscan brothers turned up in Germany knowing virtually nothing of the German language.⁶⁵⁰ As strangers in a foreign land they soon found that one word above all others gained them hospitality and good cheer - 'Ya' (German: 'yes'). In fact they liked the word so much the brothers chose to answer questions in the same way; a smile, a nod, a 'Ya'. Well that was until the day someone asked them '*whether they were heretics, come now to infect Germany after the same fashion wherewith they had already perverted Lombardy*'.⁶⁵⁰ As they were being dragged off to prison, divested of their clerical robes, or held for derision in the public stocks one cannot help feeling that each and every one of them lamented that poor choice of words, which so tarnished and destroyed an entire Fransiscan missionary venture.

As amusing as the event may seem, behind it can be found yet another cause for frantic finger pointing and ubiquitous heresy allegations, namely cultural and linguistic misunderstandings. For this reason it is natural that chinks appeared in the unity of the Greek, Roman and Eastern European churches, not to mention the Armenians, Copts, Antiochans and so on. Hence it came to be that these various subdivisions of the same flock eyed each other with increasing suspicion.

Magian-Christian churches

Earlier in Part II, I spoke of medieval writings which helped concretise the mythos of Prester John, a descendant of the Three Wise Kings (and supreme ruler of the Magian-Christians). In an attempt to resolve an ancient theological rift within the Church, the legendary ruler threatened to advance into Europe intent on capturing and annexing many realms by force. Indeed he hoped to bequeath these same realms (including Rome, Germany, France and Britain) to his future son. Did he not claim, that as a warrior-priest, he was Christ's true representative on earth, a Magian-Christian, the King of Kings to whom many nations gave homage?⁶⁵¹ John's letters condemned Rome and Constantinople for adulterating the faith, something which he would soon remedy, militarily. Pope Alexander was dismayed if not angered by the smug claims of Prester John, to which he responded by dispatching a letter reinforcing papal primacy.

Are these instances evidence that Magians were seizing control of traditional Catholic parishes in some areas, or were the rebel clergymen establishing new churches from scratch, built or sponsored by nobles sympathetic to their cause?

For much of the preceding thousand years the Magian Christians were out to win converts, unconverted local populations of closet pagans and Magian-Christians where possible. Even so there is just cause to suggest that a certain proportion of this rival clergy were the leaders of Magian congregations who, like the Goths, Celts, Bulgars and Hungarians, just walked into Europe from the East, in their thousands!

ITALIAN FRANSISCANS
TREATED AS HERETICS

IT WAS ALL DUE TO A
MISUNDERSTANDING

TO WHAT EXTENT DID
THE SUSPECT CLERGY
CONTROL PARISHES?

OR COULD IT BE THAT
THESE WERE NOT
STRICTLY ROMAN
CATHOLIC PARISHES,
BUT MAGIAN-CHRISTIAN
PARISHES SPONSORED
BY THE NOBILITY?

DID PRESTER-JOHN, THE
LEADER OF THE MAGIAN-
CHRISTIANS INVADE
EUROPE, AS HE HAD
THREATENED?

The latter proposition, if it did actually take place, was on a scale that boggles the mind, yet not beyond the realms of possibility. You see between the 7th to 10th Centuries AD the European populace doubled in size to approximately 22.6 million, but this figure is only an estimate. The urbanisation of Europe and advances in agricultural technologies are normally credited with being the cause of this population explosion,⁶⁵² however I would like to add a large migration of Easterners and Scandinavians into Europe as an additional, if not significant catalyst for this demographic outburst. Indeed the leaps in agricultural ingenuity and the formation of more advanced urban models might easily have been attributable to these newcomers and the esteemed learning of the Magians who accompanied them.

The most likely scenario is that some, if not many of, the suspect parishes were not strictly Magian temples, but Magian-Christian and Chaldeanised churches. And the priests who served in them were expanding and fortifying their ancient versions of the faith throughout Europe, something which riled the Catholic popes and Orthodox Catholic patriarchs to no end. In both *Malleus Maleficarum* and Eymeric's *Directorium Inquisitorium*, it was alleged that the magicians sought to re-baptise infants lost to their religion.⁶⁵³ Baptism was never a feature of Manichaeism, so white Magianism and Chaldeanism seem to be a much sounder source for the practice. And if it was, then, in a Prester-John-like scenario, the witches and heretics were assuredly hoping to unconvert Europe, and bring the children back into their fold. For their part medieval reformist clerics thought this infernal.

Building on pagan holy sites

In the post-conversion era chapels and churches retained many features commonly associated with pagan temples. Religious and historical commentators normally attribute these unusual stylistic embellishments and architecture to the finishing touches of a converted master wood-engraver or ex-temple-builder.

Some places of worship were renovated pagan temples, steered towards serving the needs of Christian congregations, and therefore provide physical evidence of the pre-existing pagan religion's form. Priests of the early Gaulish missions felt that reclaiming pagan holy sites for Christian usage (by sanctifying the area with crosses, holy water and prayers) was inherently dangerous.⁶⁵⁴ Building on them could be even more spiritually risky. By their estimation the ancient paganism apparently still contaminated the site.⁶⁵⁴

CHRISTIANS SOMETIMES
REFITTED PAGAN TEMPLES
FOR CHRISTIAN USAGE

Others held a contrary view. They took a chance, hoping to see whether converts might be reaped in greater numbers by meeting them half way, bearing a fistful of concessions.⁶⁵⁴ In 6th Century AD Cornwall, a Welsh cleric by the name of Samson came across a pagan ceremony being performed before an 'unholy idol'.⁶⁵⁴ Though some present hurled abuse at the clergymen, others explained that the proceedings were simply a theatrical performance. In retribution the cleric cut two crosses into the southern, eastern and western faces of the idol (which was in the form of a standing stone), and a single cross on the north.⁶⁵⁴ It is believed that he did this to permit the idol's resident demon a northerly escape route. In such a way had Samson recycled the pagan cult site as a place of Christian significance.

Even more ambitious projects lay ahead for the like-minded. In a letter to the Anglo-Saxon bishops, Pope Gregory informed them that the conversion of the pagans was an arduous process, destined to take centuries.⁶⁵⁵ In his opinion preachers had to be flexible and non-dogmatic to win over their confidence.⁶⁵⁵ Concerning the pagan temples and shrines on the British mainland, Gregory authorised their refurbishment as Christian churches, if their design and layout allowed for it. It was a provisional dispensation, valid only after the idols and pagan religious trappings housed within them were torn down.⁶⁵⁵ Pagan sites of an utterly dubious nature were, as ever, to be demolished, and the site of the cleared ruins used as the foundation for a Church.⁶⁵⁵

Feast days could likewise be renovated. The ancient heathen custom of religious banqueting, during which cattle were killed and feasted upon, was permitted to continue, but solemnised as Christian festivals.⁶⁵⁶ Pagan rites were prohibited during the killing and butchering of livestock.⁶⁵⁶ Instead meat was blessed in the name of Christ.⁶⁵⁶ In Scandinavia we even hear of laws demanding the brewing and blessing of beer in Jesus' name. Heathen libations were now hallowed for the new faith.

The astonishing practice of renovating heathen temples or building churches on pagan sites actually provides further valuable clues about the mechanisms of the conversion process. Any suggestion that erecting parishes on the smashed and gutted debris of pagan holy sites automatically made them holy to the heathen mind, seems ridiculous. This long-touted explanation is far from incontestable. Would a Buddhist pagoda built over a destroyed St Peter's Basilica make Catholics any keener to become Buddhists? Does the Islamic 'Dome of the Rock' (built on the razed Jewish temple) in Jerusalem make Jews want to become Muslim? I don't think so! It was one of the greatest causes of medieval Jewish-Muslim hostilities in Jerusalem, and still a sore point today.

However, if Christianity and the paganism known to European heathenry were interlaced to the point where the pagans perceived that Christianity was an extension of their creed, then this custom makes complete sense. It would have been a very helpful measure, perhaps fully expected, even demanded by converts under the circumstances. That is not to say that Christianity was incapable of spreading of its own accord among peoples whose religious beliefs were not even faintly related to those of the Church. For instance, Christianity has thrived in places as culturally diverse as South Africa, Nigeria, South America, Vietnam, the Philippines, and just about anywhere else you care to name. Nevertheless, the fact that the pagan Slavs were predominantly of the Magian faith ensured that the conversion (renovation) of their religion to Christianity was a whole lot easier once churches were built on the foundations of defunct temples and fire houses.

One school of thought is that Russian and Scandinavian stave and cupola churches represent excellent survivals of pagan temple-building methods.⁶⁵⁷ Such architecture is quite unique to these areas, but not without comparable precedent. The Slavic linguistic sub-family harbours a gamut of architectural terms once used during the Christian era, but which originated in asiatic paganism. Earlier you were greeted with a wealth of linguistic data suggesting that Slavic temples were formerly associated with the Magian religion, or, as it happens, the faith of the Magian Christians. Quite apart from that, the nearest most comparable architectural style to the Norwegian stave churches can be found in the Buddhist world, in far off Thailand (p. 257). This analogy is far from wildly speculative, since there is evidence of a Germanic Gothic Buddhist presence, indicated variously by linguistics, and second century inscriptions in Poona India, not to mention Buddhist artifacts in Scandinavia.⁶⁵⁸

Whether the Church in Rus' and Scandinavia followed the lead of British clerics, by redecorating pagan temples as Christian churches escaped the historical record. If they did, then in some regions priests were demonstrably tasked with gutting and decorating Magian fire temples and Buddhist-style pagodas. Norwegian stave churches seemingly amalgamated Buddhist building design, but incorporated facets of Magian and Assyrian imagery. Central Asia is a likely point of origin for stylistic hybridisations of this nature, for it is in such places, like Parthia, that Buddhism, Chaldeanism and Magianism happily co-existed in the pre-Islamic age.

Panning forward from the initial centuries of the first millennium, into the early medieval period, the design of major churches at senior episcopal seats becomes a good deal stranger. Magian-Christians seem to have purposefully built their own churches and cathedrals inside Europe, using exceedingly advanced architectural techniques and contraptions. For this reason Romanesque architectural examples of the Middle Ages exhibit carved imagery largely of eastern beginnings, arising out of Anatolia, the Caucasus and *Ancient Sumeria*.⁶⁵⁹ Consequently it seems inconceivable that the builders introduced their unusual craft from the holy lands. Having said that the crusaders did have a presence in Edessa, which might account for at least some of these features.⁶⁶⁰ As you will have read in Part I, orientalism, in its many forms, had been in Europe since the Bronze Age. Whatever crafts arrived home with the crusaders were only secondary to the greater part, arcane traditions that hung over the continent like fog.

Over the next few pages you will indulge in a curious array of medieval Christian art, placed in juxtaposition with their earlier pagan counterpart. Comparing these styles allows one to see that many medieval churches were decorated with Persian and Assyrian angels, sphinxes and griffons. This strongly suggests a Magian and Chaldean presence in Europe, one sufficiently well placed to be decorating churches and cathedrals in oriental fashion. It also tells us something about the original religious affiliations of the stonecutters who designed and built these ingeniously complex monuments, the pride and joy of the royal houses. And the Roman Mithraic motifs (p. 824)? They tell a story all of their own.

NORSE AND SLAVIC
TEMPLE DESIGNS HAVE
DIRECT EURASIAN
COUNTERPARTS

Church designs from Armenia, Russia, Britain

Fig 20. 1



Fig 20. 2

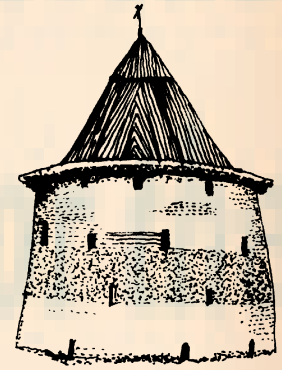


Fig 20. 3

Fig 20. 4



Fig 20. 5



Fig 20. 6



Fig 20.7. Yarpole bell tower, England 1200's AD

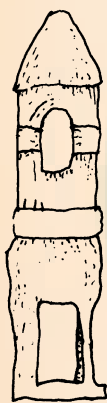


Fig 20. 8

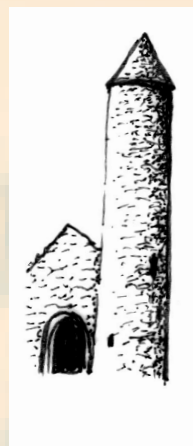


Fig 20. 9

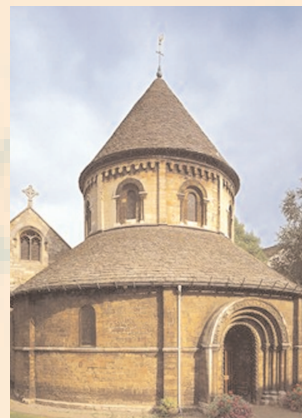


Fig 20. 10

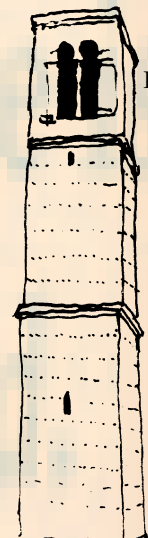
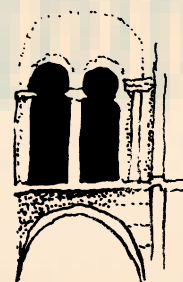


Fig 20. 12

Fig 20. 11



CHRISTIAN CHURCH TOWERS

Fig 20.1. Fairy chimneys, Turkey.

Fig 20.2, 20.6. Medieval Armenian churches

Fig 20. 3 Circular Russian stone tower; Middle Ages

Fig 20.4, 20.5, 20.9. Church towers, medieval Ireland

Fig 20.7, 20.10, 20.11, 20.12

Fig 20.8. Russian architectural model of a tower. Medieval pagan Russia.

Persian influences on Catholic masonry

Fig 21. 1



Fig 21. 2



Fig 21. 3



Fig 21. 4



Fig 21. 5

Fig 21. 6

Fig 21. 7



Fig 21. 8



Fig 21. 9



Fig 21. 10



- Fig 21. 1 A decorative church relief showing a goat being set upon by two lions, early 1200's, Souillac, France.
- Fig 21. 2 Lion biting the flank of a bull, Persepolis, Achaemenid Persia. The lion represented the king, and the bull, his sacrifice.
- Fig 21. 3 A royal centaur as found on a Cathedral at Yurev, Russia, 12th C. AD.
- Fig 21. 4 A similar, but much earlier relief, Hamadan, Achaemenid Persia.
- Fig 21. 5 Winged beasts do battle on the walls of Germany's Freiburg cathedral.
- Fig 21. 6 Mesopotamian sphinx.
- Fig 21. 7 Greek sphinxine genii.
- Fig 21. 8 Assyrian scorpion archer c. 1100 BC.
- Fig 21. 9 Royal bird-man; Orthodox cathedral at Vladimir, Russia.
- Fig 21. 10 Egyptian soul-bird 100 BC-100 AD.

Mithraic influence on church masonry

Fig 22. 1



Fig 22. 2



Fig 22. 4



Fig 22. 5

Fig 22. 6



Fig 22. 3



Fig 22. 1. Relief from a 1204 AD baptistery, Parma, Italy. It is a Mithraic scene depicting Sol Invictus racing his magnificent chariot towards the enemy, who drives a rickety ox-drawn chariot. In its path can be seen a holy torch-bearer. In the midst of the combat can be seen a holy tree, in this case probably a pomegranate, leaves from which the Zoroastrians use in their bareshnum baptismal rite. The tree is being attacked by the dragon, no doubt a representation of Ahriman in this case. Mediaeval sources spoke of the many powerfully influential heretics in Rome, who frequented even St Peters Basilica. Such a relief may testify to the truth of these statements.

Fig 22. 2. Mithraic dualistic wall relief, depicting Mithra, flanked by Sol Invictus and one of the dadophori on his right side, and the moon on the left.

Fig 22. 3. Syrian dualistic wall relief. At the centre is the high god Baal-Shamin, in juxtaposition with Agli-bol and the expected saviour Malak-Bel.

Fig 22. 4. Mithraic *dadophorus*, or sacred torch bearer.

Fig 22. 5. Sol Invictus, from a Roman fire shovel.

Fig 22. 6. Image from a Swedish church trunk. The format of the image conforms to that of a Mithraic bull sacrifice, though in this case the victim is a deer.

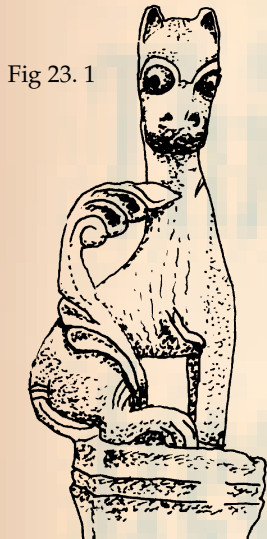


Fig 23. 1



Fig 23. 2



Fig 23. 3



Fig 23. 4



Fig 23. 7

Fig 23. 11

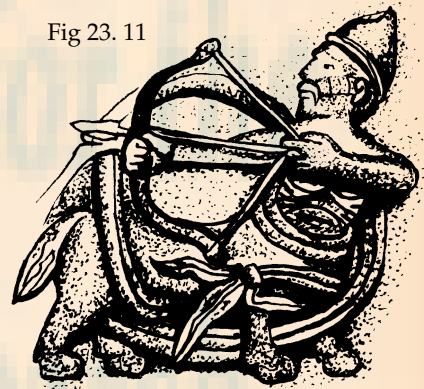


Fig 23. 10



Fig 23. 5



Fig 23. 6

Fig 23. 13



Fig 23. 12



Fig 23. 8



Fig 23. 9



Fig 25.6. Leonine portal guardian, 1200 AD, Telemark, Norway.

Fig 25. 7. Bed post from a Pagan grave mound, 9th C. Norway.

Fig 25. 8. Bench pew; 1200 AD, Hallingdal, Norway. The ends have been interpreted as dragon heads, but I believe they are more likely to represent dogs.

Fig 25.9,11,12. Reliefs on the north wall of Lichfield Cathedral, Lichfield

Fig 25. 1.

Fig 25. 2.

Fig 25. 3.

Fig 25. 4. A cover for a Christian holy bell, of Nordo-Irish manufacture, 11th C. Co Tipperary, Ireland.

Fig 25. 5. Anglo-Scandinavian lintel decoration from Much Wenlock abbey, Shropshire England.

Fig 25.6. Leonine portal guardian, 1200 AD, Telemark, Norway.

Fig 25. 7. Bed post from a Pagan grave mound, 9th C. Norway.

Fig 25. 8. Bench pew; 1200 AD, Hallingdal, Norway. The ends have been interpreted as dragon heads, but I believe they are more likely to represent dogs.



Fig 24. 1 A demon with intertwined serpent legs, Cashel; Co Tipperary, Ireland.



Fig 24. 2 The Romanesque monastery of Cashel; Co. Tipperary, Ireland.



Fig 24. 3 Gargoyles peer down over onlookers; Chartres Cathedral, France.

Fig 24. 4 Zodiac column - Chartres Cathedral, France.



Fig 24. 5 Mediaeval depictions of the Evangelists Mark and Matthew, in zoomorphic angelic form. Cashel; Co. Tipperary, Ireland.



Fig 24. 6 Dragon relief, Cashel; Co. Tipperary, Ireland.

Fig 24. 7 Otters - Chartres Cathedral, France.



Fig 24. 8 Rosette window - Chartres Cathedral, France.

Catholic Griffons and their Persian/Gothic origins

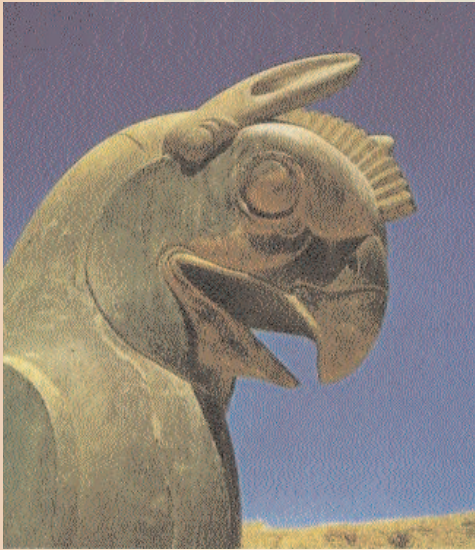


Fig 25. 1



Fig 25. 2



Fig 25. 3

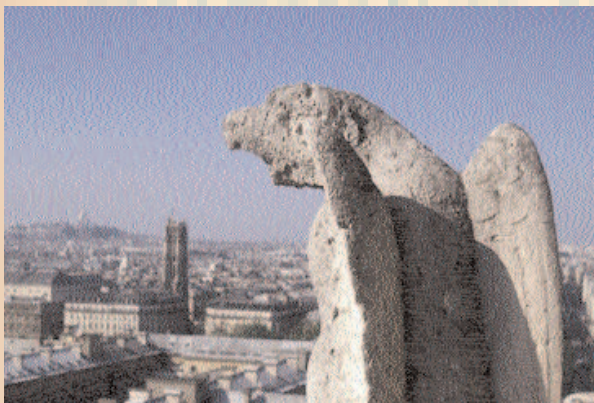


Fig 25. 4

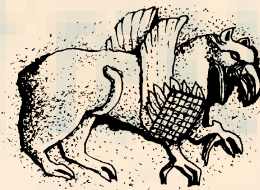


Fig 25. 5



Fig 25. 6

Fig 25. 7



CATHOLIC GRIFFONS

Fig 25.1. Griffon, Persepolis. Iran.

Fig 25.2. Scythian griffon, Siberia.

Fig 25.3. Mesopotamian sphinx.

Fig 25.4. Griffon, Cologne cathedral, Germany.

Fig 25.5. Griffon on a Church door, 12th C Pisa, Italy.

Fig 25.6. Portal Griffon, Navarra, Spain, mid-1100's AD.

Fig 25.7. Merovingian royal sepulchral masonry, France.

Orthodox Christian swastikas



Fig 26.1



Fig 26.2

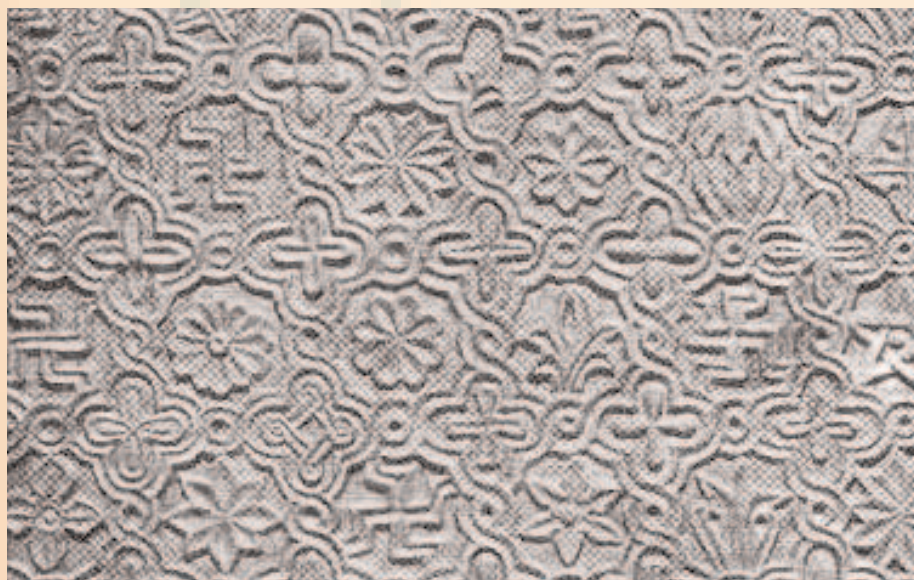


Fig 26.3



Fig 26.4

ORTHODOX SWASTIKAS

Fig 26.1. The inside of *** cathedral, Kiev, the Ukraine. Interior band of the main cupola.

Fig 26.2. The inside of *** cathedral, Kiev, the Ukraine. External decorative work.

Fig 26.3. The inside of *** cathedral, Kiev, the Ukraine. Decorative panel featuring fleur-de-lis, swastikas, pentacles, diamonds, crosses and floral designs.

Fig 26.4. The inside of *** cathedral, Kiev, the Ukraine. Close up of Fig 26.3.

Catholic Christian swastikas



Fig 27.1



Fig 27.2



Fig 27.3



Fig 27.4

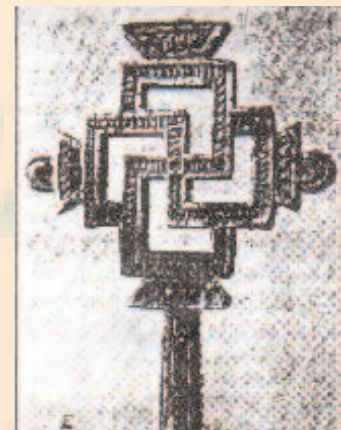


Fig 27.5

CATHOLIC SWASTIKAS

Fig 27.1. Celtic monumental stone incorporating the sign of the cross, swastikas and ogham script, a style of writing formerly used by the druids.

Fig 27.2. A rubbing from monumental metal work showing an Anglo-Saxon clergyman with swastikas around his collar.

Fig 27.3. Anglo-Scandinavian lintel decoration from Much Wenlock abbey, Shropshire England.

Fig 27.4. Pagan Saxon swastika amulet.

Fig 27.5. Hungarian swastika



Fig 28.1



Fig 28.2

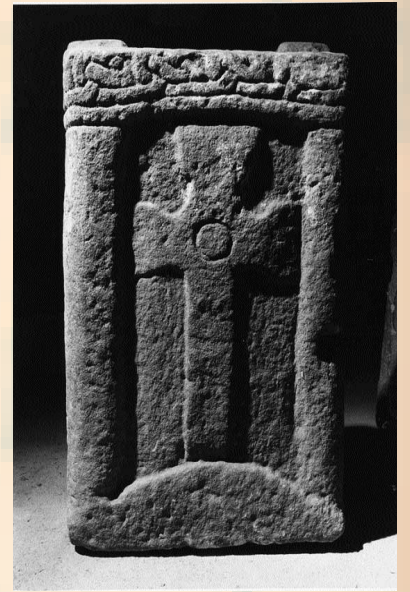


Fig 28.3



Fig 28.4



Fig 28.5



Fig 28.6

ANGLO-SAXON MONUMENTAL WORK, *** CATHEDRAL



Fig 29.1



Fig 29.2



Fig 29.3



Fig 29.4



Fig 29.5



Fig 29.6



Fig 30.1

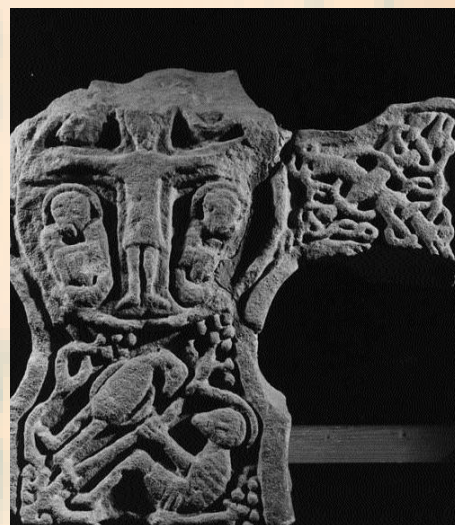


Fig 30.2

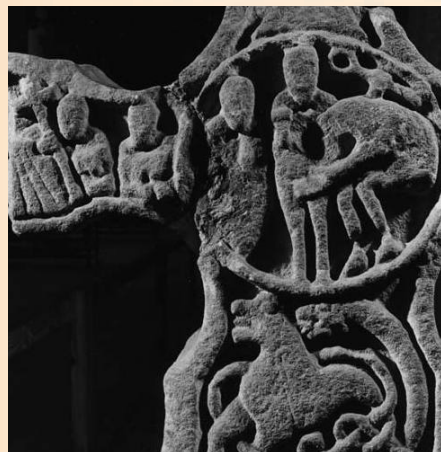


Fig 30.3



Fig 30.4

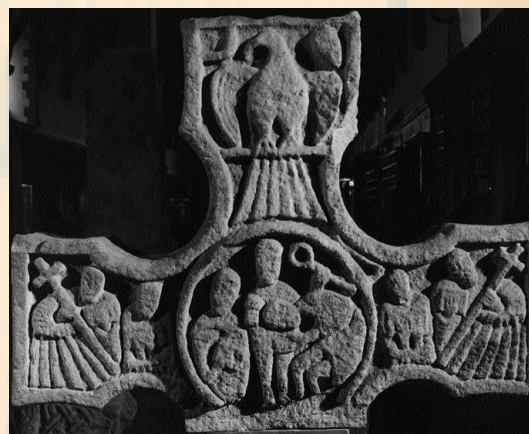


Fig 30.5



Fig 30.6

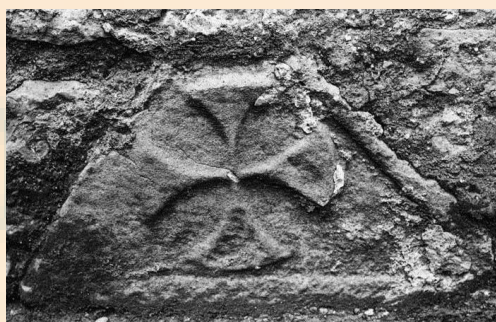


Fig 30.7



Fig 30.8

ANGLO-SAXON MONUMENTAL CROSSES

Fig 30.1. Wolf standing in front of the cross of calvary

Fig 30.2, 30.3, 30.5 Durham

Fig 30.6. Gainford

Fig 30.8. Billingham

Fig 31.1



Fig 31.3



Fig 31.2



Fig 31.4



Fig 31.5



Fig 31.6

A COMPARISON OF ANGLO-SAXON AND RUSSIAN KNOTWORK

Fig 31.1. Botched cover up job. Here an older Anglo-Saxon high cross is rendered with mortar to conceal the image beneath.

Fig 31.2 and 31.6. Anglo-Saxon knotwork on church masonry.

Fig 31.3, 31.4 and 31.5. Examples of excavated pagan Russian knotwork engraved into wood. Novgorod, Russia.

Fig 31.6. Anglo-Saxon church, Gainford



Fig 32.1. Gargoyle of Notre Dame Cathedral, France.



Fig 32.2. The apocryphal Jewish demoness Lilith tempts Adam and Eve.



Fig 32. 3

Fig 32. 4



Fig 32. 5

BEASTS RENDERED IN MASONRY

Fig 32. 3. A winged pelican-headed demon, Notre Dame Cathedral.

Fig 32.4. The Colchester Sphinx perched over a hacked body, Roman Britain 1st C. AD.

Fig 32. 5. A ravenous gargoyle, Notre Dame Cathedral, France.

Catholic baptismal fonts



Fig 33.1



Fig 33.4



Fig 33.2



Fig 33.3

Fig 33.1. Monumental pedestal bearing a stylistic resemblance to the base of Charlemagne's baptismal font in 33.4. Edessa.

Fig 33.2. Baptismal font depicting the three wise kings; 12th Century Ostergotland, Sweden.

Fig 33.3. Holy Roman baptismal font dating to the 9th century AD reign of Charlemagne.

Fig 33.4. Baptismal fonts; end of the 12th Century Medelpad, Sweden.



Fig 34.1. Death, holding an hour glass, awaits his time to collect us. England

Fig 34.2. A cover for a Christian holy bell, of Nordo-Irish manufacture, 11th C. Co

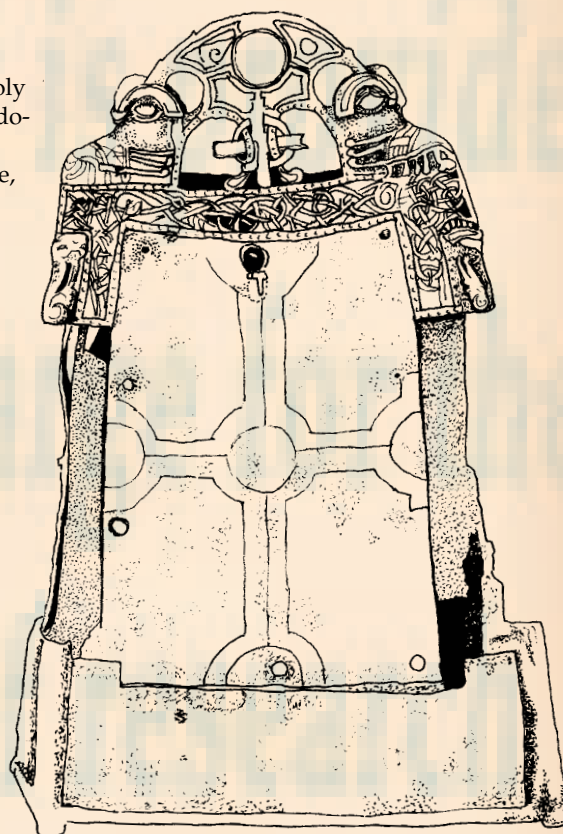


Fig 34.3. Scottish cathedral with stained glass windows and flying buttresses.

Mazdaean influence in Catholic masonry



Fig 35.1. Anglo-Saxon winged sun disk.



Fig 35.3. Sculptured Catholic angel from Europe



Fig 35.2. The dynastic winged sun disk of Xerxes I, king of Achaemenid Persia.

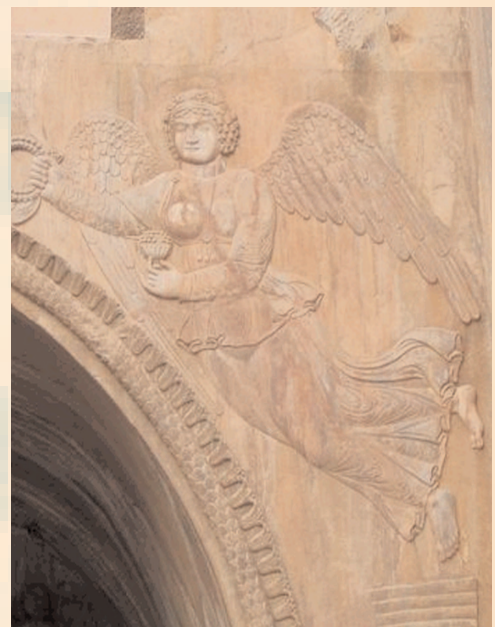


Fig 35.4. Persian Magian angel from the Cave of Victory

The Three Wise Kings in Catholic religious artwork



Fig 36.1

Depictions of the the Three Wise Kings typically conform to several styles. One variety shows them with sunny halos at least as lustrous as those of the solar coronas of the holy family, and indeed Jesus himself. Another format depicts them without halos of any kind, rendering them less divine. Others show Gaspar as an Ethiopic negro.



Fig 36.2

Holy places became somewhat taller than they used to be, now incorporating steepled or flat-topped towers and belfries as an integral part of their design. The will and know-how to construct them blossomed in Europe during the 12th Century AD in all its glory. In very many ways they resembled Magian temple towers and belfries once found in Slavia prior to its conversion, and in Persia before that. I devoted a small portion of Part I to exploring the types of holy towers and belfries situated around heathendom. Compare the illustration of the pagan Slavic tower (reconstructed from Islamic accounts, archeological reconstructions and an excavated architectural model) with British belfries (p. 824), or the tower of the Persians situated in Edessa.

EUROPE'S
ARCHITECTURE
BECOMES STEADILY
MORE COMPLEX

A certain song composed by a medieval Christian named Francis Petrarch seems to identify these towers with the heresies of distant Babylon, and so, quite possibly Chaldeanism or Manichaeism. Part of his chant reads *'Its idols will be scattered on the ground, and its high towers, enemies of heaven, and those who live in them will be burned inside and out'*.⁶⁶¹ Evidently Petrarch was a committed reformist.

The amazing scale of Magian and Chaldean penetration into Europe's churches can only be realised when you look at something as illustrious as Chartres Cathedral in France. There you will find ornamental columns decorated with the signs of the zodiac (p. 826), griffons (p. 827), gargoyles (p. 654, 826, 834), centaurs (p. 823, 825) and creatures similar to male *divas* (bird-men and women). Normally quite at home in Slavic pagan temples, these carvings now found pride of place in Christian churches. For example an excavated Roman sculpture (Fig 32.4, a Mithraic winged genii [ie; angel] perched over human remains), is conceptually similar to the pelican-headed multi-breasted creature found at Notre Dame (See fig 32.3).

PARISH BUILDINGS AND
CATHEDRALS ENRICHED
BY QUASI-PAGAN
IMAGERY

Many view these items of heathen religious art as the handiwork of pagan craftsmen. This fancifully naive remedy fails to explain the scale and preeminence of the religious sites so decorated. How is it that gargoyles jutted out from the uppermost parts of cathedrals? They seem a little peculiar on such major places of Christian worship, and yet they are there. Considering their oriental origins, and the stature of these cathedrals, it seems fairly clear that such images were well received, not by the reformist camp, but by clerics of the old school.

Christianised Rus' does not miss out on the pagan-Christian trappings either, as is evidenced by the engravings incorporated into the design of Vladimir Cathedral, or at Yurev. Evidently in France, Russia, Germany and Britain, the papacy and eastern patriarchs had no degree of authority, even to the point of being unable to prevent the construction of cathedrals with dualistic pagan effigies and decorations from Asia Minor at the very least. The Church was besieged by friezes and sculptures that epitomised everything the reformists were trying to uproot and replace. Having said that, some believe they served instructional purpose.

RUSSIAN CATHEDRAL

Yes, there was something monumental happening in Europe. Dualistic Magian-Christians and Chaldeans were dabbling in constructs far exceeding sleepy country parishes. Now they turned their hand to imposing and seemingly immortal cathedrals in nerve centres of secular power! Their projects seems to have proceeded without let or hindrance; at least initially.

The same familiar theme appears time and again; the Three Wise Kings, arguably one of the most poignant Christian images of the Middle Ages (fig 36). Not to be overlooked is Cologne, a premier site for Christian pilgrims, whose sumptuous Imperial cathedral was made all the more famous by the 12th Century AD arrival of the holy relics of *Gaspar, Melchior and Belthazzar*,⁶⁶² the three astrologer magus-kings who travelled far to see the baby Jesus at Bethlehem. The Church of Chaldon in Surrey England indulged in a slightly different style of art. Its feature wall mural appears Mesopotamian or Babylonian.⁶⁶³

THREE WISE KINGS

Devoutly Catholic Ireland could not escape the new ways either. There the Romanesque phase was ushered in by the synods of 1111 and 1152, which veered the Irish church from its ancient style of primitive monasticism.⁶⁶⁴ These earliest Romanesque buildings are thought traceable to Norman influences between the 9th and 12th Centuries AD.⁶⁶⁴ Many strange creatures adorn their walls, some with weird facial masks and woven beards. Germany was probably a further source of inspiration.⁶⁶⁴ The grandiose fortified monastery of Cashel, Co. Tipperary was expanded upon progressively over the centuries, beginning life as a castle for the monarchs of Munster.⁶⁶⁴ Such lords financed the construction of Cormac's chapel, a notable feature within the complex. The monastery is an emboldened Frankish Romanesque style, strongly resembling a church at Ratisbon Germany,⁶⁶⁴ perhaps owing to

connections between the Irish clergy, and those in mainland Europe. A five-story round tower was added to it c. 1011 AD, around the time it was confiscated from the nobility and handed over to Roman Church authorities.⁶⁶⁴

This was the dawn of the 11th Century AD. Despite the boundless impressiveness of the new monastic buildings, something unusual was happening to the faith in Ireland. It was going into a tail-spin. In 1183 AD Gerald of Wales wrote of an Ireland greatly at variance from St Patrick's Catholic legacy. Heathens frequented many districts. Religious objects found inside the churches also bore pagan features.⁶⁶⁵ Intricate 'Irish' manuscript illuminations really only began to flower from the 7th Century AD onwards. Delicate interweaving and freakish images were just some of the artistic trends that had somehow found their way into Ireland, from, it would seem, such far off places as Greece, Egypt, Persia and Armenia.⁶⁶⁶

A certain whale-bone chest proves the Anglo-Saxon ability to weld heathen and Christian tradition together without flinching. On it we find extensively carved motifs including the Epiphany's 'Adoration of the Magi', unmistakable by the presence of a runic inscription that reads 'Magi'.⁶⁶⁵ But on the same object Weyland the Smith can be seen making a skull-cup from the head of his enemy's dead son, not to mention him ravishing the same man's daughter as revenge.⁶⁶⁵

In Western Europe the ubiquitous pagan embellishments were probably due to the high level of support displayed by the aristocracy and Frankish princes towards the Magi and Magian-Christian priests. These were the very royals who bankrolled the costly cathedral projects in the first instance, and who would have liked things done their way. Royals spearheading the construction of early monasteries throughout Europe likewise felt the cold stare of the papal reformists.

Rather than being branded religious recalcitrants simply by virtue of their family line, Anglo-Saxon nobles were caustically referred to as being of 'that race'.⁶⁶⁷ This same barbed comment likewise appears in European witch trials, where indicted witches were said to be 'of the race'.⁶⁶⁸ Here European kings (and witches) are castigated not only for their bloodline, but for being part of a certain racial group (namely incarnate Aryan angels). As you shall see papal reformists hoped to exterminate this race wherever it be found, across the breadth of Europe.

Unless crowned heads (loyal to Rome's version of the faith) acted to halt these activities, then the papacy was powerless to stop them, unless of course they wanted to risk raising a papal army to storm into these countries and pull them down. This would have been exceedingly unlikely, and unwise too! Not that the papacy ever had an army of a required size. For muscle power it relied on kings sympathetic to its cause. They might be French, German or Italian. These varied kings, at various points in medieval and renaissance history were played off

against each other as circumstances dictated. It was power politics, pure and simple.

How else might something as enormous as quasi-Magian cathedrals have been built without attracting the immediate attention of Rome? Well we know that heretics had penetrated the halls of power in the Byzantine Church by the 10th-11th Century AD.⁶⁶⁹ What of Rome? Could it be that in the Western Church, heretics managed to commandeer a number of key positions among the cardinals, thus preventing the pope from discovering what was actually happening in these areas? If one were to answer based on surviving historical documentation, parish ornamentation, or extant and authenticated written folklore from the Middle Ages, the answer must be an overwhelming 'yes'. Professor Heer sums up the situation in the following terms;

Fig 37. Le Mans Cathedral, 11th Century France. Also known as the cathedral of St Julien. The edifice consists of Gothic architecture superimposed over the original Romanesque structure, which was gutted by fire on two different occasions, the second being in 1134 contemporaneously with the destruction of Chartres Cathedral.



*‘The Church was in fact becoming clericalised, a process hastened by the shocking discovery (circa 1200) that the whole of south-western Europe and western and southern Germany was riddled with ‘heresy’, heresy which in some places was so extreme that it led to the establishment of an opposition church. The church’s answer was to erect a huge administrative machine, to establish new religious orders ... to intervene directly in the external and internal affairs of the nations’.*⁶⁷⁰

He added, *‘The shock consisted in the realisation that Christendom, an indivisible unit, had suddenly become permeated and undermined by sects whose views on religion, the world, and sometimes also on politics, differed totally from those of the Church’.*⁶⁷⁰

Unless such ‘errors’ and ‘misdemeanors’ were reported to the reformist Holy Fathers by bishops and clergy in these localities, then Rome was probably none the wiser. Anyhow, the papacy did eventually find out. Drastic problems prompted drastic, often knee-jerk responses.

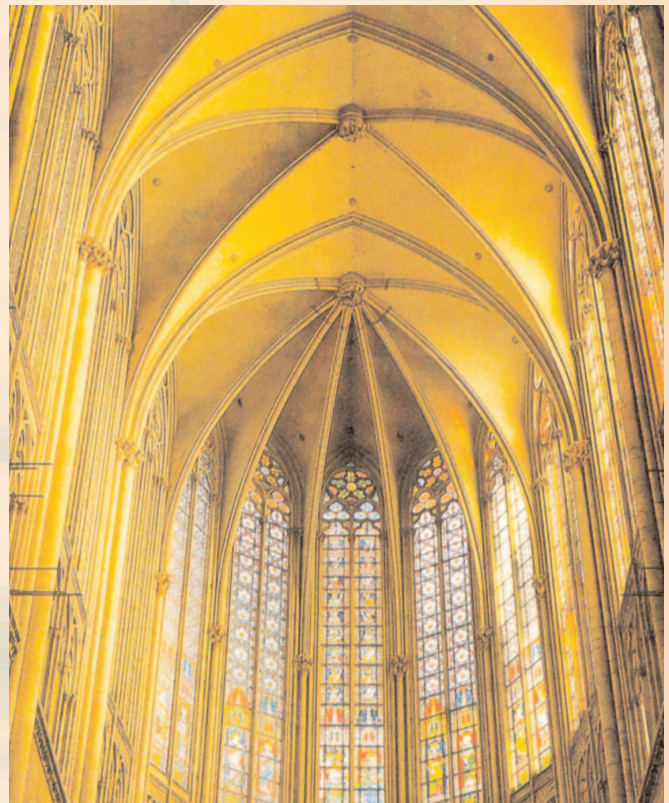
Earlier I examined the known process of tearing down pagan temples to build Christian churches where they once stood, and the role that this practice may have had in winning over the pagans. Yet, few readers will realise that the period of the papal reformists⁶⁷¹ saw the destruction of many important churches and cathedrals, usually by fire. On each occasion these places of Christian worship were rebuilt completely anew, even up to five times in the case of Chartres (and even then it still looks Magianised). Why demolish major church buildings that took years, even decades to build, especially those at the centre of a functional bishopric; an act which would have caused considerable disruption to the diocese? Was it to realise their dreams of owning a more prestigious icon of the faith than other nearby dioceses, and thereby attract larger numbers of pilgrims, and their fat purses? Or was it to demolish what were nothing less than than Magian-Christian churches, a practice found throughout Slavia, where Orthodox Christian authorities burned to the ground any monastery found to have been infected by heresy.⁶⁷² I believe they did so not only for spiritual reasons, but to eradicate unorthodox stylistic features.

Is it a coincidence that extremely old churches still stand in France and Germany (some dating as far back as the 4th Century AD), yet very few examples of Church architecture have survived dating to the time of the Merovingian magus-kings (481-751 AD),⁶⁷³ and their *Adelskirche* (the Church of the nobility). Could it be that these later churches disappeared for a reason?

In Russia, the practice of fabricating churches from wood led to the disappearance of all early medieval examples, perhaps by fire. The oldest surviving wooden church there today, dates to the 14th Century AD. And yet, in Norway we still have Norse stave churches that have survived since the 12th Century AD, perfectly intact. Perhaps we are just lucky that fire had difficulty torching churches in Norway. Not so in Sweden. The Christian Church raised over the pagan temple at Uppsala was torn down in the 13th Century AD, only to be replaced by a bigger one. It may be that these buildings had to be rebuilt to accommodate growing numbers of parishioners, but alternatively they might have been superseded by less-paganised architecture, which Rome was much happier with, or, in other cases, buildings which cleaved to the old school. In England, Canterbury cathedral was built on the rubble of an earlier Saxon one, which met the unfortunate fate of accidentally burning down in 1067 (a year after the Norman invasion),⁶⁷⁴ or suffered from arson. The original Cologne cathedral, extant between the 4th-13th Century AD (which later housed the very relics of the Three Wise Kings retrieved from Milan and brought back to Germany by force of Prussian arms) was also incinerated. One gets the impression that onlookers stood



Fig 38. Cologne cathedral, the greatest of all the Germanic religious collosae, was built to house the holy relics of Gaspar, Melchior and Belthasar, first acquired from the Milanese by Frederick I, Emperor of Prussia. It eventually took 500 years to complete, halting for 282 years from 1560 AD



by as it burned. The supposed reason for this was to construct a newer and more prestigious cathedral to shelter those same relics.⁶⁷⁵

How does a stone cathedral burn down anyway? Flames would have been hard pressed to reach their high vaulted ceilings. They had stone floors and walls, and usually there were no wooden pews to speak of during the Middle Ages, to fuel a blaze. And what about the parishioners sure to be inside, or priests and monks performing round-the-clock prayers during the daily and nightly offices? Wouldn't they be keen to put out a fire in their church or Cathedral if they saw one?

Although a certain number of churches were destroyed in a whirlwind of Slavic and Viking raids, many churches appear to have been demolished long after these attacks had subsided. One logical explanation is that devastating blazes were often caused by lightning strikes on the steeple, where shingles ignited, burning away most of the roof supports. But if lightning was a major culprit, some cathedrals appear to have been luckier than most. For almost 1,000 years the cathedral at Cologne avoided death by fire, but succumbed to the flames (coincidentally) during a period of papal reform. Either it was impervious to lightning strikes, extremely fortunate, or the victim of a deliberate fire-bug. If we discount the possibility of lightning strikes, then we are left with the need to explain why monumental feats of masonry just happened to burn down. The conventional explanation is that Cologne Cathedral's destruction was occasioned to build a grander, more fitting repository for the relics of the Three Wise Kings. But in the case of Chartres it was levelled and rebuilt a total of five times; *only on the last attempt it was bedecked with zodiac columns, gargoyles and others.*

Hardly any of this makes sense unless you admit that certain Church factions in France, Germany, Russia, Scandinavia and England were deliberately razing cathedrals and churches to the ground in order to rebuild on the same site, and rebuild their way. The undeniable fact is that they represent pre-existing heathen artistic styles from Scythia, Iran and Mesopotamia, entering Europe on grand and unprecedented scale. Knowing this enables one to make a number of inferences;

1. The churches in question were built by order of the nobility, who were already heavily steeped in the old ways, though under the guise of Christianity. Surviving historical sources admirably support this line.
2. The images were allowed by the apostolic church as a concession to pagan converts.
3. The affected apostolic buildings were merely renovated pagan temples.
4. These were Apostolic Churches built by pagan craftsmen, who couldn't resist dabbling in the old ornamentation, irrespective of what the local bishop or parish priest may say. I hazard a guess artisans were not invested with unilateral decision-making powers of this kind.
5. Magian-Christians were building their own parishes, in the manner they were accustomed to.
6. Magian-Christians were taking over extant apostolic Church buildings and renovating them in a way they saw pleasing.

In all they seem to constitute *physical evidence* the Apostolic Church, as we know it, was engulfed by non-Jewish influences, with a deep and abiding love of Christ. Some call it '*the period of Babylonian captivity*'.

The despised imagery persisted for some time. We find Renaissance murals showing Christ, Mary and Joseph seeking sanctuary from Herod in the Egyptian cult centre of Heliopolis (literally 'the City of the Sun').⁶⁷⁶

While they are not as durable as European monumental masonry, the surrealist works of the late medieval artist Hieronymus Bosch appear to contain important Manichaeic religious symbolism. They supply ageless proof for the additional existence of European Manichees, or at the very least Europeans exposed to their teachings. This form of demi-Christianity, also of Persian origin, is additional to the Magian Christian traditions. Oh how complicated those days must have seemed.

In the *Carrying of the Cross*, Christ is seen carrying his cross all the way to Golgotha, while in the foreground

REASONS WHY SO MANY
OF THESE CHURCH
BUILDINGS WERE
DECORATED WITH
PAGAN ARTWORK AND
RELIGIOUS SYMBOLISM

heretics are being prepared for execution.⁶⁷⁷ Here the heretics are likened to Christ, for in both cases they are being prepared for death at the hands of earthly authorities.⁶⁷⁷

Of note is the frequent absence of Christ's halo when he is depicted in his earthly state. St's Mary, Peter and others are similarly devoid of this traditional emblem of sanctity. This intimates that Bosch only regarded them as holy in their spiritual or risen state, or that they were not holy at all.

Christ can be seen dressed in black, standing in front of the altar and his own crucifix.⁶⁷⁹ In this state he is shown with a halo. As in many of his paintings, demons have a triumphal grip on the world,⁶⁷⁹ and in this particular painting Christ is barely perceptible in the background, standing in relative obscurity.

In *The Marriage at Cana*, Christ is again shown garbed in black, only this time he presides over a feast of wine and animal flesh.⁶⁷⁸ These may be robes of mourning, and intended to signify Christ's displeasure about having to dispense wine to the wedding guests (these things being prohibited to Manichees).

In *Terrestrial Paradise of the Third Heaven*, a congregation of nudists is shown gathered, perhaps in some kind of religious assembly,⁶⁸⁰ they are in company with a white-clad angel. But in front of them, what should we see but a figure in an elevated position, seemingly in charge of the gathering. Interestingly the not unhandsome figure holds aloft the cross, and is shown with black, perhaps even bat wings, though most of his body is obscured by trees.⁶⁸⁰ Is this a depiction of Satan, and if so, does Bosch mean it to signify that Satan is the real leader of Christian worship, that Satan is actually the anointed Christ, or alternatively that even Satan will offer homage to Christ one day? Whatever the case, any of these alternatives were blatantly heretical in nature, though somewhat similar to questionable Islamic recollections of Manichaeism. Furthermore, if it is a rendition of Satan, it is the only one that I can make out in his paintings.

In a very Manichaean sort of way, Bosch's is a world assailed and corrupted by demons, from every direction. Animals are perverted, trees withered, and buildings ramshackle, if not in an utterly advanced stage of dereliction. He painted the world with subdued colours and hues, further sullied by lively and imaginative depictions of demons. We are left with the distinct impression that devils had overrun the landscape to such an extent that it was their world.

In *The Haywain*, God is shown casting the rebel demons down upon the earth when Adam and Eve ate of the forbidden fruit.⁶⁸¹ As is not uncommon for the rendering of kings and Christ, God is shown holding the orb (sphere) of the world in his left hand, *but curiously it is a black sphere*.⁶⁸¹ The morbid portrayal of the world as black represents a significant deviation from standard means of illustrating orbs, and might indicate that Bosch, in typically Manichaean fashion, saw the material world as black and morose in nature, when compared with the spiritual existence. In the eye which appears on the obverse of *St John of Patmos*, not only is Christ seen sprinting to calvary together with a large number of fleet-footed observers, led by a man blowing a horn, but he is shown crucified, and being laid out for the tomb. For a Manichee or Neo-manichee these are unlikely depictions since Manichaeism does not adhere to a belief in the reality of Christ's material body, and for that reason the crucifixion also.

In all, I agree with Lynda Harris. Bosch was prone to portraying heretical concepts in his paintings. Although his beliefs seem to reflect Manichaean tenets, there are other facets of his art work which show that it was not traditional Bogomilism, but a curious melange of various heretical themes.

Fruit seems to be a central theme in Bosch's *Garden of Earthly Delights*, in the form of raspberries, gooseberries, blackberries, blackcurrants, cherries, peaches; vegetables do not appear to be present.⁶⁸² In this light-bathed etheric dreamscape, the animals appear in an uncorrupted state, unlike his other paintings. Angels carry items of fruit into the sky. The souls of the blessed are seen climbing out of the pieces of fruit, or still inside the fruit peering out. From a traditional Manichaean perspective, fruit carried immense stores of light particles, and became a receptacle for the souls of hearers who had left the world without the *endura* or *consolamentum*.⁶⁸² Once these pieces of fruit were eaten by the Elect the person's soul was freed from the fruit to enter heaven. Some figures are shown eating the fruit, others are shown gathering and carrying fruit, while yet others are shown crowned by berries or items of fruit.⁶⁸² Is it possible that those with fruit headdress are intended to be the Elect? Equally compelling is that there are no children shown in the painting. You see, Manichees did not pass on their religion by having children and teaching them their

MANICHAEAN THEMES
PERMEATE THE ARTISTIC
WORKS OF BOSCH

faith; instead they chose to convert others. In this way they succeeded in gathering together all the souls of light ensnared by the stifling evil of the material world. These blessed ones are shown naked, unencumbered by the music, dice, games, wine, meat and lavish clothing so typical of Bosch's depictions of the demon-choked earth. The *Garden of Earthly Delights* is a rare glimpse of happiness, a paradise. Some would call it a Manichaean paradise.

Fig 39. Bosch's
Garden of Earthly
Delights



In Arne Jönsson's *Tractatus de summis pontificibus*, it records that in the mid-1300's the Roman Catholic Swedish visionary St Bridget (while on a pilgrimage to the Vatican at plague time, and where she would later live) lamented that even the holy city of Rome itself had fallen into a deplorable state, wherein the churches were diverted from congregational worship, only to see service as urinals, kennels and stables. Contrary to our misguided view of a high and mighty medieval Catholic Church (which controlled the hearts and minds of Europe with an iron rod and fire and brimstone sermons), the Vatican was literally fighting for its very survival against a large number of parishioners and clergy, in various parts of Europe, who were indulging in heretical forms of the faith, or no longer cared. But in time Rome succeeded in clawing its way above the quagmire of heterodoxy so rampant throughout the medieval countryside. Only via the agency of the Dominican and Fransiscan friars, and in particular the Inquisition (which was truly the 'hammer of the heretics') did they come to achieve this. Inevitably Rome (and Orthodoxy) was left with a whole range of monumental Church architecture (which still survives) that still carried the scars of those heady days, when the magisterium was kissed by Chaldeanism and Magianised Aryan

IN THE 1300's AD A
LARGE PART OF THE
CHURCH IN ROME HAD
BECOME VIRTUALLY NON-
FUNCTIONAL

Christianity.

These many traumatic events (for both sides) soon came to a fiery end, due to a change in internal Church methodology concerning the treatment of apostates and heretics inside the clergy, and in the community at large. From that time on there was a clandestine war going on within the Roman Catholic Church, as the reformist popes attempted to regain control of an exceedingly desperate situation. If Rome was to succeed in this venture the first thing it had to do was win the monarchs over to its judaised version of the faith, rather than the Chaldean, Magian, or Magian-Christian philosophies they so openly adhered to.

The overt and covert implantation of Magians and Chaldeans into monastic communes, and those schooled in the ancient philosophies, with their astronomy, philosophy, the ancient sciences, bull-sacrifices and classical mythology, would not have been as difficult an achievement as one might think, especially in Western Europe, where clergy (and Magi) freely wandered the countryside seeking the patronage of Lords and Barons. These 'heretics' were not adverse to climbing abbey walls either. In Rus' ⁶⁸³ and the West monasteries had to post formal sentry watches in an effort to detect any illicit movement of the so-called 'snakes' in and out of the communes. These were religious brothers rostered to prevent criminal activity on those 'holy precincts' (ie; the pilfering of stores), and committed to stopping the so-called 'serpent of apostasy' from entering their orders at nightfall to snatch away impressionable young novices 'with their deceptions'.

Soon Rome prohibited the formation of parishes as a result of special deals done between 'wandering priests' and secular lords, instead of solemnised and authorised by bishops. From this quarter was said to emanate decadence beyond knowing, wrongdoing and heresy as a matter of course. Those parishes formed in this manner *were utterly disowned by the papacy*.

And so it came to be that the clergy, and the monks especially, came under ever increasing internal scrutiny to discover the true extent of the heathen penetration of the Apostolic Church. To effect this, the pope countenanced the order of the Dominicans, the equivalent of the Roman Catholic Church's elite internal security forces. These mendicant friars, in company with troops, moved out into the countryside, where the real action was happening. At parishes and monasteries where they stopped over, staying for even up to a year, they scoured the cloisters aiming to get their hands on any heretic who should cross their path.

Though widespread, the perception that clerics always preferred a 'seek and destroy' approach for converting pagans and Magian-Christians is flawed. Many open minded priests trod the tightrope between the pagan and the Christian faith in order to 'save souls'. There were complex reasons for this. Professor Flint's assertion that the Church was only using miracles, intricate prayers and exotic relics to declare war on the resoundingly-popular magical arts is sound, particularly when viewed in light of the examples she provides.⁶⁸⁴ But, in addition to this, it is possible to discern, through the haze of these obscure traditions, the existence of a certain number of clergy who had once been Chaldeans or Magi, and who had converted to Christianity and become priests. These ex-Magi, Christian sorcerers and practicing Magian-Christians believed that magic and astrology wasn't just a way to draw converts, but integral to the Christian faith. They knew well the way the pagans thought, and perhaps even in reformist times, took the initiative to step in with Christian substitutes for paganisms. In the end they only succeeded in creating Christianised observances barely separable from the old ways, a micron-thin wall partitioning the varied creeds. Often these attempts to provide Christian alternatives for the pagan ordinances were so borderline that they attracted howls of disapproval from fellow clergymen during the Middle Ages. For instance, growing forces within the clergy sought to utilise signs of the zodiac for Church purposes, and make them holy by giving them biblical explanations, or assigning an apostle to each sign. These practices were prohibited by the papacy, especially where Jesus was depicted as the sun, positioned at the centre of his zodiacal kingdom.⁶⁸⁵

If it happened that there was a widespread, yet unsanctioned, public perception during the Middle Ages, that the process of conversion to Christianity was merely the 'Time of Renovation' foretold in the Magian scriptures, then the degree to which paganism and Christianity remained fused together may have seemed perfectly acceptable. An aggregate amalgam of paganism and Christianity can be found on much of the monumental masonry dating to the Middle Ages. The Gosford Cross (which freely synthesises scenes from the Norse Ragnarok and Christian

ANY PARISH FOUNDED BY A KING OR NOBLE WAS DISOWNED BY THE PAPACY UNLESS THEY WERE HANDED OVER TO BISHOPS LOYAL TO ROME'S VERSION OF THE FAITH

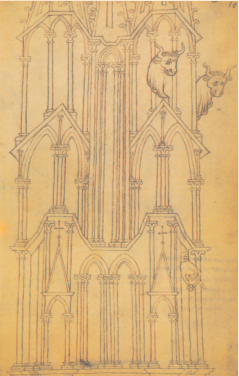
THE DOMINICANS FORMED REFORMIST ROME'S IDEOLOGICAL VANGUARD

SOME PREACHING METHODS WERE BORDERLINE, BY CHURCH STANDARDS

CHRISTIAN AND PAGAN IMAGES OF RAGNAROK APPEARED IN UNISON ON THE GOSFORD CROSS



Above: Wizard-like master masons discussing business. Below: Architectural sketch for Laon Cathedral, France.



MEDIEVAL CLERGY UNDERSTOOD THE DIFFERENCES BETWEEN THE VARIED SCHOOLS OF MAGI

THE EPIPHANY

Armageddon) is but one of many examples. This marriage of ideas is, once again, interpreted as the dabblings and embellishments of ex-pagan craftsmen rather than the (intentional or unintentional) intermingling of the faith of the Magi, with Rome and Constantinople's version of progressively-more-judaised Christianity. The pagan craftsman theories must be seen as wholly unsatisfying. Let's firstly take a look at what was involved with producing your typical gargoyle or architectural beast. The stonecutter probably visited a quarry to select a suitable piece of stone of the required dimensions, or placed an order for the same, for quarrymen to retrieve. Long before this the architect, probably a master mason, initially drafted a sketch of his proposed design and presented it to his aristocratic financiers for consideration and hopefully approval. Perhaps at this point the earthly lords made their feelings known, or suggested stylistic alterations, depending on whether they could be accommodated, in a technical sense. It is difficult to imagine clergy were not involved with this decision-making process. This master design probably included embellishments such as gargoyles. Only in this way could the overall cost of the project be assessed. Once approved the master converted his architectural designs into templates and sketches for workmen to follow. From that moment fantastical visions were converted into tangible physical reality.^{65a}

Cathedral construction was a very time-consuming, costly and serious business. England's Norwich cathedral had a quarrying to building cost ratio of 1:4. Whether such a cost ratio was typical across all of Europe is doubtful, fluctuating with economic circumstances, the quantity of stone available, and the distances over which stone was transported. For example the arch of a bridge built by the French in 1412 cost a total of 132 florins (60 of which was for transportation), a princely sum, even before stonemasons at the building site lay their hands on it.^{65a} So when it comes to reliefs, sculptures and similar architectural expressions, there is zero possibility the gargoyles and beasts were produced without ideological endorsement, or the financial trail associated with masonic endeavour.

Once carved the piece was raised to the cathedral's heights using scaffolding and hoists driven by ingenious contraptions and pulley systems. There, 100-200 feet above the ground below, a mason fixed the gargoyle in place with mortar, perhaps securing it even more firmly with other techniques.

There is every indication the moneyed aristocracy knew exactly what their finished cathedral would look like upon completion, from the very first. The 1459 statute of Germany's Strasbourg stonecutters expressly states that *"If a master mason has agreed to build a work and has made a drawing of the work as it is to be executed, he must not change this original design. But he must carry out the work according to the plan that he has presented to the lords, towns or villages in such a way that the work will not be diminished or lessened in value"*.^{65a}

It is, I believe, no longer possible to assert that craftsmen had free reign to style a Church in whatever manner they felt like. And by the 1400's it is no longer possible to assert that semi-heathen, non-jewish artwork was the product of renovating pagan religious sites. Moreover, the quasi-pagan imagery on many Church buildings of the time is so widespread that, for the most part, there was little or no perceptible distinction between both faiths.

Clergy in paganised areas acquired the nature of trail-blazing frontiersmen, ready, willing and able to experiment with new ways to divert and convert the pagans away from the Magians and Chaldeans, the pagan priesthoods still milling about under the eaves of the Church, and by no means crushed. Their methods did not always receive Church consent, and more than once were regarded by ecclesiastical authorities as mixing the holy name of Christ with practices which, according to some commentators, bordered on the spiritually profane.⁶⁶ Official Church denunciations of these ventures into unchartered waters reached a cacophony in the early Middle Ages. Some Church leechbooks were probably written by white Magians or philosophers. So blatant was the nature of the remedies they recommended to the reader, that other interpretations seem less likely. The Church aimed to weed out these practitioners and eject them from the flock. On one hand you had blurry pagan-Christian treatments formulated either knowingly or unknowingly, or, on the other hand, unabashed pagan rites.⁶⁶

Medieval Catholic views on the Magi

The tussle between the pro and anti reformists was so widespread and intense that some Church writers felt compelled to write treatises and sermons about the Magi, adding their weight to what Rome put forward on the subject.

The Magi in the *New Testament Book of Matthew* were looked upon somewhat differently from the Magi of medieval Europe. In no way were they termed *Maleficii* (magicians who used harm magic), but simply astrologers. This might lead one to believe that they were best likened to Zoroaster's white priesthood, and not the Zurvanite or black Magian variants which appear to have been the more prevalent in Europe. Nor does the royal nature of Matthew's Magi begin to be stressed until the 12th Century AD. These white Magi were seen as kind, helpful and basically good in nature, as the Magi were. The laudable and principled natures of these particular Magi was stressed by more than one Church writer.⁶⁵⁷

Anxieties in the community over the customary intermingling of Magian and Church rites were particularly obvious during the Church's Epiphany celebrations, on the feast day of the 'Three Kings', which remembers the joint adoration of Christ the child by both the Magi and secular Jewish shepherds. As with every mass, the officiating priest gave a homily (sermon) to the congregation on topics that were of concern to the Church in connection with doctrine, or to the relevance of scripture, and the way it should be applied in one's daily life. We are most fortunate that historical records have been preserved concerning feedback offered by parishioners in response to medieval homilies on the Epiphany. *Such inquiries in essence focused on whether or not it was truly necessary for the Magi to abandon astrology and magical practices.*⁶⁵⁸ At the dawn of the Middle Ages the Church was united in its response: the arts of the Magi were anachronistic and of no (further) use to the faith, and yet *before too long figures were already beginning to surface* who spoke contrary to this view, deeming magic and astrology to be of *immeasurable benefit* to the Christian faith.⁶⁵⁸

Medieval congregations were well disposed towards some priests and not towards others.⁶⁵⁹ Parishioners reviled the reception of communion from the hand of disliked priests, and one may wonder what the criteria for their perception of an unfitting clergyman was.⁶⁵⁹ Was it that they didn't tell enough old stories? or weren't dispensing charms and wards against evil, like they're 'supposed to'? Were they shunned for openly supporting the Church reforms of the papacy? Was it because their Christianity was a little too Jewish for their liking? The answers to these question would be just as linked with the era and place in which the priest spiritually raised his parishioners.

Bearing in mind the level of patronage offered to the priesthood by the nobility, might the high born have placed certain pressures on *their* clergy, to make them behave in a certain way. If so, what problems arose between a priest and his sponsor, when clergymen were being compelled to accept Rome's package of ecclesiastical reforms, reforms wholly or partly unpalatable to the benefactors who controlled their purse strings?

Several early and medieval Christian theological writers went to great lengths to contrast Matthew's Magi (typecast as men of exceptional piety, virtue and ethics, who received prophecies of a truly divine nature), with the *Maleficii* Magi (who were dualistic wizards, many of whom toyed with the dark side).⁶⁶⁰ Some Churchmen clearly understood the various delineations within the magus priesthoods. It seems strange they knew that traditional Magi (of Zoroaster's original priesthood) took no part in black wizardry, whereas the classical world's academia was widely divided on the subject. They saw Magi as practitioners of magical arts cognisant of, and bristling with, demonology. Clearly reputable Catholic clerics had a better overall understanding of the Magi than Greek or Roman writers on the subject. Far from being better educated in the old ways, some priests may have been covert Magi engaging in a surreptitious public relations exercise.

The white Magi barely attracted the same level of scornful revulsion that the wizards did. They were already widely mythologised in medieval lore, and deeply loved by the people. So much so that the resting place of the relics of the 'Three Wise Kings', in Frankish Cologne, was the premier destination for medieval Christian pilgrims in Western Europe. They were seen as astrologers, but not sorcerers, something amply stressed in the Persian Avesta.

Their 'infringement of the divine majesty' could not go unavenged forever. The reformists saw witchcraft, in its diverse forms, as a significant, sentient doctrinal embolism. In various regions at varied times it threatened to end the life of the Church, as we know it today. So the reformist authorities prepared to excise this offending wound to the body of the church. With mailed fist and sharpened sword in hand, the new guard stood ready to sever, once and for all, the gordian knot of unorthodoxy.

REFORMISTS WANTED
TO DISTANCE THE
CHURCH FROM ITS
PAGAN HERITAGE,
BRINGING IT MORE INTO
LINE WITH JEWISH
ORIGINS

Chapter Desperate measures

The 'final solution' to the Great Heresy

'Desiring with the most heartfelt anxiety, even as Our Apostleship requires, that the Catholic Faith should especially in this Our day increase and flourish everywhere, and that all heretical depravity should be driven far from the frontiers and bournes of the Faithful ... when all errors are uprooted by Our diligent avocation as by the hoe of a provident husbandman'.⁶⁹¹

THE EXTERMINATION
PROGRAM



And so, in the 13th Century AD, began Rome's 'final solution' to the problem of the Aryan Christian ecclesiastical infrastructure throughout Germany and France. This new way of thinking was firmly rooted in the writings of St Augustine and later St Thomas Aquinas ('Let them come home'). According to this policy, the heathens and heretics were to convert to the required form of the Catholic faith, or die. Clergy were to spare no amount of effort promoting the Gospel and accepted Catholic practices. They were to persist with their efforts at all costs, even if it required lengthy periods of time. But in the end, if subjects persistently rejected 'the redeeming message' the secular authorities were henceforth commanded to bring in the troops and begin their grotesque handiwork. It was seen as an act of love.

The sentencing procedure was as follows. Those gravely suspected of heresy were made to publicly recant their errors, the bishop stating:

'Wherefore, and not without reason, holding you gravely suspect of such heresy (naming it), we have caused you as one so suspected publicly to abjure all heresy in general, as the canonical sanctions bid us'.⁶⁹²

SENTENCING
PROCEDURES FOR
HERETICS AND WITCHES

'And if with true heart and faith unfeigned you have returned to the unity of the Church, you shall be reckoned from henceforth among the penitent, and as from now are received back into the merciful bosom of the Holy Church'.⁶⁹³

And it was said to them,

'You shall put on over all the garments which you wear a grey-blue garment after the manner of a monk's scapulary, made without a hood either before or behind, and having upon it crosses of yellow cloth'.⁶⁹⁴

This penitential garb was to be worn at all times for a prescribed period.⁶⁹⁴ Whereafter such a penitent was required to show himself outside the door of a church on certain holy Catholic feast days, in default of which the penitent might have the entire terms of their penance re-assessed, or even overturned.⁶⁹⁴ These vistas of a long-

forgotten Europe conjure the unsettling images of the *Juden* from beyond the grave, who, during the Nazi holocaust, shambled about, with yellow stars of David sewn on their clothing, hated by greater society for their bloodline and beliefs, and lamenting an uncertain future. Condemned prisoners, whether clerics or laypersons were *'set on a high place in the presence of the secular authorities'*.⁶⁹⁴

THE PERSECUTION WAS
INTENSE
PUBLIC DERISION

Where the heretic was an ordained minister, his fellow, though apostolic, brethren were called to gather around and witness his defrocking;

'the bishop shall don his pontifical robes, together with the other prelates of his diocese in their vestments and copes, and the prisoner shall be clothed and robed as if he were to minister his office; and the bishop shall degrade him from his orders ... so in degrading him he shall take off his chasuble and stole, and so with the other vestments'.⁶⁹⁵

This having been done a relapsed heretical priest was handed over to the secular arm for the commission of the death sentence. But that was not before publicly recounting the extreme lengths they went to to assess the truth of their judgement of the accused's guilt. From this moment priests stood constant vigil over the condemned heretic. News came from the court, *'let them inform him of the sentence to come and of his death, and strengthen him in the faith ... console him and pray with him'*. They should *'beware and be on their guard not to do or say anything which may enable the prisoner to anticipate his death'*.⁶⁹⁶ Accordingly the detainee waited an uncertain amount of time, fidgeting, praying in the manner accustomed to their faith, until at last soldiers came. Their hands tightly trussed, and the lead clasped firmly in the militiaman's hand, the condemned heretic or witch was led off. They walked down a street lined with hecklers and jeerers. Their mind is numb, their throat parched, their lips trembling, the pulse of their heart resounding in their ears. Through the sea of faces they sometimes see someone they know, the local baker, an uncle, the innkeeper, their neighbour, their accusers. Some countenances cause them to smile inwardly for there they see a member of their group, one they refused to betray to the authorities. They know their beliefs will live on, their people. And so they mount the pyre and die, engulfed by crackling fire and smoke. European cities were often 'cleansed' of paganism and heresy in just this fashion (p. 850).

TAKEN TO THEIR DEATH

Throughout the length and breadth of Germany, the likes of Conrad of Marburg and his team of Dominican Inquisitors were up to their ears in surprise investigative raids and often arbitrary sentencing and capital punishment, summary frontier justice which severely shocked the pope once news of it eventually reached him. It was also commonplace to see the Dominicans sentence 'corrupted' priests and nuns, to burn on the pyres as witches and heretics, *a point seldom if ever mentioned nowadays when talking about the anti-witchcraft inquisitions*. This was and is evidence of a war for control of the Church of Rome during the Middle Ages, far more gruesome and historic than the later 'Great Reformation', with the reformist papacy directing everything at its fingertips against heathens and alternative Christians within the clergy, and the general community.

CONRAD OF MARBURG
EXECUTED MANY
CLERGY AND NUNS

The severity of the methods employed to repress heathenism and the craft no doubt varied as circumstances dictated, and continued for many centuries. In August 1628, extreme measures were brought to bear on the city of Wurzburg, Germany. The Chancellor's correspondence reflects his shock, disbelief and dismay concerning the alleged extent of the witch infestation, which evidently took the form of Magian-Christianity or Mithraism.⁶⁹⁷

THE RAID ON
WURZBURG, GERMANY

'As to the affair of the witches, which Your Grace thinks brought to an end before this, it has started up afresh, and no words can do justice to it ... The richest, most attractive, most prominent, of the clergy are already executed'.⁶⁹⁷

In it the reeling official described the horrors enveloping Wurzburg as the 17th Century round-up fanned out around the city. He mentions what groups of citizens were yet to be executed or taken into custody as a result of information gathered during the operation, and in the weeks that followed.⁶⁹⁷ The Chancellor seemed taken aback by the suddenness of the event. Perhaps the troops had been specially brought in from further afield to accomplish the task. Thus one avoided alerting local suspects to the planned raids. As the fateful moment approached, men-at-arms probably mustered at staging areas about the city after nightfall and, at an appointed time, speedily entered targeted premises simultaneously, right across the city. Until then Wurzburg's inhabitants continued their daily



Fig 40.1



Fig 40.2

Fig 40.3



Fig 40.4

Fig 40.5



Fig 40.6

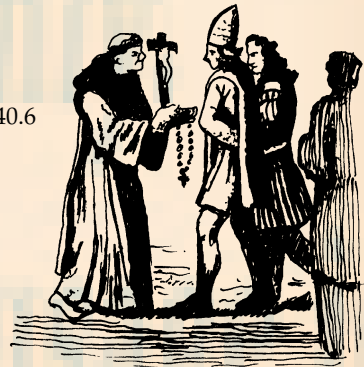


Fig 40.7



Fig 40.1. A heretic is shown wearing a mitre, and a chasuble decorated with demons and the face of the Antichrist.

Fig 40.2. White mitred heretics being led from the "Act of Faith" to their impending death. France, Late Middle Ages.

Fig 40.3. Spanish inquisitorial procession. Witness the large number of heretics taken for execution.

Fig 40.4. These recanters escaped the pyre during a 1559 AD Act of Faith at Valladolid. Elsewhere in the same woodcut, dozens upon dozens of suspects were sat on bench seating, all wearing the same style of dress, awaiting the moment of their sentencing. Those who stood by the old teachings were taken to a nearby burning ground, forced to ride donkeys so as to mock them in their final moments. Their tragic incineration continued amid an almost carnival atmosphere.

Fig 40.5. The Parthian King Antiochus. Since the heretical mitres in 124.3 resemble that of Antiochus it would seem that we must add a wardrobe department and artists to our expanded list of conspirators who helped make the alleged show trials possible. A more likely proposition is that the indicted heretics traditionally wore Persian garb of a sort shown in 16th Century illustrations.

Fig 40.6. A Portuguese heretic is led to the wooded stake.

Fig 40.7. Another Portuguese heretic; this one being strangled prior to his burning.

routines blissfully unaware of the punishment about to befall them. What is clear is that well-placed clergy were some of the first rounded up by the secular arm. This suggests that the soldiers and militia knew exactly who they were looking for, and once detained the accused appear to have been speedily sentenced. The mere fact that the Chancellor had to give the local bishop the bad news about his priests, means that they were probably summarily executed, before the bishop even had a chance to arrive at the scene. Still others remained at large, either taking flight, or shuddering in their homes, fully expecting a death blow to rain down on them any moment ... members of the judiciary and legal profession, 30% of the prince-bishop's seminarians, government officials, physicians, the high born, and individuals so highly placed that one would 'marvel' or 'scarcely believe it'.⁶⁹⁷ The Chancellor appeared especially traumatised after seeing many sons of the nobility incinerated. Their ages ranged from 9 through to 14.⁶⁹⁷ The cases against some suspects may have been damning, for he states that certain officials 'must be executed'.⁶⁹⁷ Their fate appeared already sealed. No reprieve, no need for a trial, no escape. As a post script to his letter the Chancellor mentions that an 8,000-strong outdoor gathering of Christian witches had recently been conducted, somewhere near Fraw-Regenberg. At one juncture in the proceedings the officiating devil (at least that is the term used in the text) had the name of the attendees recorded in a book. The Chancellor adds; 'We hope, too, that the book in which they are enrolled will yet be found, and there is no little search being made for it'.⁶⁹⁷

You may ask why key elements of the legal system were culled by the inquisition with some relish, in this incident. That is because in former times the Magi were widely employed as magistrates throughout the ancient world. This continued to be the case for some time.

The white Magian-Christian 'heretics' no doubt held witch trials of their own, something I will now expand upon. In the closing years of the 16th Century Nicholas Remy wrote that the poisons of black witches were highly lethal to all manner of beast and man, whereas magistrates were impervious to these toxins.⁶⁹⁸ For God had 'made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (ps lxxxii) ... they are sacrosanct and, by virtue of their duty and their office, invulnerable even to the spells of witches'.⁶⁹⁸ Here Remy uses one of the Psalms to reinforce the validity of his comments about the divine nature of the judiciary. This very psalm, derived from King David, begins 'God standeth in the congregation of the mighty; he judgeth among the gods.'. In all, it savours of the old believers, though to be fair, Remy has not misquoted or twisted the written substance or context of the psalm, which goes on to read: 'I have said, Ye (the Judges) are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes'.⁶⁹⁹ Here God's earthly judges are not only living gods, but sons of his. For the power of God included judging all things under heaven. The same concepts are found in the Greek word *theos*, which meant both 'a God' and 'a magistrate'. Just the same, judges armed themselves with additional sacred armaments to be doubly sure of protection.

*"the judge should wear round his neck consecrated salt and other matters, with the seven words which Christ uttered on the Cross written in a schedule, and all bound together, And he should, if he conveniently can, wear these ... and bind other holy things about him."*⁷⁰⁰

The Ordeal was a trial mechanism known especially to Aryans, Hindus and Magi, during which an accused was placed before the scrutiny of the divine being and justice gods rather than the judgements of a mere jury. Under Vedic and Magian law, defendants and accusers could undergo bizarre ordeals to prove their innocence, or the truth of their claims. No jury was required, for this trial method relied solely on the belief that God would pronounce judgement during the trial ordeal. It was believed that nobody false could survive the ordeal without damage to themselves. In Magian society ordeals were witnessed by the high priest, a sort of bishop who stood near the place of ordeal uttering prayers and spells for the efficacy of the event. The most common Magian ordeals were the 'Ordeal of the Sacred Twig', the 'Ordeal of Heat',⁷⁰¹ the 'Ordeal of Over-eating',⁷⁰² 'Ordeal by walking on a water-filled bladder containing instruments of wounding',⁷⁰³ and the 'Ordeal of Cold'.⁷⁰⁴ The barsom or heat ordeals were recorded in the *Nikadum nask*.⁷⁰⁵ To this can also be added ordeals of poison and the outpouring of molten brass over the chest. The Magian trial of hot iron is better described in the Aryan law codes. A ball of metal was heated by a smith, leaves were placed on the defendant's hands, and he was to carry the incandescent iron a full nine metres.⁷⁰⁶ By some coincidence the Old Norse trial of hot iron was roughly similar, and required the person to carry the iron

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INNOCENCE

nine paces.⁷⁰⁷ The hands were examined for scarring, which served as God's verdict.

Aryans held that one who is unjust, or untrue could not win in battle. To this extent an ordeal of arms might be sought as a remedy for injustice. During a trial by arms the plaintiff and the accused faced each other in mortal combat, at a place predetermined. The winner was assumed to be the one who was victorious, since God had judged in their favour. It was also a Magian custom that a man could take the goods of another, and proclaim to be the new owner of those goods if he underwent an ordeal of combat and came through unscathed.⁷⁰⁸ This is reminiscent of the Norse duellers who made a living seizing other people's goods and then meeting them during an ordeal of trial by arms. If they won, they legally got to keep whatever was at stake. In such a way the acquisition of those goods was not illegal, though perhaps morally questionable.

The white Magi maintained the heat ordeal was best suited to trials concerning witchcraft, or circumstances in which a person was gravely suspected of a crime, for which his accusers had no compelling evidence.⁷⁰⁹ And what should we find in Christian Europe, but the application of ordeals during witch trials! Similar fire ordeals survived the transition to Christianity, and continued to be happily used by medieval Christian authorities. However *Malleus Maleficarum*, the witch trial manual, cautions judges not to rely on the outcome of fire ordeals, saying that witches have some way of coming through unscathed.⁷¹⁰

"for in the (German) territory of the Counts of Furstenberg and the Black Forest there was a notorious witch who had been the subject of much public complaint. At last, as the result of a general demand, she was seized by the Count and accused of various evil works of witchcraft. When she was being tortured and questioned, wishing to escape from their hands, she appealed to the trial by red-hot iron; and the Count, being young and inexperienced, allowed it. And she then carried the red-hot iron not only for the stipulated three paces, but for six, and offered to carry it even further. Then, although they ought to have taken this as a manifest proof that she was a witch (since none of the Saints dared to tempt the help of God in this manner), she was released from her chains and lives to the present time, not without grave scandal to the Faith in those parts".⁷¹¹

This could not have been an isolated example. Speaking of a witch burning in the German Diocese of Ratisbon *Malleus* tells us that;

"Certain heretics were convicted by their own confession not only as impenitent but as open advocates of that perfidy; and when they were condemned to death it happened that they remained unharmed in the fire. At length their sentence was altered to death by drowning, but this was no more effective. All were astonished, and some even began to say that their heresy must be true, and the Bishop, in great anxiety for his flock, ordered a three days' fast. When this had been devoutly fulfilled, it came to the knowledge of someone that those heretics had a magic charm sewed between the skin and the flesh under one arm". Only then were they successfully burned to death.⁷¹²

In the West, during the Christian era, consecrated baptismal water was employed in trials,⁷¹³ where the water itself declared the drinker guilty or innocent. If guilty the water condemned the accused (perhaps by afflicting the offender with misfortune or sickness). The notion that holy water was capable of dealing out punishment to wayward elements of society can be found engrained into the Magian psyche.⁷¹⁴ Dunking was another ordeal found in medieval Europe, but ultimately the original Aryan 'Ordeal of Water' followed a different format. The accused entered a body of water. Next an archer fired 3 arrows into the distance, and at that moment the accused submerged himself beneath the water. The archer promptly dropped his bow, ran off to find the second arrow, then ran back to where he fired the shot, with the arrow in hand. If the person was still submerged in the same spot by the time the runner returned, then he was innocent.⁷¹⁵ Much the same rationale applied during witch dunkings. If water, which is pure, rejected the witch due to her unholiness, then she was guilty.

Without onlookers to objectively record the turbulent happenings of de-paganisation, major events passed with hardly a word preserved for posterity. The Islamicisation of Central Asia and Persia affords a striking parallel. There we hear of mass-killings (especially of the Magians), but no names, no body counts, no trial records.⁷¹⁶ Still we are fortunate in the extreme that medieval Christian annalists did leave a trail of evidence for the future, albeit one that has been sieved and diluted, till it represented but a watery tincture of what was once known.

UNDER THE OLD WAYS
NOBODY FALSE COULD
ENDURE AN ORDEAL
WITHOUT PHYSICAL
HARM TO THEMSELVES

MANY WITCHES AND
WIZARDS PASSED THE
ORDEAL OF HOT IRON
WITH FLYING COLOURS

ONE WITCH ENDURED
THE IRON ORDEAL,
FOLLOWED BY THE WATER
ORDEAL AND SURVIVED
BOTH. A CHARM WAS
DISCOVERED AND
REMOVED, AFTER WHICH
TIME SHE WAS BURNED
AT THE STAKE

THE KILLINGS WENT ON
WITHOUT PROPER
RECORDS IN MANY CASES

In other places sketchy details continued. It was in the year 1555 that a Father Nunez received important correspondence from St Ignatius of Loyola in Rome. Nunez's missionary outpost (situated in Ethiopia, a place famed for frankincense and other rare and pure aromatics) was said to harbour a colony of Christian heretics, devotees of Prester John the Priest-king. In this instructive letter Rome provided advice about how to persuade these heretics to the Catholic cause. Ceremonially speaking the Jesuits recommended replacing their *'baptisms and other ceremonies'* with a spectrum of festivals known in Catholic Europe. Ignatius expressed some regret about *'the exaggerated esteem they have for bodily mortifications* (penitential floggings being the intended meaning here)⁷¹⁷.

There were important reasons why a great many Manichees, Magian-Christians and white witches would rather burn than convert to Apostolic Christianity, Judaism or Islam. What led them to choose this path? What was the crux of their disagreement with Rome, one so irreconcilable that it was better die than concede to Rome's version of the faith? In attempting to answer this we happen across a gargantuan philosophical dispute that had dogged the Apostolic Church since its very inception. You see behind reformist Apostolic Christianity lay the God of Israel, who was very far removed from the Magian perception of the divine being. Their view of God more closely resembled the Father of the *New Testament*, a loving, generous creator who did everything in his power to nurture and protect the world. Such was the Father who so loved the world that he sent his only son to redeem it from death. No amount of preaching by Christian missionaries could make them think of their creator as one who hated them, or birds and trees. Not even the life or death choice of the *auto da fe* (the public denunciation of heretics, otherwise known as the 'Act of Faith') could guarantee a conversion.

To become a Jew, Muslim, Catholic or Orthodox Christian was therefore akin to becoming a devil-worshipper, according to the oriental thought process. For this very reason anti-Semitism was probably seen as virtuous by a broad cross-section of pagan and demi-pagan society throughout much of Europe and Russia. Only after the burnings, only after sermons repeated over generations, only after the church schooling would the anti-Semitism begin retracting ... ever so slowly.

As neo-Manichees, Chaldeans and Magian Christian heretics stood helplessly before the bishops, clerics and inquisitors presiding over the *auto da fe*, their life hanging in the balance, one cannot help feeling that it was a spine chilling experience for them. Their minds were disturbed by the implications of the choice. Would they buckle and become Christian, after the manner of the Jews ... and in so doing embrace demon-worship? Would they become sons and daughters of this fiend of the pit? Or would they die a martyr? Whatever the case, these views would disappear from society, one way or another ... the inquisitors would see to that.

Yet Rome's position on the Jews themselves stood perched on the edge of a precipice, tottering in the breeze. In areas where the old believers were strong in numbers, and persecuting Jews, the Church and certain Catholic kings hoped to protect the latter. Yet during the Spanish Inquisitions Jews and Muslims found themselves the focal point of the inquisitorial purges. It was a yawning chasm that threatened to swallow them up. In a Catholic state they were considered among the damned ... cut off from the sacraments ... cut off from the Most High. There was no room for them but to convert or die. The matter of the persecutions against Spanish Muslims was particularly fuelled by a desire to pay them back for the persecutions which Christians endured from the Moorish authorities. During the 16th Century especially, the scales were tipping a different way.

To effectively ensure the eradication of 'witches' from Christian society, it was necessary to uproot the nests of heresy and paganism still rampant throughout the east, and to destroy certain families lest they breed and so ensure the continuity of the bloodline. Military force was required. Though this amounted to just minor police actions and counter-insurgency operations in the West, the only manner in which they could successfully rid themselves of the magicians was to go straight for the source; Poland, Scandinavia, Finland, the Balkans, the Baltic zone and the Russian fringe.⁷¹⁸ This was a grave priority for Rome at this late stage, and in the East, Byzantium's regional assets had been literally overrun during their confrontation with the Great Heresy, leaving their forces stretched to the limit, particularly after the debacle at Manzikert, where much of the Byzantine army was wiped out by the Turks.

Despite this shortcoming, Emperor Alexius Comnenus sought to rule over an Eastern Roman Empire free of heretics, by formulating a military stratagem that succeeded in severely eroding the free-ranging heresy of the

DEVOTEES OF PRESTER-
JOHN FOUND IN
ETHIOPIA

JEWES WERE ANOTHER
GROUP TO TASTE THE
INQUISITION'S IRE

MILITARY INVASIONS
OF THE BALTIC REGION
HOPED TO UPROOT
HEATHENS FROM THEIR
SAFE ENCLAVES

ORTHODOX CHRISTIAN
MILITARY OPERATIONS
AGAINST THE HERETICS

Balkans.⁷¹⁹ By this time though, Anatolia had been consumed by Islam, and over that way the pockets of heretics no doubt happily slotted in amongst the many dualists now largely tolerated by the Muslims. Having firmly entrenched themselves as the primary faith of the region, Muslims entered a period of extreme religious tolerance, which allowed for the presence Magians and other dualists, as long as they were loyal to the Islamic authorities.⁷²⁰

In the West, the Germans (many of which sided with the pope by that time), and some Crusaders (who had been withdrawn from service in the Holy lands), formed the battle-hardened nucleus of a strike force projected into these 'trouble areas' from the 12th Century onwards. In truth the zealous northern Crusade that was unleashed on the last of the animists, witches and wizards was only partly to do with conversion, but was equally concerned with the political objectives of the papacy and the acquisition of land in the East by the German nobility. Even so they dearly hoped to penetrate right across the north of Russia, and reach Bolgar in the Urals (a former Magian centre). This arrangement between the pope and now-loyal members of the German aristocracy permitted a formal occupation of the Baltic by the Teutonic Knights, to act as a buffer zone against further incursions by Slavic Magi, and/or allow Catholic priests to operate in the Baltic without fearing for their lives.

THE NORTHERN
CRUSADES WERE VERY
BLOODY INDEED

During the 11-1200's the Balts prepared for the onslaught of the German crusaders by erecting defensive constructions in many places, and generally arming Baltic society.⁷²¹ In this way they hoped to maintain their freedom, both political and religious. The majority of the work done on the fortifications coincided with the demise of pagan Slavic unity under Christianisation, but began initially with the rise of the eastern princes between the years 800-1000 AD. *By and large Western Slav fortifications were built in the middle of lakes which were joined to the mainland by causeways.*⁷²² Originally, medieval Western Slav housing was laid down in a fairly chaotic manner, devoid of any uniformity. But as they began work on the forts they saw a need to make use of all available space, with the result that their housing was built in a more organised fashion. Archaeologists have thus far discovered several thousand Wendish hill forts dating to this period of the northern crusades, and less than 1000 in Bohemia and its environs.⁷²³ Due to the relatively high level of preservation of medieval artifacts, the magnitude of the destruction inflicted on the last of these Eastern pagan enclaves is repeatedly discernible within the archeological record.⁷²⁴ Many settlements and fortifications were obliterated with their inhabitants once taken by the German invaders and their Saxon side-kicks.

The initial penetration of the Baltic zone was led by troops representing the trading interests of powerful Nordo-Germanic mercantile groups.⁷²⁵ But before long the opportunity to convert the pagans to Catholicism (before the Orthodox priests did) became the motive for sending in the Germanic military orders.

CHRISTIAN DANES
PARTICIPATED

Danish expeditionary forces under King Waldemar departed from their coastal raids on the Balts (which so characterised the late 12th Century AD), and probed deep into Latvia during the 1200's.⁷²⁶ There he found support from the local Archbishop who, sensing an encroaching Russian Orthodox presence in the area, gave them the authority to grab whatever nearby territory still lay in the hands of pagans.⁷²⁶ This land-grabbing spree by the Danes started a mad free for all, as the Germans, and Germanic settlers in the area took matters into their own hands, and started annexing as much pagan land as possible.⁷²⁶ This 'we've got to get there first' attitude accounts for the rapidity with which Baltic lands were snapped up by the western marauders.

German clergymen accompanied the forces eastward, and were employed in the process of conversion. Yet this was only one, albeit small, face of the Baltic Crusades. As the German warriors devastated resistance within the Baltic zone, in readiness for their new overlords, the local bishop, and papal emissaries (sent to the area to report back to the pope concerning political developments in the area) ended up as little more than back-seat passengers.⁷²⁷ As the pope had feared, pecuniary interests and power-quests had got the better of the situation, as heedless aristocrats forged ahead unchecked, with clear designs on establishing their own petty kingdoms.⁷²⁷

With well honed swords the devout warriors of Western Christendom rode off into the East to convert the Slav pagans to the faith of Christ, 'through the teachings of the Holy Fathers', or wipe them from the face of the earth for all eternity. Knighted gentry from all over Europe gathered in Germany, mounted up in raiding parties and, together with their retainers, rode into the 'monstrous' Baltic and Slavonic nations to go 'Slav-hunting'. No doubt some frivolously regarded these expeditions as a kind of warriors' jaunt, a boys weekend with a little bit of

spectator sport thrown into the bargain.

Under Eric IX (c. 1150 AD), the newly-converted Swedes, the sons of the very Vikings who not too many centuries earlier had been laying waste to monasteries, were out there with Christendom's finest, fighting hard for the Cross in the Church's war against the Mohammedans, pagan Finns and heretics. This campaign again saw Scandinavian youth prepare for war like their forefathers, travelling considerable distances in search of adventure and a worthy foe, whose demise helped build many a man's reputation for gallantry. They were in there boots and all; from the deserts of the Middle East where their martial blood raged against the Crescent, to the frosty northern reaches of Scandinavia where they hunted down and slew the Lappish sorcerers in their camps, and into the Upper Baltic and the Russian fringe where they sought to crush the last of the heathen (and gain a bit of Finnish real estate). At home, much later in the Middle Ages, they stoked the fires with witches most numerous.

In the East, the German crusading campaigns proved to be counter-productive to cordial Slav-West relations, for the Slavs themselves were struggling to implement their own Christianisation missions, under difficult circumstances and against overwhelming odds. These 'anti-pagan' border incursions proved to be an unwelcome and added stress to local Russian authorities. Russian, and to a lesser extent Greek Christians did not have time to go crusading in the Middle East; their crusade lay all around them every day of their lives. Ultimately though, the pagans did not go down without a fight, especially the Prussians; it was a protracted and very bloody affair for the Germans. The Anti-Prussian military campaigns succeeded in giving the Catholic Church a permanent presence in the Baltic. Church dioceses were founded in in the Baltic zone in 1230 AD, at Reval, Fischausen (1243), Dorpat (1224), Uxkul (1184), Riga (1201), Heilsberg (1243), and Culm (1243).⁷²⁸

The task of totally eradicating the Magi from the Baltic proved an impossible dream though; too many Balts were willing to stick their necks out to save them.⁷²⁸ In Adam of Bremen's day (the 11th Century AD), before the Northern Crusades, countless pagan priests lived in Latvia and similar Baltic locations; houses were teeming with them. But by the time these areas had been under sustained Teutonic occupation their numbers must have dwindled significantly as they were captured by the authorities, or escaped further abroad, perhaps to live with relatives in foreign royal courts, or discrete rural locations. Yet they still continued to exist with relative impunity in major Baltic cities (despite the risk of apprehension), in safe houses which the faithful provided for them. So, Baltic cities were a real godsend to the fugitive Magi. Though under siege, the pagan priests could emerge from hiding to launch hit and run attacks on the invaders. Using their sacred authority they whipped up a spirit of defiance against the Germans, rousing contingents of Semogallians for battle at short notice.⁷²⁸ With so many Germans in the area they had to keep constantly moving to avoid detection, unable to build permanent shelters of their own. Those that tried their luck living out in the forests found the going much tougher, and many probably starved or even froze to death during winter, that is unless their followers kept them supplied with sustenance and shelter. In one surviving case a pagan priest was grabbed by a military patrol of Teutonic knights in a very famished and sorry condition, having lived on nuts and poor nourishment too long.⁷²⁸

Meanwhile, the Balkan Crusades (c. 1227 AD), centred on the occupation of Bosnia and the much hoped for invasion of Bulgaria to be spearheaded by King Bela IV, his Hungarian army, and the Croats (under the watchful guidance of the Dominican Friars).⁷²⁹ However the whole operation came into less than unexpected hitches. So soon after the senseless sacking of Orthodox Constantinople by the 4th Crusade, Bulgaria, the heartland of the heretics, was in no mood to have its sovereign borders violated by Roman vassals. Heretics or no heretics, this was Bulgaria, it was their land, their Church, and their heretics, a Bulgarian problem which they and they alone had the right to solve without foreign interference. Bulgarian brinkmanship thus averted the invasion, but it still took centuries before they succeeded in weeding out the heretical dualist sorcerers.

Unfortunately for the Holy See of Rome, these Bulgarian offensives against the heretics had one very unhappy side-effect; large numbers of displaced heretics and their families began crossing into Italy, Austria and Germany. And so the self-perpetuating story went on and on.

CHRISTIANISED SWEDES
GO TO WAR IN DEFENCE
OF THE CROSS

CATHOLIC DIOCESES
ESTABLISHED
THROUGHOUT LATVIA
AND PRUSSIA

THE BALKAN
CRUSADES

Chapter 222

The mediaeval and later witches

SOME SAY THAT A CULT OF WITCHES NEVER ACTUALLY EXISTED

THEY BELIEVE THE CHRISTIANS INVENTED WITCHES JUST TO KEEP SOCIETY UNDER CONTROL

ONLY A SMALL AND CONDEMNED MINORITY OF RESEARCHERS BELIEVE THAT A RELIGION OF WITCHCRAFT ONCE EXISTED IN EUROPE

THE FOREMOST OF THEM WAS MARGARET MURRAY

COMMON NOTIONS OF FOLK WITCHCRAFT IN CHRISTIAN AND ISLAMIC COUNTRIES

MOST RESEARCHERS PAY ONLY CURSORY ATTENTION TO INCIDENTS OF WITCHCRAFT PRIOR TO 1500 AD

There are a jumbled menagerie of theories concerning the mediaeval and later witches. Ones with the widest currency at this time are those that are under-supported by historical anecdotal information, and based on an assumption that historical accounts generated by clerics (both Catholic and Protestant) and the Inquisitions are flawed, bursting at the seams with lies and slander. Another theory is that the witchcraze arose from accretions of mass fantasy which consumed the oppressed minds of Europe's superstitious peasantry. They contend that these ruder folk had been spoon-fed a fictitious literary tradition of Gothic "Satanism" and witchcraft, ingeniously pre-fabricated by a Church intent on casting itself as the good guy, or by misguided theologians and writers on demonology. Others regard the trials as gendercide, with a male chauvinist Church misogynistically frying some of the world's first feminists. Believe it or not, a great many researchers in this field are, for want of a better term, conspiracy theorists. By their reckoning Church and State were directly implicated in a plot to control Europe, a plot facilitated by the establishment of the Inquisitions, who acted in response to a bogus crime, which they used as a trigger mechanism to legitimise the mass killing of dissident elements within the community, many of which were little old ladies. To achieve respectability for such a stance they gleefully ignore Eastern European and Muslim sources, which mention the presence of witches in their respective communities.

The opposing theory, of the so-called "Murrayite tradition", is that witchcraft was actually the survival of an ancient sect (which she had figured was in some way linked to the cult of Diana, though I am not convinced that Diana was the central deity of witchcraft). In her books she provided translations from the Late Mediaeval and Renaissance period, across most of Europe, and what is more they show a startling degree of uniformity, an almost religious degree of uniformity. Such unusual features are found in trial excerpts revealed by other researchers too.

Murray's thesis did have a major achilles heal though. While on one hand she hoped to explain the concurrences in the surviving data by postulating that it was the residue of an ancient religion (as a number of witches themselves confessed in their depositions), she did not do the additional ground work which could have enabled her to make such a supposition. To do so she would have needed to identify the witch cult's identity with a reasonable degree of certainty (if indeed it was a single group). Next she had to show that such practices were present during the pagan era, and even before that; ie, some degree of continuity. And she needed to explain why witch-trials were not a feature of early Mediaeval documentation. Because she neglected to do this, successive waves of scholars burst through the saloon doors with guns blazing, laying low any and all sitting at Murray's table. Academia had shut the door which Murray had opened, and braced themselves hard up against it, with their fullest might. As far as they were concerned, witches were pure fable. Yet their evaluations are jailed within a sheltered cocoon that fails to consider common folk beliefs about witchcraft, witches, devils and magic, found in both Christian and Islamic countries.

The ancient cult theory was, I believe, to a degree supported by Margaret Murray, who looked at the historical accounts of witchcraft not from a religious point of view, but an anthropological one. Though the scale of her work

could not possibly hope to determine how prevalent the indictment of factual cult members was, among the diverse European trials. Yet her vociferous opponents mostly concentrate their research efforts on periods later than the 1500's. They leave us with a dark, unstudied period, a phase of European history they regard as so unimportant, that one may as well erase it from the question of witchcraft. For this reason *The Forbidden History of Europe* should be seen as illuminating the no-man's-land that, until now, many scholars have refused to touch.

One of the main arguments against Murray's work is that scholars consider it preposterous that a cult dedicated to the worship of the evil principle, could ever have existed. Moreover, they assuredly assert that elder pagan religions were incapable of surviving into the Mediaeval period intact. To subscribe to this view is to ignore or discount a great deal of evidence to the contrary. In the last few chapters we have repeatedly accessed information concerning devil-worshippers. In this chapter I zero in on further supporting evidence for such creeds in Europe. As for their survivability, you can still find somewhat less than 10,000 Zoroastrians in today's radically Shi'ite state of Iran, and you can barely get more ancient than that. And what about Hinduism! Most Indians are adherents of a religion *that was first born during the Aryan invasion of their civilisation*, though it has greatly evolved since then. Moreover, pockets of the Prussian Galinda tribe (first mentioned by Ptolemy c. 150 AD), living deep inside Russia, managed to survive for 900 years before falling to Izyaslav's Rus' troops, having fought tooth and nail to retain their racial homogeneity that whole time. Without question ancient ethno-cultural units can survive lengthy periods of time, even in juxtaposition with larger cultures, that threaten to swallow them up.

My theory, which is very much supportive of Murray's, is largely based on primary trial sources, but incorporates folkloric and sundry primary historical references from England, Russia, Finland, Scandinavia, the Baltic, Scotland, France, Flanders, Spain, and many other countries. Often the data shows direct correlations with what is known of the black Magus wizards and Chaldeans (see Part I, Chapter III), and by inference the Slav Volkhvy, and the *Garabancias*, the black priests who once served Chernobog, the horned god of the Slavs. As you will see throughout this book, there are shreds of evidence which provide vital clues that allow us to identify a certain proportion of suspected witches, as the inheritors of dualistic pre-Christian magico-religious traditions which continued to be practiced in the forests and steppes of Eastern Europe.

From what you will have read in the preceding chapter, it is obvious that many academics specialising in witchcraft studies have been asking the wrong questions for a very long time. For it is not a question of whether or not the witches ever existed; too much data from Rome, India, Mesopotamia and Persia tells us they did. What is at stake is whether or not these more ancient witches could have carried their bloodlines and traditions into the future, once again coming to our attention in Europe, especially from the Middle Ages onwards.

In this chapter we will attempt to unravel certain elements within the exceedingly complex array of surviving witch trial data. As a consequence of this I intend to show you that an undetermined number of mediaeval witches belonged to a variety of cults, which practiced a diversity of eastern pagan traditions. Some of the accused were the descendants of the Chaldeans, white Magi and the Aryan Brahmins. Others were black Magus priests and priestesses who, during the course of their lives, devoted themselves to the horned god, the Destructive Principle, that ancient goat/dog Ahriman, who existed on the flip-side of creation. Yet others perpetuated the Dionysian rites extant in the Iranian East from at least 300 BC. And finally, as you will see in Chapters XV and XVI, a substantial number of witches considered themselves to be Christians, albeit practitioners of a form of Christianity that developed inside Iran. These were more properly heretics. Still others were suspects entirely innocent of the charges, nabbed over some inopportune comment they made perhaps years previous to their arrest. Such was the emotional atmosphere that prevailed in a deeply vigilant and suspicious Mediaeval Europe.

The Inquisitions

According to statistics unveiled by the analysis of archival legal documents produced during the Spanish witch trials, the "infamous" Spanish Inquisitions turned out to be little more than a side-show, with the real action taking place elsewhere.⁷³⁰ The Scandinavians, French and Germans eclipsed the 5,000 executed in Spain by immolating or strangling a supposed 150,000 witches,⁷³¹ heretics not being counted in these figures.

Those were very brutal times when compared with today's world. People could be disembowelled, hung and quartered for what some would see as trivial offenses, such as stock theft, robberies, or other comparable civil crimes.

THE PARSEE AND
HINDU RELIGIONS ARE
VERY ANCIENT

GENUINE EUROPEAN
WITCHES HAD
INHERITED EASTERN
DUALISTIC TRADITIONS

WITCHES WERE PART OF
FOLK CULTURE IN
INDIA, ROME,
MESOPOTAMIA AND
PERSIA, AMONGST
OTHER PLACES

MANY PAGAN
TRADITIONS WERE
LABELLED WITCHCRAFT
BY THOSE UNFAMILIAR
WITH THEM

PERHAPS AROUND
150,000 WITCHES WERE
EXECUTED

CAPITAL PUNISHMENT
WAS FREQUENTLY
INFLECTED FOR A
VARIETY OF CRIMES

THE CATHOLIC CHURCH
CONVENED A NUMBER OF
COUNCILS TO DISCUSS
THE PROBLEM OF
SORCERY IN THE WIDER
CHRISTIAN COMMUNITY

Their heinousness was rooted in paganism. The corruption or debasing of a monarch's currency was another misdeed worthy of the death penalty, just as was the forging of the monarch's faith; a wrong-doing pursued at length.

The Inquisitions, or Holy Tribunals (such as Laodicea, Ancyra, Toledo, to name a few) as they were known, were religious legal bodies seldom heard of before 1000 AD, *specialy licensed* to conduct trials against heresy, and whose sacred duty was to expunge 'evil' from the community. Accordingly, they only ever really raised their heads in times or places where their presence was gravely warranted by the discovery of unusually 'unholy' activities. Just some of the holy councils convened to discuss the presence of magic and magicians are as follows:⁷³²

9th Century	Aachen, Mainz
8th Century	Clovesho, Leptinnes, Rome
7th Century	Braga, Merida, Toledo x4
6th Century	Agde, Aoxerre, Lyons, Narbonne, Orleans x2, Braga x2
5th Century	Rome
4th Century	Elvira

Thus inquisitory bodies were never the "public face" of the Church, and not even a permanent fixture. Between 500 and 1000 AD Inquisitors had been exceedingly efficient, destroying the last vestiges of astrology, magic and the occult, so much so that their councils faded from common thought for a time. But this was soon to change.

During the Middle Ages, Western Inquisitors were fairly new at tackling magicians, heretics and sorcerers, and still stood to learn a thing or two about the treatment of insurrectionist heretics from their Orthodox counterparts in the East. Byzantium had grown weary of the eastern problem of heresy, which had at times reached plague proportions there. As the menace of the heretics shifted through Byzantium and headlong into the Kingdoms of Western Europe, the Papacy mobilised the Dominican Inquisitors against the 'enemies of Christ'. These were clergy who had truly found their niche in life, and proved to be most successful in their assigned task of killing off heresy.

Many fables are attached to the Inquisition. Inquisitors were not, as is commonly believed, indiscriminate in their regime of persecution. On the contrary they were rather picky about the kinds of suspects they investigated. Regulations demanded that cases fulfil certain criteria before the Holy Office could become involved. For want of a modern analogy, there had to be a damn good reason why the presence of an FBI agent was warranted in investigations normally handled by the county sheriff. The Church understood that the magic arts were practiced by sundry individuals, yet among them were heretics who they were most keen to discover, as the following excerpts from the witch trial handbook *Malleus Maleficarum* stress;

"Inquisitors deputed by the Apostolic See to inquire into the pest of heresy should manifestly not have to concern themselves with diviners and soothsayers, unless these are also heretics, nor should it be their business to punish such, but they may leave them to be punished by their own judges".⁷³³

"For it is the same with those who worship and sacrifice to the devil. For if they do this in the belief that there is any divinity in devils, or that they ought to be worshiped and that, by reason of such worship, they can obtain from the devil what they desire in spite of the prohibition or permission of God, then they are heretics".⁷³⁴

Some cases were too hot to handle. Only the hand-picked were appointed to delve into them:

"The Inquisitors of the sin of heresy deputed by the Apostolic See or by any other authority have no power to try such offenders (schismatic Bishops and other high dignitaries) on this sort of charge, or to proceed against them under pretext of their office, unless it is expressly stated in the letters of commission from the Apostolic See".⁷³⁵

"an Inquisitor need not interfere in the case of a man who is to be punished as a malefactor, but not as a heretic, but may leave him to be tried by the Judges of his own Province".⁷³⁶

"Let the bishops and their representatives strive by every means to rid their parishes entirely of the pernicious art of soothsaying and magic derived from Zoroaster (NB: this reference to Magian ritualism)" ... We strictly forbid the temporal lords and rulers and their officers in any way to try or judge this crime, since it is purely an ecclesiastical matter; and it speaks of the crime of

THE INQUISITION

MANY FABLES SURROUND
THE INQUISITOR, JUST AS
THEY DO THE WITCH

THE INQUISITION WAS
ONLY INTERESTED IN
CERTAIN TYPES OF CASES

BISHOPS AND HIGH
DIGNITARIES REQUIRED
SPECIAL INVESTIGATORS

THE ARTS OF ZOROASTER
FORBIDDEN

heresy". But if it happened that suspects had caused injuries by their magic, then "it must be punished by the Civil and not by the Ecclesiastical Court".⁷³⁷

For the purpose of satisfying the Malleus' legal definitions pertaining to the crime of witchcraft, it was important to establish the nature of the offense, the accused's motives and interior disposition, their level of belief in the Catholic faith and so on. This probably required a certain level of sophistication in their interrogation techniques ... offering subtle questions, and attentively listening to the accused's responses. For example astrology probably wouldn't constitute a matter of witchcraft for:

"Such as contend that witchcraft has its origin in the influence of the stars stand convicted of three errors. In the first place, it is not possible that it originated from astrancers and casters of horoscopes and fortune-tellers".⁷³⁸

"In astrology there is no compact, and therefore there is no invocation, unless by chance there be some kind of tacit invocation, since the figures of demons and their names sometimes appear in astrological charts".⁷³⁹

An ultra-sacrilegious ceremony might not necessarily be witchcraft either:

"For when they stamp into the mud the Body of Christ, although this is a most horrible crime, yet it may be done without any error in the understanding, and therefore without heresy".⁷⁴⁰

Yet if the same desecration was performed in an heretical manner, with an heretical intent, or by the rites of the heretics, then there was a visible error in faith, which in turn brought the suspect under the jurisdiction of the Inquisitorial courts. Some inquisitors were more devastating than others. The many 'victories' of the 'ace' Dominican, Robert, *the Bulgar*,⁷⁴¹ are attributable to him being a reformed Bulgar heretic, and obviously a man who knew names, and the right questions to ask. Much of the cat and mouse game between heretic and Inquisitor was conducted "in-house", with many of the official findings being kept under wraps. In the Far-East, protracted wars against stubborn heretics had been a feature of Byzantine military activity; their units fought a standing army of Paulician Magian-Christian heretics at Theprice, Anatolia,⁷⁴² for instance. Over centuries, several hundred thousand had been tried and imprisoned, or executed where the subject proved impenitent, or was 'overly seditious', or likely to 'infect' large portions of the community upon release. Those imprisoned were normally held in solitary confinement. While these eastern and western tribunals had been intervening in cases of heresy and witchcraft throughout the early Middle Ages, it was not until the 15th Century that the first Papal Bull was issued on the matter, indicating a rapid escalation in the situation. In the West the fullest might of the Inquisition was unleashed in 1484 AD, beginning with Pope Innocent VIII's opening declaration of war on heresy and witchcraft.

"It has indeed lately come to Our ears, not without afflicting Us with bitter sorrow, that in some parts of Northern Germany, as well as in the provinces, townships, territories, districts, and dioceses of Mainz, Cologne, Treves, Salzburg and Bremen, many persons of both sexes, unmindful of their own salvation, and straying from the Catholic Faith have abandoned themselves to devils, incubi and succubi, and by their incantations, spells, conjurations, and other accursed charms and crafts, enormities and horrid offenses have slain infants yet in the mother's womb, as also the offspring of cattle, have blasted the produce of the earth, the grapes of the vine, the fruits of trees, nay, men and women, beasts of burden, herd-beasts, as well as animals of other kinds, vineyard, orchards, meadows, pastureland, corn, wheat, as well as animals of other kinds, with terrible and piteous pains and sore diseases, both internal and external; they hinder men from performing the sexual act and women from conceiving, whence husbands cannot know their wives nor wives receive their husbands; over and above this, they blasphemously renounce that Faith which is theirs by the Sacrament of Baptism, and at the instigation of the Enemy of Mankind they do not shrink from committing and perpetrating the foulest abominations and filthiest excesses to the deadly peril of their own souls, whereby they outrage the Divine Majesty and are a cause of scandal and danger to very many ... Accordingly in the aforesaid provinces, townships, dioceses, and districts, the abominations and enormities in question remain unpunished not without open danger to the souls of many and peril of eternal damnation. Wherefore We, as is Our duty, being wholly desirous of removing all hindrances and obstacles by which the good work of the Inquisitors may be let and tarried, as also of applying potent remedies to prevent the disease of heresy and other turpitudes diffusing their poison to the destruction of many innocent souls, since Our zeal for the Faith especially incites us, lest that the provinces, townships, dioceses, districts, and territories of Germany, which We have specified, be deprived of the benefits of the Holy Office thereto assigned, by the tenor of these presents in virtue of Our Apostolic authority. We decree and enjoin that the aforesaid

THE FINER POINTS OF
DETECTING HERESY

ROBERT THE BULGAR

THE PAPAL BULL OF
POPE INNOCENT VIII

INQUISITORIAL
INVESTIGATIONS
LAUNCHED IN
GERMANY

Inquisitors be empowered to proceed to the just correction, imprisonment, and punishment of any persons, without let or hindrance, in every way.....”⁷⁴³

BY THE 1400’S THE
PROBLEM OF WITCHES
WAS GETTING OUT OF
HAND IN GERMANY

The balloon of heresy and pagan witchcraft was about to burst. One part of *Malleus Maleficarum* explained that the super-abundance of witches during the 14th Century and the preceding few centuries could only have been due to unforeseen factors. Apparently a fair number of witches and heretics had always been present there in the past, but during the 1400’s AD the seepage of astrological and astronomical pursuits, runes, necromancy, mystical images engraved on magical gems (Magian and pagan Gnostic), gem rings, and disks of precious metals (talismans) into Germany was starting to get out of hand. The whole thing had turned into a virtual explosion.⁷⁴⁴ My guess is that much of this can be attributed to the arrival of immigrants from the east and north bringing their amulets with them, and the mass distribution of astrolabe kits into the community, something which brought all the witches out into the open, facilitating the crafting of magical apparatus, and a general revival of paganism.

DEMON-MAPS WERE
FOUND

Now the Church was faced with having to suppress *devil-worship which had gone absolutely haywire in Germany*. According to Church sources, some types of scrolls and star maps were said to contain effigies of demons in the place of the standard planetary inscriptions normally encountered. My belief is they were depictions of constellations drawn from pagan mythology, or demonic planetary archons summoned by certain families or individuals, and which were profoundly linked with the pagan Gnostic cults of the Greeks and Egyptians, and the Chaldean arts, in the form of aerie demons.

If we tally the numbers of people that probably took part in the steady migration of Magi and Magian-Christian heretics into Moravia, Northern Germany, the Balkans, Carpathians, Italy, Byzantium and France beginning in the mid-ninth Century, and ranging right through to the 14th and 15th Centuries, we can conceptualise how Western authorities ended up executing approximately 150,000 sorcerers throughout the Middle Ages. The combined weight of witches and heretics put to death in the East is almost impossible to gauge, but could well have exceeded the 200-300,000 mark, in total. If we then consider the number of heathen Prussians, Finns, Latvians and Lithuanians dispatched during the campaigns of the Teutonic knights, together with their priests and priestesses, the ultimate number of militant pagans killed may have approached half a million throughout Europe and the Balkans. Are these numbers too inflated? Well, just think of it this way.

You will already have read about the possible numbers of Magi in Rus’ in Part I. The total number of blood Magi in 10th Century Rus’ might have been between 8,000-120,000 depending on the number of pagan Slav ic Magi required to perform the *Yasna* ceremonies during the same period. If only half of each succeeding generation formed couples, and had a like amount of children, and then we multiply this figure on the same scale over only nine generations (let’s say 450 years) you end up with figures which dazzle the mind. If the same rate continued between the 10th and the 16th Century, the potential number of Magi residing in eastern and western Europe throughout that entire period could have been astronomical. No doubt the overall scale of this would have been drastically reduced by the large number of conversions to Catholicism, Orthodoxy and Islam. Even so, that left a certain remainder which had to be tackled in the anti-pagan crusades of Northern Europe, or via witch-trials that steadily picked them off year by year.

FIRST TIME OFFENDERS
WERE SUPPOSED TO BE
RELEASED IF THEY WERE
PENITENT

The “crime of witchcraft” was chiefly prosecuted by the civil authorities, whereas charges of heresy could only ever be heard by ecclesiastical tribunals. In either case the death penalty was pronounced on the accused only where they refused to “confess and repent” the “grievous nature of their crime”. If they confessed, they were safe, but if they returned to the ranks of the *relapsae*, or people falling back into the ways of the witches and heretics, then they were putting their lives in serious peril. If one lapsed after a second acquittal they were dead!

Ultimately, the burning of 150,000 witches in Western Europe throughout the entire Middle Ages *would have made only a small dent in their numbers*. Over 500 years, 150,000 executions amounted to about 300 per annum, spread across 5 countries, or on a crude average, 60 per year in each kingdom. The bloodlines of the witches and heretics must have survived intact, but whether the purity of their bloodlines, faith, books, holy sites and ceremonial life remained untarnished by defilement is a totally different matter. As Europe became more and more Christianised, the old faith was progressively eroded as ever growing bands of travellers, woodsmen and shepherds “polluted” the constantly dwindling number of undefiled groves and springs.

What is not commonly known nowadays is that one major feature of the Inquisitions was the inward-pointing

sword, figuratively speaking, that weeded out and took supreme vengeance upon any clergy who were discovered to have fallen in with the heretics, and become traitors to the apostolic faith. The magistrate's trusty handbook, *Malleus Maleficarum*, was quite explicit in its assertion that no one should be above the scrutiny of the tribunals of the Holy Office; after all, the Manichaeans and other Bulgar heretics had already entered France and Germany via the monasteries. And, from the 10th to the 12th Centuries AD, it was from this quarter that all the Church's main problems stem, in both the east and west. Monks were in a state of revolt, often seen as fuelling the march towards heresy, whereas in ages past they had been "obedient" to the ways of the faith. The Middle Ages was a time when people could look towards the friars, and find secreted among their number figureheads preaching hatred of the hierarchy and the Mass.⁷⁴⁵ The penalty rogue clergy could expect varied, but the *Malleus* states:

"the Canon prescribes that a cleric is to be degraded and that a layman is to be handed over to the power of the secular courts who are admonished to punish him as his offense deserves".⁷⁴⁶

This may explain why some or even many witches flocked to join the priesthoods and convents, to avoid the horrors of secular law. In any case such designs were ill-conceived, and only attracted frontal attacks from the Papal reformists, who pulled the Church apart at the seams looking for them. These turbulent events are covered throughout this and the final chapters.

In 1592 AD a Dutchman named Cornelius Callidius published a controversial text aiming to publicly de-fuse the tenacity of the witch persecutions.⁷⁴⁷ He was soundly reprimanded by the Church for his efforts which, it was claimed, were "suspected of heresy and smacking of the crime of treason, as being seditious and foolhardy".⁷⁴⁷ He was compelled to rescind a number of his articles in a signed testimony, amongst which was the assertion that "*Magia* (magic) ought not to be called *maleficium* (black witchcraft), nor *Magi* (magicians) *malefici* (witches)".⁷⁴⁷ He argued that scripture recommending capital punishment for witches cannot and should not be applicable to the Magi.⁷⁴⁷ What Cornelius was attempting to do was educate the masses about the differences between white (Magi) and black sorcerers (witches).⁷⁴⁷ It is my considered opinion that Callidius was far wiser to the truth than could ever be admitted, especially during the Renaissance, for at that time white witches were being unfairly lumped together with the black, each and every one of them an enemy of the Church, and God. This marks a change in the status of white witches, who until the 12th Century enjoyed cordial relations with Catholic parish priests in a number of areas.

Other like-minded social commentators persisted with the risky business of putting pen to paper, such as the medieval Faust cum doctor, natural scientist, wizard and inventor, Cornelius Agrippa. Unlike Callidius, Agrippa was no mere onlooker hollering cliches from the sidelines, he was preaching from ground zero.

"Some willl come to hear what I can say, who by their rash ignorance may take the name of magic in the worse sense, and ... cry out that I teach forbidden arts, sow the seed of heresies, offend pious ears, and scandalize excellent wits; that I am a sorcerer, and superstitious, and devilish, who indeed am a magician. To whom I answer that a magician doth not amongst learned men signify a sorcerer, or one that is superstitious, or devilish; but a wise man, a priest, a prophet; and that the sybils were magicianesses, and therefore prophesied most clearly of Christ; and that magicians, as wise men, by the wonderful secrets the world, knew Christ the author of the world to be born, and came first of all to worship him; and that the name of magic was received by philosophers commended by divines, and not unacceptable to the Gospel. I believe that the supercilious (inquisitorial)censors will object against the sybils, holy magicians, and the Gospel itself sooner than receive the name of magic into favour; so conscientious are they, that neither Apollo, nor all the Muses, nor an angel from heaven can redeem me from their curse. Whom therefore I advise, that they read not our writings, nor understand them, nor remember them. For they are pernicious, and full of poison".⁷⁴⁸

The fact of the matter is the Aryan white priests and priestesses ended up caught in the cross-fire between the Church and the black witches, equally enshrouded by the convenient blanket term "witch", though more properly they were either apostates (ie; pagan religious mentors), or heretics (in cases where the white witch was also a believer in Jesus). The more jingoistic theologians saw the white arts as even more dangerous than the black, doubly so since ordinary folk were more inclined to seek them out, thereafter falling into the devil's clutches in a most insidious way. Still others espoused pagan Gnostic or Chaldean-style teachings. Yet, some time before this, *Malleus*

ON AVERAGE 300
WITCHES DIED PER
ANNUM ACROSS EUROPE

WITCH TRIALS WERE
VERY LEGALISTIC

DISOBEDIENT MONKS

WAYWARD CLERGY
WERE TRIED BY CHURCH
RATHER THAN SECULAR
BODIES

CALLIDIUS SAID THAT
THE MAGI WERE NOT
WITCHES IN THE TRUE
SENSE

HE SAID THE MAGI, THE
WISE MEN, SHOULD NOT
BE EXECUTED

Malleficarum ventured to drive home a similar delineation to that provided by Callidius, stating;

MALLEUS MALEFICARUM
HELPED TO DEFINE WHAT
A WITCH WAS

"We must observe that this heresy, witchcraft, not only differs from all other heresy in this, that not merely by a tacit compact, but by a compact which is exactly defined and expressed it blasphemes the Creator and endeavours to the utmost to profane him and to harm his creatures, for all other simple heresies have made no open compact with the devil ... although their errors and misbelief are directly to be attributed to the Father of errors and lies".⁷⁴⁹

The form of black witchcraft enunciated in the *Malleus* sounds distinctly like the "condemned system" of demonolatry recorded by Al-Nadim, for it adds that the witch must of necessity:

BLACK WITCHES
DIFFERED FROM
ORDINARY HERETICS

1. Abjure their faith.
2. Harness themselves in the pursuit of evil doings.
3. Offer children to the devil.
4. Revel in lustful over-indulgence.
5. Revel in "all manner of filthy delights".

Here the *Malleus* drew a very real distinction between (black) witchcraft and just about every other heresy. It is an important point - not all magic was witchcraft, except that which followed the precepts of the devil by virtue of a pact forswearing them to his service, by the above-mentioned duties. It was an inverted system of worship, intrinsically the same as the "condemned system" of the black Magi.

WITCH RITES WERE AN
INVERTED SYSTEM OF
WORSHIP

Witch trials were variously convened by inquisitors, secular lords and magistrates whether Catholic or Protestant. Surprisingly there were a number of cases in which magistrates were themselves the subject of investigations into witchcraft. I am at a loss to know how widespread this is alleged to have been, but in Scotland, Justices of the Peace were openly implicated in the infernal arts.⁷⁵⁰

PROTESTANT
AUTHORITIES ALSO HELD
WITCH TRIALS

The white Magian-Christian "heretics" probably held witch trials of their own, something I will now expand upon. In the closing years of the 16th Century Nicholas Remy wrote that witch poisons were highly lethal to all manner of beast and man, whereas magistrates were impervious to these toxins.⁷⁵¹ For God had "made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (ps lxxxii) ... they are sacrosanct and, by virtue of their duty and their office, invulnerable even to the spells of witches".⁷⁵¹ Here Remy uses one of the Psalms to reinforce the validity of his comments about the divine nature of the judiciary. In all, it savours of the old believers, though to be fair, Remy has not misquoted or twisted the written substance or context of the psalm, which reads: "I (Jehovah) have said, Ye (the Judges) are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes".⁷⁵² Here Jehovah's earthly judges are not only living gods, but sons of his.

JUDGES WERE THOUGHT
TO BE IMPERVIOUS TO THE
SPELLS AND POISONS OF
WITCHES

THEY WERE GODS

Owing to numerous trial testimonies stating that certain devil-worshipping witches met in synagogues, Catholic anti-semitism is thought to have been a feature of many cases. This may be so, but there is an alternative explanation. In *Sikand Gumanik Vigar*, we find (non-Zurvanite) Magian refutations of Apostolic Christianity, Judaism and Islam. Magian polemicists railed against these three faiths for one principal reason, namely that their supreme "one god" (ie; Jehovah or Allah) was, in their eyes, the face of Ahriman, a vainglorious, cantankerous creator-destroyer that slew those who displeased him irrespective of who they were (with old age, disease, war), while at the same time lavishing mercy and favours upon those who pandered to his whims, or to those he took a liking to at a given moment, even if they were the enemies of his chosen people. Unlike the Good Sun, from whence only good things came, this other god was one to be feared on account of what he might do next. Magians would therefore have seen Churches, Mosques and Synagogues as havens for the worship of the penultimate demon of the ages - devilish synagogues. If the demonic synagogues mentioned in trial documentation were so-called on account of this, then it is possible that the accused in these *particular* cases were Catholics (ie; Christians that adhered to Rome's heavily judaised version of Christianity) and Jews, or less likely Muslims since there were so few of them in Europe outside of Moorish Spain.

THE MAGI BELIEVED
THAT CHRISTIANS
MUSLIMS AND JEWS WERE
DEVIL-WORSHIPPERS

MAGIAN-CHRISTIANS
MAY HAVE CONDUCTED
THEIR OWN WITCH TRIALS

PANTHEONS OF DEMONS
WERE KNOWN IN THE
ANCIENT WORLD

Anyhow, there are enough Zoroastrian and Classical Roman sources to help us visualise that devil worship was far from a whimsical psychosis devised by the Church, but a burgeoning spectrum of infernal deities well known in Babylon and the Orient, which complemented their dualistic perception of the cosmos. They had been transported to many and varied geographical locations in the West by autonomous black Magi, or by those who

served in the subterranean hideouts, caves and temples of the Roman Mithraic legionaries and piratical Cilicians. Many of their infernal haunts could be found at places annexed by the Romans, and therefore where Mithraic communes had settled. In some cases these sites match former locations for pagan Gnostic observatories during Ptolemy's age. So quite possibly these black gods had been worshiped for millennia in these places, by a religion headed by astronomer-astrologers. One Roman, the highly respected natural scientist Pliny the Elder, had the following to say;

"Frail, toiling men, mindful of their own weakness, have separated these deities into groups in order to worship them piecemeal - each person worshipping the deity he most needs. Thus different races have different names for the same deities, and we find innumerable gods in the same races. Even the Gods of the lower world, together with diseases and many kinds of plagues are listed in groups in our fearful anxiety to appease them. For this reason there is a Temple of Fever, on the Palatine, dedicated by the state, one of Bereavement, at the Temple of the Household Gods, and an Altar of Bad Luck, on the Esquiline. One could take this to mean that there are more heavenly beings than men, since individuals also make as many gods, by adopting Junos and Genii for themselves. Some nations have animals - even repulsive creatures - as gods, and many things more disgraceful to relate: they swear by rotten food and other such things....But the invention of adulterous acts between gods and goddesses themselves, as well as quarrels and hatred, and the invention of gods of theft and crime, surpasses all shamelessness" "They wait upon gods with foreign rituals, they wear their images on their fingers (a reference to engraved gem rings); they pass sentence on the monsters they worship and invent food for them; they inflict dire tyrannies on themselves, resting only fitfully even when asleep..."⁷⁵³

IN ROME TEMPLES WERE DEDICATED TO THEM WORSHIPPING HORRID CREATURES, AND SWEARING BY ROTTEN FOOD

Concerning the dualistic animal killings of the white and black Magi, Plutarch wrote;

"In fact, they believe that some of the plants belong to the good god and others to the evil daemon; so also of the animals they think that dogs, fowls, and hedgehogs, for example belong to the good god, but that water-rats belong to the evil one; therefore the man who has killed the most of these they hold to be fortunate"⁷⁵⁴

Combining both accounts we might guess the black Magi worshiped water-rats and other loathesome creatures. Regarding the Iron Age Druids, Pliny, in his inimically anti-Magian style, expressed the following;

"Magic continued to be practiced in the two Gallic provinces within living memory. The principate of Tiberius saw the removal of the Druids and the whole pack of soothsayers (ie; those who prognosticated by means of animal sacrifice) and doctors. But these remarks are of little interest when one considers that magic has crossed the ocean and reached Nature's empty wastes. Today even Britain, in awe, practices magic with such impressive rites that one might think that she had given the Persians the art of Magic....An incalculable debt is owed to the Romans who destroyed these monstrous practices, in which human sacrifice was considered an act pleasing to the gods and eating the victim was thought to be beneficial to one's health"⁷⁵⁵

ROMANS UNDERSTOOD CERTAIN ASPECTS OF THE MAGIAN RELIGION

ROMANS REPORTED THE PREVALENCE OF THE MAGIC ARTS AMONG THE DRUIDS

Roman academics like Pliny the Elder, Lucian and Plutarch, tell us that Ancient Rome, and the Celtic lands (under the Druids) were admirably acquainted with the practices of devil-worship in some quarters. In Rome this was no doubt due to the influence of dualistic Iranian Mithraism and the Etruscan black magicians from the east. The down-trodden, unfortunate or impoverished could make the trip up to the Esquiline and alleviate the anxiety of their melancholy and woe, by placing offerings to the devil-gods at formal altars, which if we consider the Mithraic subterranean temples, were probably located in underground caves and diggings. In Pliny's words *the Romans had formally partitioned the Gods into two camps*; the harmful black deities and the white nature deities, both of which were liable to receive appeasement at appropriate times. These so-called devils were regarded as snubbed and disowned gods of considerable potency responsible not so much for creation in the world, but destruction of every conceivable kind. By offering them homage it was hoped that the devotee would receive protection from the very forces that these deities unleashed, and in so doing become prosperous in the world.

THE PAGAN GODS WERE DIVIDED INTO TWO GROUPS: THE GOOD GODS AND THE EVIL GODS

With two possible destinations for the soul after death, the underworld could conceivably be enjoyed if one had built up sufficient rapport with the subterranean deities in this lifetime. Traditional Zoroastrian views differed somewhat from this happy-ever-after view. In their texts the black god wished to strangle them with his own bare hands. Everything depended upon the way a person looked at these issues. There can be little doubt that the proliferation of witches during the Middle Ages and Renaissance period was overwhelmingly linked in with the

THE ABILITY TO PERFORM
WITCHCRAFT WAS
USUALLY INHERITED

MANY RESEARCHERS
DISMISS THE POSSIBILITY
THAT WITCHCRAFT
ORIGINATED IN
PAGANISM

FEW OF THEM HAVE EVEN
BOTHERED TO LOOK AT
SURVIVING INFORMATION
ON THE PAGANS

THE DEVIL AS A GOAT OR
DOG

SCANDINAVIANS
ENVISAGED THE DEVIL AS
A DOG

THESE IMAGES HAD PRE-
CHRISTIAN ROOTS

THE ANTICHRIST WAS
SUPPOSED TO BE A MAGUS

WITCHES WOULD FLOCK
TO HIM ONCE HE
ARRIVED IN THIS WORLD

ANTICHRIST WOULD
COME TO INVERT EVERY
ASPECT OF EVERYDAY
LIFE, EVEN NATURE ITSELF

NAMES FOR THE
ANTICHRIST IN PERMIA

migratory movements of the Zurvanite Magi who had been in Europe since Roman times. Although it is tempting to view the explosion of witchcraft as resulting merely from the miraculous re-emergence of ancient occult knowledge (which was nonetheless still a major factor), the fact remains that *witchcraft was predominantly passed on via the family bloodline*.⁷⁵⁶ This being the case the sheer weight and suddenness of the arrival of the witches, to my way of thinking, *can only be linked to new arrivals of black (and white) families onto the continent*.

One marvels to think just how many writers disregard a pagan origin for witchcraft, with a single sweep of the hand, without ever having evaluated sources on European paganism. Don't take my word for it, check out their many witchcraft bibliographies, you'll find very few items dedicated to European paganism. How unscholarly is it to rashly presume that there was no connection between witchcraft and paganism, without a proper study that would allow one to make such a definitive statement? It's like formulating theories about the lunar surface without ever bothering to pull out your telescope and take a look. It defies belief that something so academically degenerate has gone mostly unquestioned by scholars for at least twenty years! Whether there is or is not a factual inter-relationship between the two is irrelevant. That scholars, until recently, never cared to adequately examine the proposition is. Thankfully some academics are beginning to devote their efforts to this area. Such is the impact of Post-Modernism upon the discipline of history, something given belated treatment by Windschuttle.⁷⁵⁷

The Antiebrist

No picture of the mediaeval black witch would be complete without a look at the devil, the being who was for many, the alleged focal point of their religion; the one they loved so much that they based their life around him, or would undergo martyrdom for his faith. Chernobog the infernal lord of the pagan Slavs, was a black goat or dog, and in either form he was described as having large horns, wings and a tail. This is unmistakable Ahrimanic imagery, and yet another key to linking the black witches of Europe with the black Magi who once hailed from Central Asia, Iran and the East. In Sweden Satan was normally portrayed as a dog,⁷⁵⁸ as for instance in the scene of Christ's temptation by the Evil One in the desert, as depicted in the Church at Ejsing. Remember, at no stage does the New Testament portray Satan as a winged goat or dog. Therefore the a connection between witches and a dog or goat-devil has non-Christian roots, though by the time various Inquisitory bodies were established, witchcraft had become synonymous with the worship of Satan, the enemy of Christ.

Christian authorities traditionally associated witchcraft with the religion of the Antichrist. By their estimation witches and warlocks were the Antichrist's servants. Although their perceptions of the devil's son, the devil incarnate, changed with time, many commentators on demonolatrly held that Antichrist would be a Magus, an Arch-Magus, nay one of the most powerful Magi the world had ever seen.⁷⁵⁹ Nostradamus referred to him as Mabus, perhaps a garbled reference to Magus, and the biblical Simon Magus was but an amateur alongside him.⁷⁵⁹ The witches (both white and black), the sorcerers, the diviners, they were his satellites, and would all flock to him upon his arrival, to school the Antichrist in the finer details of the arts.⁷⁵⁹ And he would fully absorb their tuition, accruing the highest possible level of occult power and understanding.⁷⁵⁹ Yet even from the outset, he was well versed in the teachings. Soon thereafter, as his doctrines and power became known, he would reintroduce the arts of devil-worship to the wider world. In time his thoroughly tyrannical nature would emerge.⁷⁵⁹ Just as the demonic Antichrist came to invert the world, to reverse or upturn the accepted nature of things (like the weather, or the flow of rivers, or the position of land masses), to wreck families and society at large, by destroying the discipline of these institutions, by perverting rituals, installing tyrants, and casting down religion, so too would the witches carry out his designs in like manner.

One 12th Century Russian Chronicle entry (which is contemporaneous with, or even predates, the large scale appearance of devil-worshippers in Western Europe) concerns encounters with at least one group of Russian magicians who, during the early 11th Century, worshiped not only devils, but their Chief of Chiefs called "*the Antichrist*", a malignant devil who had his residence deep within the Abyss.⁷⁶⁰

In distant Russia, far from the centres of western Christian higher learning, the deeply pagan Finnish Permiaks knew of the Antichrist, calling him *Antip* or *Antipka*, the great devil or anti-god.⁷⁶¹ In Pskov, Russia, there is a tradition that the Antichrist (*Antikhris*) would be only half demon,⁷⁶¹ so presumably he was half something else, man perhaps.

In Scandinavia we find the word *Antikristr* (Old Icelandic: “Antichrist”),⁷⁶² but am at a loss to know if it applied to a devil there or not. By inference the shady *Antikristr* was probably the enemy of *Hvita-krister* (Old Icelandic: “the white Christ”).⁷⁶³ Here again, dualistic symbolism is found in a Christian context.

Hilarion, Russia’s first Archbishop further clarified the issue calling this supreme devil the Antichrist. So according to the Mediaeval Rus’ Church’s reasoning, Chernobog, the black, horned god (a winged goat/dog) and the Antichrist were one and the same.⁷⁶⁴ Although it is possible to view this admission as a *fairly standard missionary polemic against any pagan deity*, it is noteworthy that Chernobog, the Black God, is regarded not merely as some devil, nor is he regarded as an Antichrist, but much rather *the Antichrist*, the potent Adversary who made war against Christ himself. In the pagan view Chernobog, the blackened Billygoat God of the Slavs was also the enemy of the nature-loving, prosperity-giving celestial deities. Strangely Chernobog is also *the life-long foe of the Good Sun, the pagan White God Khors, who in Rus’ was also known as Keresá (which comes from an Iranian appellation for Jesus)*. A coincidence? This ideological coalescence proved to be the primary basis for mediaeval dualistic Christian heresy.

In Rus’ the devil was known by nicknames,⁷⁶⁵ mainly because they believed that the mere mention of his name would cause affliction, somewhere, somehow! It was far easier and safer to use nicknames, names like *Nechistii* (“the unclean or defiled one”), *Kutsii* (perhaps a corruption of Kot, the Russian word for “cat”), *Lukovii* (a colloquialism born from the word *Lukaviiy* which means “sly, cunning or bloody”. This is in itself a link with the word *Luka*, which means “a bent or twisted”), *Kat* (From the Slav word *Kot* - Cat!), *Did’ko* (Pa or Pop!), *Okh* (from the Slav exclamation *Akh*, or *Okhi* - pains, moans and gasping), *Mel’nik* (“the dear one”?), *Nimchik*, *Lyak* (of uncertain meaning, but perhaps it came from *Lyagushka* meaning “a frog”, or a reference to the Polish *Lyakh* tribe), *Lisii* (fox-like), *Vin* (from the root word for guilt, perhaps meaning “the guilty one”, or the blamer or accuser), *Likhii* (from *Likho* “the daring-one”, or *Likhoi*, “the evil-one”), *Pan* (obviously a reference to Pan, the silvan divinity of the ancient Greeks).

A little further eastward the situation becomes clearer still. There we find *Eman* (“a wild goat”), *Iman* (Mongolian for “a goat”) or *Yaman* (a word with a two-fold meaning, which in is related to Uighur, Turkic and Tatar words meaning “a goat”, and “bad” or “evil”).⁷⁶⁶ Such words are to be found in Eastern Russia, and over the range into Central and Western Siberia. They are evidently survivals of the name Ahriman, as is *Arkhimandra*, the great demon of Russia’s Tul’ region.⁷⁶⁷ Related to *Yaman* is *Yaman Tau* (literally “evil mountain”), the Bashkir name for a certain peak in the Urals.⁷⁶⁷ Perhaps the region’s diverse inhabitants traditionally associated Ahriman with this northern peak.

Chernobog’s nicknames hold valuable clues for later Mediaeval witch trials, possibly clarifying the devil’s true form in situations where he was supposed to have appeared as a cat. How could Chernobog, the goat lord of the underworld, be described as both a cat and a goat? While Ahriman could assume varied forms, the portrayal of the devil as a cat (known as *Kat* or *Kutsii* in Russia), may have been a later iconographical gliche originating from a misrepresentation of other terms for “goat” formerly used amongst the various groups of former Turkic invaders then living in Eastern Europe and Russia during the Middle Ages.

According to Vasmer, the universal Slavic word for a nanny-goat *koza* (Old Slavic, Bulgarian, Serbo-croat, Slovenian, Czech, Polish) is apparently not (as was suggested by at least five linguists) linked with other eastern words meaning “goat”, such as *keth* or (Albanian), *katsi* (Middle Turkic, Crimean Tartar), *kadza* (Irtyshtsk), *kasaga* (Chuvash),⁷⁶⁸ though I personally cannot see why such a link is implausible. Is the Russian demonic nickname *Kat* really the Albanian *keth*, and *kutsii* the Middle Turkic *katsi*, which in either case mean “a goat”? Well the word *koza* is feminine in gender and Chernobog was a masculine demon, but then again *kozyol* (the Slavic word for “a billy goat”) is interlinked with the basic form *koza*, so the gender issue might not be significant. It has been further suggested that *koza* (goat) is related to the Middle Romny (ie; Gypsy) word *katts*.⁷⁶⁸

Murray mentions that Satan’s name among the Basques of Spain was Janicot or Cot.⁷⁶⁹ Perhaps this was related to the local Rus’ folk name for Chernobog, *Kat*, and therefore these other Turkic correlations. While one would think this an implausible association, Spaniards (and one might suspect Basques) and Greeks were known to have made pagan pilgrimages to the Baltic area to consult necromancers and diviners who wore cowled robes, which probably resembled those of Mediaeval monks. Not only that, but Frisian and British traders frequently came to Russia and the Baltic too.

Alternatively the devil’s adoption of feline visage might reside in Mithraism, the Persian mystery cult that took

ANTIKRISTR

THE DEVIL ASSOCIATED WITH ANTICHRIST

RUSSIAN ICONOGRAPHY FOR THE DEVIL IS THE SAME AS THE IRANIAN

WHEN SPEAKING OF HIM THEY USED NICKNAMES

THE BLACK GOD

EVIDENCE FOR IRANIAN NOTIONS OF THE DEVIL CAN BE FOUND IN BRITAIN, SCANDINAVIA AND SLAVIA

OTHER POSSIBLE NAMES FOR AHRIMAN



Fig 41. Kronos, supreme god of the cult of Mithra, originally a variant of the Iranian Zurvan. Alias Ahriman.

root throughout Europe under Roman patronage. Ahriman (or Kronos) was sometimes portrayed as a lion,⁷⁰ or in other words, a big cat. Several statues of the winged lion (commonly thought to be Kronos) have been found in underground Mithraea temples found in Europe,⁷⁰ engraved with the name *Deus Arimanius* (Ahriman).⁷¹ This confirms that Roman Mithraism had a dark side, and what is more, cult members were worshipping Ahriman in Europe. While some Mediaeval European witch celebrations may have originated in the Mithraic mysteries that had been present in Europe for at least a thousand years, I am disinclined to ascribe this second possibility to the greater part of European witchery. That is because Mithraism was originally a male only cult and Mediaeval witches were well-stocked with the fairer sex. Unless of course the residual Mithraic rites had become less gender-conscious. Thus the linguistic correlations of which I have spoken are more likely to have come from the Iranian with black Magian demonolators.

Even so it could be a later Christian development related to the Biblical account (NT) *1 Peter 5:8*, which likens Satan to a Lion who walks the earth seeking to devour people. However it should be stated that this feline attire was more often than not linked with the worship of Lucifer (who was seen as half shining-man, half-cat) rather than Satan.

There is some reason to accept an Iranian origin for goat-worship in Russia, and elsewhere. Not only does Chernobog's general appearance and nature conform to the Magian found in pagan Russian society, but the Slav word for "a god" is *bog* (pron. bok), the plural, gods, is *bogy* (pron. bogey).⁷² The Slavic *bog*, originated in the Avestan *baga* meaning "a god".⁷³ In other words the Russians were schooled in Magian notions regarding the gods; this you already know from Chapters III and IV. Accordingly Chernobog was pronounced *cherno* (black) *bok* (god), and was therefore equivalent to 'the evil one' of ancient Iran.

That such a linguistic correlation can be found in the British Isles, is cause for amazement, and demands explanation. In Britain, the Gaelic word for the Devil was *Bouca*, and the Celtic word for the Devil was *Puck* (who appeared as a goat). According to Murray both of these words entered Britain as *bok* phonetically (the Slavic word for God), but underwent minute linguistic alteration. Therefore *puck* and *bouca* can be equated with the Slavic Chernobog. Even so the Celtic is especially close to the Avestan *Baga*, even more so than the Russian. Thus *puck*, *bouca* or *bok*, whatever you want to call him, was a demon-goat known to all three groups, and his linguistic origin was Iranian, whether through a direct Iranian infusion, or through the Slavic linguistic intermediary *bog* (pron. bok).

It is equally plausible that the Norse rather than Russian *Al-Madjus* brought knowledge of him into Ireland and greater Britain. In Scandinavia the word for "a billy-goat" is *bok*, and goats known as *ged*, which seems close to *got* meaning "a god". Ultimately the words *bok*, *bog*, *bouca*, *puck* come from the Iranian word *baga*, which means "a God". Does this intimate that the horned god of the witches had an Iranian provenance? Coupled with many other shreds of information, I believe it does. The term *puck* is also found in France perhaps attributable to Norman Scandinavian settlers, or perhaps to residue from Gallic Celtic paganism.

The goat demon of Britain is, like Chernobog, evidently one and the same as Ahriman. In Wales we find an excellent parallel between *Ahriman* (the Black God of the Magi) and *Arawn* (The Lord of Winter and the Welsh underworld).⁷⁴ And in Ireland there was *Amadan*⁷⁵ (Ahriman?) who could bring great harm to those who wandered about at night, particularly in the vicinity of the fairy mounds. God alone was capable of providing protection against so formidable an essence. *Amadan* loved to punish people for their crimes. Unless these last two dark gods were repatriated into Britain with settlers from Germany, Denmark or Scandinavia, between the 5th and 10th Century, they had probably been there since Roman times. Back then he was simply a part of the popular Mithraic mysteries; *Deus Arimanius*. The excavation of Mithraic vaults in England from time to time enable one to suggest the latter association with a fair degree of confidence.

Across the channel in Belgium the devil was called *Barrabon*, a name that appears connected with the *Brabancons*, a fraternity of thievish brigands from the Brabant region. This band caused unprovoked mass-destruction during the Middle Ages, living on the proceeds of loot which they had seized by force in all the surrounding regions. The term *Brabancons* resembles *Garabancias*, which applied the devil's priests in several regions of Slavia.

There is folkloric and ethnographic evidence for a former cult centred around such a goat devil in Ireland. It was

Murray who first brought to my attention the Puck Fair held annually at Killorglin, Co Clare Ireland.⁷⁷⁶ This fair is a three-day festival centring around the crowning of a goat which is lauded as “The only King in Ireland”. Special arrangements are in force in Killorglin during the fair, permitting extended drinking; a massive 72 hours in all. To cater for the sizeable influx of revellers, ordinary shops are converted into makeshift bars for those three days, turning the town into a large tavern if you like. The fair is enjoyed by drinkers and farmers who come to have their livestock judged and traded, and it continues to be a meeting place for gypsy travellers who converge their annually from all over Ireland. Stock trading appears to be the main reason why Gypsies come there, and this point should be stressed. There stock breeders buy and sell cattle, but more particularly horses. If the festival was in part originally a veneration of a goat-devil, it was one that also had a fertility aspect where bloodstock are concerned. In the last chapter we learned that Ahriman was both the creator and destroyer of life, so a genuine cult gathering of his would no doubt also enact fertility rites at certain times of the year. We know little of the Church’s stance on the earliest Puck fairs, or indeed what measures it may or may not have taken to halt it. But as Patrick Houlihan (a local historian specialising in the Puck Fair) related to me in 1998, the Church has never held the Puck fair in high regard within living memory. A solid three days of inebriation did little to ingratiate it.

Puck fair was always held annually on the 10th, 11th and 12th of August,⁷⁷⁷ dates which have been maintained since the earliest records were kept, stretching back some 250 years.⁷⁷⁸ Therefore we cannot historically confirm or deny the existence of the cult prior to this time. Preparations for the fair began with the menfolk dispersing out into the surrounding mountains.⁷⁷⁹ There they seize the best looking goat of all after a merry old chase.⁷⁷⁹ Following this the beast is pampered, well fed, and brought back to Killorglin in preparation for the festival.⁷⁷⁹ *At no stage is the Puck goat harmed in any way*, though some speculate that in antiquity it was sacrificed during the final stages of the fair. Come the 10th-12th of August large numbers of people converge on the township, a small to fair number in the rounded gypsy caravans that commonly frequented the fair, even until the 1950’s and 60’s.⁷⁸⁰ Bandsmen head the procession playing pipes and drums, and are accompanied by flag bearers.⁷⁸¹ The goat is carried along behind them, held in its cage.⁷⁸¹ The procession moves onto a field adjacent to the former home of one William Crowley, who earlier this century presided over the customary court action against Puck.⁷⁸² Owing to the fact that Crowley’s role was hereditary, the sentencing was carried out by his ancestors, and was to continue under his descendants.

After Puck’s conviction the goat-king’s cage is hoisted to the summit of a 20 foot scaffolded tower. The construction used for this purpose can be fully dismantled and is stowed away annually following the cessation of the festivities. The site for the erection of the scaffolding is called Puck gap,⁷⁸³ though until 1875, the use of scaffolding was absent from the proceedings.⁷⁸⁴ Until then Puck was traditionally hauled up to the heights of Castle Conway.⁷⁸⁴ Perhaps the scaffold’s design was intended to crudely emulate the appearance of Castle Conway, the previous time-honoured venue. Why the festivities moved away from the castle may be significant also. Perhaps the owners of Conway wanted to disassociate themselves from the festival. Anyhow, once Puck has reached his high station at the tower’s summit, attendees break out into various forms of revelry. All the while the goat watches over the merriment from the vantage point of the three story scaffolding. The scaffolding consists of a lower stage area upon which addresses, poetry and songs are performed, plus dancing of course. Prose is recited to the goat while he looks on,⁷⁸⁵ as onlookers exalt the only remaining King in Ireland,⁷⁸⁶ albeit a horned one. About half to three-quarters of the stage is consumed by the tower which stretches up another two storeys. The second level consists of small boarded walkways upon which men stand as they hoist Puck’s cage to the uppermost level, using ropes and pulleys.⁷⁸⁷ The fair winds down on the 12th, sometimes ending with a mad race by gypsy boys on horseback, with blackened faces, and wearing paper hats.

Considering the linguistic connections just tabled, it is particularly important that we discover the origin of the Puck fair. Killorglin was only a sleepy rural hamlet in the 17th Century, and since a mediaeval census was never conducted there, one can only guess how many inhabitants it had in the 1200’s, when the Normans first built their fort.⁷⁸⁸ Before them, the vikings had probed into the area some time around 945 AD, but were beaten back along the river Laune.⁷⁸⁸ So we don’t know how many pagan Norsemen inhabited the region prior to the Norman invasion.

There is apparently a vaguely similar goat fair at Lambert in Bavaria, Germany.⁷⁸⁹ However we cannot confirm that it belonged to traditional German folk tradition. Perhaps it was imported by Wends, other diverse Slavic groups, or even Norsemen.

THE PUCK FAIR

FEATURES OF THE
FESTIVITIES INCLUDE
STOCK SALES, SINGING,
DANCING AND
DRINKING

PUCK LIFTED TO THE
TOP OF SCAFFOLDING

THERE IS A STAGE AT
THE BOTTOM LEVEL OF
THE SCAFFOLD

A GOAT FESTIVAL IN
GERMANY

A GOAT FESTIVAL ONCE HELD IN BYELORUSSIA DURING THE WINTER SOLSTICE

During World War 1, a goat drama bearing some small resemblance to the Puck tradition, was recorded by Evreinov, a Russian folklorist, in Belorussia.⁷⁸⁰ During their Winter Solstice Kolyada festivities, he noted that a staff-bearing elderly gentleman headed a procession, in front of a young man dressed as a goat.⁷⁸⁰ The transformation was effected with the help of a goat skin, and face became that of a goat with the assistance of bark and other vegetation.⁷⁸⁰ To the rear were musicians, as well as a pair of girls impersonating gypsies, dressed as males, their faces coloured black.⁷⁸⁰ At a certain moment the goat falls down, at which the procession becomes visibly saddened. But after it is resurrected with a touch of the old man's staff, it rises up, and with that there is great rejoicing. This seems to have been the crucial part of the act, the rising up of the goat. There doesn't appear to have been anything sinister about the rite, in fact it was performed to procure fertility.

WHO ORIGINATED THE PUCK FAIR?

Moreover I have recently learned of a Spanish festival in which a goat is thrown from the top of a bell-tower, only to be caught by townsfolk waiting down below with a tarpaulin. As to its age, or the nature of the proceedings I am none the wiser. It is held annually in Mangeses de la Polvorosa but appears to have been halted by civic authorities with concerns about animal welfare.

As for who originated the Puck fair it remains largely a mystery, though I have pinpointed several groups. Only Gypsies could be found in all three locations.

	Ireland	Germany	Russia
Gypsies	Yes	Yes	Yes
Normans	Yes	No	No
Vikings	Yes	No	Yes
The Knights Templar	Yes	Yes	No

LINGUISTICALLY RELATED WORDS FOR "A GOAT" ARE FOUND AMONG THE SLAVIC, CELTIC AND GERMANIC PEOPLES

Since the Old Norse word for "a goat" was the same as that in the Gaelic and French, the Norsemen or Normans most likely introduced the fair to Ireland. Unless of course the Norsemen (and Normans), Celts and Slavs shared an extremely ancient tradition, in which case similar fairs had to have been present in all three regions. Because the tradition only appears to have survived in Ireland, Germany and Russia until this century it is difficult to guess how prevalent the custom once was.

Other words from Britain with an Iranian ancestry seem linked to infernal creatures. *Bogle, boggart, boggle, bogie* and *bug* (Welsh).⁷⁸¹ In the Old English, *bugge* is a word denoting "terror". *Bogeys* (England) were seen as demonic vitae, male essences of blackened image, who were a clear manifestation of evil in its many forms.⁷⁸¹ *Bogeys* danced with witches during the night and harmed little children, something parents had to be constantly watchful for.⁷⁸¹ The light of day robbed them of their power, with the result that they could only operate after sundown.⁷⁸¹ Based on these phonetic parallels it is conceivable that some of these terrifying gods (*Bogy*) lived in bogs, or swamps; desolate places. Eastern regional folklore records a natural association between demon gods, bogs and swamps in Russia and the Baltic, serving mainly as a dwelling place. The Old Russian word *bagno* (found also in Belarus and the Ukraine), means "a swamp" or "filth", and is therefore crudely similar to the English word *bog*.⁷⁸²

The similarity between these names suggest a possible level of religious uniformity between pagan Britons, Celts, Scandinavians, Slavs and the Magi, something which would normally be considered implausible in the light of our crude depiction of paganism, which has worshippers aimlessly frolicking around trees stark naked. No, pagans were probably a whole lot more organised than has previously been admitted, and what is more they had something else in common, namely a goat who you really had to watch out for. In these references we have evidence of two things:

1. That the religion of the black god was a common facet of the Celtic, Basque, Scandinavian and pagan Slav religions, and accordingly had existed spread over much of Europe and the Balkans since very ancient times. As a result of this organised religion, all these peoples still maintained contact with each other, even in the post-conversion era in Russia.
2. The other option is that Slav or Norse black Magi had acted as "missionaries" for the Black God and spread his religion to various other parts of Europe, places like Spain, Ireland and Britain.

Having determined that Ahriman came to be known as the Devil during the Christian era, we will briefly explore another facet of his religion, namely ritual inversion. The basis for the ceremonial inversions which the Magian devil-worshippers practiced was similar to that codified in the Hermetic doctrine "as it is above, so shall it be below". As a result of these unholy misdemeanours the counterworld would reflect the realities of the upper world, but in a shady manner. And so the devil's acolytes strived to mirror those things that existed in the world above throughout their daily lives, by means of backward dancing, backward prayer, discordant music, eating rotten food, desecrations instead of purification, and swearing or blasphemies instead of blessings. These inversions, these fully-intentional ceremonial irregularities, are discussed more fully later in this chapter.

"The Kaskisrobo (mask of the white Magi) contains particulars about the explanation of the ceremonial and ritual of the sacred beings, through what arises its conversion into demon-worship, and information as to cleanness and uncleanness".⁷⁸³

Since seventy-five percent of the sub-division contained in this Persian nask was lost, and because it has not been translated into English, I cannot take further quotes from it, quotes that are obviously references to practical devil-worship by means of filthiness and the corruption of accepted religious rituals. Based on witch trial documentation we can infer that Ahriman's twisted rites made the transition into Christianity. By that time they were associated with Satan-worship, Luciferianism, and love of the Antichrist. The origin of the present day belief that Satan's (ie; the Antichrist's) emblem is an upside down cross is difficult to trace historically, but if it was an authentic tradition then most likely it came from the above mentioned doctrine of ritual inversion. Consider the viking amulet depicted (Figs 41.5 and 41.6). It is commonly interpreted as Thor's hammer, modified by the addition of a Christian cross. Taking into account that the thonging used to suspended it was fed through the mouth of the "beast's" (or dare I say "demon's") head, I think it is self-evident that this cross was normally worn upside down. Moreover the "hammer" design is a deviation in style from traditional Christian crosses (Figs 41.1 and 41.2), and other Norse amulets, which are clearly hammers (Figs 41.3 and 41.4). It does however closely resemble the Christian cross seen in the hand of the Danish Christian king Canute (Fig 41.7), with the exception that it ended in a 'demon's head', had an inverted cross carved in it, and was worn upside down. So was this pendant deliberately manufactured by the craftsman as an inverted cross slung from a demon's head? ... you be the judge! Unfortunately I know of no other such crosses from that early period when paganism gave way to Christianity, but we do hear of inverted crosses from an eminent written source during the 15th Century.

In the year 1437 AD, the Holy Father, Pope Eugenius IV, dispatched an encyclical to all Inquisitors occupied with pursuing heretics, alerting them to the presence of a devil-worshipping sect in Europe - *" Sometimes they make a reversal of the Holy Cross, upon which our Saviour hanged for us."*⁷⁸⁴ Here he associates inverted crosses with the devil-worshippers.

RITUAL INVERSION

THE BLACK MAGI
PERVERTED STANDARD
WHITE MAGIAN
RITUALISM

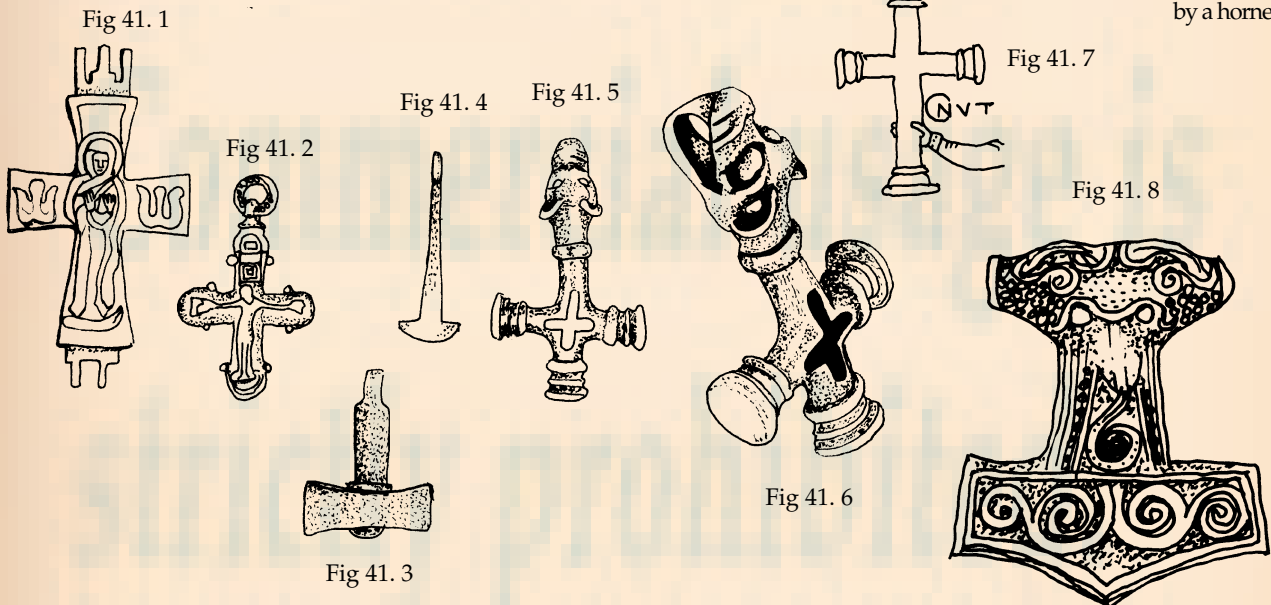


Fig 41. 1 and 41.2. Christian crosses, Gotland, Sweden, 11-13th C. AD.
Fig 41. 3. Plain "Thor's hammer" amulet.
Fig 41. 4. Plain "Thor's hammer" amulet.
Fig 41. 5. Inverted cross found in Iceland and dating to the Norse Pagan era, the 10th C. AD.
Fig 41. 6. Side projection of 41. 5.
Fig 41. 7. The Danish King Canute's cross.
Fig 41. 8. Stylised Norse hammer amulet, headed by a horned creature.

Against the god of heaven

"On the evil-doing of Ahriman and the demons it says in revelation, that the evil which the evil spirit has produced for the creation of Ahura Mazda it is possible to tell by this winter; and his body is that of a lizard whose place is filth...so that which Ahura Mazda shall increase he will destroy;....I, who am Ahura Mazda, have not rested at ease, on account of providing protection for my own creatures".⁷⁸⁵

Witchcraft is commonly seen as an anti-Christian cult, however it is noteworthy that many of their major oaths are not so much sworn against Christ (which do occur), but predominantly against the god of heaven; a vow which bestowed upon them the power needed to blast the fields.⁷⁸⁶ Their Black God, and the oath that they made to him were the fountainhead of their many powers and unholy duties. These duties centred around the need to cause destruction - as much as possible. These deeds were so important to their religion that they were formally recorded in the warlock's book, a tome which could even be termed a 'Book of Crimes'.

From primary historical accounts these holy duties (or should I say unholy duties, because that is the term they would have preferred to use) included sinking ships,⁷⁸⁷ crop trampling using wide soled footwear (which probably left trampled shapes in the wheat fields),⁷⁸⁸ destroying bridges,⁷⁸⁹ blasting the fields with storms and hail (through storm-raising magic), the destruction of both man and beast,⁷⁹⁰ and the killing of Kings (one Grandmaster boasted that he had no greater enemy in the world than his King. Bear in mind that the drawing up and enforcement of law and order was a duty that belonged to the King, and order was often called the King's Peace). On storm-raising an unbelieving Reginald Scott stated that ;

"they may at their pleasure send raine, haile, tempests, thunder, lightening: ... wetteth a broome sprig in water, and sprinketh the same in the aire; or diggeth a pit in the earth, and putting water therein, stirreth it about with hir finger; or ... burieth sage till it be rotten; all these things are confessed by witches". To this repertoire of weather magic Wierus added *"stirring urine or water with their finger in a hole in the ground"*.⁷⁹¹

The use of urine in a ritual context, as in the above case, parallels the white Magian bareshnum rite of purification.

In company with others, Janet Paton was supposed to have caused crop damage. She;

"trampit down Thos. White's rie in the beginning of harvest, 1661, and she had broad soales and trampit down more".⁷⁹²

Due to the paucity of systematically translated witch confessions it is impossible to say on what scale such rites took place across Europe. In Norway between 1551-1760 only 2.4% of witches were convicted of field-blasting.

Mediaeval covens

In the Middle Ages and Renaissance the witch coven consisted of thirteen figures, twelve subordinate devotees and a living man-god, who usually went by the name of Satan⁷⁹³ (was this a mimicking or mirror-imaging of Christ and the twelve apostles, or of Khors and the twelve signs of the Zodiac?). In practice it is difficult to prove that thirteen coven members were the norm, since entire covens were only infrequently apprehended and convicted.

Even so, such assemblies might have been similar to those of the Hindu brahmin priests, who, like the witches, also met in groups of thirteen on ceremonial occasions: *"Then twelve Brahmins (representing) the twelve presiding deities of the months should be fed. The priest (would be) the thirteenth"*.⁷⁹⁴

Where man-demons headed a coven they were sometimes accompanied to the sabbaths by an equally evil female concubine, known in England as the Queen of Elphane.⁷⁹⁵ Her harlotry pleased the menfolk present while "Satan" ravished whichever young witches had been diligent in their acts of destruction.⁷⁹⁵ Meanwhile the slothful, who had reneged on their unholy duties, were soundly whipped for their impiety.

Bearing in mind the many similarities between the "black" witches and the black Magi that are beginning to emerge, I speculate that a male black Magus played the role of Satan (ie; Ahriman), whereas a female black Magus became the Queen of Elphane (perhaps the divine embodiment of Geh, the Great Harlot that featured as Ahriman's consort in Zoroastrian book of *Bundahislm*). This "man-Satan" was infrequently subordinate to a Chief Priest who serviced their area, and who probably served in a similar role to that of a dastur, except in an evil way.

OBSTRUCTING THE
ROADS, SINKING SHIPS,
DESTROYING LIVESTOCK
AND CROPS

WITCHES, ENEMIES OF
THE KING

CROP TRAMPLING

COVENS

THE MAN-DEMON AND
QUEEN OF ELPHANE

A PARODY OF AHRIMAN
AND THE GREAT WHORE?

On special occasions these covens met at even larger gatherings at remote and sometimes quite distant locations. Considering that these larger groupings were almost always divisible by 13 and that few attendees were acquainted with each other, we ought suspect an even larger organisational structure. As shall be discussed, one only has to look at the startling uniformity of dress and customs among the witches of Scandinavia, Britain and Europe to realise that many were members of a similar religion.

Despite an inability to determine the size of such a cult, one can deduce that its infrastructure may have been ingeniously well organised. In 17th Century England we learn of Palmer,⁷⁹⁶ who was betrayed as the true head of the *world-wide religion* (college) of the infernal witches, a creed which for varied reasons, payed homage to the forces of destruction. If his statements were true then continental and British witch activities were being co-ordinated from England during the 1600's. According to Murray, Palmer confessed to knowing every major witch in England, though this might only have been a boast on his part. We do not know his ancestry or how long he or his forebears had lived in England. Perhaps they had migrated to Britain from the East some time between the 10th and 17th Centuries?

About 1659 at Fraw-Regenburg Germany "*the Devil in person, with eight thousand of his followers, held an assembly and celebrated (an infernal) mass before them all*".⁷⁹⁷ The names of attendees were collected and given to him.

Though devil-worship appears to have been present in Europe from at least the Bronze Age, the practice experienced varied fortunes, more so with the advent of Christianity. Some of the earliest accounts of the witches are to be found in the writings of the Inquisitors. In the Balkan zone devil-worshipping witches were being encountered with an uncomfortable regularity, often initially mistaken for "Manichees".⁷⁹⁸ It is to around this time that we can trace the emergence or re-emergence of the devil-shippers onto the continent, a movement destined to have a profound effect on the Byzantine and Catholic Churches. But it did not take long for the Inquisitors to make the surprising comment that the devil-worshippers weren't Manichaeian heretics as they had first thought, but "Luciferians" that patronised pagan ordinances not dissimilar to those of the Ancient Greeks (and I would add Iranians), a communal feast of libations like wine, a large bread bun and the roasted meat of a slaughtered ox), but also sorcery and devil-worship. More succinctly, they practiced a *deliberate inversion* of the "Light-worshipping" Manichaeian heresy, and/or black rites somehow related to the Neo-Pythagorean philosophy. But the commandments of Mani deplored the use of magical techniques, and Neo-Pythagorean philosophy positively encouraged physical, moral and spiritual purity. Evidently this Luciferian movement was *mixing in with* the "spiritualist" Manichaeian immigrants from Silver Bulgaria, the Magyars and the Pechenegs. But not exclusively so. In time they filtered into the Christian parishes too. Although the Inquisitors didn't realise it, these devil-lovers were black Magian devil worshippers of a type found in Arabia, Iran and parts of pagan Europe, rather than practitioners of a corrupt form of modernised Manichaeism.

In those early days, the Inquisitors had a certain uneducated naivety regarding such matters. The difference between Manichees and Luciferians may not have been obvious, but over the course of the following centuries they had ample opportunities to find out; the Luciferians were there to stay whether anyone liked it or not.

Witchcraft was usually hereditary

The old Portugese saying "*Witches are born, sorcerers are made*"⁷⁹⁹ highlights the traditional distinction between a sorcerer and witch. The former could make magic only as a result of extensive occult studies, *whereas the witch was born with the ability to enchant and curse*. With additional tuition in *ars magica*, witches were no doubt far more powerful. Just as Magus-priests were imbued with preternatural powers by a magical bloodline, which can be traced back to the Achaemenid royals and before, the witches were, as a rule of thumb, only a member of the coven by means of hereditary entitlement.⁸⁰⁰ This saying also provides the rationale for witch burning. By burning a witch you prevent them from breeding, and giving rise to future generations of witches. During the Middle Ages we learn that witches, like many heretics and pagans were supposed to have been incestuous as a matter of course; that's what accounts tell us anyway. Parents would bring their children into the faith once they had reached the age of reason, and thus could willingly make the choice to serve the Black God.

For instance, Swedish covens of the 16th Century were some of the busiest in Europe by all accounts, with large numbers of people frequently travelling to far off towns to attend Sabbaths, and carting 15-16 children a piece to the

LARGER GATHERINGS
OF COVENS WERE
REPORTED

PALMER, LEADER OF
THE WORLD-WIDE
RELIGION OF THE
WITCHES

8,000 ATTENDEES AT
AN OUTDOOR BLACK
MASS

LUCIFERIAN DEVIL-
WORSHIPPERS INITIALLY
WRONGLY IDENTIFIED
AS MANICHEES

LUCIFERIAN DOCTRINES
INCOMPATIBLE WITH
TRUE MANICHAISM

INQUISITORS NOT
TOTALLY SURE OF WHAT
THEY WERE DEALING
WITH

TRUE WITCHES WERE
WITCHES BY BIRTHRIGHT

ALLEGATIONS OF
INCEST

SWEDISH COVENS HAD
MANY CHILDREN

coven meetings.⁸⁰¹ Whether the youngsters were all their own progeny, or whether they took turns doing the rounds of their neighbourhood, to take their friends' children to these meetings, is unclear. If it was commonplace for individual witches to have this many children in 16th Century Europe, then *we way well be looking at a religion that was re-populating*, and on a scale that may have surpassed that of the Christians.

CONRAD OF MARBURG
COULD TELL A WITCH AT
A GLANCE

During the Mediaeval German witch explosion, the Inquisitor Conrad of Marburg was believed to be able to tell a witch at a mere glance.⁸⁰² Conrad was so snowed under with white and black witches as he conducted investigations in those parts, that he took many short cuts attempting to locate, apprehend and sentence them.⁸⁰² With gusto Norman Cohn portrays Conrad as a cavalier vigilante who ruthlessly consigned poor guiltless wretches to the blazing pyres without recourse to proper judicial procedure. Be that as it may, when one considers the supposedly hereditary nature of the witch it is eminently plausible that one could indeed identify genuine suspects by their general appearance. This would be all the more likely if given cliques of witches ultimately traced their ancestry back to Iran and Central Asia. Perhaps they had different skin colouration, dress sense, hair colour, stature, accent, facial characteristics, and eye shape to the Mediaeval German population. This last point will only be vindicated by scrutinising court records for seemingly innocuous details about a defendant's various peculiarities in appearance beyond the stereotypical comments of "crone" or "has witch paps".⁸⁰³ For instance there are cases in England and Russia where witches are described as black "like a moor".⁸⁰³ They may have been Arab slaves, perhaps African Moors, but, considering the vedic origins of some gods being worshiped in Slavia, it is equally likely that they were expatriate Indians or even Gypsies. In Italy witches were widely regarded as red heads.

CONRAD BURNED THEM
WITHOUT TRIAL

The Estonians believed witchcraft was hereditary.⁸⁰⁴ So too the Russians.⁸⁰⁵ The English evidently thought so as well. During English secular court trials for witchcraft (at least in the 15th-17th Centuries), witches were hardly ever convicted solely on the basis of a casual remark or threat. There had to be a convincing body of evidence pointing to their guilt. One of the points of proof needed to validate a case against a suspect was some sort of family history in the dark arts.⁸⁰⁶ The accused's mother had to have been a witch and her mother before her. If such evidence was lacking, the case against the accused became a lot flimsier.⁸⁰⁶ In France witchcraft was a blood inheritance. Take the case of a 60 year old French woman named Jennette Huart,⁸⁰⁷ who claimed under oath that she didn't know why she was being detained. The following questions were put to her by the High Justice of Sugny in an open court room, and *no torture was used*. During the course of the proceedings she attempts to escape the allegations (whether true or false) by labelling her accusers story-tellers and liars. The questioning continued ...

THE ESTONIANS, FRANKS,
ENGLISH, FINNS AND
RUSSIANS BELIEVED
WITCHCRAFT WAS
HEREDITARY

Q2 *If for more than 35 years she hasn't been known as being a sorcerer, and if she is of the race (of the witches)?*

A *Knows that her mother was accused of being a witch, and that they killed her for it; doesn't know if it was true*⁸⁰⁷

Huart's demeanour throughout the trial bore not a little hint of temerity. In response to question 16 she "Replies in closing the eyes, mocking (the trial) and with the head thrown back, that she doesn't know what the said Pihart (a witness) is trying to say". A string of allegations followed ... poisoning, harming cattle, storm raising, association with other witches. To each she sarcastically replied that the accusations were prevarications, one and all.

A FRENCH WOMAN'S
BLOODLINE ON TRIAL

But later on February 16, 1657, she was examined yet again (again without torture), and made seven minor alterations to her original statements, though her admissions were fundamentally as before. With the exception of two answers the modifications were simply a rewording of her first answers to make them sound less cocky. It would appear that in the intervening period she had developed a more serious attitude toward the trial. Two changes merit our particular attention.

Q2 *"If she hadn't been already apprehended for the same subject; under what conditions she was released."*

Old answer *"Says that everyone knows very well why."*

New answer *"Knows that she was apprehended for the crime of sortilege, then released and (a fine of) 90 by the Justics."*⁸⁰⁷

Q5 This question concerned whether she knew of the 1626 AD investigation into her mother's maiming of a person through witchcraft (for which the mother was executed). It follows

on from Q4 which attempts to establish whether or not Huart knew her mother was a witch.

Old answer *“Declares that they (her mother’s accusers) lie like a dog”.*
 New answer *Knows indeed that Jaquette Leverd has charged her, but if she was sick, it is more herself who (?), she is of the race of the witches, like herself.*⁸⁰⁷

SHE WAS OF THE RACE
OF THE WITCHES

Therefore the only significant alteration to her defence seems to be a confession that both she was of the “race of the witches”. What she is in fact admitting to is membership not only of a certain family, but a certain unspecified ethnic sub-group present in Mediaeval French society, whose ancestral homeland went undocumented.

FAIRY MOUNDS MAY
HAVE BEEN A SORT OF
HUT

Witches and Fairies

An important connection between witches and fairies has, I believe, been established by the late Margaret Murray. She conducted a study of the faeries and discovered that the perception of them as tiny beings belongs wholly and solely to the Victorian era. By her reckoning they were actually a race of people who lived in semi-subterranean housing not unlike the *khati* of the Russian steppes, which so characterised Bronze Age dwellings.⁸⁰⁸ If roofed by turf or straw these buildings outwardly seemed to be mounds or hills. Such an abode of the fairies is to be found in a 1555 woodcut, which clearly shows that it was in fact a man-made dwelling.⁸⁰⁸ In support of the potential evidence supplied by this woodcut, she provided a number of witch accounts, two of which I will now present. According to the 1566 deposition of John Walsh there were more properly three kinds of Fairies;

VARIOUS TYPES OF
FAIRIES

*“He being demanded how he knoweth when anye man is bewtyched: He sayth that he knew it partlye by the Feries, and saith that there be iii kindes of Feries, white, green and black. Which when his is disposed to vse, hee speaketh with them upon hyls, where as there is great heapes of earth, as namely in Dorsetshire. And betwene the houres of xii and one at noone, or at midnight he vseth them. Whereof (he sayth) the black Feries be the woorst”.*⁸⁰⁸

A similar thread emerged in Yorkshire, in the year 1653;

There was (he saith) as I have heard the story credibly reported in this Country a Man apprehended for suspicion of Witchcraft, he was of that sort we call white Witches, which are such as do cures beyond the ordinary reasons and deductions of our usual practitioners, and are supposed (and most part of them truly) to do the same by ministration of spirits (from whence under their noble favours, most Sciences at first grow) and therefore are by good reason provided against by our Ciuil Lawes, as being ways full of danger and deceit, and scarce ever otherwise obtained than by a devilish compact of the exchange of ones soul to that assistant spirit, for the honour of its Mountebankery.

EVIDENCE THAT THEY
WERE ACTUAL PEOPLE,
WITCHES

*What this man did was with a white powder which, he said, he received from the Fairies, and that going to a Hill he knocked three times, and the Hill opened, and he had access to, and conversed with a visible people; and offered, that if any Gentleman present would either go himself in person, or send his servant, he would conduct them thither, or shew them the place and the persons from whom he had this skill”.*⁸⁰⁸

GOOD AND BAD FAIRIES
MAGICAL BLOOD

By the reckoning of others, fairies fell into two basic categories; the good and the bad fairies, who dispensed favours or curses according to their nature.⁸⁰⁹ The *Feya* (their proper name) were supposed to have had magical blood (magus blood?), which was the vehicle for their many powers. Folk consulted them whenever they wished to obtain supernatural aid, and birth fairies arrived on the day of a baby’s birth, to prognosticate its future by natal auguries. This latter type of fairy sounds every bit like an astromancer, or pagan astrologer of the sort found in Slavia. Interestingly Murray points out that many of Europe’s Kings and royals were in some way endowed with this fairy blood, and not only them but many other people throughout late mediaeval society.

EUROPEAN ROYALS
WITH FAIRY BLOOD

It was only in later times that fairies were viewed as minute gossamer-winged creatures endowed with the ability of flight and who were of mischievous temperament; quite fond of practical jokes. Fairies had a natural ability to vanish from sight at will, and spent their time at gatherings where they invisibly pranced among the daisy rings of the fields, riversides and forest clearings. Peasants discovering their hideouts left presents of mead, floral garlands, cloth and bread, in the hope that they would be showered with gifts of luck by the feya. Perhaps this was a form of financial support for the witches, who were living in isolation from the general community during the Middle Ages, perhaps for their own safety. Fairies were frequently found at games like hurling and football, perhaps the best

PEASANTS LEFT GIFTS
FOR THEM

SPANISH AND ITALIAN
TRADITIONS ABOUT
FAIRIES

opportunity they had to mix with a large gathering of local villagers and townsfolk.

The Russian term *Feya* happens to be remarkably widespread, over geographically distant regions, which is suggestive that their kind had a more ancient origin. The Russian and Celtic words for fairies was one and the same; *Feya*. But, I hasten to add, it is difficult to trace the Russian ancestry of this word to earlier than last century, when Chekhov wrote of them. Accordingly fairies might have been a late development in Russia, or recorded late. In Estonia fairies were called *Fee*. In Iran, the Magian words for “a fairy” were *parik* or *pari*. Some Magian female names reflected associations with the fairies *Parin* (fairy-like), *Parindokht* (daughter of a fairy) or *Parizad* (born of a fairy).

FAIRIES IN IRELAND

Spaniards and Italians probably gave them a slightly different name; *dona de fuera* (Spain) and *donna di fuora* (Italy).⁸¹⁰ They too were implicated in witch trials in both countries. Therefore fairies were pagan witches known equally to Spaniards, Italians, Russians, Celts and Estonians rather than delusional flights of fancy.

FAIRY CIRCLES

There is a degree of uniformity in what the Irish believed about fairies, whom they also termed “*The Good People*”. Fairy Rathes were commonly situated on many farms, but the more eminent rathes in Ireland were found at Dundrom and Shaen Hill.⁸¹¹ In form they were circular embankments surrounded by hedges and briars.⁸¹¹ It was widely held that they should be left untouched for fear of the misfortune that would follow. Left to their own the rathes became thickly overgrown with copses of trees and thorny plants.⁸¹¹ Yet even so many had circles worn into the grassy areas contained within. Violating their precincts after sundown was almost the worst thing you could do; the penalty being a loss of cattle, haystacks and poultry. And that was just for starters. Trespassers could expect to be stricken by injuries and infirmities.⁸¹¹ In spite of the elaborate taboos designed to prevent trespassing on Rathes, there are a number of recorded instances where farmers placed their earthly needs above superstition and began ploughing them away to make more room for crops.⁸¹² Details recorded concerning the destruction of certain rathes on a Kilkenny farm in the year 1850 are of utmost interest.⁸¹² The labourers employed to toil on the site during the potato famine were paid not in money or food, but with excavated animal bones and artifacts unearthed inside the fosse perimeter.⁸¹² These they sold to eager folk after work, and made their living accordingly.⁸¹² During a catastrophic famine it is amazing that the ancient bones of deer and domesticated livestock fetched any sort of price. As it was many were simply living from day to day. Perhaps these artifacts were “holy”, perhaps one could gain intercessions from them, helping some poor soul survive the terrible hunger of the times. A bell, tools and farm implements were allegedly found there too, not to mention a book clasp. That couldn’t be right, could it? After all rathes were pagan, they belonged to the fairies! To admit as much would mean saying fairies had books and bells. A more comfortable explanation is that these rathes were the remains of Christian chapels, or the ruins of a monastery, which had been raised over the top of a pagan holy site, hence evidence for a bell and book. Alternatively they were druidic relics. In contrast to yesteryear, the business of ploughing away rathes continues at a pace on a number of farms across Ireland. In their struggle to plant enough crops to make their farms viable, many modern Irish farmers pay scant regard to what the plough demolishes, to what their starving ancestors thought more of than food. The span of time between the last days of Irish paganism and the 20th Century is extensive. Even so the many superstitious taboos surrounding the rathes continued until comparatively recent times.⁸¹³ Clearly the power that resided in them was metaphysical, active for what might seem to be an eternity.

STARVING IRISH
PEASANTS MADE A LIVING
BY SELLING BONES DUG
FROM FAIRY RINGS

WELSH FAIRIES

The Welsh also believed in the existence of fairies.⁸¹⁴ Until last century it was customary for Christian Welshmen to sell white cattle for bargain prices, just to get them off their property.⁸¹⁴ The rationale for this lay in the fact that they were too similar to the dairy cows of the fairies.⁸¹⁴ Thus, if Murray’s conclusions about the fairies are correct, then, coupled with this Welsh detail, we can guess that pagan priests and priestesses in Britain preferred sacred milk cows that were white in colour. Moreover Catholic Welshmen didn’t want to be seen as party to the old faith by having white cows on their land.

PEOPLE KIDNAPPED AND
TAKEN TO FAIRY LAND

If Irish fairies were part of the pre-Christian religious hierarchy, they probably handed down their arts and religious functions from generation to generation. From this may have emerged a widely held folk belief that fairies kidnapped children and detained them for long periods, even up to a year. Youngsters who had gone wandering about the rathes were particularly vulnerable to abduction. Not infrequently fairies permanently absconded with newly born infants, leaving changelings in their stead. So parents sometimes got stuck with changelings, that is, despicable, unlovable babies, twisted by deformity. Many were ravenous eaters, boorish and aggressive. Where

specific families had a bloodline favoured for this instructive training, but were Church attendees, the fairies might have stolen off with them contrary to a family's wishes, just to keep the old creed alive.

Evidently not everyone was happy with the practice. One Irish formula designed to release a fairy captive went;

*"You sprites and fays who pass your days in care, or milk or flood
Or roam all night in the grim moonlight, through heath, or glen or wood;
In your fairy cells, if my sister dwell or rides with your fairy band,
Let her chain be broke and her fairy yolk, and restored from fairy land".*⁸¹⁵

In one account this spell was efficacious, but the man's sister came back from her bondage, wearing long black hair, and lacerated from repeated beatings.

Building upon the notion of living fairies, the Norse term *Troll* might have meant a "black fairy". In Old-Icelandic a Troll was "an evil being", not of the human race, but it could also apply to "a person who was like unto a troll", perhaps even a living-troll.⁸¹⁶ *Troll-aukinn* meant "one possessed by a troll".⁸¹⁶ *Troll-domligr* was an adjective meaning "belonging to witchcraft", and *Troll-donnr* "witchcraft" itself. There witch sabbaths were seen as troll-gatherings.⁸¹⁶

TROLLS

In Southern Europe witches were called *dona de fuera* (Spain) and *domna di fuora* (Italy),⁸¹⁰ and were associated with royalty. During March they rendezvoused with a prince in a certain grove, and were ordered to heal people. The persons involved were also shape-changers, though they often wore "black or white" and congregated to dance together as a male member of their group played a stringed instrument. Some of their band were "fortune-tellers".

White magical fairy rites in Italy required incense, water and bread,⁸¹⁷ elements that conform to Chaldean white ritualism. In opposition to the black witches these fairies were loving towards all children, and assisted the poor wherever they could, especially in matters of spinning.⁸¹⁸ They sacrificed various animals at their gatherings, which were in turn resurrected by means of a wand.⁸¹⁹ They did so to prevent the world ending.⁸¹⁹ Moreover the head matroness of one Milanese fairy group (*Madonna Oriente*) had the same degree of authority over her secret coven as Jesus had over humanity. This seems to be a reference to her divinity.⁸¹⁹ Such a fairy queen was also associated with other companies of Italian fairies, only there she was called *La Matriona*, *La Sabia Sibila* (ie; a wise sybil, or indeed a Sabeian Sybil).⁸²⁰ The last appellation is interesting considering that an Italian fairy admitted "that they were the Wise Sybil's people who came from a cave that was in the Tower of Babylon, and that the Sybil was King Solomon's sister".⁸²⁰

FAIRIES USED WATER,
WANDS, BREAD AND
INCENSE DURING THEIR
CEREMONIES

That the Italian fairies were particularly connected with Sicily may be significant. If they were Sabeian Chaldeans then Sicily would have been an expected entry point, since North African Arabs had militarily occupied the area during the early Middle Ages. This may account for similarities between certain forms of African and European witchcraft, which might ultimately have originated among the sizeable colony of Chaldeans which Al-Nadim tells us resided in Egypt.

WISE SYBILS

Witches - learned scholars

Witches, like the Slavic *Volkhvy*, were supposed to have maintained spell books and displayed expertise in storm raising, poisons, herbal remedies, surgery, astrology and raising the souls of the dead.⁸²¹

In Russia the pagans had their own library collections formerly known as the *Chernoknizhniki* ("the black books").⁸²² The title could well be a Christian gloss, symptomatic of the demonisation of pagan knowledge during the post-conversion era. But from a dualistic angle it is nonetheless plausible that the black witches themselves referred to their many books collectively by this same title.

PAGANS AND WITCHES
KEPT BOOKS

It is ever so tempting to conclude that these Russian texts were merely Western copies imported there by exotic-book connoisseurs and traders during the 13th-15th Centuries AD. Yet, there is a certain amount of Old Russian linguistic data suggesting the factuality of a pre-Christian intellectual culture in Russia, something confirmed by early Mediaeval Arabs who viewed examples of pagan Rus' script, or saw them in the act of writing. In Part I this literary culture is identified as Magian. The existence of heathen treatises in Russia comparable to those known to late Mediaeval witches, mostly reinforces evidence that witches were beginning to wander out of their Slavic homelands and into Western Europe, bringing with them herbalism and astrology, amongst other things. Russia possessed another class of magician called the *znaxhar'*, and they were wrongly confused with sorcerers and witches at the village level on a regular basis.⁸²³ This particular brand of magician had varied specialisations, serving as a

BOOKS ON HERBAL
REMEDIES

healers, surgeons, poisoners and apothecars.⁸²³ Accordingly they had three sub-classes the *tsvetnik*, the *travnik* and *lichebnik*.⁸²³ As you have already seen, these terms were at one and the same time titles for books used by pagan priests, books containing not only the necessary spells to effect the desired aims of their clients, but presumably written texts and or herbals with pictorial taxonomic descriptions for diverse plants, not to mention the methods employed to extract useful chemical agents from plantstuffs. That they had specialised sub-classes indicates that each field of expertise was fairly comprehensive.

SPECIALISED HERBALISTS

The connection between herbalists and sorcerers is preserved in the Bulgarian word *vrač*, which meant “a sorcerer”, whereas in Russia and Slovenia the same word more properly meant “a folk physician”.⁸²⁴ The situation was not too dissimilar in Western Europe. Remy recounted just how learned the witches were when it came to manufacturing and distilling a broad spectrum of poisons;

THEY MADE POISONS
ALSO

“It has... often been proved by experience that witches also have their own laboratories stuffed full of animals, plants and metals endowed with some natural poison”.⁸²⁵

WITCHES SOUGHT
KNOWLEDGE FROM DEAD
ANCESTORS

Witches sought the council of other witches to obtain their knowledge, witches both living and dead. In 1588 Alison Peirson was convicted of summoning “*the spreitis of the Dewill ... “specialle in the visione and forme of ane Mr. William Sympsoune, hir cousing and moder-brotheris-sonne, quha sche affermit wes ane grit scoller and doctor of medicin”*”.⁸²⁶

Their botanical knowledge was skillfully applied to prepare cures for people and livestock, or make floral wreaths which they draped on trees in adoration of the gods.⁸²⁷

Consider also the “witch” burned in Poland during the renaissance for growing fresh flowers during the height of winter! She probably achieved this remarkable feat through superior horticultural expertise than devilish miracles.

Succinctly the varied scholarly disciplines known to mediaeval witches were similar to fields of knowledge originally contained in the Russian pagan holy books.

Malleus Maleficarum also records that witches were accomplished jewellers, astrologers and astronomers. They were therefore learned in mathematics, for it is difficult to draft horoscopes without such know-how.

Mortal-God

LIVING-DEMONS

Elements found in a number of witch trials show that coven heads were worshiped as living-gods, or, more properly, undeified as Satan or some other devil, to whom the witches offered their children, their wombs and dedicated their lives.⁸²⁸ For instance in 1575 Danaeus wrote of a man-devil-worship stating;

“biddeth he then that they fall down & worship him, after what maner and gesture of body he pleaseth, and best liketh of”.⁸²⁹

MEN DRESSED AS DEVILS
WERE WORSHIPPED BY
THEIR FOLLOWERS

During some Sabbaths, the devil was evidently a man dressed to appear as the horned god. Even more importantly, the coven knew he was a man dressed as a goat and yet that did not in any way deter them from regarding him as an unholy divinity, indeed “Satan” himself. The officiating warlock could at one moment be a mortal, and then after having gone behind cover would emerge in his “unhallowed” costumery, as a Devil-God, a goat-man. When encountered by modern scholars such incidents are normally interpreted as inspired acts of knavery perpetrated on groups of local women. Apparently a rogue somehow convinces a group of women to worship him; an extraordinarily bad theory which cannot explain repeated instances of this kind. As we saw in my discussion of the European heathen saints, Magi professed that man-devils truly existed;

EQUAL TO MAGIAN ANTI-
SAINTS

“There are three kinds of man, one is man, one is demi-man, and one is demi-demon” ... “A demi-man is he who performs the affairs of the worldly and spiritual existences according to his own opinion, self-conceitedly and obstinately; be thy duties and good works by the will of Ahura Mazda, or be they by the will of Aharman, they proceed from him”.⁸³⁰

A demi-demon was human in name only;

“but in his doing of every action he is then like unto a two-legged demon. He understands no worldly and no spiritual existence, he understands no good work and no sin, he understands no heaven and no hell, and even the account which is to be rendered by the soul he does not think of”.⁸³⁰

Religious priest and priestess-worship of the sort found in Magianism is therefore a far more likely scenario. Consider the happenings at Avignon in the year 1581;

*“when hee comes to be adored, he appeareth not in a humane forme, but as the witches themselves deposed, as soone as they are agreed of the time that he is to mount upon the altar there to bee worshiped by them, he instantly turneth himselfe into the forme of a great black Goate, although in all other occasions he useth to appeare in the shape of a man.”*⁸³¹

A PRIEST DRESSED AS
BLACK GOAT

Walking, living, breathing, demon-hags were known too. In 1506 AD, at Schwyz, there appeared a haggish crone clothed in filthy garments, with cloven hooves and an elaborate headdress.⁸³² The mere sight of her brought sheer terror to onlookers, petrified of the pestilence that was sure to follow.⁸³² Contagion did indeed erupt with her coming, just as they had feared. It's taken for granted that such details are historically dubious, after all how can you clarify events more than 400 years old without comparing the veracity of the information with another source? When it comes to fright-mongers ceremonially dressing as goats, linguistics, archaeology and folklore comes to the rescue. Interestingly the Old English word for “a goat” *hæcen* is connected with their words for “an overcoat” or “an overgarment” (*hæcele, hæcele*). Similarly connected is *hakuls* (the Gothic word for “a coat”), *hokull* (the Old Icelandic word for “a coat” or “an overgarment”), and *hokul* (Middle Low German for “a Billy-goat”).⁸³³ For that matter the similarities between the word “goat” and “coat” are present even in modern English, the difference being a voiced and unvoiced initial letter.

A HAGGISH DEMONESS,
DRESSED AS A GOAT

LINGUISTIC EVIDENCE
FOR GOAT-SKIN
OVERGARMENTS

Like the Teutonic sub-family speakers, the Slavs appear to have made a connection between goats and animal skins (which were no doubt worn by people). This is because the Slavic word for “a hide or skin” *Kozha* (Old Slavic, Bulgarian, Slovenian, Serbo-croat, Polish and Czech) is not derived from words meaning pigs, bears, sheep or cattle, but from a word which means a goat, or more specifically “a nanny-goat” (*koza*).⁸³⁴ One might presume at first glance that this linguistic survival is very archaic, originating from one of mankind's most basic needs (ie; clothing). But, it is this special connection between goats, garments and skins that seems peculiar and universal to the Slavic and Teutonic sub-family. Perhaps they all just loved to wear goat skins, perhaps it was only a popular and widely-spread fashion shared by the Slavo-Teutonic nations.

SLAVIC WORDS SUGGEST
THAT GOAT SKINS ARE
TRACEABLE TO THE
IRANIAN WORD AZ

The plot thickens once you examine the Old Slavonic, for here we trace the origin of the linguistic connection that bridges these concepts. The Old Slavonic *yazno* (meaning “a hide” or “a skin”) or *az'no* (“a goat skin”) are cross-linked with other Eastern European and Baltic words meaning “a nanny goat” or “a billy-goat”; the Lithuanian *ozys*, the Latvian *azis*, the Old Prussian *wosee*, the Old Persian *azak*, the New Persian *azy*, the Old Irish *ag*, and the Old Indian *ajas*.⁸³⁵ These words began with an *az-* root, and, on the strength of its state of linguistic preservation, originated in the Old Persian. This *az-* root appears in two Iranian words integrally connected with black Magian demonolatry, namely *Az* (the infernal libation offered to Ahriman, the winged, horned goat of the underworld by the black Magi), and *azi* (which meant “serpents”). We might then satisfactorily conclude that there was once a ritual connection of some kind between nanny and billy goats, animal skins, *Az* (the libation of lawlessness offered to Ahriman), and Ahriman (who besides being a goat-dog, also appeared as a serpent). The connection was linguistically preserved in the Slavic and Germanic linguistic sub-families, and to a lesser extent the Baltic.

INQUISITORS COULD
NOT HAVE FORGED THE
IRANIAN LINGUISTIC
CORRELATIONS

As stated in Part I, the Magian texts were not translated into European languages until the end of last century. Therefore Inquisitors could never have forged the aforementioned linguistic correlations, or the dualistic Magian theology attached to them. Unless of course the “Cohnish” conspiracy theorists wish to believe that the Inquisitors built this “fictitious literary tradition” from elements of Magian scripture then extant in the vernacular in Mediaeval Europe. While I don't discount the possibility that these texts were known there, I believe it is going beyond a balanced academic appraisal to seize on this as the cause of the witch rites, as the basis for portraying a false and seditiously forged Magian presence in Europe. I can just see it now, Islamic jurists called in by the Cardinals to help devise a broad-based conspiracy against seditious little old ladies. Their one demand is to make the conspiracy transparent to later generations, by making it as authentic as possible, by artfully assimilating everything the Arabs happened to know about the Magi. No, these word survivals suggest that diabolical rituals were taking place throughout Eastern Europe (in places like Rus', Latvia, Lithuania, and Old Prussia), and what is more, that they were carried out by black magicians clothed in a goat skin. This would corroborate witness depositions to the same effect, as supplied before many courts during Mediaeval and later witch trials.

AZ WAS CONNECTED
WITH IRANIAN
DEMONOLATRY



Fig 43. 1



Fig 43. 2

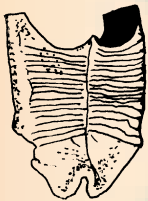


Fig 43. 3

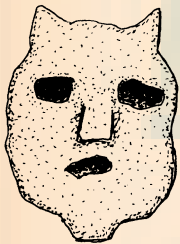


Fig 43. 4



Fig 43. 5

Fig 43.1. Leather face mask, Mediaeval Novgorod.

Fig 43. 2. Mummery mask, 19th Century Europe.

Fig 43. 3. Cloven half-shoe, Mediaeval Novgorod.

Fig 43. 4. Leather face mask, Mediaeval Novgorod, 12th C.

Fig 43. 5. A plausible artistic reconstruction of a Slavic, Baltic or Norse black Magus.

This Iranian religious concept, powerfully connected with the Baltic-Slavic region, had spread to Scandinavia, England, and over the Irish sea into Ireland during an undocument historical period, and into Mediaeval Germany. And what is even more surprising, is that the phonetic similarity between "goat" and "coat" was preserved in the Modern English language. This is probably attributable to English folk "superstition" rather than accidental preservation.

Noteworthy indeed is Murray's assertion that Satan's cloven hooves were, in reality an overboot split-sewn at the front so as to appear cloven and "hoof-like".⁸³⁶ This variety of shoe is actually detailed in a 1608 AD song from France. During excavations at the site of Mediaeval Novgorod, Russian archaeologists unearthed a large array of well preserved early mediaeval leather footwear - boots, mocassins and the like. And what should we find among them ... a strange half-boot lacking any heel whatsoever. It was cloven at the front⁸³⁷ and treated by the leather worker in such a way as to give it the texture and striations one would normally expect to see on the horny outer surface of an animal's hoof. To call it a boot is a misnomer; this was a cosmetic shoe into which the wearer placed only the front part of their foot. Having done so, the wearer would have appeared to have cloven hooves. Moreover two leather face masks were found during the Novgorod excavations.⁸³⁸ One had comical eye slits and a menacing, or even diabolical smile, lined with pointed teeth. The other had horns on it, but the facial expression is less threatening than the first. If these masks had ritual applications, as I believe they do, then they were probably devil-masks of the sort worn by coven leaders during sabbath assemblies, of the sort implied in witch trial documentation.

One trend of witchcraft and devil worship practiced in the East, gained its power not by calling on the might and goodness of God (as in Chaldeanism), but by doing evil. In his 10th Century AD Fihrist, Al-Nadim classified this form of devil worship as 'the condemned system'.

"This system which is condemned (shameful) is the system of the magicians. Those informed about it claim that Binhuikh is the daughter of the Devil, or it is also said of the Devil's son, that she had a throne on the water. If he who seeks this affair comes to her after doing for her what she wishes, she makes a servant of whomever he desires and fulfils his purposes. He is not isolated from her nor from anyone who makes offerings to her from among humans and animals, if he renounces the ordinances of religion and employs that which is repugnant to the mind. It is also said that Binhuikh is the Devil himself. Another person has stated that Binhuikh is seated on her throne, and that whoever seeks to obey her is brought to her and worships her. Almighty is Allah and sanctified are His names! One of them (the magicians) told me that while asleep he saw her with an appearance as when awake, and that he saw around her a group resembling the Nabataeans, black, barefoot, with cloven heels".⁸³⁹

The largest concentrations of this cult supposedly lived in swamplands somewhere in Southern Iraq, perhaps near Basra, and by some accounts had done so since at least the 4th Century BC. According to Al-Nadim this same group was literate. For example the cipher expert Ibn Wahshiya was one of the *Al-Kaldani* (Chaldeans), a Nabataean in fact. What is more, he was responsible for scribing many books about magic, Chaldean idol-making, talesma, agriculture, and medical tractates. Wahsih's were just some of the prized occult texts being eagerly snapped up by naughty Muslims. Residual paganism was as commonplace in Mediaeval Muslim countries, as it was in Christian Europe. Whether in North Africa, Central Asia, Persia or Iraq, many were still steeped in the shunned pre-Islamic pagan religious observances. There is moreover, a suspicious resemblance between the alleged customs of these Nabataeans and the European witches. Consider the Queen of Elphane, the goat costumes, the crime, the inverted ritualism, the black men, the black books. A little too close for comfort.

The robes

Some primary accounts drawn upon by Murray show the devil as a mortal god dressed in goat-like attire, or long black robes with a special belt or sash. Some describe a short or tall (pointy or "chisel-tipped") black bonnet, sometimes with a veil draped down the back and sides and sporting two lengthy ribbons, one hanging down over each shoulder from the back of the headdress.⁸⁴⁰ Such a bonnet would have resembled a certain style of Magian mitre (p. 244). On other ceremonial occasions the black robe was changed for a green, grey, brown or even snowy

white habit. In these instances we find possible evidence that they were Zurvanites, since most of the time they wore black (or grey/ash coloured) robes, and at other times (during “white” ceremonies?) they donned garments of white, or of various other colours. In changing their attire, they signalled a transition from light to dark worship. Compare these uniform descriptions of the coven leader spread across the British Isles, Scandinavia and Europe with the picture of a Magus shown in this rendition of a Persian wall painting.⁸⁴¹ There is a strong resemblance, so much so that one might suspect a factual inter-relatedness between the two modes of attire. Moreover, evidence of Iranian ceremonial dress elements can be found among the Russians and Volga Finns. Other forms of ceremonial dress were divulged during the trial of Agnes Sampson and her accomplices, at North Berwick England, in the year 1590. “The dewell wes cled in ane blak gown with ane blak hat vpon his head ... His face was terrible, his noise lyk the bek of an egle, gret bournyng eyn; his handis and leggis wer herry, with clawes vpon his handis, and feit lyk the griffon.”⁸⁴² A hypothetical reconstruction of such a person is shown in fig 44.1. A more ancient parallel for this sort of costumery can be found in Mesopotamia. Consider the genii in fig 44.2.

At the same series of trials in North Berwick we also hear;

“the devil wes with them in likeness of ane black man ... the devil start up in the pulpit, like a mickle blak man, with ane black beard sticking out like ane goat’s beard, clad in ane black tatie (tattered) gown and ane ewill favoured skull bormet on his heid; hauing ane black book in his hand”.⁸⁴³

Unless both accounts refer to different meetings, convened on separate days, we could be looking at a transformation from a devious-looking black man, into a griffon “devil”. This same “dewell, cled in a blak gown with a blak hat vpon his head, prechit vnto a gret number of them”.⁸⁴⁴ One Swedish witch of the year 1670 wore “.. a grey coat, and red and blue stockings, he had a red beard, a high-crown’d hat, with limmen of divers colours wrapt about, and long garters vpon his stockings”.⁸⁴⁵ At Torryburn the devil wore a pointed hat with flaps covering the nape and cheeks.⁸⁴⁶

In Part I you may recall that Ahriman gave his disciples the garment of Az, the black robe of unholy power that enabled his acolytes to perform maelific witchcraft. We have already determined that Slavic and Baltic terms for a ceremonial goat-skin garment of some kind were probably related to Az, the robe of witchcraft. Slavic and Scandinavian linguistic evidence seems to preserve notions normally attributed to Az, though the two parallel linguistic strains do not specifically connect them with a black robe. The pan-Slavic word *cherniy* (meaning “black”) is related to another Slavia-wide term *chert* (pronounced chort), meaning “a devil” or “the devil”.⁸⁴⁷ From *chert* we get *chernoe slovo* (“swearing” or “blasphemy”).⁸⁴⁷ *Chert* is related to the Russian *chary* (“spells”), and therefore the Russian word for “a cauldron”. Therefore, in Slavia there was a linguistic relationship between blackness, malediction, devils, spells and cauldrons. Now compare this with the Old Icelandic *Harma* “to bewail”, “one is vexed”, and *Harman-liga*.⁸⁴⁸ These are related to the Norwegian *har*, meaning “black”. Consider also the word *Høerr* meaning “a cauldron”. In the light of other evidence suggesting Magian-style traditions in Russia and Scandinavia, the prior-mentioned Old Icelandic words may possess a special significance, indicating that they might have originated from a variation of Ahriman, Aharman. Since we are unable to linguistically tie these Scandinavian and Slavic linguistic conceptual groupings to a black robe, we cannot ultimately confirm that the black robes of the Scandinavian and Russian witches were the robe of Az. Nonetheless they shared similar ideas about an inter-relatedness of blackness and the infernal arts, and in the case of the Norse, these words may have arisen from black Magian Ahriman-worship. I gravely doubt that these concepts are attributable to the Christian era, especially since Norse sagas set in pagan times repeatedly depict their use of maelific magic. But then again, the very existence of these ‘negative references’ in the sagas, has guaranteed that Snorri and other Saga writers would be branded as liars by those intent on fumigating the sagas, to purify away any perception that mischievous, if not abominable witchery was known and practiced by some segments of the Norse community. Save to say, many pagan Scandinavians and Slavs detested these practices also.

The belt or girdle often worn by European witches might have been the *kustik* belt of Magian fame, but could also have been a Chaldean or Brahminic version of the same.

In Christian Russia two notions prevailed concerning the origin of misfortune, one of which maintains that witches were responsible for vexation in the world. The first, as advocated by the Christian Church, was that god himself sent misfortune upon his creations, as a test for those whom he loves especially, or as a chastisement upon



Fig 44. 1



Fig 44.2

Fig 44.1. Artistic reconstruction of the bird-man witch from North Berwick.

Fig 44.2. A Mesopotamian bird genii - a man dressed as a bird.

THE DEPICTION OF THE
DEVIL AS A GOAT
SPREADS THROUGHOUT
EUROPE

those who have incurred his wrath.⁸⁴⁹ The second stance presupposes that misfortune, and disease particularly, come from the devil, via his hexing-agents the *kolduny* and *ved'my*.⁸⁴⁹ The source of this latter “superstition” is Eastern dualism, and mostly identifiable with the Magian thought process.

An objective glimpse of the black magicians and witches of Eastern Europe has (perhaps until now) been difficult to achieve. Is it possible to disentangle the factual basis of an account, from what could conceivably be slander by Christian onlookers, the very ones who accused the witches? Can we really believe that a certain number of witches deliberately uttered blasphemies and maledictions, and committed crimes. Can we lend any support whatsoever, to the *Treaty of Christburg's* anecdote concerning a certain Prussian pagan priest *congratulating people for their predatory behaviour; their many crimes and thefts*? The overwhelming implication of the supporting data presented thus far, is that we ought to abandon the common notion that European black witches (dedicated to the worship and service of evil) were purely fictitious.

CRIMES CONGRATULATED

Consider the following title that applied to priests of darkness from Eastern Europe. In the last chapter I discussed the *Garabancias* or *Garabancios*⁸⁵⁰ (the black Magicians of the Magyars and Slavs). The key to understanding them lies in the Gypsy tongue. *Garabancios* is almost identical to the Gypsy word *Garambashimos*, which means “plundering”, “banditry”, “raiding” and “the unlawful acquisition of illicit wealth (preferably by force)”. If these two words are connected (and I believe they are), then we can infer that the black magus priests of Eastern Europe acted as religious intercessors on behalf of all lawlessness, wantonness and crime, which, if I may say so, would have been meritorious in the eyes of Chernobog (ie; Ahriman) their lord and master. This also tallies with the account of the Prussian “black Priest”, and his apparent reverencing of crime.

BLACK MAGICIANS IN
SLAVIA

CRIMINALS AND RAIDERS

According to Adam of Bremen, the Baltic was a notorious haven for pirates, brigands and cut-throats of the worst possible kind. The linguistic correlations quietly concealed behind words for goats indicates that a certain proportion of Baltic piracy was attributable to the religion of Ahriman (the serpent/goat god) and the black witches. As in Rus' these black Magi were probably the ancestors of the “Race of Wrath” first mentioned in the Zoroastrian texts; a nation of “*witches, devil-worshippers and bandits*” expelled from Iran under Emperor Shapur (3rd-4th C. AD).

POSSIBLE ASSOCIATION
WITH PIRACY IN THE
BALTIC REGION

Head-rings

HEAD RINGS

Margaret Murray provided one account of a warlock who wore an iron head-ring while reading his spell book. I am unaware of how prevalent the custom was among the European witches, but before their conversion to Christianity, head-rings were often worn by the Slavs and Alans (the Asii).

CRANIAL DEFORMATION

The use of head-rings, when combined with a host of other features listed throughout this title, will be of some use in detecting Slavic and Alanic witches in European trial documentation. You see, over time the prolonged wearing of head rings caused cranial deformation and elongation. Armed with this knowledge, it should be easy to identify the skulls of head-ring wearers in the archaeological context. Cranial deformation as a cultural practice has already been noticed in Eastern and Western Europe, though there is no common consensus about which race it should be attributed to. In Asia the Indo-European Tocharians deformed the heads of their infants with the aid of wooden planking.⁸⁵¹ Cranial deformations are routinely found in pagan Bulgar graves, and owing to the conical nature of the elongation, it was probably attributable to a head binding, perhaps a turban or mitre. In France it is noteworthy that cranial deformation seems clustered around such sites as Toulouse and Languedoc,⁸⁵² cities largely associated with the heretics.

In some witch accounts the coven's head devil wears a horned headdress, that was presumably intended to give the warlock the likeness of the horned god. Such practices are quite ancient. In the days of Babylon, genii, high-priests and gods were depicted wearing horns. These horns signified the divinity of the wearer, and the number of horns served to indicate the god's relative potency. In Scandinavia horned headwear can be seen on Bronze Age statuettes and Iron Age tapestries, all hand made by pagans. Moreover, a skull dating to 3,000 BC⁸⁵³ has been found in Hungary (Fig 45.1) crowned by a copper head-ring with tiny horns protruding from the front, as in Near Eastern examples. Collectively these finds signify the penetration of the elder Mesopotamian traditions into olden Europe.

Jabbing instruments

By Murray's reckoning bone jabbing instruments were once used by the witches for self-wounding, in order to draw blood⁸⁵⁴ or make the 'witches mark'. The witches punctured and lacerated their flesh with them to feed their familiars, or sign the vow of allegiance made to the black god. Ceremonial blood effusion of this kind bears a strong resemblance to a comparable Chaldean ritual, which required the flow of blood as an energy source for their witchcraft. In the chapter on the Chaldean arts, I established not only the presence of Chaldeans and Chaldean ritualism in Eastern and Western Europe, but their theoretical identification as the black Magi.

India may have been a further source for ritual bleeding. *The Fihrist of Al-Nadim* recorded pagan sacrificial wound infliction current in Mediaeval India, which may have been conceptually similar to the European witch-bleedings. Though it is unclear whether he is referring to blood-letting or ritual suicides in this instance.

*"A (Muslim) man who has been an eyewitness of ... (certain Indian temples that attracted many pilgrims) told me that the amount of blood which is shed beside them is not small in quantity ... perhaps about fifty thousand or more might offer themselves".*⁸⁵⁵

Due to the fact that witch-marks were frequently described as being of a certain animal shape, Murray hypothesised that they were an identification tattoo executed with recourse to these metal/bone jabbing tools.⁸⁵⁶ For want of an historical precedent, initiation marks were found in the cult of Mithra. Bone and metal objects were included among the equipment of the Russian Volkhy Magi, but we cannot confirm that these were jabbing instruments used in blood letting. They might also have been stylii for etching characters onto tablets and bark.⁸⁵⁷

Scourging

Both the white and black Magi appear to have scourged devotees within their respective flocks when they had broken standing rules in matters of coven discipline. In Part I, you learned of the harsh disciplinary floggings inflicted by the white Magi, and how whippings were simultaneously a penitential rite.

If we lend credence to witch trial documents, the scourging of black witches was reserved for non-attendees, the disobedient, or lax cult members reluctant to commit crimes or destroy enough things.⁸⁵⁸ Vicious blows were sometimes administered by the reigning warlock, wielding a metallic scourge or whip, as described in the following 1661 AD testimony from England.

*"We wold be beattin if we wer absent any time, or neglect any thing that wold be appointit to be done. Alexr Elder, in Earlsat, wold be werie often beattin. He is bot soft, and cowld never defend him self in the leist, bot greitt and cry, quahan he wold be scourging him. But Margaret Wiolson, in Auldearne, wold defend hir self fynelie, and cast up hir handis to keep the stroakis off from hir; ... He wold be beattin and scourging us all up and downe with cardis and other sharp scourges, like naked gwastis; and we wold still be cryeing, "Pittie! pittie! Mercie! mercie!, owr Lord!" Bot he wold haue neither pittie nor mercie. When he wold be angrie at us, he wold gime at us lyk a dowge, as if he wold swallow us up".*⁸⁵⁹

The white Magus priests were required by *Vendidad* laws to punish sinners and wrongdoers, with either a leather whip or scourge (like a cat-o-nine-tails, only with more strands). These instruments were called the *Aspae-astra* and the *Sraosho-karana*. Beatings were also a standard token of Roman (and Mithraic) secular and military justice, a practice that probably gained currency owing to Mithraism's eastern roots. In those days they used scourges, whips, clubs and sturdy rods. Since Mithraism gained favour throughout Europe during Roman times, pagan penitential flagellation must necessarily have been found in England, Germany, the Balkans, Gaul and Italy, but went unrecorded. This being the case, the flogging rites of the witches, whether white or black might owe their origins to the former cult.

The witch's broom

Along with the pointy black hat and cauldron, the witches broom constitutes an indispensable item of their stereo-typical paraphernalia. A broom is actually not the correct word for these implements, but a *besom* of heather or birth twigs.⁸⁶⁰ You see *besom* is an English word denoting a hand broom crafted from twigs (such as were once used

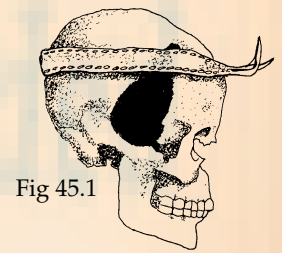


Fig 45.1



Fig 45.2



Fig 45.3

Fig 45.1. Horned headress found in Hungary.

Fig 45.2. A horned man. From a Medean ornament.

Fig 45.3. A horned man leads a group of robed figures. From the Scandinavian Oseburg tapestry.

FLOGGINGS FOR THE DISOBEDIENT

MAGICAL BROOMS USED BY THE MAGI

IRANIAN NAME FOR HOLY TWIG BUNDLES FOUND IN EUROPE

ARAB AND NORSE WITCHES RODE BROOMS AND STAFFS



Fig 46. Witches flying on brooms. From *Tractatus Contra Sectum Valdensium*, 15th Century. MAGICAL STAFFS

in the garden). The same word and this attendant meaning were present in Norway and Holland, but are absent in the Russian. Besoms, I believe, were more properly speaking *barsoms*, that is bound faggots of Barsom twigs. Barsom bundles were important ritual objects used by the Magi during the *Haoma* ceremony, and through their ritual handling by the Magians, magical events could occur, via the intervention of angels and the Good Sun.

In England witches are known to have used besoms during their sabbaths. Obviously their besoms also had a ritual context of some kind. So where witch trials display a proper Magian use of the besom, devoid of any features of desecration, we can reasonably identify the alleged offenders as white Magians. This also suggests that European Magians were using lengths of heather as barsoms, and not the traditional tamarisk, which may have had difficulty growing in Europe. On other occasions European witches reportedly carried *ash branches*.⁸⁶¹ Considering the ash's pride of place in the *Haoma* and *Soma* ceremonies, European witches might have gathered them into barsom bundles. Other varieties of besom are known from English folkloric sources. Those fashioned as birch switches had the powers of witch-expulsion in England, and if used to flog the deranged could unseat and exorcise the demon responsible for their mental illness.⁸⁶² *Rgiab* is the Irish term for "a broom" or "a besom", though I am unaware of its supposed etymology. In the same language we also find a term "besom of destruction", no doubt a magical broom imbued with powers of devastation.

The very notion that some witches rode staffed brooms to and from their witch assemblies strongly suggests an eastern origin for at least one version of European witchery.⁸⁶³ Both Arab and European witches were alleged to have ridden (magical) wooden staffs during their Sabbatical assemblies.

*"In the time of Ibn Munkidh the witches rode about naked on a stick between the graves of the cemetery of Shaizar".*⁸⁶⁴

For argument's sake this can be compared with the 1664 AD case of Julian Cox, during which the accused admitted to encountering three practitioners of the arts, riding staffs ... *"Two of them she formerly knew, which was a Witch and a Wizzard ... The third person she knew not. He came in the shape of a black man".*⁸⁶⁵ A similar practice was probably found in Scandinavia. In Old Icelandic *gandr* meant "a magical staff" and *gand-reith* meant "a witch-ride".⁸⁶⁶ The term *renna gondum* meant "to ride a witch-ride",⁸⁶⁶ or in other words to ride a magical staff. I'd be greatly surprised if the Inquisitors invented this correlation too.

Witch ceremonies *Bonfire days*

BONFIRES

The prevailing view in many quarters is that witchcraft was a hybridised literary tradition formulated by the Church, a tradition which later gave rise to mass hysteria. The other view (which I subscribe to) is that witchcraft was merely a secret or public display of ceremonial ordinances integral to the old faith. A quick look at the bonfire rites of the pagan Celts, Russians and witches indicates that this latter view has far more substance to it. Let us now examine possible correlations between these major festive events to see what can be gleaned from the data.

BONFIRE FESTIVALS

RACE	DATE	FESTIVAL NAME	FEATURES
Witches	2 Feb	Candlemas	Bonfires
Russians	27 Jan - 3 Feb	Volos Festival	Bonfires
Celts	1 Feb	Imbolc	Bonfires and purification
Witches	1 Nov	All Hallow E'en	Remembrance of the dead
Celts	1 Nov	Samain	Edible foodstuffs left out for the dead
Russians	22 Oct	Pryadko	Remembrance of the dead
Witches	1 May	May day	Bonfires
Celts	1 May	Beltain	Bonfires, human sacrifices to Belenos.
Russians	6 May	Volos Festival	Libations on bonfires
Witches	1 Aug	Lammas	Big gatherings of multiple covens
Celts	1 Aug	Lughnasa	Fertility rites and remembrance of the dead.
Russians	1 Aug	Saviour God festival	Cattle are slaughtered, and dead ancestors remembered. Fruits are shared and eaten

SIMILARITIES BETWEEN CELTIC, RUSSIAN AND WITCH BONFIRE FESTIVALS

Academics in the field witchcraft (very often detractors of Margaret Murray) have said that the bonfire rituals of the witches contained elements of fertility rituals, but this might only seem to be the case. As Murray quite rightly points out, *the four main witch ceremonies do not have anything to do with the dawning of equinoxes or solstices* (as you should expect with fertility rituals, since the Sun was the principle emblem of fertility), nor do they coincide with the sowing, or reaping cycles of these phases. That is because witch congregations met in between harvest times, solstices and equinoxes.⁸⁶⁷ Thus the witch ceremonies were probably not directed towards fertility gains in agriculture. Their rites were substantially enacted at times of the year quite distant from the equinoxes and solstices. Because herd beasts were frequently associated with these festivals Margaret Murray deduced, not unreasonably, that the witch bonfires were lit to cause increases in cattle herds, rather than enhanced levels of agricultural produce.⁸⁶⁸ Nonetheless I tend to agree with her assumption that witch bonfires were a manifestation of cult activity, because of concurrences in Russian and Celtic feast days, that included the purification of livestock, specifically cattle. Not only that, but common feasts for the Remembrance of dead ancestors are yet another point of resemblance between the rites of the witches, Celts and Russians. In the Russian tradition these feasts for the dead fell under the patronage of Volos, who was the good shepherd of the underworld, and, among other things, lord of the flocks.

In many regions of Europe May day bonfires were kindled on the heights of hills, hillocks and similarly high ground. They were called *Tein-eigin* (need fires) by the happy throngs of Irish folk, who annually converged around the flaming Beltaine pyres, that consistently drew large crowds until last century.⁸⁶⁹ Yet *tein-eigin* may divulge the ultimate origin of the rite, and explain its pan-European nature. The Irish *tein* or *ten* is apparently distantly related to the Slavic *tepliy*, which is derived from Old Indian words for warmth and heat (*tapati*, *tapyati* and *taptam*), or the Avestan *tapayēiti* “it is warming” or the New Persian *taftan* (“to give warmth”, “to be on fire”, “to shine”).⁸⁷⁰ The Latin *tepeo* “to be warm,” and *tepidus* “warm” possesses the same ancient linguistic genealogy.⁸⁷⁰ Therefore these rites were probably an Indo-European if not Indo-Iranian tradition. The latter option should be given added weight, considering the plausibility of direct Magian contact between Russia and Ireland, which is supported by linguistic and historical evidence (as shown in Chapter I). Beltain-like fire festivals were held in Bohemia, Russia, Germany, Scandinavia, Scotland, Wales, Ireland and Britain⁸⁶⁹ but unfortunately practically all of them do not share an inter-relationship between *tein*. That is despite being equal recipients of Indo-European, and to a lesser extent Indo-Iranian traditions. From details associated with the prior-mentioned bonfire days we can perceive several things.

1. Firstly that the Slavs and Celts had common pagan traditions, especially when it came to bonfires. Various linguists postulated a number of linguistic correlations between words found in the Old Russian and Old Irish. One I myself have noted is the Celtic *Beltain* (“good fire”), which could easily have been an aggregate of the phonetically similar *beliy den’* (Russian “white day”). It’s alluring, but unfortunately linguists don’t correlate the Irish *tein* (“fire”) with the Russian *den’* (“day”). Instead they believe *den’* was cognate with the Irish *denus* (“a space of time”). It is notable that Beltain was the feast day of *Belenos*, because the pagan Slavs also had a major deity called *Byelun* (which was another name for the white god, an embodiment of the fiery Sun).

There is an obvious relationship between the witch fires, and these two far more ancient traditions of heathen fire festival. That they took place on May Day might suggest the presence of Chaldean sun-worship, which took place on May day each year according to Muslim sources, as far away as Harran. In the Babylonian-Chaldean tradition the sun was called *Helios*, a term inherited from the ancient Greek philosophers, prior to which he was called *Shamash*. This detail calls to mind the brawl between St Patrick and some pagan Irishmen, which gave rise to the legendary origin of the Christian Celtic cross. During the fracas, the saint overcomes the power of the pagan sun of the Irish (recorded as *Helios* in the hagiography) by placing the cross of Jesus Christ up to the sky and obscuring it. He curses their sun-worship promising that no good shall come to those who do likewise. If the writers choice of *Helios* correctly reflected *Helios*-worship in Ireland, we might have a correlation with the Beltain May Day fires, and Chaldean sun-worship.

In Scotland and Scandinavia the fire rite had a north-south alignment, and attendees hoped to see the wind-swept flames incline towards the south. Whereas the coming years weather would be bleak if it licked towards the North. According to Magianism and Chaldeanism the North was the devil’s quarters, and this might have given rise to such customs elsewhere in Europe. That *Beltaine* is also transcribed as *Balten*, could lead one to translate it as “a Bal fire”, or “a Baal fire”; yet another potential correlation with Chaldeanism.

THE BELTAINE FIRES

SIMILAR BONFIRE
FESTIVITIES FOUND IN
GERMANY,
SCANDINAVIA

MAY DAY

CHALDEANS
WORSHIPPED THE SUN
ON MAY DAY

BONFIRES ALLOWED
PARTICIPANTS TO DIVINE
FUTURE EVENTS

The Celts started their Beltain fires using a fire wheel, and in the East several weeks later, on 24th of June, the pagan Russians celebrated Kupala's Eve, during which a fire wheel was rolled down from the top of a hill. There they also generated holy fires using wheels and axles, or wheel spokes. In Part I, Chapter VIII, I identify the Russian practice with friction fires lit by the Magi each year. On both Kupala's Eve and Beltain straw effigies were burned. It has been suggested in both cases that a person or persons were formerly burned on the pyres during the pagan era. For this reason the fire-leaping found in both countries is perceived as a mock burning. However in the Russian festival many attendees jump the fire. I see it as a cleansing and protection rite, rather than a presumed act of human sacrifice.

FIRE WHEELS

FIRE LEAPING

The druids allegedly stuffed this basketry full of living victims, perhaps criminals mostly, though no such record of human kindling appears to have been linked with this feast day in pagan Rus'. It is conceivable that Caesar's account of the Druidic sacrificial burnings were politically motivated and essentially baseless, however a number of Roman authors long maintained that the Druids killed people as sacrificial offerings, penitential purifications, or attempting to divine the will of the gods. If Beltain was totally dedicated to a white god, then it is likely that the humans who were sacrificed would have been serious criminal offenders. But what if there weren't any criminal detainees? In Perthshire it was noted that young lads made the customary bannock bun in the midst of a swamp.⁸⁷¹ It was, according to the authentic tradition found throughout much of Britain, broken into portions, one deliberately blackened.⁸⁷¹ Whoever received the accursed morsel was, as was explained by a minister last century, formerly thrown into the flames as a sacrifice designed to ensure fertility and prosperity.⁸⁷¹ Forensic evidence retrieved from the corpse of the (Iron Age) "Lindow man" bog body confirms that persons were sacrificed in England, anointed for death by receiving a bannock-*lot*.⁸⁷² Blackened bannock bun was the last meal eaten by the so-called "druid prince" ritually killed in the bogs at Lindow, England.⁸⁷² That he had been strangled and bled but not burned indicates that sacrifices were not always burned, as was the usual Chaldean custom. In Lindow man's case he was sunk in a bog,⁸⁷² dare I say a demon-infested bog. Another common practice shared by the Celts and the pagan Russians was a cattle drive, in which herds were guided between two fires in order to cleanse and purify them from disease.

HUMAN SACRIFICES MAY
HAVE BEEN BURNED IN
THE BONFIRES IN AGES
PAST

2. Secondly, that the witch ceremonies were very likely survivals of pagan rites, not something seditiously invented by the Inquisition and disseminated to the gullible masses by means of a sham literary tradition.

3. Thirdly, that these ceremonies were not fertility feasts aimed at enhancing agricultural produce, but festivities during which the souls of the dead were revered or remembered, and during which certain gods were petitioned to give increases in flock and herd sizes through the blessing agency of fire.

Esbats and sabbaths

The white Magi believed that holy fire;

MAGIAN BLACK WITCHES
GATHERED NEAR WATER
AFTER NIGHTFALL AND
BEGAN THEIR
WITCHCRAFT

"...struggles with the spiritual fiend, it watches the forms of the witches - who walk up from the river, wear woven clothing, disturb the luminaries by the concealment of stench, and by witchcraft injure the creatures - and the occurrences of destruction, burning, and celebration of witchcraft, especially at night".⁸⁷³

Such were the recollections of the Magi about their enemy the witches. Collecting together what the Magi recorded about them, we can infer that many Mediaeval and later witches attended ceremonies not dissimilar to those of the black Magi. The witches Sabbath and Esbat were the foremost of the regular religious gatherings attended by witch covens throughout Europe. It would seem that these were performed in Russia also.

RUSSIAN BLACK
SABBATHS

Russian Sabbaths are described as having taken place at night, in forests, on mountains, in valleys and swamps, on Wednesdays, Fridays or Saturdays.⁸⁷⁴ Devotees were said to arrive for their hours of debauchery on stolen horses, or bewitched brooms.⁸⁷⁴ As in the West young women (sometimes wearing animal masks) were not under-represented, performing erotic parades or acts.⁸⁷⁴ This frivolity was followed by the rending apart of a sacrifice (usually a goat), so that it was torn into the tiniest pieces.⁸⁷⁴ These morsels of flesh were then strewn around the surrounding landscape, or maybe eaten. There was also much song, drinking and riotous orgy.⁸⁷⁴ This description of a Russian witches Sabbath, therefore contains features with obvious Dionysian parallels, plus other elements

MASKS, ORGIES AND
OTHER REVELRY

which featured in Late Mediaeval and Renaissance sabbaths in Western Europe.

In Finland witches no doubt converged on specific locations. In the *Kalevala* these were called “the grounds of wizards”.⁸⁷⁵ In England witches gathered to perform rites in certain halls and houses, or at particular glens, or on hill tops, in certain woods, or near gallows.⁸⁷⁶ In every case such areas would have been suitable assembly points for white or black witches, on appointed feast days.

At the Guernsey trial of 1617 AD it was divulged that Rocquaine Castle was “the usual place where the Devil kept his Sabbath”.⁸⁷⁷ If it were true, the well-born personages involved would have been playing a very risky game indeed. Sure the castle gave them privacy, but should an apprehended coven member confess, news of their complicity in the ceremonies could have catastrophic consequences.

Elsewhere covens met at silvan locations, usually near water, where a large standing stone of special significance stood.⁸⁷⁸ In France De Lancre observed that they very often performed their rites in the vicinity of some natural water source. According to one Françoise Secretain a certain French woman had “*une infinite de fois au Sabbat & assemblée des Sorciers*”. (trans: “gone to the Sabbath an infinite number of times, and the assemblies of sorcerers”).⁸⁷⁹ Certain witch ceremonies were witnessed by a Miss de Demandouls in 1610 AD at Aix. She stated that at their ceremonies the hags and witches (who she described as “base” and “sordid”) prostrated themselves before Satan,⁸⁸⁰ who was enthroned before them, whereas Sorcerers and Sorceresses (as opposed to witches) merely knelt.⁸⁸¹ The situation was similar in Russia, for according to their folklore *kolduny* sorcerers were thought to have frequently interacted with the *ved’ma* witches, and would sometimes be found attending the witch-gatherings.⁸⁸²

The following information will give you some idea of what took place during the stereo-typical European witches Sabbath, though in truth the precise nature and order of the events would have varied depending upon what form of witchcraft was being celebrated. The references do not necessarily appear in chronological or ritual order, but serve to illustrate some of the more interesting features associated with the sabbath. Just reiterating, only *black witch* ceremonies were convened for the purpose of causing harm and destruction in the world.⁸⁸³ The rites of the white witches were the exact opposite, the promotion of fertility, prosperity, harmony and growth.

There appeared to be no pattern, or rhyme or reason for the black meetings, it was almost totally at the master’s whim and fancy⁸⁸⁴ (perhaps for security reasons, or maybe to add to the chaotic, or disorderly nature of their ritualism).⁸⁸⁵ Esbats occurred at least each week, but only the coven of witches and warlocks attended these particular ceremonies. On the other hand, Sabbaths were a grander affair, and attended by a great many others. They happened on Saturdays (the day of Saturn the Great Maelific), but at these gatherings the witches, warlock and other active coven members brought their families along.⁸⁸⁶

The devil often turned up in his excellent raiment of horns and tail. Sometimes his horns were three⁸⁸⁷ in number, with the central horn formed by a lit candle positioned between the other two. A three-horned crown was found in Ireland,⁸⁸⁸ or on the head of a figure that appears engraved into a Mithraic gem.

The witches Sabbaths (also called the black mass) and Esbats appeared to be a mirror image of the Christian mass, but with the rites performed backwards.⁸⁸⁹ For example, the candles used by the witches were often a replica of ones used during the Christian mass,⁸⁹⁰ and the desired flame for these was to be as dark as possible; blue instead of a glowing yellow. To this end the witches made their candles from substances which would *cause the flame to burn blue*; corpse fat if the sources are acceptable.

When witches turned up at Sabbaths during the 15th-16th Centuries it was the norm that strangers would be present, so much so that the names and faces could often be different on any given day.⁸⁹¹ Since witches became members of the coven only by virtue of hereditary entitlement, this account might tell us that there were large transitory populations of witches moving through Europe at this time. More work will need to be done in scrutinising the primary records to determine whether or not this was the case.

In 1617, Isabelle Bequait’s testimony concerning her involvement in the Guernsey witch assemblies, she mentions that “*at the Sabbath the Devil used to summon the Wizards and Witches in regular order*”.⁸⁹² Coincidentally in the Magian ritual order, wizards assumed their proper ritual post after being summoned into position, in a specific order, by the officiating Magus.

Boasting of wrong-doings, was an all important part of the ceremonial order, and was first item on the agenda. Unlike the Christian mass where parishioners began the service by asking God to forgive and forget their sins,

FINNISH WITCHES MET
AT THE GROUNDS OF
WIZARDS

MEETING IN A CASTLE

FOREST GATHERINGS

SORCERERS SOMETIMES
PARTICIPATED IN
COVEN GATHERINGS

THE TIMING OF A
SABBATH ASSEMBLY
WAS NOT ALWAYS
PREDICTABLE

PRAYERS AND OTHER
RITES WERE PERFORMED
BACKWARDS

SOME COVENS HAD A
CERTAIN INTERNAL
STRUCTURE

BOASTING OF ONE’S
MISDEEDS

sabbath attendees had to detail whatever scandals they had caused, in front of everyone present, and in particular their most recent crimes. As the tales continued, often amid congratulatory applause, the Master (a black Magus personifying Satan), would record the best of these offenses for prosperity in his little black book,⁸⁹³ which was a sort of honour roll of crime. Perhaps he did this to brag about his followers to colleagues in other provinces.

SOME COVEN
GATHERINGS HELD IN
CHURCHES

From Western accounts we learn that these groups sometimes rendezvoused to perform ceremonies inside a Church,⁸⁹³ or Church graveyard. There they evidently performed desecration rites of some kind. Assemblies weren't always so secret either. Many Christian parishioners were incensed that witches should be meeting in their Church, and yet others might have involved themselves in the proceedings. It is difficult to say whether or not these events normally transpired with the full knowledge of the Parish priest, but in the notorious case of the Bishop of Coventry, he was a willing participant, if not ringleader of the event. If a typical parish priest lacked any involvement with such a group, and news of the nocturnal requisitioning of his church came to his ears, then he would have stepped up vigilance, with the aim of catching them. But if it was known that he was fully aware of what took place, and sanctioned their doings, then you would have been looking at collusion, a "punishable" heresy. If the priest was regarded as having complicity, it would have earned him a trip to the wooden stake, and certain immolation under the Dominicans, especially if this took place in Germany from the 13th Century onwards.

PRIESTS OFTEN UNAWARE
OF THESE MEETINGS

OTHER PRIESTS JOINED IN
THE CEREMONIES

Near the beginning and ending of any Mediaeval Sabbath was a frenetic dance, performed by all present. This dance took the form of a gyrating circle, a dance plausibly linked not only with the *Dance macabre* or "Dance of death", which became exceedingly popular across much of Europe during the Middle Ages,⁸⁹⁴ but the *Smrtno Kolo*, the Dance of Death as performed by the Slavs, especially in the Balkans.⁸⁹⁵ The Slav dance pre-dated that of the witches and the mediaeval variant of the death dance. Following the dance the coven leader cleansed his flock by mercilessly beating and scourging whomsoever had done good or insufficient evil toward others.

THE WITCHES' DANCE

THE RECITAL OF
BLASPHEMIES

The liturgy which followed consisted not of holy words, but blasphemies and profanities from the very depths of the abyss.⁸⁹⁶ Just some incantation used by the black witches were;

Basque: "*Har, Har, Diable, diable, saute icy, saute la, ioue icy, ioue la: Et les autres disoyent sabath sabath*"⁸⁹⁷

On Guernsey we find *Har, Har, Hou, Hou, danse ici ...*

They seem like gibberish, but they would have had some meaning to the initiated.

In one infernal sermon, the devil vowed that the servants of the Evil One would obtain even greater recompense in Satan's kingdom, than what Christians could ever expect.⁸⁹⁸ In the year 1692 AD an English protestant Reverend was indicted for leading a coven;

A KING IN SATAN'S
KINGDOM

*"He was accused by Eight of the Confessing Witches, as being an Head Actor at some of their Hellish Rendezvouses, and one who had the promise of being a King in Satan's kingdom, now going to be Erected..."*⁸⁹⁹

*"In 1670 we heard that the Devil appeared in the shape of a Minister, in the copper mines of Sweden, and attempted the same villainous apery"*⁹⁰⁰

WITCH FAMILIARS

Then there was another lapsed preacher "*a warlock who formerly had been admitted to the (Protestant) ministrie in the presbyterian tymes, and when the bishops came in, conformed with them. But being found flagitious and wicked, was deposed by them, and now he turnes a preacher under the devill of hellish doctrine; for the devill at this tyme preaches to his witches really (if I may so term it) the doctrine of the infernall pitt, viz. blasphemies against God and his son Christ*"⁹⁰⁰

To perform the necessary ceremonies Satan habitually appeared before his coven in macabre regalia, often dressed as a horned black dog, or cat (in some cases described as a lion), but every so often appeared as a bull, or extremely rarely as a horse, bear or deer.⁹⁰¹ This might explain a preponderance of familiars with these forms. In 1646 AD Francis Moore of Huntingdonshire was given "*a little blacke puppy*" by a witch, who warned her that ;

*"she must keep that dogge all her life time; and if she cursed any Cattell (cattle), and set the same dog upon them, they should presently dye"*⁹⁰²

THE DEVIL AS A GOAT

According to Murray, the Devil normally appeared as a goat, but in the primary texts which she had used, this was confined only to France. The horned black dog of the witches (although lacking wings) can be associated not only with Ahriman, but Chernobog of the pagan Russians.

In France the title “*Master Persin*” applied to a head witch, a name frequently implicated by French detainees.⁹⁰³ Rather often he appears as a ringleader, with a gloss of “the devil”.⁹⁰³ Nevertheless Persin might really have signified “a Persian”. Thus Sabbatical assemblies in Lorraine and other such locales might have been led by a master Persian, probably a Magus of some kind. If the term originated in the Mithraic mysteries, then it applied to a high-ranking adept, who had reached the third highest level of initiation within the brotherhood.

MASTER PERSIN

While translating French and Italian witch trial documents researchers ought to exercise care upon finding the word *alano* (Old Italian), or the Old French and later Provencale *alan*, which meant “a dog” in both cases. I say this because the texts might actually be describing Alans appearing before witch assemblies, perhaps even as dog-men. The Alans (more properly known as Asii) originally hailed from Iran where they were considered a Royal race.⁹⁰⁴ Being of Iranian stock their name probably originated from the Avestan word *Azi* (pron. *asi* meaning “a serpent”). If such an etymology is tenable they are identifiable as a faction of devil-worshippers found in Magian scripture. We know that Alans were devotees of the Iranian god of justice Mithra, and “sword-worshippers”. Despite the white nature of these beliefs, Ahriman-worship was a legitimate part of Mithraism. While serving in the Eastern Roman legions many joined the rank and file of the Mithraic warrior brotherhood, though they were probably members of the Mithraic cult long before enlisting. Alans might therefore have constituted some of Roman Mithraism’s most hardcore members.

THE DEVIL AS A DOG

At the end of their twenty years service, many Alans were settled in other regions of the Roman Empire, in areas we know as Scotland, England, Gaul and Bavaria. Vernadsky mentions that Scotland and Ireland were apparently big destinations, places where you’ll also find the common names Ross and Alan. A special fondness for these locations is traceable to their ties with the Celts and Picts that developed in remote antiquity. These Alans also lived in areas where Christians (by the testimony of Adam of Bremen) coincidentally subjected the corpses of their kin to defleshing by birds during funerals (Scotland), wore kilts (known in the East), observed rampant clan Aryanism, and played bagpipes like those played in the Balkans and India. Alanic colonies in Western Europe might also explain the similarity in shape-changing customs shared by Ossetian werewolf and the European witch shape-changers.

One thing is certain the Celts had a very special relationship with them. For this reason the Roman military in Britain developed a policy of stationing Alans along the testy Pictish frontier. And it would appear that they were able to dwell there relatively free from molestation. For instance a Alanic weapons manufacturing centre in Northern Britain was discovered to have been unfortified. This directly contrasts with level of fortification required by Roman settlements.

Accordingly trials in which covens were allegedly ruled by a devil in the form of a dog (Alan), might sometimes be better viewed as mithraic ceremonies, where the head man was an Alanic devil-priest, who may or may not have dressed as a dog.

When not garbed as Satan, the head warlock of a coven, appeared *resplendent in black robes complete with black conical mitre*. He was often *seated in a high place* (perhaps a high seated pillar), which could be either a rostrum or throne,⁹⁰⁶ and, I believe, a manifestation of their conviction that he reigned in the heavens. In the Chaldean rites the head priest also ascended a rostrum.

THE DEVIL’S ROSTRUM

The food served at the Sabbath banquet which preceded the orgy, consisted of a libation most foul. For it reeked of rancid and fetid juices, perhaps derived from animal excrement, or corpse fluids.⁹⁰⁵ Likewise the food was of a deliberately appalling nature, the meat rotten and black looking.⁹⁰⁵ In many instances pies were said to have been made from the corpses of babies, or the putrefying remains of exhumed bodies.⁹⁰⁵ Without too much difficulty these seem to be preposterous stories, concocted by people crazed by their religious zeal, but little could we know that these rites possessed an *actual religious basis* according to the scriptures of the Magi, which detailed, in caustic remarks, the damnable ceremonies of their foes, the black Magi. Aspects of the European witch pies for instance resemble those of the heathen Chaldees.

DISGUSTING,
PUTREFYING FOODS

ABOMINABLE RITUALS

Consider the parallels between European witches and the black Magi found in the following Magian text;

DEFILING WATER WITH
THE DEAD

“The one who, with a godly intent, with a godly wish, goes astray from the ways of God; the one who with a godly intent falls into the ways of the Drug, is he who offers up for libation water defiled by the dead; or who offers up libations in the dead of the night.”
O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcass of a dog or of the carcass of a man?

*Ahura Mazda answered: "He cannot O holy Zarathustra! His burrow shall be dug out (the black Magi were supposed to have lived in burrows), his life shall be torn out, his bright eyes shall be put out: the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever".*⁹⁰⁷

One faction of European "Waldensian heretics" called "the People of the Little Keg" demand attention.

THE PEOPLE OF THE
LITTLE KEG

*"And there are some of these people here in Piedmont, and five inquisitors already went there to remove this curse, and they have been done to death by these evil people. And no Inquisitor can be found who wants to go there and take care of it. And do you know what these people are called? They are called People of the Little Keg. And they have this name because once a year they take a small child, and throw it from one to the other until he is dead. When he is dead, they grind him into the dust and put the dust into small kegs, and then give every one to drink from this keg; and this they do because they say afterwards that nothing they do can be seen. We have a friar in our Order, who was one of them and has told me everything, that they also have the most dishonest ways that I think anyone could hear".*⁹⁰⁸

THE DEVIL'S BREAD

This "Luciferian" sect appears to have appended itself to the mediaeval pietist Waldensians, creating what was essentially a heresy of a heresy! In a ceremony resembling the Chaldean or Paulician rites they made pies and cakes which contained the flesh of an infant, often their own child. Of further interest was an admission by these Luciferian Waldensians, that once a person had eaten of these cakes, they were part of their cult for ever. In other words not only did the behaviour of these Luciferians conform to standard black Magian criminality, but they seem to have been cognisant of black Magian teachings regarding cannibalism. As stated in the above Magian scripture, eating human remains eternally consigned one to the infernal kingdom of Ahriman.

BLACK MAGI HATED THE
SUN

The white Magi advocated that one's good deeds would not be remembered by god, if believers did not pay homage to the sun each day, whereas for black magians the sun was an object of unimaginable hate, "the worst thing that eye can see". In a more practical sense black Magians probably shunned the light, never daring to even look at it. Perhaps this explains why witches wore pointy wide-brimmed hats or dark cowed robes, to keep the sun out of their face, and shield their bodies from its shining rays.

MONGOLS SAW PAGANS
GOING UNDERGROUND
TO ESCAPE THE SUN

Take the Mongols (ie; predominantly Buddhists, Animists and Nestorian Christians), who recalled their strange encounter with a queer northern race, in the land of Gog and Magog (ie; Russia and its environs).⁹⁰⁹ The inhabitants of an area near the mountains (the Urals?), *fearful of the rising sun*, habitually descended beneath the earth into caves so as to escape the noise which accompanied its rising, *and did not re-emerge until it had progressed onto the other side of the zodiac*.⁹⁰⁹ While in their labyrinthine shelters, they made a cacophony of noise using drums and other musical instruments.⁹⁰⁹ These troglodyte-like folk re-ascended to the surface only after sundown. Upon first reading the tale I felt that the Mongols had merely encountered heathen miners in the Urals. But news that these northern pagans hoped to escape the very sunshine that warmed an otherwise inhospitable Arctic landscape, *is only perfectly understandable within the dualistic philosophical framework*. Otherwise it is probably a fairy story.

THEY PLAYED MUSIC
UNTIL THE SUN WENT
AWAY

WIZARDS WHO LIVED
UNDERGROUND

Strangely though, Russian peasants and woodsmen speak of the *Albastiy*, *Lopastik* or *Lobastiy*, evil forest beings who appeared after nightfall accompanied by gales and storms.⁹¹⁰ In the Urals these *Albastiy*, *Lopastik* or *Lobastiy* were called *Lopastiy*, which is a reference to them being diggers of the ground, perhaps miners.⁹¹⁰ Finns supposedly shared the same region with the *Mos-chum* wizards, who lived underground and were like gods.⁹¹¹ Might these collective testimonies and folk recollections be evidence for a race of sun-hating nocturnal black magians and their underground cave dwellings?

SORCERERS WHO
OBSCURED THE SUN

The Old Russian *morochit'* ("to make things turn dark") is related to the Ukrainian *morochiti* ("to daze", "to stupefy", "to deprive someone of their mental faculties"), the Bulgarian *mracha* ("to bring gloom or clouds over something", or "to obscure", "to black out", "to darken"), and similar Polish, Czech and Slovenian words meaning "to become gloomier" or "to darken".⁹¹² From these correlations come the Russian word *morokun* ("a sorcerer"). Since these terms come from *mrak* and *morok* they are therefore related to the name of the demon Morok (see p. 310). Thus a *morokun* was evidently a sorcerer who served and invoked the ungodly, sun-obscuring powers of Morok. Perhaps *morokun* was simply another name for the *mos-chum* and *lopastiye*.

There is another more earthly explanations for their digging besides mining. One mediaeval Arab account tells us the more northerly Slavs made semi-subterranean housing, to escape the severity of the winter. These houses

consisted of an excavated living area roofed by turf to provide adequate insulation against the appalling cold. Therefore these dwellings outwardly resembled mounds.

The white Magi believed that dining was a ritual act. As holy as food was, one had to be clean, in a proper state of spiritual grace, and possess the correct interior disposition, in order to consume food. Food was never ever to be eaten without blessing it, nor was one to speak while chewing. Ravenously scoffing a meal was abominable, even more so if it was consumed in the dark. The maltreatment of food at meal time gave vitality to the demons. Succinctly what we call bad table manners, were for them an act of devil-worship. Contrary to this the black Magi would have wanted to sustain the demons, by eating unworthily, just as Masha (the precursor of the damned) had once done. In following European witch rite we find a version of black grace at meal time;

*“We eat this meat in the Divellis nam. With sorrow, and sych, and meikle shame; We sall destroy hows and hald; Both sheip and noat in till the fald. Little good sall come to the fore Of all the rest of the litle store”.*⁹¹³

Accordingly the witch-Satan consecrated (or should I say desecrated) beers or wines, meat (usually beef), milk, blood, and a baked loaf or cake which was normally blood red, but it might also be tough and black.⁹¹⁴ Meat was boiled in the cauldron, and all present ate of it. These cauldron rites may have been a variation of *Yasna IX:II* and *Yasna VIII*, the rite for sharing meat from the cauldron. At other times the cauldron was boiled by the black priest and tipped all over the ground. From Magian scripture we know that pouring the sacred *Haoma* or *Myazda* on the ground (even one precious drop of it) was one of the worst imaginable acts of defilement. It fed the demons, and unleashed the powers of Ahriman, the father of all demons.

During Sabbaths some mediaeval witches drank from a chalice, termed the “black chalice”.⁹¹⁵ Magianism might be a point of origin for their ritual chalice. The white Magi drank blessed *Haoma* to the Creator from a golden chalice. But, conversely, Ahriman, is recorded as having his own special brew, which was the embodiment not of life, health and prosperity, but death, destruction and harlotry. The name of this evil libation was *Az*.

In Europe, there was at least one recorded incident in which witches emptied a whole cauldron of milk upon the earth. This was evidently a black Magian desecration rite in honour of the demons, actioned by a repugnant outpouring of milk, contrary to the due ceremonial. In typically white Magian fashion Finns believed that milk should be saved from harm. The *Kalevala* divulges Finnish attitudes toward the unholiness of milk-stealing or abuse:

*“Many they are, and evil, who make milk go lost ...the herd-gift going to waste”. “Few they are, and good, who save milk from loss”.*⁹¹⁶

The Finns also recognised that cauldrons had infernal uses. Another line from the *Kalevala* read;

*“I’ll shout for a pot from the Demon, in which the blood will be boiled, and the gore will be heated”.*⁹¹⁷

Throughout Estonia it was widely believed that vexing beer with noxious creatures and throwing the ale into a victim’s residence brought on the malign power of witchcraft.⁹¹⁸ Among the indictable Finnish witchcraft offenses we also find shape-changing, the crippling or vexing of oxen, crop trampling, homicide and the extinguishing of hearths with beer.⁹¹⁸ As with the accounts of the Western European witches, the Russian witches ate the meat of cattle plus bread at their festivities.⁹¹⁹ Cattle sacrifices need not have been acts of black witchcraft either. In some trials the ceremonies of the white witches were probably mistaken for black rites, as in the following instance from Britain:

*“We killed an ox, in Burgie, about the dawning of the day, and we brought the ox with us hom to Aulderne, and did eat all amongst us, in an hows in Aulderne, and feasted on it”.*⁹²⁰

In not a few cases, members of the devil’s Russian and Western European congregations were banned from bringing salt to the Sabbath, nor was it to be eaten by them at any time. I think this prohibition can be traced back to the Magian eschatological view that humanity would not eat bread and salt (which if we draw a parallel with the Russian custom of *Khlebosol’stoo*, meaning hospitality) with their meals during the last times, before the destruction of the world. This could be prima facie evidence that black Magian witches were attempting to invoke the “millennial reign” of the Black God by putting an end to the white Magian (and Russian) food offerings that represented hospitality toward guests. By promoting those classic elements of Ahriman’s rapacious destructiveness and defilement, which the Magi foretold would become universally widespread just before the end of the world,

THE WHITE MAGI
PROFESSED THAT FOOD
WAS HOLY, AND HAD
TO BE EATEN IN A STATE
OF GRACE

THE BLACK MAGIANS
ATE UNWORTHILY

THE CHALICE

THOSE WHO LOST MILK
WERE EVIL



Fig 47. A rider chances across a witch sabbath.

The aristocratic-looking witch hands him a drinking horn as demons congregate nearby.

ESTONIAN WITCHES
HEXED BEER

they would be helping to bring on his kingdom. This might be the intended meaning of a statement connected with the 1692 AD indictment of a leading English coven member; *"who had the promise of being a King in Satan's kingdom, now going to be Erected..."*⁹²¹

At the conclusion of the Christian mass the priest imparted a benediction (special blessing) on the parishioners urging them to be holy, whereas at the black mass the entire congregation had to "kiss Satan's arse", or diverse body parts of his choosing before disbanding.⁹²² Presumably if there was such a religion, we might find common religious terminology for the word "arse". Consider that the Russian word for an "arse" or "arsehole" is *zhopa*, which is connected with the word *zhupa* (meaning "a hole"). These are related to the Old Icelandic *gopi*, which meant "an orifice", or "a mouth", and the Anglo-Saxon word *cofa* ("a hole").⁹²³

Fig 48. 1. Waldensian heretics kiss the devil's rectum, who appears in the form of a goat. From *Tractatus Contra Sectum Valdensium*, 15th Century. Fig 48. 2. A devil guides other worshippers to kiss a familiar's anus. From the same manuscript.



Fig 48. 1



Fig 48. 2

POISONS HANDED TO THE FAITHFUL

The sabbath's leading devil often dispensed poisons and herbal remedies to the faithful before the assembly parted. Armed with a veritable arsenal of death (in the form of packets of poison) they were well able to bring vexation upon the world. For example a Frenchwoman accused of witchcraft at roughly the same time as Jeanette Huart, gave the following replies to the High Justic of Sugny,^{923a} free of torture (thus amounting to a free admission of guilt);

THE TRIAL OF A FRENCH WITCH

Q *If it is true that the devil ... advised her to kill Nicolas Pierret, her husband?*

A *It's true*

Q 23 *If the devil didn't give her poison for killing her husband?*

A *Yes, in a little potion*

SHE ADMITTED TO POISONING TWO VICTIMS

Q32 *Following on from question 31 in which she admits poisoning one Bertholet by lacing his beer. "If besides she didn't kill the child of Bertholet, shortly after the mother?"*

A *Yes, but doesn't know anymore what kind of powder*

The tried 14th Century Toulousian witch Catherine Delort confessed many things that conform to happenings purportedly enacted during Sabbatine assemblies - *"she worshiped the he-goat and served his pleasure ... at that loathsome feat. Corpses ... were eaten"* and *"all manner of revolting liquids were drunk and there was no savour in any of the food"*.⁹²⁴ Her statement, extracted by means of the torture, was supposedly corroborated by additional trustworthy witnesses. *"She made hail fall on the fields of her enemies, caused their whet to rot by means of a pestilential fog, and damaged the vineyards with frost"*.⁹²⁴ Additionally she is alleged to have slain some of her own relatives (to gain an inheritance), and many head of stock on adjoining properties.

THE DEVIL DRESSED AS A DOG OR GOAT

In Milan, Italy, in the year 1608 AD, Guaccio wrote of an Italian witch sabbath. The same classic features of demonic ritual inversion that one finds in the Magian texts, France, Finland, England and Russia are present. *"The Devil presides over the meeting and is seated on a throne, clothed in fearful goat- or dog-skins"*.⁹²⁵ After having adored him, the attendees were seated for a devilish banquet *"so disgusting"* that even a starving person would not eat it. *"In a filthy cup the Devil pours out wine for his guests which is like black and rotten blood"*.⁹²⁵ Human flesh was on the menu, and other fare, but this was not to include bread or salt. *"Each meal is blessed by the Devil with blasphemous words, according*

to which Beelzebub is declared to be he who creates, gives and conserves all things".⁹²⁵ The Devil's guests always complained about the failed and unfulfilling nature of the meal,⁹²⁵ which is not so surprising. Next they began "dancing in circles, always by the left (ie; the wrong way, or anti-sunwise)".⁹²⁵ Lastly attendees stood with their backs facing each other to "sing very obscene chants" and "have intercourse in a filthy manner".⁹²⁵ The filthy intercourse mentioned for this sabbath was a form of sexual inversion "copulation from behind or with demons, sodomy, promiscuity, incest and homosexuality".⁹²⁵

So sexual abuse was probably another feature of the witch rites. In accounts relating to copulation with the devil, Murray noted some common features that continually arose in witness depositions. The devil's penis never emitted semen, it was cold, and very painful because it was big, bigger than any man. Murray suggested the use of an artificial phallus, notable for its size and coldness. Therefore, she theorised, the man-devil had sex with the female witches using an inanimate object; perhaps a prosthetic penis.

We need look no further than ancient Mesopotamia and India for comparable cult objects. The stone phallus (Fig 49.2) is of Babylonian origin and was worn strapped to the body. It is unclear whether the Babylonian male in this ritual copulation effigy (fig 49.1) is using a prosthetic penis, or the real thing. I incline to the latter view.

For example two Aulderne women who allowed the devil to penetrate them, confessed that his erection was "heavie lyk a malt-sek; a hudge nature, verie cold, as yce".⁹²⁶

Meanwhile there was a religious custom in pagan Scandinavia, whereby the penis of a deceased horse was sliced off, and evidently used as a "dildo" to amuse slave-women, as evinced in an old poem, which reads: "Slave-girl, for you this volsi (horse's dick) will be none too sluggish between your thighs".⁹²⁷ As bawdy as this saga account may be, we learn that the Norse phallae fulfilled a deeper religious need beyond simple eroticism; there was actual homage paid to it. This is reminiscent of the linga worship found in India, though there the phallae are made of polished stone. It would seem that Norsefolk revered these "big plonkers" not because they came from horses (whose flesh was holy and forbidden to Christians), but due to their respectable size. Norse penis-worship might be symptomatic of the *linga* rites expounded in the *Agni Purana*, though in the East, lingas were lengthy smoothed stones rather than fleshy ones pruned off with a knife. If the Norse Volsi and Indian *lingas* possessed a similar ancestry, pagan Norse phallus worship might have been the survival of an ancient custom first brought into Europe with the Indo-Europeans.

"(The votary) should worship the linga with this (formula) since Siva dwells in the Linga for the sake of conferring his favour ... he is the conferrer of virtues, desires, wealth and emancipation".⁹²⁸

Those ungraciously negligent of their duty to venerate stone phallae risked losing earthly boons.

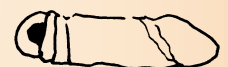
The witches mandatory spiritual state was unspirituality, a form of "civil and religious" apostasy that saw them severed from god and the general community.⁹²⁹ A French woman from Savoy admitted to attending a sabbath in 1477, celebrated by persons of both sexes. There they renounced Christianity, danced "backwards" and feasted on wine, "bread and meat" in the Devil's name.⁹³⁰ While he appeared as a black man (perhaps a negro), he later "changed his appearance from that of a man into a black dog".⁹³⁰ At a certain junction in the ceremony the fires were extinguished and they departed well-schooled in causing harm to the greater community, as their master the devil required.

There is also linguistic and anecdotal Saga evidence (referring to the pre-Christian era) for the black rites in Scandinavia. These arts were referred to as *ergi* in the Old Icelandic, meaning "lewdness", "lust", "wickedness", and "devilry".⁹³¹

One witchcraft researcher Robert Rowland states "More recently it has been argued that, particularly since at least some of the accused clearly did believe they had done what their confessions said they had done, we are faced with a system of belief that cannot be evaluated in terms of present-day standards of rationality".⁹³² Like Murray, Robert Rowland maintains that these features arise with some regularity in diverse trials across many European nations. He adds that since in these cases, the defendants admitted to the same, "the underlying uniformity demands some explanation".⁹³³ Bravo!



Fig 49. 1. Effigy of a temple prostitute at work in Old Babylon.
Fig 49. 2. A Babylonian artificial phallus.



Desecrations

ERGI, RITUAL INVERSION

Desecration was a major religious ordinance not only for the Mediaeval European witches, but the Zandiks, the devil/daeva-worshipping astrologer scientists banished from Persia. The rationale behind ritual desecration is linked with the Iranian eschatological view, that the primary role of the denizens of the counterworld, was the destruction and defilement of all things holy, be they plants, animals, people or sacred objects. Through their desecrations they would strike punishing blows against the Creator. Polluting or molesting milk, *Haoma* or holy meals would be amongst their greatest victories whensoever performed.

"Mashya (the first woman) went forth and milked a cow's milk and poured it out towards the northern quarter (Ahriman's lair); through that the demons became more powerful".⁹³⁴

According to Zoroastrian law, if the *Haoma* or *dron* rituals were performed improperly in a temple or grove, it did not feed the gods their sustenance. Should serious errors be made in the execution of the ritual *outside of the Holy of Holies*, then the power of the entire meal was given over to the demons.⁹³⁵ *Dinkard VII* highlighted the demonic nature of ceremonial irregularities.⁹³⁶ Their precise form varied, but extrapolating upon Plutarch's commentary, we know that *Drons* were desecrated, and the holy *Haoma* poured into pits or bogs by the black Magi with the aim of giving vitality to the demons and their master, the prince of demons. Witches are known to have poured porridge into the

THE ROLE OF THE
DEMONS WAS TO
DESECRATE EVERY ASPECT
OF LIFE



Fig 50. Medieval depiction of the devil and a hare stealing milk from a cow.

ground, stole milk (a major component of *Haoma*) and desecrated the Eucharist (which once consecrated was regarded in the Church's ancient teachings as the body of Christ himself).

Later Iranian witches bestowed demonic gifts on their masters, after the manner of Masha. Like a "hussy who spills anything after sunset, or who scatters a morsel of food to the north, at night."⁹³⁷ In the district court of Parnu Estonia in the year 1641 AD, a peasant wife was accused of cursing wedding beer with snakes.⁹³⁸ The breed of Estonian witchery she practiced involved the desecration of beer with serpents, toads and other noxious pests.⁹³⁸ But in this particular instance it might be an especially vicious act of ritual inversion. This might harken back to Vainamoinen's steadfast oath "Never in this world, from this day forward, shall vipers drink our beer, worms our malt drinks".⁹³⁹ The great Finnish hero Vainamoinen made this stern declaration after noting the world's loss of beer, for until his intervention the serpents were drinking up all the beer, and the goodness with it. In England and Ireland, according to folk superstition that has survived into the 19th Century, it is believed that trouble will arrive whenever milk is spilled.⁹⁴⁰ Indeed the old saying "don't cry over spilt milk" probably harkens back to a time when a person would cry in grief for having done so accidentally.

Christian rites were also being desecrated by the devil-worshippers. The high-born dame, Lady Alice Kyteler was tried as a witch in 1324 AD. In her home investigators found;

"a Wafer of sacramental bread, hauing the diuels name stamped thereon in stead of Jesus christ".⁹⁴¹

Concerning the devil-worshippers Pope Eugenius IV reported that;

"... news has reached us ... that the prince of darkness makes many ... partakers in his own fall and damnation. ... They sacrifice to demons, adore them, seek out and accept responses from them, do homage to them. ... In their sorcery they are not afraid to use the materials of Baptism, the Eucharist, and other sacraments. ...".⁹⁴²

PROFANING AND
POLLUTING THE WHITE
RITES WAS OF UTMOST
IMPORTANCE

Centuries later we have the trial of Godfrey at Aix.⁹⁴³ The magician allegedly poured consecrated wine on his followers in the name of Lucifer, in order to promote fertility among them.⁹⁴³ Wine, beer, cakes, bread, and more especially milk, were foodstuffs shared by witch covens of the Late Middle Ages and Renaissance period, and even by their animal familiars which were kept at home, as in the following account from 16th Century Essex;

"Elizabeth Bennet acknowledged that she had two "spirits, one called Suckin, being blacke like a Dogge, the other called Lierd, being red like a Lion. Suckin this examinat saith is a hee, and the other a shee. Many tymes they drinke of her milke bowle. And when, and as often as they did drinke of the mylke: The Examynate saith they went into the sayd earthen pot, and lay in the wooll".⁹⁴⁴

THE DESECRATION OF
CHRISTIAN SACRAMENTS

People took precautions against milk stealers very seriously. For instance archaeological excavations in Scandinavia have even yielded a well preserved wooden lug which was clamped over the teats of milking cows to prevent milk being stolen from their udders.

One Russian tradition maintained that witches suffered extreme torment the moment cow's milk started to boil.⁹⁴⁵ It's a seemingly meaningless detail, but considering the existence of Magianism in Rus', and that one of the most glorious and victorious moments in the *Yasna* rite was the boiling of the sacred cow's milk in the cauldron to make *Haoma*, it is hardly surprising that black witches felt pain. In Russian folklore, Slav witches were as preoccupied as their Western counterparts with stealing milk and destroying nature.⁹⁴⁶ Remembering that porridge was very holy to both the Magi and the Aryans, what then can we make of a story from Russia last century concerning a witch who sought to invoke a deathly frost designed to wither all of the surrounding vegetation. She suspended herself upside down as she recited a spell and then buried a container filled with porridge in the ground at the foot of a crucifix. The story recounts that the plants did verily die the next day.⁹⁴⁶ An old tale it may be, but it is a tale that contains all the essential features of dualistic magical ritual. By suspending herself upside down she was inverting herself, and pointing herself in the direction of the counterworld, which was home to the subterranean demons. She then concealed the crucible beneath the earth, where presumably the beasts of the underworld gathered to feed on the offering, after having clamoured upward towards just below the surface, from the farthest recesses of the abyss. The earth would have been defiled by their very presence, hence the death of the plants. But the demons most likely acted in response to her incantation, and proceeded to kill off the plants growing in the vicinity by the agency of frost. Alternatively the raucous and knavish demons of the clouds descended from the heavens to exterminate the plants with their inventory of chilling winds and vortexes. Are these correlations a coincidence, an enduring folk superstition, or were there people in Russia who understood (and were performing) black Magian ritual lore even as late as last century?

Russian witches gathered in robes, *without a belt on*, and with dishevelled hair.⁹⁴⁷ From the perspective of white Magianism, this was a forbidden mode of dress. Sometimes they wore nothing. The bellicose Lemminkainen confirms the lack of belt in Finland, saying; "*Witches have already bewitched me ... three Lapps ... naked upon an outcrop without belt or clothes*".⁹⁴⁸ He also spoke of their wizards' knives and "*witch-arrows*".⁹⁴⁸

As in the West we know that Russian (black) witches not only held their own orgiastic ceremonies, but they entered into Churches at certain times of year to bring unholiness to that which was holy.⁹⁴⁷ It is a common Russian folk tradition that during the Christian Orthodox Eucharistic service the witches did just about anything they could to disrupt mass, and especially sought to touch the priest as he was celebrating the service.⁹⁴⁷ By outraging all present with these acts they gained magical powers. If we examine their behaviour in a dualistic context, the act of defiling a priest by their touch at such a solemn moment would have been a real bonus. Moreover during the Orthodox Easter mass (arguably the most important feast day of the Orthodox Christian calendar), witches slotted themselves in among the congregation with cheese in their mouth (it was and is forbidden for Orthodox believers to eat dairy products in the lead up to Easter).⁹⁴⁷ At a crucial point in the mass, at the very instant the priest uttered *Khristos Voskres* (Christ has risen) the witches in the congregation turned their backs on the iconostasis (the panel of icons at the front of the Church) where the Eucharist was.⁹⁴⁷ Amongst the faithful, who had undergone a solemn month-long fast, you could hardly get a more brazen act of defilement during a ceremony celebrating the resurrection of Christ.⁹⁴⁷ As we know from Russian folk tradition they rarely attended Christian services, but saved their most outlandish efforts for the holiest of feast days.⁹⁴⁷ It was at those times that they were not afraid to enter the nave in small to largish numbers. Desecrations could also be performed by word of mouth, by cursing and swearing, by maledictions and obscene language. The Russian word *rugat'* is found throughout much of Slavia.⁹⁴⁹ It differs marginally in form, variously meaning "sneering" and "mockery", "profanity", "desecration", "blasphemy".⁹⁴⁹ A pre-Slavic etymology is impossible to find in this case. Another verb meaning "to swear" was *chertykhat'sya*, which naturally arose from the word *chert* ("the devil").⁹⁵⁰ This admirably illustrates a once widespread belief that obscenities were a demonic form of blasphemy and cursing.

MILK STEALERS

BOILING MILK CAUSED
WITCHES TO SUFFER

RUSSIAN WITCHES
DESTROYED NATURE
AND STOLE MILK

ONE Poured PORRIDGE
UNDERGROUND WHILE
HANGING UPSIDE DOWN

VEGETATION DIED AS A
RESULT

WITCHES DISRUPTED
CHURCH SERVICES

THEY DISTURBED
RUSSIAN
CONGREGATIONS
DURING THE EASTER
SOLEMNITIES

BAD LANGUAGE WAS A
FORM OF ORAL
DESECRATION

Grain stealing

WITCHES, VAMPIRES AND
HAGS STOLE GRAIN

In the Caucasus, Russia and Scandinavia, grain stealing was a recurring theme, the glorious aim of the witches, warlocks (the black Magi), vampires and hags who made war on the werewolves, during the night battles.⁹⁵¹ They went to great lengths to steal grain, milk and sucklings, partly because the way of Ahriman dictated that it was right to plunder that which did not belong to you, to covet with great jealousy that which others had worked hard for, and make it your own. Goods misappropriated in this fashion became for Ahriman an unsurpassed delight. To achieve his robbing and vexation Ahriman had many agents in the world, both man, beast, insect and weed, who inflicted such untold misery upon the farmers who laboured in the fields, that he hoped that they would give up on life altogether, stop sowing and reaping, walk off the land, and swap over to his ways.

AHRIMAN SENT THIEVES
INTO THE WORLD

With this end in mind, Ahriman had witches and blankets of evil pests savage the fields, rape the verdancy of the pastures and lusciousness of the crops, which the good farmers had toiled over on behalf of the people. Ants were some of the worst offenders;⁹⁴⁹ white onlookers would have been mortified as they saw trails of them carrying the sunny, golden wheat grains down through holes into the underworld. It was the duty of the white families to eradicate these creatures, with utmost vengeance, wherever they were encountered. For instance killing a single mouse (who ate much grain, and defiled the remainder with their defecation), was considered as efficacious to their spiritual warfare against the devil as slaughtering four lions.⁹⁵²

INSECTS ROBBED THE
FIELDS, AS DID MICE

For the devil's witches, it was absolutely crucial that grain be stolen, because of the number of demons that were slain by its very growth and milling. Consider the following Magian scripture, which is of utmost importance, not only in understanding the war between fertility and infertility, and the night battles, but man's relationship with food, which was a holy gift, to be consumed with all holiness;

GRAIN REAPED AND
GROUND CAUSED
TORMENT TO THE
DEMONS

When barley is coming forth, the Daevas start up; when the corn is growing rank, then faint the Daevas hearts; when the corn is being ground the Daevas groan; when wheat is coming forth, the Daevas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth. It is as though red hot iron were turned about in their throats, when there is plenty of corn".⁹⁵³

So dire was the need to thwart grain or fertility stealing, that the shape-shifting white Magi, in the form of wolves and other animal guises went out into the fields each year to war against the witches and demons during the night battles, of which I shall shortly speak.

SOME WITCHES TRIED TO
DESTROY A FLOUR MILL

Even more enterprising English witches were charged with trying to destroy flour mills.⁹⁵⁴ My guess is they did this to prevent untold torment to the Daevas, to halt the grinding of grain on any large scale.

Another form of grain theft was achieved by a black magic rite, that resulted in the transference of a neighbour's well sown crops to a witch's paddock. In their stead, the neighbour's crops were to be replaced by noxious plants and weeds;

OTHERS PRAYED THAT
BRIARS WOULD THRIVE
AND CONSUME A
NEIGHBOUR'S FIELDS

"The devil held the plewgh, and Johne Younge in Mebestowne, our Officer, did dryve the plewgh... and all we of the Coeven went still up and downe with the plewgh, praying to the Diuell for the fruit of that land, and that thistles and brieris might grow there".⁹⁵⁵

Stories of magical grain stealing are found even in ancient Rome. Sometimes accusations had more to do with jealousy than magic. There "*Gaius Furius Chresimus, a freed slave, obtained much greater returns from a smallish farm than his neighbours derived from vast estates. As a result he was very unpopular, as if he had been spiriting away other people's crops by magic. He was indicted ...*"⁹⁵⁶ but escaped conviction by providing sufficient evidence that his success was due to his tireless labouring in the fields and good farm management, rather than witchery.

Oboroten' Fights of the field battles

In Europe stories about shape-shifters have been in circulation for ages, at least since Herodotus first mentioned them in *The Histories* in the 5th Century BC. But just who were they, and what was their importance to the simple folk who kept their memory alive even until this century?

From the very outset, Christian priests had difficulty accepting the truth of claims made by witches, that they could physically transform into animals. Clerics and notaries thought it an impossibility, utterly illusory, and so they felt:

*“We must endeavour clearly to understand what actually happens when nowadays by the power of the devil, wizards and witches are changed into wolves and other savage beasts. The Canon, however, speaks of some bodily and lasting change, and does not discuss those extraordinary things which may be done by glamour”.*⁹⁵⁷

Over the next few pages you’ll discover what sort of things took place once a pagan adept began a career of shape-changing. The Latvians, Finns, Prussians, Norsemen, Lithuanians, Slavs, Serbs, Croats, Rumanians, Magyars, and Alans all identified persons capable of metamorphosing, who adopted the shape and mannerisms of animals, and on whose shoulders fell the inescapable duty to fight annually in a war between the demons of loss and infertility, and the guardians of the fields, spiritual soldiers of creation.⁹⁵⁸ *Oboroten'* (the Slav word for shape-changers) fell into two distinct categories; the whites which championed creation, and the blacks which destroyed life and new growth.

During the time of the Winter solstice, and especially for the twelve days that followed, the souls of the revenant dead, the black sorcerers and witches were roused from the underneath lands. Emerging from their hideouts they interspersed throughout the surrounding settlements and countryside, to spill out into the fields where they hoped to destroy the crops and livestock for the coming year, especially cattle.

European shape-changers were very often werewolves, but this was not the only form they could take. In the Saratov region of Russia shape-changers are said to have become pigs, cattle, dogs, goats and “monsters”.⁹⁵⁹ Despite considerable intervening distances, many of these altered states also feature in Western European witch trials where evidence of shape-changing was tendered before the courts. In Russia men might appear as a bear, whereas women could mutate into a sow.⁹⁶⁰ They could also become horses or birds.⁹⁶⁰ Magpies were another favoured form for Russian shape-changing witches.⁹⁶¹

In *Yngvar's Saga*, the Norse Christian Svein, encountered a sizeable group of heathens, led by a man who threw bewitched apples at him.⁹⁶² Fearing further acts of sorcery, Svein launched an arrow at him and it “struck the man on the nose with a sound like the shattering of horn, and the heathen threw back his head, and they could see then that he had a beak like a bird”.⁹⁶² Here the saga seems to be describing a pagan of some standing, who wore a bird mask. Admittedly the saga in question does have a number of historically dubious features, though it is difficult to say that this necessarily invalidates the reference to a bird-headed pagan. Consider figs 52.2, 52.3 and 52.4. They were manufactured by heathen craftsmen, and depict bird-headed men. Clearly these were not the result of a conspiracy theory!

Sometimes these animalian forms could be ascribed to infernal powers. To effect a transformation Slav *Kolduny* allegedly held conversations with devils which, once harnessed, gave them preternatural abilities.⁹⁶³ They could then metamorphosise into smoke, cats, dogs, horses, snakes, pigs and the like, and consequently gained power over nature and mankind.⁹⁶³ In a typical field battle *oboroten'* warriors on the side of creation speedily pursued an array of harm-working demi-human combatants. Normally they did so astride animals and other devices such as broomsticks. With iron whiplashes or diverse armaments in hand, they sought to vanquish the “black” invaders during the night battles,⁹⁶⁴ who in turn strived to slay those from the lands above.

Sometimes if the forces of good were strong and well prepared, they made the journey down into the underworld, in force, seeking to head off the infernal invasion of the fields and pastures before it snowballed into crop damage so severe that crushing famine would result.

There the forces of good and evil collided in mortal combat. Whether in the underworld, or on the plain of bounty, the white combatants wrestled flowers and grain from the hands and talons of the despoilers and foreign

WEREWOLVES

CHRISTIAN PRIESTS DID NOT INITIALLY BELIEVE THAT WITCHES COULD TURN INTO ANIMALS

SHAPE-CHANGER ACTIVITY HEIGHTENED JUST AFTER THE WINTER SOLSTICE

WITCHES TURNED INTO BIRDS, WOLVES AND PIGS

YNGVAR CLAIMS TO HAVE SEEN A BIRD-MAN IN RUS'

BY SPEAKING TO A DEVIL, RUSSIAN SORCERERS COULD CHANGE SHAPE

SHAPE-CHANGERS FOUGHT AGAINST THE WITCHES AND VAMPIRES

Fig 51. 1. A Mithraic feast showing participants dressed as a bird or lion.

Fig 51.2 and 51.3. Bronze Age effigies from Sweden that seem to depict bird-men.

Fig 51. 4. Carved wooden wand from Mediaeval Russia. When viewed from the front it appears to represent a man wearing a bird mask.

witches, then had to make their back to the safety of their village. All the while they were hunted down by groups of vengeful black troops, who frequently discharged their bows. If struck by an arrow, the white *oboroten'* were assaulted by disease.

At this point speed was of the essence; transport capable of carrying home the victor and armfuls of farm produce was crucial to the success of the operation, for their animal spirit had to make it back to the safety of their body in the lands above. Down in the slimy warrens, bogs and black forestry of the underworld, the upper world *oboroten'* fled for their lives on hounds, rams, billy-goats, swine, swans, sows, ducks, household implements, farm implements, hares, oxen, cauldrons, or mortar and pestles, carrying barley, buried wealth, calfs, foals, fruit



Fig 51.

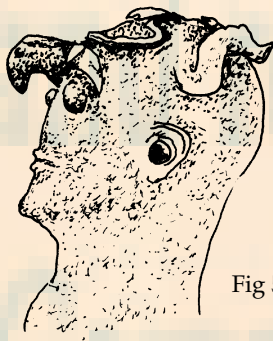


Fig 51. 2



Fig 51. 3



Fig 51. 4

blossoms, fruit, lambs, millet, rye and wheat. The mortar, pestle and cauldron are interesting vehicles for the other worldly transportation, perhaps linking the journey with the drinking of *Haoma* or some other libation of similar efficacy. These points also link shape-changing with witchcraft, a point which has long been recorded in *Malleus Maleficarum*, which utterly condemns the belief that people actually undergo any form of physical transformation.

Consider at this point the night or field battles which are said to have taken place between the *Narobonchun* (black shamans who worshiped demons) and the *Milaraspa* (white shamans) of the Far-eastern Lamaistic shamanistic tradition.⁹⁶⁵ There are substantial phonetic parallels here with the *Garabancias* (the black priests of Slavia) and *Rasdi* (white priests, most likely derived from the white Magian title *Raspi*) of the pagan Slavs. This probably indicates that the *Narobonchun* (Lamaistic Bon-po shamans,⁹⁶⁵ who were party to the armies of demons that munched on the corpses of men) were the recipients of Iranian black religious practices, via the agency of fugitive white and black Magi who originally fled into their territories. Otherwise the Slavic *Garabancias* might be

ASPECTS OF EUROPEAN WITCHCRAFT RESEMBLE ASIATIC SHAMANIC PRACTICE

the ancestors of Turkic “black shamans” who had previously invaded Iran from Turkestan, bringing their devil worship with them, as was alluded to in *Bahman Yast*. Whatever the case there are compelling reasons to associate the European night battles with the Magian-shamanistic spiritual conflicts that took place throughout much of Inner and Outer Eurasia.

In Europe night battles particularly occurred wherever Slavs, Balts and Alans have lived, but they are also attested to in the Far-East. One of the most graphic and worldly descriptions of a night battle came from a geographer accompanying Turkish troops stationed in Ossetia (the homeland of the Asii) in the late 17th Century, who unwittingly saw hostilities conducted during the “Night of the Vampires”.⁹⁶⁶ An “army of darkness” flew into the air riding on various objects or animals, and came to attack the crops of a particular Abkhazian village.⁹⁶⁶ Most interesting of all was the appearance of these witches and vampires.⁹⁶⁶ Each of them had fire issuing from their body orifices.⁹⁶⁶ Each had menacing teeth and nails, as well as lengthy dishevelled hair.⁹⁶⁶ According to his testimony (apparently many Turkish soldiers also saw it), the local Ossetian (ie; Alanic) villagers sent some of their people out to fight against them.⁹⁶⁶ Several combatants began grappling with the vampires as the infernal beings attempted to suck blood from them.⁹⁶⁶ The following morning the battleground was littered with the debris of the engagement; piles of corpses, both human and animal, plus the remains of the flying equipment used by those warriors who had fallen from the sky.⁹⁶⁶

Shape-changers are also recorded in Muslim countries, where their mystics often donned horned headdress.⁹⁶⁷ A similar, though less phantasmal, tale is related by Al-Masudi concerning an army of 50,000 ruffians and brigands who entered into battle against the Caliph’s forces stark naked, or wearing only ridiculously inadequate armour made from woven grass and matting.⁹⁶⁸ Whether or not this event was in any way connected with the field battles of pagan Europe is debatable. A portion of their army (presumably some of their leading fighters) were seen mounted for battle, riding on the backs of other men. I find it strange that elements of this *brigand army* chose to go into combat against well armoured and seasoned Islamic troops riding men as though they were horses.⁹⁶⁸ The people in question were either clinically insane, on a suicide mission, or there was some other more elaborate reason for this behaviour. Familiar nonsensical tales are to be found in accounts of the witch trials of Europe where witnesses recalled having observed witches riding fellow-coven members like horses, complete with bridle in the mouth.⁹⁶⁹

Finnish epic mentions witch-horses presumably ridden at such heroic moments. They were either fiery chargers, or mounts crafted from inanimate objects.

The Kalevala speaks of the hero Vainamoinen riding a magical “stallion of straw”, and goes on to describe the method of its manufacture, including a mane of hemp. Having mounted up he rode off to Northland/Darkland where the “cabins of the dead” existed, and where *Louhi*, the hag of the North dwelt.⁹⁷⁰ According to Finnish lore, “*man eating, the fellow-drowning places*” were to be found at those cabins.⁹⁷⁰ This steed he addressed as “O good horse of *Demonland*”.⁹⁷¹ It wasn’t easy to reach these raucous assemblies, since a demon-made serpent blockaded the northern route to Darkland. Even so, it allowed Lemminkainen to pass so he could attend the “*Northland feast, the sly crowd’s revels*”. While there Lemminkainen asked if he could wed one of the hag’s daughters.⁹⁷² The answer was in the affirmative if only he could accomplish certain preposterous feats. And so he resolved to do her bidding. With reins in hand Lemminkainen went to capture a mystical horse. He went “to a green acre, a holy field’s edge: there he seeks the horse”.⁹⁷² But it was a steed all fiery, and he beseeched the Old Man of the sky to bring rain upon its fires.⁹⁷² After the rains fell he tamed the demon horse, and placed the bit in its mouth. ⁹⁷² Later, after having been granted one of the hag’s daughters in marriage, Lemminkainen returned to the North astride “a black stallion, as on a ravening wolf, on a raven bearing prey, upon a flying griffin”.⁹⁷³ To once again attend the gatherings, Lemminkainen dressed for battle, and ordered his underling to “harness up the battle foal for me to go to the feast, to the Devil-crowd’s revels”.⁹⁷⁴

Murray suggested the use of hallucinatory concoction to add a mystical dimension to their rather earthly gatherings. To embark on their witch-riding the sorceresses “made use of all sorts of Instruments, or Beasts, of Men, of Spits and Posts”.⁹⁷⁵

“Before they are carried to their meetings, they anoint their Foreheads, and Hand-wrists with an Oyl the Spirit brings them and then they are carried (off) in a very short time”.⁹⁷⁶

TURKISH TROOPS
WITNESSED A BATTLE
BETWEEN SHAPE-
CHANGERS AND
VAMPIRES

SHAPE-CHANGERS
KNOWN IN MUSLIM
LANDS

FINNISH WITCH HORSES

RIDING TO THE
NORTHLAND FEAST

OINTMENTS

MAGIAN FRAVASHI
ACTIVITY INCREASED AT
THE END OF WINTER, FOR
SOME TEN DAYS

A more than plausible reason for the mid-winter night battles can be found in the Magi's eighth book of *Dinkard*, for it mentions:

*"the coming of the righteous guardian spirits (white Fravashi saints) into the worldly existence occurs, in those ten days which are the end of the winter and termination of the year, because the five Gathic (intercalary) days, among them, are for that purpose; the cessation of that same, as well as its continuance. The great needfulness of the guardian spirits of the righteous in the ceremonial and obeisance of these ten days, and their abundant gratification therefrom; their vexation from want of welcome and want of obeisance; and their ascent from the worldly existences. The extreme importance of liberality and bounty at that season; and the proper duty of the priestly authority of a district in assisting and interceding for the poor, for the sake of teaching from the days devoted to the guardian spirits".*⁹⁷⁷

Accordingly, in those ten days after the solstice (or indeed Christmas) there was immense Fravashi activity. From witch-lore and trial documentation we can guess that some were obviously still mortal, while a great many others were spiritual emanations freshly arrived from heaven, to intercede for the righteous, and to participate in the ceremonies dedicated in their honour.

The religious pretext for field battles might also be discernible in Saint Augustine's *The City of God*. Allowing for the intrusive commentaries, they are still a veritable storehouse of information on the pagans.

EVERY SO OFTEN GODS
FOUGHT BATTLES IN THIS
WORLD

"They (the pagan gods) were seen joining battle among themselves, in a wide plain in (Roman) Campania, shortly before the citizen armies fought their shameful battle in that very place (during the civil war) ... before long many people reported that they had seen two armies fighting for several days ... and found ... the tracks of men and horses". During this incident the gods had displayed *"their battles before men's eyes not only in stage-plays but even by enacting them in person on the field of battle".*⁹⁷⁸

This anecdote reveals that Romans certainly believed that the gods came down to earth at certain times, to fight it out in the fields. It was a kind of spiritual drama. But Roman theatrical performances were more than just acts, they were religious offerings;

IT WAS PROBABLY A
RITUAL DRAMA ACTED
OUT, BUT PEOPLE MAY
HAVE BEEN KILLED

*"... they (the gods) did not merely desire such plays to be acted, but to be dedicated and consecrated to them, and solemnly presented in their worship".*⁹⁷⁹

Thus field battles might have been an annual re-enactment of a former battle between the gods of light and darkness, or as is more likely the case, a contribution to the ongoing theatre of operations. Call it divine drama if you like, but participants were getting killed. Ritual dramas were not just specific to the Romans, but were conducted by the Greeks, shamans, Indians, Buddhists and Magians.

In the Orient it wasn't mass entertainment, but a religious event organised by a priestly class well able to alter the course of events in this world, by the estimation of their followers. For this reason the annual wolf battles of the witches might therefore be seen as engagements profoundly connected with the final apocalyptic event, with the black and white cosmic warriors standing shoulder to shoulder against the troops of their god's enemy.

In support of this there are certain aspects shared by Siberian shamans and the shamans of the following "witch cults" found in Southern and Eastern Europe, in particular the importance of the birth caul in determining one's shamanic calling.⁹⁸⁰ Different races allotted varied names to the shape-changers.

DIFFERENT NAMES FOR
SHAPE-CHANGERS

<i>Garabancias</i>	The Slavs
<i>Benandante</i>	Wolf-men in Italy
<i>Burkudzauta</i>	Ossetia in the Caucasus
<i>Kresniki</i>	The Balkans
<i>Zduhachi</i>	The Balkans
<i>Taltos</i>	Hungary
<i>Mazzeri</i>	Corsica

One group of pagan-Christians caught in the midst of the persecutions was the *benandanti*, who the inquisitors first encountered in Italy in the year 1575.⁹⁸¹ The *benandanti* believed they could shape-change at certain times of the

year to fight the evil witches.⁹⁸¹ Considering many aspects of their cult I perceive them as dualistic animists, whose traditions were shared by shamans in Eurasia. The *benandanti* went to war versus the maelific witches four times each year. Having been called to arms by a golden "angel of heaven" by the sound of its beating drum, they mustered together on the field of battle.⁹⁸¹ They stated that the good angel "stood near our standard".⁹⁸¹ Their weapons were of sorghum, which, being a cultivated crop, would truly be harmful to witches and demons under Magian theology. Troubled by an Inquisitor's repeated and disbelieving questioning, a nervous *benandanti* detainee stated "Our angel is handsome and white, and their angel is black and and is the Devil".⁹⁸¹ Elements within the group were confused by aspects of their beliefs.⁹⁸¹ While one might think that this indicates the implausibility of *benandanti* testimonies, as to their membership of the said society, for reasons which I shall soon explain, confounded details should be seen as natural in the 16th Century. Even asking members of a typical Christian congregation what their faith requires and professes, you would still yield varied accounts. Yet this could not dismiss their very existence.

Reports of a race of shape-shifters, who could assume the shape of wolves goes back as far as 500 BC, at the very least. Herodotus explained that Neurian wolfmen inhabited the Northern parts of Scythia.⁹⁸² They had their own princes, and followed Scythian customs.⁹⁸² These tribesmen, he claimed, could change into the shape of wolves at particular times of the year.⁹⁸² Sadly he says little else that could yield further details concerning their history, or how long they had inhabited these parts. Out in woodland Scandinavia, and Baltic hinterlands this supposed fable about dog-men proved to be anything but. In Ratramnus of Corbie's letters to Rimbart the matter of the dog-headed men in Scandinavia arises.⁹⁸³ These the 9th Century AD missionaries termed *Cynocephali*. Were they fictitious Rimbart had asked, or were they men who needed to be converted?⁹⁸³ Rumour had it that the dog-men dwelt in villages, wore clothing, tilled the soil and kept livestock.⁹⁸³ That the pagans themselves knew of such persons is corroborated by a number of Germanic and Scandinavian literary references, in addition to pictorial renditions of fully clothed and shod dog/wolf men on a variety of plaques and memorial stones. In at least one case they are shown in juxtaposition with animals, signifying that the artist wanted to contrast a wolf man with an animal. It would not be out of place to suggest that the *Cynocephali* wore a canine or vulpine facial mask.

After all masks have been discovered in both Scandinavia and Russia in high states of preservation, and dating to the Middle Ages.⁹⁸⁴ In Novgorod the masks were not animal skins slipped over the head, but purposefully made strap-on leather plates with hideous countenances (complete with rows of jagged teeth, or horny stumps).⁹⁸⁴ The wearers probably terrified those unaccustomed to seeing them. Country folk entertained similar customs. The European mummers, who were much condemned by Catholic and Protestant preachers alike, have until this century gone about at Christmas-time dressed as goats, stags, bears and the like, often draped with bells.⁹⁸⁵ They made their way into the villages seeking food and alms, but wished misfortune on those stingy enough to turn them away empty handed.⁹⁸⁵ That such recent ceremonies have an historical precedent is proven by renditions of men dressed as animals in mediaeval illuminations.⁹⁸⁵

Wolf/dog men were certainly not confined to the Nordic and Teutonic sphere. Wolf or dog-headed folk lived in Slavia too. The name of the Wendish Wilzi folk meant the "wolf-people" or "the terrible-people".⁹⁸⁶

As to be expected, the Mongols met with various kinds of shape-changers during their conquest of European Russia, the Urals and Western Siberia. Much further eastward, near Tibet, they encountered wolf-people who consumed the bodies of their kin after they had died.⁹⁸⁷ West of this place the Mongols chanced upon men who lived on steam that emanated from boiling meat, and others known as the dog-heads, and yet others who were supposed to have had the hooves of oxen.⁹⁸⁷ Other seemingly ridiculous tales were recounted, but they bear features of witch shape-shifting frequently associated with European coven gatherings. Filled with anxiety over their humiliating defeat at the hand of Prester John, and fearing that they would be executed for their failures upon returning home, the fleeing Mongols came to Nochoy Kazdar (the land of dogs), where, we are told, the local menfolk assumed the guise of dogs.⁹⁸⁸ These dogs raged against the Mongols in huge packs, a veritable army of them, and inflicted a heavy toll on the ragged Western horde.⁹⁸⁸ On his mission to the Great Khan, the Franciscan monk De Bridia learned that Mongol horsemen had also chanced upon dog-headed men in the (Ural?) mountains near Russia.⁹⁸⁹

Even later, in 1557, the German ambassador to Muscovy (Sigmund Von Herberstein), noted for the disbelieving reader that he clearly saw, with his own two eyes, a group of dog-headed men standing about chatting by the side of the road.⁹⁹⁰ They otherwise dressed in peasant-style garb, that is, in the characteristic white smock of the Slavs.⁹⁹⁰

THE SPIRITUAL WARS OF
THE BENANDANTI

AN ANGEL FOUGHT ON
THEIR SIDE

THE DEVIL
ACCOMPANIED THEIR
ENEMY

WOLF MEN REPORTED
IN SCYTHIA DURING THE
BRONZE AGE

MISSIONARIES HEARD
OF DOG-HEADED MEN
IN 9TH CENTURY
SCANDINAVIA

A GERMAN
AMBASSADOR SAW
DOG-HEADED MEN IN
16TH CENTURY
MUSCOVY

SHAPE-CHANGERS COULD
BE MALE OR FEMALE

The academics who mustered at a 1985 symposium into the conversion of the Norsemen speculated that *Cynocephali* were members of a military brotherhood once extant in pagan Scandinavia.⁹⁹¹ Certainly there is linguistic and historical/folkloric evidence for such a finding, not only there, but in Russia, Germany and the Baltic zone.

ESTONIAN TRIALS

For the Balts wolf-men were a fact of life. But in the Baltic-Scandinavian region though, werewolves were not necessarily of the male sex. Such data may reflect an additional tradition of lycanthropy, or dispel the theory that they were members of a pagan military brotherhood.⁹⁹² In the opening years of the 17th Century there were 18 recorded trials held at Meremoisa (Estonia).⁹⁹⁰ Some 31 individuals were prosecuted for shape-changing. Thirteen of them were male, and the remaining 18 female.⁹⁹⁰ During the trial defendants admitted that they donned wolf pelts when they transformed into wolves, and kept them concealed under stones when they were not being worn.⁹⁹³ As they bounded through the forests by night they hunted small game.⁹⁹³ They operated in groups, moving about after dark as a wolf pack might.⁹⁹³ The prosecutor was keen to establish whether these werewolves went hunting in a purely spiritual form, or whether they did so in the flesh. The legal implications of this are obvious; if it was a physical event, then obviously the individual had potentially perpetrated crimes in the flesh.⁹⁹³ Under examination by the prosecution they admitted undergoing a mental transformation, becoming for all intents and purposes a wolf. That is despite the fact that they had before hand dressed as wolves to complete the effect. One of the accused admitted finding a leg wound the following day, inflicted by a dog encountered during his nocturnal roaming.⁹⁹³ As to how they began their career as werewolves, two themes emerged. In one case a woman was given roots to eat, and in another a young man's shape-changing was inaugurated by receiving a pelt from a black-clad man.⁹⁹³

THE WOLF MASTER

Baltic Livonia (a region supposedly festooned with werewolves even as late as the 16th Century) has yielded some very interesting accounts of demi-Christian beliefs personally held by werewolves. Having witnessed the image of a limping child around Christmas time, the werewolves collectively mustered for war, and came out of the wilderness, driven forth by a master carrying a whip (consider the parallels here not only with the Magi, but the flagellant movement which appeared in Europe during the early Middle Ages).⁹⁹⁴ The master was so deeply loved by them that they could not envisage any greater lord in this world than him. He forced them to cross over a river, which parted at the sound of his whip.⁹⁹⁴

BELIY VOLK, LEADER OF
THE RUSSIAN
WEREWOLVES

This wolf-leader might have been a Russian for such a figure appears in Eastern Slavic folklore as *Beliy Volk* (the White Wolf), Lord of wolves, werewolves and the beasts of the forest.⁹⁹⁵ The inclusion of *Beliy* ("white") in his title is, I believe, indicative of his good, rather than malign disposition.

The act of fording the river (presumably situated in Estonia) was viewed as crossing over into the lands of the dead. From the Magian perspective this could equated with traversing of the river of molten metal which separated hell from paradise. On Judgement Day, it would cause indescribable torments to the unholy.

The Livonian werewolves however crossed the river without even getting their feet wet (something a Rus' Volkhv claimed he could do).⁹⁹⁴ They professed to be the ultimate adversaries of the witches, a point which typecasts them as holy beings and champions of the good, rather than ferocious predatory beasts.⁹⁹⁴ One Livonian werewolf, called Thiess, spoke frankly about his lycanthropy while held in detention by the Christians, and as a result was sentenced to a mere 10 strokes of the whip by the authorities.⁹⁹⁴ This is a far cry from burning at the stake, and at one time it is highly likely that werewolves were tolerated as a nuisance, and not always subjected to the severe chastisements that witches could expect.

Stories of the Estonian werewolves call to mind Gerald of Wales's tale from the border of Co. Meath and Ulster in Ireland.⁹⁹⁶ Similar reports of Wolf-people persisted there from ancient times, through to the 13th-14th centuries.⁹⁹⁶ Oral lore of this genre continues to be gathered by Irish folklorists. According to Gerald's testimony a travelling priest and his young companion were approached by a werewolf petitioning him not to be afraid.⁹⁹⁶ To allay the priest's trembling heart the werewolf entered into religious discourse.⁹⁹⁶ To his great surprise, the wolf professed Catholic ideologies, and divulged that he was from Ossory, thereby condemned by St Patrick, as his ancestors were, to transform into wolves for seven years, as a penance.⁹⁹⁶ Still he was perplexed and disturbed how a wolf might converse like an ordinary person. The werewolf hoped to receive the sacraments from him, further pleading for his help in giving the last rites to his she-wolf companion.

*"the priest, full of fear, followed him ... In the hollow of the tree the priest saw a she-wolf groaning and grieving like a human being, even though her appearance was that of a beast."*⁹⁹⁶

The wolf bitch cried out for mercy, beckoning to be consoled by *extreme unction*. She seemed pious enough, but the cleric was visibly upset by the mere suggestion he should administer the last rites to a wolf.⁹⁹⁶

*"To remove all doubt he (the man-wolf) pulled all the skin off the she-wolf from the head down to the navel, folding it back with his paw as if it were a hand. And immediately the shape of an old woman, clear to be seen, appeared"*⁹⁹⁶.

Only at that point was the priest sufficiently convinced that it wasn't sacrilegious to heal her spiritual suffering. Upon completion of the sacramental sealing, the she-wolf was once more fully clothed in her suit. Shortly thereafter, the wolf-man peeled away his costume too, allowing the priest to witness his flesh and blood humanity. As thanks for the holy man's kindness, the werewolf guided them across the unfamiliar terrain and bid them farewell on their journey.

The Brotherhood of the Green Wolf was yet another European pagan-Christian fraternity associated with lycanthropy, and perhaps distantly related to druidic traditions peculiar to their green-clad Ovates.^{996a} The Green Wolf, the head of their brotherhood carried the cross, and wore green robes, as well as a tall conical hat (like the Magi), with a green cowl or mantle draping down from the bonnet and over the back and shoulders. He performed "mass" amid bell-ringing, and led the circular fire dancing which was carried out by garland clad participants especially on 23 June. After midnight the festival developed into feast, and finally a lascivious free for all. This is an exact description of the festive rites which took place on Kupalo's Eve in Rus', a celebration of verdancy, fertility and free-love. Participants acted as if they were throwing the Green Wolf into the fire during the Christian era, but in pagan times, he might actually have been burned alive. These sorts of proceedings, which seem like tomfoolery, are commonplace at European festivals, which until recently were conducted on the 23 June. As Frazer points out, this is probably evidence that these rites were of fair antiquity, but then again they might indicate a movement of pagan-Christian religious customs from east to west, or west to east. Interestingly, the green vestments worn by the Green Wolf arise in accounts of the witch attire described in Murray's book, the *Witch Cult in Western Europe*. It is doubtful that the Green Wolf and Grets' were one and the same, but the outward similarity is intriguing.

We find mythological references to cat-headed and dog-headed men farther back in pagan Irish history, in the Irish "Finn cycle".⁹⁹⁷ It recounts tales of the Tuatha de Danann, a Northerly race that plucked Ireland from the hands of the Firbolgs.⁹⁹⁷ Fertility gods, spirits and demons featured in the religion of the legendary Tuatha de Danann.⁹⁹⁸ If, and I stress if, the two werewolf traditions are related, then we can be sure that some of them at least were Christians untainted by heresy. Yet it is more than likely that a good proportion of them were heathen priests and priestesses. Irish shape-shifters might also be cats. In ancient Celtic times an Irish revolutionary named Cairlone was supposed to have had the head of a cat. Considering the tale of the Irish-folk in wolf-suits, it is plausible that Cairlone might have been dressed as a cat, if not a lion. Whatever the case he is said to have incited the lower classes into a revolt against the kings.

Tens of centuries later, in 1662 AD, one Marie Lamont claimed she participated in a group sabbath where,

*"They, in the likeness of "Kats", and the Devil as a man with cloven feet, made a charm with "wyt sand" against Blackhall younger and Mr John Hamilton"*⁹⁹⁹

Shape-changers

As the name *oboroten'* in Russian suggests, shape-changers were the contrary ones, nature's little aberrations. But Hollywood has given us a very inaccurate view of what shape-changers were. Thankfully Ginzburg reveals a more authentic side to them, the life of pain endured by these werereatures, who were also called *Kresniki* among the Slavs (literally meaning 'Defenders of the Cross')¹⁰⁰⁰ An uncomfortable connection with Christianity it may be, but it is one repeated not only in Slavia and the Baltic, but in Ireland.

No one has ever deciphered the words of one "werewolf" burned at the stake. Turning to the Churchmen he lamented that he couldn't understand why they were killing him because *they were meant to be on the same side!* By my estimation, his final comments reveal that pagan Slavs perceived that the werewolves and the Church had one and the same duty in this life, to pit their skills and abilities against the witches and black sorcerers who were annually

IN IRELAND A PRIEST
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IRISH SHAPE-CHANGERS

DEFENDERS OF THE
CROSS

SOME WEREWOLVES
CLAIMED TO BE ON THE
SAME SIDE AS THE
CHURCH

blasting the fields and stock bestowed by the creator.

Although *oboroten'* were poorly understood by the masses, most people had heard enough to make them realise their importance in the confrontation between the forces of creation and destruction, and therefore the abundance of crops during the following harvest. Still, Russians wanting to protect themselves against lycanthrops kept a "snake-killing axe" ready at hand.¹⁰⁰¹

When in their shape-changed form, or in the process of transforming they were kept at arm's length, but once they had embarked upon a night's activities and returned, they were shunned like the plague, for fear of what may had came back with them. Very often, those wounded in a night battle returned tainted with infectious diseases.

Undergoing Transformation

As we know from eye witness accounts of the Sabbath, the *oboroten'* form was a *strictly spiritual emanation*. The person would fall into a heavy coma, as the other self proceeded to issue forth from the nose or open mouth. Often the witches donned masks or other regalia linked with the nature of the animal to help signify to those present that they had already undergone an inner and outer transformation into the shape of the creature whose form they took. Having entered the netherworlds of the other side, the spiritual *oboroten'* posed little risk nearby residents. In truth, their inert body was much more vulnerable to a multitude of dangers, as they ventured into the twilight lands above and beneath this world of ours.

The unusual ability to change one's form from that of a human to an animal was considered to be the direct result of a number of factors, not the least of which was a surge of lunar power during the birth of a child. And there were other causes for lycanthropy, such as;

BEING BORN MALFORMED

Some part of the person's body was corrupted or impaired.

BEING BORN WITH A BIRTH CAUL SMOTHERING THE HEAD

If a child was born in this manner they were bound to undergo transformation in later life, seeking to engage in night battles against the destroyers where possible.

BEING SUBJECTED TO SORCERY OR CURSED TO ADOPT AN ANIMAL'S FORM

Any person who remained a shape-changer on account of sorcery was doomed to suffer these quasi-human mutations at the Moon's fickle say-so until the sorcery was removed by the one who cast the spell in the first place. When Slav sorcerers invoked a spell to undergo a transformation into animal form, they performed a single backflip; and this was said to cause their altered state. Margaret Murray noted the many incidents of backflipping during the sabbaths. This was perhaps a prelude to their adoption of alternate forms, and their subsequent embarkation on voyages to the other world.

HAVING ONE PARENT WHO WAS AN ANIMAL

In their fairytales, Russians believed that some people were actually created from a union between both man and animal. The Eruli might also have held such a conviction.

In the other world, dark sorcerers habitually appeared as blackened figures with long messy hair, crazed eyes and gnarling salivating jaws lined with menacing fangs. This is a perfect Magian description of the fiends, the black (*Ashemaogha*) families. Their joints were swollen, and limbs frequently corrupted in some way. During battle with the white *oboroten'* they screamed and wailed as their prey neared. These hags and warlocks were the baleful witch invaders, who were normally of foreign extraction; the black warrior animals invading the fields of the Slavs would have been Alanic, Bulgar, Finnish, Lappish, Lithuanian, Latvian, Macedonian, Norse, Prussian, rival Rus' tribesman, Serb or Albanian.

HAGS AND WARLOCKS
FOUGHT THE WOLFMEN

NECROMANCY WAS
CONTRARY TO ALL
KNOWN LAWS

Necromancy

The mediaeval necromancers performed their arts using the rites of *Goetia*, which even Cornelius Agrippa (a Renaissance author on the occult arts) felt squeamish about describing, for he mentions *the rituals ran contrary to*

decency and were condemned by all known laws.¹⁰⁰²

In *Malleus Maleficarum*, we discover what the clergy understood to be the primary difference between European white and black magic of the 1200-1400's AD. White witches often performed magic by etching characters into pure and noble substances like gold, silver and sparkling gemstones, whereas in a precise inversion of the above rites the black witches fondled and engraved disgusting substances. And I might say that these were interesting observations made by the Inquisitors, because they indicate they were actually encountering people performing ancient dualistic rites. This is further reinforced by the fact that the Magi are repeatedly mentioned by name in Mediaeval Church texts. Unless the Inquisitors were fully conversant in Magian scripture (which I doubt) it is difficult to visualise how they so precisely recorded ritualism of the white and black Magi; unless they were actually dealing with Magi of both the white and black variety.

It is certain that prosecutors and Inquisitors were frequently confused by regional ritual variations, and learned of more specific practices as they went along. They probably asked probing questions in the first instance, trying to ascertain whether items contained in a given witch-confession conformed to known ritual frameworks hitherto documented by the inquisition locally or in other parts. These were deliberately leading questions, designed to coax a suspect into talking, at least to begin with. This gave the interrogator something to work with. The types of question then put to a suspect once the detainee had begun giving details would then depend on how experienced an inquisitor was with the sheer diversity of pagan religious expression. For example in some witch trials, we learn of rites requiring the dispersion of fire ash over water courses and pastures, or rubbing it into animal hides.¹⁰⁰³ Behind them one can discern a white magian anointing designed to promote fertility and health on the recipients. But would the inquisitors brand these as demonic rites? Only time and experience would tell.

There is no confusing the motivation behind certain other rites that emerged during the investigative process. Magian scripture tells us that the devil's (Ahriman's) powers of necromancy were invoked by the ritual handling of rotten or putrid substances quote "full of stench", and through the speaking of curses and abominable words, and the performance of filthy, as opposed to clean or holy acts. Cannibalism was another feature of black Magian necromancy, for *Dinkard VIII*, and other "white" Zoroastrian texts condemned the eating of cadaver or excrement. Moreover the Magi wrote,

"About the sin of making people eat bodily refuse, and bringing it unlawfully to their person or clothes; and of going to a menstruous woman, or wizard".¹⁰⁰⁴ Those who "muttered phrases at the time of contamination by dead matter"¹⁰⁰⁵ were similarly condemned.

The *Qur'an* is another possible source of information on the infernal rites, for it states that,

"You are forbidden (to eat) carrion, blood, and the flesh of swine; also any flesh dedicated to any other than god. You are forbidden the flesh of strangled animals and of those beaten or gored to death ... also of animals sacrificed to idols".¹⁰⁰⁶

The *Qur'an* saw fit to prohibit this fare (ie; as not *Halal*), as well as foods killed in certain ways because of their connection with pagan slaughtering methods. Swine was a popular feasting food in Mesopotamia and Iran, and forbidden under Jewish law, which Islam was partly based upon. Strangling or bludgeoning were a means of ritual killing used by the Zoroastrian and pre-Zoroastrian Persians, and therefore unsuitable within the new Muslim order. Carrion is also understandably included, for it was equally banned in the Magian texts as a feature of the devil-worship in their region. Al-Masudi related that in 10th Century AD Arabia the rebel Zanj of the Azaruqa (a type of cult) were frequently found guilty of committing atrocities against people who they had captured.¹⁰⁰⁷ Tales of cannibalism against bodies of the sick are also characteristic of this group.¹⁰⁰⁷ If someone fell seriously ill, their relatives ghoulishly congregated around them and allegedly devoured the corpse while they yet lived.¹⁰⁰⁷

The white Magi tried to convert those addicted to witchcraft where possible *"And they who are defiled by a propensity to stench are thereby welcoming the demons and fiends, and are far from good thought, through vexing it; and a distance from them is to be maintained of necessity in sitting and eating with them, except so far as it may be opportune for the giving of incitement by words for withdrawing from their sinfulness, while converting from that propensity"*.¹⁰⁰⁸

HANDLING FILTHY
SUBSTANCES

HANDLING STENCH

CANNIBALISM

EATING EXCREMENT

CANNIBALS IN ARABIA

THE RUSSIAN WORD FOR
FAECES ALSO MEANT “TO
BEWITCH” OR “TO VEX”

Doubtless to say these Zoroastrian priests were not out to convert will-o-wisps, but real people. The culprits in this case were demon-consulters who defiled themselves with stench. Having gained an understanding of the connection between excrement, disturbance and demonolatry we can now appreciate that the notion was present in pagan Russia, and therefore attributable to black Magianism. You see *gavno* the Russian word for “shit” comes from *govno* (Bulgarian, Serbo-croat, Slovenian), *hovno* (Czech) and *gowno* (Polish) which stem from the Russo-Slavic *ogaviti* (“to vex”, “to bewitch”, “to cause distress or disturbance”) and the Slovenian *ogaven* (something “foul,” “filthy”, or “disgusting”), which in their turn originated from the Old Indian *guthas* or *gutham* (“filth” or “dirt”), and the Avestan word *gutha*, or the Armenian *ku*, which relate to “manure” or “droppings”.¹⁰⁰⁹ Here we have evidence for a linguistic connection between shit, magical vexation and disturbance in Russia, which I am willing to bet is connected with Magian scriptural references. Their writings describe a form of black Magian necromancy that required the burial of stench, filth or faeces in order to provoke disturbance in the cosmos through the agency of demons. They no doubt wore faeces as others would perfume. Consuming bodily refuse would have been even more efficacious. *Busurman*, *Basurman* and *Besermen* were words used in Old Russia when referring to “pagans”.¹⁰¹⁰ Whether they were first used before or after Rus’s conversion to Christianity has not been determined. They are related to the Kazakh and Kirghiz word *Busurman* and the Turkic *Musurman*.¹⁰¹⁰ According to one interpretation these words are connected with the Russian word *musor* which means “filth” or “refuse”.¹⁰¹⁰ This may amount to evidence of persons who were by nature filthy, or who were slanderously portrayed as filthy. Might these words also have signified the presence of necromancers (with Turkic ancestry) in both pagan and Christian Slavic society? If they did, then the suspects were necromancers related to the devil-worshipping Turks recorded in the *Book of Bundahisim* as having invaded Iran and introduced their demons to the Magian faithful.

BUSURMAN

REPORTS OF FILTHINESS
IN SLAVIA

Germans and Greeks spoke of the Pechenegs and more especially the Slavs as being disgustingly unclean races of stinking wretches. We might think that this was German slander against the Slavs, if it were not for the *Primary Chronicle*. The monk describes the various races who lived in and around Kievan Rus’. Many of these places were not Christian, and *in many cases he spoke of his pagan fellow-countrymen in constructive and even praiseworthy terms*. However some of his most scathing comments were directed against several Slav tribes (which lived in the area sometimes termed Black Russia, which seems centred in and around the area of the Pripyet marshlands). These tribes (the Vyaticians, Drevlyanians, Radimichians, and Severians) were described by the Chronicler as living like beasts, *uttering many obscenities* (especially in front of their womenfolk), and *consuming unclean substances*. Similar things were said about the witches of Western Europe during the witch trials. According to Murray, while the ritual foods of the witches Sabbaths were frequently tasty and palatable, there are accounts of witches having to eat ritual food at the banquet which was of a thoroughly unwholesome or disgusting nature. This might only be attributable to poor culinary skills, but then again it may have been the intended form of the meal. As it happens witches made their oaths swearing by rotten food, even back in Roman times. Both Ibn Fadhlán and the Germans described the pagan (Rus’) Slavs as an extremely dirty people.¹⁰¹¹ Other accounts portray them as scrupulously clean. Rather than dispense with either historical reference we might consider the implication of dualistic doctrines on the level of cleanliness observed. Whites pagans would be ultra clean, whereas blacks pagans would have been ultra-filthy.

REVOLTING FOOD

WASHING IN WATER
POLLUTED BY PHELEM
AND MUCOUS

Ibn Fadhlán observed that when the pagan Russes did wash, it was with tainted or polluted water. A fresh bowl of water was not used for each washer, and instead a slave girl was required to carry the same wash bowl around to each man to wash from, *but not before each washer had blown his nasal mucous and spat phlegm into it*.¹⁰¹² Some commentators have said that Ibn Fadhlán’s observations are untrustworthy because they believe that he was viewing and recording the behaviour of the Russes on the Upper Volga through the eyes of a Muslim who typically expected to wash using fresh running water. From this perspective you can understand his disgust at seeing so many people using a single wash bowl, but even so it is difficult to explain away his recollections of them deliberately spitting phlegm into the wash water. In Ibn Fadhlán’s full account of the Rus’ funeral we do not see him condemning the pagan observances which he saw. If he was in a mood to lambast paganism, one would expect his testimony to be riddled with caustic barbs; this however is not the case. So do Ibn Fadhlán’s observations amount to an independent confirmation of what the Christian Chronicler mentioned concerning certain Slavic tribes? Were these deliberate acts of daily defilement, such as one would expect from the black Magi and their

brigantine followers, whose lives centred around pillaging, slave-trading, drunkenness and whetting their immense sexual appetites?

This last possibility seems all the more likely when you consider that these particular Slavs appear to have had *customs which were an inversion of Orthodox Zoroastrianism*; much closer to the funeral rites of the Hindus. For example the Russes were incinerated on a funeral pyre, *and yet it was only the corpses of their lowly slaves who were left out for the ravens and hounds to consume*.¹⁰¹³ Ibn Fadhlān further stated that those who they regarded as criminals were hung by the neck from trees, and left hanging there until the corpse had rotted and fallen apart.¹⁰¹³

Other necromantic methods performed by the witches included the exhumation of mortal remains for their use in magic.¹⁰¹⁴ Witches also used “voodoo dolls” (made of cloth or clay) to inflict harm on adversaries, and brought them to life by a consecration with water.¹⁰¹⁴

On the importance of crime

The white Magi professed that from the very moment the demons crawled out of the abyss, and were thrown out of heaven, they landed in the world and set about polluting the perfect nature of everything created by Ahura Mazda. Not one area of existence would be left unscathed by their disorderly conduct, even society itself. According to the Magi, at the end of the world the lands would be filled with brigands and robbers, and the reign of crime would be found in every place, for crime was one of Ahriman’s most potent weapons against the law and order of the Good Sun, Ahura Mazda.

Though the evil spirit of Ahriman (*Angra Mainyu*) went about its own business to procure and implement his corrupting designs throughout every age, it would not act alone. Out there, scouring the world in unison with the demons were his special priests to aid the spirit of unholiness in its endeavours; where there was happiness they would bring sadness and grief, where there was health they would bring disease, where there was light they would bring darkness, where there was peace they would bring anger and nervousness, where there was stillness they would bring disquiet and disturbance, where there was cleanliness they would bring filth, where there was order they would bring chaos, and where there was law they would bring crime. For every giver there is a taker.....

Mediaeval witches were much preoccupied with harming cattle or stealing milk from the udders of their neighbour’s cows, and honey from their hives.¹⁰¹⁵ In this way they would rob the white pagan families of the substances which they used to sustain the celestial gods (of beneficence, plenty and fertility), and at the same time seize that which belonged to others, with the aim of making it their own. They could prevent the making of *Haoma* or butter to feed the holy fires by destroying milk; they could prevent the brewing of mead by destroying hives. So widespread were accounts such as these that Cohn describes them as stereotype incidents fabricated by the Church. But the contrary is in fact true, that they were elements of an organised infernal religion, which popped up in accounts with such uniformity and regularity that they reveal the spread of the black arts far and wide throughout Eastern and Western Europe.

Even in 16th Century Switzerland we find reference to the *Schurtendiehe* and the *Stopfer*. During festivals the *Schurtendiehe* dressed in masks and dresses (kilts?), and made their way into the villages to rob houses.¹⁰¹⁶ The term *Stopfer* indicates that they had the role of piercing things.¹⁰¹⁶ I believe that like the witches they jabbed themselves and other persons to draw blood, for ritual reasons. They also carried clubs.

There were two forms of robbery known among the Visigoths (of Spain/South West France), one to enhance personal wealth and *the other to invoke magical forces*.¹⁰¹⁷ This second class of crime was in effect a black-magical ritual. I am willing to speculate, that the unholy nature of the crimes unleashed maelific powers. These misdeeds appealed to the Infernal god, so much so that the devil dispensed black magic as a reward to those of thievish might. A connection between magic and crime can be found in the Old Russian words *Bedunitsa* or *Bedun'ya* (“a witch”, “a sorcerer” and “a brigand”).¹⁰¹⁸ The root words from whence they arose were *Bida* and *Beda* meaning “misfortune” or “poverty”. In Slavia notions of witchcraft, sorcery, misfortune, destitution and robbery had therefore become linguistically fused together. As you will recall *Bida* was Chernobog’s she-goat mistress. Treatises such as *Hisperica Famina* suggest a consummate fear of criminals in Britain.¹⁰¹⁹

Judging by Pliny’s attitude towards law-breakers it is likely that Romans generally believed that criminals had an adverse effect on fertility. He emphatically stated that, “*Farming carried out by criminals is abominable*”.¹⁰²⁰

DEMONS BROUGHT
CRIME INTO THE WORLD

ROBBERIES WERE PART
OF THE INFERNAL ARTS

THEFT UNLOCKED
MAGICAL POWERS

“FARMING CARRIED OUT
BY CRIMINALS IS
ABOMINABLE”

GRAVE-ROBBING

Wealth was not the only thing that the witches wanted to steal. Accounts of the witches Sabbaths reveal that the coven leader required the witches to break open *specific graves* to obtain body parts, which were repositories of spiritual power.¹⁰²¹ As you will have read in Part I, these body parts were probably relics of the Fravashis, the pagan white and black saints.

Some archaeological evidence suggests that grave robbing was anything but a cliché, but a fact of life during the pagan era in England.¹⁰²² It was present among the Slavs too, as is evidenced by the following Russian Mediaeval Christian homily.

A CHRISTIAN PRIEST SAID
GRAVE-ROBBERS WOULD
ROAST IN HELL

*“but since in various and sundry ways many often times destroy their own souls by committing robbery, or by killing, or by stealing, or by robbing tombs, all men for enemies and adversaries and are ambushed by all; they are rebuked as evil and are reviled and there they will be roasted in the hell of fire without end”.*¹⁰²³

Certainly the name of the pagan Slavic black Magi, the *Garabancias*, is related to *grabar* (Russian and Ukrainian), and *grabarz* (Polish), all of which mean a “gravedigger”.¹⁰²⁴ It is possible that these are related to the Old Slavonic word *grabiti*, which in the Western Slav tongues meant “to work over an area with a rake”.¹⁰²⁴ These came from Baltic words meaning “to snatch”, “to grab”, or “to steal”, which in turn arose from the Old Indian *grhmati* and the Avestan *garavnaiti*, which possessed the same meaning as in the Baltic equivalents. What is more they are related to the English word *grab*, meaning “to grab or snatch”.

Not all incidents where graves were broken open to remove goods would have been grave robbing. It was often the case that one’s relatives exposed the gravesite to retrieve goods, as occurred during the Rus’ funeral on the Volga. But even so clues are there that tomb or barrow robbing took place for religious and magical reasons.

CRIMES AGAINST THE
FAMILY

Crimes against the nuclear family and kinship bonds was another prominent characteristic of the Magian apocalypse. Black magians probably sought to play an active role in splitting kinsmen; to bring on that cruel time of foreboding, just as they would do with the many other evils intended to afflict mankind and the world of creation.

FAMILY DISUNION

As part of their wider rebellion against worldly authority, the witches attacked not only male household heads, but chieftains, elders and, best of all, kings. In this next account we find a Scandinavian pagan witch doing just this;

KIN-SLAYERS

“Then they began again with enchantments and witchcraft, to try if they could destroy their father. The sorceress Huld said that by witchcraft she could bring it about by this means, that a murderer of his own kin should never be wanting in the Yngling race; and they agreed to have it so. Thereafter they collected men, came unexpectedly in the night on Visbur, and burned him in his house.

So sings Thjodolf:—

*“Have the fire-dogs’ fierce tongues yelling Lapt Visbur’s blood on his own hearth? Have the flames consumed the dwelling Of the here’s soul on earth? Madly ye acted, who set free The forest foe, red fire, night thief, Fell brother of the raging sea, Against your father and your chief.”.*¹⁰²⁵

Huld the witch wanted to provoke the slaughter of kinsmen, and incite others to murder their temporal ruler, their father and tribal chief. Witches, the Hulda folk probably practiced rites so notorious that they had to be kept hidden from others. Consider the Old Icelandic *hulda* “a cover”, or “a veil”, “secrecy”, “hiding” and *huld* (“a giantess” or Troll-kona [a female troll])¹⁰²⁶

PIPERS AND DANCERS

The Dance

In extant first-hand accounts of the witches we are told of the ritual dances that covens participated in across Europe, even as late as the 16th Century AD.¹⁰²⁷ They were performed as hymns were sung, and frequently to the accompaniment of piped music, very likely bagpipes such as those still used in Britain and the Balkans.¹⁰²⁷

THE DEVIL’S DANCE

One was a circle dance, with Satan at the heart of the circle, sitting or standing atop a large rock in his mask and costume. As he sat or stood, the coven danced around the centre, arm in arm, in a direction that was opposite to the way the sun travels. At other times they danced back to back instead of face to face.¹⁰²⁷ Another major version of this was the “follow the leader” dance. In it the Man-god Satan, presumably the most evil member of the coven, led his devotees single-file, in a snaking manoeuvre, with him at the head of the column of devotees.¹⁰²⁷ Among the pagan Eastern Slavs they performed the *Koliada* (“wheel dance”) which was also called the *Khorovod* dance, a gyrating

circle that moved in the same direction as the Sun. I believe *Khorovod* is a word built from the Russian words *khorooshiy* (the Good one) *vodit'* ("leads"). Thus the *Khorovod* was most likely the Sun dance of the white pagans, which was in all likelihood led by the holiest or most righteous person in their group, maybe a white Magus. Based on folk superstitions it is possible to suggest that moving sunwise could procure protection against the forces of evil.

In the British Isles for example, the custom of doing things in a sunwise direction to avert misfortune has been superstitiously observed by people visiting someone's farm, women stirring cake-mixtures or teapots, setting the dinner table, or handing out drinks, sailors coiling rigging ropes, physicians performing cures, maritime navigators

THE SUN DANCE

Fig 52. Mediaeval circle dancing. Note the dark attire of the participants, the veils, the pointy black mitres. Note also that the dancers appear to be moving anticlockwise, ie; anti-sunwise, to the tune of pipers. In other words this is more likely to be a depiction of a witch sabbath than a garden party.



plotting courses, funeral processions entering a graveyard - the list is endless.¹⁰²⁸

The pagan Slav *Koliada* incorporated the piped music and drums of masked actor-musicians^{1028a}, who led the community in the dance (notice the similarities here with the witches of a much later period).¹⁰²⁹ Directly associated with this Slav rite was the presence of a horse that was golden in colour, or alternatively a black steed.¹⁰²⁹ It might also be a white or black bull. Analysing this data in the light of dualism leads one to believe that the pagan dance had two separate variants, one white the other black. One a dance of death, which took place at locations where a person had passed away, or at funerary gatherings. Serpents were profoundly linked with this dance, for not only did the dancers normally wield snakes in their hands, but the body of the deceased was often transported about on a magical sled, whose runners were regarded as snakes that slithered along the ground. Certainly *Zmeya-Volos*, the Great Serpent was the psychopomp or the Good Shepherd of the Underworld, who ferried the souls down to their new abode in the counterworld. Several taboos were associated with the *Smrtno Kolo*, namely the mentioning of the words *Smrtno Kolo*, or making any reference to the serpent.

It is of note that Slav bagpipes were called *roga*, because there is an inference here that the pipes which sprouted from the air bag were horns (as in antlers, or the horns of herd beasts). Moreover, the instrument itself was engraved with a serpent, and regarded with utmost reverence. This indicates that it was seen as much more than a musical instrument; magical at the very least, or perhaps even divine.

It might be totally unrelated to the subject, but I recently purchased a CD of traditional Gypsy music indigenous to Macedonia, Anatolia and the Balkans, which was collected during a field trip by a German musicologist by the name of Wolf Dietrich.¹⁰³⁰ The music follows the same basic raga style (pipes and drums) once practiced throughout much of pagan Europe and India. One song was of special interest, entitled *Antikrystos* (Antichrist). It is impossible to say for certain just how old this song is, but there is no reason why it could not be of considerable age, especially when you consider the supposed reputation of the Gypsies for both magic and theft. Whether these things are true or not I can't say, for like any itinerant alien culture passing through Europe, it is only natural they would be persecuted as outsiders, perhaps for little or no reason.

The opposite of this dance of darkness was the *Khorovod*, the dance of life, during which many Slav pagans, like

SUNWISE, THE GOOD DIRECTION

SLAVIC BAGPIPES WERE SEEN AS MAGICAL

the numerous Celts, immersed themselves in the joy that is life itself; merriment, happiness, the warmth of the sun's gentle glow, a festival of togetherness. Throughout Eastern Europe the masked dancers went by various names - *Ceata* (Romania), *Coledari* (Bulgaria and Serbia), *Eskari* (Macedonia), *Kolyadanti* (the Ukraine), *Regos* (Hungary), and *Surovaskari* (Bulgaria).¹⁰³¹ Besides being garbed in diverse costumery as they performed plays, these troupes carried swords and flags as they made their way along in procession.

FLAGS WERE CARRIED IN PROCESSION

That flags were produced during witch ceremonies from time to time testifies to the pagan origins of witchcraft. As you read in Part I, flags were an important feature of Aryan paganism: the Indo-Aryans used flags during war, as did the Iranians. In the case of the Iranians, battle standards were carried during spiritual warfare. The western Slavs also thought enough of their banners to place them inside the temples near their idols. Clearly their flags were holy or of great significance to the tribe.

The Luciferian Doctrine

The Papal Bull *Vox in Rama*, was issued in 1223 AD pursuant to information gleaned by (the Inquisitor) Conrad of Marburg during his work among the heretics then arising in Germany.¹⁰³² The information was apparently gathered as a result of torture, but as mentioned elsewhere, the level and frequency of torture can only be guessed at without any systematic study being conducted. By all accounts though, Conrad was thorough and ruthless when it came to weeding out, interrogating, sentencing and punishing these heretics.¹⁰³²

THE DEVIL'S FOLLOWERS PROFESSED THAT LUCIFER'S REIGN WAS SOON TO COME

Here are just some of the details in the Papal Bull. In France, Italy and Germany it became apparent that many of the dualist heretics were dedicated body and soul to the demon Lucifer (an infernal angel from whom light emanated - the so-called "false-light") and his coming reign.¹⁰³³ These devil worshippers believed their master was in truth the creator of the world and the heavens above and below. By their reckoning Lucifer had, contrary to all justice, been falsely imprisoned in the abyss by his enemy, a vindictive and unjust God, who Lucifer was destined to vanquish, allowing Lucifer to one day regain sovereignty over the world that he himself had made in the beginning.¹⁰³³ Pope Gregory IX shuddered at the very thought of what was then transpiring in Germany around 1232 AD. The Luciferians were swelling in size, and the Catholic faith suffered as a result of their pestiferous, soul destroying teachings. For they;

THE POPE SHUDDERED

LUCIFERIAN SAID THAT GOD WOULD FALL, AND THE DEVIL WOULD ATTAIN POWER

*"... blaspheme against the Lord of Heaven, and in their madness say that the Lord has done evil in casting Lucifer into the bottomless pit ... These ... people believe in Lucifer and claim that he ... will ultimately return to glory when the Lord has fallen from power. Through him and with him they hope to achieve eternal happiness. They confess that they do not believe that one should do God's will but rather what displeases him".*¹⁰³⁴

THEY SAID WE SHOULD DO THINGS CONTRARY TO GOD'S LAW

In other words, the Luciferians believed that the heavenly god was like the devil, and the devil the High God. Such a teaching appears in the Magi's *Book of Bundahishn*, in relation to the Iranian black Magi, as recounted earlier. Thus the advent of this religion is traceable to Iran, and very worrying not only for the Christian Church, but the smallish heretical cults who were being infiltrated by them too.

LUCIFER'S ARRIVAL WOULD COINCIDE WITH UNPRECEDENTED GLOBAL CALAMITIES

Lucifer was to be a resident of the underworld only for the time being. In their cosmological view, during a future time of celestial cataclysm, he was to be returned to his exalted station high in the heavens, where he belonged. This would occur only when the many orbs of the heavens had collapsed, and plummeted down through the earth and come out the other side, *as the world turned upside down, placing the underworld where heaven was*. The choirs of white angels would thus plunge into the bowels of the Abyss, amid all the chaos prompted by the apocalyptic topsy-turvy. This teaching is exemplified by the writings of Lucan, who around 200 AD made reference to the dark, overgrown and foreboding groves of Marseilles, amongst whose contorted light-starved limbs snakes slithered about, and where "unmentionable" rites were once performed. It was there that many pagans feared to tread lest they unhappily chance upon the "Lord of the Grove". On the witches Lucan wrote;

HEAVEN WOULD BE DEVASTATED

*"A people envied by the gods, have skill,
Begot by the Evil One, even at their will
The heavens for to blemish, and the things
Which are in heaven, and on Earth to bring*

THE WORLD WOULD TURN UPSIDE DOWN

*Out of order, and the poles for to force,
And the rivers for to turn the course,
The mountains level, and the sky to drive
Under the Earth”*¹⁰³⁵

Lucifer’s devotees, *his special friends*, were to wage war against this usurper god by doing everything contrary to that which he held dear (ie; indulging in gross immorality, crime, manslaughter); *they were to offend this god in every conceivable way*. In practice it meant that they should contaminate more conventional religions, effacing their professed holiness by perpetrating religious crimes. For them causing outrage was piety, and many terrible things happened at their gatherings, or shortly thereafter. Their leading devil, Lucifer was a blackened beast-like a cat, not unlike a panther; and what is more, a regular attendee at their ceremonies. And they would kiss his anus hot after participating in a group orgy, where all present copulated with whomsoever they latched onto once the lights were doused. There was supposedly no end to their enormities. In one Mediaeval witch trial, a most devilish Luciferian zealot allegedly perpetrated not less than 30 homicides, to cause maximum offense, distress and injury to his father’s enemy, the “unjust god”. Even more than that we see the many crimes of the Luciferians as a rebellion against the “unjust” legal codes which had seen their master wrongfully entombed in the Abyss in the first place.

Lucifer had freed them from the heavy burden of god’s strictness. As a reward for their allegiance and piety, the unencumbered followers of Lucifer would be raised up to heaven, and receive the reward of eternal life which he promised, as the angels fried in the underworld below. In their mind, the setbacks which their master Lucifer had suffered in this world would thankfully only be temporary, and thus it was imperative that his loyal devotees do everything in their power to ensure that the currently reigning god was overthrown, opposed and in every way cast down. Because activities performed underground were concealed from the oppressive god’s view, they sought to escape his persecution by carrying out their rites in subterranean locations, in realms where Lucifer was held bound.

If we are to believe an account in the Russian *Primary Chronicle*, many folk in the post-conversion era were prepared to believe in an imminent inversion of the earth (such as that mentioned by Lucan), prophesied to occur through the flipping of the poles in 1076 AD, thus causing a reversal to the direction in which rivers flowed, and a reversal of a given land’s position in relation to another.¹⁰³⁶ From the tone of the Chronicle, the (black) Magus who appeared in Kiev in the year 1071 AD had the people eating out of the palm of his hand, as he preached his “good news”, that the world would turn upside down some five years later.¹⁰³⁶

The heathen Slavic wizards spread a strange and possibly related doctrine in the early years of the 11th Century AD. They told all and sundry that the Devil (who they called “the antichrist”) was the creator of the material body, while god was merely the maker of men’s souls.

*“Then Satan quarrelled with God as to which of them should create man out of it (the straw stained with God’s sweat). But the devil made man, and God set a soul in him. As a result, whenever a man dies, his body goes to the earth and his soul to God”.*¹⁰³⁷

The internal dates assigned to these events by the Chronicler place these happenings 147 years earlier than the emergence of Luciferianism in Germany around 1223 AD.

The 14th Century trial of three devil-worshipping Greek monks by the Bulgar Tsar’ probably concerns similar doctrines.¹⁰³⁸ They advocated that god was ruler of this world, whereas his enemy ruled in heaven.¹⁰³⁸ This can only be an allusion to Luciferian cosmology, which held that the spiritual lord of heaven was the eternal foe of the fabricator of this world, namely the devil. It is a view identical to that posed by the black Magi. The other interpretation is still Luciferian, namely that the world’s inversion had taken place, god was caste down onto the earth, and the devil was ruling in the heavens. They were not however put to death by the Orthodox Church, but banished, but only after they had hot branding irons pressed into a prominent location, namely their face.

As with the Russians, an unknown number of Finns advocated similarly, or knew of the devil-as-the-creator myth at any rate. In the lead up to this next quotation from the *Kalevala*, an ogress (ie; a hag) spat mucous into the water, causing three nymphs to wonder what sort of creature it would turn into if the creator put life into it. And then we hear:

ONE PERPETRATED 30
HOMICIDES

LUCIFER HAD BEEN
WRONGFULLY JAILED IN
THE ABYSS

LUCIFERIAN BELIEVED
THE DEVIL WOULD
BREAK FREE FROM THE
PIT

A MID-11TH CENTURY
RUSSIAN MAGICIAN
PROFESSED THE WORLD
WAS ABOUT TO TURN
UPSIDE DOWN

THE DEVIL AS THE
CREATOR

GREEK MONKS TRIED
FOR THEIR LUCIFERIAN
BELIEFS

THEY WERE BRANDED
AND BANISHED

LUCIFERIAN-STYLE
BELIEFS FROM FINLAND

*“But the Demon got to hear the vicious man to take note: he (the devil) became a creator, the Demon gave breath to it ... and it turned into a snake, it changed into a black worm ... Tuoni-hued maggot”.*¹⁰³⁹

Remembering that the Kalevala was compiled in 1835, it is impossible to assign a historically reputable date for this item. Whether they borrowed the tale from the Russians, lent it to them, or shared it with them in equal parts, owing to commonalities in their pagan ancestry, is unlikely to be answerable any time soon.

LUCIFERIANISM
RESEMBLES BLACK
MAGIANISM

The Luciferian creed was characterised by a soul-body dualism that amounts to a direct inversion of standard Manichean and Dionysian “evil-flesh” theology, comparatively speaking, *and similar to that which is formally outlined in the Magian book of Bundahishn, as being the diabolical doctrine which caused man’s fall from grace in the first place.*

The Iranian parallel sequel to Adam and Eve’s eviction from Eden, is found in Magian scripture, and recounted here briefly;

THE MAGI SAID DEMONS
FIRST TAUGHT MANKIND
TO BELIEVE THE DEVIL
WAS THE CREATOR

*“And afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted (by the demon), and they exclaimed that the evil spirit (Lord Ahriman, the father of lies) created the water and earth, plants and animals, and the other things as aforesaid. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence”.*¹⁰⁴⁰

THE HELLISH DOCTRINES
AND DEEDS OF THE
BLACK MAGI

Pursuant to their hellish doctrines, Ahriman’s followers *“foster villainous outrage, and they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those too, that they exterminate their own souls, they exterminate the embodied existences of the world; and they produce lamentation for the soul, and even the religion ... and this is their praying, that whenever it is possible for them they shall cause misery to others ... they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness”*.¹⁰⁴¹

From the above scriptures we can deduce that traditional black Magians believed that;

AHRIMAN HATED SOULS
SOULS CAME FROM THE
DEVIL’S ENEMY IN
HEAVEN

1. Since it was the eternal enemy of Ahriman who made souls, they felt that souls were infernal manifestations. By means of souls, Ahriman’s enemy, the spiritual god, had successfully invaded all creation, in effect stealing and polluting the soulless physical bodies which the Devil had made.
2. They most likely professed that the destruction of these same souls had a cleansing effect, detoxifying the bodies lovingly made by their master, and which still belonged to him. Succinctly souls did not belong to Ahriman, only their material bodies.

And it is from this Magian forum that Mediaeval Luciferians inherited their religion of “sacrilege”. Luciferians might also have thought that souls were permanently affixed to their host bodies, at the moment the body was taken captive by the soul, and only death would bring release from its tormenting presence.

DOING EVIL WAS
NECESSARY TO PURGE
SOULS FROM OUR BODIES,
AND HAND THEM OVER
TO THE DEVIL

In Sweden an alleged oath of fealty to the devil, made by witches, included the confession *“may my soul never return to heaven”*.¹⁰⁴² Evidently Swedish black witches believed in souls, but, I contend, hated them.

Considering the Magi’s statement that devil-worshippers wanted to destroy their own souls, black Magian Luciferians probably wished to steal off with them to the underworld. There devils would perform grand desecration rites and torture on the unwanted souls, so loved by their Father’s enemy. Thus souls were the greatest spoil taken in this war between the two gods.

Luciferian defilement rites succeeded in expelling the soul, whose detested existence they recognised, and catapulted it into hell. Thereafter the soul was to be destroyed. All the while the bodies of the devil’s own lived on through the powers of Ahriman, becoming the living dead.

AFTER DEATH THE DEVIL
WOULD RE-ANIMATE
THEIR BODIES, BY THE
POWER OF THE UNHOLY
SPIRIT

In *Dinkard IX* the white Magi recorded that the servants of Ahriman believed they had no need of souls whatsoever, for after they had fallen into death, their Lord would reanimate them by his immense power, allowing them to be eternally alive in their death. The Magian *Varstmansar Nask* links the living-dead to the concept of heresy and apostasy.

“The evil spirit who is heretical, O Zarathustra! with his own creatures, O Spitamian! becomes buried in the earth; the evil spirit (Angra Mainyu) is among those buried in the earth - who are the demons - where their bodily form is completely shattered. And

up the dead are arrayed by it; through its assistance they give life back unto the body, and the embodied life they then possess is such that they do not die".¹⁰⁴³

Here we discern the black Magian doctrine of a physical re-animation rather than the spiritual resurrection expected by the white Magians. In other words, once the bodies of devil-worshipping liars and heretics were committed to the ground, they were seized by the great fiend, broken by the corruption and stench of death, but reformed and granted the right to live for ever and ever in infernal joy, unable to die. The Roman Lucan wrote on a like topic, indicating that similar views were current in Rome.

"She (the great witch of the underworld) inhabited deserted tombs ... knowing the abodes of hell, and the mysteries of subterranean Pluto (the god of death and the underworld) ... She buries in the grave the living whose souls still direct their bodies while the years are still due to them from destiny, death comes upon them reversed, and the dead escape from death ... But when the dead are confined in stone, which drains off the moisture, absorbs the corruption of the marrow and makes the corpse rigid then the witch eagerly vents her rage on all the limbs, thrusting her fingers into the eyes, scooping out gleefully the stiffened eyeballs, and gnawing the yellow nails on the withered hand".¹⁰⁴⁴

As has already been mentioned, the black Magi of the pagan Slavs believed that Antichrist (ie; Chernobog / Ahriman) was the giver and taker of life. Stoyanov relates that the Luciferian heretics who began to appear in the Mediaeval Balkans, among the Bogomil communities, were also professors of this belief.

Russian folklore suggests that Russian and perhaps Finnish demonolators of the Northern interior regained their lives once more. We find it in a long standing tradition that the living dead (known as *Eretnik*, *Eretitsa*, *Eretnitsa*) existed, and continued to exist in many parts of Russia, especially in the North and North-East of the country, as well as along the Volga River and across the Urals in Siberia.¹⁰⁴⁵ This is an obvious reference to heretics (Old Russian: *Eretik*), who legend has it lived out in the forests, or under the earth. These *Eretniki* were Kolduny (ie; Chaldeans) also, and in the Northern port of Archangelsk there is a further tradition likening them to living demons. Perhaps the pagan Slav belief in Vampires, and *Eretniki* (meaning undying sorcerers and demons) is related to the aforementioned passage contained in the *Varstmansar Nask*. That Russian *Eretniki* came bursting forth from under the ground might just be a popular superstition, but it might also relate to Kolduny undertaking factual subterranean journeys (to hide in caverns, or fossick for gems), and later emerging onto the face of the earth come nightfall.¹⁰⁴⁵ It might also be directly related to the above-mentioned passages, which, I'm sure you'll agree were unknown to the average unlearned and unconverted forest peasant of farthest European and Asiatic Russia. Just how did they come by these strange, black Magian beliefs? I think the answer is self-evident.

As it happens very many Mediaeval heretics with Luciferian allegiances chose to die on the pyres of the Inquisition rather than confess their "crimes". Perhaps by dying unrepentant, and in this manner, they expunged the "evil soul" from their own bodies, sending it into the underworld, to the enemy of their father, for its impending suffering and execution. Their death was a martyrdom grounded in unspirituality. In other words European witches and heretics, like the black Magian Turko-Iranian devil worshippers before them, wanted to lose their souls. They perhaps pined for the moment when the light of their soul was extinguished forever, thus rendering them pure.

The Magi held common beliefs concerning life, death and the creation of the world. From the Magian creation myth I have outlined some of the basic tenets which underpinned the Luciferian doctrine which the black Magi disseminated as they ministered among the newly baptised Eastern Slavs in 1071 AD. They were teaching (or reminding) the people of the doctrines of this lord, who they affectionately called the "Antichrist", the ruler of the Abyss below. And what is more, by revealing the impending inversion of the world, they were informing the Slavs that the time for his emergence from the Abyss was near at hand - they would, by inference, soon see him fully dignified in the Heavens, enthroned where the usurper god once was. Yes, their god, who some would call the greatest criminal mastermind to have ever existed was about to spring himself from jail - the sleeper was about to arise. Unless the Russian Christian chronicler was well versed in Magian lore, it is most unlikely that the account of the Antichrist was his gloss, and in fact represented a truthful recounting of teachings espoused by some of the black pagan priests *still walking freely in the newly converted Rus'*.

Some might say St. Augustine's *City of God* provided sufficient elements of the Luciferian tradition to be an antecedent, though in his tales of Lucifer, the supposed advent had already taken place prior to his time.

MAGIAN
NECROMANCERS WERE
AMONG THOSE TO BE
RAISED BY THE DEVIL

"DEATH COMES UPON
THEM REVERSED"

ANTICHRIST, THE GIVER
AND TAKER OF LIFE

THE ERETINIKI
RETURNED TO LIFE
INSIDE THE GRAVE

NOW BURIED, THEY
BECAME UNDYING
DEMONS AND VAMPIRES

UNREPENTANT 'TIL THE
VERY END

ANTICHRIST, RULER OF
THE ABYSS

A CELESTIAL EVENT
CONNECTED WITH
LUCIFER WAS REPORTED
BY ST AUGUSTINE

*"For astrologers have their written rules according to which they compute, by calculations thought to be infallible, the past and future movements of the stars". "The star (Lucifer) actually changed its colour, its size, its shape, and its course; a thing which had never happened before ... in the reign of King Ogygus, according to the famous mathematicians Adrastus of Cyzicus and Dion of Neapolis". "... and in reliance on those rules (of astronomical computation) they (the astrologers) have been bold enough to assert that what happened then to Lucifer (who manifested himself as a celestial aberration) never happened before and has never happened afterwards".*¹⁰⁴⁶

RIVERS FLOWED
BACKWARD

What allegedly followed thereafter was a number of portents whereby rivers in a number of locations stood still, or even flowed backward. If the *Primary Chronicle's* author used Augustine as a source of inspiration for his Luciferian-style information, then of necessity he had moved the chronology of the event forward to the 11th Century. Being a mostly Roman Catholic saint it is exceedingly unlikely that Augustine's *City of God* was taught to the greater part of the Russian peasantry, particularly along the northern fringe, which had to wait until the 13th Century before it saw any sort of sustained Russian Orthodox missionary ventures. Roman Catholicism was at that time profoundly anathematised by the Orthodox authorities, further guaranteeing that the likes of St Augustine received little air play. Equally importantly the full range of details found in the Magian texts and the creed of the Luciferians is not contained in the *City of God*. Even if the Chronicler had drawn on Augustine, he still had to obtain a wealth of information from other sources, sources that, to the best of our knowledge, did not exist in Church libraries.

BLACK MAGIAN CRIME-
FATHERS

So it would appear that the teachings of the black Magian "crime-fathers" were bandied around Rus' and the Baltic thick and fast during the early Middle Ages. In fact, so prevalent was brigandage and piracy among the Slavs and Balts, that one of the main reasons why the Hanseatic League was formed was to counter their impact on East-West trade. The League stationed warships in the Baltic to escort mercantile shipping, and was forced to establish countless fortresses to protect merchants doing business in the East.

LUCIFERIAN DOCTRINES
HAVE BEEN RECORDED
OVER A VERY LONG
PERIOD

So there you have it, all the main accusations levelled against Western Luciferian heretics and the late Mediaeval witches. The only thing is they do not appear written in the supposedly stilted handwriting of a 13th-16th Century Roman Catholic Inquisitor, but in an 11th Century AD Russian Chronicle, the writings of Lucan, and, last but not least, in the Magi's *Book of Bundahishn*, amongst others. On top of this we have additional corroboration from enduring Russian folk traditions, grounded in some of the country's most secluded and least evangelised areas, areas that border Asia.

COHN BELIEVED THAT
THE CHURCH
DELIBERATELY
CONSTRUCTED THE
STEREOTYPE OF THE
WITCH FROM CLASSICAL
SOURCES

According to Cohn the widespread incidence of uniform data on the witches across many nations was not indicative of the existence of a widespread infernal cult of intriguers, but merely a debased stereotype which the Roman Catholic Church had deliberately conjured up during the 13th Century AD, as an unhappy biproduct of the Inquisitions. Norman is just one of a whole school of academics who contend that baby-eating, incest, promiscuity and abhorrent sexual behaviour that would not result in pregnancy were preposterous allegations, a bad joke, merely diabolised cliches. The Mediaeval documentation was therefore flawed, and so riddled with Church propaganda that they are unworthy of any credence whatsoever.

MANY WITCHES REFUSED
TO ABJURE THEIR CREED,
EVEN WHEN OFFERED A
REPRIEVE FOR DOING SO

You could really forgive people for thinking in this manner, but the fact is that such a doctrine was in no way a fictitious or libellous nightmare designed by the clergy, but a very ancient teaching stretching back to Iran, the heartlands of the Magi. And even there it was shunned, hunted down, persecuted and punished with a capital sentence. As you have read, the acts of pious devil worship were *virtually the same among the Magi, as they were among the Mediaeval witches*. So were the Inquisitorial reports merely a recourse to an alleged defamatory default procedure which human beings resort to whenever they want to denigrate people with different beliefs, or does the sheer prevalence of this data throughout the 11th to 18th Centuries AD reveal the sinister activities of black dualist occultists across Europe, rather than simple cliches? So precious were these acts to Mediaeval black witches, that very many of them *freely chose, in the open forum* of the town squares, to be burned or strangled at the stake rather than publicly renounce their belief in such ceremonies during the so-called "Act of Faith", where they received their last chance of a reprieve.

BULGAR INTERACTION
WITH THE MEROVINGIANS

Heretical nocturnal frivolities were already present in Western Europe some 100 years prior to the first recognised arrival of the Cathar heretics.¹⁰⁴⁷ Already the Bulgars, who the Roman and Byzantine Churches regarded as the greatest heretics of the age, were developing their ties with the Merovingian Magus-princes.¹⁰⁴⁸ This might be

one reason for the spontaneous eruption of the Luciferian doctrines in Christian France around 1022 AD,¹⁰⁴⁹ which so alarmed the papacy. Franco-Bulgar interaction might easily have permitted the seepage of this creed into Western Europe, but then again Lucan has already given us clues that this very same teaching was present even in Roman occupied Gaul. By Church reckoning as many as 80,000 inhabitants of Central-Eastern Europe were devoted to Lucifer, mainly Bohemians and Austrians.¹⁰⁵⁰ Similar figures were reported among the Basques, at their mass gatherings.

The spread of these doctrines might also have been attributable to Spanish and Norman/Anglo-Saxon pagan pilgrims, who journeyed to the far-eastern Baltic area during the Middle Ages, or a little known colony of Frisians (fur traders?) that lived near the Swedes, North of Novgorod, in Rus'. Presumably the Frisians were travelling back and forth to the Lowlands (Holland and Belgium) on ships which periodically left the Baltic and sailed down to their ancestral homelands, sited along the seaboard of the British Channel. Therefore the Luciferian creed probably re-entered Europe from two different directions, the first being by sea (Frisians, Norsemen, Spaniards, Basques and English), and the second route via Bulgaria, Prussia, Bohemia, Hungary and Poland (pagan Slavs).

Beliefs identical to the twisted and inverted doctrines of the German heretics in the 1200's AD were present among the Magus preachers of Rus' as far back as 1071 AD. Clearly the link between the 'Luciferianism' of the German heretics and pagan Russians is a strong one, perhaps signifying the movement of these religious concepts out of Russia and into Germany sometime between 1071 and 1223 AD.

Why was Lucifer like a cat?

The heretical Luciferians discovered in Germany confessed their lord was a being whose upper body was that of a glowing man, and lower body that of a black cat.¹⁰⁵¹ I will now expound several reasons why this may have been so.

REASONS WHY THE
DEVIL WAS PORTRAYED
AS A CAT

1. One possibility is that Lucifer was not a black cat at all, but a black *got*, a Black God, who among the Slavs was alternatively called Chernobog. But due to a play on words, a new image developed over centuries, which saw him become a black cat, rather than a *got*.
2. The image might have arisen from a mistranslation of Gypsy and Turkic words for "goat" (*katts, keth, katsi, kadza, and kasaga*) into Russian, German and other European languages.
3. The Lucifer lauded by Germanic witches may have been related to the Midgard serpent of Scandinavian mythology. According to Norse tradition the Great Dragon was able to adopt the form of a cat under the influence of Loki's magic.¹⁰⁵²
4. An even more unlikely interpretation can be found in the Egyptian *Book of the Dead*. The following excerpt, which I include here for the sake of completeness, was taken from the *Papyrus of Nebseni*. Despite being an Egyptian religious text, it carries significant Magian influences.

"I am the Cat which fought near the Persea Tree in Anu (Heliopolis ie: The City of the Sun) on the night the Neb-er-tcher were destroyed. (This war over a tree can be compared with the assaults of the black Magi and the forces of evil on the Haoma tree of the Persians) Who is this Cat?

This male Cat is Ra himself....He is like unto that which he hath made.....As concerning the fight which took place near the Persea Tree in Anu, these words have reference to the slaughter of the children of rebellion, when righteous retribution was meted out to them for (the evil) which they had done. As concerning the "Night of the Battle", (these words refer to) the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth".¹⁰⁵³

THE EGYPTIANS
BELIEVED THAT THE
CHILDREN OF THE
REBELLION WOULD
STORM HEAVEN, AND
FIGHT OVER THE PERSEA
TREE. RA WOULD FIGHT

Accordingly Lucifer, the half man, half cat could have been a misguided depiction of the radiant feline Sun god Ra, who also participated in the Persian war against evil, theoretically alongside the white Magi. Opposing the Egyptian sun-worshippers that protected the tree were the followers of Set, himself a dethroned god of evil, whose name and image were stricken from all Egyptian monumental masonry. Only the occasional statuette of him remains.

LUCIFER WAS HALF
MAN AND HALF FELINE

The alternative viewpoint put forward by Cohn, is that *Vox in Rama* (the Papal Bull issued against the Luciferian heretics) was based on the fictitious revelations fabricated by Conrad's blinding zeal during the 13th Century AD

rather than actual evidence of any such cult. The fact that the fundamental tenets of the "Luciferian doctrine" were already being perpetuated in Iran, Roman Gaul, and in 11th Century Russia (some 200 years earlier than the main thrust of the Inquisitions), means that this view is open to serious question. As discussed previously, based on linguistic material from continental Europe, and accounts of pagan pilgrims from certain parts of Europe coming to Rus' and the Baltic during the Middle Ages, it is possible to suggest that this cult had its own missionaries. Since many details contained in *Vox in Rama* tally with data gathered in Russia concerning early pagan beliefs I am willing to speculate that there was a factual connection between the movements of eastern pagans and the emergence (or resurgence) of devil-worship during the Middle Ages.

In the tale *Svyatogor, Mother-earth and Destiny*³³⁵ we learn of the tallest and strongest giant in existence, who lived in exile atop a distant mountain, and was not permitted to tread upon the earth. In pride he looked up to the god of the sky and swore that he would fasten an iron chain to the heavens, if he should ever get the chance to walk the earth. *With this chain he would pull down the celestial sphere and cast it down below the earth, thus turning the world upside down.* After many forays about the land, he ran across a smith who told him where his future wife lived, for she had been sleeping upon a pile of dung, near a kingdom situated next to a sea (Constantinople?, Khorezm?, Itil?). Having reached her, Svyatogor rained death upon her with his deadly sword, but only after leaving money for the bride price. Thus he made her his wife only moments before he slew her with his own hand and departed. While the woman appeared a hag of sorts the first time he saw her, she turned into a glorious maiden shortly after he left the grisly murder scene, and rose to become the greatest trader in all of history - everyone did business with her. Her city became filled with wealth from every part of the world, carried hither and thither by *her fleets of red sailing vessels.* It was in Kiev that Svyatogor ran into her again, and like every man who had ever met her, became infatuated with her admirable beauty. He fell in love with the wife he had killed, and who had arisen. From this Svyatogor realised that he could not escape his destiny, nor the verdict the gods would hand down against him. In the end Svyatogor was entombed for ever and ever, but not before lamenting that he had not breathed death instead of strength into the body of Ilya Muromets, his "brother". If Svyatogor was really a Russian folk pseudonym name for Lucifer and his wife Geh, the Great whore, who according to the Magi was the goddess of wicked witches, then we can compare this with a biblical passage in the *Book of Revelation*, which may have been the underlying theme for the story. Alternatively the Magian epic may have been a contributing component of the *Book of Revelation*.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space. And the beast that was and is not, even he is the eighth and is of the seven and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of Kings and they that are with him are called, and chosen, and faithful..... And the woman which thou sawest is that great city, which reigneth over the kings of the earth (ie; Babylon ... And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour thy judgement has come. And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed...

IN ONE RUSSIAN FOLK
TALE, A PAGAN
DELEGATION IS SENT TO
BABYLON

THEY SAW WITCHES
THERE

INSTEAD THEY CHANCED
UPON THE CITY OF THE
SUN

THIS IS A PAGAN-
CHRISTIAN MYTH

ELEMENTS OF THE
ANTICHRIST MYTH ARE
FOUND IN A RUSSIAN
FOLK TALE

Was Luciferianism an inversion of Manichaeism?

Stoyanov comments that the Devil worshippers who intermingled with the Neo-Manichaean Cathars of 13th Century France were propagating a “heresy of a heresy”.¹⁰⁵⁶ If the information at our disposal is true, that is exactly what it appears to have been, a *deliberate inversion* of the puritanical Neo-Manichaean heresy of Catharism, then sprouting in France around 1022 AD. About 1207 AD a Cistercian abbot, one Ralph of Coggeshall promoted decretals of the Luciferianism present in Rheims during the 1100’s.¹⁰⁵⁷ The sect directly implicated was the Publicans (thought to be a corruption of the term Paulician), who were at that time evidently migrating into France and England.¹⁰⁵⁷ Many points require mentioning, as for instance his likening of Publican marvels to those of Simon Magus.¹⁰⁵⁷ Publicans appear to have been absolute dualists, offering homage not only to Jesus, but to the devil, “*an apostate angel*” whom they called Luzabel (Lucifer).¹⁰⁵⁷ Prior to her execution the “Witch of Rheims” explained the teachings of her sect, testifying that the devil “*presides over all the material creation, and all things on earth are done by his will. The body is shaped by the devil, the soul is created by God and infused into the body; whence it comes about that a persistent struggle is always being waged between body and soul*”.¹⁰⁵⁸ The Luciferianism in this case appears to have been appended to Manichaeism, for clearly sect members cherished their souls more than their bodies. Their dietary constraints (eg; the refusal of dairy produce) conformed to Manichaean precepts, as did their rejection of the Old Testament, marriage and the Christian saints. Yet they were further alleged to have carried out “*execrable sacrifices to their Lucifer at stated times and ... sacrilegious infamies*”.¹⁰⁵⁸ Their womenfolk supposedly pretended to be models of chasteness, all the while they discretely behaved like whores.¹⁰⁵⁸ If true, these last details point to an absolute dualist form of Manichaeism, that hoped to simultaneously appease the god of souls, and the god of the material world. The performance of hidden Manichee rites is corroborated by the Magi, who, like the Christian monks, wrote of “*the deceivers, the very great and very mighty, very evil-teaching and empty-skulled Manichaeans, whose devotion is witchcraft, whose religion is deceitfulness, and whose teaching is folly and intricate secret proceedings*”.¹⁰⁵⁹ So there may have been rogue demonolators in their midst. Consider the following passage of Manichaean scripture, which is bursting at the seams with Magian apocalypticism, giving cognisance to the existence of Az, witches and demons;

“Thereupon the Az from all that progeny of the demons that had fallen down unto the earth from the sky put on as a garment these two, the male Asreshtar and the female Asreshtar, lion-shaped, lustful and wrathful, sinful and terrible ... Az herself from the primeval beginning in that Hell of Darkness, her abode, had taught the demons and witches, the demons of wrath, the Mazans and Asreshtars, male and female, lewdness and copulation, so again thereafter Az began to teach also these ... that had fallen upon the earth from the sky ... so that they might become lewd and copulate and, with joined bodies, be mixed together so that dragon progeny might be born from them, and so that Az then might take and devour that progeny in order to make herefrom two creatures, a man and a woman”.^{1059a} Here the cannibalisation of the serpent children gave rise to human demons.

Accordingly the witches of Rheims were just some of the dualistic Neo-Manichees who participated in this war between the spirit and the flesh, by alternately ritually appeasing the spirit and the flesh. For instance the convicted 14th Century black witch Anne Marie de Georgel maintained views very close to purist Luciferianism. Namely that the devil (the lord of this world) was as equi-potent as his eternal enemy the God in heaven, in both power and dominion.¹⁰⁶⁰ As for that matter of souls, they did exist, but those won over by Satan were held captive on the earth.

Church accounts of the Luciferian Cathars reveal a faith so different from the true beliefs of the puritanical Manichaean Elect that according to Cohn, this is a sure sign that most of the information gathered by the Inquisitors had been forged, or based on the reports of fanatics so drunk on religion that they saw a devil lurking behind every blade of grass. It was a senseless beat up of people who didn’t believe in drinking alcohol, sexual intercourse or eating meat. In some respects I agree with Cohn’s prognosis; any suggestion that debauchery was a standard facet of purist Manichaeism are misguided, that is except for forms of sexuality that do not result in the issue of children (eg; sodomy, oral sex). The supposed labyrinthine exploits of the sect were irreconcilable with the true beliefs of the Manichaean Elect, or the commandments of Mani, the founder of Manichaeism. As it was the Elect (as their priests were called) were bound to rigorous vows of poverty and chastity, a total distancing of oneself from the evil, devil-created world. So the austere “white” Neo-Manichaeans (who originally wore black robes) probably stayed well clear of lurid sexual behaviour. That is not to say that all the reports of diabolical activity were untrue. One possibility

LUCIFERIANISM WAS
THE EXACT OPPOSITE OF
MANICHAISM

THE WITCH OF RHEIMS

THE WAR BETWEEN
BODY AND SOUL

THE MAGI SAID THE
MANICHEES HAD
HIDDEN RITES

THE DEVIL IMPRISONED
SOULS

DEVIL-WORSHIPPERS
MIGHT HAVE EMULATED
THE DARK SIDE OF
MANICHAISM, WITH A
PERVERTED FORM OF
JUDAISM

is that these dark rites are attributable to the weighty residual influences of Zurvanite absolute dualism in Asia Minor. Additionally the especially damning Inquisitorial reports concerning the Cathars were probably attributable to a group of Luciferians, who were in every way the opposite of the Cathar Elect, but who viewed themselves as an indispensable part of Catharism. They had bored their way into the puritanical sect, then introduced a necessity for devil-worship as an integral part of cult activities. It is known that dualist heretics of the black side had a duty to emulate that which was above, so that the counterworld would have its accompanying mirror-image likeness, but in antithesis. If the Cathars had been infiltrated by black Magian Luciferians, then their inversion of Neo-Manichaeism, might outwardly have appeared as a twisted and wholly unorthodox form of Judaism, festooned with magicians. According to Manichaeism (and Magian) philosophy, Yaweh, the god of Israel was a voracious demon, the demi-urge. He was an opponent, not only of Christ, but Ahura Mazda. Yaweh's other name was Yaldabaoth, and according to them this infernal world-maker appeared as a lion, the biggest of all cats. This would help explain why Lucifer was represented as a cat among the Luciferian Neo-Manichaeans. Admittedly lions are not black in colour, but from the Manichaeism perspective, the Lion god of Israel could certainly be seen as black, but black in nature, rather than colour. If the above scenario actually took place, then we have evidence that even smallish heretical movements were being penetrated by a "Religion of heresies" during the Middle ages, a faith of inversion, who put into effect the very tenet formalised in the *Emerald Tablet* of Hermes Trismegistus - "As it is above, *so shall it be* below". So did the Neo-Manichaeism Cathar Elect, like the early Christians, suffer unjust persecution for carrying out rites that they never even performed? Could it be that the many Church denunciations against the extremely pious Neo-Manichaeism preachers (accusations of sodomy, incest) would have been better directed against the handiwork of a shadowy cult which had been lurking behind them, mimicking and bastardising their faith through the performance of Jewish rites which were the exact opposite of everything the Manichees ever believed? Remember, while the Church was utterly opposed to the Cathar view that Yaweh was the devil, many Inquisitors, the enemies of the Neo-Manichees, willingly conceded that the Cathars lived an austere life of moral restraint, and yet there was no shortage of accounts detailing their supposedly infernal activities. To my mind it seems conclusive that, in many cases, Inquisitors were witnessing a perverted form of Manichaeism, with the traditional pietist Manichee creed flipped upside down through the teachings of black Magian infiltrators, keen on bringing the world out of order.

SOME SIX STYLES OF WITCHCRAFT ARE PERCEPTIBLE IN VARIED WITCH TRIAL ACCOUNTS

Empires of the black Magi

In summation, European witches were probably party to a variety of *infernal traditions*, or to dualistic sects that outwardly seemed morally forthright, but which knowingly or unknowingly contained an infernal component. These styles of witchcraft could only be properly differentiated by the Inquisitors using skilled interrogation techniques. In saying this I am not alluding to torture alone, but the sophistication of the questions posed to suspects, who in many cases would have been fairly reticent. The various sects are as follows;

SCHOOL OF WITCHCRAFT	OBJECT OF VENERATION
1. Magianism	Chaldean/Iranian daemones
2. Dionysianism	Titans, fauns, satyrs
3. Mithraism	Chaldean/Iranian daemones
4. Inverted Manichaeism	Jewish angels
5. Chaldeanism	Chaldean, Babylonian and Assyrian daemones
6. Dualistic animism (shamanism)	Evil spirits and Buddhist demons



Fig 53. Buddhist demon.

In some of these the devil is portrayed as a goat or dog, and in others a cat (ie; a lion). But in every case we are looking at a treacherous, twisted deity, supremely hateful of that other god, who ruled in the heavens above.

If these many analogies are correct then we are close to recovering some of the undocumented beliefs of the pagan black Magi, or fine-tuning what is already known of them, by means of retrospective reconstructions made possible by a detailed and open-minded analysis of Late Mediaeval/Renaissance documentation on the witches. The Zurvanites and pagan Gnostic cults such as Mithraism and Neo-Pythagoreanism had common ritual regimes which resembled those of the Rus' dualistic Magi. This is unlikely to be a coincidence. At best these were a

borrowing of nifty rituals that possessed some appeal, or at worst they are evidence of the penetration of pagan Gnosticism and Mithraism by the Magi, of both white and black varieties.

Mediaeval Jews were reputedly great spreaders of the infernal arts during the Middle Ages, and for this they endured persecutions by the Church, and more especially by the general public. The term “witches sabbath” is a vestige of this superstition that Jews were witches and abominable baby eaters. Quite clearly this was a racist perception aimed at derogation, but I am inclined to think that at least a small portion of the mediaeval Jewish community (who had emigrated from the collapsed Khazaria) were still practitioners of the magical arts, once performed in pre-Judaic Khazaria. Before their conversion the Khazars were undeniably dualistic, and their form of Judaism deviated substantially from that of the Orthodox Rabbis, which apparently later came to Ifil and cleaned up the sorts of dualistic Kabbalistic activities which were going on there.

The many rites already mentioned are also conceptually similar to those of the black “shamans” who headed the dualistic animist cults common to Rus’ and the Urals, plus Central and Western Siberia. They are all dualistic, and all of the above permit the adoration of good and/or evil, by means of white and/or black ritualism. This synthesis of animism and Magianism can be seen in similarities between the Magi and the dualist white and black shamans of the Finns. These points of semblance are given added significance considering the close proximity within which they both lived. For instance is it a coincidence that Finnish and Western Siberian shamans also believed in a bridge to the Heavens, which could become as thin as a razor (an exact description of the Magian Kinvat, the Bridge of the Separator). Moreover, the stark resemblances between Tibetan shamanism and Persian Magianism (like the defleshing of corpses) have been much commented upon in the past, because they are quite numerous indeed. Such features seem to prove a northward movement of the Magi as their civilisation gasped for air, asphyxiated by the armies of Islam. That Turkic shamanism and Manichaeism was liberally bathed in the doctrines, terms and practices of the fugitive Magi is repeatedly found in this book and equally compelling.

Human and animal sacrifice in the black witch rites

That Mediaeval witches were accused of ritual homicide and animal sacrifices bespeaks a correlation with certain aspects of paganism. In repeated instances the sacrificial methods used by witches have a Chaldean or black Magian character, but they incline more towards black Magianism of the sort discussed and condemned in the Magian texts.

The animal and human sacrifices of the witches were frequently performed in private, and only occasionally at their group gatherings. Unfortunately witch trial documents rarely describe the precise manner of a given ritual slaying allegedly performed by a suspect, but the effusion of blood seems to have been a common central feature of the killing.¹⁰⁶⁵ Bearing this in mind it was far more common for them to draw blood from themselves using a jabbing instrument than an unrestrained string of ritual killings. The following is a precised list of sacrificial methods used by the witches. In practically every case the maelific offering had a necromantic aspect.

RITUAL HOMICIDE

1. Feeding a demon familiar bread or milk.
2. Eating pies or bread tainted with the boiled flesh of a murder victim. This victim, usually a baby might have been freshly killed, or a decaying corpse used in its stead. In either case it served as a defiling agent for what might otherwise have been wholesome food.
3. Eating a sabbath meal of bread, wine and beef.
4. Eucharistic bread or wine, that had been defiled and eaten, or fed to a demonic familiar.
5. Eating desecrated pagan ceremonial foods and libations.
6. The ritual slaughter of a dog, cat or chicken.
7. The sacrifice of babies, sometimes pierced with instruments.
8. Sundry poisonings.

TYPES OF OFFERINGS

Therefore witches made animal sacrifices only infrequently, in simple homage to a given devil, or they did so to obtain their intercession. Where animals were slain, the victims were usually only small animals like cats, dogs and chickens.¹⁰⁶⁶ As it happens these three species of animal were deemed holy to the white Magi. So too the cattle that were sometimes slain to provide repast at their communal banquet

SACRIFICES AS A RITE OF ADORATION, OR TO GAIN INTERCESSIONS

Usually the sacrifices were much more sedate; milk or bread fed to a familiar who was considered to be a

BLOOD NEEDED TO FEED
FAMILIARS, WHO WERE
SAID TO BE DEVILS

personification of a demon in animal form, or small amounts of spilled blood. Familiars might be a dog, a cat, a weasel, a toad or some such creature. In 1566 an English woman, called Elizabeth Francis confessed that her grandmother privately inducted her into the arts of witchcraft and,

*“counselled her to renounce God and His word, and to give of her blood to Satan (as she termed it) which she (the grandma) delivered (to) her (Elizabeth) in the likeness of a white spotted cat, and taught her to feed the said cat with bread and milk, and she did so. Also she taught her to call it by the name of Satan, and to keep it in a basket”.*¹⁰⁶⁷

THE FEEDING OF WITCH
FAMILIARS WAS
CONCEPTUALLY SIMILAR
TO THE SPECIALISED
SACRIFICIAL METHODS OF
SOME RUSSES

Whenever Elizabeth sought intercessions from the devil she fed the familiar with blood, bread or some other offering, and it would speak to her, and grant her requests.¹⁰⁶⁷ Such confessions immediately call to mind the sacrificial practices of the pagan Russes. On the Upper Volga one was seen giving thanksgiving offerings of meat to a few different gods. He presented the offerings without a priestly intercessor by hanging the meat portions around the necks of the idols, which had the form of carved posts. Dogs came thereafter and ate the meat portions left for the god in question. The pagan who left the offerings was delighted that the dogs had eaten the sacrifices. For he was visibly glad, professing that *“he (the god) has consumed my gifts”*.¹⁰⁶⁸ Therefore it is likely that the act of feeding a familiar with the sacrificial offering (whether animate or inanimate) was the primary means of giving sustenance to a deity. In brief, the continental European witch practice bore some resemblance to a pagan Russian means of making offerings.

SIMILAR TO CHALDEAN
RITES, BUT CLOSER TO
THE BLACK MAGIAN

Sacrificial blood-letting of the sort practiced by European black witches seems distinctly Chaldean, and yet the fact they didn't kill creatures in groups of prescribed number (except in the case of the Italian fairy cult), or burn the offering until there was nothing left makes them unlike Chaldeanism. This leaves black Magian ritualism as their closest possible precursor, for their infernal arts required the ritual defilement of holy objects, milk and bread, plus cannibalism and the killing of good animals, amongst which were the dog, cat and chicken. So many aspects of European witchcraft can be found in the scriptures of the Magi that we can suggest a factual connection. Some of these witch rites also match the supposed sacrificial regimes of several heretical groups covered previously.

BABIES SACRIFICED

Some European witches made animal sacrifices more than others. After the initiation of one Daeneus into a witch coven it was said that *“every day afterward offreth something of his goods to his patrone, some his dogge, some his hen, and some his cat”*.¹⁰⁶⁹ At certain times children were sacrificed by the (black) witches. These were allegedly eaten by the coven, or burned. This is another allegation which seems to have stemmed from the anti-witch polemics of the Middle Ages, and yet we find that they go back a very long way.

A PIE MADE FROM A
ROTTING BABY

Helen Guthrie was one of a gang of 5 witches which, in 1661 at Forfar, gouged the decaying remains of a baby from a church graveyard.¹⁰⁶⁹ A pie was made from the rotting flesh carved from its head and appendages so as to render them invulnerable to confessing their arts.¹⁰⁷⁰

CATTLE MUTILATION

It is entirely possible the burning of an unbaptized or bastard child was an actual event, one of the highest forms of rite ever performed by the black Magi. It may have been a ritual that in some ways parodied the Christian mass where the Eucharist, the Body of Christ (which is supposed to take away the sins of the world), is eaten by the congregation in the form of holy bread. But in this black ceremony, I hypothesise that it concerned the slaying and cremation of a child that represented Satan, the “Black Son”, of God, (he who caused the sins of the world), and who would perhaps one day be immolated by his own father.

Since the black Magi hoped to cause maximum distress to the labouring ox, I theorise that in practice this led to milk stealing, or even the deliberate mutilation of their udders, severing off the teats and so on. *Article 84* of the Mediaeval Russian law codes, the *Russkaya Pravda* states;

“And whoever vilely maims or slaughters anothers horse or cattle shall pay a 12 grivna fine, and for the damages, amends to the owner”.¹⁰⁷¹

To put this in perspective that is the same blood-money price for killing a prince's farm manager, and more than double what you'd pay for murdering a peasant. Sure, one could accidentally maim anothers horse or cow, but what does this mean *“viley maims”*. *Article 84* was undeniably formulated to stamp out cattle mutilation of a callously vicious or malicious nature, in the newly converted Russia. It appears self-evident; they had a problem with horse and cattle mutilators in Russia not long after its conversion. I suggest the offenders were witches. Even if

the said Article was an early Mediaeval form of animal cruelty legislation, we would still need to explain why it doesn't apply to other animals. On the other hand it might have had something to do with the Turkic custom of tapping blood from the veins of cattle, and horses more especially, to make libations. Certainly the Prussians (and by inference other pagans in their region) were also supposed to have incorporated the blood of draft animals into their intoxicating libation. Whatever the case, this is an anti-pagan legal Article.

On cock sacrifice

One name for Russian sorcerers was *Kudesnik*, and due to its phonetic affinity to two other words *kudakhtan'e* and *kudri*, one can suggest that they were long haired priests somehow connected with chickens or cackling birds. Since Rus' pagans were known to have slaughtered chickens to Volos the serpent of the underworld,¹⁰⁷² it is my contention that *Kudesniki* slaughtered fowls in sacrifice. But why chickens? While some might say they were cheaper than lambs, pigs or rams, I believe there was a deeper religious significance behind cock or chicken sacrifices, mainly because a number of wealthy mediaeval necromancers were reported to have killed them during their rituals, and they had enviable sums of money at their disposal. Cock sacrifice during the performance of witchcraft may be elaborately intertwined with the fact that they were closely allied with the Good Sun, especially in Magianism. Like the dog, the cock acted as a sentinel against the onset of evil, and so by killing them, the witch ridded the world of the security which they provided, and gained infernal merits for their troubles. As the wise Magi declared;

"when a hen utters a crow in a house, or the cock crows unseasonably, it is desirable that they do not kill it, and do not consider it a bad habit. Because it is uttering that crow for the reason that a fiend has found a way into that house, and the hen or the cock, alone, does not possess the power that would keep the fiend away from that house, and the hen is going to give the cock assistance, and utters the crow.

Therefore, if any time the chance happens in that manner, it is requisite to bring another cock, so that they may drive away that fiend through the assistance of one another. And if a cock crows unseasonably it is likewise not desirable to kill it, because the reason may be this which I have stated.

For it is declared in the good religion, that there is a fiend whom they call Seg (the secret-moving deceiver who causes annihilation), and in every house where an infant exists, that fiend strives that she may cause some misfortune to come upon that house (eg; cot death). So it is necessary that they should keep a cock on the watch for her, so that it may smite that fiend and force her to the road away from that house".¹⁰⁷³

The black Magi were probably preoccupied with the business of slaughtering cocks, for they loomed large in the battle against the witches, and warred against the demoness Seg. Even more than that the act of killing a cock was considered extremely sinful.

"And there are several things the slaughter of which is very bad, and the sin is very abundant, as the lamb, the kid, the ploughing ox, the war horse, the swallow bird that catches the locust, and the cock; and of the whole of these the sin is most as regards the cock. If it becomes a necessity, it is proper to kill a cock that does not crow, and it is necessary to consecrate their heads. Any head of an animal, not consecrated, it is not desirable to eat, so that it becomes so far a righteous gift. If one be not able to consecrate the head, it is requisite to consecrate one kidney as a substitute for it".¹⁰⁷³

Right across Europe a custom developed whereby, the cock, the friend of the morning sun, was placed atop roofs in the form of a weather vein, both to frighten off witches and avert the destructive lightning strikes which the tempestarii (storm raising witches) called down upon the earth.¹⁰⁷⁴ In Scandinavia it was thought that a cock would warn the gods that Ragnarok was upon them.

Memories of the cock and his once highly regarded role still exist today. There is a continuing belief which has persisted in England, even as late as this century, that cocks prophesied, and that it was bad and unjust to chase away any cock that came crowing at your front door.¹⁰⁷⁵ Its crow was an omen of coming misfortune, perhaps even a death in the family, particularly if it sounded during the night.¹⁰⁷⁵ There is an obvious link between their call, and the threat of coming annihilation to someone you knew. To see a cock and hen sitting together was a good omen, and

CATTLE MUTILATORS
STILL ACTIVE IN RUS'
AFTER THE CONVERSION

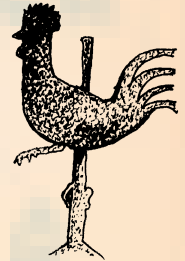


Fig 54. A roof-top weather vein from Eastern Europe. It provided protection from witches.

COCK SACRIFICES

COCKS WERE SENTINELS
AGAINST EVIL

COCKS WATCHED ONE'S
HOUSEHOLD,
PROTECTING IT FROM A
HIGHLY DISCRETE
DEATH DEMON

THE MAGI TAUGHT THAT
IT WAS VERY SINFUL TO
KILL A COCK

often portended a coming marriage. These superstitions resemble those outlined in *Sad Dar*.

And on the contrary, there are superstitions that you must kill a crowing hen, else it would bring misfortune; but the very persons who advised people to kill the hen would themselves not do it when pressed.¹⁰⁷⁵

Magian scripture mentions that the heads of any chicken sacrificed was to be consecrated beforehand. The heads of sacrificial victims were consecrated by other races, by the outpouring of a libation in order to make the offering holy, presentable and befitting. Herodotus tells us that the Scythians sacrificed their war prisoners only after tipping wine over their forehead.¹⁰⁷⁶ The pagan Gnostic priests of Egypt inspected their white sacrificial bulls at some length, and rejected them if even one black hair was detected.¹⁰⁷⁶ Those that were satisfactory had their heads anointed by a libation, and their horns bound with a seal impressed with the mystically engraved magical ring worn by the high priest.¹⁰⁷⁶ Druids placed seals on the heads of their sacrificial cattle. Whether the pagan Slavs sealed and anointed the heads of their intended sacrifices has gone unrecorded.

JUVENILE AND INFANT
REMAINS FOUND IN AN
UNDERGROUND VAULT

Child sacrifice

Did people really sacrifice their own children? It's an interesting question. Historical accounts mentioning the exposure or sacrifice of one's own offspring have been regarded by "right-thinking people" as a non event, untrue, lies. But just when you thought there has never been any physical evidence for child sacrifices, archaeologists have discovered an underground vault at the site of the once great Carthage (see fig 118, Part I), perhaps the same one referred to by Agathocles as recounted in the writings of Diodorus Siculus.¹⁰⁷⁷ It contained numerous examples of infant and juvenile skeletal remains, usually in a charred state, which were associated with furnace altars. What is more, wall motifs were found thereabouts showing depictions of human sacrifices.¹⁰⁷⁷ We know from Diodorus that *the children chosen for sacrifice were of noble parentage*,¹⁰⁷⁷ a custom also noted among the Celts. Priests participating in the sacrifice of the noble youngsters *played tambourines and pipes, and wore masks*.¹⁰⁷⁷ At the *night time ceremony* the children had their throats slit, and after being placed in the hands of an idol were lowered into the flames at the foot of the idol.¹⁰⁷⁷ Parents had to watch their children killed in this fashion without weeping at any stage.¹⁰⁷⁷ Such intricate details can easily be found replicated in the testimonies of witches, and witnesses to their rites, which took place throughout the next 1,500 years across Europe. Particularly interesting is the Celtic parallel, for in both cases the sacrifice of high-born children brought about the spiritual purification of a person; atonement.

THE SACRIFICED
CHILDREN WERE OF
NOBLE PARENTAGE

Consider also the following accounts from that same part of the world, that in some ways echo the happenings in the Carthaginian vault;

The Gospel of Philip:63, a Valentinian heretical text excavated in Egypt this century stated;

THEIR BODIES WERE
BURNED IN A FURNACE

*"God is a man-eater. For this reason men are (sacrificed) to him. Before men were sacrificed animals were being sacrificed, since those to whom they were sacrificed were not gods".*¹⁰⁷⁸

There you have it. Real gods needed important sacrifices, people for instance. Only false gods accepted anything less. As regards this Carthaginian prohibition on weeping, we find that Mediaeval witches were supposedly unable to cry either. So too the pagan Danes:

GOD, THE MAN-EATER

*"Tears and complaints and other forms of compunction, by us regarded as wholesome, are by the Danes so much abominated that one may weep neither over his sins nor over his beloved dead".*¹⁰⁷⁹

REAL GODS NEEDED
IMPORTANT SACRIFICES

This might have been a residual Indo-European custom, for there was originally a taboo binding on female Brahmin, that if they should cry it would cause the destruction of their kin and kingdom.¹⁰⁸⁰ Only in Europe, it seems to have applied to menfolk also. *The Primary Chronicle* reported the following pagan Russian sacrifices.

THEY SHALL NOT WEEP

*"Vladimir then began to reign alone in Kiev, and he set up idols on the hills outside the castle with the hall (and tower): one of Perun, made of wood with a head of silver and a mustache of gold, and others of Khors, Dazh'bog, Stribog, Simar'gl, and Mokosh. The people sacrificed to them, calling them gods, and brought their sons and their daughters to sacrifice them to these devils. They desecrated the earth with their offerings, and the land of Rus' and this hill were defiled with blood".*¹⁰⁸¹

From one British witch trial we hear that ...

*“They sacrifice their owne children to the diuell before baptisme, holding them up in the aire vnto him, and then thrust a needle into their braines”.*¹⁰⁸²

CHILDREN SACRIFICED
IN KIEV

This reference deserves further comment. Firstly, does the fact that the witch raised the sacrificed child up in the air mean the witches believed their God was currently ruling in the heavens above? Such was implied in the confession of one Widow Coman *who stated that the Devil was already sitting at the right hand of the Father.*¹⁰⁸³ This account dating to the 17th Century AD could easily reflect elements of heretical Massalian trinitariansim, which advocated the redemption and justification of Satan over the top of Christ.¹⁰⁸⁴ In relation to this, Inquisitors were said to be disgusted at the mere existence of star charts which were beginning to appear during the Middle Ages. They depicted demons in charge of the heavens, and were drawn by “black” witches.¹⁰⁸⁵ Might these maps indicate that some witches believed their lord had already risen from the Abyss? Secondly, the mention of needles being thrust through the head of the victim is paralleled not only by accounts of the behaviour of the Rus’ warriors towards war prisoners taken during the sacking of Amastris, but more importantly in the writings of the Magi. According to the Magi this was one of the outrages perpetrated by demons in the underworld against sinners. Other admissions of their activities such as;

SOME SAID WITCHES
SHOULD KILL A CHILD
PER MONTH

*“they burne their children when they have sacrificed them”*¹⁰⁸⁶ or *“This must be an infallible rule, that euerie fortnight, or at the least eurie moneth, each witch must kill one child at the least for hir part”.*¹⁰⁸⁷

These two prior-mentioned baby sacrifices have similar characteristics to Chaldean child sacrifice. Perhaps these English witches were the descendants of *kolduny* (Chaldean sorcerers) who had migrated into Russia from Southern Iraq, and thence into Europe.

To re-ignite Louis XIV’s passions for his ex-mistress, a ceremony was held in 1679 AD by a Parisian Grand master, who also happened to be an abbot named Guilborg.¹⁰⁸⁸ By his own admission, and without torture Guilborg confessed to having sacrificed a child to achieve this end.¹⁰⁸⁸

AN ITALIAN WITCH
CLAIMED TO HAVE
SACRIFICED 30
CHILDREN BY TAKING
THEIR BLOOD
IN HER WORDS SHE HAD
LIBERATED THEM

The next anecdote came from a monk operating in the Padua area of Italy, one Bernardino, in the year 1427;

*“One among the others...said and confessed without any torture that she had killed thirty children by sucking their blood (ie; their life); and she also said that she had liberated sixty of them... And furthermore she confessed that she had killed her own son, and turned him into dust, some of which she gave people for such purposes”.*¹⁰⁸⁹

I would like to highlight the comment that she had “liberated them”. This strongly savours of Manichaeism, Gnosticism or even Dionysianism, where the body was seen as evil, and the spirit pure. The death of the body meant the liberation of the soul from its doleful incarceration. It is conceivable that Manichees might have martyred children to save them from enduring the pains of this world, though it is difficult to prove the factuality of these sacrifices without hard physical evidence. Even then charred remains tell us little, unless they are found in a ritual context. Moreover the Elect were against all killing so one of the Hearers might have performed the act if such a deed was ever sanctioned by the Manichees.

LIFE RESIDED WITHIN
THE BLOOD

In the ancient world the belief that life resided within the blood was widespread. Might the drinking of the blood have represented the moment the victim’s life force fled the body spurting out from severed or pierced veins?

There are some stark similarities between details found in this example and what was written about the Chaldeans (by Al-Nadim) and the Paulician heretics (by a high-ranking Armenian cleric named John IV), in particular the killing of the child and pulverising its body to dust.

INFANTICIDE

Even in our day we have evidence for widespread “infanticide”. For example it is well known in India that Hindus kill many of their daughters at birth, mainly because it is highly desirable that they have sons, and to avoid the financial burden of dowries on the family. This may seem repulsive to Western readers, yet we should pause for a moment to understand that in the Hindu scheme of things these children will live again, in one form or other. In India this is considered women’s business, and it is not a happy occurrence for all concerned, including the mothers themselves, many of which feel saddened by having to do it, due to family or social pressures. Moreover many Western women choose to abort their own children for financial reasons, to save their career, or due to psychological reasons, a shortcoming in the relationship, abandonment, and so on. The main difference between Western and Indian women is that the termination of the child’s life is inter-uterine in the West, while in India the child is more

often than not carried full term. The child might be buried alive, or even have hot oil poured down their throat. It's an tragic situation which the Indian government and the World Health Organisation is trying to prevent with better availability of contraception and education programmes.

Clearly these are not sacrifices, but I include mention of these practices to illustrate that in many societies it is considered socially acceptable to kill your own children, yet it is still a taboo subject. If these things are true, can we then say that religious infanticide is fictitious? Is it so hard to believe that ancient cultures could have possessed religious concepts which permitted the killing of children when we ourselves are slaughtering millions upon millions of innocent unborn per annum world wide?

Witchcraft never existed?

The problem of identifying actual diabolism within the pre-Christian pagan religion (the "Old Faith") is greatly amplified by the writing habits of early Churchmen, who frequently referred to pagan gods as devils. As a result of this gloss, the ability of scholars to discern a factual underlying substrata which included the intentional homage of demons (as distinct from the celestial fertility gods) has been significantly hampered. In response to this need to sift fact from fantasy, the late Margaret Murray resolved to scrutinise the evidence through the eyes of an anthropologist, in an attempt to gain an objective view of the primary historical data.

But the answers she arrived at drew her into direct confrontation with later generations of her academic peers, who adhered to the prevailing view at that time, that witchcraft never existed. For the past few decades her books have come in for a real bashing by academics specialising in the study of witchcraft. Their main gripe was that Murray had the audacity to suggest that, based on the evidence she presented, that aspects of witchcraft were a religious manifestation of rites enacted by a heathen cult of considerable antiquity, which had been present across much of Europe and Britain.

Murray's real crime was postulating that, in a number of instances, trial data showed evidence that the devils and shape-changers were, in reality, human beings that, as a consequence of their rites, underwent a psychological mutation, plus changed their attire to suit this new persona. These, she said, were elements that can be understood anthropologically, in a religious sense. Attendees were dressing as animals and demons, however it was the demons that were, and remained, true demons, whether dressed in their costume or not.

For this assessment she was scourged at the pillory. Not content with condemning her work on legitimate academic grounds, Cohn went a step further and began to grossly misrepresent the aim of her two books the *Witch Cult in Western Europe*", and the *God of the Witches*. His mud slinging stuck well and truly, after which no self-respecting student would be willing to soil their hands with them.

Those who believe Cohn has proved that witches never existed are seriously delusional; he does nothing of the sort. What he does highlight though, is a number of factors which helped disseminate the "witch craze" mentality, and the actual or potential travesties inherent in the legal processes used to try suspects. This was no doubt a result of his chosen field of specialisation - persecution studies, and in particular the persecution of the Jews.

Murray, being an anthropologist amongst other things, decided to look at trial documents as would an anthropologist rather than an historian. For this reason it explored a new dimension to the subject of witchcraft. A great deal of her books are taken up with excerpts from her sources (which also include examples in the French and German), and a certain amount of explanation. One suspects that she could have transcribed even more trial documents if she wished, but as it states in the introduction to *The Witch Cult in Western Europe* "there are limits to the size of a readable book". In any case she provides more extracts than does Cohn. In her introduction to the *Witch-Cult in Western Europe*, Murray states;

*"Among the believers in witchcraft everything which could not be explained by the knowledge at their disposal was laid to the credit of supernatural powers... The common beliefs as to the powers of the witches are largely due to the credulous contemporary commentators, who misunderstood the evidence and then exaggerated some of the facts to suit their preconceived ideas of the supernatural powers of the witches; thereby laying themselves open to the ridicule of all their opponents, past and present".*¹⁰⁹⁰

She then went on to explain that the fantastical phenomena which the witches experienced (like shape-

changing) were for the most part a spiritual experience, though sometimes enacted in the flesh. For this reason their testimonies carry a blend of real and surreal. She states that once these glosses of mysticism are stripped away (which were very real in the participant's mind, a point amply reflected in the court transcripts) one finds a factual substrata of religiosity that is reflected in a number of primitive societies.

Next Murray states,

*"The evidence which I now bring forward is taken entirely from contemporary sources, i.e. the legal records of the trials, pamphlets giving accounts of individual witches, and the works of Inquisitors and other writers".*¹⁰⁹⁰

Now I want to stress the next point . . . she proceeds to say *"I have omitted the opinions of the authors, and have examined only the recorded facts, without however including the stories of ghosts and other "occult" phenomena with which all the commentators confuse the subject (in an anthropological sense). I have also, for the reasons given below omitted all reference to charms and spells . . . and have confined myself to those statements only which show the beliefs, organisation, and ritual of a hitherto unrecognised cult".*¹⁰⁹⁰

Well I think that says it all. She left these things out, not because she felt they should not be mentioned, or detracted from her argument, but because it only padded out the anthropological examination which was the central theme of her book.

Now let's see what magic Cohn weaves with her work. Cohn begins by summing up Murray's major arguments for those who are unfamiliar with them. He then says;

"The only way to find out is to examine her sources in their original contexts - a tiresome task, but one which is long overdue."

*"The relevant passages in the Witch-Cult carry references to some fifteen primary sources, mostly English or Scottish pamphlets describing notorious trials. Now, of all these sources only one is free from manifestly fantastic and impossible features - and even in that one the Devil, though "a bonny young lad with a blue bonnet", has the conventional requirements of a cold body and cold semen, and gladly mates with a witch aged eighty".*¹⁰⁹¹

He starts out, *"Margaret Murray was not by profession a historian but an egyptologist, archaeologist and folklorist. Her knowledge of European history, even of English history, was superficial and her grasp of historical method was non-existent".*¹⁰⁹²

Where does Murray say she is examining these court transcripts under the guise of an historian? She doesn't. Next he accuses Murray of selectively quoting from her sources, stripping away tales of the fantastical to add to the validity of her earthly explanations for the cult. Anyone who has read Murray's work would legitimately have known about the methodology she employed. They would have known she believed that hallucinatory experiences were simply a part of shape-changing. While Murray admitted these mysterious phenomena were very real to the witch, she left them out, preferring to show that for the most part witches met in the flesh, the devil himself being a man dressed as a goat, or in black, or in a variety of other etheric forms, or modes of attire. It was at such times that a mystical oil was dispensed by the man-devil and duly applied by those present. Consequently participants at the gathering experienced feelings of flight and euphoria. How can anyone have a problem with what Murray did, I ask you?

Cohn launches a series of tirades against her omission of text in which members of a Scottish coven transformed into horses. Again a gross misrepresentation of her methodology and aims. Then comes Cohn's crescendo of attack;

*"Murray is of course aware of these fantastic features - but she nevertheless contrives, by the way she arranges her quotations, to give the impression that a number of perfectly sober, realistic accounts of the sabbat exist".*¹⁰⁹³

Cohn further adds that a subsequent exploration of shape-changing in many primitive cultures has not yielded any satisfying evidence that shape-changers formed formal societies or religions. That's a fairly bold statement, untrue at that. As it happens shape-changing of the sort portrayed in Murray's accounts is a perfect description of pagan Norse, Slavic and Alanic shape-changing.

Those who believe there were no such things as witches, are obviously unaware that Al-Nadim wrote about sorcerers and magicians in Mediaeval Iraq and Mesopotamia who worshiped devils, using either Chaldeanism or the so-called "condemned system" which required the deliberate pursuit of evil. These societies had existed in Harran, and somewhere near Basra for several hundred years before Christ and continued to do so until the Middle

Ages. And then there were the Eastern European witches.

Like Cohn, I have problems with Murray's work, though this disquiet extends more to the number of cases which she drew upon. Just how widespread was the sort of material she presented throughout Europe? In attempting to answer this one finds the single greatest shortcoming of witchcraft studies, a lack of scientific procedure when assessing the phenomenon of European witchcraft as a whole, and indeed a heavy reliance on English works, themselves fairly threadbare when it comes to assimilating foreign witch data from many parts of Europe, including Eastern Europe especially. So controversial are the witch trials that nothing less than a total round up and microscopic analysis of all surviving documents (or should I say what's left of it) shall enable us to make definitive statements about the witches.

The amount of information supporting the general observations of Murray means that many academics will rally to double and re-double their efforts to nail Murray's door shut. As in the past some will attack the mere concept that witches once existed by labelling those who support that line as "lunatic fringe". The remainder will do this not through through vociferous outbursts, but by ignoring the very existence of such a portal. Every hope lies therefore in those who are prepared to admit that Murray's shortcomings were due to her inability to further develop and support her thesis in an academically hostile environment, rather than the successes of later opponents in exploring such a line of enquiry and finding it to be false or unsustainable.

Their arguments against her studies were numerous, but looking closely at the historical records leads me to believe, like Murray, that the prevailing notions of many modern academics on the subject of witchcraft are incorrect. The main points which they have used to debunk the concept of witches as members of a formal pagan religion are as follows, and which I will now address;

PAGANISM AS AN
ORGANISED RELIGION

1. *What kind of a religion could be based around the worship of a man dressed up as a goat or dog, and revel in such seemingly inane ceremonies as whippings, uttering obscenities, destroying plants, crops, stock, people, and the stealing of milk from cows, burying porridge, or flying around on (besoms) brooms!*

PAGANISM HAD A WHITE
AND DARK SIDE

I believe I have adequately shown thus far that these rites can only be properly understood in a dualistic context. They constituted black mirror image ceremonies which were parodies or inverted opposites of the white Magian rituals, and which had to be so, if their full efficacy was to be brought to fruition, on behalf of their Lord, the Evil One.

PAGANISM, HERESY AND
WITCHCRAFT WERE OFTEN
RELATED

2. *There is no evidence that pagans were members of an organised religion, as the witches were recorded to have been!*
Clearly, written records stemming from the ancient world and the Middle Ages seem to indicate that actual blood Magi, such as those which served the dualistic religious needs of the Iranians, were active throughout the Slav lands, as well as in ancient Egypt, Rome and Briton, and perhaps even in Scandinavia, Germany and Gaul.

The best part of *The Forbidden History of Europe* is dedicated to illustrating the organised nature of pre-Christian pagan religion in Eastern Europe and elsewhere on the continent. In Russia, as abroad, the descendants of these earlier pagans lived on, many continuing to preserve the old ways. For instance in folk hymns native to the Yaroslavl region of Inner Russia, we learn of *an organised earthly society of witches*.¹⁰⁹⁴ They sought to bring much harm to mankind by their misdeeds, mainly by milk stealing and crop damage.¹⁰⁹⁴

THE DEVIL AS THE ENEMY
OF THE SUN

3. *If the witch covens were supposed to be survivals of an ancient pagan religion, as Murray suggested, then how is it that most Church evidence depicts them as heretics beholden to a white or an infernal deity, rather than focussing on the pagan nature of their organisation? In other words paganism, Witchcraft and heresy were separate issues, and not inter-related.*

ENEMY OF THE SUN-
CHRIST

Paganism, heresy and witchcraft were anything but unrelated beliefs. Anyone who has delved into the subject of dualistic heresy will know that the line between paganism, heresy, witchcraft and Christianity was exceedingly blurred. But why was this so? Professor Zaehner, a renowned specialist in the study of the Magi, has strongly assertively theorised that Zurvanite Magi were responsible for many of the heretical concepts circulating in Medieval Europe,¹⁰⁹⁵ and which so raised the wrath of the Church authorities that the inquisitions were their chosen response to this unwanted influence. But what factors could have provided for such elaborate inter-connections between paganism, heresy and Christianity? The link between paganism, Christianity, heresy and witchcraft, I believe, can be found within the eschatological myths of the Magi, stemming from a Magian belief in the coming of

Sraosha the incarnate Word of God, the virgin-born world Messiah, who among the pagan Slavs was referred to as Khors or Khres, and Keresa, the Zoroastrian word for Jesus.

Another vital clue so often overlooked by researchers is that Satan, the so-called “Enemy of Mankind”, was perceived as a horned goat or dog, and yet the Bible does not describe him in this manner. No, this sort of infernal iconography belongs fairly and squarely to the pagan Magi. How is it then that mediaeval European witches chose to depict Satan in the same way as the horned god of the black Magi? Why did the heathen Slavic Volkhvy Magus priests use this same image for Chernobog (the Antichrist), the vehement enemy of Dazhbog (the Good Sun), or Keresa (Jesus the Good Sun)? In attempting to answer this we arrive at the heart of one of the most enduring heretical myths of the Middle Ages, that the Antichrist was the fallen brother of Jesus Christ.

CONVICTED WITCHES
WERE SUBJECTED TO AN
“ACT OF FAITH”

4 *Witchcraft was simply a superstition, a fantasy of religious zealots!*

Whether or not witchcraft or miracles actually work is not something I propose to delve into. What I do want, though, is to show that people of the Middle Ages definitely did believe it existed, and for this very reason, the subject warrants closer attention, commensurate with the importance of the subject. The deaths of up to 150,000+ people can never be described as a fantasy.

In Western Europe, convicted witches and heretics were subjected to what was termed an “Act of Faith”, or *auto da fe*, a formal part of the legal process with regard to these two “crimes”, that preceded the possible execution of a capital sentence.¹⁰⁹⁶ The “Act of Faith” was an organised public gathering convened in the village or town square (see p. 850). There the convicted offenders were paraded in front of large numbers of townsfolk, who were encouraged to attend. In readiness for an “Act of Faith” the convicted witch or heretic was normally required to wear a tall pointy white hat or bonnet (not dissimilar to those of the white Magi) as they were led onto an open air dais surrounded by the assembled citizenry.¹⁰⁹⁷ Paintings by Goya and Berruguete are just some of those showing the continuation of this Mediaeval practice even as late as the late 1700’s AD.¹⁰⁹⁸ Those who had been convicted of “Crimes against the Faith” were collectively stood atop a platform, and each permitted to have their say.¹⁰⁹⁸ They had basically two options. To recant their “error” in matters of faith, or to continue to adhere to a belief in the “heresy” or witch rites. Again, as mentioned, those who chose to admit that they had done “wrong” and turned their back on the “falsehood” that they had so long adhered to were permitted to leave, having been fully acquitted by their own recantation.¹⁰⁹⁸ Those who refused to abjure, descended the dais into the custody of militia, who then escorted them to the place of their execution (if this had been their second offense of that nature), or back to the dungeons for further attempts to convert them (if it had been the first occasion that their “crime” had come to the attention of the authorities).¹⁰⁹⁹

Since witch trials were such a public affair, are we expected to believe, as many scholars tell us, that up to 150,000 people felt shy about denouncing a fictitious black god that they didn’t really believe in, and chose to be strangled or burned to death at the stake for a non-existent faith, rather than recant what many scholars see as a petty or worthless belief? Would they have wanted to die for what scholars have been saying was a fictional or illusory religion rather than make a painless and simple admission of their guilt, and a recantation in the freedom of a public forum - then walk off scot-free? This was the very thing that would have saved their lives!

Are we expected to believe that they forsook their own lives, and in some cases endured torture (which for some clerics was aimed not so much at cruelty, but at making the prisoner renounce their “error”) if, in the coven members’ minds, witchcraft was nothing other than a fabrication, a farce and a fantasy? No, for the witches at least, the Black God was very real, and worth being martyred for I might add.

5 *Witchcraft was an imaginary offense, a trumped-up charge diverted to sinister ends, and used to persecute medieval feminists, or anyone else who disagreed with the Church apparatus in any particular matter.*

If witchcraft was a Church contrivance, as some scholars have claimed, then why was there any need to get rid of trouble makers and dissenters by inventing a supposedly fictitious event, a phoney category of crime, when they could have been “railroaded” on a whole range of other crimes, which would also have attracted the same penalties of death or imprisonment? Why was there a need to compromise the entire legal system by inventing non-existent crimes? Why are acquittal rates so high in many areas? Surely if there was a judicial conspiracy at work there would have had even bigger body counts.

6 *If the witches were the survival of an ancient pagan religion, then how is it that they were absent in any great numbers in Western Europe in the few centuries leading up to the witchcraze of the 14th-15th Centuries AD? If witches were pagans, and they had been there all along, why was there such a large time lag between the end of the pagan era and the emergence of the witches?*

It is my belief that scholars who have adopted this stance have not looked at the available evidence dating to before the 13th and 14th Centuries, or abandoned it as untrustworthy. Sadly few writers, such as Adam, turned their hand to writing about these issues in the 10th-11th Centuries AD, so their works are often all we have to rely on. Others may have been written, but did not survive the past 1,000 years. The truth of the matter is that records of criminal trials were hardly ever made at the beginning of the Middle Ages, hence historians have little or nothing to work with during the early Mediaeval period of witch activity in Europe

In 572 AD deacon Peter (who served at Alais, where there were once many Gothic parishes) was tried before St Nicetius on the charge of murdering Bishop Sylvester by magic.¹¹⁰⁰ Having taken an oath of innocence before the assembled laity and clerics he was exonerated of complicity and freed. But the deceased's son's anger was not assuaged by the verdict, and so he slew Peter down some alleyway in 574 AD.¹¹⁰⁰ This was, as it were, a sorcery trial, a trial of black magic, and the proceedings were recorded only in the briefest possible terms. We know nothing of the statements tendered by the prosecution and defence, only the outcome. For all intents and purposes this was a 6th Century AD witch trial, though not so named.

Our next problem is that historical documentation on witch trials, when it was made, was often destroyed (like so many of the forbidden books) sometime thereafter. So we have the non-existence of a written account, which some will say weighs heavily against an earlier wave of witch persecution, during which historically unverifiable trials were held. Consider what Adam of Bremen said;

"In fact they say, he (King Olaf Tryggvason (whose personal standard was a black serpent of a white background)) was also given to the practice of the magic art and supported as his household companions all the magicians, with whom that land was overrun, and, deceived by their error, perished".¹¹⁰¹

Other stories quite contrary to this were in circulation about King Olaf, which Adam also included.

"They say that among other virtuous characteristics of his was a great zeal for God, so that he routed out the magicians from the land. Although all barbarism overflows with their number, the Norwegian land in particular was full of these monsters. For soothsayers and augurs and sorcerers and enchanters and other satellites of Antichrist live where by their deceptions and wonders they may hold unhappy souls up for mockery by the demons".¹¹⁰²

At length they say, the most blessed King Olaf was driven from the throne of Norway by a rebellion of the nobles whose wives he had apprehended for sorcery".¹¹⁰³

The last two quotes are in accord with what *St Olav's Saga* says about Tryggvason. In *Olav's Saga* we find that mass witch burnings had occurred as early as the close of the 10th Century AD, for it was then that the Christian King Olaf Tryggvason seized the moment at the Thing assembly at Tunsberg, Norway, demanding that all the sorcerers *and* witches be expelled from his lands.¹¹⁰⁴ Wherefore he conducted a search for all persons known to be involved in the arts, who were then brought to his hall. There, amid a lavish feast which he had prepared for them, he set the building ablaze, burning to death all but one, who escaped and went into hiding.¹¹⁰⁴ This macabre event went undocumented; there was no trial held in their defence, nor do we even know how many perished.

Admittedly Adam of Bremen was reporting what others (who he does not identify) had told him regarding King Olaf Tryggvason, who died about the year 1,000 AD, and this is probably the main reason for divergent stories about his behaviour. Adam reckoned that Norway was fairly overflowing with magicians; but this was some 484 years earlier than Pope Innocent's 1484 AD mobilisation against the witches of Germany. Scholars such as Gwyn Jones disregard Adam's references as unreliable, perhaps because Adam did make some obvious errors in some instances where he was understandably credulous of inaccurate testimonies and stories supplied to him about the surrounding nations. But some of these informants were reigning monarchs, and therefore individuals with a better than average understanding of what was happening in their respective domains.

Anti-pagan zeal is unlikely to have coloured Adam’s mention of sorcerers, in fact he did not include his own opinions about them in these extracts. Adam did not want to slander the pagans, just simply report what appears to have been occurring in nearby lands. There are a number of instances where he referred to the Slav pagans in benign terms, even though they had been ravaging the Holy Roman Empire.

Lastly although Olaf’s affiliations with the magicians appear to be the subject of contradictory reports, the presence of manifold magicians appears to be a common thread. Yes, witches were present in Western Europe, the Baltic and Scandinavia, perhaps in vastly reduced numbers, or in some cases even in large numbers between the 8th and 10th Centuries AD, if sources are acceptable. *Malleus Maleficarum* specifically stated that witches had always been present in what is now Germany. From what accounts I have read, it appears to me that the number of witches in Europe began to increase steadily between the 10th-13th Centuries, but by the 14th Centuries the influx had reached endemic proportions, perhaps indicating that many were arriving in Europe from elsewhere. Icelandic law might provide a reason for large-scale movements of witches, after the 12th Century in particular.

Mediaeval Icelandic juries (twelve in number) were to try cases involving sorcery. “If someone uses spells or witchcraft or magic ... the penalty is lesser outlawry”, and “If a man practices black sorcery, the penalty for that is full outlawry”.¹¹⁰⁵ For legal purposes Icelanders classified sorcery as maleficia if “through his words or his magic a man brings about the sickness or death of livestock or people”.¹¹⁰⁵ These laws were first committed to writing in 1117 AD. It is therefore an acknowledgement that witch trials, for want of a better term, were being carried out in early 12th Century Iceland. Whomsoever was found guilty of black magic could not expect to be treated any differently from any other full outlaw. They were to be banished. A light sentence one might guess, but it was everyone’s civic duty to kill a banished fugitive on sight if they were encountered after their sentencing. The smartest thing a convicted Icelandic sorcerer or witch could do was head to sea, set foot in a new country, and start a new life.

If there had originally been magicians in Europe, why did they diminish in number? It is my guess the bulk of the white and black witches probably left Western Europe moving eastward or northward in the wake of Charlemagne’s brutal missionary activities among the Franks, and yet others stayed put in Western Europe confining their pagan religious activities to customs which did not attract the death penalty. But if Western European witches had been displaced and gone to live among the Slavs and Balts, then why did witches later choose to move out of Russia, the Baltic, Poland, and Bulgaria and back into Europe during the 12th-14th Centuries AD? This is the million dollar question which will help us understand the factors which led to the witch explosion. I believe there are several possibilities for their emergence;

a. A CHANGE IN THE WAY WITCH TRIALS WERE CONDUCTED

Norman Cohn explains that the rise of western witch trials during the 16-17-18th Centuries was attributable to the abandonment of the old Talion legal system in western Europe.¹¹⁰⁶ The Talion was a penalty inflicted on whomsoever brought false and vexatious charges against a person. If you could not prove the charges levelled at the accused then you might even forfeit your life, or be sent to the galleys in Mediaeval Italy. Accordingly malicious litigation was only infrequently entered into prior to the 16th Century AD, because it was just too risky.¹¹⁰⁶ With a freeing up of the legal system, the witches that had always been present now became liable for prosecution on an ever increasing basis, giving the impression that there was a sudden increase in their number. Some believe the ability to submit anonymous accusations helped things along. During the 1500’s, in places such as Venice, denunciation boxes became a feature of the Inquisition, and are still to be found there. These drop-off points allowed citizens to make allegations against supposed witches and heretics, and are testimony to the freedom that people experienced when making such accusations.

While allowing for anonymous accusations, at no stage did the Holy Office permit witnesses to entirely avoid the investigation process. In the inquisitorial text *Sacro Arsenale* of 1653 Masini wrote “since we do not inform him who the accusers are, it is necessary that the evidence for conviction be absolutely clear and beyond doubt”.¹¹⁰⁷ While it seems unfair that a defendant’s accuser remained anonymous, there was a specific reason for it. Once detained the defendant was required to list all of their local and family enemies, and whomsoever bore grudges against them.¹¹⁰⁷ If the person was a witch then more than likely they would have vexed many of those they listed. If few of them had been hexed by the suspect then the person was less likely to have been an active witch.¹¹⁰⁷ Rather than give a list of false names to throw the inquisitors off their trail, it was in the defendant’s best interests to be as accurate as possible, even if they

CHANGES TO LEGAL
PROCEDURES MADE IT
EASIER TO MAKE
ALLEGATIONS OF
WITCHCRAFT

THE ACCUSED WAS NOT
TOLD THE NAME OF
THEIR ANONYMOUS
ACCUSER

were a genuine witch. For if one of the names recorded by the accused matched that of an accuser, the Inquisitors began a lengthy inquiry into the possibility of slanderous false witness on the part of the accuser/s. By listing the name of a personal enemy, the defendant could cast aspersions on the veracity of the accuser, thereby helping their case.

WHEN PAGANS WERE AT
THERE MOST NUMEROUS
NO TRIAL DOCUMENTS
WERE KEPT

b. WITCHES DID EXIST DURING THE EARLY MEDIAEVAL PERIOD, AND EVEN BEFORE THAT, BUT DUE TO A LACK OF SURVIVING LEGAL DOCUMENTATION FROM THOSE TIMES, THERE APPEARS TO BE LITTLE EVIDENCE FOR IT ON ANY SCALE. Witch trials shall ever remain a paradox for researchers, for when pagans were at their most numerous, very little documentation was kept; indeed it was not required by law. It was only 500 to 700 years later, after paganism had undergone substantial devolution, that legal documentation became commonplace in many areas. Accordingly witchcraft, whether real or imagined could only ever have appeared in trial documents from the 15th Century AD onwards.

I will now briefly examine witch trial methodology in mediaeval Scandinavia and Russia, and the Holy Roman Empire prior to the late Middle Ages. Charlemagne's *Laws for Saxony* ensured that recalcitrant pagans among the newly converted Saxons would be slain for continuing heathen rites. One might guess that a considerable number were put to death during the 9th Century, pursuant to these laws. Yet, to the best of my knowledge, there is no documentation to speak of. Clearly the absence of documentation does not prove the absence of witches and pagans in Saxony. However the existence of anti-witchcraft laws for Saxony indicate they did exist, but that statistics and details were never kept. Why draft legislation to combat a non-existent practice?

PAGANS HAD NO RIGHTS
UNDER CHRISTIAN LAW

In Early Mediaeval Russia and Scandinavia heathens had no rights under the law. The same goes for Islamic countries where infidels derive no benefit from Islamic law, and where, from time to time Muslims killed non-believers with total impunity. *In Christian Europe if you were not baptised you automatically lost your case.* There was no need for a trial of any kind, whether for witchcraft, or any other crime. Sweden first recorded their laws in the mid-14th Century.¹¹⁰⁸ Here the absence of written records is the everlasting bane of folklorists and mediaeval researchers seeking to trace back customs which appear to have originated during the Middle Ages.¹¹⁰⁸ Obviously they had laws against witchcraft on the Danish peninsula, and in Sweden, so they must have had trials. *The non-presence of trial documentation is not proof that trials never took place,* but simply that they were not written about, or that the documents have subsequently been lost or destroyed (intentionally or accidentally). *This is a major point,* one that cannot be stressed enough. Does the proliferation of witch trial documentation in the 16th-18th centuries indicate that witchcraft only began in the 16th-18th Centuries? Many scholars have tried to push this line of thought, but it is fundamentally incorrect.

HOW COULD THERE BE A
TRIAL?

The prosecution of witches was an inherent part of Sweden's first recorded legal process, though by definition criminal witchcraft only applied to cases of maleficia, that is, where a person or cow had been maimed or killed by black magic.¹¹⁰⁹ The same can be said for Danish Church laws (posted around 1170) who applied the same definition. These Danish laws predate those of the 13th Century secular courts in Jutland, so presumably cases concerning death magic were only heard by an ecclesiastical judge or panel prior to 1241 AD.¹¹⁰⁹ Not until the 1400's did *secular* Danish legal codes contain provisions for trying witches.¹¹⁰⁹ Thus prior to that time, the Danish witch trial was a Church matter, not secular. More often than not a pagan witch was not a baptised Christian, and therefore they instantly lost their case, hence no need for a trial and no need for documentation. History would never remember these cases. If laws against witches were in place from the first, then it is certain that witches had been there too, hence the need for the law. References to sorcerers repeatedly appear in the Sagas, and in the writings of Adam of Bremen, which date to between the 10th and 12th Centuries AD, up to 400 years earlier than the first promulgated Swedish anti-witch laws. But during this 400-year stretch what happened to witches? Well we simply don't know. Many writers negate the implications of this, the witch phenomenon's most hazy period, by insinuating that there were no sorcerers around the 10th Century. Any reference to them was made by monks or people who had received Christian schooling, and therefore they were lies, untruths, plain and simple.

ANTI-WITCHCRAFT LAWS,
BUT NO COURT
TRANSCRIPTS

But below we will examine what I believe was their most likely fate, in that time when records were neither made nor kept.

SWEDEN'S FIRST
RECORDED LAWS
INCLUDED ARTICLES
AGAINST WITCHCRAFT

To achieve a conviction a witch had to be caught performing the act.¹¹¹⁰ Once the crime was established, and the offender convicted, the laws of Sweden in the 1300's demanded that the guilty party be subjected to the retribution of the deceased victim's family.¹¹¹⁰ This penalty probably reflects a more ancient pagan tradition for the punishment

ORIGINALLY A WITCH
HAD TO BE CAUGHT IN
THE ACT

and lynching of witches and other serious criminals.¹¹¹⁰

Having been sentenced the offender was turned loose, and probably gathered their possessions for a speedy flight to some other district. They knew full well that a vigilante posse would be hot on their trail any time soon, if not immediately. They might not even have had time to make preparations for a quick departure, cornered on their way home from the place of sentencing and put to death by vengeful and irate relatives.

One of the earliest recorded precedents for kinsmen taking vengeance on magicians exists in the Russian *Primary Chronicle*, relating to events of the year 1071 AD. Following an incident at Beloozero, during which the Yaroslavl sorcerers killed many women, one of Svyatoslav II's tax collectors headed out after them in company with a Christian priest.¹¹¹¹ After prolonged chase, and a hand to hand engagement with the magicians and their supporters (during which the priest was slain), the prince's agent, Yan, eventually took them into custody. After a theological sermon by the sorcerers, who declared themselves worshippers of a demon called the Antichrist, they went on to demand to see the Prince himself, presumably to receive a trial before him.¹¹¹¹ They said Yan had no right of jurisdiction over them.¹¹¹¹ Yan disagreed. His response was to have them beaten and tortured in the field, ordering their beards excruciatingly plucked out.¹¹¹¹ Following this they were gagged (perhaps so they could not utter spells) and bundled into the first of two boats. Next both vessels set off downriver, to where the river Sheksna opens, all the while Yan kept the sorcerers' boat a safe distance in front. Having reached that point Yan turned to the locals who had assisted him in capturing the magicians and said:

"Has any relative of any one of you been killed by these men?" A few of them replied they had lost family in the incident. "So Yan ordered them to avenge their kinsfolk. They then seized and killed the magicians, whom they hanged upon an oak tree".¹¹¹²

This was no doubt a practical manifestation of *Article 1* of the Russian Mediaeval law code, the *Russkaya Pravda*, itself based on earlier pre-Christian law. While the *Russkaya Pravda* does not expressly mention a penalty for witchcraft, this article prescribes that *the aggrieved family is obligated to take vengeance on anyone who has killed a member of their family, by whatever means.*¹¹¹³

Barring the seemingly ridiculous comment about the Antichrist (for which a possibly valid explanation has already been fielded), the remainder of the Chronicle entry seems perfectly feasible and logical. There was no trial under these circumstances. They had captured the offenders, they were so to speak "guilty"; all that remained was to pass sentence using vigilante justice not unlike that portrayed in the 'western' movie "Hang 'em High". Doubtless to say that "kangaroo-court" procedures of this kind were open to the worst imaginable abuses. The *Pravda* does not delegate to tax collectors the role of Justicier in frontier locales, but evidently Yan took it upon himself to act as one. That is not to say that these were unlawful proceedings. After all, the *Russkaya Pravda* was simply a list of articles composed to clarify new additions and amendments to the pre-existing heathen law codes, which were already known, and did not need to be recorded within the body of the *Russkaya Pravda*. It is therefore plausible, but by no means certain, that an officer of the prince could act as a judge, if circumstances so dictated.

By Maksimov's reckoning 18th and 19th Century Russian witches had lost any understanding of exactly where their kind (their bloodline), had originated.¹¹¹⁴ Evidently witchcraft had fallen into a disorganised and degenerate state compared to what it once had been, and their numbers dwindled.

Throughout Mediaeval Russia it was customary for folk to inflict cruel reprisals against local witches and sorcerers. For example, during the first half of the 1400's some twelve witches were burned alive at Pskov. Due to the unregulated, extra-judicial nature of anti-witch proceedings in Russia it is impossible to arrive at a realistic figure for the number of persons killed there for using witchcraft on their neighbours, whether truly or falsely.

Even so the Middle Ages saw the emergence of more enlightened Church fathers in Russia, who tried to stem the tide of the time-worn witch-hunting practices that permeated their society. But in that unforgiving time these particular clerics stood little chance of gaining receptive ears, and largely failed to make an impression.

Foremost among them was Bishop Serapion of Suzdal, who pitted himself against his society's customary readiness to ascribe misfortune and calamities to witchcraft. He said *"All of you are still captivated by the pagan arts of the Volkhvy (ie; Magi) ... believe me, you are burning innocent people!"*¹¹¹⁵ From his comments it is more than clear Serapion did not believe in the existence of either witches or witchcraft. Innocent souls were being superstitiously held

OUTLAWS HAD TO RUN
FOR THEIR LIFE

VIGILANTES COULD
KILL THEM ON SIGHT

A RUSSIAN TAX
COLLECTOR HANGS
MAGICIANS WITHOUT
TRIAL

THE RIGHT TO KILL THE
SAID MAGICIANS
BELONGED TO THOSE
WHOSE KIN HAD BEEN
KILLED BY THEM

COMMUNITY REPRISALS
AGAINST WITCHES

A RUSSIAN BISHOP
TRIES TO STOP PEOPLE
BURNING WITCHES. HE
CONNECTS THE
PRACTICE WITH THE
OLD FAITH

- accountable for the misfortunes of other people, and died accordingly. Serapion's encyclical is significant in that it not only connects witchcraft to the Magi, but witch hunting also. The Frankish *Capitulary for Saxony* tell us much the same thing.¹¹¹⁶
- WITCH BURNINGS IN RUSSIA It was by god's laws that the Russians handed down the death penalty, for those convicted of witchery on the basis of witness' testimonies. They could expect to be dunked in water and burned. During the reign of Tsar' Alexei, one Olena was condemned as a heretic and subsequently incinerated at the stake, together with her many magic books, roots and herbs. She was convicted not only for harming individuals with her artifices, but for healing a number of others with her special remedies. In 1674 we hear that the wife of one Theodosius was burned to death for witchcraft. In 1730 the Russian senate saw fit to highlight an existing edict regarding the witchcraft laws, which demanded death by fire for those so convicted.¹¹¹⁷ This grim reminder no doubt arose in response to an increased presence of sorcery and witchcraft in the wider Russian community. In 1779 a bishop reported the emergence of sorcerers and magicians of both genders, who were turning the faithful away from the Orthodox faith, and allegedly infecting many people with illnesses by means of certain worms.¹¹¹⁸ They dragged the sorcerers in front of the senate, accused of renouncing the Christian faith, and pacts forsworn to the devil who gave them the worms.¹¹¹⁸ Having heard what the sorcerers had to say, the Senate referred the matter to the jurisdiction of the civil court system.
- A NORSE SORCERER ACCUSED OF WITCHERY Such was the newer and more civilised means of dealing with witchcraft: taking it out of the village neighbourhoods, and bringing it into the better regulated secular court system. The same intricate web of local family-reprisals that we find previously mentioned in Russia was also active in pre-Christian Scandinavia, as is evidenced by the Norse *Laxdaela Saga*. Kotkel and his family;
- KOTKEL SLAYS HIS ACCUSER WITH STORM MAGIC *"were making life unbearable with their thieving and sorcery, and enjoyed the protection of Hallstein the (pagan) Priest"*.¹¹¹⁹
- EVERYONE WANTED KOTKEL'S BLOOD FOR THIS In retaliation for a raid on his farm, Kotkel recited magical songs atop a specially prepared platform, which had the effect of raising a storm, to sink Thord's vessel, for daring to formally accuse him of witchcraft. Consequently both Thord and his crew were drowned as the ship sank.¹¹²⁰
- THREATS WERE MADE TO HAVE HIM LEAVE THE AREA, OR THE LOCALS WOULD KILL HIM AND HIS FAMILY *"Everyone felt that death was the only proper end for people who performed the kind of sorcery that Kotkel and his family had done"*.¹¹²¹
- KOTKEL'S ASSOCIATE HEXES THE COUNTRY SIDE Here Kotkel and his kin were judged guilty by community consensus; not by any legal gathering. Oddleifsson gave the area's priest an ultimatum, *"sending the sorcerers away, or else, he said, he would kill them"*.¹¹²¹ And so Kotkel's family moved to a new residence in Laxriverdale. From the very moment of their arrival the local folk were keen to kill them, within at least three years, it was hoped. And so the cycle of trouble raised up once more. Kotkel was seen making magical chants by a number of people. After his witchery laid low Kari, son of Hrut,
- HE WAS BASHED TO DEATH *"Olaf said that Kotkel and his wife and sons must be put to death immediately - "however belatedly"*.¹¹²²
- THE COURTS HOPED TO REGULATE THE PROSECUTION OF WITCHES So an avenging mob killed them all, then placed Kotkel's body under a pile of stones, known ever after as "the Devil's cairn".¹¹²² The outlawed fugitive sorcerer Stigandi remained at large after Kotkel's death, and was suspected of causing a loss of sheep's milk throughout Hundadale.¹¹²³ They tracked him down and captured him with a view to killing him. To prevent Stigandi from hexing the surrounding country side with his evil eye,
- "they took out a bag and pulled it over his head"*. But *"there was a tear in the bag, and Stigandi could glimpse the hillside .. it was a fine stretch of land, rich with grass; but suddenly it was as if a whirlwind came and turned the whole sward upside down, so that no grass has ever grown there since"*.¹¹²³
- This outlaw was bludgeoned to death with stones, thereby ridding the area of his worrisome activities.¹¹²³ A realisation that such loose procedures had inherent shortcomings may have convinced the Swedes to implement a more formal, more centralised procedure for sentencing witches. This new system was introduced around 1350 AD. Now witches were to be judged by a bishop's court, and amendments were made expanding the list of witch crimes to include any form of black magic.¹¹²⁴ References to witches having to be caught red handed were omitted,¹¹²⁴ so this may signal a venture into newer legal territory, where a range of other proofs and verbose

arguments could be tendered before the court. Although death magic still remained a capital offense, harm-working sorcery was only finable.¹¹²⁴ Still, extensive court transcripts were not made during this period.

So paradoxically, the time frame for the Christianisation of early Medieval Europe coincides with a lack documentation. Because trial records were rarely kept or made, we will never be able to calculate the number of pagan Saxons slaughtered pursuant to Charlemagne's *Capitulary for Saxony*, their names, their sex, or their offense.

Many were lost in seemingly endless battles with the Franks, though a lack of casualty records prevents us from establishing even a crude figure for those killed in action. At one point we even hear of 4,000 being executed for their part in an uprising against the Emperor.¹¹²⁵ There are no names mentioned, just an isolated, off-the-cuff remark about the body count. Nor will we know how many pagan Prussians and Balts were killed during the Northern Crusades. We will never know the names of the many sorcerers burned to death in a feast hall at the command of King Olav Trygvasson. These countless executions took place long before the alleged beginning of the witch trials during the Renaissance. They also had the effect of multiplying the true number of people slain for the arts by a considerable degree; numbers we'll never know.

c. INITIALLY THE WITCHES DID NOT EXIST IN EUROPE IN ANY QUANTITY, BUT THEIR NUMBERS BEGAN TO SWELL AS MORE OF THEIR KIND BEGAN MIGRATING INTO WESTERN EUROPE FROM THE 14TH CENTURY AD ONWARDS;

I THE ARRIVAL OF ZOROASTRIANS IN RUS'.

In ancient times white Magian vigilantes pursued the devil-worshipping black Magi, seeking to exterminate them at every turn. The arrival in Rus' of "white" Orthodox Zoroastrians fleeing the Muslims and Turks in Central Asia might have prompted the black Magi of Slavia to seek safer territory. These Zoroastrians would have been as keen as the Church authorities to expel or eliminate this more archaic wave of devil-worshipping Magi.

II THE ARRIVAL OF THE GOLDEN HORDE.

Perhaps the Mongol overlords made life difficult for the Magi and Chaldeans then living in Russia. Certainly they were responsible for destroying the Chaldean temples at Harran, so why not harass the Russian *Koldumy*?

III THE CAMPAIGNING OF THE TEUTONIC KNIGHTS IN THE BALTIC.

Magicians, necromancers and soothsayers were fairly commonplace throughout the Baltic region according to Adam of Bremen. Many resided in Latvia, and the lands of the Ests which was formerly known as Askala (the realm of wizards). But all this changed during the 13th Century, with the Teutonic Knights undertaking anti-pagan crusades there.¹¹²⁶ This might have dislodged large pockets of pagan sorcerers and witches, compelling them to move further afield. It is also possible that many Germans and Saxon occupation troops might have interbred with the local inhabitants and brought forbidden, long eradicated heathen customs back into Germany once they returned home from the anti-pagan Baltic Crusades.

III THE BALKAN ANTI-HERESY CAMPAIGNS.

At the beginning of the 12th century the Byzantine Emperor declared open season on the colony of Paulician Magian-Christian heretics then inhabiting the Balkans together with Massalians, Bogomils and similar neo-Manichaeen cults. One can only guess how swollen the Paulicians had become by the 12th Century. No doubt interbreeding would have substantially increased the original population of 200,000 forcibly repatriated there in the 10th Century. As the war intensified many Paulicians evaded his onslaught by slipping out the back way and migrating into 12th Century Austria, Germany, Bavaria, Bohemia in sizeable numbers.

IV THE OLD FAITH WAS BEGINNING TO REORGANISE AND REGROUP UNDER THE INFLUENCE OF A MAJOR PAGAN RELIGIOUS FIGURE.

By the 15th Century AD, we discover the emergence of a new pagan pontiff in the Baltic states, who in every sense rivalled the Christian Pope and the Patriarchs of the East. This might also be tied in with the myth of Prester John, and the migration of his Magian nation from the inhospitably cold Ural mountains into a Europe that he promised to invade.

VIGILANTE BEHAVIOUR
WAS NO LONGER THE
NORM

THE NORTHERN
CRUSADES PROBABLY
FLUSHED THEM OUT OF
HIDING

CRUSADES AGAINST
HERETICS IN THE
BALKANS LED TO THEIR
DISPLACEMENT, AND
RELOCATION
ELSEWHERE

MUSLIM REPRISALS

V MUSLIM REPRISALS AGAINST THE DUALIST CULTS OF THE ISLAMIC EAST

Norman Cohen has erred when he stated witches were an exclusively western Catholic phenomenon. The truth of the matter is that throughout the Middle Ages the Abassid Caliphate was riddled with dualist heretics and sorcerers, some of whom professing doctrines that accommodated formal ritualised devil worship for a variety of reasons. Eastern dualists were composed of Manichees (including a number of offshoot sects), Paulicians, Marcionites, Mazdakites, Magi, Gnostics, Greek philosophers, the so-called Nabataeans and Chaldean sorcerers. Mediaeval Muslims were fairly tolerant of Jews and Eastern Christians or anyone that was part of a faith sanctioned by the Koran (as long as they didn't start trying to convert Muslims from Islam). Many dualists did not fall into this category however, though for the most part the Abassids ignored the existence of the average dualist hearer, and chose to pursue and execute the perfecti or priests of these religions. Some of the dualists were extremely well organised, and shut themselves up in remote, heavily fortified enclaves which the Muslims could not penetrate. Accordingly the few dualist priests that did survive continued practicing their faith for a very long period unmolested. Dualist migrations into Europe probably coincided with periods during which Islamic authorities made reprisals against them and their priests.

VI TO HELP FULFILL A DIVINE/INFERNAL PROPHECY

"And when the thousand years are expired, Satan shall be loosed out of his prison (in the Abyss). And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together for battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them".¹¹²⁷

One of the most bizarre and seemingly unlikely reasons of all is that they came to Europe to help fulfil Biblical and Magian apocalyptic prophecy, by bringing the religion of Ahriman (the Antichrist) among the white Magian and Church flocks, and to surround of the camp of the Saints, namely the Churches of Rome and Constantinople. This would have been to bring about the creation of the much-portedend reign of the Antichrist, a Kingdom of Chaos beginning at the end of the first millennium AD, that would see much war, destruction, pestilence, and apostasy, as well as widespread ecological and social disaster.

A quote was provided earlier in this chapter detailing one witch's professed belief that he was participating in the erection of Satan's kingdom on earth. Potential evidence for 'Luciferian' missionary activity in the shadow of the Church has already been presented.

VII THE BLACK DEATH

The 13th Century Black death resulted in severe social disturbance and population dislocations. The movement of refugees, including sorcerers, between European nations by land is under-documented. There was plenty of opportunities to accuse prospective witches of bringing on plagues with black magic under such circumstances. This social group was more likely than others to take flight if they were being harassed by local townsfolk.

VIII DURING THE 13TH-14TH CENTURIES THE RUSSIAN ORTHODOX CHURCH HAD BECOME INCREASINGLY ADVENTUROUS IN THEIR PHYSICAL AND THEOLOGICAL ATTACKS ON THE PAGAN PRIESTHOOD AND SORCERERS. THIS SAW AN INCREASE IN THE SEVERITY OF SECULAR PENALTIES FOR THE CRIMES OF WITCHCRAFT AND "HERESY".

Another reason for the European migrations of eastern witches and sorcerers was a change in the Russian Orthodox Church's attitude towards them, which saw the clergy turn up the heat on "black" heretics, who were engaging in worship of the horned god. Perhaps witches and heretics were treated much more harshly in Rus' than in 12th Century Germany, some 400 years after its conversion.

To give you an even better idea of how stern and unrelenting the Russian Orthodox Church's position was in relation to this matter, the Russian priest St Avraamij of Smolensk was threatened with death at the stake by his fellow priests because of his allegedly dubious or borderline preaching methods, which, we might think, had a demi-pagan tinge. Yet, he was never formally tried as a heretic, or even branded as one. If this is the kind of treatment a priest (who was later canonised for his many successes in the conversion of the pagans) could expect for activities which were perceived to be on the edge of acceptability, how much more iron-fisted would they have

CHURCH CRACKDOWNS
ON THE PAGAN PRIESTS
OF EASTERN EUROPE

been to those confirmed to have been performing witchcraft and devil worship?

Since Rus' cities were the only real bastion of the Church among the Eastern Slavs during the Middle Ages, the pagans moved out into the countryside, in every direction, to escape the attention of the authorities, and freely practiced the old faith. Serious missionary work only took place in these areas from the 13th Century AD onwards, when the Church erected frontier monasteries, especially in Finnish zones. These allowed for permanent outposts from which the Russian Church could launch its prolonged presence among people who were still practicing "heathens", not just pagan residue, but true practitioners of the Old Faith.

Seg presto! - History disappears

The greatest problem with modern writers on the subject of witchcraft is they confine themselves to placing history on the psychiatrist's couch and, with white coat, clipboard and pen, only hear what the patient is saying, rarely listening to, or better still understanding the patient. They dare to presume they have the right to act as the judge and censor of history, rather than its examiner.

History cries out to us that many Europeans of the past 500 to 1,500 years actually believed in the existence of magic, and unless one come to grips with this, we remain very far from delving into their minds. For example, a proper and complete analysis of traditional Australian aboriginal life is pointless unless it is examined in the context of mystical beliefs like the 'Dreamtime', perhaps the most important thing they possessed, for in it lay a profound understanding of the world in which they lived. Whether we believe in the dreamtime or not is irrelevant to the study of a people who did. *In examining the witch phenomenon it is imperative that we concern ourselves with what Mediaeval Europeans believed, instead of experimenting with social studies and conspiracy theories.*

The primary Mediaeval sources are studded with ritual inversion and testimonies of the devil as a dog or fly, or masked witches shape-changing into animals, or riding out into the night on the backs of fellow coven members. Some historians believe this is all the more reason to disregard the accounts as stupid, flippant, and unworthy of academic analysis. By adopting this approach many modern witch commentators *have greatly failed us* in the objective study and assessment of witchcraft. What they are doing is like an atheist saying that there is no such thing as Christianity because he believes in neither miracles, nor Christ, nor the efficacy of prayers, lit candles and holy water. Whether one feels that given religious observances harness and yield actual powers or not does not impact on the factual historical existence of that religion. The same could be said about shamanism, Islam, Magianism, Buddhism, Hinduism, animism and so forth. You, the reader, may not adhere to these faiths, but I'm sure it would not lead you to disbelieve the very existence of their organisational infrastructures, holy sites, and religious texts. Yet that is precisely what many witch researchers have tried to do. Very sad.

Immense support for the notion of a clandestine corporation of devil-worshippers comes from the mouths of the witches themselves. On certain points their admissions show some semblance of uniformity across a number of countries. So to counter the harmful impact of these confessions on their theory that witches never existed, some academics saw fit to alienate this damaging evidence by saying that it was merely the product of torture, and largely fake. A certain group of academics specialising in the infamous Spanish Inquisition have advocated differently.¹¹²⁸ Their study of inquisitorial regulations and trials statistics shows that this theory cannot be applied to the witch phenomenon as a whole. Having scrutinised the 350 years worth of archival documentation generated by the Inquisition, they discovered that the Spanish Inquisitors applied torture in only 2.5% of instances!¹¹²⁹ As it rightly points out, the treatment of witches in Germany, France, England and Scandinavia was a lot harsher, and suspects fared rather poorly in these other locations.¹¹²⁹ Even so, we would do well to refrain from commenting on alleged levels of torture until a study as equally comprehensive as the Spanish one has been undertaken in these other countries. This is not going to be easy. For example in Britain witch trial court transcripts were only available for five counties. To accept modern theories that wholesale and widespread torture was standard procedure without there ever having been an empirical study of *all surviving trial accounts*, is not only unscientific, it's gullible. It's like trying to find the most popular brand-names on sale by polling just 10 people. Until a significant statistical sample from all countries involved has occurred, for me anyway, the general level of torture applied to witches elsewhere can only ever remain a question mark. Even so, statistics are available for some countries, and I will present these in a short while. As a matter of fact *there is not even common consensus on the number of witches executed*, with estimates ranging

EUROPEANS ONCE BELIEVED IN MAGIC

RITUAL INVERSION WAS KNOWN

WITCHES THEMSELVES CONFESSED THAT THEY WERE PART OF A BIGGER CULT

SOME SAY THESE STATEMENTS ARE FALSE CONFESSIONS

BUT IN SPAIN ONLY 2.5% OF SUSPECTS WERE TORTURED!

NO AGREED FIGURE FOR THE NUMBER OF WITCHES EXECUTED

from as little as 50,000 through to a ridiculous 9 million. Nothing can more glaringly illustrate the paucity of serious study than this!

In how many instances were prisoners cut short in mid sentence, when they started divulging things the Inquisitor didn't want to hear. I say this in response to Cohn's single account of Inquisitors desisting from recording the confession of a witch once the accused started drifting off into accounts of a witch dressed in snow white robes. He says they were nothing less than carving the witch's confession; he might be right, but then again the priest might have been protecting the interests of a fellow cult member, rather than their mutual enemy the black Witches. Not impossible when you consider one example fielded by Murray in which a witch was acquitted on the basis of the immense good she had performed for her community. White witches were sometimes, if not often viewed differently from black witches. Sure they were irritating, but whether they were to be repressed, and what penalty they would pay varied according to time, place and judicial sensibilities.

Bearing in mind the strict rules in place for the scrutiny of witnesses against witches, how many cases were tossed out of court due to insufficient evidence? What were the motives of torture? Political subterfuge? Since a person walked free by confessing and renouncing their participation in witchcraft, were many instances of torture the Inquisitor's desperate attempt to extract the very confession which would save the accused's life, and more importantly their soul? We have written regulations to this effect.

The Inquisitorial guidebook *Sacro Arsenale* specifically stated that torture enabled confessions, *with the aim of reconciling the sinner with god.*¹¹³⁰ In other words the expressed aim was not so much to inflict cruelty, or sate their desire for vengeance, but to extract a confession from a reticent suspect against whom their was already a burgeoning mass of evidence implicating them in the arts of witchcraft. The text went on to say,

*"It would be iniquitous and against all human and divine law to expose anyone to torment without weighty evidence".*¹¹³¹

Only once the details had been submitted before a panel of six or so legal and theological experts could a decision be made about the suitability and permissibility of torture. In borderline cases a pronouncement was required from Rome as to whether a confession could be extracted by torture.

Or were the Inquisitions, as some have claimed, an instrument used to seditiously forge a sub-human picture of the witch using fictional, contrived evidence, and by soliciting certain answers that followed a *standard formula* which the Inquisitors dished up to the accused ('now repeat after me' , etc). They maintain that the Inquisition could then be used as a tool of state, where nefarious clergy could indiscriminately slaughter whomever opposed them. In the light of so little systematic study, this last view is an absolute disgrace, and very unscholarly. Sure show-trials are not unknown throughout history (eg; Macarthyism, the Stalinist purges), and no doubt would have taken place in an unknown number of witch trials. But certain academics *theorise* that alternative power-seeking motives were at work, and automatically default to the *universality* and totality of this conspiracy motive. And what is even worse, they then go on to employ that theory to *vindicate stuffing the primary historical evidence, those priceless documents, into the dustbin of history.* This is not only irresponsible, but *very scary.* Doing this to the primary sources is like someone 500 years hence "exposing" the filmed images of naked Jews running to their deaths in Nazi pit graves, or allied bulldozers piling the emaciated corpses of the liberated Belsen camp, as a cruel hoax, and having people believe that. Just as Jews died in WW II precisely *because they were Jews,* the fact remains, very many people died during the 12th-16th Centuries AD for the "crime" of witchcraft. And yet, we are expected to believe that (by some estimates) in excess of 150,000 people died without some underlying cause (perceived or real) besides the Church's attempts to create a powerful mind control tool! And I am not by any means insinuating that there was one single cause; life just isn't that simple. Was it all a fantasy, a sham, an imagination? Come now! Whatever the underlying causes of the witchcraft, be it schizophrenia, exotic mental illnesses, a vivid imagination, or diverse ancient cults, including the black Magi (the existence of which has been illustrated in this book), superstition or, more likely, a combination of all of the above, we must never erase history. We would do well to remember that in the minds of most Mediaeval folk, theirs was an era of magic and miracles. *This can be the only sane conclusion emanating from the historical record.*

I have no qualms whatsoever drawing on the firsthand data put forward by Summers and Murray because their work differs from many others on one major point. They preferred to present the data unabridged, rather than

TORTURE WAS ONLY TO
BE USED WHERE THE CASE
AGAINST A SUSPECT WAS
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IT HAD TO BE
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PANEL

SHOW TRIALS

COURT TRANSCRIPTS
SEEN AS A WASTE OF TIME

drift off into lengthy opinion and commentary, which needs little reference to primary source material. Commentaries are one thing (and very necessary), but transcribing data from the past accounts, word for word (if you have access to it), is just about one of the most important things that a historian can ever do. This is a significant deviation from the work of many other authors who condemn the factuality of Mediaeval witch cults using attitudes better left to feminist lobbyists, social theorists and psychologists, than historians. I found Murray's work particularly helpful in that it preserved the finer "superstitious" details, primary sources which clearly show that in very many cases Satan was a *man-God* dressed as the horned-god, or little treasures like besoms and ash branches which, as you will have read in Part I, were integrally linked with the rituals of the white Magi.

I have noted a dearth of published first-hand accounts (confessions, witnesses, accusations etc) from the earliest years of the witch cults in Europe, when the first witches spearheaded the witch-explosion, that particularly mobilised during the 13th Century. This is an extremely important phase in the history of the witches. I think there needs to be more work done in this area, not just more commentary and opinion. There should be an emphasis on the translation of court transcripts and other civil documentation on the witches, from both western and eastern European sources, and from Arab documentation in the Middle East, Asia Minor and Central Asia. Nonetheless, in what accounts we do have, there can be little doubt that the witches were tied in with the pagan rites of old ... Jews, Saxons, Germans, Scandinavians, Slavs, and Celts were all supposedly guilty of it.

Unlike the Roman Catholic Inquisitors and court scribes of Western Europe, Russian Orthodox clergy saw little reason to put pen to paper about the customs of witches. Why should they, when just about everywhere they looked they could find practicing sorcerers who had local parishioners and demi-pagans endlessly knocking at their door looking for remedies, talismans, curses and the like. This scantily recorded Russian literary tradition (which contains precise details that predate by several hundred years demonological beliefs that emerged during the Inquisitions) makes it all the more interesting to find a widespread belief in demons (even specifically named demons) in villages from Arkhangelsk to the Urals and as far south as the Ukraine. From mediaeval documents we know that they believed in demons a thousand years ago, and still do so today. This is without parallel in the modern West. How did such a commonality of demonological beliefs come about without an accompanying literary tradition? The answer comes as no surprise - the highly evolved Russian demonology was spread about by word of mouth; by town and village folk and the large number of practicing witches and wise folk of the countryside.

For all I know there may be an extensive range of witch trial documents in Russia slotted in among other standard court documents, but at no time during the nine to ten years that it has taken me to compile this project have I found a written study on Russian court trial procedures between the Middle Ages and the modern era. If they are available they will need to be scrutinised at length.

Does political correctness have a place in historical studies?

Margaret Murray is not the only scholar to be harangued by those who have adopted a "politically correct" stance in relation to the witches. Montague Summer's translation of the legal tome *Malleus Maleficarum* comes in for a real dressing down by proponents of the "witchcraft never existed" camp. It is variously attacked on the basis of him being a committed Roman Catholic priest, or a notorious Satanist, depending on who you want to believe, or as being a conglomeration of superstitions and old wives tales. In no way do the "witches never existed" faction succeed in denouncing his scholarship or translating skills. After all, being a pre-Vatican II Roman Catholic priest, he had to know Latin before he could graduate from seminarian to priest. They described him as a fanatic, but his attackers seem equally fanatical in their denunciations. What these people fail to recognise is that his book was a translation of existing copies of the *Malleus* from Latin into English. It was *not a book of commentary or opinion*, but the direct translation of a valuable historical document, perhaps one of the most important in the study of later witch trial methodology in Western Europe. But why are they so caustic in their attacks on Summers' *Malleus*, a translation that to the best of my knowledge has stood the test of time? The answer is they needed to assassinate the historical record in order to allow them to weave their elaborate "politically correct" theories, many of which cannot be sustained when held against the legal framework under which the Inquisitions were supposed to be conducted.

Only after rigidly applying some back-to-basics scholarship can we penetrate this hiatus in objectivity, to gain a clearer picture of what actually happened. The scale of legal abuse that they suggest simply could not have occurred

UNIFORM
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DENOUNCING THE
MALLEUS MALEFICARUM
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THEORISTS

THE LEVEL OF TORTURE
THEY SUGGEST WAS NOT
SANCTIONED BY THE
LEGAL SYSTEM

YOU COULD GET
SACKED FOR
UNAUTHORISED
TORTURE SESSIONS

under the regulations prescribed by *Malleus Maleficarum*, for it shows the stringent legal protocols which were set up to aid the Inquisitors in their work. What they neglect to mention is the *Malleus'* rules for when torture could be applied, and the *intense scrutiny* of witnesses by priests in an attempt to discern whether they were bringing false charges against an innocent person. Ultimately witnesses were sternly warned of impending damnation for calumniating.

SOME INQUISITORS WENT BEYOND WHAT THEY WERE PERMITTED TO DO

The "Hammer of the Witches" was not the only instructional text to be used. For example in Spain, Inquisitors were bound by the framework of the *Instruções - Del Santo Oficio*, a manual issued by Madrid to guide agents of the Holy Office. It provided a comprehensive code of ethics and conduct which Inquisitors were to apply strictly, lest they lose their post. An over-enthusiastic recourse to torture was not countenanced by this manual; likely to get an Inquisitor ingloriously sacked in fact! We don't know how many inquisitors risked their careers for the sake of performing clandestine tortures sessions, lacking any official endorsement whatsoever. I would guess that Inquisitors who best fitted this mould were relatively few. Still, some Inquisitors far transgressed the bounds of what they were permitted to do by virtue of their deputisation to the Holy Office. Upon hearing of Conrad's extrajudicial punishments and executions in Germany, Pope Gregory replied "*We marvel that you allowed legal proceedings of this unprecedented nature to continue for so long .. without acquainting us of what was happening. ... we declare these proceedings null and void ... We cannot permit such misery as you have described*".¹¹³² Though in this case, Conrad surprisingly remained off the leash, as it were, until assassinated by some nobles who were next on his hit list.

By scrutinising the views of the "witchcraft never existed" faction more closely, we uncover a very false view of the trials. By their spurious reckoning the law codes within *Malleus Maleficarum* were *almost never adhered to*, with magistrates and vengeful clergy habitually seeking torture and secular execution as the preferred means of dealing with suspects at every available opportunity.

Cohn matter-of-factly states (providing little or no evidence) that "*Torture was employed, and so ruthlessly that many who refused to make a false confession died under it*".¹¹³³ Sidky is another fan of this theory.¹¹³⁴

Not only does the scale of this alleged abuse run contradictory to *Malleus Maleficarum*, but statistical evidence based on case histories. Even more tragically, Cohn's statement presumes that the aim of the Inquisitions was to illicit false confessions. Consider for a moment archival documentation from the Spanish inquisition depicting prisoners uttering blasphemies to escape the privations of the swollen and famished secular jails; to savour the better upkeep provided in the Inquisitor's cells. This is a very different picture from Cohn's, but we don't know how typical it may have been. Such a scholar insists that the penal codes were almost never observed by the judiciary! I find it absolutely ludicrous to suggest that judges had copies of the *Malleus* at the bench, *but never adhered to the prescribed mechanisms of law* contained in it. This manner of scrutiny, once applied to the witch trials as a whole, led to conclusions so wide of the mark, that it is equivalent to preparing for a moon mission, by sending the crew towards pluto. A brief look at some witch trial statistics verifies this.

ESTONIA 1520-1730

Tried (% M/%F) ¹¹³⁵	Executed (% M/%F) ¹¹³⁵	acquittal rate
205 (57%/28%/ 15% unknown)	65 (40%/45%/15% unknown)	68%
making a person ill or maimed ¹¹³⁶	24%	
killing with death magic ¹¹³⁶	21%	
devil-worship ¹¹³⁶	15%	
harming cattle ¹¹³⁶	12%	
harming person or property while ¹¹³⁶	11%	
in vulpine form		
Witchcraft related theft ¹¹³⁶	6.5%	
blasting fields ¹¹³⁶	2%	
libation desecration ¹¹³⁶	2%	
fire-starting ¹¹³⁶	5%	
TORTURE: Commonplace. ¹¹³⁷		

IN ESTONIA THE CONVICTION RATE WAS NOT ALTERED BY THE USE OF TORTURE TO ANY GREAT DEGREE

CONCLUSION: Most trials involved the indictment of male witches. White magic was not on trial, only maleficia. Eleven percent of indictments were made against shape-changers, not for the act of shape-changing, but for property damaged caused while in an altered state. As you will see, the common use of torture did little to lift the conviction rate.

FINLAND 1520-1690

Tried ¹¹³⁹	Executed ¹¹³⁹	acquittal rate
710	115	84%

FINLAND 1665-1684

Tried (%M/%F) ¹¹³⁹	Executed ¹¹³⁹	acquittal rate
474 (11%/89%)	104 (49%)	78%

TORTURE: Little or none.¹¹⁴⁰

SOCIAL STATUS OF DEFENDANT/ACCUSER ¹¹⁴⁰	DEFENDANT	ACCUSER
lower class	69%	35%
burghers	26%	12%
military, clergy, administrators	4.6%	53%

CONCLUSION: Of the 149 defendants most had little or no property. Half of the accusers were clergy, administrators and, to a much lesser extent, soldiers. The relative absence of torture in Finland when compared with the use of torture in neighbouring Estonia, meant a 10%-16% reduction in the number of Finns who would have been executed had they been tried in Estonia. Some 20% of those convicted escaped execution and received fines or flogging in lieu.¹¹⁴¹

NORWAY 1551-1760

Tried ¹¹⁴²	Executed ¹¹⁴²	acquittal rate
863	280	68%

white magic ¹¹⁴²	33%
making a person ill or maimed ¹¹⁴²	16%
killing with death magic ¹¹⁴²	19%
devil-worship ¹¹⁴²	16%
harming cattle ¹¹⁴²	6%
harming someone's luck ¹¹⁴²	1%
infertility and discord in relationships	1.7%
blasting fields ¹¹⁴²	2.4%
fire-starting ¹¹⁴²	.7%

.8% OF SUSPECTS WERE TRIED AND EXECUTED ON THE BASIS OF INFORMATION EXTRACTED BY TORTURE

TORTURE: Minimal usage.

CONCLUSION: Of the 863 Norwegians tried for witchcraft, torture was used in only 4.6% of cases, and of them only .8% were tortured before the sentence was handed down. In other words, of the 32% convicted and executed only .8% died on the basis of evidence obtained by the use of torture! In other words *torture had practically no impact on the verdicts*. One third of the cases involved white folk magic and charges for shape-changing are absent.

ENGLAND 1570-1700

Tried (M%/F%) ¹¹⁴³	Executed ¹¹⁴³	Acquittal rate
474 (11%/89%)	151	68%

IN ENGLAND 90% OF THOSE ACCUSED WERE WOMEN

TORTURE: ?

MANY RECORDS ARE MISSING THERE

CONCLUSION: Most English trial records no longer extant. These figures are based on Essex, Hertfordshire, Kent, Surrey and Suffolk. Of those convicted, 10% received a year in jail instead of a capital sentence. Almost 90% of the accused were women. The acquittal rate was on par with that of Estonia and Norway, and marginally worse than in Finland.

IRELAND 1580-1582

Tried ¹¹⁴⁴	Executed ¹¹⁴⁴	Acquittal rate
approx 200	3	98.5%

TORTURE: Insufficient details

HUNGARY 1520-1777

43% OF TRIAL DOCUMENTATION IS MISSING IN HUNGARY

Tried ¹¹⁴⁵	Executed ¹¹⁴⁵	acquittal rate
932	449	25%

TORTURE: Insufficient details to gauge its impact.

CONCLUSION: Due to a loss of documentation under Turkish occupation, only 57% of the trial records have survived leaving 43% with unknown trial results. In other words we do not know what happened in 710 cases.

FEW ACCUSED WITCHES ESCAPED DEATH DURING THE HUNGARIAN TRIALS

Nonetheless the Hungarian response was very heavy handed. If we add the 24% acquitted of wrongdoing to the 25% who received imprisonment, fines or lesser penalties, this amounts to only 49% escaping a capital sentence. The comparatively high conviction rate in Hungary is probably due to the absence of a defence counsel in most trials. This was a point of deviation from other European trials. You see defence counsels were another groundbreaking innovation instituted by the Inquisition, who felt that a defendant had a right to an attorney, whereas it was commonplace for civil courts to disallow a defence counsel.¹¹⁴⁶ A further 2.4% of the defendants suicided or were killed in prison, or died at the hand of lynchers. As in England 90% of those indicted and executed were women. Catholic clergy took almost no part in these trials. When combined with the impermissibility of a legal defence counsel, this may account for the lack of restraint displayed by the Hungarian authorities.¹¹⁴⁷ As you have witnessed in the preceding statistics witches in some countries were often female, but not always so.

Seemingly sexist comments hounded the mediaeval witches throughout the centuries that followed,

"it is no matter for wonder that there are more women than men found infected with the heresy of witchcraft. And in consequence of this, it is better called the heresy of witches than of wizards, since the name is taken from the more powerful party. And blessed be the Highest Who has so far preserved the male sex from so great a crime ... therefore He has granted to men this privilege."

MALLEUS MALEFICARUM CONTAINS SEXIST COMMENTS

"three special vices appear to have special dominion over wicked women, namely, infidelity, ambition, and lust. Therefore they are more than others inclined towards witchcraft, who more than others are given to these vices".¹¹⁴⁸

Its hard to avoid commenting on the misogynistic manner in which these passages were presented in the *Malleus*. Some see it as proof that the Church had been unjustly persecuting witches because they were women. Perhaps this was a factor in some cases. But how do we reconcile this with the fact that many European female witches were defended in court by men, and, as revealed by Sharpe, the principle accusers of English female witches were frequently other females. More work needs to be done in this area to statistically determine the number of sexist comments made by the judiciary in the trial documents, as also the sex of the accusers in other countries.

IN ENGLAND WOMEN WERE THE MAIN ACCUSERS OF FEMALE WITCHES

We might also consider that some women were falsely accused of the crime by their husbands and shadowy mistresses hoping to wed them, to get them out of the way for ever. Since remarriage was not permitted in Catholic countries following a divorce, witch accusations could have provided an excellent means of getting rid of the old wife, and gaining community acceptance for the new. But against this supposition it should be noted that this hypothetical practice would have been universal to all Catholic countries, which is not the case. One would also think that wives would have some inkling that their husbands had a mistress, and would have been keen to raise the issue in court where their accusers were somehow connected with the husband or the mistress.

What is more, many witches were lonely elderly women. Obviously they posed little threat to society, and may

have been persecuted owing to folk superstitions which typecast them as devilish hags. On the other hand they might have been lonely old women *because they were witches*. As in the Muslim countries, marrying witches was socially reprehensible, and very risky considering that one's life could be turned upside down at any time if one's spouse was indicted for the arts. Kinsfolk would have done everything in their power to dissuade their menfolk from marrying into families imputed to be inheritors of the old tradition. Nor would clergy be keen to solemnise the marriages of suspected witches. Where actual witches did marry, I venture to guess they wedded men unmindful of public opinion, or men belonging to bloodlines similarly immersed in witchcraft and other long standing pagan traditions. But the very fact that parishes kept genealogical records meant that it would have been difficult for them to conceal a factual family tradition of witchcraft. Thus very few witches would ever be able to have a traditional Church wedding, there was too much against it.

Nonetheless the remarriage theory is still worth looking into, as such a practice might be identifiable where the husband speedily remarried. Yet such incidents may not be indicative of a mistress waiting in the background, waiting to step in the moment the man's wife was executed. There must have been a large number of widowed fathers generated by the execution of their wives. Little attention is paid to the social impact of the witch trials on the lives of these men. Just how did they juggle their work commitments and care for their motherless children at the same time. For some the answer would be to live near relatives, others to slide into dire poverty, and yet others would have re-married as speedily as they could. Some would have abandoned the children, handing them over to relatives or nuns.

Even so, I want to draw parallels between Al-Nadim's comments on the practices of the female Chaldean sorceresses and some of the rites mentioned in trial documentation, not to mention the *Malleus Maleficarum*, which distinctly conform to Chaldean magical theories, such as the invocations of devils, the invocation of the divine name, etc. Since there is some evidence for Chaldean witchcraft in Europe, trial documentation for regions indicting unduly high numbers of female defendants should be scrutinised to see if Chaldean-style sorcery was part of the evidence collected against female suspects. Where there is a statistical correlation between Chaldean features in the evidence, and a preponderance of female suspects, then we can probably identify the accused as Chaldean witches (who were mostly female), and regions where the Chaldean arts were practiced.

The innocent victims

The real reason why some academics considered it imperative to portray the witch trials as an orgy of torture was to eliminate factual, historical data. This gave them the freedom to develop every imaginable theory besides the obvious; that some suspects were actually witches. You see, witches were normally tried on points of proof supplied by their own confession, which may or may not have been obtained by torture. In a yet to be quantified number of trials, witches were convicted and executed because they freely admitted that they had been devil-worshippers, or had practiced witchcraft. Others no doubt were innocent.

However in our search for justice, the law has never proved infallible. In every age (the period of the Inquisitions included) innocent lives have suffered along with the guilty. The likelihood of becoming an innocent victim can be attributed to false incrimination, a case of mistaken identity combined with being in the wrong place at the wrong time, and false confessions, buckling under torture, or where a person directly implicates himself by tendering to the authorities incorrect information or inopportunistically phrased statements.

False witness can also be achieved by means of torture, which some have claimed was a standard feature of the inquisitions, and hence the reason why witch trial evidence should be taken with a grain of salt. Recent research has shown that the right to torture was not abused to the extent that Cohn and others suggested. So it is not possible to make a single definitive statement about the scale of torture other than to say that its frequency depended on the country in which the trial was conducted, and the time frame during which it was held.

Torture

Torture is permanently engrained into our mental images of the Inquisition. Many researchers focus on this aspect of the period, elevating it as the tool of choice for social control, and mercilessly used by royalty and the Church. By this means the fantastical being known as the witch was born, with the guidance of clerical

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SOME SUSPECTS WERE
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WITCHCRAFT
ALLEGATIONS

TORTURE AS A MEANS OF
SOCIAL CONTROL

propagandists of course. One of them, Sidky, attributes the most part of the witch phenomenon to “*the effects of hot pincers and boiling oil on the human physiology, forced confessions, sensational show trials, exemplary punishments, and the sociological functions of torture rooms and executioner blocks*”.¹¹⁴⁹ But what he neglects to consider is trial statistics. We know that torture created some innocent victims, this is irrefutable. But with an average rate of 68% escaping state execution, it’s hard to maintain the conspiracy theory. In fact these statistics indicate that witch trials were, generally speaking, conducted with extreme caution, a great many suspects declared innocent before the law. Therefore we might guess that judges were not overwhelmed by a desire to burn witches at the slightest provocation, and seemed content to give them the benefit of a doubt where the case against them could not be convincingly proven. Such measures were no doubt in place to minimise the likelihood of a wrongful conviction.

ACQUITTAL RATES SHOW
THAT THE JUDICIAL
SYSTEM PROCEEDED WITH
CAUTION IN WITCHCRAFT
TRIALS

However, in matters concerning heresy and witchcraft, the church and secular authorities knew that innocent victims were inevitable, but hoped to curb the number of cases where innocents were indicted, by taking every care assaying the evidence, closely examining witnesses, or indeed the applicability of torture. Still, they didn’t want to avoid punishing the guilty for the sake of a few blameless souls, who, at the end of the day, would certainly end up in heaven, having died a Christ-like death, innocent to the last. Despite this there is evidence that some ecclesiastical and secular officers payed scant regard to the concept of innocent victims. During the attack on the stronghold of the Neo-Manichaeian Cathar heretics at Languedoc France, the order was given *to attack everyone living inside the confines of the castle*. When it was suggested that there may be innocent Catholics in there, the reply was to continue with the operation .. “*God will look after his own*”. Considering that the castle was a bastion of Neo-Manichaeism they might have felt that all its inhabitants were either guilty, or guilty by association, or at the very least tainted by the heresy in question.

Returning to evidence for the impact of torture, we will look to Denmark. In 1522 the new Danish King (Frederick) did away with earlier Church laws, declaring that they should no longer be applied. Talion-style legalism was invoked. Now, to obtain a conviction one had to have a damn good case against the accused, and even then it was still possible to discredit prosecution witnesses comparatively easily. Verdicts were made by a jury, and only after this was torture inflicted on the accused. It has been noted that the number of Danes who confessed to witchcraft, of their own volition, without torture, were comparatively few. This suggests that *the application of torture helped to increase the number of confessions in later Danish trials*. That much is self-evident and completely understandable. But did it necessarily mean an increase in false confessions, where the accused was brow-beaten into admitting things they never did? Let’s examine this question in closer detail.

We do have evidence for the improper use of torture in order to gain a conviction, or gaining a false confession as a result of torture. Take the case of Johannes Julius, tried and executed at Bamberg 1628. He noted in a letter sent to his daughter that he admitted to things which were not true, hoping that it would satisfy his tormenters, and cause an end to the intolerable suffering he had endured through repeated torture sessions (including thumb-screws, leg-screws and the strappado).¹¹⁵⁰

“For they never leave off with the torture till one confesses something; be he ever so good, he must be a witch. Nobody escapes, though he were an earl ...”.¹¹⁵¹

TORTURE CAN INCREASE
THE NUMBER OF
CONFESSIONS

In this particular case, we have an opportunity to compare the Church’s version of the trial, with the accused’s. And let me say there is some variation in the two accounts. Still the quoted statement is written from his own perspective; he was innocent, perhaps others were too. Before the date of his execution Julius was convinced that everyone must be also. And for what it’s worth, Earls were marked men unless they were pillars of Catholicism.

A Roman lawyer condemned the use of torture for according to his observations “*many (guilty) defendants because of their patience and strength are able to spurn the torments, while others would rather lie than bear them, unfairly incriminating themselves and also others*”.¹¹⁵² Julius was probably one of these hapless souls.

SOME WHO DIED WERE
INNOCENT

Now we will also look at the opposing stance. Consider this. One of the last remaining adherents and survivors of an ancient religion or mystery cult is on trial. Firstly they have seen many of their creed executed at some stage or other. They have seen what happens when a sect member makes a statement implicating fellow-believers and their entire families. They have seen what impact even a single execution has on their crumbling religion, and on the integrity of the doctrines they adhere to; especially if the doomed person is a priest.

Confessing their cult activities and doctrines to the clergy and secular authorities would have had inherent spiritual dangers also. It was sinful for Magians to speak about the sacred mysteries and teachings of the religion with non-believers.¹¹⁵³ Inevitably the more committed a detained witch was, the more reticent they would be.

That inquisitorial torture often had minimal effect on extracting confessions capable of obtaining a conviction against the suspect is statistically verifiable, for with amazing regularity many who underwent torture changed nothing of their original statement.¹¹⁵⁴ And this is exactly what you would expect to see during the torture of an actual witch. If a genuine witch couldn't keep their mouth shut then they could expect retribution from their own, as was stated in the case of a Scottish witch by the name of Rebecca.

"If shee should discover anything, they all told the said Rebecca shee should endure more torments on earth then should be in hell and the said Rebecca told this informant that shee promised to keep all their secrets; and moreover they all told her, that shee must never confesse anything although the rope were about here necke, and shee ready to be hanged".¹¹⁵⁵

Hence, Inquisitors with more than an inkling of suspicion about a suspect might be prone to doing an additional interrogation session or two, believing the "witch" more obstinate than usual. Perhaps if they gave the thumb-screw an extra twist they might get someone to break, perhaps they might discover a secret circle of old believers. Applied torture, the prosecutors hoped, would loosen their tongues.

If some witches were, hypothetically, sacrificing their own babies, by piercing a needle through their head (as was claimed during French trials) would they tell all? Would they divulge the fullest extent of their religious activities, which others (having a different set of beliefs and moral codes) would call crimes? I venture to guess that a genuine witch would be extremely unlikely to proffer information about their rites, or those of their coven. At least not without a fight. Why would they? They would have everything to lose by openly confessing; they would be burned alive. Worst of all, if they did confess an involvement with the witches then the Inquisitors would probably never let up with the torture, knowing for certain that locked away somewhere in the person's mind was the information they needed to break their organisation even further. Many of these old believers preferred martyrdom than contributing to their own demise, and the collapse of their religion. In this respect they were not too different from the early Christian martyrs. Others, under the influence of narcotics, or through superior mental toughness, stoically endured the torture. As distasteful and pathetic as it may seem, Inquisitors were sometimes compelled to use torture, because in some instances they were unable to solicit a confession otherwise. The reason for this is the nature of the alleged crime, where maelific witches are concerned. Just how do you convict someone who has allegedly been killing large numbers of victims in secluded places, far from prying eyes? There is unlikely to be a mass of physical evidence, especially where the victims are cremated, as the witches were supposed to have done. On top of this there would be few if any witnesses. A modern parallel is afforded by accused mass murderers. That they were ever apprehended and detained is nothing short of a miracle (usually achieved by a streak of good luck and excellent police work). Perhaps they told the wrong person about what they had done, perhaps it was by pure chance that they were seen committing a crime. How often have we seen them on TV laughing and snickering during the trial. What are they laughing about anyway? What is there to laugh about? Is it because they have a sick sense of humour, or because the joke is on us? Is it because they know something we don't? Are there other unknown victims out there that the police have no evidence for, and never will? Would the accused volunteer information about these additional victims if the police had no idea that the suspect (detained for other crimes) was responsible? How different, and more complete, would their testimonies be if the mass murderer had been tortured? As it stands offenders do not have to supply information if it could incriminate themselves. Accordingly police only get true and complete confessions from suspects such as these, where a mass murderer wants to incriminate themself. Where there is no body, no evidence, no witnesses, dubious witnesses, or witnesses who can be made to look dubious, actual offenders can escape conviction. In fact it would be true to say there is no crime! That is despite the fact that they have left a trail of bodies in their wake, who will forever remain missing persons.

False or inaccurate testimonies

Even nowadays there are not a few claims of innocence made inside jail. Some of these have a basis in fact, while others are simply hard luck stories concocted and circulated by criminals hoping to gain an early release. Innocent persons can end up in jail only where there is a compelling case against them; a case built on information sufficient to

THERE WERE MIXED
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WITCHES THREATENED
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convict somebody, but which is untrue. Current theories about the witch trials suggest that some suspects were being convicted due to imprecise and false testimonies. This is absolutely correct; even *Malleus Maleficarum* admits as much. For this reason there is a section of the *Malleus* devoted to witness assessment, including whether or not a known enemy of the accused should be considered an acceptable witness.

REASONS FOR FALSE TESTIMONIES

1. Personal gain A convicted witch might under certain circumstances expect to have their goods and land confiscated in addition to other penalties. These assets would go to the King and the Church normally.
2. Vengeance You could bring charges of witchcraft against a person in order to settle a vendetta or neighbourhood argument. It was also another option for those wanting to rid themselves of their spouse. With their husband or wife executed as a witch they were free to take another lover, perhaps one they had been meeting for some time.
3. Political gain One could eliminate a political or business rival by having someone accuse them of witchcraft.

THE EVIL OF FALSE WITNESS UNDER OATH

False testimonies occur even in this day and age. In the USA, in states where capital punishment is still performed, death row prisoners have been executed protesting their innocence to the bitter end, and only later is it discovered that they were in fact innocent of all blame. This is especially likely to occur when evil individuals seek to misuse the legal system, and twist it to their own advantage. At other times witnesses are genuinely mistaken by what they have seen or heard, and hence tender inaccurate information which can be used to convict a suspect. The only way we can reduce the likelihood of false witness is to repeatedly grill the witnesses. This procedure is followed today, as it was during the Inquisition.

The sad fallout from false or inaccurate testimonies is that prisoners are occasionally heinously executed, and their name sullied, for something they never did. No doubt such instances will continue for as long as state execution remains. That is the great paradox of any legal system; occasionally a wrong judgement will be pronounced. Where actual frame-ups have occurred is the law and the judge to blame, or false-accusers? Clearly it is the false-accuser, whoever they may be.

Let us look at the psychology of a tortured innocent. A blameless detainee is taken into a torture chamber. If before hand they felt their captors wanted to squeeze a false confession from them, they would be even more determined not to give them one. Why? ... pure survival instinct. By giving a false and incriminating statement about themselves they know they will forfeit their life. Even worse than that, they know that their wife (or husband) and children could expect financial and emotional hardship, and even follow-up persecution by the local community. Their family name would now be falsely associated with the arts of witchcraft. This would have a flow on effect to one's larger family, and to ones direct descendants, many generations hence.

No, the innocent man or woman wants to live. All they have to do is maintain their innocence throughout the pain of interrogation, then their pleas of innocence will be vindicated. Sure its going to hurt, but at least they will be alive at the end of it, and their family name cleared of any impropriety. Knowing the grim penalty that would await them, those with the strongest fortitude would have resisted torture to save their lives, though an unknown proportion may not have been so lucky.

Why use the whole torture facade anyway? Why not just draft false confessions, and get an expert forger to replicate the suspect's signature, or make their mark? Why not apply the same means across a whole nation? This convincing argument is yet another that can be used against those who maintain that torture gave life to a tradition of witchcraft that never really existed. If there was an official Church programme to fabricate a uniform body of evidence about the witches, using false-confessions adhering to a specific format (as Cohn hints), it either failed or never was. That is because there are no stereotypical features that can be held up as definitive and universally characteristic of the witchcraft phenomenon throughout Europe over the 500-600 years of trials.

Examining the case of the Knights Templar, we discover that right up until the eve of the crackdown against them, they had no idea what was about to happen.¹¹⁵⁶ The day of their arrest must have come as a real shock, since

most Templars were taken into custody and put to the torture. Whether or not they were held in separate cells in each instance is important, and needs to be established. Nowadays police segregate suspects and witnesses to ensure that those mentioned are not concocting stories, or alibis. In the Templar trials we do know that a group of suspects sharing the same cell devised a uniform group confession.¹¹⁵⁶ Surprisingly their statement conformed to the so-called heretical depravities alleged by the French crown.¹¹⁵⁶

Still conflicting details did emerge the confessions. A variety of statements were made, which only sometimes corroborated each other. The ramifications of this are enormous. For instance if there was actually an heretical Templar idol capped with a single or many-faced head, surely there would be a standard description unveiled under interrogation. But there wasn't. The confessions allow us to reach the following conclusions:

1. Some suspects had seen the idol and confessed as much,¹¹⁵⁶ but most of the Templars knew nothing of it. This seems in perfect accordance with what was stated, namely that only a certain select element within the Templars performed the key rites of the organisation.
2. Why is it that only a certain number of tortured suspects supplied a description of the idol similar to that mentioned in the charges against the Templars? Did their recollections of the prior-mentioned idol only result from the promptings of their interrogators, and if so, why didn't they cajole every other suspect in the same way, to achieve a compelling, nay watertight case? Thus some confessed to having worshiped the said idol, while a great many did not.
3. Guilty and innocent persons were tortured during the repression of the Templars. Attempting to penetrate the secrets of a reticent organisation observing clandestine rites, by means of torture, unfortunately required that all members be tortured. This is tragic. But how else do they get adherents to confess, where there are no witnesses, if not by torture.
4. Some innocent suspects had folded under the weight of the torture and, in the delirium of pain, gave contradictory information about the idol in question, supplying descriptions of an idol which they had thought up, just to get their questioners to leave them alone. Their information would therefore be fictitious, and deviate from the alleged facts by an unknown degree, depending on the level of imagination used to compile the response.
5. But they might also have been guilty, instead compromising the existence of another idol (which did not have the same form as the one which gave rise to the repression), but whose form the inquisitors knew nothing of.
6. The torturers *did not compile systematic false-testimonies using the tools of torture*. If they did, there would be a preponderance of confessions which confirmed the allegations. This was not the case.

THE SUPPRESSION OF THE
TEMPLARS

So what of the other details? Some common themes became apparent. For instance, three kisses were given to their commander, while others received such kisses.¹¹⁵⁷ And Templars wore the pure white shirt and belt of their order, even at night as they slept.¹¹⁵⁷ White Magianism affords striking parallels in this respect. Persians kissed each other on meeting, offering their cheek to a person of lower rank, or kissing the cheek of those of higher rank.¹¹⁵⁷ Those of relatively low rank neither offered, nor received a kiss, but simply bowed or nodded. This was known as the "kiss of peace".¹¹⁵⁸ Every white Magian lived and slept in their holy shirt, firmly trussed about the waist with the sacred belt. Clearly the use of torture here succeeded in producing a certain amount of uniform testimony, a proportion of which was no doubt factual.

Templars were mostly drawn from the aristocracy and foresworn to individual poverty, chastity in the service of Christ and the Holy Virgin. Very often they were well educated also. Through donations and trade the Order itself accumulated vast wealth. Many see the seizure of their financial and land holdings as the primary reason for their persecution and disbandment in 1312. Having lived in the Holy Lands for several centuries it is plausible some brethren of the military order became enamoured with oriental dualistic traditions. In odd instances this may have led to desecrations and even idol worship (in the form of a human skull mounted on a post). But the Order as a whole was probably innocent of any involvement. Notwithstanding those brothers burned at the stake in the preceding two years, the bulk of the defunct order simply transferred to other orders. The Templar Grand Master Jacques de Molay was one of the unlucky ones put to death, but not before prophesying the death of Pope Clement

V and France's King Philip IV. It came to pass exactly as he foretold.

Trial judges were required to use their wide powers of discretion when determining the means that would be employed in the questioning and sentencing of the accused. It might be torture (which could be as severe as the rack, or as psychologically torturous as sleep deprivation), it might be subsisting on bread and water in prison, and apparently one of the preferred methods for obtaining confessions (as contained in *Malleus Maleficarum*) was for a priest to place his hands on the witch's head as a prayer was recited, which was worded in such a way as to provoke tears in the accused's eyes if they were repentant. But they won't tell you about that, because it doesn't fit into the neat stereotype that many academics have tried to build concerning the conduct of the Inquisitors!

For example, it was serious business being a witch, one could easily expect to be lynched if suspected of harmworking on local residents. There are accounts from the early mediaeval era of clergymen having to halt peasants with murderous intent from venting their anger on a captured black magician.¹¹⁵⁹ Whether innocent or guilty of the charges, some clergy tried to protect alleged offenders rather than kill them, perhaps to enable them to get a fair trial, perhaps because they thought they were innocent, perhaps because they didn't even believe in the existence of witchcraft, or in rare circumstances, perhaps because they were part of the same coven.

Nowadays there seems to be an excessive fixation with the use of torture during the Inquisitions. No doubt travesties of justice had occurred during the Inquisitions, where due to political expediency persons were hurriedly tried and convicted for witchcraft. But to suggest systematic abuse of the magnitude Cohn and Sidky suggest is simply a disgrace, especially when there has not been a wide reaching pan-European study into the incidence of torture during the witch trials, nor the inclusion of modern statistics and data concerning the observed effects of torture on the human mind and body. Due to the work of some scholars, the picture is clearer for some countries than others.

Only a systematic study of each and every heresy and witch trial case will uncover the true extent to which magistrates and the clergy chose to deviate from the prescribed methods for conducting trials. Until such time as this study has occurred, we would do well to treat with scepticism the validity of claims that widespread abuse of the system was the norm.

That the complexity of the questions put to witches evolved as the centuries unfolded, is seen by some as proof that the authorities were contriving a new public image for witchcraft. Now they had familiars, now they had witch paps, now they were defiling the Eucharist. Proponents of this line of thought maintain that it was this modification to the nature of questioning that had the effect of altering public perceptions about exactly who and what a witch was. Through these works of fiction arose a hideous, anarchistic being; the witch. These novel images of witchery fed out into the community to the attention of ruder minds, which lapped it all up, like a cat drinking milk. Equipped with this new information the peasantry now became capable witch spotters. From there it was only a short step to an explosion of witch craze mentality, vigilante behaviour, fevered allegations and so on. Society was now free to see in marginal societal elements these same features.

Enhanced public awareness of who the witches were was only partially responsible for the increasing spate of witch accusations. What really led to an increase in the number of trials was the changing times (an increasing faith in Catholicism), the introduction of new legal procedures (which did not recognise vigilante behaviour as a means of attacking witches), and the arrival of newer immigrants who adhered to pagan traditions forced to withdraw from these nations at the time of their conversion. Witches of course had always been there, but the Christianisation of these nations led to a reduced presence. Those that remained were tackled by the time-honoured tradition of community reprisals where they had drawn too much attention to themselves. Most folk already knew of the various folk superstitions concerning witchery, without the Inquisitors having to tell them. As for the change in the kinds of questions put to suspects, inquisitors began learning progressively more about the newly imported lifestyles and beliefs of the witches, heretics and sorcerers, who they had begun encountering once again, several centuries after the Christianisation of their countries. Some of these traditions in witchcraft and heresy were of a type not previously experienced in these countries, while others partially conformed to traditions already known, such as Manichaeism. Consequently Inquisitors were able to pose better educated legalistic questions to accused persons based on their enhanced understanding of who the witches and heretics were.

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DIFFERENT METHODS OF
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SOMETIMES CLERGY
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WITCHES FROM ANGRY
MOBS

MORE WORK NEEDS TO
BE DONE ON THE IMPACT
OF TORTURE

Witch trials - the death of paganism

The Burning Times should be seen in a far bigger context than the elimination of black and white witches. It was the final phase of the de-paganisation of Europe, which is totally different from the Christianisation of Europe, but which helped bring about the same end. The further we enter the Christian era the more virulent the attacks on the witches became, on the head people of the Old Faith. The fewer that remained, the more devastating their death would be. Witches were put to death in ever greater numbers over diverse geographical regions of the European continent. And as it went on year after year a substantial devolution of religious understanding among the adherents of the Old Faith was under way. Robbed of their books, holy sites and religious teachers, their heavily codified teachings were progressively reduced to crass superstitions as the believers preserved the old ways differently in areas where their scattered enclaves existed.

To illustrate the plausibility of this theory, we will assess what would happen if somebody wanted to destroy a hypothetical organised religion with its own priesthood, holy books, temples and believers. To begin with they would need to demolish the organisational structures that support the faith. Doing so would be a relatively simple matter, requiring only the freedom to use strong arm tactics. Phases associated with the death of a religion include;

1. BURNING DOWN TEMPLES AND DESTROYING RELIGIOUS SITES/IDOLS.

Following this phase, believers could no longer meet publicly. Organisational cohesion begins to break down. Members of the religious group lose contact with each other, as do the priests that help administer the religion. To survive this persecution, adherents must renew connections between believers and religious leaders in secret.

2. DESTROYING THE BOOKS WHICH ENCAPSULATE THE CORE TEACHINGS OF THE RELIGION.

The more extensive the scriptures of a religion, the less likely it would be for devotees to adequately remember what the books once contained. Therefore it would be practically impossible to faithfully reconstruct the religion from what they remembered. If one gathered together 80% of this religion's texts and destroyed them in a single moment, the following day perhaps 80% of the religion would not even have the faintest idea what to believe, at least not exactly anyway, not in the precise manner.

Perhaps for this reason the Magi chose to memorise their scriptures by rote learning. Sure, they could also record their religion in writing if they wished, but by learning their holy writings off by heart, sentence by sentence, they had an emergency reserve of scripture that could be tapped into if the books vanished. Such contingency plans enabled them to bring their religion back to vitality (though not perfectly) following Alexander's book-burning spree against the Magian holy texts. Keeping one's religious/philosophical teachings in books alone makes believers lazy and a religion susceptible to demise if its texts are lost from circulation.

3. KILL OR DETAIN FOR LIFE THE PRIESTS AND PRIESTESSES OF THE RELIGION.

As the teachers disappear, they can no longer guide the faithful as to the true form of their creed, nor can they meet with other religious leaders to help the believers regroup, and re-establish a new and lasting organisational structure.

4. SECRET SOCIETIES ARE FORMED

With their religious leaders gone survivors take to the roads hoping to encounter old adherents. If successful they will have found support in both a practical and religious sense. Perhaps they would choose to settle there in a discrete community, hoping to avoid detection.

During the conversion of Iceland pagan and Christian negotiators compromised for the sake of peace. Though it was agreed that they should become Christian, the pagans insisted that horse meat banquets, infant exposure and the old law codes should still be permissible. These pagan observances were to be acceptable only in so far as they were conducted in private places. But if it should happen that they were witnessed by some onlooker, then charges could be brought against the individual. As a penalty the practitioner became a lesser outlaw. The only possible result of such arrangements is an underground cult following for the old ways. More implacable devotees were thus forced into becoming secret institutions, or lonely isolated individuals, whereas previously they were free to worship the gods of their ancestors in an open and forthright fashion.

WITCH TRIALS HELPED
DE-PAGANISE EUROPE,
BY JAILING OR BURNING
PRACTITIONERS OF THE
OLD FAITH

TEMPLES, IDOLS AND
OTHER HOLY SITES
WERE DESTROYED

PAGAN BOOKS WERE
BURNED

THE MAGI MEMORISED
THEIR HOLY BOOKS,
LINE BY LINE

THE HEATHEN PRIESTS
WERE HUNTED DOWN

THE OLD BELIEVERS
FORMED SECRET GROUPS

PERIODIC REPRISALS
AGAINST SURVIVORS
WHEREVER FOUND

5. INITIATE VIGOROUS SEARCHES AIMED AT FLUSHING OUT THE LAST OF THE RELIGIOUS LEADERS, TEXTS AND ORGANISATIONS WHICH HAD ESCAPED THE INITIAL PERIOD OF REPRESSION.

Wherever outbreaks of their activities were found in latter times special efforts would ideally be re-doubled to uproot the last of the religion, thus completing the job, the eradication of an organised religion.

MISSIONARIES ARE
ACTIVE WHILE THE
POLEMIC IS TAKING
PLACE

Where the persecutors were hoping to instal a new religion, intense missionary ventures would be simultaneously sent out into the communities, into the religious vacuum. Converts to the new faith would be offered enhanced rights and social freedoms over and above those of the old faith. As a consequence of this the adherents of the old faith become progressively more marginalised, and reduced in status. Many would be coerced into swapping to the new religion, if only to give themselves a better life.

THE LEGAL SYSTEM IS
DENIED TO MEMBERS OF
THE OLD FAITH

Pagans unmoved by the ministrations of the Christian preachers operating out of Salzburg Germany could expect an immediate fall in social status. At Ingo's banquets converted peasants were treated to the most lavish fare, served from utensils fit for a king, yet the unbelievers were "*forced to sit outside like dogs*". "*Out of my house and eat your food like dogs*" he yelled.¹¹⁶⁰ It is on record that the degradation experienced at such social events caused a great multitude to convert.

PUBLIC HUMILIATION

The situation was much the same throughout Islamic society. Non-Muslim citizenry were termed *Dhimmi*, that is second-rate citizens with no right to legal representation or redress under Islamic law.¹¹⁶¹ Again, suspects were automatically guilty where Muslims brought allegations against them.

THIS HAPPENED IN
MUSLIM AND CHRISTIAN
COUNTRIES

This also happened under Russian and Scandinavian mediaeval law - to avoid the baptismal font meant one automatically forfeited whatever law cases they were involved in. In Iceland the penalty for not bringing a newly born to be baptised was lesser outlawry, and the accompanying loss of social status.¹¹⁶²

The impact of these varied scenarios would have been amplified as time passed by; the religion degenerating daily. So it is easy to envisage how an organised religion could be reduced to a corpus of differently remembered folk superstitions over a large area in but a short space of time, perhaps even less than a decade, depending on the intensity of the persecution and repression brought to bear against the religion.

Without onlookers to objectively record the happenings of de-paganisation, major events could pass without hardly a word preserved for posterity. Such was the case during the Islamicisation of Central Asia and Persia, where we hear of mass-killings (especially of the Magians), but no names, no body counts, no trial records.¹¹⁶³ Still we are fortunate in the extreme that Mediaeval Christian annalists did leave a trail of evidence for the future, albeit one that has been sieved and diluted, till it represented but a watery tincture of what was once known.

You will notice that the rapidity with which such designs can be accomplished is directly proportional to how quickly secular rulers and the military apparatus can be harnessed for such action, and their level of willingness to prosecute and participate in these designs. Whereas operations of this kind would have been impossible at the dawn of European Christianisation, it only managed to grow proportionately as more and more European kings became Christian.

Just as Magianism and pagan Gnosticism were uprooted by Islamic Jihad, so too were European pagans and Magians subjected to the same rigorous systematic de-paganisation agenda. At the end of it all we are left with secret societies, persecuted marginalised members of the community, and increasingly denounced folk superstitions.

In this model one notes striking similarities between the mechanisms of Christianisation and Islamicisation, and surprisingly the de-Christianisation of the old pagan homelands (described in Part I). Succinctly, the aim was to pluck the promoters of the old faith from society by conversion, execution, imprisonment or banishment. Banishment was of course the most humane method of removing their presence, but was inherently dangerous in that they could re-group and multiply elsewhere. The pagan religious leaders were the voices of dissension that fulminated against the rise of the new faith. Sifting through the tumulus of mediaeval European history one sees that Christianisation did not go unopposed by the heathen intelligentsia. They too proved apt at responding with military force against Church property and clergy, as well as re-educating their flocks, to fortify them against the overtures of the new religions.

For example, it happened that 17th Century protestant Swedish witch-hunters asked Estonian witchcraft suspects specific kinds of questions, focusing on whether they had established pacts with the devil, or flew in the

air.¹¹⁶⁴ The nature of this questioning was probably in part based upon contemporary demonological treatises. Yet in cases where torture was applied, the accused rarely if ever alluded to demonic compacts.¹¹⁶⁵ To be sure some interrogation sessions started out with the detainee making mention of the devil, but very quickly digressed, with them confessing to dealings with fairies and wizards.¹¹⁶⁵ The statements they tendered were elaborate to say the least. What we are probably witnessing in these instances, is evidence of citizens still interacting with surviving members of the old pagan priesthood during the 1600's. In an area formerly called Askala (the land of wizards) in heathen times, it is eminently plausible that peasantry remained in contact with their sorcerers, or harboured them during the Christianisation period, when practitioners of the arts were deposed. During that late era their hold over the locals was, it would seem, considerable. And that is because the withdrawal of the Teutonic knights and the Catholic church from the region had allowed them to fall back into the old ways, the wizards free to emerge from hiding. In the year 1667 the protestant monarch of Sweden received a communique from the Church commission of Livonia. It brought to his attention "terrible idolatry and heathen blindness that has power over thousands of miserable souls in this country".¹¹⁶⁵ Further investigations reported that large crowds of Estonians still gathered for heathen festivals on a holy hill, or in groves, and even at the Chapel in Risti.¹¹⁶⁵ That is despite frequent threats that troops and cavalry would be used to break up communal meetings of this kind.¹¹⁶⁵ Nevertheless the assemblies continued as always, until the Estonian holy sites were finally destroyed, in the late 17th Century, early 18th Century.¹¹⁶⁵

During the course of some 12 years, Stuart Clark compassed a unique and robust study of demonological texts produced between the 1500's and the 1800's. Having conducted such a study, he concluded that the dissemination of learned writings on demonology are unlikely to have prompted frenzied outbursts of witch-hunting.¹¹⁶⁶ They did, if anything, reflect views already held by the wider community, for a great many Europeans already acknowledged a lucid framework of dualistic philosophical theory, which explained the forces at work in their life.¹¹⁶⁶ The devil was reputed to mimic the order of the world, his realms and subjects being altogether antithetical to what one found in heaven. These widely held folk beliefs underpinned people's notions of witchcraft at that time; the law and written texts on demonolatrly merely embodied this. Clark further examined the impact that these writings may or may not have had on the European psyche. Unfortunately, due to the cumbersome size of his work, Clark was unable to devote equal space to the ultimate origins of European lore surrounding the antichrist, ritual inversion and other forms of demonolatrly then known ... their origins.

In examining the many examples of witchcraft throughout this book, we must account for one major point. How is it that Western European prosecutors and defendants were exchanging blows over evidence which seems quintessentially Magian, Manichaeian, shamanistic, Dionysian and Chaldean in nature?

Even as the smoke of the anti-Murray gun-play fast dissipates, the possibility of re-opening her door is not beyond our grasp. Though clearly not of the Murrayist school, and in a sense condemnatory of her stance and methodology, the modern English folklorist Ronald Hutton comes to the objective conclusion:

*"Instead of shunting the Murray thesis and Frazerian folklore into an academic cul-de-sac.. there is obvious need now for a proper study of the treatment of ... paganism and Witchcraft in the English speaking world. Only when that work is complete can the significance of early 20th Century British folklore studies be properly understood."*¹¹⁶⁷

To call it a "cul-de-sac" is being kind. Murray's work was in reality flung down a bottomless, seething abyss. And with her demise, any willingness among researchers to probe the factual existence of witchcraft further vanished.

Until this point the study of witch trials has been the preserved domain of individuals dipping and diving out of select accounts; some more thorough and methodical than others. At periodically convened conferences their individual findings have been presented to their peers. But it seems to me that there needs to be a systematic allocation of research projects, one more scientific in nature, looking at each case, dissecting them. Certain scholars are already doing this, each applying a different set of questions. Some are better at doing it than others. Though these studies have not plumbed the fullest possible amount of data contained within the documents, there can be no doubt that their efforts are already allowing us to see things more lucidly. James Sharpe's examination of English witch trials between 1550 and 1750 is an example of what can be achieved.

Perhaps the establishment of an international panel might be helpful in such an endeavour, directing the enquiry process of autonomous academic groups in the many European countries where witches were executed .. countries

like Finland, Germany, England, Spain, Estonia, Latvia, Greece, Russia, Albania, Arabia. This could not even begin until;

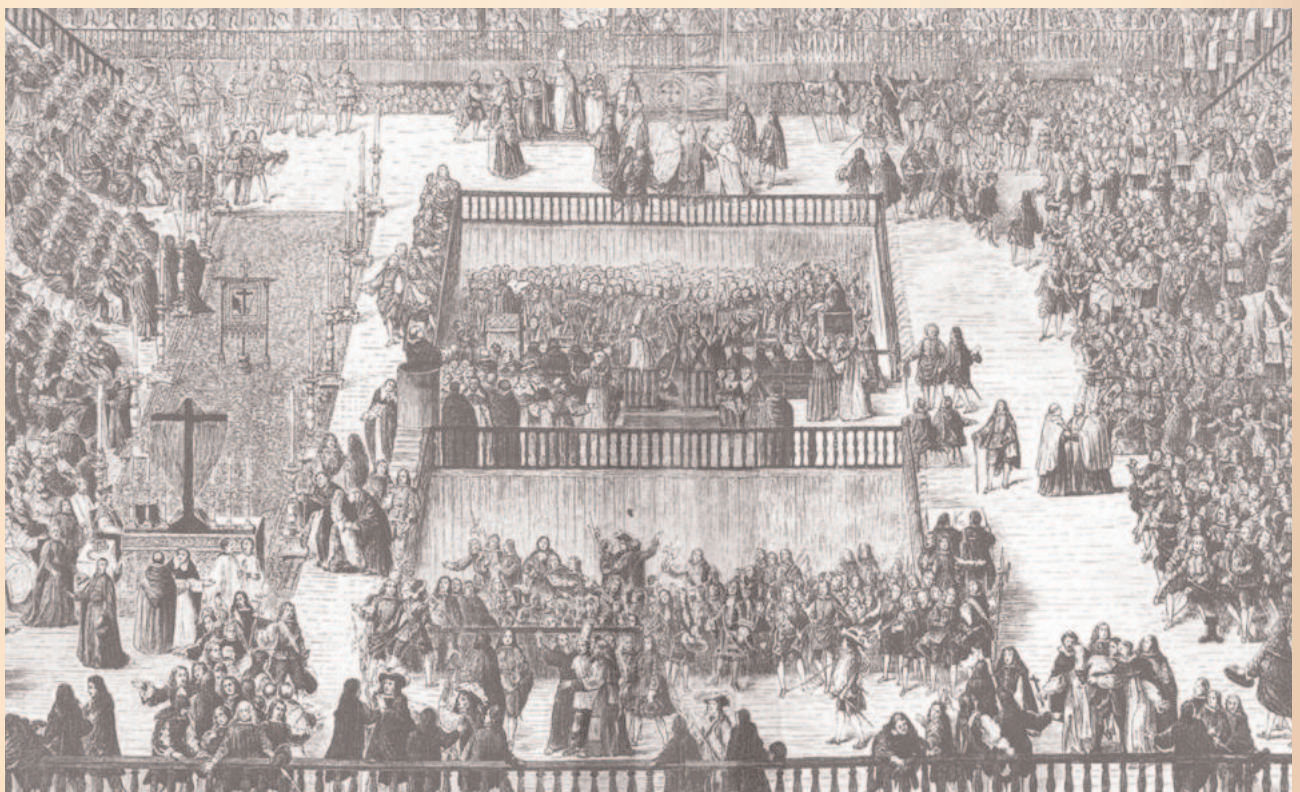
1. Each country has determined the precise amount of surviving witch trial documentation in their safekeeping.
2. A uniform yardstick is established against which each and every trial can be examined. This will enable us to establish firm statistics about the trials. The control criteria should not be drafted with any specific theory in mind, but should ideally serve to identify the presence or absence of common traits over diverse regions, during different time periods.

Suitable questions might be ... What were the total number of acquittals in a given country in a given span of years, and what were the reasons for the acquittals? What was the total number imprisoned, or the accused's gender? What were the total number of executions and *relapsae*, plus the social status of the accused when compared with the accuser? What law code or local regulations were in force during the trial? Were the accused tried by villagers, local magistrates, priests, inquisitors or protestant ministers? How often were suspects tortured? What sort of torture was applied to the accused, for how long, and for how many sessions? Were there incidents of unsanctioned torture in a given area? Was torture applied before or after the verdict was handed down? What was the percentage ratio between the number tortured and the number convicted? In other words what effect did the torture have on the conviction rate? Who gave the authority for torture to be used? Did a given magistrate have a reputation as a 'hanging judge'? What sort of defence counsel did the accused have? What portion of the overall number of criminal trials did witchcraft related crimes constitute as opposed to other crimes.

Features of each trial will need to be compiled statistically. Were there references to dogs, milk stealing, familiars, storm raising, riding to sabbaths? Do descriptions of the devil indicate that he or she may have been a person disguised as such? Were there allegations of harming cattle, sheep or horses? Did the accused commit crimes, cause a public disturbance, wreck public property and so on? Was the person accused of divination, dispensing poisons, herbal remedies or amulets? Did they use a cauldron and "broom"? Was there evidence for blood-letting? Where animals were sacrificed were they burned? What is the total number of European witch trials for which prosecution documentation exists? What time periods had no trial documents?

By applying these questions, and many others, we will establish a blueprint for identifying what sort of features were universally common, and which were confined to certain geographical areas only. This will tell us what species of witchcraft prevailed in particular areas, what state of degeneracy it was in during a given decade, and even what family names were connected with a given cult.

The number of individuals tried and executed for unorthodox Christian beliefs may have been enormous. Just check out the following scene.



Chapter 11111

Potential reasons for similarities between Christianity and Magianism

Because the Church and *New Testament* outwardly seemed to have much in common with the scripted Zoroastrian faith, it particularly lent itself to the absorption of Magian Christians, or pagans who still retained diverse beliefs, magic and customs from the old faith of Zoroaster.

Despite this finding, the many points of similarity between Christianity and Magianism (examples raised throughout this book) gave rise to a genuine and cherished belief among the Magian-Christians that Christ was *their* Messiah, not the Jewish Messiah (points probably raised by the excommunicated heretic Marcion in his 2nd Century accusations that the Church had botched the entire message of Christ). To counter this, the Church deemed it heretical to conduct Church services without readings from the Jewish *Old Testament* (which also contains passages pointing to Jesus as the Messiah), as the heretics were wont to do. Furthermore, Rome had to lean heavily on the *Old Testament* when trying to reinforce the traditional beliefs of the Church. For example, in the British Isles we see far-flung bishops writing to Rome about local customs, asking whether menstrual women could enter Church, whether demi-incestuous or step-marriages were permissible, and what should be done about the idols and customs of cattle sacrifice so common there. Catholic responses to these questions normally referred to *Old Testament* passages, and not the *New Testament*, as one should expect from a Christian.¹¹⁶⁸ As in Western Europe, the Eastern clergy (such as Patriarch Photius) also tended to quote from the *Old Testament* as much as they possibly could.¹¹⁶⁹ I suspect the rationale for this was to stress the Jewish component of the apostolic faith.

All the above examples lead to a number of possible reasons for the similarities, points that Zigabenus (a medieval Byzantine heresiographer) and the inquisitors no doubt agonised over once they had begun encountering the heretics eye to eye, and upon hearing what they had to say, the utterings of believers who had been cut off from the Apostolic Christians for a good 1,200 years. Whether the Apostles and the early Church knew of these many correlations and turned them to good effect is scantily recorded, but one thing is certain. By the Middle Ages these alternative Magian views and perceptions of the Gospel story were regarded by the Church as the product of demonic inspiration. And it was more than well enough commented upon by the inquisitors that the heretics had a deep, 'diabolical' understanding of the Gospel, an altogether uncatholic understanding *which they could not proceed to challenge*. This understanding contained teachings which had not been perpetuated or recorded by the churches of Greece and Rome, but probably formed among the infant communities of Persia in the first centuries after Christ. Apparently the heretics perceived a vast weight of additional meanings in the *New Testament*, invisible to non-Magian readers, and which lacked any form of Church approbation, at least in later times.¹¹⁷⁰ Maybe Gospel passages like (NT) *Luke 17:37*, where Jesus says of the end times, '*where dead bodies lie, vultures gather*', or '*Let the dead bury their dead*' (possibly oblique references to Magian exarnation rites, and the impropriety of burials in the soil). St Augustine makes reference to the prophet Daniel's testimony about the anticipated resurrection. '*Many of those who*

IF THE MANY
SIMILARITIES WERE NOT
A COINCIDENCE, THEN
WHAT LOGICAL
EXPLANATIONS CAN WE
FIND FOR THEIR
EXISTENCE?

HERETICS SAW THINGS
IN THE GOSPEL THAT
WERE INVISIBLE TO
OTHERS



Fig 55

are sleeping in the heaped-up earth will rise up, some to eternal life, some to shame and eternal disgrace. Then those who understand will shine like the brightness of the vault of heaven, and many of the just will shine like the stars for all eternity'.¹¹⁷¹

Could it be that burial mound kurgans are the intended meaning of the 'heaped-up earth' mentioned in scripture? In *Dina-i mainog-i Khirad XXVII: 27-31* we learn that many of the Magian faithful preferred to be buried in a constructed 'mausoleum', an 'enclosure of Yima', which took the form of a barrow or mound. Inside this subterranean domicile *their body slept peacefully*, but after some 600 years, 6 months and 16 days they would awaken from their slumber, to live once more. Only when they did they would be free of all corruption, remaining inside the vault for a time, until finally emerging following the period of apocalypse portended by the pagan seers. To this end, a person's remains were interred in a mound, often within a boxed enclosure with grave goods suitable for their post-resurrection existence.

A belief that heroes still slept inside the hills and mountains can be found in numerous places across Europe, well into Christian times. As with the Iranians, it was almost universally believed that these figures were destined to arise during a time of great woe in the world, or to once again defend their race from tyranny and oppression. Ragnarok, or the 'Armageddon' of the Magi, was such a time, the onslaught of the evil legions.

In the Iranian world, the building of subterranean grave-homes was related to a firm belief that the dead came back to life underground. The ideology is laterally related to a topic found in *Vendidad, Fargard II: 1-43* and *Dadistan i Dinik XXXII-XXXVIII*. They talk of the Var, an underground complex built by the ancients, that was the salvation of their people during a past apocalyptic event, an event destined to revisit the world one day. The priests of the Iranians, the Magi, envisaged the future apocalyptic doomsday would incorporate the death of the heavens, and the onset of a Terrible Winter, a precursor to a great deluge that would swamp the earth, and wipe out all trace of civilisation and mankind. The oldest sources mention it as being an endless rain, but this changed later to include a devastating fire-storm from the heavens. At that time there was to be a great battle, in which the holy gods and saints engaged their dark-half in mortal combat, and the serpents of iniquity slain. Endless myriads of demons would relentlessly assault the walls of the highest heaven, warriors of light and darkness struggled in life or death combat. Such was the war of Verethraghna, sweet the blow of victory against the most omnipotent of all demons, Ahriman, and his children. On that spiritual D-day, the bow was to be a highly favoured weapon, together with the spear. In this life, men-at-arms were to build up a store of ammunition ready for this last apocalyptic war in the after-life, and males strove to become expert bowmen, learning archery from their earliest childhood. During the battle, the earth and the mountains (ie; where the demons crashed into the earth) would melt, leaving a new and flattened world. For the task of re-organising and re-populating the earth, the Magi and their people needed equipment and supplies used in daily life, especially goods belonging to their respective feudal social classes. Weapons were layed to rest with warriors, tools with tradesmen, farmer serfs with agricultural implements, plus food, a wife and her jewellery, servants, horses, dogs and maybe a boat or two, depending on one's status.

In Scandinavia and Old Russia, barrow burials died out with the coming of Christianity, so it is fairly certain that mound erecting had a religious genesis incompatible with the teachings of the judaising reformist Church. Mounds only continued to be built during this period in rural areas, so the survival of mound building there can be attributed to the fact that the countryside saw very little missionary activity until the 13th Century onwards.¹¹⁷²

All things being equal, inquisitors were told not to engage in dialogue with heretics, and it became mandatory that priests investigating heresy *had to be licensed*,¹¹⁷³ and accompanied by no less than two tried and true lay members of the Christian community. Perhaps these were only to act as witnesses for any statements made by the prisoner, but they may also have served to 'shield' the priests from enticing heretical commentaries, or to prevent collusion between prisoners and priests who had been won over to their line of thinking, and fallen in behind the heretics.

Whilst the Holy Mass is fundamentally different from Aryan and Zoroastrian pagan liturgies on very many ritual and conceptual points, there also happen to be some awesome scriptural and ritual parallels, some would even call them direct borrowings; especially with regard to certain *New Testament* passages, the equipment used to

THE VAR

BARROW BURIALS
PHASED OUT UNDER
CHRISTIANITY

PRIESTS WERE NOT TO
EXCHANGE WORDS WITH
THE HERETICS

perform the mass, vestments, whippings, confession, the seven deadly sins, saints, candle burning during prayer, holy water etc. A number of Magian rites are so closely related to the ritualism of the Church that they are difficult to write off as a mere coincidence.

All we have left from that remote era is a wide spectrum of festive and sacramental observances, the Bible, Eusebius' extensive *History of the Church*, and a few other loose documents such as the *Didache*, the Strasburg papyrus, Hippolytus of Rome, Justin the Martyr, to name but a few. Not everything survived the primitive years, especially so in the Jewish world, where all mention of Christ was eventually expunged from their writings by the rabbinical, anti-Christian alumnae. Even in the early 300's AD, the illustrious Church historian Eusebius flatly exclaimed that neither he nor any other bishop of his time was entrusted with the real meaning of the *Book of Revelation*. He presumed that the meaning would only be cloaked for a time, instead belonging to a future unknown generation. He did, nonetheless declare it apostolic, as did the Church Fathers.

This overwhelming paucity of surviving information from the Church's earliest years may conceal its greatest and most controversial secret. Namely that *Apostolic Christianity was essentially a new religion, yet at the same time a Jewish-pagan synthesis, a merging of two flocks under one faith, and one shepherd.* The Epiphany is merely emblematic of this fusion. Many will cringe at the very thought, though nowadays I feel it is the only comprehensive explanation for such an enormous range of historical, linguistic and archeological controversy. If there ever was a formal link between early Christianity and Zoroastrianism (even just a partial borrowing of customs), the universal Church certainly would not be tripping over itself to admit it, at least not during the Middle Ages anyway. After all, Plutarch's portrayal of Zoroaster altered the perceptions of whole generations, type-casting him as some kind of a super-thaumaturge or arch-wizard, which simply wasn't true. This meant that any formal comparison or association between the two faiths would leave a bad taste in everyone's mouth. Not only that, but specific references to this prophet could have alienated converts who entered Christianity via other doorways, namely Judaism.

A study of some of the earliest liturgies reveals a creeping in of 'heretical' ritual practices during some Masses, especially in the oriental parishes of Asia-Minor, *all of which* appear, at certain points in the service, to confuse or wrongly compare the Mass with the original *Yasna* liturgy (which of course are two different things). The Nestorian practice of addressing part of the Mass to Christ specifically (Christ being for all intents and purposes part of the indivisible trinity), is mirrored in the *Yasna's* liturgical dedications to the *Sayoshant*, the 'Lord of the Resurrection', via the *Srosh Yast*. As in Western Europe we also hear of sacramental chalices brimming with milk and honey. Other explanations for these ritual similarities are few. Maybe some 1st to 4th Century writers, and oriental priests had become confused by elements of the mass, causing it to become corrupted in fringe regions. Perhaps other clergymen had taken it upon themselves to *ad lib* during the service to please the locals. But this was forbidden; Mass had to be performed exactly, in a ritually precise manner, to effect the transubstantiation of the bread and wine into the actual body and blood of Jesus Christ. Priestly training for the performance of Christian eucharistic ritual, a form of ancient mystery, was very precise. In any case, anecdotes bear the indelible stamp of 'heresy'.

In early Christian communities the presumed aim of the following excerpt from (NT) *St Paul in 2 Corinthians 11:3-4, 13-15* was to help believers distinguish between what form of priest and faith was authentic, acceptable and correct, and which were not.

*'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.'*⁷⁴²

Evidently the rival priesthoods outwardly resembled the apostolic Christian clergy in certain respects.

1. The heretics were also believers in Jesus, but espoused a different Gospel (the story of Christ's life)
2. The heretics had their own apostles.
3. The heretics dressed in attire so similar to the 'apostles' of Christ that they could be mistaken for them. This of course indicates that the 'apostles' of Christ dressed in a special manner. In the writings of

CHRISTIANITY WAS A
JEWISH-PAGAN
SYNTHESIS

ST PAUL SPEAKS OF THE
NAZARENES

Eusebius we learn that Christian bishops were robed and wore the mitre, a tall pointed bonnet in some ways reminiscent of those worn by the higher ranking Magi, also similar to those of medieval Rabbis.

St Paul seems to identify them as Jewish Christians, the Nazarenes.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool, ie; in jest). 'I am more; in labours more abundant, in stripes (of the whip) above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save One. Thrice was I beaten with rods, once was I stoned'.¹¹⁷⁴

SORCERERS ARE
CONDEMNED IN THE
NEW TESTAMENT? SOME
OR ALL?

But they weren't the only false-teachers. Sorcerers, perhaps the second wave of 'antichristians', are certainly consigned to hell in Greek versions of the *New Testament*. But which ones? Some? All? It becomes important to look at the exact words used. As you have tirelessly read throughout this book, the world of the magicians and wizards was exceedingly complex in terms of politics, philosophy and ritualism. Terminologies applicable to such figures are all-important, yet treated in a very cavalier fashion by modern translators. The oldest versions of the *New Testament* are all written in Ancient Greek, the evangelists' weapon of choice. Modern bible translations roundly condemn witches, sorcerers and magicians. As you are about to see, ill-informed translation practices put a very different spin on the words found in the original texts, probably deliberately contrived to make the *New Testament* faithfully emulate a pentateuchal exegesis.

GOETIA, RITUAL
DEMONOLATRY

For example *Goes* (from the word *goao*), meant 'a wizard', 'an impostor' or 'a seducer'.¹¹⁷⁵ From this also comes the term *Goetia*, a form of sorcery employing ritual inversion to procure the allegiance of devils.¹¹⁷⁶ This style of black sorcery was otherwise known as the condemned system of demonolatry, achieved through perversion, filthiness and love of demons. The Goetian art differed from ancient Chaldean demon-summoning in that it utilised sordid anti-ritualism to achieve its ends rather than high moral purity (of a sort allegedly known to King David), as in the latter case. To a certain extent the art of *Goetia* is akin to *Yatukih*, an art of black wizardry (as found among the heathen Chaldees) which the white Magi wanted stricken from the face of the earth. Its practitioners were, in their eyes, children born to the great demon himself, not created, but much rather miscreated as incarnate devils. It should be noted that western inquisitorial bodies in the medieval period encountered both *Goetia* and Chaldean interplay with demons on an ever-increasing basis, in addition to white magic. Collectively *Goes* represents a blunt attack only on black witchcraft, warlocks and maelific witches.

DIVINING IN A RAVING
TRANCE

Manteuomai ('to divine', 'to utter spells', with the insinuation that raving is an integral part of this art) is also found in the *New Testament*. This term is related to *mao*, or *mainomai*, meaning 'to rave like a madman'.¹¹⁷⁵ Evidently this form of divination took place during a disorderly, raving hyper-trance, perhaps to the recital of mantras. I will shortly discuss the inveighed rituals that promoted this particular style of prophesying.

WITCHCRAFT AND
HERBALISM

To do so we must first examine the word *pharmakon*¹¹⁷⁵ ('a physician who dispenses remedies', or alternatively 'a poisoner'), which, somewhat incredulously, is nowadays translated in the bible as 'sorcerer' or 'magician'. *Pharmakeia* ('medication') in turn becomes 'witchcraft' or 'sorcery' whereas it should better relate to plants and medicines dispensed by a druggist, whether a chemist or poisoner. Having said that various white witches, sorcerers and magicians were esteemed apothecars who healed a great many throughout antiquity with their ingenious natural cures, yet it is improper to apply *pharmakon* to the latter on a general basis. Are we then to believe that physicians and holistic herbalists are condemned to hell, or is the Bible attempting to decry certain practices known some two thousand years ago, but unknown today?

THE POWERFUL AND
TOXIC PLAND ACONITE

I believe the Bible is alluding to several drugs used by certain factions of Magi, in ritual libations; namely *ephedra* (from whence comes 'speed'), *hemp* (marijuana) and *bisina* (aconite). The mystical *bisina* rite effectively induced a form of near death experience, with the drug poisoning the mortal body so grievously that one's soul was catapulted into the ether, to see heaven or indeed the darkest nether regions. Depending on the dosage received a practitioner might have raved incoherently, and suffered convulsions and even premature death.

As a point of origin for this drug-induced necromancy we need look no further than Eurasia. Professor

O'Flaherty examined the use of the drug in the Hindu world. She equated the use of *visa*¹¹⁷⁷ (*bisina*) with the drink Brahmin ascetics gulped from the poisoned cup of Rudra. It drove Brahmins into a delusional state, allowing their soul to drift up into the etheric winds, on a wind-horse, to walk amongst the Gods. But, the treacherous God Rudra, the poisoner, was both good and bad - he could take the voyager's life en-route to the heavens. So on the strength of this it would appear that *bisina* could potentially cause the drinker to prophesy and chatter incessantly, in a state of ecstasy, blurting out conversation from the hereafter.

Magian scripture speaks of certain devil worshippers in their part of the world, the '*raging ones with dishevelled hair*', the servants of '*the Serpent*', the fury-drinking *Ashemaogha* (as mentioned in the *Avesta* and *Pahlavi* texts).

In the 4th Century AD Bishop Eusebius¹¹⁷⁸ recorded a fresh harvest of 'false-prophets' in Pontus Turkey, Christian heretics who '*raved and chattered*' uncontrollably in a state of disturbing ecstasy.

Bisina was known to Arabs too, further testifying to its Eastern origin. Al-Masudi records one instance of *bish* poisoning. In the cited case it was administered in wine. By his account *bish* is to be taxonomically identified with monkshood (aconite) and normally grew on the Indian sub-continent, as well as in Tibet or in Turkish areas.¹¹⁷⁹

Evidently it was being cultivated and used in pagan Russia too, just as it had been in India and Iran. According to Lozko, the heathen Russes drank a magical libation called *bisina*, made from *bis*,¹¹⁸⁰ a highly toxic plant extract easily able to kill the drinker. As it happens *bis* is mentioned in the Vedic and Avestan scriptures of the Hindu Brahmins and Iranian Magi, and there it is equated with the plant *Napellus moysis* - the very poisonous plant aconite. Magi held that *bis* was '*the height of hemp*' in potency, well used to converse with spirits, or as a necromantic substance that facilitated the summoning of demons and angels. It was as if a door to the other side were suddenly wrenched open, leaving the practitioner open to commerce with good and evil spiritual beings.

The *Primary Chronicle* mentions a pagan Russian magician calling demons while lying on the ground.¹¹⁸¹ We do not know what empowered him to do so. Perhaps it was a gift imparted to him at birth through his bloodline, or a facet of shamanism, but it might also have been prompted by *bisina*. In Old Russian, *bes* meant 'a demon', and *besedovat'* meant 'to talk or chat with something'. Perhaps *bisina* allowed the pagan Russes to talk with demons. For all we know *bisina* users may also have utilised additional equipment in their arts mirrors, crystals or cauldrons of oil or water, in conjunction with the *bisina* infusion.¹¹⁸² This inference is all the more reasonable considering that pagan Russians possessed books on mirror and crystal divination, though we are none the wiser as to the contents of these texts.

These rituals seem to have percolated into Europe from the Asian fringe. So not surprisingly aconite is commonly associated with medieval witches, and appears repeatedly in a number of European witch trials.¹¹⁸³ Prosecution documentation indicates that monkshood was not typically drunk during their sabbaths, but absorbed into a witch's bloodstream through the skin in a controlled manner, after the application of an unguent laced with aconite. After this the witches mystically flew to the other world.

Similar methods were supposedly used by Nostradamus during the Renaissance. He reportedly used an unidentified substance to help him reach heightened states of alternative consciousness, as he peered into a bowl or cauldron of water. The substance he relied on was dangerous, perhaps the highly toxic *bisina*.

We are most fortunate that an original *bisina* ceremony (as performed by witches and magicians) was preserved in the Magian *Book of Arda Viraf*, at a time when their religion was at the point of collapse under Islamic domination. It provides glimpses of the *bis* ceremony, the abject fear associated with the laced tincture, and the spiritual ecstasy and flight accompanying the rite. What you are about to read is an amazing tale about a gathering of wizards at a fire shrine in the highlands of Islamic Iran. Similar clandestine assemblies took place under the nose of Church authorities in medieval and renaissance Europe. There they were vigorously suppressed by witch-hunting authorities especially where witches were discovered flying by the power of aconite-based ointments.

*'there were other Magi and Dasturs of the religion; and some of their number (clearly not all) were loyal and apprehensive (probably signifying that the bisina ceremony was officially frowned upon by the Zoroastrian priesthood, and here conducted only under the gravest of circumstances).'*¹¹⁸⁴

The Dastur high priest commanded '*it is necessary for us to seek a means, so that one of us may go, and bring intelligence*

ACONITE USED
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MAGIANS PERFORM A
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DURING A TIME OF
CRISIS

from the spirits' as to whether the Magi's elaborate rituals, prayers and customs 'attain unto God, or unto the demons, and come to the relief of our souls, or not.'¹¹⁸⁴ In other words to obtain spiritual proofs as to whether the Magian faith was, at that time, good or evil.

Magian believers were summoned from outlying regions to muster at the glorious Frobag fire temple, thought to have been situated in Fars Persia, or Afghanistan. Seven men were selected from among the congregation, seven men good, blameless, respected and true. From this group they singled out one man, a very reluctant Arda Viraf from the Iranian city of Nishapur.

'Viraf, as he heard that decision, stood upon his feet, joined his hands on his breast, and spoke thus: 'If it please you, then give me not the undesired narcotic till you cast lots for the Mazdayasnians and me'.¹¹⁸⁵ The very thought of taking the brew and participating in the spiritual journey left him petrified. He felt comfortable participating in the rite only if they 'drew straws', so to speak, thereby mitigating whatever sin might originally have been associated with the ritual; and if the lot come to me, I shall go willingly to that place of the pious and the wicked, and carry this message correctly, and bring an answer truly.'¹¹⁸⁵

Viraf lived with his seven sisters as though they were his wives. Contrary to Parsee practice Viraf seems to have married within his nuclear family. Perhaps this was once acceptable, however catastrophic losses among the faithful, whether through migration, conversion or other forms of attrition, may have left them with no other option but to tie the knot with immediate family. So his sisters were understandably upset at the thought of him undergoing such a dangerous ordeal.

They said to the high priests *'Should you send him, before his time, from this realm of the living to that of the dead, you will commit an injustice on us without cause.'*¹¹⁸⁶ (ie; if he dies on the other side, our lives will be destroyed). The priests promised that he would return to them seven days hence in good health.

Viraf assented to the conclave's request, and made ready for the mystical odyssey stating: *'It is the custom that I should pray to the departed souls, and eat food, and make a will* (ie; by imbibing the aconite there was every expectation of death); *afterward, you will give me the wine and narcotic* (ie; the bisina).*' The Dasturs directed thus: 'Act accordingly.'¹¹⁸⁷ (Here the ritual is not only authorised by the high wizards, but ordered to proceed). The recipient of the narcotic had to be a safe distance from the congregation to prevent spiritual contamination. *'And afterward, those Dasturs of the religion selected, in the dwelling of the spirit, a place which was thirty footsteps from the good'¹¹⁸⁸**

'And Viraf washed his head and body, and put on new clothes; he fumigated himself with sweet scent and spread a carpet, new and clean, on a prepared couch. He sat down on the clean carpet of the couch, and consecrated the Dron, and remembered the departed souls, and ate food'.¹¹⁸⁸

VIRAF DRANK THE LACED
WINE

Here he performs the three-day dron ritual, normally done at funerals to invoke Sraosha the Redeemer's protection on the other side. *'And then those Dasturs of the religion filled three golden cups with wine and narcotic of Vishtasp* (here aconite is mythically associated with the legendary King Vishtasp); *and they gave one cup over to Viraf with the word 'well-thought,' and the second cup with the word 'well-said,' and the third cup with the word 'well-done'; and he swallowed the wine and narcotic, and said grace whilst conscious* (it probably took effect rather quickly), *and slept upon the carpet'.¹¹⁸⁸*

HE FELL INTO A DEEP
SLUMBER, POSSIBLY A
COMA

Throughout his absence of spirit, a crew of magicians, deacons and Viraf's own next-of-kin stood watch over his inert remains, tending the holy fire, burning incense, reading prayers, chanting. The rite lasted a full week, leaving Viraf comatose for the entire period.

'And the soul of Viraf went, from the body, to the Chinwad bridge of Chakat-i-Daitik, and came back the seventh day, and went into the body. Viraf rose up, as if he arose from a pleasant sleep, thinking of Vohuman and joyful'.¹¹⁸⁹

VIRAF CROSSED OVER
INTO HEAVEN AND HELL

All the onlookers were extremely happy to see him return from the other side alive and in one piece. The Dasturs asked Artay to recount whatsoever he had seen on the other side, his bizarre visions of angels and demons.

But before they set to work they ordered he be properly nourished.

The Dastur summoned a scribe to make a faithful record of his spiritual journey ‘and he wrote correctly, clearly, and explicitly’. The remainder of the *Book of Arda Viraf* is composed of surreal imagery from the kingdoms of light and darkness, so vivid that they would do justice to any of Bosch’s paintings.

In short the Bible’s condemnation of *pharmakon* most likely refers to the ritual use of narcotics (such as those employed in Magian war libations), poisoning in general, and the controversial ceremonial use of aconite in particular. The only other interpretation is that doctors, herbalists and chemists rank amongst the damned. White witches, it seems, aren’t specifically mentioned at all.

As part of its spectrum of boogey-man terminology, the *New Testament* also employs the words *mageia* (‘magic’) *mageuo* (‘to practice magic’), which come from *Magos*, and which means, in the Greek, ‘a wise man’, ‘a Magian’ or ‘a scientist’, ‘the three wise men who came to Bethlehem for Christ’s Epiphany’.¹¹⁷⁵ By no small sleight of hand, the word term *Magoi*, as used in the *Book of Matthew* is mysteriously expanded in English translations as ‘kings’, or ‘astrologers’ when it should really read ‘Magi’. Three Wise Kings in turn becomes Three Wise Magi (ie; white wizards). As a result the lay reader remains oblivious to the true identity and likely religious practices of Christ’s most distinguished guests. In this biblical episode the Magi are not condemned in any way by Mary or Joseph. We don’t see Matthew lead off on a trail of invective like “and that was the first time the godless heretics dared to appear before us”. Evidently certain Magi were acceptable to the holy family. *Magos* now becomes a complicated issue for Christians because the term is found twice elsewhere in the *New Testament*, but unfavourably so.

The first refers to a Bar-Jesus, an Elimas, and then there was Simon the Samaritan. ‘Simon magus’ is castigated as bound for perdition in no uncertain terms. Later Christian apocrypha (eg; the *Acts of Peter*), the writings of the Church’s first heresiographers (eg; Irenaeus and Hippolytus), plus Eusebius record enough of Simon’s teachings to uncontestably prove that his art was unrelated to Magian ceremonials ... he was a pagan Gnostic sorcerer.

Now we must probe the issue still further to ascertain what schools of Magi Elimas and Simon belonged to. Many philosophical camps of Magi existed throughout antiquity. Not only did many not agree with each other’s teachings, some were repulsed and outright antithetical to the magical practices of other philosophers, and especially to the enforcement of the new Sassanian orthodox vision instituted in the 4th Century AD. The Persian Emperor Shapur II’s royal edict for the entrenchment of Orthodox Zoroastrian religious teachings meant royal backing for a repressive crackdown. Insofar as the Magi are concerned not everyone found the changes tolerable. Now ‘different groups, schools and sects’¹¹⁹⁰ had fallen on the King’s bad side.

Μαγιστεία, which specifically relates to the art of the Magi is seldom found in the New Testament, appearing only in the *Book of Matthew* with reference to the Persian Magi (who were spoken of in the most favourable terms), and in *Acts 13: 6,8*. The latter passages read as follows:

“And when they had gone through the isle unto Paphos, they found a certain Magus, a false prophet, a Jew, whose name was Bar-Jesus”.¹¹⁹¹ Here the false Magus seems to be one of the Jewish Magi, and consequently at variance with the Persian Magi on a number of points. This might account for why the apostles saw him differently from the Three Wise Men. Jewish Magi are possibly referred to in (NT) *Acts 19*, though the term *Magos* is nowhere to be seen in this portion of text. “Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed and shewed their deeds. Many of them also which used curious arts (evidently tomes of Jewish and Greek pagan Gnostic sorcery, black in nature) brought their books together and burned them before all men”.

“But Elymas the Magus (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith”.¹¹⁹² The situation is less clear in this instance. Elymas’ name is suggestive of an Aramaic connection, but this doesn’t narrow him down as a Persian, Chaldean or Assyrian.

Panning back several hundred years, from Persia to Judah, we can see some of the unusual philosophical forms

A SCRIBE RECORDED
WHAT HE SAW

MAGIC

JEWISH MAGICIANS ARE
THE POSSIBLE OBJECT OF
THIS NEW TESTAMENT
PASSAGE

adopted by Magians in the far-flung reaches of the former Persian Empire. Professor Thiering describes Simon magus as a prominent head-magus immersed in Graeco-Jewish gnostic magical traditions. Such a scenario is barely surprising. After all Judah had long been under Persian sway in times past, but passed over to the Greeks after Alexander the Great's armies won Jerusalem. Vestiges of both these former civilisations never entirely died away, dwelling, as it were, in Samaria, among the Magian Samaritans of West Manasseh.¹¹⁹³ Simon's Magianism may have been of a more unorthodox kind, a cross-synthesis of Jewish kabbalism and Hellenic pagan gnosticism, liberally immersed in *legerdemain* (the performance of stunning illusions through chicanery and an enhanced knowledge of science), which though marvels, were not considered miraculous in the true sense, though having their outward appearance.

Biblical and pagan gnostics held the spiritual world as superior to the physical. It necessarily followed that Christ's human incarnation was an insolent lie, theoretically impossible since deities and inviolate spiritual beings could never enter the base state of flesh, only daemones. Gods could and did come to earth but only in the spirit. Elsewhere in the pagan world incarnate deities are more familiar to the likes of Hindus, Buddhists and Magians.

Gnostic spiritualism and its gloomy contempt for the physical world, was definitely on the outer with the apostles, something alluded to by St Paul when he said '*every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist*'¹¹⁹⁴ What he is really doing here is giving gnosticism a silver bullet. By default Manichaeism takes the same round to the back of the head.

So Simon Magus is an improper epithet. He is more properly Simon the Samaritan or, as can be demonstrated, Simon the gnostic sorcerer. But in contradiction to this, Simon was supposedly worshipped in the flesh at his temple on the Tiber River in Rome, called *Sanco Deo*, the Holy God.

Nor indeed do we find extensive Christian anti-Magian texts in those formative years. I for one find this very surprising, particularly when you consider that Magi were a Persian priesthood, serving a state enemy of Rome. It seems only certain types of Magi drew the negative attention of the apostles.

Despite these many similarities and theological inconsistencies one thing can be emphatically stated. If the Apostolic Church and Christianity really did owe *part* of their genesis to an admixture of Jewish, Chaldean and Iranian religious thought, resulting from the mass conversion of Chaldeans, Zoroastrians and Zurvanites and their white Magi during the very first years of Christianity, *the truth of it had long been forgotten, seemingly lost without a trace*. It might have been a very fearful discovery during the Middle Ages, if indeed it was not already known within the inner sanctum. So I will now examine compelling explanations for these similarities.

WERE THE FIRST
CHRISTIAN PRIESTS
ZOROASTER'S LONG LOST
FIRE-PRIESTS?

1. The Church priesthood was a long lost branch of the Mithraic brotherhood or the wise white Magi. This argument simply doesn't hold water, mainly because there are just so many fundamental differences in points of doctrine and ritual, unacceptable to conventional Magians. Neither Zoroaster's name, nor the name of any Iranian angel or *fravashi* is represented in the *New Testament*.

DID THE SIMILARITIES
COME ABOUT THROUGH
AN ACCIDENTAL FUSION
OF BELIEFS?

2. The Church was a freak of history, *resulting from an accidental fusion* of Jewish and 'pagan' religion. The process of conversion is a very haphazard thing, especially where it takes place over a broad expanse of the earth's surface across an incredibly long period of time. So this is a very distinct possibility. Nonetheless there are just too many biblical references regarding extremely important concepts found in 'pagan' scripture to deny that there was not at least a formal acquisition of important elements of Zoroastrian dogma by the Apostles no less, and at the highest levels of the Church, during its earliest period. These things were so important that they decided to formally incorporate them into the Church's magisterium (articles of faith). Magian converts were the most likely cause of any accidental fusion of Christianity and Magianism. Looking at the Armenian or Anglo-Saxon conversion experience yields valuable clues as to how the Christianisation of the Magian pagans occurred in Britain and the Caucasus. In Armenia and England *the pagan priests and flamens swapped straight over as Christian clergymen*.¹¹⁹⁵

EARLY PRIESTS MIGHT
HAVE ENHANCED THE
BIBLE BY ADDING
ELEMENTS WHICH WOULD
BE ATTRACTIVE TO
PROSPECTIVE PAGAN
CONVERTS

3. After discovering that the Jews were hardly interested in Christ's message, the Church might have chosen to use pagan 'stage-props', as well as prayers and doctrines that were similarly worded to Magian writings,

as a missionary ploy to opportunistically cash in on the Middle East’s residual Zoroastrians more easily. Again a possibility, but if the oriental traditions found in the Gospel were merely ideological putty to be played with freely, why were they adopted to the point of constituting an official ‘dogma’ or amendment to Christian scripture with Magian phraseology. Magian philosophical concepts and certain portions of Iranian scripture appear to have been reproduced in the *New Testament*. Occasionally these were things recorded in the Bible as being uttered by Christ himself.

4. Perhaps *Christianity itself was an offshoot heresy of the Magian religion*, though I consider this most unlikely. Christianity, or at least a major faction of clerics (including apostles) spent the first couple of hundred years trying to keep the Magi out of the priesthood. For them, the magus, his stars, his floggings and fire temples were in no way fitting intercessors before God, and nothing whatsoever to do with the faith. *At every stage of its history powers within the Church pursued and destroyed the Magi*. If Christianity was a Magian heresy of the first magnitude (which is what the Sassanians saw it as), it seems strange that the Church directed its every efforts toward the unthinkable, the destruction of their groves, fire temples, prayers, and the all-important priestly family bloodlines, who were burned at the stake. In short Christianity, in unison with Islam, dismantled Magianism through public humiliation, introducing laws favouring the new order, all artfully designed to elicit conversions lest they suffer social isolation, poverty and physical attack.¹¹⁹⁶

5. Perhaps the Christian priesthood had been infiltrated by the white Magian-Christians at some time during the early Middle Ages, and the original message of the Church hijacked and obscured by a mist of Magian traditions imported by the usurpers. While there is some evidence for serious Magian incursions into the Church between the 6th and 12th Centuries AD, it should be noted that many of the Magian parallels had been there from the beginning of the Church, enshrined within the scriptures. Unless of course one was to speculate that these ‘heretics’ had rewritten the Bible to suite their tastes. Yet if this scenario were true we would expect to see a validation of Magian views and customs by a brazen mention of Zoroaster’s name, *and an even deeper revelling in Zoroastrian thought and religiosity*, which is lacking. For instance, where are *kustik* belts, sacred shirts, holy porridge, *Haoma* libations, penitential whippings, and sin payments mentioned in the *Bible*? The answer is you won’t find them. Accordingly there is absolutely no chance that such hypothetical textual falsifications ever took place, much less went unnoticed until this very day. If they had done so, these Magians would logically have done far more damage, so to speak, to the texts, rendering them far more Magian in nature.

6. Some fundamentalists will see the Zoroastrian scriptures are ‘a plant by the Devil’ sent to deceive Christians, and vice versa the Bible a vessel of Ahriman sent to decimate the Zoroastrian flock (or what’s left of it).

7. It’s all a coincidence, a product of universal consciousness. I’m not going to even bother commenting on this option. Could this ever be a convincing argument for such a broad cross-section of corroborative material?

8. *Sraosha* and the Jewish Messiah were one and the same person, and as a result, Christianity was carefully designed to cater for the sensibilities of both Jews and pagans (Magians). The Bible tells us that Christ hoped to bring the Gentiles into the Father’s faith. This option is a purely philosophical argument.

9. The Christian faith was a totally new religious vision, *resulting from an official fusion of carefully selected elements of the Jewish and the Zoroastrian faiths*, a fusion which ultimately stemmed from the Messianic beliefs of both religions, fundamental links which may or may not have been apparent to the apostles before they set out on their first missions in the East. What is more certain is the overwhelming reception they did receive once they arrived. For proofs as to whether this occurred during the first two hundred years of the Church, we can look to official Church teachings, historical documents and the *New Testament*, and then compare them with the *Old Testament*, the *Avesta* and *Pahlavi books*. In doing so we find very many things that are almost identical, yet witness the absence of crucially important Magian doctrines and practices (from the *Avesta* and *Pahlavi* writings), which the apostles decided not to include in the *New Testament*, jettisoned as being unacceptable to Christianity, especially their dearest rituals.

DID WHITE MAGI
PENETRATE THE
CHURCH AND BEGIN
CHANGING THE FAITH
TO SUITE THEIR TASTES?

ARE THESE SIMILARITIES
A “TRICK OF THE
DEVIL”?

WERE JESUS AND
SRAOSHA ONE AND THE
SAME?

IT IS ALL A
COINCIDENCE

CHRISTIANITY WAS
NEITHER JEWISH, NOR
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BUILT AS A SUCCESSOR
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RELIGIOUSITY TO
FACILITATE THE FUSION
OF TWO DIFFERENT
FLOCKS

THE SON OF MAN

Only the final option appears capable of withstanding sustained scrutiny. Evidence for such a methodology in the formation of the *New Testament* can be found in the *Book of Jude*. In it the apostles had no qualms incorporating a select quotation from the *Book of Enoch*, though the full book of 'Jewish apocrypha' was considered heretical. It conclusively proves that the infant Apostolic Church was willing to authorise portions of nominally heretical sources as part of the Church's beliefs, but beyond that the further acquisition of customs and scriptures from those same sources was deemed heretical and very unholy. Another prominent element of the *Book of Enoch* found pride of place in the main body of the Gospels, namely the "Son of Man" an epithet Jesus himself used in reference to himself. Now the *Book of Enoch* was compiled some time around 200 BC and set in a period after Noah and his sons extricated themselves from the great flood. It therefore predates Christianity and Judaism for that matter. While Kabbalists cared for the text there is no reason to specifically associate it with Judaism since not a single Jewish patriarch is recorded, although Jewish archangels such as Michael, Gabriel and Raphael are mentioned.

This apocryphal apocalyptic text extols the virtues of this Son of Man *"This is the Son of man who is filled with goodness with whom goodness lives, and who reveals all treasures that are concealed, for the Lord of Spirits chose him ... Yes, before the sun and the signs were created, before the stars of Heaven were made, his name was named before the Lord of Spirits. He will be a staff to the good to stay themselves and not fall, he will be the light of the Gentiles, and the hope of those who are troubled of heart ... And so he was chosen and hidden before God, before the creation of the world and for eternity. The wisdom of the Lord of Spirits has revealed him to the holy and the good, for he preserved the good"*.¹¹⁹⁷

The "Son of Man" will be present at the Resurrection, at the side of the Lord of Spirits. Here are but two Gospel references to the Son of man.

"Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith. What need we any further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face".¹¹⁹⁸

"The Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth".¹¹⁹⁹

There can be little doubt certain aspects of the *Old Testament* were used, in an instructional sense, to identify Jesus as the Messiah, but an even more significant proportion appears derived from Magian sources. But this is never spoken of, mostly for political reasons.

Upon his resurrection Christ spoke to those who went to his empty sepulchre saying; *"Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (ie; those Jewish scriptural references pointing to Christ's Messiahship)"*.¹²⁰⁰ It was therefore improper for Christians to entirely do away with the Old Testament inside the new faith. Yet by the same token it was impious to slavishly peruse the Torah for all the answers for earthly conduct.

Building further on this argument, if the apostles experienced no disquiet resorting to Enochian phraseology, it is equally plausible they adopted a similar stance in relation to certain aspects of Magian scripture. Hence the countless elements of Zoroastrian thought in the gospel, and analogous sacramental observances in the primitive and medieval Church. And as for why the name Zoroaster does not appear at any time in the *New Testament*; this might be directly attributed to false assertions made by Plutarch and the Greek philosophers that Zoroaster recommended sacrificing to God and the Devil.¹²⁰¹

The *New Testament* provides written proof for a new way of thinking, a sort of fellowship between the pagans and the Jews under the single banner of a common Messiah responsible for saving them from the hungry grave. This might be what St Paul speaks of when he says *"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all"* (Colossians III:11). But in practice the heathen converts ended up with the raw end of the deal, ideologically speaking. Jesus evidently did not treat the nearby Samaritans with the same open contempt as mainstream Jewry. On the contrary. The parable of the Good Samaritan is a particularly fine example of how magnanimously good a Samaritan might be to his neighbours.

Elsewhere, in *John IV*, Jesus runs into a Samaritan. At first meeting the Samaritan woman recoils in shock. Jesus is clearly signposted as a Jew, and this demanded little or no contact between them. Instead of being elitist Christ asks her for a drink, and chatted about their common ancestor Jacob. Following Jesus' supernatural visions about her multiple live-in male partners, the woman ran back to her village and returned with a vast throng of potential converts. In a short time many were convinced that Jesus was 'the Saviour of the world', or as I see it one with a role every bit similar to that of *Sraosha*. With respect to the Samaritan nation, Jesus explains to his disciples that, "One man sows, another man reaps." I have sent you to reap a harvest in a paddock where you did not work (ie; where you never preached); others worked there (ie; the Magi), and you profit from their work'.¹²⁰²

What he is really saying, I believe, is that the Magi had sown the seeds of their Iranian apocalyptic and messianic doctrines throughout Samaria in the past, and it was Jesus and his disciples who would reap the full benefit of their crop. Jesus concludes the parable by saying 'the man who sows and the man who reaps will be glad together'. This resulted in the formation of two different Christian Churches, one of the circumcised, the other Gentile. St Paul wades even deeper into the heart of the matter.

*'Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles (ie; the non-Jewish heathens).'*¹²⁰³

*'Which in other ages was not made known unto the sons of men, as it is now (in the form now) revealed unto his holy apostles and prophets by the Spirit; That the heathens should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister ... that I should preach among the heathens the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus ... to the intent that now unto the principalities (heavenly kings, departed princes, magistrates and so forth) and powers in heavenly places (archangels) might be known by the church the manifold wisdom of God.'*¹²⁰⁴

I want to focus your attention on St Paul's term of phrase "this mystery among the Gentiles". Evidently he is referring to a set of sacred gentile mysteries or teachings (traditionally occult (meaning 'secret')), that exist among the Gentiles (ie; Aryan gentiles!), which God had for so long concealed "from ages and from generations", but revealed to his saints on earth. Not content with mentioning it once, Paul yet again refers to "the fellowship of the mystery, which from the beginning of the world hath been hid in God".

That is not to say that everything ran smoothly, or that the full number of apostles were magnanimously in agreement. We get a glimpse of this jockeying for political and theological control of the nascent Church in the *New Testament*.

*'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions (divisions and arguments) among you. Now this I say, that every one of you saith, I am of Paul (St Paul); and I of Apollos (St Apollos); and I of Cephas (St Peter); and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?'*¹²⁰⁵

St Paul was the rookie apostle, a Jew by birth, and a Roman citizen, deputised in a divine vision to preach the Gospel among the *goyem*, the heathen gentiles. In some of his writings he explains his mission.

'But I certify you, brethren, that the gospel which was preached of me is not after man (ie; not a single apostle conveyed this to me). For I neither received it of man, neither was I taught it, but by the revelation of Jesus christ. For ye have heard of my conversation, in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted

ST PAUL SPEAKS OF A SACRED MYSTERY AMONG THE GENTILES WHICH HELPS EXPLAIN THE CHRISTIAN FAITH

IT, LIKE THE EARLY CHURCH, WAS SECRET OR "OCCULT" IN NATURE

PAUL'S MISSIONS WERE CONDUCTED SOME DISTANCE FROM JERUSALEM

it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers' womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen'.¹²⁰⁶

To begin with Paul didn't spend much time in Jerusalem, he was busy trekking about the northern countryside talking to pagans of varied traditions - Greek pagan gnostics, Chaldeans and Zoroastrians. His travel itinerary included Arabia and Syria, then back to Jerusalem, where he touched base with Peter and James. There was not another apostle to be seen; all of them, with the exception of these two, had departed the Holy City, and were out preaching to the pagans. *'Now the things which I write unto you, behold, before God, I lie not'*. Peter and James hadn't even left the city! It was as if their Gospel belonged only in Jerusalem. Paul proceeded on his way once again, venturing up into Syria and Cilicia for a very long time, and on account of this *'was unknown by face unto the churches of Judaea which were in Christ'*

'Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also And I went up by revelation, and communicated unto them that gospel which I preached among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false (judaising) brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage'.¹²⁰⁷

PETER AND PAUL HAD A
FALLING OUT

This private council was, as it were, a debriefing, where the rough and ready Paul brought Peter up to speed about what had happened far outside Jerusalem's sway throughout the previous fourteen years, his latest and busiest round of missionary work. Already, with impeccable insight, he could sense the Jewish brethren were trying to exert a controlling interest in how things were to unfold.

"And when James, Cephas and John, who seemed to be pillars (of Christ's faith), perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision (Jews)'.¹²⁰⁸

Appearances were deceiving, as Paul was soon to discover in Antioch. His fellow apostles treated him and his associates differently in public than in private. It was as though he and the other preachers to the Gentiles were being double crossed about the future direction of the Church;

HE WAS ANGERED ST
PETER THE APOSTLE WAS
TRYING TO PUSH JEWISH
CUSTOMS ONTO GENTILE
CONVERTS

'But when Peter was come up to Antioch, I withstood him to his face, because he was to be blamed. For before that certain (apostle) came from James (back in Jerusalem), he did eat with the Gentiles; but when they were come (the Jewish brethren), he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas (a preacher to gentiles) also was carried away with their dissimulation. But when I saw they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?'¹²⁰⁹

EFFECTIVELY THERE WERE
TWO CHURCHES IN THE
BEGINNING - ONE TO THE
JEWS THE OTHER OF THE
GENTILES

You can almost hear him speak, his testy, terse words reverberating throughout 2,000 years of Church history. What in the hell's going on Peter? Are the heathens part of our Church or not? What are you playing at? Where are you taking us? This is not what Jesus wanted from his ministers, converting the Church into a Jewish clone. That's the past. Although we are born Jews we're supposed to live like heathen Gentiles! The concept of a Catholic (ie; universal) church was on the line.

What this scripture collectively describes is the makings of a major division in the early Church. It was small at first, but as time progressed, some time between the 2nd and 3rd Century AD, it grew into a schism of dire proportions, so much so that by the time you reach the first universal synod in Byzantium, the Arian, or as I believe

Aryan Christians, were in the absolute minority, and could be picked off at will. The very existence of this synod was permitted by the cessation of Roman persecution against Christians, but paradoxically it arose during the period of Sassanian repression against followers of Jesus. So it is doubtful that Persian prelates were able to attend in any significant numbers. If they did the whole event may have turned out very differently. In that first apostolic generation it was like a snowball rolling down hill, picking up more mass and volume as it gained momentum, rolling on and on, until Judaeo-Christianity prevailed, until at last it comes to an abrupt stop ... in the burning times of medieval Europe.

Paul warned the like; *'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed'*.¹²¹⁰ Here he pronounces anathema against Judaisers who do not believe the Gentile has any place in Christ's salvation or his Church. Paul repeatedly drills his readership about the acceptability of his missions to the Gentile nations.

"And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes (including quite a large number of Gentiles), they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life (ie; whose names were already recorded in the Book of Life at the beginning of time) believed".¹²¹¹

From the *New Testament* and bishop Eusebius' writings it becomes clear that Jews were widely seen as a powerful minority group in the ancient Universal Church, by far the greater bulk of believers drawn from converted heathens. As if to convince a disbelieving audience, Eusebius states *'I have received documentary proof of this, that up to Hadrian's siege of the Jews there had been a series of fifteen bishops there'*.¹²¹² These particular prelates were all ethnic Jews, and their religious reign in Jerusalem, however brief, lasted until they were wiped out during the Roman assault. By his testimony the apostles deemed them appropriate for the position of bishop. Here the very presence of a Church in Jerusalem seems to have required persuasive arguments on Eusebius' part. The notional existence of scripture with an overly Jewish flavour seems to have been bitterly unpalatable in certain quarters too. Eusebius tells us that *'...some have found a place in the list (of accepted scripture) for the 'Gospel of the Hebrews', a book which has a special appeal for those Hebrews who have accepted Christ'*.¹²¹³ Eusebius went on to say that this particular gospel was familiar within ecclesiastical circles, but by no means used by all, yet not considered heretical.

Some biblical passages assumed a whole new meaning when viewed from a Manichaean or Magian Christian position. To them, aspects of Christ's teachings could only appear riddled with Magian tradition, expounding the advent of the 'Deliverer'.

'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them. Though I bear record of myself, yet my record is true: for I know whence I came and whither I go; but ye cannot tell whence I come and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgement is true: for I am not alone, but I and the father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.' To this the rabbis replied *'Where is thy father?'* Jesus said *'Ye neither know me, nor my Father'*.¹²¹⁴

Two points emerge in this passage. Firstly Jesus speaks of rabbinical law as *'your law'*, just as he spoke of synagogues as *'your synagogues'*. Christ then divulges that the Jewish priests didn't know the identity of the Father in heaven. If they did, they would have realised who Jesus was. So far Jesus doesn't sound very rabbinical, especially in his fierce anger toward the temple authorities. In Magian rhetorical speech serpents are mightily associated with

apostasy, for it is into snakes that apostates transformed after death, upon their arrival in the abyss. Christ's condemnation of the Rabbis *'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell'*, might therefore be interpreted as *'You apostates, you nest of apostates, how can you escape the damnation of hell'*.

After listeners at the Temple refused to embrace Christ's message, Jesus said to these Jews, who claimed to be descendants of Abraham:

JESUS CONDEMNS THE
RABBIS

*'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. And because I tell you the truth ye believe me not ... He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.'*¹²¹⁵

*"Woe unto you, scribes and Pharisees, hypocrites! for ye compass the sea and land to make one convert, and when he is made, ye make him twofold more the child of hell than yourselves".*¹²¹⁶

JESUS INSIDIOUSLY TRIED
DURING THE THICK OF
NIGHT

Jesus retorted that the Jews belonged only to this world. They replied with the comment *'Say we not well that thou art a Samaritan, and hast a devil?'* These same temple priests would later be present at his trial. Christ again scripturally associates with the dark side, for when they sent guards to collect Jesus from the Garden, pending his trial in the thick of night, Christ states *'but this is your hour, and the power of darkness'*.¹²¹⁷ In Magian lore the devil's time begins after sundown.

Jesus was especially inundated by curious natives of Jerusalem on another occasion, wanting to know if he was the Messiah, and hear it from Christ's own mouth. His reply to such an eager crowd is surprisingly blunt. *"I told you and ye believed not ... the works that I do in my Father's name, they bear witness of me ... ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me"*.¹²¹⁸

SOME OF CHRIST'S
PARABLES SHIELDED A
SECRET BODY OF
TEACHING FROM THE
UNINITIATED

Jesus' often agricultural parables (eg; (NT) Matthew 13) were clearly intended to reach a certain target audience, 'children of God' who were in all likelihood folk familiar with eastern dualistic traditions. Those who were not his children would understand nothing of the parable of the weeds and the sower, or the sheep and the goats. In fact Christ refused to elaborate upon the full meaning of the parables, for the benefit of his disciples until the many confused listeners had disbanded. After a sermon on the growing of fruit and the mustard seed, the *Gospel of Mark* states; *'And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples'*.¹²¹⁹ Clearly Christ's teachings were not intelligible to your average listener, and even had to be explained plainly to the apostles when nobody was around.

EUSEBIUS CLAIMS ONLY
JOHN, JAMES AND PETER
(THE THREE MAIN
CHRISTIAN JUDAISERS)
WERE TAUGHT THE
HIGHEST OF THE
CHRISTIAN MYSTERIES

There may even have been a heirarchical distribution of superior mysteries and knowledge among his disciples, but as in the case of Paul, these secrets were passed on to the disciples after Jesus had ascended into heaven.

Almost 1,700 years ago Bishop Eusebius reproduced a small portion of the 8th Book of Clement which states as much: *"James the Righteous, John, and Peter (the three main Judaisers) were entrusted by the Lord after his resurrection with the higher knowledge. They imparted it to the other apostles, and the other apostles to the Seventy, one of whom was Barnabas"*.¹²²⁰ That he sees fit to mention Barnabas by name out of the main apostolic reservoir may go back to the argument between Peter and Paul. In Antioch Barnabas parted ways with Paul, his long time travelling buddy, thereafter abandoning the mission to the Gentiles and joining the mission to the Jews. What caused Barnabas to dump out on Paul. Was it judaising secrets divulged by Peter, secrets known to but a few, secrets in some way contrary to those professed by St Paul?

MAGI SLAUGHTERED THE
DEVIL'S CREATIONS

It could be argued that Christ was only preaching to certain segments of the Jewish community (perhaps Essenes), the remainder finding his teachings too esoteric and unintelligible. The sort of phraseology found in Jesus' sermon seems to reflect Magian ideas about *khrafstras*, or to put it more simply, the children of the devil. Magian scripture alerts us that not every being or creature in this world was born of God. The earth was simply a stage where light and dark forces intermingled, much like a great chess board. The Avestan Persian word *khrafstras* (ie; whatsoever beings and creatures were sired by Ahriman in the Abyss) represented an entirely different range of

created species ... the demon-born who stood in direct opposition to everything good. Their role, their very reason for being, was to bring vexation to the world of agriculture, mankind and the animal kingdom in general. For this reason the Magi were said to 'kill everything with their own hands, except a dog or a man, and they think they do a meritorious thing when they kill ants, serpents, and other reptiles and birds'.¹²²¹ In practice only certain breeds of fowl were killed. Gnats, flies, cockroaches, spiders, mice, moths, snakes, scorpions, toads, lizards, centipedes, worms and the like were all fair game, to be crushed under foot with glee.

Debates between Magi and Rabbis took place infrequently. A hitherto unknown Magus seals his theological dispute with a Jew by discussing the existence of *khrafstras*, enquiring whether or not Jews felt Yaweh was responsible for creating 'vermin and creeping things'.¹²²² His listener answers in the affirmative. Such replies must have left nervously incredulous Magi worriedly shaking their heads. Jesus appears to use a *khrafstras* example from the plant kingdom to explain the origin of good and evil, and their respective fates on Judgement Day, the final reckoning.

'The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed weeds among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the weeds also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it weeds? He said unto them, an enemy hath done this. The servants said unto him. Wilt thou then that we go and gather them up? But he said, Nay; lest ye gather up the weeds, ye root up also the wheat with them. Let them both grow together until the harvest (ie; permit them to mingle in the material world), and in the time of harvest I will say to the reapers, gather ye together first the weeds (the devil's children), and bind them in bundles to burn them: but gather the wheat into my barn'.¹²²³

He went on to explain that 'the field is the world; the good seed are the children of the kingdom; but the weeds are the children of the wicked one. The enemy that sowed them (the weeds) is the devil; the harvest is the end of the world and the reapers are the angels. As therefore the weeds are gathered and burned in the fire; so shall it be in the end of this world'.¹²²⁴

The text has an unmistakably dualistic feel; the existence of a creator-devil, the enemy of god the creator, is clearly attested. Note that the devil doesn't tempt wheat into becoming a weed. Wheat is wheat and weed is weed; they both have two totally different natures. The devil sows the weeds directly, a very different crop to wheat, baleful growths hated by God.

This dualistic phraseology allows us to delve inside Christ's mind, and by implication the mind of the Father who sent him. Here Jesus openly admits that not everybody on earth is born of god ... some are children of the devil. Christ is in effect confessing the existence of another power beyond the "One God", a dark malevolence, also with the abilities of a creator.

Jesus gave his disciples the power to exorcise; 'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases'. This gift is explained a little further in Luke X: 19-20 'Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy (ie; the Devil); and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven (ie; you have this gift only because you are sons and daughters of heaven).¹²²⁵ Now if rabbinical and Chaldean teachings on the Most High were inculcated into Christ's mind this same phrase should have read 'Behold I give unto you power to tread on serpents and scorpions, and to remove the harms that the Father has set against you for your wrongdoings; and he will resolve not to hurt you, and he won't send his servile devils after you'. To this end Christ's exorcisms may have been more white Magian in their underlying principle than Chaldean.

Or think of it this way. Jesus is repeatedly portrayed as an exorcist of unclean spirits and devils throughout the Gospels. If medieval legend is to be trusted Christ's powers of demon-expulsion were allied with David and Solomon's Chaldean-style rites of exorcism. In this case the demons were rebel powers, fallen creations who

MAGI DID NOT BELIEVE
THE CREATOR GAVE
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THE DEVIL SOWS WEEDS
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THE DEVIL'S SEED WAS
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CREATOR, THE MAKER
OF NOXIOUS THINGS

JESUS GAVE HIS
DISCIPLES THE POWER
TO DRIVE OUT DEVILS

SOME OF CHRIST'S
MIRACULOUS ACTIVITIES
WERE A PARADOX IN
JUDAIC TERMS

disobeyed God's will. Yet enigmatically they are described as obediently under the Most High's direct control. In other words they are controlled rebel spirits with fallen natures, controlled by fear. Under this scheme if god wants to hurt you he says 'go afflict such and such', and the devils go and do his will. Next comes the inevitable sickness and infirmity. In white Chaldeanism it is only through the power of their god-given monarchy and spiritual purity that kings and graced devotees can undo a demonic infirmity sent by the Most High God.

Whereas in the Magian view God made everything perfect, and did nothing evil besides disown the devil's children on Judgement day, or send servants into the world to physically halt wrongdoing. But the Devil, the vexing antigod responsible for all calamity and misfortune desired to harm, kill and pollute God's magnificent creations. By the power of God Magian exorcists hoped to drive off the physical ailments and afflictions invoked by Ahriman the adversary, whether through certain spells, or their astonishing abilities as surgeons and physicians.

Now in the Gospel demons are driven off because they recognise Jesus' power, and are afraid of his ability to destroy them, just as flame applied to a weevil causes it to scamper and burrow deeper.

If, as the rabbis taught, demon-caused maladies were a just punishment, the wish and will of Yaweh, why is that Christ spends much of his mission combating devils and the worries they cause, which, based on current teaching, would have been sent upon the victim by himself anyway? If Jesus is the son of the Father (indeed one and the same as the father), and one who tirelessly vanquishes and banishes the demons responsible for leprosy and blindness, why does he do so, when, according to judaising doctrines, he sent them in the first instance? Clearly Jesus' father and Yaweh may not be identical.

Christ met staunch opposition from the Rabbis for healing a woman incurable for almost two decades, on a Sabbath Saturday. In his own defence Jesus states "*and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?*"¹²²⁶ Notice he doesn't say 'this vile sinner who the father has bound for good measure'. Christ felt genuine pity and hurt for god's children suffering in this prolonged manner. By extension the Father was also aggrieved at their state, far from being the demonic cause of their condition, as many have been taught to profess.

As in Magian tradition, Christ healed during the day. As for instance the healing of a congenitally blind man, where he states; '*I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world I am the light of the world*'.¹²²⁷

When it comes to demon smiting, Magian scripture portrayed *Sraosha* as the ultimate demon-killer.

In the *Book of Genesis* we find yet another irreconcilable clash between Judaism and the teachings of Jesus Christ. Yaweh says to Adam "*cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee*".¹²²⁸ In Jewish lore it was Yaweh who fashioned noxious bushes, thorns, weeds etc (which would hamper man's agriculture), and not only them, but Satan himself and a large retinue of demonic vitae.

In the light of the fact that Yaweh is not mentioned in the NT under any of his traditional Jewish epithets I want you to contrast this previous quote from Genesis with what issued from Jesus' own mouth: Jesus is very emphatic ... "*the weeds are the children of the wicked one*". So if Christ tells us weeds came from the devil, and OT tells us that Yaweh made these weeds, what does that tell us about Yaweh, the high God of Judaism?

And I think this is fairly born out in *Revelations XXII*, where listners are unable to change their nature, but to stay just as they are; '*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still*'. In the end everything would be sorted out, not on any earthly day, but on Judgement Day. God's children and the *khrafstras* were like alien life forms staring at each other over a chasmic void.

You may recall that Iran's ritual intercessors included fire priests (Arthravan) and sacrificers (Magi). It was the role of magus sacrificers to execute all ritual, and indeed penal killings. The more of the devil's creatures a Magian killed, the more greatly heaven blessed them. Rich boons rained down by God's light in answer to their zeal. With each fly squashed, with every serpent crushed, with every criminal executed, the universal reign of the devil's miscreants grew less and less. Light increased in the world. Likewise, in the plant kingdom, agriculture improved the verdant, abundant growth of crops and medicinal plantstuffs, at the expense of weeds and poisonous growths, each ruthlessly weeded out of the ground with a similar level of vengeance. Some schools of Magi (we know not

JESUS PERFORMED
MIRACLES ON THE JEWISH
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CHRIST SAYS WEEDS ARE
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JEWRY

how many, but probably in the minority), felt that all *khrafstras*, even those in human guise should be exterminated as a favour to the creator. Human *khrafstras* fell into the category of incarnate-devils: homosexuals, negroes, whores, atheists, criminals, evil witches and demon worshippers, including Manichees and (by virtue of the deity's antics) devotees of Yaweh. Having said that we are only talking about fringe elements, for if it were widely accepted that this is proper conduct, not a single Jew would have made it back from Babylon alive. Having said that this very thing almost took place at the hand of Haman who planned to exterminate every last drop of Jewish blood, but was prevented from doing so as Esther the King's wife intervened on their behalf. In the end Haman was hanged on the very gallows he planned for Mordecai. As it stands the Aryan Persian kings had many dark-skinned subjects, and helped the Jews return home to Jerusalem.

While Christ employs *khrafstras*-style phraseology, not once does he recommend exterminating Jews, prostitutes or criminals, or anybody else for that matter. On the contrary. He reached out to them, hoping to spread his wings about them like a mother chicken. Jesus earlier reiterated he had not come into the world to destroy it, but to give everybody a chance to live again after they had died. Vengeful repercussions of this kind would only come to the fore at his second coming, at his spiritual praesidium in the afterlife where he would be like a crushing force ... like falling masonry. Then the casting away, and the burning, would truly begin. The power of his mercy will be great for those who showed mercy in this lifetime. Even prostitutes and criminals could be plucked from the certainty of hell if their faith in him were great enough, for example Mary Magdalene or the criminal crucified beside him on that black Easter Friday. Sin or compliance with the divine will were merely symptoms of whether or not God had his mark on you, of whether the father had given one to Jesus prior to their birth.

Christ himself may have believed in the existence of incarnate demons, a teaching well known to the Magi. Consider (NT) *John* 7:70, in which Jesus exclaims the following about Judas *'Have I not chosen you twelve, and one of you is a devil!'*

Upon the resurrection of Lazarus Christ announced, *'Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever lieth and believeth in me shall never die.'*¹²²⁹ Here, and from other portions of scripture, Christ portrays himself as the pre-ordained resurrector, the enemy of death sent down from heaven to save the world from the grip of his tyrannical, chthonic nemesis. He expounded the portentous signs of his second coming:

*'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.'*¹²³⁰

In all, this passage apparently encapsulates features of Magian eschatological lore. As stated previously, John's *Revelations* seems to have prevented the Persian version of Christianity achieving even greater heights of popularity and Church endorsement. Be that as it may, certain clergy throughout various periods felt that this prophecy did not properly belong in the canon. We know this through the writings of Eusebius, himself a former believer in the Arian Christian code. Remembering that the *New and Old Testament* were simply compilations of separate books of Jewish and Christian texts, Christians in different regions didn't always agree on the full number of texts to be included in the canon. In the *History of the Church* III:25 the bishop recorded what were then the essential components of the *New Testament*, according to 4th Century practice:

*'To these (the four gospels, the Acts of the Apostles, 1 John, 1 Peter) may be added, if it is thought proper, the Revelation of John'*¹²³¹ ... Clearly an unspecified number of churchmen felt uneasy about including the final revelation, which they held to be 'spurious'.

For many a reformist preacher the *Book of Revelation* was a very handy thing to have around. Together with Christian holy feasts like 'the circumcision' (which emphasised the Jewishness of 'the Redeemer'), it served a particular purpose, holding back the ancient rising tide of royal involvement within the greater Church. Under their

EVERYBODY IS TO BE
TRIED ON JUDGEMENT
DAY

INDIVIDUALS WILL BE
KNOWN BY THEIR
WORKS

CHRIST STATES THAT HE
IS THE RESURRECTION

A NUMBER OF EARLY
CLERICS DID NOT ACCEPT
THE CANONICITY OF THE
BOOK OF REVELATIONS

formula Christ would oppose the kings in that final battle of the apocalypse. For the Old Believers though, *Revelations* might not have inherited a respectable place within accepted scripture. The power of kings therefore remained fully intact, as also the libation rites that gave rise to the Arthurian grail legend, so immensely popular around Europe. Elsewhere in the *New Testament*, the reign of kings is amply defended. (NT) 1 Peter 2:13-17 reiterates Jesus' earlier teachings about obedience to the authorities, stating;

TAKEN IN A CERTAIN
CONTEXT IT PARED BACK
THE POWER OF EARTHLY
KINGS

'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers (ie; magistrates, soldiers and officers of the king), and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. honour all men. Love the brotherhood, Fear God. Honour the king.'

Miraculous powers, a man-God, a beard, long hair, a sacrificed king, lover of the poor, enemy of demons; some might ask the obvious question 'Was Christ a magus, as the Rabbis alleged?' Well the Magi might not have thought so, he simply didn't have the bloodline. Having said that the last great redeemer *Sraosha* was to be without bloodline, born of a virgin.

Magus-blood was patrilineal. In other words it came from the father's side, but it might also come from the mother if, and only if, her husband had the blood. Jewish blood was matrilineal; you inherited your Jewish blood from your mother. Such was also the case in semitic Chaldeanism.

The issue of Christ's genealogy became of utmost importance in determining exactly who he was, and who he claimed to be. Eusebius wrote on the genealogy of Jesus, so as to clarify any misconceptions that were present in his day, as to the source of the Saviour's blood.¹²³² Much later, in medieval Kievan Rus', the same topic also emerged in the *Epistle of Klim Smolyatich*, a Russian preacher.¹²³³ We might think that there was some need to defend Christ's Jewish genealogy in olden Rus', and this is exactly the sort of Christian preaching that one should expect from the apostolic reformists in a Magian-Christian environment.

Joseph's lineage is technically relevant to Jesus the man, even though he is a surrogate father. Within Jewish society Christ's paternal lineage must still have been considered that of Joseph, despite the matter of his virgin birth. Bishop Eusebius explained why this was so.

*'The genealogy of Christ has been differently recorded for us in the gospels of Matthew and Luke. Most people see a discrepancy in this, and through ignorance of the truth each believer has been only too eager to dilate at length on these passages, So I feel justified in reproducing an explanation of the difficulty that has come into my hands ... The names of the families in Israel were reckoned either by nature or by law; by nature, when there was genuine offspring to succeed; by law, when another man fathered a child in the name of a brother who had died childless. Thus neither of the gospels is in error, since they take into account law and nature.'*¹²³⁴

PATERNITY BY BLOOD
AND BY NATURE

He concludes by saying "In tracing thus the genealogy of Joseph, Africanus has virtually proved that Mary belonged to the same tribe as her husband, in view of the fact that under the Mosaic law inter-marriage between different tribes was forbidden".¹²³⁴

Mary's cousin Elizabeth was a 'daughter of Aaron' and this might lead one to speculate that Jesus was a Levite. Alas the situation is far more complex. A cursory perusal of the situation prevents us from perceiving other remarkable features of Christ's bloodline. The *Book of Matthew* thinks Joseph is significant enough to mention, for Joseph's is the genealogy supplied in Chapter I of the same, not Mary's (whose lineage would be a perfect quote). In *Matthew I* it is recorded as follows;

HIDDEN COMPLEXITIES
ARE FOUND IN CHRIST'S
GENEALOGY

Abraham ▶ Issac ▶ Jacob ▶ Judas ▶ Phares ▶ Esrom ▶ Aram ▶ Aminadab ▶ Naasson ▶ Salmon ▶ Booz ▶ Obed
Jesse ▶ David ▶ Solomon ▶ Roboam (plausibly Aryan female line mentioned) ▶ Abia ▶ Asa ▶ Josaphat ▶
Joram ▶ Ozias ▶ Joatham ▶ Achaz ▶ Ezekias ▶ Manasses ▶ Amon ▶ Josias ▶ Jechonias (taken to Babylon) ▶
Salathiel ▶ Zorobabel ▶ Abiud ▶ Eliakim ▶ Azor ▶ Sadoc ▶ Achim ▶ Eliud ▶ Eleazar ▶ Matthan ▶ Jacob ▶

Joseph ▶ Jesus Christ (adopted son of Joseph, by Mary).

Let me say it has some real surprises in it. Only once in this entire genealogical list does a female enter into the equation, and even then it is likely she is not a Jewess. For instance Obed is the issue of Booz and the Moabitess Ruth. Joseph's side of the family, quite apart from having Kings, had its fair share of miracle workers. Obed gave rise to Jesse who begat David the King over Israel, from who came the great king Solomon the Wise "of her that had been the wife of [the Aryan Hittite officer] Urias (and herself most likely Aryan)". Then there was King Hezekiah (the destroyer of Moses' snake staff) who sired Manasses (who was interrelated with Magi then resident in the same region of Judah).

With respect to Christ's bloodline, and especially in the case of the Kings of Judah, it is traceable to Abraham (born near Ur), patriarchally speaking, yet in a matrilineal sense it takes us back to Solomon, son of King David by Bathsheba (the former wife of the slain Hittite Urias). Bathsheba's genealogy is not spelled out besides her being the daughter of Eliam. If it should happen that Bathsheba's ancestry was Aryan Hittite, as in the case of her late husband Urias, then it was at this point that the Jewish kingship came to share the blood inheritance of the Aryan kings. Such a possibility might help explain why Jesus supposedly had blue eyes, an unusual genetic trait for Semitic Jewry. The whole matter of Bathsheba, mother to King Solomon the Wise, led to the fall of King David's throne, for he acquired her by evil means during a seige of an enemy city.

POSSIBLE, IF NOT
PROBABLE ARYAN
ANCESTRY VIA JOSEPH

2 Samuel 11

"And David sent to (his general) Joab, saying send me Uriah the (Aryan) Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah. Go down to thy house, and wash thy feet. And Uriah departed out of the king's house ... But Uriah slept at the door of the king's house, with all the servants of his lord and went not down to his house David said unto Uriah. Comest thou not from thy journey? Why then did thou not go down unto thine house? And Uriah said unto David: The ark, and Israel, and Judah abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields: shall I then go into mine house to eat and to drink, and to be with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

DAVID LOST HIS
KINGDOM FOR
CONSPIRING AGAINST
URIAH, A LOYAL
HITTITE OFFICER
SERVING IN HIS ARMY

In other words how could he, as a loyal royal officer, rest easy when the king's house was still vulnerable to attack, and his fellow comrades, his brothers in arms, were billeted out in the field during a time of war). Uriah begged to go back to the front. So David gave him leave to depart the following day, but devised a plan to steal his wife Bathsheba by having Uriah killed in combat.

GOD CHASTISED HIM
FOR THE ACT

"And he wrote in the letter, saying Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die. And it came to pass".

In response to David's betrayal of his loyal Aryan warrior, the God of Israel caused Nathan to recite a parable;

"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup and lay in his bosom, and was unto him as a daughter ... but took the poor man's lamb".

David received a further disturbing message from the prophet Nathan, that rocked his kingship,

"Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. And I gave thee thy master's house, and thy master's wives ... and the house of Israel and Judah: and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword and have taken his wife ... Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast (greedily and unjustly) taken the wife of Uriah. For thou didst it secretly: but I will do this thing before all Israel, and before the sun".

On the subject of marriage Christ says very little, apart from a brief discourse to some Rabbis about the

irrelevance of marriage in the afterlife. So it becomes difficult to assess what Jesus felt about next-of-kin marriage. Only Paul speaks about the topic (within one's own nuclear family), and in the most vehemently condemnatory manner. All things considered this points us in the direction of Chaldeanism, but a form of Chaldeanism heavily steeped in the teachings of the white Magi.

JEWES WERE NOT ALWAYS
PARTIAL TO THEIR KINGS

The Jewish kingships of Israel and Judah experienced mixed fortunes with respect to the general populace, and the prophets and priests in particular, with whom they were frequently at loggerheads. They initially arose during the era of the Judges, when the seer Samuel installed Saul as the first king of the Israelites.

JEWES WERE RELATED TO
THE CANAANITES

Current theories suggest the Jews were descended from a nomadic desert people known as the Habiru, some of whom entered the service of the Egyptian pharaohs, but later returned to their homeland. One line of thought is they were originally Canaanites and Mesopotamian settlers. This might account for their very early observance of Canaanite traditions, including idol worship. As a conglomeration of tribal entities they colonised, or indeed resettled in the region of modern Israel, during the two centuries prior to the first millennium BC. Independent confirmation of their existence comes by way of Egyptian monumental masonry, which made them of Canaanite stock. At long last they had settled down, establishing some six different ritual shrines, often sporting horned altar pedestals. Throughout much of the pagan world practically identical pedestals were associated with fire-worship, with sacred woods and incenses burned in legless metal bowls mounted upon the altar 'horns'. A similar kind of altar may have been used by the father of John the Baptist, who had been inducted into the priestly order of Abia.

'According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense ... the angel said unto him fear not, Zacharias: for thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John'.¹²³⁵

From time to time a prophet emerged among one tribe or other. Samuel was both prophet and Judge, an especially great Seer of precognitive visions from the supreme God, among the Jewish peoples. His mother Hannah had given him to the Sons of Eli, who served as priests. As in the case of the Magi, he wore a sacred white robe, and apron.

SOLOMON HAD SPECIAL
MYSTICAL POWERS

Like the Magi, the Jewish kings, such as David and Solomon, from whom Jesus was descended, were reputed to be priest-kings, and skilled magicians, at least according to traditions extant in the Islamic world during the Middle Ages. *Psalms* and the *Book of Kings* were mightily connected with the wise men of the Jewish monarchy, David especially. Consequently they became preferred *Old Testament* reading in medieval western Europe. Al-Nadim recounts that '*Solomon son of David, for both of whom may there be peace, was the first person to enslave the jinn and the devils and to use them as menials*' ... '*a Persian Jew named Al-Hurmazan ibn al-Kurdul used to write for Solomon the son of David*' (ie; acted as Solomon's personal scribe or vizier). '*The first person, according to the doctrines of the Persians, who made slaves of them (the genii and devils) was (the Iranian king) Jamshid ibn Tahmurath (aka Hushang)*'.¹²³⁶

HIS ART FOR
COMMANDING DEMONS
WAS PROBABLY
TRACEABLE TO
TAHMURATH, THE
PERSIAN KING

It went on to say '*Solomon, son of David ... sat in audience and summoned the chief of the jinn and the devils, whose name was Fuqtus (or Quftus)*'. '*Fuqtus taught him to know the name of each demon, one by one, and also its influence over the sons of Adam*'.¹²³⁶ These Solomon then bound to his service. The *Fihrist* goes on to list some 71 demonic servitors by name, amongst whom was Satan, a demon very low on the pile. This should not be confused with devil-worship however. The *Qur'an* has something to say about this matter, namely that; '*some of those to whom the Scriptures were given cast off the Book of God behind their backs as though they know nothing and accept what the devils tell of Solomon's kingdom. Not that Solomon was an unbeliever: it is the devils who are unbelievers. They teach men witchcraft and that which was revealed to the angels Harut and Marut (Hindu deities) in Babylon*'.¹²³⁷

DAVID MAY HAVE
LEARNED THE CRAFT AT
THE ROYAL COURT

Whether the Muslim testimony reflects an historical reality is another matter, especially since David spent most of his early years shepherding his father's flock. If he did acquire these learned arts, it would have been through Chaldean mentors, or even well-versed relatives, attached to the royal court. Egyptian and eastern connections with the Jewish monarchy were inevitably rather ancient, for Nebuchadnezzar the king of the Babylonians took

ahold of Judah and took many of its inhabitants into captivity, to serve as vassals for his empire. The *Book of Daniel* goes on to say:

*“And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes. Children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge and understanding science and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and tongue of the Chaldeans”.*¹²³⁸

THE CHALDEANS TOOK THE JEWISH ROYAL FAMILY INTO THEIR CARE, AND EDUCATED THEM IN VARIOUS FIELDS

It was precisely at this point that Jewish royalty were inducted in the Chaldean arts. According to *Old Testament* writings certain Jewish seers and prophets gained an enviable reputation at the Babylonian court. *“There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him, whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans and soothsayers: For as much as an excellent spirit and knowledge, and understanding interpreting of dreams, and shewing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar”.*¹²³⁹

ACCORDING TO THE OLD TESTAMENT DANIEL HAD PRIDE OF PLACE AMONG THE KING’S ENTOURAGE OF VIZIERS

It was here that Jewesses interbred with male Magi once Babylon was consumed by the Persians and Medes, giving rise to a party of priestly Judaeo-Aryan Magi of uncertain size, which, owing to differing ideologies on certain points, must have experienced difficulties interacting with Zoroastrian Magians and rabbinical Jewry.

Anyhow Al Nadim describes a system of belief closely resembling ancient Mesopotamian Chaldeanism, inevitably found in the region of ancient Israel. Could it be he was mischief making? The 2,000-year old Qumran scrolls found 40 odd years ago suggest not. Unusual monotheistic teachings of Chaldean origin were evidently in vogue inside the Jewish royal chancellery, upon their emancipation from eastern captivity, perpetuated in tandem by elements of the unorthodox Essene community in the two centuries before the birth of Christ.

THE MOST HIGH GOD IS THE KING OF ALL THE GODS

Hymn 4Q400 mentions the word “gods” (denoted by *elohim* or *elim*). In this scheme the Most High is equated with the “*King of the gods*”. So in a monotheistic context you may ask, just who are these ‘gods’. Angel gods is what the Essene texts chiefly allude to. 4Q403 continues in much the same way, *“Let the Holy ones of the gods sanctify the King of glory, who sanctifies by his holiness all his holy ones. Oh Princes of the praises of all the gods, praise the god of majestic praises”.*¹²⁴¹

UNDER THIS THEOLOGICAL REGIME OTHER SUBORDINATE GODS CARRIED OUT DUTIES ASSIGNED BY THE SUPREME GOD

It only gets better when you read 4Q405, for here we discover that many of these gods are images painted or rendered on bricks in temples and royal chambers. Check this out! *“The figures of the ‘gods’ shall praise the most holy spirits of glory; the floor of the marvellous innermost chambers, the spirits of the eternal gods, all ... figures of the innermost chamber of the King, the spiritual works of the marvellous firmament are purified with salt, spirits of knowledge, truth and righteousness in the holy of holies, forms of the living ‘gods’, forms of the illuminating spirits. All their works of art are marvellously linked, many-coloured spirits, artistic figures of the ‘gods’, engraved all around their glorious bricks, glorious figures on the bricks of splendour and majesty. All their works of art are living gods and their artistic figures are holy angels”.*¹²⁴² The author of 4Q405 did not venture to name the gods subordinate to the supreme being, and so it is my considered opinion he is describing images formed by the telestic art, and most likely of Egyptian or Chaldean origin.

ASTROLOGICAL TEXTS

Even more interesting are the zodiac charts found in Hebrew and Aramaic variants which, apart from marking the moon’s transit though the traditional zodiac or mentioning divine omens associated with lightning, contain physical descriptions of individuals in accordance with their pre-ordained mixture of light and darkness. For example 4Q186 mentions one whose *“spirit consists of six parts in the House of Light and three in the Pit of Darkness. And this is his birthday on which he was born: in the foot of the Bull. He will be meek”.*¹²⁴³

FALSE PROPHETS

The *Thanksgiving Hymns* refer to foreign prophets who posed some danger to Essene teachings, seemingly luring them away from Yaweh ... *“from the mouth of lying prophets deceived by error who speak with strange lips to Thy people and an alien tongue, that they may cunningly turn all their works to folly”.*¹²⁴⁴ Hymn 12 refers to them as *“teachers of lies and seers of falsehood, have schemed against me a devilish scheme, to exchange the Law-engraved on my heart by Thee for the smooth things (which they speak) to thy people”.*¹²⁴⁴ So the Essenes were constantly watchful for ‘the spirit of apostasy’. This can be taken to mean eager to identify latent unorthodoxies with respect to their sect should alien ideologies penetrate the

ESSENES WERE WATCHFUL FOR HERESY AND APOSTASY

community with affiliated eastern non-Jewish brethren. True the Essenes had adopted foreign customs, but this was not to extend to abandoning Yaweh and the Mosaic law, which had to be scrupulously attended to.¹²⁴⁵

*“If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says; “Let’s go and worship other gods whom you have not known! Do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHVH, the god of your fathers ... That prophet or dreamer shall be put to death for he has preached rebellion against YHVH, your God ... You shall rid yourself of this evil”.*¹²⁴⁶

*“Every man who preaches apostasy under the dominion of the spirits of Belial shall be judged according to the law relating to those possessed by a ghost or familiar spirit (qv Leviticus 20)”.*¹²⁴⁷

A full scale massacre of fellow Israelites is recommended where a number have apostasised.

*“Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city ... you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword”. It goes on to say “You shall assemble all the booty in the square and shall burn it with fire, the city and all the booty, as a whole-offering to YHVH”.*¹²⁴⁸

As for foreigners desirous of passing on their idolatrous love of the gods *“You shall utterly exterminate the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you”.*¹²⁴⁹

MELCHIZIDEK APPEARS
IN THE ESSENE TEXTS

The Essene wise men corniced anti-gentile conflicts as integral to their devotion to YHVH, and a precursor to the end of days, which would see the eruption of war in heaven, as they battled to maintain the integrity of their god and teachings, buffeted by an overwhelming number of gentile nations. Their written apocalypticism features angelic warfare, the principal protagonist being the “Messiah of Aaron”. Upon his arrival, a vast contingent of angelic forces, mustered under Archangel Michael (Prince of Light) or Melchizidek, would set out to make war against the Gentile nations and their kings, against the seed of Shem, Ham and Japheth (see p. 126), culminating in the destruction of Rome. Collectively these nations were termed the ‘Army of Belial’.

ESSENES EQUATED
MELCHIZIDEK WITH THE
ARCHANGEL MICHAEL

It should be noted the Essene use of Melchizidek differs from that found in the New Testament, in that Essenes equated Melchizidek with Michael the Archangel, Israel’s warrior angel and protector. Whereas he was a pre-Mosaic king of Abramic vintage, predating the entire Jewish religious tradition. Even so it is remotely plausible Melchizidek was, and remained, the angelic guardian and protector of Salem, being for all intents and purposes its ancient spiritual and temporal king. This being the case Jews may have adopted their veneration of Archangel Michael from Jerusalem’s traditional inhabitants, for having acquired Salem on a permanent basis, they fell under his guardianship from that time. A premium quality analogy can be found in foreign immigrants to Rome making sacrifice to Romulus, the patron guardian of the Roman Empire. From that time Romulus watched over them, and the empire. Melchizidek was Jerusalem’s very own pre-Mosaic Romulus, so to speak, and Yaweh the original tribal god of the Jews brought into the city from their nomadic camps in the region’s unforgiving and desolate wastes, and who felt his devotions slipping away under gentile influence, whether they be Semitic or Aryan.

MICHAEL MIGHT HAVE
BEEN JERUSALEM’S
GUARDIAN ANGEL

The Essene *War Scroll* mentions angelic military operations during the end times, directed against the ‘wicked Gentiles’;

WAR OF THE ANGELS

*“against the sons of Lud; during the third, against the remnant of the sons of Aram, against Uz and Hul and Togar and Meshah beyond the Euphrates, during the fourth and fifth, they shall fight against the sons of Arpachshad; during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam, during the ninth, against the sons of Ishmael and Keturah. In the ten years which follow, the war shall be divided against all the sons of Ham ... during the ten years which remain, the war shall be divided against all the sons of Japheth in their habitations”.*¹²⁵⁰

LEVITES

The Essene Levite contingent played a vital function in the war between light and darkness in the material world, proclaiming dire maledictions:

“And the Levites shall curse all the men of the lot of Belial, saying ‘Be cursed because of all your guilty wickedness! May he visit you with destruction by the hand of the vengeful Avengers! May he visit you with destruction by the hand of all the Wreakers of Revenge! Be cursed without mercy because of the darkness of your deeds! Be damned in the shadowy place of everlasting fire! May God not heed when you call on Him, nor pardon you by blotting out your sin!’”.¹²⁵¹

Through their faith and goodness in everyday affairs the kings and magistrates of the Jewish nation became close to the Most High God, and being in his favour, had the power to command demons. Practically speaking one could order demons to leave a host, freeing a person of possession, curing one of plague, blindness, or any other malady brought on by demons. Being of David and Solomon’s blood, Christ may have held similar powers (as the *Talmud* professes), arts traceable all the way back to King Jamshid ibn Tamurath of Persia. Again this should not be confused with devil-worship, but a spiritual power over demons. With the exception of bloody sacrifices and blood-letting, Chaldean rites were made manifest in the following spectrum of familiar ‘medieval’ ritualism;

‘there are also sacred rites and holy observations, which are made for the reverencing of the gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of holy water, perfumes, exterior expiations, humble processions, and exterior ornaments for divine praises, as musical harmony, burning of wax candles and lights, ringing of bells, the adorning of temples, altars and images, in all which there is required a supreme and special reverence and comeliness; wherefore they are used for these things, the most excellent, most beautiful and precious things, as gold, silver, precious stones, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for obtaining the bounty of the gods’.¹²⁵²

Christ’s ritual order, that of Lord Melchizidek, no doubt predated the arrival of the Jews, possessing from early times a quasi-Chaldean nature, but with a highly significant substrata, or foundation of Magianism. Orthodox Zoroastrian texts speak of such wizards though pejoratively, despite the fact they were once the predominant form of Magi in many areas of Iran and its outlying satrapies. It might also explain why Jesus refrains from using the Hebrew word *adonai*, instead choosing the *Abba*.

While the Chaldean art required the spilling of blood to bring about miraculous events,¹²⁵³ the priests of the *New Testament* no longer performed blood sacrifices, since Christ himself was the last sacrifice, the perfect unblemished lamb. A mighty king’s blood had gushed out, a king who had offered himself freely into the arms of death, so as to rise high in the heavens. As it said in (NT) 1 Peter 1, *‘Forasmuch as ye know that ye were not redeemed with the corruptible things, as silver and gold ... but with the precious blood of Christ, as of a lamb without blemish and without spot’*.

This notion of a last great sacrifice, the ultimate royal sacrifice, may have had some appeal to eastern Chaldees, with the result that even more conversions could be achieved, beyond those of the Magians, Jews and pagan gnostics. However, under the new order Chaldean converts were no longer permitted to ritually interact with demons, whether through personal purity and godliness, or via the more ancient condemned system of demonolatry. Clergymen now encountered a problem all too familiar to the white Magi, the unwanted and worrying presence of devilish warlocks.

As Jesus hanged there on the cross, preparing to stare into the face of death, he must have felt very alone. The Rabbis, the Elders, the Roman soldiers, Mary, John and his few followers in attendance were beginning to slip from view as he lapsed in and out of consciousness. Now there was only him, God the Father and death. And it is at such a private moment, in the lives of all men, that we are one on one with the supreme being; everything that we are, everything that we were. It may come as some surprise then that Jesus cried out to his father not in Hebrew (the religious language of the Jews), nor in Pahlavi (the tongue of the Orthodox Zoroastrians), but in Aramaic, a common tongue known throughout Judah, Mesopotamia, Chaldea and Persia. Such then is the significance of the untranslated Chaldean biblical sentence in *Matthew 27:46*, some of the last mortal words of Jesus *Eli. Eli. lama sabachthani*. *‘My Lord!, My Lord! Why has’t thou left me’*. At that, life passed from Christ’s earthly body into the hereafter. Grim omens and miracles followed;

MELCHIZIDEK
PREDATES THE JEWISH
ARRIVAL IN JERUSALEM

NEW TESTAMENT
PRIESTS REFRAINED
FROM BLOOD
SACRIFICES

JESUS CRIED OUT TO
THE HEAVENLY FATHER
IN ARAMAIC NOT
HEBREW

AS HIS SOUL PARTED THE
EARTH SPLIT ASUNDER.
THE DEAD BEGAN TO RISE
FROM THEIR GRAVE

*'the sun was darkened, and the veil of the temple was rent in its midst'.¹²⁵⁴
'And the earth did quake and the rocks rent. And the graves were
opened; and many bodies of the saints which slept arose, and came out of the graves after his
resurrection, and went into the Holy City, and appeared unto many'.¹²⁵⁵*

VARIOUS INTEREST
GROUPS STRUGGLED FOR
CONTROL OF THE PAPACY

Perhaps the greatest virtue of the Gospel story is that its many eclectic features allowed it to overwhelm an area of the world amply immersed in spirituality and religion. This syncretic creed had all the makings of a super-religion, if only teachers from these rival faiths would back away, and desist from eulogising the peculiarities of their respective teachings to new converts, because in such a forum one risked alienating varied members of the Church. For the Christian apostles the coming of *pseudoapostolos* (false teachers/ false apostles) must have seemed inevitable and impending, as in fact it was. From this came a sort of siege mentality, which has accompanied the Church until this very day. Being an institution it was always vulnerable to the politicking of powerful competing forces, namely the Jews, Chaldeans and Magi. At various periods each of these parties took their chance to grab the papal throne and control of the Church.

CYRUS THE ARYAN KING
RELEASED THE JEWS
FROM THEIR EASTERN
CAPTIVITY

But the story doesn't end there, becoming stranger still. Earlier in this book I described the Magi's uncompromisingly harsh attitude towards the God of Israel. In the *Book of Ezra* we learn of the Jewish emancipation from Babylonian captivity, at the command of Cyrus, King of the Persians. Every nation held in Babylonian bondage was repatriated to their former homelands. As with most of the pagan kings, Cyrus was eager to patronise the tribal and national gods of other people, so as not to offend any celestial powers that could bring trouble to his dominion. Persian kings had an awesome reverence for prophecies, especially of a holy nature, deeming them to have originated in heaven. For this reason they surrounded themselves with wizards (ie; wise men) of varied schools and ethnicity, including Magi, Chaldeans and Jews. Perhaps due to the miracles, precognitive visions and dream interpretations of Jewish prophets like Daniel, the Achaemenid dynasty seems to have taken a particular interest in the Hebrew God. And so the king financed the reconstruction of Solomon's demolished temple from the Persian exchequer.

HE GAVE THEM
PERMISSION AND
FUNDING TO REBUILD THE
TEMPLE

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing saying. Thus saith Cyrus king of Persia, the Lord god of heaven hath given me all the kingdoms of the earth and he hath charged me to build him an house at Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the god) which is in Jerusalem".¹²⁵⁶

Cyrus was very generous with them. *"Even those did Cyrus king of Persia bring forth by the hand of Mithradath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them thirty chargers of gold, a thousand chargers of silver, nine and twenty knives".¹²⁵⁶* Thanks to his munificence the Jewish temple was finally completed in the year 515 BC.¹²⁵⁷

THE ARYAN KINGS HAD
A CERTAIN ECUMENICAL
FLAIR WHEN IT CAME TO
HANDLING THE
RELIGIOUS AFFAIRS OF
SUBJECT PEOPLES

Cyrus patronage should not be misinterpreted as an act of conversion to Judaism, to the exclusion of Persia's native beliefs, simply ecumenism in its finest form, by one of the greatest Aryan kings. After all he had given a small fortune in reward money to an Egyptian who found a replacement for their deceased Apis bull. By looking after the gods of subject peoples he ensured they remained happy and, more importantly, their gods stood in his corner.

Cyrus' ecumenical flair was truly all encompassing, as is evident in his praise of Babylon's 'Lord of the Universe' Marduk: *"May all the gods, whom I have bought into their cities, pray daily before Bel and Nabu for long life for me, and may they speak a gracious word for me and say to Marduk my Lord: "May Cyrus, the king who worships you, and Cambyses, his son, be blessed"'.¹²⁵⁸*

And it is in this spirit that the Persian monarchy treated Jewry as favourably as the king's many other minorities, perhaps even more so on account of their loyalty to the Persian throne when so many satrapies sought to break away from the empire. Some would go so far as to say he had a Jewish fan club. So great an impression did Darius leave on Jewish warriors serving in Elephantine that they wore out the papyri of his immortalising autobiography

through repeated reading. His avid readership needed replacement copies!¹²⁵⁹

With Sheshbazzar (a prince of Judah) at their head, the Jews made it home to Jerusalem, not only materially and financially prepared to rebuild the temple anew, but equipped with eastern philosophies, learned during their exile abroad. Whereas previously their souls were destined for Gehenna, the pit of the underworld (a more Babylonian expectation for post-mortem existence), now Jewish theologians had acquired firm ideas about the notion of a future resurrection, partly through their prophets (eg; Ezekiel), partly due to an accumulation of oriental ideology.

Some of the greatest philosophical mysteries were answered by the discovery of the Dead Sea Scrolls by Bedouin tribesmen in 1947. Evidently a rival Jewish priesthood called Essenes existed outside the walls of Jerusalem. They were party to a dualistic cosmology somewhat similar to early Zoroastrianism.

The *Dead Sea Scrolls* date from the 2nd Century BC through to 70 AD, the year of Jerusalem's visitation by Roman military might and the casting down of the temple.¹²⁶⁰ Being sealed up for that entire period they constitute an invaluable record of unusual religious undercurrents within Judaism. The recovered texts consist of some 800 loose leaf parchments and papyri (500 of which were found in cave 4), nearly all of which were scribed in Hebrew, but also including isolated Aramaic, and more rarely, Greek versions.¹²⁶⁰ Most of the works were religious rather than secular literature, and for this reason no chronicled events are to be found amid the caches, which is a pity.

Throughout its entire 200-year history the Essene holy centre serviced the religious needs of roughly 4000 brethren, though the small number of graves thus far discovered (1,100) do not allow for communes in excess of 200 at any one time.¹²⁶¹

The Community Rule, a Sabbath-observant Essene version of a monastic rule, served to govern the lives of brethren by strict adherence to Mosaic laws, policed and safeguarded via a rigorous scheme of penitential observances (not including scourgings and mortification), the height of which was expulsion from the brotherhood.¹²⁶² Provisions for capital punishment existed (outside of Roman law, and therefore secretly) in cases of defaming Israel, treason and even in cases of demonic possession leading to apostacising behaviour.¹²⁶² Current consensus is they were not proto-Christians, indeed no evidence of Christian symbology was ever found during excavations thus far. Their penitential canon differs considerably from the Magian *vendidad*. If Essenes had drawn some inspiration from Magian or Chaldean teachings, that was about as far as it went. Their home-grown mode of life and regulations therefore differed considerably from that of the Magi.¹²⁶² Essenes adhered to traditional Jewish Kosher laws, ate dressed in clean white garments, but only after purificatory ablutions.¹²⁶³

The Essene commune was frequented by Jewish seers from time to time, for in their *Temple Scroll* the Tetragrammaton is replaced by the first person singular, indicating Yaweh was 'personally dictating' Talmudic precepts of temple worship to the brethren, through some prophet or other. The Qumran *Temple Scroll* goes into the Atonement ceremony in some detail, that is the selection of a sacrificial goat for Yaweh, and the live gift of a goat for Azazel (which carries the sins of Israel out into the desert) after being banished from the temple (as found in the Talmud).¹²⁶⁴

Azazel was one of the four great demonic princes, namely Samael, Azazel, Azael and Mahazael.¹²⁶⁵ His name is found in the Jewish Kabbalistic *Book of Zohar* as the father of sorcery through whom certain aspects of high magic are performed "They (sorcerers) would not have been able to bring them down (the power of the celestial bodies) but for UZZA, AZZA and AZZIEL who taught them sorceries whereby they brought them (the power of the celestial bodies) down and made use of them".¹²⁶⁵ The *Book of Enoch* further describes it as the demonic spirit that taught mankind to manufacture metal goods, and implements of war, jewelry and "the use of antimony, and the beautifying of the eyelids, and ... colouring tinctures".¹²⁶⁵ Azazel therefore seems to have been known since Babylonian times. Agrippa further divulges that Azazel is swift, governing flesh, and in nature a serpent, the prince of deserts who devours the body of the dead. It was, in apocryphal Jewish lore, responsible for the post-mortem corruption of the flesh.

Essenes had a regulated prayer cycle established for sunrise and sunset (also called the 'beginning of the watches of darkness').¹²⁶⁶ It was far simpler than the prayer schedules proposed by Chaldeans, Magians and Christians.

Their traditions were somehow associated with those of Melchizedek (briefly mentioned in their scrolls), but more especially to the sons of Zadok, a Jewish priestly line no longer serving in the temple. In the power play that followed the Maccabean revolt against Greek rule in 169 BC, Menelaus' priestly group prevailed in Jerusalem, forcing the Zadokite priests (the Sons of Zadok mentioned in the New Testament) to withdraw to Ptolemaic Egypt.

SHESHBAZZAR LED THE
JEWS ACROSS COUNTRY
TO THEIR ANCIENT
HOMELAND OF JUDAH

THE DEAD SEA SCROLLS
PROVE THE EXISTENCE
OF DIFFERENT
RELIGIOUS
UNDERCURRENTS IN
JERUSALEM

NO MORE THAN 200
LIVED AT THE ESSENE
COMMUNITY AT ANY
ONE TIME

JEWISH SEERS

VARIOUS DEMONS WERE
KNOWN TO THE JEWS

ANOTHER GROUP OF
JEWISH PRIESTS
ESTABLISHED
THEMSELVES IN
PTOLEMAIC EGYPT

There they established a second Jewish temple see at Leontopolis,¹²⁶⁷ itself of questionable acceptability, since, of old, Jerusalem was the only fit and proper place for the celebration of Jewish temple rites. This Egyptian connection might account for some of the telestic and astrological material found in their archives.

A candidate for entry into the Essene sect;

'swears to them terrifying oaths, that he will reverence the Deity, that he will observe justice toward other human beings ... that he will always hate the wicked and struggle with the upright, that he will always keep faith with all others, especially with authorities, since no ruler comes to rule apart from the will of God'.¹²⁶⁸

Dressed in clean white linen they ate a common meal after grace, giving *'homage to God as the sustainer of life'.¹²⁶⁸*

'From the God of knowledge comes all that is and will be... He put in (humanity) two spirits that they should walk according to them until the time of His visitation: they are the spirits of truth and of iniquity (also referred to as the 'angel of darkness').¹²⁶⁹

The dualistic *Manual of Discipline* proceeds to describe the behaviour attributed to either of these spirits, behaviour symptomatic of one's proclivity to one of the spiritual powers.

'for God has set these two spirits with equal influence until the end-time and has put eternal hatred between their division. The deeds of iniquity are an abomination to truth, and an abomination of iniquity are all the paths of truth ... At the time of His (God's) visitation He will destroy the spirit of iniquity forever ... Then God will purge by his truth all the deeds of human beings, refining for himself some of mankind in order to remove every evil spirit from the midst of their flesh'.¹²⁷⁰

As for the species of Jewish dualism espoused by the Essenes, it seems to have resembled early Magianism and Chaldeanism in certain respects. Some key textual phrases found at Qumran resemble those used by Persians and their Magi, as for instance *"The Age of Wrath", "until the determined end, and until the Renewal"* (here meaning resurrection and the chrysalis of created existence, which would mutate into a new indissoluble form, eternally living in the presence of the divine being).¹²⁷¹ This seemingly oriental messianic expectation, newly acquired in the era of Ezekiel, and the high watermark of Jewish spiritual evolution, was a far cry from the morbid subterranean afterlife expected throughout much of the ancient world, which saw mankind separated from the creator eternally, grievously lamenting how *"in death there is no remembrance of thee; in Sheol who can give thee praise".*

Important aspects of their calendrical observances are solar in nature and therefore a divergence from traditional Jewish lunar reckoning.¹²⁷² At this stage there is no recorded evidence of Persian intercalation methods in maintaining the exactitude of their solar calendar over centuries.

Jewish Essenes also professed the existence of an unholy whore in hell, as is evidenced by 4Q184, entitled the *Seductress*.¹²⁷³ Magian doctrines associated with Geh, the great whore and courtesan to the Evil One affords a striking parallel to that found in this Essene passage: *"Her hands are defiled with iniquity, her hands have seized hold of the Pit Her legs go down to work wickedness, and to walk in wrong-doings ... Her clothes are shades of twilight, and her ornaments plagues of corruption ... She pitches her dwelling on the foundations of darkness".¹²⁷³*

Egyptian mythological elements seem to have gained currency, suggesting a level of ideological contact with exiled Zadokite priests serving in Ptolemaic Egypt. The Essene *Damascus document* refers to a portion of the *Book of Numbers* *"The sceptre is the Prince of the whole congregation, and when he comes he shall smite all the children of Seth".¹²⁷⁴* Seth in this case may well be the cthonic deity Sutekh, otherwise known as the Egyptian version of the Devil, the sworn enemy and inveterate foe of Horus and Osiris. For such children are associated with *"traitors"* who *"wallowed in the ways of whoredom and wicked wealth ("wicked wealth" meaning ill-gotten gains or 'black money')".¹²⁷⁴*

Essenes evinced that wicked spirits were tasked with degrading the righteous for their sinning, but not their spiritual annihilation; *"all the spirits of the destroying angels and the spirits of the bastards, the demons, Lilith, the howlers and the yelpers they appal their heart and their ... in the age of the domination of wickedness and the appointed times for the*

THE HOLY SPIRIT AND
THE SPIRIT OF INIQUITY
GOVERNED EACH MEMBER
OF MANKIND IN VARYING
PROPORTIONS

ESSENES USED A SOLAR
CALENDAR

ESSENES BELIEVED A
WHORE RESIDED IN HELL

EVIL SPIRITS TAUNTED
SINNERS FOR THEIR
WRONGDOINGS

humiliation of the sons of light, in the guilt of the ages of those smitten by iniquity, not for eternal destruction, but for the humiliation of sin". This parallels Magian teachings about the sort of salvation they could expect under the Deliverer, horrendous punishment for sins ... yes. Eternal damnation for god's children, no.

THE SPIRITS OF LIGHT
AND DARKNESS

1QS III informs us the God of Knowledge placed all mankind under the prospective lordship of two entirely different spirits, each manufactured by Yaweh. "But the God of Israel and his angel of Truth will succour all the sons of light. For it is He who created the spirits of Light and Darkness and founded every action upon them and established every deed upon their ways".¹²⁷⁷ On this basis the Essenes can not have been absolute dualists, but more likely adherents of a chaldeanised Jewish godhead. Their monotheistic godhead appears as follows;

This can be compared with the very early Zoroastrian perception of the One God

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU
Also called the Holy Spirit,
begetter of *Asha* ('the Truth')

ANGRA MAINYU
Also called The Spirit of Wickedness,
begetter of *Druj* ('Lies')

The Magian model had two variants; where the spirit of wickedness was the direct creation of the High God (a sort of Zurvanite philosophical bent), and one where it was a sentient unspiritual evil altogether unrelated to the Supreme God, which appears as follows in a more evolved dualistic form;

AHURA MAZDA (CREATOR, LORD OF LIGHT)

AHRIMAN (THE EVIL ONE/ DESTROYER)

MELCHIZIDEK APPEARS
BEFORE THE DIVINE
BEING

In the scroll of *Melchizidek 10:7*, found in cave 11, Melchizidek is said to have 'atoned ... for all the sons of (light and) the (men of the) lot of Mel(chizidek)', taking 'his stand in the assembly of El (God), in the midst of the gods'.¹²⁷⁷ As I have already explained monotheism takes different forms. Where angels and holy beings (some of whom have taken on human form, such as prophets and judges) are emanations of the divine being, they share in part (if not fully) that divinity, but are not separate deities. Angels and genii, are spiritual aspects of the divine being, yet not gods, although they might have powers equivalent to that of a 'heathen' God, with respect to altering courses of events, or communicating between the celestial and terrestrial worlds. Heaven was therefore a very busy place, bustling with countless angels and divine beings, none of whom subtracted from the oneness of the 'One God', or of the Supreme God (as in a God above all other Gods). At first glance Melchizidek seems to have been incorporated into a scripturally-based Jewish monotheistic, polytheistic pantheon, which included angels, judges, kings (eg; Melchizidek, David) and princes. Under Christianity Jesus Christ joined their esteemed numbers, seated at the right hand of the deity, serving as the heavenly high priest (See the *Book of Hebrews*).

JESUS BELONGED TO
THE ETERNAL ORDER OF
MELCHIZIDEK, PRIEST
AND KING

In the Melchizidek text 'gods' is denoted by the term *Elohiym* (Hebrew: 'gods', 'magistrates', 'the very great', and 'angels') being the plural of *Eloahh* (Hebrew: 'God', 'the Deity').¹²⁷⁸ This same philosophy appears to have been reflected in the Greek teachings, in words such as *Arche* and *Archon*, which are laterally related to *Theos*.

- αρχη (arche 'magistrate', 'power', 'principality', 'rule')¹²⁷⁸
- αρχηγος (archegos 'author', 'captain', 'prince')¹²⁷⁸
- αρχο (archo 'to reign or rule over')¹²⁷⁸
- αρχων (archon 'chief', 'magistrate', 'ruler', 'prince')¹²⁷⁸
- θεος (theos 'God', 'the Supreme God', 'magistrate').¹²⁷⁸

JEWRY REFUSED TO
BELIEVE THAT GOD HAD
A SON

This startling information has a direct relevance to Jesus Christ, the historical personage. Jews confronted Jesus with that great burning issue, what they saw as Christ's foremost blasphemy and crime against Yaweh, 'thou, being a man, makest thyself God' (NT) *John X: 33-36*.

'Jesus answered them, Is it not written in your law, I said, Ye are Gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

'Ye are Gods' is a direct allusion to (OT) Psalm LXXXII 'I have said, Ye (the judges) are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes'. The psalm ends with David's petition 'Come O God, and rule the world; all the nations are yours'.

Jesus draws on Davidic Jewish scripture to explain his divinity. In so doing he is identifying himself not only as one of the divinely angelic judges dispatched from heaven to bring a true form of law over the earth, but God himself, the ultimate judge. In (NT) John VIII: 23 Jesus further explains his heavenly origin and destination to a Jewish audience. 'Whither I go ye cannot come ... And he said unto them, Ye are from beneath; I am from above: ye are of this world, I am not of this world'.

The appearance of Melchizedek in the Essene texts suggests certain elements of Jewry had come to embrace this pre-Abrahamic figure as their very own, or even that the Essenes were not ethnic Jews in the traditional sense, but descendants of Jerusalem's indigenous Mesopotamian inhabitants from before Abraham's arrival, something that would have seen them shunted from the city, and might account for their need of a desert retreat. According to Eusebius Herod burned Jewish genealogical lists to snuff out future Messiah figures, thereby erasing public records detailing which Judaeon families were of Ammonite and Moabite stock. In short we don't know nearly enough about the ethnic component of the Essene sect, but Jebusites were spoken of in the Qumran scrolls and so still alive and well during the era of Jesus Christ.

The Christian writer Bishop Eusebius of Caesaria further mentions Essenes were antichristian, thus precluding them as the earliest Christian fathers, or, at the very least, at loggerheads with the early Christian leadership, including Jesus Christ himself. Eusebius expounded what he knew of the Melchizedek teaching.

'The Lord said to my Lord, 'Sit at my right hand, Till I make Thine enemies the footstool of Thy feet ... From the womb before the daystar I begat thee The Lord swore and will not repent: Thou art a priest for ever Of the order of Melchizedek'¹²⁷⁹

He continues ... *"This Melchizedek is introduced in the sacred record as priest of God Most High (the word YHVH is not mentioned), though not consecrated with any prepared chrism or even belonging by birthright to the Hebrew priesthood. That is why it is according to his order, not that of the others who received symbols and patterns, that our Saviour has been called Christ and Priest with the backing of an oath. And so the record does not state that He received physical chrism from the Jews, or even that He belonged to the same tribe as the acknowledged priests, but that before the daystar (the sun), that is, before the construction of the world, He had his being, and holds His priesthood deathless and ageless to all eternity."¹²⁷⁹*

Bishop Eusebius' efforts compare very favourably with the content of the 2,000-year old scrolls discovered at Qumran. "Abram camped in the valley of Shaveh, which is the valley of the king, the valley of Beth-ha-Kerem; and Melchizedek

THE JEWISH
GENEALOGICAL TEXTS
WERE BURNED BY HEROD

ESSENES WERE NOT
FAVOURABLY DISPOSED
TOWARDS JESUS OR
CHRISTIANITY

Fig 56.1 Seal of Hezekiah, Judah 8th C. BC

Fig 56.2 Darius' seal, 512 BC

Fig 56.3 Egyptian

Fig 56.4 Aramaic King Kapara, 9th C. BC

Fig 56.5 Cyrus' palace, Persepolis, Iran 550 BC

Fig 56.6 Cyrus' palace, Persepolis, Iran 550 BC

Fig 56.7 Xerxes

Fig 56.8 Menkhepere

Thutmoses III

Fig 56.9 Assyrian

Fig 56.10 From the royal palace of Darius, Susa Iran

Fig 56. 1



Fig 56. 2



Fig 56. 5

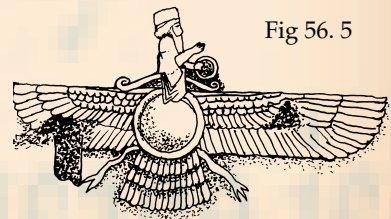


Fig 56. 4



Fig 56. 8

Fig 56. 3



Fig 56. 6



Fig 56. 9



Fig 56. 7



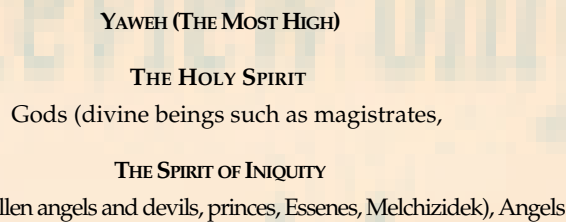
Fig 56. 10

king of Salem brought out food and drink to Abram and to all the men who were with him. He was the Priest of the Most High God".¹²⁸⁰ In the Essene writings Melchizidek returns to the fray in the battle of the Apocalypse, redeeming the "sons of light", possessing the lot of Melchizidek.¹²⁸¹ There he gains forgiveness for the disgraced, through divine grace, forcefully removing them from the grip of Belial. But we also find a Melchizidek text in the Egyptian Nag Hammadi codexes, an eclectic conglomeration of Christian and Gnostic apocrypha dating to the 4th Century. The writings were originally ordered destroyed by the Coptic Patriarch Anastasius but buried by disobedient monks until the end of days. Evidently Christians and Gnostics laid claim to the former priestly King of Jerusalem. Somewhat paradoxically the Nag Hammadi writings contain the writings of a prophet called Zostrianos, a mutilated text purportedly originating in the teachings of Zoroaster, but on closer examination found to be Gnostic and Hellenic. The title was clearly penned by individuals who honestly believed they were propagating Magian teachings, or who decided to falsely ascribe them to the Aryan prophet to lend them some authority and validity. The former stance could only have eventuated among mystics descended from Magi left behind as the defunct Achaemenid empire was forced to abandon its Egyptian holdings. Stylistically there is no philosophical connection between their beliefs and Magian practice, unless they belonged to doctrines destroyed by Alexander, which I personally doubt.

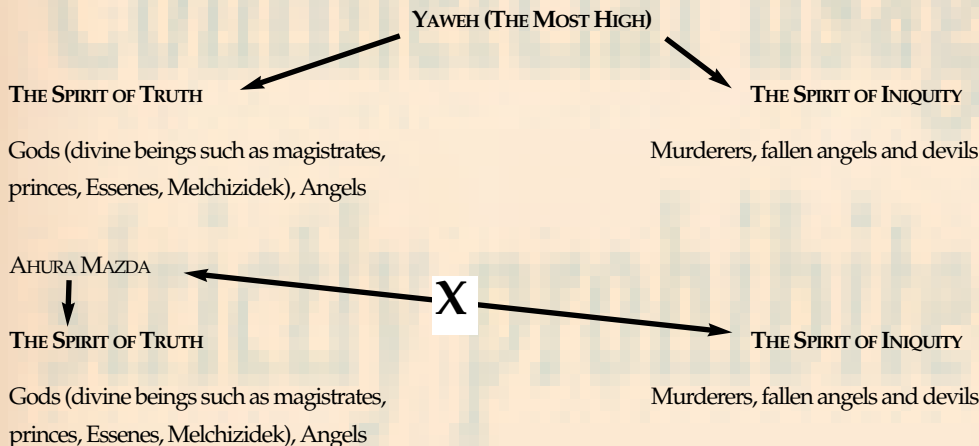
As for the royal house of David, there was definitely more to it than met the eye, if the highly-regarded King Hezekiah's seal is anything to go by. As in Egypt, Persia and Assyria the royal seal of Hezekiah, the 13th linear ancestor of Jesus Christ, took the form of a winged sun disk. He also used a second variant, a typically Egyptian winged scarab.¹²⁸² It should be noted these seals were employed during his period of independent rule, on supplies to help withstand Sennacherib's Assyrian invasion of 701 BC. This suggests an ideological, political, or even familial connection between the royal house of Judah, and those of Egypt, Persia and Assyria. In the ancient world these images signified a dynastic symbolic portrait, and were representative of a given king or ruler's *fravashi* or pre-existent soul bird. The precise form of Hezekiah's seal seems closer to Assyrian variants of the image.

The Jewish prophet Malachi might be alluding to the use of a dynastic solar disc among the Jewish kings, when he pens the following reference to the Messiah: "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings".¹²⁸³ So with all these wierd and wonderful connections throughout the east it comes as no surprise that the Lord Jesus was described as having brown hair and blue eyes.

Accommodating information found in the scroll of Melchizidek, one sees the Essene vision of heaven, a markedly different proposition to the unencumbered monolithic monotheism of the Sadducees. It can be seen in the following terms;



The classic difference between Magian and Essene doctrine is best shown by comparing the following:



MELCHIZIDEK BROUGHT FOOD AND DRINK TO ABRAHAM PERSONALLY

HEZEKIAH'S SEAL WAS A WINGED SUN DISK

Fig 57. The seal of the Persian King Xerxes



Jewish Kabbalists held similar views on the nature of the damned. The Second Enochian text, the *Book of the Secrets of Enoch*, has an altogether different provenance from the *New Testament*, appearing in Slavic variants owing to their importation into Eastern Europe from Khazaria. The title is dedicated to the patriarch Enoch's journey into heaven and hell, wherein he describes visions of the seven heavens, and the depths of perdition. The abyss of terror was reserved for the unholy ... criminals, the envious, the untruthful, those who 'sin against nature', "*which is enchantments and devilish witchcrafts ... those who corrupt children through sodomy, who perform magic* (I don't know the exact word found in the text)".¹²⁶⁴ The Zoroastrian model is very similar indeed to that of the Essenes.

AHURA MAZDA (THE SUPREME GOD)

SPENTA MAINYU (THE HOLY SPIRIT)

The Holy Immortals (kings, princes, magi, saints), *yazata* genii and angels

ANGRA MAINYU (THE SPIRIT OF WICKEDNESS)

Criminals, whores, killers, warlocks and witches of the dark power and devils

The main difference between the two philosophical systems still remains, as before, differing perceptions of the relationship between the creator and destroyer

The opening words of the King James Bible, bear witness to the primeval connection between Christianity and the great Sun-kings, even into the Early Modern era, and became emblematic of a rift between kings and Vatican reformists. It may also have occasioned the death of Tundale, its author, by fire.

Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star (ie; the death of), Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known who was to direct the unsettled State; the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding case of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquility.

EUROPEAN ROYALTY
ASSOCIATED WITH THE
SUN-KINGS OLD

I once had it said to me that the Catholic and Orthodox priesthoods are 'all magicians and witches', or 'the closest thing to pagan priests that you'll ever see'. It's an opinion freely-circulating since the Protestant Reformation, which at its height saw Roman Catholics burned to death by their fellow countrymen as witches. From the information presented in this book, you probably realise that such perceptions are not supported by the evidence, though it outwardly appears to be so. Christianity is, after all, a 2,000-year old religion. One point really needs to be stressed: the present Roman Catholic and Orthodox Church priesthoods were predominantly composed of converted pagans, but were not in any way officially allied or affiliated with the Magi. Nor have they ever formally recognised a connection between the two religions. Sure there was a honeymoon period. During the Middle Ages a certain unknown number of clergy were Magian-Christian, Chaldeans or Manichees, but, by the time of the Inquisitions, these were the very 'heretics' the medieval reformist papacy sought to totally eliminate by complete allegiance to the magisterium, life imprisonment, or death at the stake. Especially since the reforms of Vatican II it would be true to say that Catholic priests are the closest things to Rabbis you'll ever see, without actually being Rabbis. Like Islam, which also contains folk-customs that are remaining vestiges of this elder pagan faith (eg; the epithet *Allah* comes from the Chaldean term '*alah* 'the Deity', 'the Most High'), the Church actively worked against the white priests, magicians, their next-of-kin marriage, and in the end exterminated paganism and this other demi-pagan intermediate form of Christianity from the face of the earth. In all of Magian history, rarely had the Magi met a more formidable adversaries than the Christian and Muslim hierarchies, who reduced them to little more than a nifty word for a magician, its true meaning lost.

CHRISTIANITY IS A VERY
ANCIENT RELIGION

In conclusion, the centuries following the death of Jesus Christ generated an unbelievable level of controversy and religious upheaval. On one hand we have converted religious figures like the Rabbi Joseph of Arimathea (who resettled in Roman Britain), a staunch follower of Jesus, and the Three Wise Magi, who promoted the infant Christian Church throughout the Orient. On the other hand we see Jewish and Persian authorities undertaking their own waves of repression against Christian dissidents. During the late Middle Ages times had changed, permitting Catholics and Orthodox believers to go on the rampage in their turn.

Even in our own time, death seems to have had the ultimate victory. The true significance of Jesus Christ, it would seem, finds its greatest fulfilment only on Judgement day, when he presides over a mass-resurrection, turning up to claim his own. At that event he is a sword to the unrighteous, the flock-splitter who leaves the remainder to their father, the demon of the left-hand path. And so the devout hoped;

'To stand before the blessed and holy Trinity and clearly see its ineffable glory and by its unchangeable and overpowering light -the rays of the three Suns- be made resplendent and shine, and to receive the glow and the rays that emanate from there and to rejoice in them, trusting in Christ that if one dies by the law of nature, yet he shall live with Christ in the ages'.¹²⁶⁵

You will note Grigorii's reference to certain "laws of nature" as the cause of mortality. Such phraseology advertises his adherence to pagan gnostic perceptions about aging and death. Rather than being demon-caused (strictly speaking), death came as one's triangles (ie; one's cells) lost their ability to replicate.

'So the triangles composing the food and drink which it takes into itself from outside are older and weaker than those in itself, which are new and break them up and absorb them, feeding the creature on substances like its own and making it grow. But when the root of the triangles (ie; the stem of the cell) is loosened by the many trials they meet in the course of time, they can no longer cut up into their own likeness the triangles of the food taken in, but are themselves easily broken up ... and in the process the creature fails and declines into the condition which we call old age'.¹²⁶⁶ The text was a Platonic pagan gnostic scientific discourse, possibly written around 388 BC.

And the final destination for the 'saved'? A weakening Jesus lets the cat out of the bag as he hanged on the Cross. In laboured breathing the Saviour musters enough strength to succour one of the condemned criminals, to squeeze out the Aramaic "Today you will be with me in Paradise". The precise word found in the New Testament, as used by Jesus, is παραδεισος, a Greek word appearing some three times in the Christian bible.¹²⁶⁷ It was drawn from the ancient Aramaic Persian term *pairadaeza*, which is a reference to the holy, forested groves, in which the Aryan faithful once worshiped the divine being, and in heavenly gardens too, a sort of Garden of Eden if you like. This seems in accordance with what *Revelations* tells us about the luminous god's heavenly city and its gardens, which possess a stream of life-giving water, and the trees of life which dispense their fruits twelve times per year.

Pious and righteous Muslims expect much the same in the afterlife, God willing; *"The righteous shall dwell in gardens watered by running brooks, honourably seated in the presence of a Mighty King".¹²⁶⁸*

Essene Hymn 18 contains features suggesting the Jewish brotherhood of astrologers, deemed heretical by the reigning temple priesthood, held similar notions. It speaks of a heavenly garden paradise, making special reference to a sacred tree whose sanctity was concealed from the world. *"Thou didst set a plantation of cypress, pine, and cedar for Thy glory, trees of life beside a mysterious fountain, hidden among the trees by the water, and they put out a shoot of the everlasting Plant. ... And the bud of the shoot of holiness of the Plant of truth was hidden and was not esteemed; and being unperceived its mystery was sealed. Thou didst hedge in its fruit O God with the mystery of mighty Heroes and of spirits of holiness and of the whirling flame of fire. No man shall approach the well-spring of life or drink othe waters of holiness with the everlasting trees, or bear fruit with the Plant of Heaven, who seeing has not discerned and considering has not believed in the fountain of life, who has turned his hand against the everlasting bud".¹²⁶⁹*

The once-controversial *Book of Revelations*, allegedly written by St John, refers to a heavenly city, otherwise known as the New Jerusalem (so named after Melchizidek's Salem). Eminently-visible Judaising passages have found their way into what some Church Fathers decreed should be the final chapter of the *New Testament*. John's apocalyptic imagery takes the form of a spiritual journey, and no doubt it had certain attractiveness for Jews. The following seems to be a scriptural manifestation arising from the mission to the Jews, but in a fuzzier way, was also

A RABBI AND PAGAN
WIZARDS FOLLOWED
BEHIND JESUS INTO THE
NEW FAITH



JESUS ASSURED THE
DYING CRIMINAL HE
WOULD JOIN HIM IN
PARADISE THAT VERY
DAY

THERE IS A HEAVENLY
GARDEN

HOLY TREES THRIVE IN
THIS ANCIENT EDEN

philosophically accessible to Gentiles who knew venerable Magian lore about the heavenly city.

*“And he (one the angel guides) carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem descending out of heaven from God. Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: and had a wall great and high and had twelve gates, and at the gates, twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb”.*¹²⁹⁰

Agrippa extrapolates upon the teachings of the ancient holy heroes, which (possibly for political reasons) included apostles as pre-eminent among their number. Being a magician, Agrippa’s words in the following quote describe an alternative perception of the *Book of Revelations*, and its mention of the names of the twelve tribes of Israel.

*“Therefore out of the number of these almost infinite there are twelve chief, viz the twelve apostles of Christ, who (as the exangelical truth saith) sit upon twelve thrones, judging the twelve tribes of Israel, who in the Revelations are distributed upon twelve foundations, at the twelve gates of the heavenly city, who rule the twelve signs, and are sealed in the twelve precious stones, and the whole world is distributed to them: but their true names are these: the first Symehon Hacephi this is Peter, the second Alousi, whom we call Andrew, the third Jahacobah, this is James the Greater, the fourth Polipos, whom we call Philip: the fifth Barachiah, this is Bartholomew; the sixth Johanah, whom we name John: the seventh Thammi, whom we call Thomas; the eighth is called Medon, whom we call Matthew; the ninth is Jahacob, this is James the less; the tenth is Catepha, that is Thadeus; the eleventh Saman, who is Simon the Canaanite; the twelfth Matattiah, who is called Matthias. After these are the seventy-two disciples of Christ, who also themselves do rule so many quinaries of heaven and tribes, people, nations, and tongues. After whom is an innumerable multitude of saints, who also themselves have received divers offices, places, nations and people into their protection and patronage, whose most apparent miracles at the faithful prayers of those that invocare them, we plainly see and confess”.*¹²⁹¹

The *New Testament* continues; *“And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it, and the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s Book of life”.*¹²⁹¹

THE KINGS WOULD WALK
THROUGH THE OPEN
GATES OF HEAVEN

The kings would be there too, unaccused by prelates of wild heresy allegations, the mortal suns taking their inherited place, resting from the tribulations of providing rightful and adequate governance to their earthly subjects. Neither sun nor moon is needed to illuminate the celestial city of massive dimensions, only the golden aura, the white, pure light of god (God is a shining light) and his holy spirit. The *Qur’an* describes Allah’s appearance along practically the same lines as Christians, Kabbalists and Magians. *“God is the light of the heavens and the earth ... Light upon Light; God guides to His light whom He will”.*¹²⁹²

GOD, THE LIGHT OF THE
HEAVENS

The heavenly holy city of the Magian righteous is briefly described in *Farwardin Yast* I:3 *‘It looks like a palace, that stands built of a heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over three-thirds; it is like a garment inlaid with stars, made of heavenly substance’.* Such was paradise lost.

Looking at things objectively it certainly seems that Christ, King of the Davidic line, and his apostles, were attempting to reinstall the Jewish kingship, a kingship party to Magian teachings. But the priests of that day would have none of it. Not that having their own king was politically disastrous during Roman rule. It’s just they preferred the false king Herod and a bandit to their resplendant Sun Christ. And so they crucified their brown-haired, blue-eyed king, using prevailing Roman law to exact the capital punishment prescribed by the Sanhedrin. The Procurator of Jerusalem, having found Christ guiltless of raising strife against Rome, washed his hands of the whole sorry matter after handing down the death sentence. The trauma of the event came back to haunt him later in life, leaving a suicidal Pontius Pilate with a need to make restitution. So, perhaps at the behest of his wife (profoundly won over by Christ’s miracles) Pilate tried to absolve himself by presenting a case to Emperor Tiberius, that Jesus be declared a god before the Roman Senate.¹²⁹³ He failed.

P i l o g u e

Paganism in our time?

Every tale should have a beginning and an end. So we should ask, when did the last of the pagans die out. Let us now examine what many will see as an unlikely hypothesis - that genuine families of white witches and devil-worshippers have survived into our time, practicing their religions in secret. Though some would call it a non-question, some data directs us to seriously consider that paganism has endured into comparatively recent times. Catholicism is a genuine survival of a 2,000 year old religion and is still here, as is Orthodoxy. Islam is still here, some 1,300 years later. Jews, Parsees and Hindus practice faiths up to several thousand years old and are still here. Why couldn't white (fertility) and black (destructive) paganism have survived into the 20th Century in some cases? Are we so arrogant to believe that Christianity, Islam and Judaism are the only faiths capable of surviving the past 2,000 years?

If there should be any doubts in your mind as to whether Magi were alive and well in Europe even as late as the 16th Century (ie; 300-400 years ago) then ask yourself this question. Where did Bruegel (nicknamed "Hell" Bruegel) see the raised metal defleshing platforms he depicted in his 1562 AD painting of hell, the *Triumph of Death*, devices once used by wealthy Magian dignitaries in Central Asia? Where in Western Europe did he see the roofed Slavic crosses and rotting bodies tied to trees, or the tower with the fire burning brightly on top, in conjunction with these same de-fleshing platforms? (fig 58). Clearly white Magians were present in Renaissance Europe, and by implication the devil-worshipping black Magi were also present, something admirably corroborated by the witch trial documents which were only starting to peter out by the 18th Century.

Some clues may lie in reports that have persisted down throughout the ages, and more recently from stories coming from Europe and the USA in the 1990's. These concern police investigations into a spate of claims by distraught young women, that they had been involved in "Satanic rites" during which they freely offered a child to the devil, a baby whom they, as brood-mares, had carried in their own womb, a child sired by an orgy. According to these reports no evidence of such crimes was ever found. But then again *material evidence* for these rituals was rarely if ever found during the witch trials of the Inquisitions or in the subterranean *Mithraeas* that tourists visit annually in Europe, and upon which parents once lovingly offered their own unwanted progeny to be immolated for the propitiation of Ahriman, the Black God. Naturally the mental well being of the persons involved is open to serious question, but if it could be proven that these incidents actually occurred, then potentially we may be looking at a deluded act performed by *very unhinged people*, or alternatively the ongoing continuity of rites of considerable age, through discrete family bloodlines of equal longevity.



Fig 58. The "Triumph of Death" Note the defleshing platforms

WHEN DID PAGANISM
COME TO AN END?

It has recently come to light that many of these claims were the result of skillful coaching by psychologists trying to make a name for themselves (and milk their clients' medical insurance funds), and the promptings of Christian fundamentalists; and I would tend to agree. If historical accounts can be relied upon, the so-called modern devil worshippers (if they were genuine) would not be in any way afflicted by multiple-personality disorders stemming from "suppressed horrors". After all, they were born into this faith; they loved, worshiped and feared the horned god, the father of the world, in just the same way as a Christian loves Christ. They petitioned their black God for aid, and he was believed to give it.

No, genuine Satanists out in the community would be more likely to remain fairly quiet about their ceremonies, and would probably conduct these rites in such discrete places as cellars, basements, and abandoned mines. They would be unlikely to spill the beans on the identities of their fellow coven members if apprehended by the authorities. Hanging themselves, just as the mediaeval witches once did, would be more their style.

Fictitious reports? Perhaps yes, perhaps no! Take the recent cases of Fred West in England (who hanged himself in jail), and a Belgian (Frisian) Satanic cult, both of which were *taken unaware* by police, after which it was discovered they they had been slaying people, often their own children, in underground basements. Particularly worrying was the Belgian cult dedicated to Abrasax, an Infernal Lord of Ancient Egypt, best equated with Ahriman or Satan. Following a tip-off and *surprise raid*, police found evidence of an illicit trade in unregistered, sold or kidnapped children which were held in abysmal conditions pending their sacrifice.¹²⁹⁴ Yes, *this actually happened*. Blood-filled crucibles, ritual objects, a calendrical document (listing some 18 sacrificial dates) as well as a disturbing letter to a sect member requesting them to somehow acquire another eight individuals for ritual slaughter.¹²⁹⁴ In early January they had been planning to kill a young person in honour of a certain Saint Winnibald, a victim who was yet to be obtained.¹²⁹⁴ It is conceivable this cult headquarters alone was killing at least 18 people per year.¹²⁹⁴ Since it lay undetected for so long, Belgian police are reported to have said that several hundred victims may have met their deaths at that location.¹²⁹⁴ How many such "Houses of Horror" are there out there? If the Belgian 'occultists' were merely deranged copy-cats, or fantasy-Satanists, probably very few. But, if this is an actual survival of dark heathenism, then there may be far more people going under the knife than you think. So how do 18 persons just disappear without anyone knowing or caring? Were they people raised in seclusion since birth to one day undergo a ritual death, or were they, as in the times of pagan Rus' and Arzah, travellers, or even drunks, vagrants, criminals, or disaffected youths drugged and snatched on a chance basis, and nowadays reported as missing persons. Remember, thousands of people go missing annually. *Can we really be so sure* they are all suicides, or troubled individuals wanting to escape their jaded past, or gambling debts, and make a new start for themselves somewhere else? Infrequently we hear of kidnappings where a child or youth is never heard from again. It sometimes happens that police believe that there was no known motive for their disappearance (eg; custody disputes and child slavery), thus indicating that they had perhaps been snatched on a purely random basis. The younger the child, the more worrying a child's disappearance becomes, because we are robbed of plausible explanations as to why it happened. Wild assertions that some evil was afoot, are not too wide of the mark. One Iranian Yast tells us that paedophiles were not welcome at the pouring of the *Haoma* libation under any circumstances. This prohibition was due to the depraved nature of their sexuality. In reality a paedophile loves children in every way, so much so that they lose control of the situation and go beyond the edge of decency by trying to engage them in sexual acts. Deep down they don't really intend to hurt a child, this is an unintentional by-product of their actions. However what I find particularly interesting about the Belgian case is that they were "Satanic" paedophiles who were *killing the children*. This is a significant deviation from "normal" paedophile activity. Moreover they had a long history of convictions for other crimes, and were engaging in the "Satanic" mysteries. These many points, and the seemingly well researched nature of their operation are indicative that they might well have been involved in the continuity of the "black rites" rather than acting upon some "video-inspired fantasy". Newspaper articles mentioned blood-filled containers. Since the blood belonged to animals, I would be interested to find out whether it belonged to cattle, chickens, dogs or wolves, because they are the sort of blood products prescribed for the black rites. One theory that I have read suggests that blood symbolised much more than a being's life, it was the creature's soul. If it should happen that human blood was amongst the collection, these might, based on the theory just mentioned, signify imprisoned souls.

DO GENUINE MULTI-
GENERATIONAL
SATANISTS EVEN EXIST?

A RITUAL BASEMENT WAS
FOUND IN BELGIUM

And just who was this Saint Winnibald, worshiped by the sect with an act of human sacrifice every 7th of January? The mere notion that the cult was making offerings to Saints is, to my mind, indicative that they were actual inheritors of the ancient rites, rather than simply acting them out. This point is not generally known. Obviously the Church has never countenanced the offering up of things other than prayers and good works to the Saints on their feast days. And during the Christian Mass, their many good achievements and life story were traditionally recounted for the congregation to seek solace from, and even to emulate in their daily life. Well, I can think of two possible conclusions.

SACRIFICES MADE TO A
SAINT WINNIBALD

1. According to the religious views of the black Magi, that which is holy must be defiled, in mimicked rites, rites which were of an inverted or twisted nature. Accordingly the human sacrifice performed by these individuals may have been a parody of the Church's actual feast day of Saint Winnibald, where innocent young lives, who had also undergone prior torture, were offered up to the Christian Saint instead of prayers.

2. It should be noted that the true St Winebald's feast day is the 18th of December, not the 7th of January as observed by the Belgian cult. This might indicate that their St Winnibald was a person other than the Catholic St Winebald. But who? My preferred option is that these Belgians had a devotion for a black Fravashi, the soul of a Saint of Evil, an anti-saint, who chose to call himself Winnibald. Mediaeval black witches were often named after saints, so there is an historical precedent. I wonder what this Winnibald's hagiography may have looked like. As an anti-saint his life's story would be rife with tales of heroically evil intent and deed. Perhaps he might have organised and taken part in some gratuitous large scale massacre of innocents, a high level assassination, a famous armed robbery, or something along those lines. Since the Mediaeval magicians are known to have drawn upon the power of the exhumed bones of infamous criminals, necromancers and black magicians, we might ask whether "unholy relics" of this nature were found at the raided headquarters of the sect. The use of "unholy relics" was a parody of the Church's use of the major relics of the Saints, whose holy mortal remnants are normally situated beneath the altar stone, and whose very presence helps further augment the holiness of the Church building in which they reside.

ST WINNIBALD IS NOT
TO BE CONFUSED WITH
ST WINEBALD

Besides investigating the horrors associated with this Abrasax cult, modern Belgian law enforcement agencies have had recurring nightmares concerning a band of balaclava-clad assailants in the province of Brabant (which as mentioned in Part I, Chapter VIII was the home of the Brabancons brigands during the Middle Ages), who are still at large despite having used the same getaway car each time.¹²⁹⁵ In the early to mid-1980's these unknown assailants unleashed a horrific spree of carnage during which, over that period, they shot to death almost 30 people and injured several hundred others.¹²⁹⁵ The motive? It doesn't appear that there was one ... *all of these victims were ordinary people just going shopping when these characters started moving into them with random shotgun fire.*¹²⁹⁵ Were these attackers video-inspired crazies, or might there have been a "satanic" thread behind these killings and maimings? And what about the recent case of the Hungarian protestant minister discovered to have murdered his wives and children, *whose remains were found in a large six-roomed underground basement.*¹²⁹⁶

The riddle of whether or not black paganism still exists today may never be successfully resolved, even if an arrested basement killer confessed to it. How willing would such detainees be to make sworn statements about their activities if they were genuine black pagans? Not very likely! If they do exist the pressure on them to keep silent now would be far greater than at any time throughout the history of the infernally-inspired witches, especially owing to the fact that we no longer believe that black witchcraft exists, or ever existed. Like Fred West, one person involved in the Belgian affair has already suicided. This might just be the consequence of their own guilt getting the better of them, but then again, it might be exactly what is expected of them if they should end up in the custody of the authorities. The accounts of the original witch trials show that the coven head would threaten to kill any witch in danger of breaking their vow of silence about their activities, thus compromising the security of the entire coven. There are instances when they succeeded in killing jailed prisoners who had confessed and recanted, because it was absolutely forbidden for anyone to turn their back on the black god once they had come to him under oath. Take the cases of Rebecca and Alesoun Peirson:

"If shee should discover anything, they all told the said Rebecca shee should endure more torments on earth then should be in hell and the said Rebecca told this informant that shee promised to keep all their secrets; and moreover they all told her, that shee must

LATE MEDIEVAL WITCHES
WERE THREATENED WITH
DEATH AT THE HAND OF
THEIR OWN SECT
MEMBERS

never confesse anything although the rope were about here necke, and shee ready to be hanged."

"Alesoun Peirson was burned as a witch, having gained her knowledge from the fairies, who threatened that "Gif scho wald speik and tell of thame and their doingis, thay sould martir hir".¹²⁹⁷

Witches on occasion appear to have had free and easy access in and out of the jails. In at least one case an escapee freely surrendered to the authorities more impenitent than ever, and was consequently executed of their own volition. One's fellow cult mates, or people angered by the person's crimes, could very easily gain access to the jails also, in order to kill an incarcerated prisoner. Concerning the death of John Reid, an Englishman, in the year 1696 AD, it was said that,

"After his confession had called out of his prison window, desiring Bailey Scott to keep that old body Angus Forrester who had been his fellow prisoner close and secure; whereupon the company asked John, when they were leaving him on friday night the 21th of May, whether he desired company or would be afraid alone, he said he had no fear of anything: So being left till Saturday in the Forenoon, he was found in this posture, sitting upon a stool, which was on the hearth of the chimney, with his feet on the floor and his body straight upward, his shoulders touching the lintel of the chimney, but his necke tyed with his own neck-cloth to a small stick thrust into a hole above the lintel of the chimney".¹²⁹⁸

A PRISONER DIES UNDER
SUSPICIOUS
CIRCUMSTANCES IN JAIL

The surgeon attending the scene declared *he had died of foul play inside the jail.*

These last incidents relate to the behaviour of witches held in custody yesteryear. Nowadays an accused "satanic" murderer (if such things do exist) would have every reason to snicker as he or she sits in the dock. Why? One thing modern black pagans would enjoy (which their predecessors could never have counted on), is a non-belief in their very existence. You see, even if they did confess, few people would believe them anyway, labeling them nutcases. As one Australian homicide detective-sergeant explained to me, a fair percentage of the more macabre killings are carried out by people who are *not even mad; they're just bad; very, very bad!*

Even so admissions of Satanic devotion nowadays are not always reliable. Neo-Satanists are predominantly self-styled individuals so disenchanting by society that they find in Satanism a means of expressing their life-long revulsions. Heavy metal and black metal bands who overtly profess satanism very often admit they are simply "taking the mickey" out of everybody; it's just a marketing tool. Some witches (if they do exist) might get a great laugh out of performing the old rites without fear of apprehension. As stated earlier one ceremony performed by the black witches entailed the trampling of crops with wide boards tied to their feet. A couple of years ago there was a spate of UFO "crop circles" (mysterious circles of flattened crops which some have associated with UFO landing sites) which began appearing in wheatfields in a certain part of England. Not long thereafter a group of hoaxers owned up to the deed and showed a TV crew exactly how they did it. Dressed in black cowed robes, and with boards on their feet, they formed a line radiating out from a centre point and proceeded to walk around in a circle crushing the crops under foot as they went. Were these hoaxers merely a team of pranksters trying to get a few chuckles by deceiving the public into thinking that UFO's were responsible, or were they genuine black pagans hamming it up for the cameras, and getting a real kick out of doing it in front of a prime time TV audience utterly oblivious to what they were doing before their very eyes? Not once in the report was it explained why they were dressed as they were! If a largish proportion of these "crop circles" were being made by actual black witches, then it might be possible to guess the location and prevalence of genuine black witchcraft in a given area by the number of "crop circles" that appear across the countryside. Similarly, where these circles only appear every other year it might indicate that the perpetrators were simply hoaxers. In his 1655 book *Antidote against Atheism*, Henry More wrote;

ARE CROP CIRCLES
PRODUCED BY MEANS OF
WITCHCRAFT?

"It might be here very seasonable to enquire into the nature of those large dark Rings in the grass, which they call Fairy Circles, whether they be the Rendezzous of Witches, or the dancing places of those little Puppet Spirits which they call Elves or Fairies".¹²⁹⁹

CROP CIRCLES HAVE
BEEN APPEARING IN
ENGLAND AT LEAST
SINCE 1655 AD

Thus it would seem that, based on this account, "UFO" circles were appearing in the grass as far back as the mid-1600's AD, during an era when maelific witches were avidly pursued by the secular authorities. If infernal witches are the possible cause of "crop circles", might modern black witches also be responsible for the so-called

“alien abductions” and “cattle mutilation” that infrequently accompany reports of these circles. It’s food for thought. Remember in both the fairy incidents and the “UFO landing zone” cases, men-in-black could plausibly be associated with incidents in which individuals are kidnapped and prodded with sharp instruments, perhaps iron goads. In modern times cattle are found drained of blood, and dairy cows with their udders and teats mutilated. The New Mexico Livestock Board has investigated quite a few cattle-killings. Based on their evidence, a certain amount of it is attributable not to UFO’s, but the activities of disturbed youths, or some hitherto unrecognised cult. Allegedly some families are more susceptible to these “alien abductions” than others (though few would believe them), and are said to be able to show the puncture wounds they received from the sharp instruments which were jabbed into them. I don’t know whether police departments have ever examined the possibility that some of these people are telling the truth, and being abducted from time to time by “men-in-black” who steal blood from them, sacred blood belonging to certain families only. If such temporary kidnappings are actually taking place there would have to be genealogically traceable connections with the mystical bloodlineages of Mediaeval Europe. Perhaps police ought to give some of these claimants a fair hearing, if for no other reason than to prove or discount the possibility that they have been abductees.

Widespread reports of incest within the community might be symptomatic of a diseased society, but could it not also indicate that, in isolated cases, we might be dealing with customs handed down by wizards from generation to generation, and which were necessary to maintain the purity of their family bloodlines?

Consider also the organised crime syndicates, the Godfathers, that are *causing* the strategic crime-waves that afflict our cities. Are these organizations run by people ready to destroy peoples lives, and dismantle the fabric of our society for the promise of billions of dollars in “black” money, which is then recirculated on an equally black market, or are they headed by figures who consider these activities to be an unholy duty? Are the many mafia gangs which strangle Russia, and which are now making their way into America only symptomatic of people trying to survive at any cost, or could the *Garabancias*, the “bandit-priests”, still be highly active, as they once had been in heathen Slavia. So endemic is organised crime in Russia, that special forces cadre are presently being used in an attempt to clean up the streets! I once had it said to me “Do you think that lawlessness and crime can destroy a country”. My answer ““Yes”, a reply directly relevant to the happenings that have dogged modern Russia. The all pervasive lawlessness is slowly but surely exterminating the socio-economic gains of their post-Communist reconstruction efforts. Russia is a land of polar opposites. On one hand you have an extremely civilised, well-educated and industrious race that has managed to maintain the world’s only operational space station. Russians have had to work harder than most Westerners just to survive. Even more amazingly, we are told that citizens have continued working despite not having been paid for a number of months. Their behaviour is truly remarkable in the light of such adversity, and something you would probably never see in Western society. Understandably many Slavs have buckled under the pressure and have looked towards crime as their only means of subsistence, a situation that tends to feed on itself ever more greatly as the situation there steadily worsens. But laying concealed behind it all may be something far more sinister in some cases. I am told that Slavic mafia fraternities bear the tattooed insignia of an 8-pointed star encompassing a glowing eye, an evidently pagan image. I am unaware of how prevalent such tattoos may be, but if they are, then this is the face of Russian crime that I find most disturbing. For behind it lies a pictorial representation of organised criminal enterprise. But is this sort of image purely fortuitous, or evidence that a certain number of the crime syndicates are run by black families? Whoever they are, these blood-sucking leeches, and their corrupted enterprises, are killing a nation, and scaring away the very foreign investment that gives a hope of a better life to ordinary Russian people. The crime bosses also siphon off foreign monies thereby dragging down foreign companies by their web of deceit, and redirect such funds to expand their growing international drug running, crime and prostitution. It will not be until this wave of corruption is stamped out that Russia can look forward to better times.

The commonplace killing of children in the womb, a lust for black money, broken families, the defilement of the world, the extinction of many species of plants and animals, obscene levels of de-forestation, polluted seas and riverways, mass starvation. Some readers will be left with the distinct feeling that the Horned God has finally won his bet against his brother, a bet supposedly made before Ahura Mazda many thousands of years ago, a bet that he could, through the agency of *Angra Mainyu* (the Unholy Spirit) and his special agents the black Magi, make mankind

INCEST

ORGANISED CRIME

THE WORLD IS UNDER
THREAT OF ECOLOGICAL
AND SOCIAL
CALAMITIES

believe that evil is good and the good evil?

Much of the English pagan revival during the 10th-11th Centuries AD was originally attributable to the still pagan-Christian Norman invaders which took over England, though it had always been there even in Saxon times. For all its attempts to eradicate witchcraft from society, and from the clergy in particular, Rome's efforts seem to have failed in some areas, such as the Basses Pyrenes region during the 1600's, where many of the clergy were practitioners of witchcraft. And at Lille, large witch festivals were held, that were well attended by personages from every walk of life, not the least of which were nobles and clergy of many and varied ranks.¹³⁰⁰

Do not think for a moment that Saxony relinquished the Old Faith all that easily either, for even in the 20th Century AD, before both world wars, some Westphalian menfolk still reputedly knew the precise whereabouts of the old idols.¹³⁰¹

And what possible conclusions can we draw from the following group of Bavarian revellers (fig 59.1), photographed late last century with pitch forks while wearing their goat and bull masks? Are they just a bunch of fun guys looking for laughs, along the lines of modern halloween revelry? Or might they be culturally-aware villagers trying their level best to carry on an enigmatic local tradition handed down to them by their ancestors, simply because it is fun to down around? Or could they be the real thing? Or even just one of them? If they were genuine devil-worshippers would they tell you if you asked them? Obviously they wouldn't, and as a result one could never prove they were black witches. If these were demonolators parading for a box camera then I suspect local 18th-19th Century AD Bavarian police reports would reflect abnormal happenings in the area; harm to livestock (especially cattle), missing persons and so on, perhaps even with a cyclic regularity, an almost ceremonious regularity. If this kind of documentary evidence is lacking then we would do well to regard this gathering as purely innocent entertainment.

SOME PAGAN CUSTOMS
LASTED UNTIL THE 20TH
CENTURY



Fig 59.1

Traditional revelry with an ancient pedigree can be found not only in Lambert Germany, but in Kilorglin, Co Kerry Ireland. The origins of the Puck festival are ultimately unknown, and it continues simply because its a good place to meet friends, enjoy yourself over not a few beers, and trade livestock. It's a great tourist attraction too, drawing visitors from Germany, America, Spain and other such places. Even so what are we to make of reports that in days of yore it was visited by Persians who made the long trip to Ireland to attend it. Some regard their past attendance as mere heresay. But if they did come there yesteryear, one might guess that this was a non-Islamic Iranian presence. Were these persons who wandered about the fair looking up at King Puck with different eyes? Did they have an understanding of the proceedings totally at variance with that of the many Irish fair-goers who wait all year just to go there and have a good time with family and friends?

Fig 59.2 is a 1994 photograph from inside a Sicilian crypt, where for hundreds of years, until comparatively recent times, dead bodies have been suspended in wall niches, in a funeral rite that has all the tell tale features of excarnation. Mausoleums served a similar purpose allowing the bodies to be exposed in stone crypts well free of



Fig 59.2

the soil. Underground mausoleums can be found in France and Germany too.

We hear tell of the Volkhvy in Permian and Siberia even as late as the 19th Century AD.¹³⁰² On the eve of the year 2,000, the Volkhvy Magi are apparently still active in Russia today, primarily in the more far-flung regions.¹³⁰³ But what is so amazing about that; witches have always been a standard feature of everyday Russian village life, and still continue to perform the same function nowadays. One only has to look at the Ukraine's equivalent of the Statue of Liberty, a massive titanium statue fondly called *Kiev'ska Ved'ma* (ie; "the Kievan Witch") erected at the supposed site of Vladimir's original idol sanctuary! Just 100 years ago, peasants in many parts of Russia were still converging to celebrate religious observances before particular holy birch, lime, pine, spruce and fir trees, offering incenses among which was camphor.¹³⁰⁴ In an article recently published concerning the growth of white and black witchcraft in Russia, we learn that witchcraft has reached unparalleled heights of popularity there, so much so that Russian TV channels have their own TV-sorcerers which enjoy the same level of fame as US TV-evangelists.¹³⁰⁵ If "New Age" spirituality is popular in the US, it is nothing compared with the level of acceptedness that it has throughout Russia. In Moscow you apparently need a license to practice "white" magic.¹³⁰⁵ This we may presume is because a number of them help heal the body and minds of their clients, filling the role of naturopath and psychologist. Whereas in the US people often have their own family psychologist, in Russia many go to white witches for health and prosperity, or to black witches who are supposedly well able to exterminate or cripple business rivals by sorcery.¹³⁰⁵ What's changed?

It is perhaps then no small coincidence that since the fall of Communism individuals have come forward in Russia claiming to be blood descendants of the Magi. In secluded provinces they kept their faith in the old ways enshrouded by secrecy, far from the prying eyes of the Christian priests and atheistic Communist officials. It is my understanding the Parsees are presently assessing the plausibility of their claims, especially in the light of their ancient legends, that ancestral believers migrated into Russia.

In examining the existence of black and white pagan practices it would not be proper to say that Germans do this, Irish, Chaldeans and Scandinavians do that, or Slavs are fond of doing so and so, in order to demonise entire cultures. In our search for surviving paganism we must begin by assessing certain families rather than whole nations.

The last reported witch burning in Poland took place as recently as Autumn 1947.¹³⁰⁶ The finer details of the incident are quite interesting, but it is even more notable for its depiction of mob violence, the sort of thing witches had to contend with for much of their history.¹³⁰⁶ Just a few years after WW2 had ended, large numbers of refugees moved about Europe, trying to make contact with friends and loved ones. One such family was the Mayowie (the Mays), one Karol and his daughter Eva, who returned to their very small, unassuming ancestral village at Kamionka, in the Bieszczadach region of Poland. No sooner had they entered the outer limits of the village, than they were seen by a local who ran into the village yelling that the Mayowies were back. At that one hell of a commotion broke out, as angry villagers darted out into the streets, pursued and captured the pair. You see before the war, the Mays had a name for themselves as witches, and now they were here once again in Kamionka. But not for long! The locals bundled them into a house and set fire to it. At the height of the blaze they were amazed that no cries were emerging from inside, only the child laughing. A mood of despondent gloom descended upon the onlookers, all fearful that the Mays were putting a curse on the village from within their fiery coffin. To negate this danger a quick-thinking villager threw a small amount of alcohol into the inferno. At that the girl's insane laughter turned to mortified screams. As if out of some horror movie she burst out of the building, reeling in pain, her hair engulfed by flames. She staggered and fell. As she tried to stand up, vomiting blood, the villagers cried "burn you witch". But she wouldn't stay down. Bystanders yelled to put her back in the house, but all were too afraid to touch her. Various persons ran off to get the necessary implements to achieve this end. One grabbed a cow chain and bound her, as others began hacking into the youngster with farming tools. Meanwhile grimacing faces nearby frightfully interjected, telling the key vigilantes to prevent her



Fig 60.1. Statue of Mother Russia



Fig 60.2. At Christmas time in Slovenia it was customary for a person to dress as St Nicholas (Santa Claus). Surprisingly he was normally followed by devils (*parklji*) that came to punish wayward children.



Fig 60.3. A Slovenian mummer's costume normally worn annually around Christmas time. As with werewolves, the custom might have originated in the Magian *hamaspathmaidyem* festival, when the souls of the *fravashi* saints flew down to earth to visit the souls of the living. As with the Magian tradition, turning them away brought misfortune upon a household, a fond welcome bringing blessings.

from scratching the ground, otherwise nothing would grow there for seven years. Anyhow they successfully plunged Eva back into the burning house, whereafter the roof caved in. And that was the end of it; or so they thought. Shortly afterwards war-weary units of the reformed Polish army, tasked with bringing law and order back into the war-ravaged region, entered Kamionka as part of their duties. Only what they found there was a murder scene in which a man and his daughter were burned alive for being witches, and virtually the whole village was implicated. Disgusted beyond belief, military officers convened a field trial to try the offenders. As a result of this the main ringleaders were shot, and others taken away to serve jail terms. Following tiresome years of war, in a land where Nazi death camps once existed, the angered Polish military unit wanted to efface this whole sorry episode. As a parting gesture, the soldiers were ordered to herd the inhabitants out of the settlement and they then used their weaponry to raze it to the ground. All that was left of Kamionka was a pile of ruins, nobody lived there, nothing grew there. Perhaps justice was done, but then again maybe the young Mayowie girl had the last laugh on Kamionka. I cannot however guarantee the veracity of this incident. Military records should exist somewhere testifying to the correctness of the alleged event, as reported in a polish newspaper of that period, and subsequently reprinted in the referenced periodical.

RELATIVELY MODERN
CASES OF WITCH
LYNCHINGS EXIST IN
EASTERN EUROPE

Just a couple of years ago (in 1997) the Tarasova family of Terekhovo (in Russia) was almost wiped out by locals who went to their home with the sole aim of *killing the entire family*, who they claim were witches who had been summoning anthropomorphic beings to haunt their village.¹³⁰⁵ This is all perfectly understandable in a land where a great many believed in werewolves less than 100 years ago. As recently as the Russian revolution, we hear of a devastatingly effective partisan leader who transformed into a werewolf whenever he was sent out on a mission.¹³⁰⁷ Obviously he only dressed as one, just as the witches once did. In another instance a coven of modern Russian black witches (many of whom professed to be lesbians) explained how they *worshipped a rat*.¹³⁰⁷ But stories of this nature have been going on for some time now. I myself have met a person who claimed his grandfather was burned at the stake in pre-revolutionary Russia for being a werewolf, and another whose Latvian father told them stories when they were children, of the war going on between the white priests and the black priests. And what about the mystical monk Rasputin, the long haired and bearded charmer in black robes who wooed the Russian royal family with his amazing feats? Russian Orthodox believers assert that Rasputin was an imposter in no way connected with their Church. Perhaps they're right.

THE WITCHCRAZE

These points permit one to gain some understanding of “witch-craze” mentality that tore through Mediaeval and Renaissance society. Society’s recognition of the very existence of black witches, and human sacrifice as an act of religious worship, can create widespread fear, loathing and suspicion, which allows for scenarios in which fundamentalists and vigilantes descend into hysteria as they try and rid society of these acts. There can be little doubt that it was the prevalence of actual dualist witches in the Middle Ages that permitted witch hysteria to balloon out of all control in Church (Catholic and Protestant) circles, but more importantly on a street level.

If white and black pagans have survived into the modern era, we must be very quick to differentiate the residue of paganism from true pagans, who have inherited and guarded the secrets of their ancestors. Remember, *it is one thousand years later*. Whereas a thousand years ago it might have been possible to confidently conclude that a person possessing a treatise on astrology and magic was very likely an astrologer or magician (although they might not necessarily have been), it is highly unlikely and ridiculous to assert that anyone who reads the astrology section of their magazine, or has books on herbal medicine in this day and age, is a pagan with a record of unbroken bloodline and religious practice stretching back a millennium or more. This is merely backwash from that age. However we might have cause to ask why it is that modern astrology books often contain the same sets of predictions for a given set of planetary positionings as contained on Babylonian tablets unearthed by archaeologists many thousands of years later.¹³⁰⁸ Does this mean that this same knowledge has been handed down to the present day by persons unknown, who were the actual inheritors of the ancient ways? I believe so.

For those still unconvinced of organised paganism’s factual longevity consider the bands of muslim women who, earlier this century, dressed in mourning robes, and lined the banks of the Nile, to witness archaeologists make off with the contents of emptied pharaonic tombs, as they shipped the royal mummies out of Egypt. Somehow I don’t think their sad wailing indicated they were sorry to see gold and tourist attractions being taken abroad. It is more likely that they were crypto-pagans saying good-bye to the Sun Kings from beneath the veil of

Islam.

And last century Lenormant declared “I think M. Oppert was right in recognizing a trace of the Magism of the ancient Medes in the odd religion of the Yezidis or “worshippers of the devil”, who dwell at the present time (c. 1877) in Irak Adjemy and the north of Mesopotamia; for this religion professes in its doctrines the Mazdean dualism, but in its worship it only renders homage to the wicked principle”.¹³⁰⁹ By a stroke of good fortune I have met Chaldean Christians here in Australia, people who well knew the many Yezidis of Northern Iraq. They worked and lived alongside them in their villages, and studied engineering under them at university. They claim that the Yezidis are basically good folk, and highly intelligent. Their way of thinking reportedly differs from that of ‘ordinary people’. For instance if you stamp on the ground in anger they might threaten to harm you for offending their lord beneath the ground, the ultimately redeemable fallen angel Melek Ta’uz. Owing to their mutual status as minorities in Iraq, Christians and Yezidis have endured Muslim reprisals from time to time, and for this reason both groups regard each other favourably, despite the religious chasm separating them. Yezidis have their own saints too, more likely than not conceptually derived from the Yazata beings of the ancient Magi. One has a chapel dedicated to him, not plush or ornately decorated, but deliberately left in a decrepit state, strewn with the crumbled remains of time-worn masonry. To access the chapel one enters a door chiseled with a serpent motif and magical signs. Their brand of devil-worship emanates from a belief that the devil, will one day return to god’s high favour. Those who were loyal to him throughout the long years of his abandonment would, according to their doctrines, be joyfully rewarded at that time.

You might recall in Part I how I discussed the Quedlinberg reliquary, showing Christ as Lord of the Zodiac,¹³¹⁰ or the mosaic of *Helios Christus* found under the foundations of the Vatican, and in Part II how this version of Christ was known to Magian-Christians in Russia under the name Khres, which evidently stemmed from Keresa, the Magian term for Christ. Similar perplexing symbolism can be seen one thousand years later in a St Andrew Prayer Missal¹³¹¹ written by Dom Gaspar¹³¹² Lefebvre then an abbot at the Abbey of St Andre, Belgium, in 1951. One illustration in the missal depicts Christ not as someone hanging on a cross, *but as the radiant sun* (captioned “Christ, The Sun of Justice”); likely proof that *white Magian* demi-paganism had penetrated the Church in some parts of Europe in antiquity and still continued to exist for a thousand years; into the 20th Century! And as if that isn’t enough, all the signs of the zodiac appear in “the Proper of the Saints” (tables of religious feast days listed on pages XXIV-XXVIII), which as stated was an officially banned practice. The Church has always officially hated astrology (at least since the Middle Ages anyway), so why would this Belgian Abbot have such a prayer missal drawn up, and drawn up in English for that matter? What should we see on the title page? A picture of priests celebrating mass at the altar, an altar from beneath which flows spring water *which is being lapped up by a pair of deer*. This could easily have been a deer scene straight off the wall of a Russian temple, only it wasn’t; it was straight out of one very unconventional Belgian prayer missal published in 1951! What is equally interesting, is that this missal was released (in a manner contrary to Canon law) without a *Nihil Obstat*, at that time a *mandatory* caveat, declaring the work to be free from doctrinal error in the eyes of the Holy See in Rome. My feeling is that the real reason why it lacked a *Nihil Obstat* is that it would never had got one in the first place. It did however have the *Imprimi Potest* of the Abbot, and the *Imprimatur* of the Vicar General of Belgium. So on the basis of this I would suggest that Jesus, the Sun of God has been clandestinely worshiped in Europe for at least the last thousand years, though to an unknown degree. Not only that, but it would appear that rogue elements within the Catholic Church have continued to pass on this old version of the faith much to the disdain of the Papacy. Indeed the hardline *Archbishop Le Febvre was excommunicated by Pope John Paul II*¹³¹³ not so long ago. I am unsure of the details surrounding this incident, but it may have had something to do with him avoiding the papacy’s Vatican II modernisation policies. And could there be anything behind his name Gaspar Le Febvre? Le Febvre happens to be pronounced Le Fay, literally meaning “the Fairy”. His first name is of course drawn from Gaspar, one of the three wise Magus-kings who adored Christ during the epiphany.

The image of the Christian astrologer priest is an ancient and recurring one. Upon the death of Gerard, the early 12th Century Archbishop of York, it was discovered that he had an astrological text hidden within the bed upon which he transpired.¹³¹⁴ By the late 17th Century *not a few ministers of the post-reformation Anglican Church* were still held to be expert astromancers.¹³¹⁴

Around the British Isles one also found sectarians devoted to venerating the planets as gods (perhaps after the Chaldean tradition), and indeed those who held Christ to be the sun.¹³¹⁵ The latter view is best illustrated in the trial of

IN 1951 SOME
CATHOLIC BOOKS STILL
CONTAINED THE OLD
SYMBOLISM

THE ARCHBISHOP OF
YORK DIES WITH AN
ASTROLOGY BOOK
UNDER HIS PILLOW

WILLIAM BOND TRIED
FOR SAYING JESUS IS THE
SUN

one William Bond, who was prosecuted in Wiltshire England for professing that Jesus is the sun, while the apostles were the "twelve houses", the signs of the zodiac.¹³¹⁵

During this same period the Church of England was still prosecuting the so-called cunning men and women, who were deemed living gods in a number of places, and who engaged in astrology and healing, pursuits that can only be described as white magic or witchcraft.¹³¹⁶ These folk were, it would seem, inheritors of an older pre-Christian religious tradition, probably that of the Magi.

WILL THE ISSUE OF
CLERICAL CELIBACY BE
RE-EXAMINED INSIDE THE
ROMAN CATHOLIC
CHURCH?

One of the biggest single issues confronting modern Catholicism is the issue of whether married clergy can be ordained, as they once had been during the first one thousand years of the Church. Considering the many factors which led to the historic decision to ban married priests, and priestly offspring, is there another discrete message behind Pope John-Paul II's declaration that the issue of married ordination is simply not open to discussion? Does this mean that the Church perceives that there is still a pressing danger to the priesthood from the very wizards who provoked the situation in the first place?

According to Frazer, the author of the *Golden Bough* (published at the beginning of the 20th Century), many French folk in his day believed that a Catholic priest who had fallen from eternal grace was the only one capable of performing the black mass, the devil's high rite. Frazer states "Very few priests know this mass (the formal procedure for conducting the black mass), and three-fourths of those who do know it would not say it for love or money". In doing so they would forfeit their eternal soul.¹³¹⁷ He adds "No curate or bishop, not even the archbishop of Auch, can pardon them; that right belongs to the pope of Rome alone".¹³¹⁷

SOME FRENCH CATHOLIC
PRIESTS ALLEGEDLY KNEW
THE OLD RITUALS, BUT
WERE TOO AFRAID TO
PERFORM THE RITES

In essence the damned ritual (formerly known in France as the Mass of St Secaire) entailed the worst imaginable ceremonial inversion of the Catholic mass, with a reversal of the conventional rubric, performed in the dead of night, amid the ruins of a de-consecrated Church that had fallen into a dilapidated state.¹³¹⁷ A black host was a primary ingredient, washed down by a libation of corpse-water, or in other words well-water polluted by the body of a slain infant. This is in every respect an infernal dualistic rite.¹³¹⁷

CLERICAL MISCONDUCT
IS RIFE NOWADAYS IF
MEDIA REPORTS ARE TO
BE BELIEVED

Where Frazer obtained this information he does not say; perhaps it was simply folk superstition. If it were true, then the culprits responsible represented a minute and highly secretive cell within the Church committing the most abominable of spiritual crimes. Members of the Capuchin order were allegedly notoriously receptive to the advances of villagers petitioning them to lay curses on their enemies by this infernal doxology.

In Canada, Australia, Britain and America there have been startling tales of widespread paedophile rape of children living in Catholic boarding schools, and in November 1996 Greek Orthodox authorities saw fit to censure an entire monastery, after it was discovered that the brothers (almost to the last person) were engaging in homosexual orgies. Crippling burdens have begun to dog their sister, the Cyprian Orthodox church. Clergy have been accused of the sexual abuse of nuns (by errant STD infected clerics), carousing with prostitutes, knavish monetary scams, the disappearance of parishioners' donations. As in less happier times, when the Mediaeval "robber-priests" plied their trade, Christian clergy are being spat on by passersby, purely on account of the misdemeanours of a few. A number of Catholic priests have also left their vocations, ashamed to stand in front of congregations because of the numerous child-molestation allegations rocking the priesthood.

So all is not well for the Church. Evidently some ordained ministers were probably never cut out for that kind of life anyway, perhaps pursuing a vocation that their family desired. Others may have lost their faith along the way. But can we really be so sure that this is evidence of the Church's slide into decadence, or are certain instances indicative that our infiltrator friends are still at work all these years later, hoping to land a killing-blow or two on a Church, made weak and vulnerable by the departure of its believers, dazzled by the glitz of fast 20th Century life? Unlike good priests who work quietly in the background trying to make their community a better place to live in, these other souls are pulling in big headlines, and doing unseasonable damage to those who are trying their level best to care for the sick, the homeless, and raise orphans. Now, as in the past, clerical misconduct is an internal matter, with the Ecclesiastical hierarchy left to pick up the pieces, and attempt to reconcile matters to the satisfaction of all aggrieved parties. But the gravity of certain types of misconduct are such that embarrassing police involvement are unavoidable, and greatly warranted for that matter.

Nowadays (as in the past), most people would not be incensed by the presence of white pagan priests, if they are ever discovered; they are exceptionally fine human beings. That is unless you were on the wrong side of the

law or the natural order, because they believed in counteracting "evil" by physical force if need be. They were a criminal's worst nightmare come true. White Magians would be unlikely to receive any adverse public reaction unless they were resorting to their old vigilante lynchings, perhaps killing homosexuals, or even abortion doctors. Slaying or persecuting Negroes might be another of their activities. This could be traceable to *Bundahism XXIII:2*;

"This, too, they say, that in the reign of Azi Dahaka a young woman was admitted to a demon and a young man was admitted to a witch, and on seeing them they had intercourse: owing to that one intercourse the black-skinned negro arose from them".

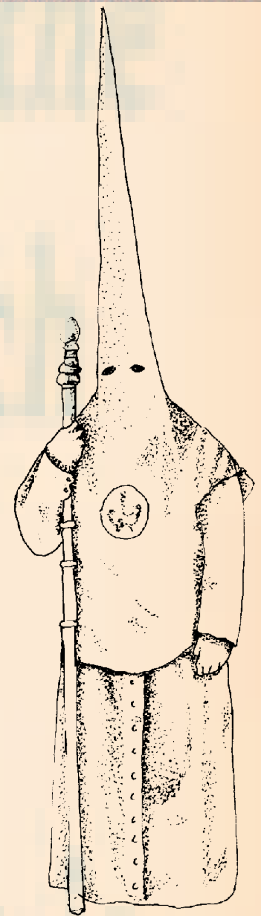


Fig 61.1. A recently discovered clan wall mural. Note the similarity in their ritual attire.

Fig 61.2. No, this is not a Tennessee Klansman but a depiction of one of the many anonymous Catholic Christians who takes part in the Sancta Semaina procession held annually in Spain, normally carrying large candles and staffs. The festival dates to the Middle Ages.

Might the Knights of the Ku Klux Klan (who dress in white robes and pointy hats) be distant descendants of white Magians that had migrated to America after being hunted down, imprisoned and executed for centuries back in Europe? Well for a start the KKK was an organisation founded after the close of the American civil war. It was, and still is, an extreme display of old-school WASP (White, Anglo-Saxon Protestant) Christian culture. In many areas certain core families lay at the heart of the group, and these were supplemented by affiliated memberships. Is it purely fortuitous that this secret brotherhood is led by a *Grand Wizard* who preaches about the moral decline of America and "good old-fashioned family values" while at the same time killing or disciplining negroes? To many this is excessive if not criminal behaviour, but in their eyes, at least in former times, this is the way you confront evil in the world; a summary hanging here, a flogging there. Is it a coincidence that their customs contain fossilised elements of freemasonry, banned by the latter organisation since the 1830's. Is it a coincidence that they dress in a manner similar to underground elements within the Roman Catholic Church that parade every so often in Europe, and have done so since the Middle Ages? If they were in any way influenced by white Magian morality, albeit in a Christian format, the clansmen would consider it a holy duty to make modern society a better place to live in, performing a variety of useful roles such as doctors, policemen, soldiers, politicians, and pest exterminators. If particular elements within the Ku Klux Klan are descendants white Magian wizards who had converted to Christianity, then why all the secrecy? The best answer is that they have to remain secret; there are so few of them left. And what ones are left (said to be around 3,000) would feel besieged by evil. One can scarcely imagine what fearful thoughts must invade their minds each time they hear of televised homosexual parades, with State and public blessing. Not only would the "decay of society" send them messages that the Devil's time is upon us, but they have to jealously guard their blood inheritance (from people who don't even faintly understand their point of view), fearful that their bloodline will be contaminated by "degraded" liaisons. For this reason their parents would be very choosy about who their offspring married. Genuine white Magians would not be even faintly inclined to join organisations such as the New Church of Wicca, a modern white witch organisation founded this century based on a variety of writings published by Gerald Gardner, a former member of Crowley's Golden Dawn. Instead they would be content to practice the old ways among their own inner circle of believers. I find it intriguing that the KKK should espouse these organisational characteristics and beliefs many decades before the Magian scriptures first became available to even the best Oxford scholars. We must also explain why they congregated in the southern states. Perhaps the old believers had migrated to sunnier climes. Whatever the

case, only a study of their past charters and documents, dating to last century, will confirm or deny a white pagan origin for the organisational nucleus of the KKK

The discovery of genuine black cult activities, if indeed they do exist, would merit the attention of the “secular authorities”, such as the police, when and where ritual homicide could be proven beyond any shadow of doubt, and vigorously prosecuted. No doubt Police would relish the task of pursuing the sort of perpetrators discovered in Belgium, with the same gusto as the militias, Christian priests and Muslims of the Middle Ages, or the white Magi of ancient Iran, Rome, and Egypt. As it stands the FBI has formulated its own attitudes towards supposed incidents of practical Satanism. These are tabled in the *Investigator’s Guide to Allegations of “Ritual” Child Abuse*, released by their Behavioral Science Unit, based at the National Centre for the Analysis of Violent Crime, Quantico, Virginia. FBI law enforcement investigators have established that “Satanists” fall into three categories, disaffected youths, self-inductees, and the so-called Orthodox Satanists.¹³¹⁸ The first group is self-explanatory. The second, the self-inductees, are lone individuals who first became interested in the satanic mysteries by watching videos and reading occult literature. Since a number of them also happen to be hardened criminals, it has been noted that some of them have been using this knowledge to modify their criminal behaviour, so that it faithfully reflects Satanic precepts.¹³¹⁸

Little is known of the last group, the hardcore Orthodox Satanists who have rarely been infiltrated by police officers, and hence there is a relative absence of hard facts about their beliefs and activities.¹³¹⁸ Considering a lack of information either for or against, the FBI generally disregards suggestions that an unknown segment of this group is composed of the so-called “multi-generational” satanists, those who inherited their religion from the remote past.¹³¹⁸ Until now there has been no statistically verifiable connection with organised crime. Where criminality is involved, most exponents of Satanism are found to have committed minor crimes, though major criminal behaviour is known also. And now for the categories of crime that they are supposed to be engaged in, whether individually, or as a group:

- Gang activities and violence¹³¹⁸
- Destruction of property¹³¹⁸
- Religious desecrations and thefts, especially from church buildings and graveyards¹³¹⁸
- Grievously harming animals¹³¹⁸
- Paedophilic interference with children¹³¹⁸
- Kidnapping¹³¹⁸
- Homicide, sometimes in a ritual context, and suicide¹³¹⁸

At the end of the day, whether a criminal is a satanist or not has little bearing on an investigation. After all, a crime is a crime, irrespective of whether or not the offender believes himself to be part of Satan’s army or a “will of God” killer.¹³¹⁸

The history of witchcraft carries dire warnings. Vigilantes really have no place in confronting witchcraft, if indeed it still exists. Late Mediaeval, Renaissance and early modern witch accounts reveal tragedies where drunken “do-gooders” took the law into their own hands, with the result that some old lady got drowned or strung up on a mere suspicion, without there even being an investigation. Vigilantes really were one of the most dangerous elements of the witchcraze phenomenon, the uncontrolled element. The FBI terms the hysteria which gives rise to this behaviour as hypervigilance and paranoia. Where it takes over, a person is in danger of carrying out lynchings, an act intrinsically criminal in nature, by modern standards of law.

DID SOME OF THE OLD
BLOODLINES SURVIVE?

Witches and pagans in the new worlds

With paganism under siege by sweeping religious reforms in Western Europe during the 10th-15th Centuries, and their groves and springs perpetually at risk from contamination, it is highly likely that many white pagans chose to migrate to the New World, where the vast tracts of land gave them some breathing space. Considering the type of customs you are about to read of, it is more than likely that Catholic and Protestant authorities failed in their bid to burn all the family bloodlines that were the life of the old faith. We might guess that black (and presumably white) witches moved to America, and settled on the East coast (in Pennsylvania especially), where folk

recollections about witches clung to the region like a fly to fly paper, and where the notorious Salem witch-trials were held. Wherever one finds large stands of birch and ash trees, particularly golden ashes and Rowans, one might guess these were areas formerly settled by white pagans many hundreds of years ago, during the colonisation of North America. Actually many ashes do grow there, but more than 20,000 have just been cut down due to an infestation of Asiatic wood borers, an infestation that proved too financially expensive to treat.

And in South America, there are a number of Catholic parishes (originally founded by the Spaniards), which are run by lay people who use candles, flagellation, flowers and magic in their services, something which have long been a topic of scandal. This is normally seen as a chance synthesis of Christianity and local pagan practices. However, in a television documentary I once saw, one South American parish's most prized statue was that of Jesus Christ wielding a spear. Is this in reality a Gothic depiction of Sraosha, the tall and mighty-speared god? If so, then some of these dubious parishes might actually have been founded by dissident Magian-Christians, who had fled the European killing grounds from the 16th Century onwards, rather than established by the Catholic Church. To this day voodoo ceremonies have remained active in Northern Brazil, brought there centuries ago with the flourishing trade in African slaves, slaves who did not want to leave their ancient sorcery on the old continent. Traditions with an inherently white Magian flavour can be found in different parts of the former British Empire also.

From the British Isles we hear condemned those who resorted to the second sight, a powerful type of clairvoyance that is inherited through the family usually. What is to some a gift capable of helping others for a price, is to the Church a curse that the faithful should steer well clear of. And by some accounts Poland has the greatest concentration of 'psychics' in the world. It is entirely likely that such reputedly metaphysical powers were handed down through a line of descendants since the Middle Ages, and long before that.

One highly relevant aspect of European witchcraft needs to be discussed, though it is avoided by academics, as irrelevant to studying the history of the witches, the ultimate taboo ... the possibility that white and black witches had actual powers. Of necessity historians must adopt this stance, for they are in the business of dealing with demonstrable facts. Magic and miracles do not fall into this category, because even where the outcome of a prayer or spell is perceived to have been achieved, it is impossible to 'prove' that the words or rituals had a causal effect. However the history of the Magi tells us in no uncertain terms that they were able to utter freakishly accurate prophecies, and had other 'mystical' abilities, some of which were due to their prowess in the sciences. Did they achieve this reputation because their followers and clients were mindless cretins, or because they had successfully and repeatedly proven their supernatural gifts before discerning audiences. With the Magi constituting a certain proportion of the European population might it then follow that certain people nowadays inherited this ancient gift, if it did exist, through the blood of ancient kinsfolk that escaped the pyres of the burning times, whether they know it or not. The 20th Century answer is of course that their audiences were misguided, their minds inflated by fantasy. However in 1988 I had a chance meeting with a fellow who was able to divulge extremely personal information about me free of charge, many things that I alone knew. He just came straight out and told me what colour tie I wore on a significant day of my life. That he even guessed the memorability of this day was intriguing enough. He told me of five different places I would live over the next 8 years (providing precise descriptions of features peculiar to these dwellings), only one of which I had any say in acquiring. His utterances concerning these and very many more things were not the best out of 200 guesses, but one extremely accurate reference to my past and future after the other. In fact he was even able to correct me about my recollection of particular happenings. My question to him was obvious "How in the hell did you do that". Since this occasion I have had cause to wonder about the possibility that there are people out there who can actually see the future. Surely I am not the only person to have encountered someone such as this. That is not to say that this person was a Magian, in fact he claimed to be a born again Christian, and that the power came from the Holy Spirit. I have only his word for it, still that does not prevent me from pondering over how such a thing can happen.

Claims of paranormal skill are certainly not peculiar to Christians. Clairvoyants are regularly sought out by a great many people from all walks of life too. They do so in most cases because these individuals are often, if not sometimes, able to recount remarkable and extremely detailed information about the querant's past and future life. Of these many querants, some will re-visit clairvoyants and seers to be re-assured, with a need to hear something good about their future, and will grasp at anything they say as believable. Others will do so because a perfect

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THE MYSTICAL POWERS
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PARAPSYCHOLOGY

CLAIRVOYANTS EXIST
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SEERSHIP IS FULL OF
PARADOXES

stranger has recalled things that were sufficiently accurate to negate the scepticism inherent in us all. As accurate as the abilities of some may be, I hazard a guess that few if any are so good that they can predict lottery numbers, numbers that would enable them to become millionaires and retire from doing readings at \$20-40 a consultation. Paranormal activity is hard to measure by any standards, just as one's personal experiences are not easily shared with others. If you are in pain, you cannot share that pain with an onlooker, or a doctor. They merely see signs on one's face, wincing, a contorted brow, trembling, crying and the like. Just because we cannot experience what another feels does not mean it does not exist; their pain, their horrors, their joys do exist, and they are real to the people involved, despite the fact that you cannot 'prove' this to someone else. The same could be said for love, hate, greed, jealousy; how can we measure the degree to which these things dwell within us, how can we quantify them with known scientific methods? Clearly we can't, yet they are factual and unconstrained dimensions to human experience.

In a past context we hear that the pagan Norsemen believed that gifted individuals could make their soul leave their body (in the shape of an animal), and dispatch it to a distant geographical location (like Iceland) to verify specific details. ... details which were only later confirmed by direct contact with the same location. Odin was reputedly able to curse his enemies, or bring his friends victory in battle, just by a touch of his hand. Such tales have a very direct relevance to the witches, who were tried on the basis of their preternatural abilities and beliefs.

And then there are the many professed miracles of the Middle Ages. In each and every case historians are compelled to interpret them as works of literary fiction, yet in more recent times we had the Catholic mystic Padre Pio whose stigmata were so large that a book could be read through them. The wounds lingered for years and were assessed by two doctors, one of whom was an avowed atheist. The holes disappeared without scarring hours after his death. If, and I stress if, this is true, then his wounds defy the normal constraints of science and physical existence. By implication it might be remotely plausible that some of the more amazing claims of mediaeval miracles had some basis, despite the fact that this can never be proven. These and a host of other stories are easily shrugged off as lies and primitive superstition unbecoming of the 21st Century, that is unless you yourself have been exposed to such happenings. In mentioning these points I do not seek to prove the unproveable, phenomena that not everybody has witnessed, despite the multitudes who have.

Nowhere is the perpetuation of Aryan observances more obvious than at war cemeteries and cenotaphs in Europe, and the former colonies. For example Australians and New Zealanders were imbued with the martial spirit from the time of their nationhoods, ever on guard to protect the needs of King, country and Empire. As was common in Europe up until the start of this century, many young lads rallied to their King's cause, and freely gave their lives in far away lands they probably knew little of. These were ordinary people from every walk of life, often farmers, cattlemen, tradesmen and teachers who, once a war was declared, fairly ran to the recruiting offices upon hearing the news, only to find them swamped by lads seeking to enlist. They picked only the best, at least initially.

In Melbourne, Australia, we have the Shrine of Remembrance, which was built to commemorate our war dead, our fallen sons. The edifice has a magnificence that would do justice to any of the old pagan temples. On the 11th of November each year, at 11 o'clock (the time of the World War I armistice) the rays of the sun flood down through a specially designed aperture, that only permits the entry of sunlight at that time and date annually. Thence the light of peace descends into the Shrine's crypt, and illuminates the memorial stone commemorating their sacrifice. There is an air of reverence about of the place, one could say an inherent holiness. Outside, the eternal flame burns as brightly as ever, a sentinel to their memory, guarded not only by armed officers, but by specific legislation that ensures an unflinching gas supply.

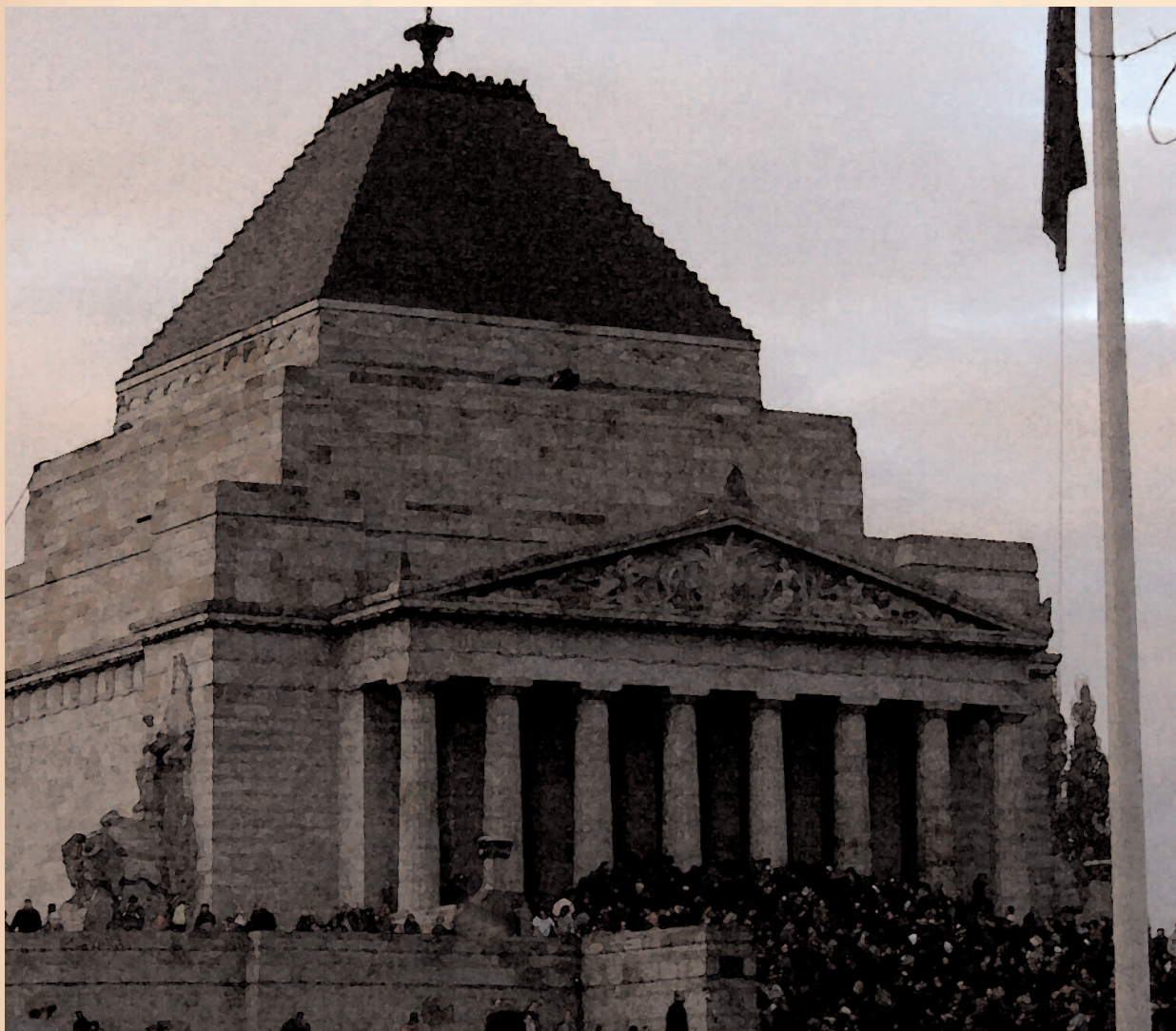
On ANZAC day (April 25), the yearly holiday dedicated to remembering our war dead, many thousands of veterans and citizens gather before dawn at the shrine to pay homage to the sacrifices of our past men at arms. Prayers and hymns are recited at the assembly. As the sun's morning rays approach the darkened horizon a lone bugler plays revile whereby their souls awaken, standing to, as watchmen ready for duty. Not long thereafter comes the haunting "last post", seemingly laying to rest their souls from the privations of battle. Then, at a solemn moment in the proceedings, we hear a saying well known to Australian ears .. *"at the going down of the Sun, and in the morning we will remember them ... Lest we forget"*. Only hours later old comrades gather to march line abreast to the shrine, accompanied by pipers and drummers. Held respectfully aloft are the banners and colours of extant and



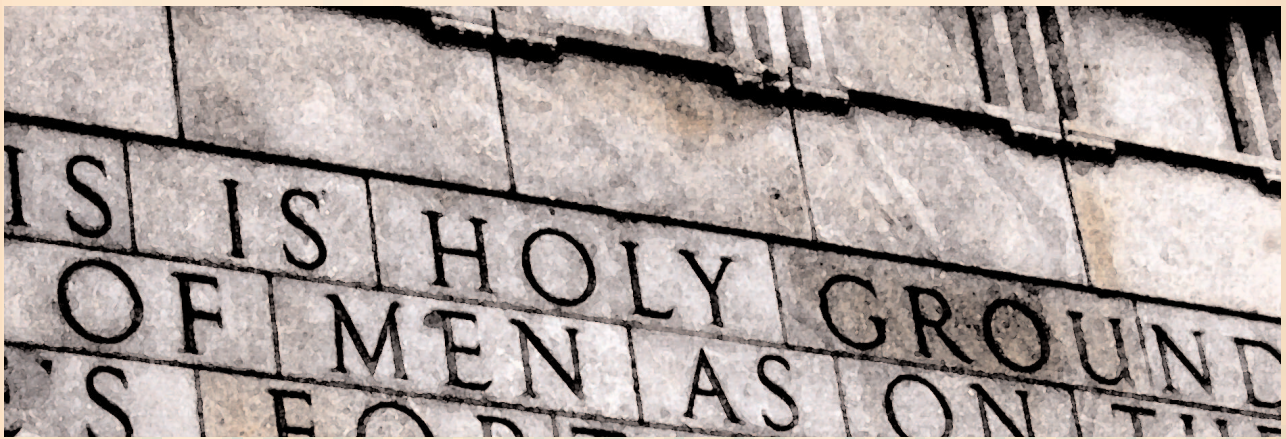
ARYAN CUSTOMS LIVE ON
AT WAR CEMETARIES

AN AUSTRALIAN SHRINE
TO THE FALLEN

FLAGS



The sacred eternal flame. The Shrine of Remembrance, Melbourne Australia



defunct units, not to mention the badge of "the Rising Sun", the insignia of the Australian Imperial Forces.

Inscription from the grave of Harriet Chatfield, buried 1859, on the Isle of the Dead, Port Arthur, Tasmania.
"Her soul to who gave it rose. God led it to its long repose, its glorious rest. And though the mother's sun has set its light shall linger round us yet. Bright Radiant Blest".
 Lord R. *Inscriptions in Stone -The Isle of the Dead Port Arthur, p. 29*

Various elements of Aryan flag-lore live on, though it is hardly likely that any of us understand its origin. It is standard practice around the world, that national flags are hoisted skyward to the recital of a national anthem, which is arguably the hymn of one's people. The reverence with which this is done is especially noticeable during military flag raising ceremonies, normally timed to coincide with sunrise and sunset, or at military funerals. Traditions surrounding unit flags and banners seem steeped in the ancient mystique of the Aryans. I myself took part in a ceremonial parade in which the Queen, Her Royal Majesty Elizabeth II, presented a new set of colours to the Royal Australian Navy. The flag itself was not couriered out from England. Instead Prince Philip and the Queen made a journey to the other side of the world, to present the new flag in person. And let me say it was an extremely lavish and prestigious ceremony.

In many countries the armed forces are the last bastions of that ancient warrior spirit, and real sticklers when it comes to observing inherited military and unit traditions.

If you asked the average Australian what all these customs really meant (ie; their origin and purpose), they wouldn't have the faintest idea. It's just the way things are, a manifestation of culture perpetuated by most if not all, by the force of habit alone.

Evidently the ways of the Aryan had spread abroad to many a country, but as the march of time progressed mercilessly their meaning dissipated. Fewer and fewer people understood the ancient customs and traditions which had built their respective societies. The last practitioners of the old faith saw their world crumbling around them year by year. The "unadulterated" paganism which the old believers knew and loved, suffered its greatest setbacks during this 20th Century and is unlikely to have survived past the 1940-50's on any large scale for several reasons;

1. The advent of electric stoves and gas ovens would have devastated the home hearths, the last refuge of the holy fires that once burned across the length and breadth of Europe. It could be argued that this only resulted in the disappearance of certain hearths, since true believers never abandoned their home fires. Only those who did not fully observe the old traditions would have swapped over to gas and electricity.
2. Widespread "spiritual" and "ecological" defilement caused by conversions and the polluting discharge of heavy industry.
3. The introduction of compulsory state school education, which demolished piece by piece the so-called superstitious beliefs of the pagans, which were actually religious observances. One can only wonder how much paganism died in the mind of a young child forced to sit in the corner of a classroom wearing a white pointed dunce's cap to humiliate them.
4. The most damaging attack on the old ways has come by way of political correctness, the doctrines of the Post-Modernists, that have been so well endorsed by Western society, lapped up by individualists like a cat drinking milk. They amount to a massacre of the old ways. Now it is no longer fashionable to base your life around your family and the state. What really matters is personal wealth, careers and other status symbols, as well as whatever else makes you feel good, whatever the cost.
5. Two successive generations of menfolk who taught the old ways to their children lay dead on the European battlefields of World War I and II. These closet pagans, the most loyal and the best, would have been some of the first to enlist, ever eager to join the thick of the fighting. Amid the indescribable carnage they died by the thousand, bearing arms in heroic struggle, whether Englishmen, Frenchmen, Latvian, German, Italian, Ukrainian or Russian, to name but a few. Probably for this reason only a select few Westphalians knew where the idols are still hidden this century. Before 1914 however those wise to such matters would have been far more numerous.

THE MILITARY ADHERES
TO MANY ANCIENT
OBSERVANCES

PAGANISM TOOK
SEVERE BLOWS LAST
CENTURY, FROM WHICH
IT WOULD NEVER TRULY
RECOVER

The Aryan Swan Song

In the late 1800's European monarchies enjoyed power and prestige greater than at any time in their history, existing side by side with republican "reformed" governments such as those epitomised by France and the USA. Their colonies dotted every corner of the globe, allowing scientists, explorers, aristocrats, entrepreneurs to play the world stage. Underdeveloped peoples came to enjoy the fruits of westernisation - new building techniques and technologies, health care, language. In return these lands yielded manpower and valuable natural resources that fuelled Europe's astonishing industrial growth. Underwriting such imperial splendour stood vast armies and navies, the devoted disciples of their kings. Wilhelm II's speech at a military oath-taking ceremony in Potsdam, on November 23, 1891, typified the mood of the era, an age stretching back long before William the Conqueror, into the parched deserts of Iran and Central Asia. "Recruits of my Guards Regiment! You are assembled here from all quarters of my realm in order to meet your military obligation and have in this holy place sworn loyalty to your kaiser even unto your last breath. You are still too young to understand all of this, but little by little it will be made known to you. Do not bother yourselves too greatly about all this but trust in God, now and again say an "Our Father," which has many a time renewed a warrior's courage". (Version 1, according to the Breslauer Lokalanzeiger). Here he appears to allude to the coming revelations being unearthed by





Fig 63. The verdant German, Alpine countryside in spring



Fig 62. Adolf Hitler. Patriot, warrior, politician, artist, writer.



orientalists of every persuasion (historians, linguists, archaeologists and philosophers). Academia was at last filling in some of the major gaps in historical understanding, the chapters erased by the inquisition were coming into broad daylight.

England, Germany, Austria-Hungary and Russia may have been the zenith of earthly power, but few realised the dire magnitude of the industrialised slaughter about to be unleashed on an unsuspecting world. In that day swordsmanship and musketry had given way to zeppelins, aeroplanes, heavy howitzers, gas, bombs and machine guns. Yet for all this, the ancient elan still remained, goading Europe's youth into a gargantuan mincer during campaigns of staggering intensity. Cavalry, the chivalrous face of European warfare since time immemorial would swiftly become obsolete. On the 4th day of August in the year 1914, on the eve of the Great War's outbreak, Kaiser Wilhelm steeled his people for battle. *"Remember, the German people are the chosen of God. On me, the German Emperor, the spirit of God has descended. I am His sword, His weapon, and His vice-regent. Woe to the disobedient and death to cowards and unbelievers."*

The impending conflict, the primordial Aryan trial by arms between kings, was eagerly awaited by European gentry; the great test of true manhood. Hitler was just one of many to hurriedly enlist once war was declared. He even personally attended the Kaiser's public oration in Berlin. As he professed in *Mein Kampf*, the Germans were one heart with their Kaiser. The rest is history. WWI; total dead 15 million, slightly more than half of which were military. The Great War took more than just a generation, it dismantled imperialism.

The year 1945 marks the end of Aryan civilisation. In effect the Third Reich was the ancient order's last great turn out, prior to its emasculation after World War 2. The story begins in a Germany gripped by chaos. On November 10, 1918 Imperial Germany awoke in shock after four long years of war ... Kaiser Wilhelm II had been forced off the throne by a cartel of conspirators (the so-called "November criminals") and hounded into exile in Holland. Caesar was no more. Amid the ferment and privations of war-torn German society the provocateurs installed a new form of government to replace the Kaiser, abandoning the ancient monarchy in favour of a Democratic Republic, the Weimar Republic. The catastrophic political developments were but a pretext for the signing of an armistice that would put an end to the Great War, which was signed only a day after the King was deposed. The conditions of the treaty were heavily stacked against Germany, in fact so costly the life of their nation would be crippled for some time to come.

The seeds of the next war were planted. With respect to the Versailles treaty reparation payments, Germans were not only compensating their former enemies but effectively paying for the bombs and bullets that killed their sons. On top of that they lost land. Whole regions of Germany were sliced off the fatherland, disbursed as spoils of war. With these tracts of land came a number of ethnic Germans who didn't always fit into the racial composition of their new parent country. It was with a need to rectify injustice that Hitler would later embark on war, aiming to undo the crimes of the "November criminals", the authors of the humiliating armistice treaty.

With the forced abdication of the Kaiser, and the foundation of the Weimar Republic, Communists, emboldened by the Russian Revolution, made their grab for power in Germany. But on April 30 1919 a 20,000-man counter-revolution ensued, orchestrated, funded and armed by the Thule Brotherhood (an anti-Semitic, quasi-masonic fraternity founded in 1912 AD). It was they, a conglomeration of nationalists, lawyers and those of the blood, who organised the foundation of the German National Socialist Worker's Party (ie; Nazi Party) as a means of combating the red menace. Only the de-mobilised patriot Hitler, army elements and members of the National Socialist Worker's Party stood in the way of the rebels.

At the start of it all Hitler was just a front man for a variety of special interest groups, all of them counter-revolutionary in nature. The times were such that only a common man could be trusted by Germans, and win over the affections of workers entranced by the leftist cause. Such a figure was Adolf Hitler, an Austrian patriot who served in a Bavarian infantry regiment (under King Ludwig III of Bavaria) during the Great War. While at the front he received the iron cross twice, first and second class, the nation's highest awards for gallantry. Adolf, the consummate German nationalist was shot and gassed during the course of the war, yet remained undaunted by his country's reversals in fortune, even when those around him faltered.

He was still recovering from the gas injuries when the armistice was signed. After the demobilisation he lived the hapless life of a homeless war veteran, deeply embittered by Germany's defeat and left to scrounge a meagre



Adolf Hitler originals (as found on www.fpp.co.uk).

Judging by the masterful quality of his work Adolf, the artistic genius would have made a fine career artist had others given him the chance, in a variety of media. Destiny took him along a very different pathway. Nowadays verifiable Hitler originals sell for a pathetically low \$20,000. I believe they should be valued at nothing less than \$US 1,000,000 each. The times are such that bidders and art connoisseurs are too afraid to put up their hand, for fear of being branded a Nazi. The persecution and demonisation extends even to his artwork.

Hitler's happiest days were spent not in war or Jewish pogroms, but with Albert Speer, planning new cultural and artistic delights for the German people. The essence of the man always remained that of a patriotic artist.

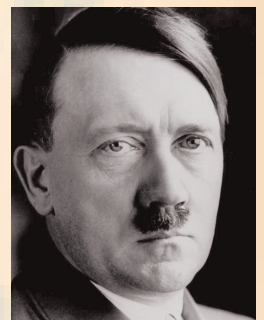
existence. His excellent and even acclaimed paintings failed to sell, so he went into politics. Some felt he had a gift for reaching out to his fellow countrymen. They weren't far wrong.

The Fuehrer had a lot of backing from interested parties at home and abroad. Much of it was mustered via the Thule Order by Professor Karl Haushofer (Hitler's personal vizier) if you are to believe modern historians. This particular gentleman, versed in five languages and described as "shady", served his nation as a general in the Great War. Later he became German attache in Tokyo. After the 1914-1918 war he taught geo-politics at Munich University, and became a life member of the "Luminous Lodge" and the "Thule Society", both of which were considered irregular Masonic orders by western standards. To a degree what they say is true. Haushofer and his son Albrecht were highly-educated occultists. In their case occult actually means "secret" or "hidden", it doesn't carry the connotation of evil and wickedness. In these men one finds individuals knowledgeable of Europe's secret history and underground networks, a history you've just read about over the past 1,000 pages.

In those turbulent post-war days Hitler found himself on the military payroll, investigating varied political groups by attending their meetings. One assignment entailed a gathering of right-wing nationalist workers. It was here that Hitler came face to face with men who thought the same way as he. From that time he ingratiated himself with its membership, delivering polished rhetoric on a plethora of subjects of political and racial significance. On top of that he provided them two invaluable propaganda tools - a new flag to rally under, bearing the ancient symbol of the swastika, and *Mein Kampf*, Hitler's life story, the story of an Aryan man struggling his way through life against all odds. Hitler would take Germany to new heights, fostering the advent of a new man, the Aryan, the height of physical and spiritual evolution.

Eventually the Weimar Republic faded in strength, providing an opening for the NSWP. Later fate delivered Adolf the vaunted role of Chancellor, and after that sole dictator of the Third Reich. Left-wing rebels had by now been fully suppressed, and so some semblance of order returned to the troubled nation. Whereas fathers could only feed their families with difficulty previously, ordinary people began to enjoy an exalted standard of living. Germany embarked upon her intended path to glory ... intermarrying government, heavy industry, private enterprise, scientific research and an all-pervasive patriotic zeal which bound the nation together as one, like superglue. Governmental improvements and foreign money (esp American) saw the Reich go from strength to strength. While the world suffered through the Great Depression, one country, Nazi Germany, powered ahead into uncompromising financial glory, even the lowly.

What happened after these years of growth could be a shock to nobody. In *Mein Kampf* Adolf had set out, chapter and verse, the direction he wanted to take the country in ... war. It would be a march to war akin to the "Drive to the East" of the Teutonic knights. As Hitler (a tried and tested soldier) had it, fortune favoured the strong. The weak would inherit nothing in this world. Such were the lessons of his childhood. Germany would once again embrace its





Hitler's painting of St. Mary and a blonde white caucasian Jesus. Hitler hoped to model his virtues and actions on Christ the warrior, revered by Germanic and Celtic peoples since time immemorial (see part I of this book). He saw himself as playing a vital role in the eschatological plans of god, and sent to actuate the same.

Right: Hitler at prayer.
Far right: Cardinals join high Nazi officials in a spirited salute.

ancient warrior spirit, following the lead of the Prussian Junkers (military aristocracy). Only in this way, he felt, could she reach her full potential. Adolf was influenced by several writers and artists who fed him inspiration and the very ideas he would use to govern the Third Reich. Hitler and his undying devotion to Darwinian survival-of-the-fittest ideologies was ripe for conquest. So came the invasions of Czechoslovakia, Poland, France and the Low countries. British forces were kicked back across the channel. The world could only watch on as Hitler gobbled up Europe.



Fig 64.1 Non-German Europeans volunteered to serve the Third Reich, an unknown number overjoyed by the idea of participating in a renewed Aryan civilisation. These were just some of the many Dutchmen who signed along the dotted line, of their own free volition.

The Fuehrer was intent on prosecuting a war against Communism, though his hatred of the Slavic peoples followed a close second in terms of motivation for his invasion of the USSR. Considering the abuses being perpetrated by the Soviets against religious bodies Hitler was likely to get a measure of support from German religious authorities too. Certainly the Catholic and Lutheran Churches would be willingly cooperative for his plans to attack the heartlands of atheistic Communism. Germany was, after all, a very religious country at that time.

So came Operation Barbarossa, launched on the 22nd of June 1941 against the better judgement of Hitler's generals. Barely 11 months previously the General Staff first became acquainted with Adolf's plans for a full invasion of the Soviet Union. In that time they had to secretly mobilise a full 120 divisions for the task without alerting Stalin to their plans, to which even more were added.

There are important reasons why the 3rd Reich only lasted 12 years instead of its intended thousand year duration. Hitler's skewed understanding of the Aryan legacy led Germany down a cul-de-sac of no return. He extolled the virtues of Aryan civilisation, and the race that made it possible, yet misunderstood the crucial precepts of paternal Aryan inheritance. Through his shaky racial goggles, the inhabitants of surrounding nations were robbed of Aryan ancestry in Germanic eyes. Slavic cousins became untermensch. Anglo-Saxon brothers in the USA and UK became a devious enemy. It may seem like a small point, yet Hitler's undereducation alienated millions of potential allies and recruits. One only has to look at the way the Reich mishandled General Vlasov and his thousands of anti-Communist Russian and Ukrainian forces. Men and women handed Reich forces flowers as they entered the Ukraine, welcoming them as liberators from Comrade Stalin, yet Hitler never sought to properly integrate them with the German army. This was just one of many grave miscalculations, which cumulatively led to the fall of the Third Reich, and worse still, for the demonisation of the word 'Aryan'. Another reason Hitler's Germanic theology failed to take root in Holland, greater Scandinavia and England (to name but a few places), is his failure to grasp the rigid adherence of these respective cultures to the primordial Aryan social matrix. In particular I refer to their allegiance to kings, earthly lords obediently served for 1,000 years+.



Fig 64.2. Hitler's idol, the great Prussian monarch Frederick Barbarossa, here depicted participating in a masonic ceremony at the Potsdam Lodge in the late 1700's. Note the sphinx on the wall ... it's something you won't see in a 20th - 21st Century masonic lodge.

Hess flew to Britain in 1941 seeking to broker a ceasefire and peace terms. The invasion of the Soviet Union was forthcoming, leaving important Reich officials squeamish about an open western front with so many assets to be deployed in the east. Germany wouldn't get any joy from their Anglo-Saxon cultural and genetic brothers though. The simple truth is no king (as Teutonic as he may be) can stand by and watch another ruler annihilate his own citizens. They would be answerable before god for allowing something such as this go unchecked, for allowing the strong to roast the weak. Reigning Teutonic royal houses fled occupied Europe, mostly finding sanctuary in England. Those that could anyway. The Danish royal family was held under house arrest in a tower. Since time immemorial civil atrocities have always been the hallmark of a despot, a devil king, who it was the duty of kings to oppose, to fight to the death, even if it were to lead to their own demise. No Aryan lord, despite his stark difference of opinion with the Jews on theological grounds, ever hoped for their utter extermination, neither in Persia nor Europe. This turned out to be the very reason why reigning elements in England refused to negotiate with Hitler, why they refused to shut down the western front and grasp the olive branch Rudolph Hess ferried to the Duke of Hamilton in Scotland, under advice from Haushofer.

In the beginning much of Europe's aristocracy was besotted by what Hitler was planning. It seemed as though he was devising a Pan-Eurasian Aryan Empire stretching from Japan to Europe, which included Stalinist Russia. The Communist order, like no other, stood in direct contradiction to everything the old order was. It was the antithesis. The socialist marriage of convenience had to come to an end if Hitler was to be the saviour of the old order. Even the future king of England visited the Reich for meetings with the Fuehrer, but was compelled to abdicate the throne in order to marry Ms Simpson, an American divorcee. Eventually high calibre international figures were forced to distance themselves from the Reichsfuehrer despite, in some cases, their own private thoughts.

Hitler's fall from grace was pronounced in western circles, I believe, when it was discovered the Reich was liquidating Jewry, or that some figures planned the fall of Christianity in order to replace it with a heathen body.

Some modern researchers presently advocate Hitler was not responsible for ordering a systematic extermination program for the Jewish race. There is some evidence, in *Mein Kampf*, suggesting he was not nearly as anti-Semitic as other party organisers, at least in earlier days. Speaking of his arrival in Vienna, a vagabond Hitler described his lack of concern for what he later called the Jewish problem. *"I will not say that the manner in which I first became acquainted with it (the Jewish problem) was particularly unpleasant for me. In the Jew I still only saw a man who was of a different religion, and therefore, on the grounds of human tolerance, I was against the idea that he should be attacked because he had a different faith. And so I considered the tone adopted by the anti-Semitic press in Vienna, was unworthy of the cultural traditions of a great people. The memory of certain events which happened in the Middle Ages came into my mind, and I felt that I should not like to see them repeated"*.¹³¹⁹

Himmler was yet another major player in the party apparatus desirous of doing away with the "Jewish problem". At Nuremberg nearly every major defendant claimed to be acting under a secret Fuehrer order, no evidence of which has ever been found. If it did exist it was only ever conveyed verbally, and if written was destroyed. I furnish here Himmler's very words, spoken to SS chiefs of staff in Posen Poland in 1943. *"I mean ... the extermination of the Jewish race ... Most of you must know what it means when 100 corpses are lying side by side, or 500, or 1,000. To have stuck it out and at the same time - apart from exceptions caused by human weakness - to have remained decent fellows, that is what has made it hard. This is a page of glory in our history which has never been written and is never to be written"*.¹³²⁰

It may sound disgusting to westerners but mass killing was part of the European scenery across two wars. Tens and tens of millions were slaughtered. When it came to knocking off Jews it was just another batch of killings. The soldiers posted to perform this "special work" were at the very least desensitised, and probably in some cases euphoric about their history-making duties.

I first came across the fundamentals of Holocaust Revisionism in 2004. It was a totally new field for me, I must say. Hearing what I've heard from the horse's mouth, for me anyway, it's hard to argue that some form of Holocaust never happened. But what it has done is caused me to question the purported scale of extermination throughout the former Reich. Being more than familiar with the witch trials the historical issue of body counts is something I'm more than familiar with. It's a very shaky topic, not by asking the question, but due to the amount of vanished documentation one is never likely to see. Every liquidation was to be recorded in a camp *Totenbuch* or death register.



According to Hitler's spurious racial stance, born in the embryonic research of academics like Chamberlain, these Slavs are not Aryans. Why only a hundred years ago Slavs protected their homes with painted swastikas, called *svargi*.

THROUGHOUT HIS EARLY YEARS HITLER WAS NOT AN ANTI-SEMITIC

HIMMLER, A NEO-PAGANIST, WAS VERY INTERESTED IN THE ULTIMATE FATE OF THE JEWS

KILLING HAD BECOME SO MUCH A PART OF EUROPE'S DAY TO DAY SCENERY

JEWS WERE JUST ONE MORE GROUP TO HAVE THEIR SECURITY PLACED IN EXTREME JEOPARDY

Totenbuchs were frequently destroyed in the closing phase of the war, leaving only one intact for the Mauthausen camp (1939-1964). Its figure of 35,318 deaths (whether by execution or other means) left people scratching their heads at Nuremberg, with the camp director increasing that number to 65,000.³²¹ Did Ziereis (hanged by the Poles in 1947) execute another 30,000 off the books siphoning victims' assets for his own personal gain? Did he kill another 30,000 as a favour to buddies in the SS? Did the Nuremberg tribunal force him to jack up the figure under some sort of a plea system? Or was he boasting? The Mauthausen scenario was no isolated incident. Hoess' testimony concerning Aushwitz shows, once again, how figures float about on zephyrs. Hoess cites 3 million Aushwitz killings at Nuremberg (where he escapes sentencing) but deflates it to 1.5 million (when tried under Polish law and facing the death penalty). That's a 1.5 million discrepancy further confounded by a Soviet on-site estimate of 4 million, or Reitlinger's guesstimate of 900,000 (which factors in those who died of starvation).

My opinion, without any disrespect to Jewish citizens, is let's put some sacred cows under the microscope. Let's distil as much factual history out of this sorry event as possible. Let's get archaeologists on site to assay the physical evidence in and around the death camps. Let's also find out about Soviet POW's, gypsies, homosexuals, criminals, traitors etc. How many of them were put to death also?

Quite apart from that, Hitler made an unexpected departure from the original plan to make a Pan-Eurasian alliance encompassing Germany, Communist Russia and Japan. Germany, in one foul swoop, was spontaneously led into a war with the Soviets, their racial and linguistic brothers the US and UK. Nazi Generals were in awe of what the Fuehrer had just done. He was a unilateral force, a runaway train that had dragged the entire nation into a two-front war against the major military empires of the known world. But to a certain extent the war unfolded in a way not of his choosing. He could not control the alliances that eventually unfolded between the UK, USA and their ideological enemy, the USSR. The Wehrmacht and SS, whose fighting spirit and loyalty can never be doubted, were led along the path of decimation. On top of that the word "Aryan" was desecrated, nowadays becoming a byword for tyranny and evil. This may be the greatest crime of all. It was, as Hitler said, the spirit and heart of advanced civilisation, holiness and culture, but it ended up being the consummate tool of infamy (at least in the western media).

THE YEAR 1945 BROUGHT AN END TO THE REICH

It is eastern Germany in the year 1945, the famished Nazi army is in utter disarray and on the run, as a practically non-existent Luftwaffe cedes invaluable airspace to the overwhelming firepower of the Allies. Everything is in short supply ... sleep, bullets, rations; the methodical organization that so characterized the Reich had broken down, nothing seemed to work any more. Despite the astonishing capabilities of Germany's amazing new V1 and V2 rockets and jet fighters, their air power seemed doomed. In that year Germany endured the very worst. The predominantly Anglo-Saxon forces of the Americans, British and Commonwealth directed their deadly weaponry against their Germanic cousins aiming to destroy Hitler's Aryan utopia once and for all. The bombing of civilian centres like Dresden hastened an embrasure of defeatism, fraying the stoic Germanic will, slaying a hundred thousand non-combatants at a time, burned beyond recognition, irrespective of age. All this of course came in retribution for civilian bombing attacks pioneered by the Luftwaffe on London and Coventry. As if by some miracle Cologne cathedral escaped major damage in that crazy world of free-falling unguided ordinance which chewed up Germany's industrial capacity and residential districts. It was as though the Three Wise Kings threw a protective mantle over their holy relics, the cathedral itself, one of the greatest Christian relics of all.



Fig 66.1. Hitler says farewell to Berlin's last line of defenders, including Hitler Youth fighters. Fairly soon thereafter Adolf put an end to his life, going down with the Third Reich, as so many Germans did. They died in glory for what they believed in.

Meanwhile to the East the horizon was filled with a locust plague of Communist forces racing toward Berlin at breakneck speed, each to the last driven by Stalin's insatiable need to have the Red Army raise a hammer and sickle over the Reichstag, thereby signifying the fall of the Third Reich, and the end of 'Fascism'. Only then would come the acquisition of new Communist subjects throughout Europe as the USSR annexed half the continent, so heralding the Berlin airlift and a Cold War that enthralled the globe until 1989. Soviet losses were immense in those final few months of 1945 as Commissars drove their infantry to reach their goal, as Stalin demanded, before the annual party congress of that year. The Reich's home guard troops were now at the forefront of the desperate and futile battle to defend the fatherland, and seemed resigned to fight 'til the death. What an unlikely bunch ... old German gentlemen and boys, Aryan Swedish freedom fighters and



Fig 65.1. Soviet Red Guardsman advance on the Reich capital. They were eager to avenge the destruction and loss of life their people suffered back in the Soviet Union. Communism was more about the annihilation of our ancient cultural heritage. An angry, famished working class was merely a tool to achieve these ends. Left-wing social theorists and philosophers could not have reached their objectives without harnessing the masses.

Frenchmen took up positions around Berlin and Hitler's bunker, bidding farewell to an increasingly unnerved Fuehrer. Meanwhile teenage Hitler Youth cadre donned camouflage fatigues and bandoliers of ammunition for what would surely be their final battle, and the closing scenes of their brief lives, as they made ready to fire their small arms and artillery batteries into the advancing forces. The Wehrmacht and bewildered remnants of the SS were in an advanced stage of route, sprinting to surrender to the Western Allies foolishly thinking they would receive some form of clemency. Stalin's Organs unleashed withering artillery rocketry upon Berlin's eastern defensive positions. The boys were brave in the extreme. They knew they would die, they knew their Fatherland, their Aryan civilisation, was on the verge of total collapse. Still they fought on, as many could scarcely embrace a non-Hitlerian world. As Reich forces evacuated from Germany's frontal positions they sometimes pleaded with the youngsters to abandon their posts, and come West to surrender, where they might be of some use to the future nation. Few heeded their petitions, the blood and soil oath foremost on their minds, leaving the ground stewn with the remains of Germany's fast-perishing youth.

In the closing hour of Adolf's life, at 4 am on the 29th of April 1945, Hitler wrote his final political testament. It did not concern, as in a normal will, his material possessions. It concerned the people and European economy of the future. Some would call it a last minute propaganda grab.

"I have left no one in doubt that if the people of Europe are once more treated as mere blocks of shares in the hands of these international money and finance conspirators, then the sole responsibility for the (future) massacre must be borne by the true culprits; the Jews". "After six years of war which, despite all setbacks, will one day go down in history as the most glorious and heroic manifestations of the struggle for existence of a nation, I cannot abandon the city which is the capital of this Reich. Since our forces are too meagre to withstand the enemy's attack ... I wish to share my fate with that which millions of others have also taken upon themselves by remaining in this city". It goes on to say "Many of our bravest men and women have sworn to bind their lives to mine to the end. I have begged, and finally ordered, them not to do so, but to play their part in the further struggle of the nation".¹³²²

Here, I believe, Hitler openly admits his prior knowledge of the uncontestable liquidations of European Jewry (on whatever scale). No surprises here in a world where Wehrmacht deserters were freely shot. Hitler deliberately kept many of his political enemies and 'traitors' 'on ice'. They were executed in the streets of Berlin in the closing days of the conflict. The extermination of Reich enemies was bound to accelerate toward the end of the war. As Adolf stated, if Germany was not allowed to survive, he would drag Europe down in flames. Logically this included Jews amongst others. Hitler proceeded to reorganise the entire Reich government, assigning posts to those he saw fit. The Fuehrer then suicided, along with Eva Braun, ordering that his body be cremated. Hitler did not want a massive propaganda spectacle associated with his demise. Better he do away with himself than give Soviet forces the glory of finishing him off.

Field Marshall Keitel's surrender on May 7, 1945 signalled the final downfall, not only of the Third Reich, but of any pretence toward the establishment of a European Aryan society. So came the Nuremberg trials during which the leading lights of the Third Reich were condemned to death by hanging or sentenced to life-long jail terms, which some ultimately escaped by suiciding. Such were the grim times foreseen by the ancient Norse seers, or the Gotdammerung ... the slowly unfolding war between the Gods.

Fig 65.2



Fig 65.3



Fig 65.2. Soviet units advance through cleared areas of Berlin ... the day the old ways died.

Fig 65.3. Soviet infantry pass the body of a dead Wehrmacht soldier.



Fig 66.2. Commonwealth soldiers cart a wounded blonde comrade from the trenches in WWI. Both wars yielded no winners. Millions upon millions of European and colonial forces died.

HITLER HOPED TO USE THE ENGLISH ROYAL FAMILY TO ARRANGE A TRUCE

VERY EARLY IN THE WAR THE SOVIETS NOTED HITLER WAS IN REAL TROUBLE

THE DE-ARYANISATION OF EUROPE

There was to be unprecedented "struggle and slaughter" brother against brother, ruined kinship lies, "great whoredom (promiscuity); axe-age (warfare) ... wind-age (perverted seasons), wolf-age (crime) ... before the world crumbles: no man shall spare another" ... "The sky seemed to fall suddenly to the earth, and fields and forests to sink to the ground, all things were disturbed, and the ancient chaos came again ... the world rushing to universal destruction".

Who knows. Had Hitler not embarked upon his master plan for war so hastily, and mended his disregard for diplomacy, Germany would probably have become an economic and nuclear superpower of the first magnitude. Had he spent more time at cocktail parties with kings, prime ministers and presidents instead of priming his weapons he might have made Germany more friends than enemies. Considering the astonishing technical developments taking place inside the Reich it's fairly certain the first man on the moon would have been a German astronaut with a swastika on his space suit, sometime in the 1950-1960's perhaps.

Rudolph Hess' unauthorised stand-alone mission, a hair-raising peace flight to Scotland, aimed to put an end to the war with England. He couldn't pull it off. Too many members of the British government were against any form of negotiation with the Reich. An official approach was even made to the British royal family. Secret documentation located after the war, and disavowed by the royal family in 1957, describe the tone of communications between the Nazi foreign ministry and the Duke of Windsor, then holidaying in Lisbon. Hitler, it seems, was hoping the Duke would intervene to bring about peace between Germany and Britain, and bring a halt to the carnage. The German communique stated, "*Basically Germany wants peace with the English people. The Churchill clique stands in the way of this peace*". It further divulged Germany's desire to invade Britain as a result of the prior ceasefire refusal. Ribbentrop tossed them some further incentive; "*Should the Duke and Duchess have other intentions, but be ready to collaborate in the establishment of a good relationship between Germany and England, Germany is likewise prepared to co-operate with the Duke and to arrange the future of the Ducal couple in accordance with their wishes*". (Shirer, W. *The Rise and Fall of the Third Reich*, p. 790.)

The Duke was overwhelmed by the content of the clandestine contact. "*The Duke (of Windsor) paid tribute to the Fuehrer's desire for peace, which was in complete agreement with his own point of view*". He was asked to intervene in the peace-brokering process, something he would gladly have assented to if only he were in the position of king. "*However at the present time he must follow the official orders of his Government*". Hitler's last avenue was to bluff the Soviets into a peace agreement, saying Britain was finished. But this came to nought as British bombs fell on the German capital during Molotov's meeting. As the Russians perceived, Hitler was playing poker with a hand full of nothings. The bear trap had just sprung. Germany was going down. It was only a question of when, and how many would die in the process. At the 11th hour he needed more than triumph of the will, he needed others to share his vision.

It could have been a golden age. But in the end Hitler not only sealed the fate of his Aryan subjects, but, once footage of Auschwitz and similar camps was screened, torpedoed the very notion of a positive Aryan spirit, a spirit that designs, invents, solves, devises, creates and builds. At the Nuremberg trials it was stated 'this must never be allowed to happen again', 'this' for all intents and purposes meaning the persecution of Jewry and more importantly the existence of an Aryan European Reich. Yet how do you achieve such an objective when, as you have already seen, the truth of Europe's Aryan legacy is there for all to see. Firstly one must remove all reference to the word Aryan from the communal mind, as demonized as it had become, then water down the nature of the Aryan nations by intense migrations from Africa and Asia. This is what is meant by de-nazification.

After Nuremberg western left-wing academia seized the moment to accomplish the very thing a massive Soviet army was unable to. They did so practically unopposed, which I find quite astonishing. Assisted by pernicious re-education programs our young were cleverly diverted from such things as their Aryan/Indo-European origins and allegiance to the crown, softening Commonwealth societies for the coming assault on the very existence of kingship throughout Europe itself. If only they can destroy an institution present in Britain since the arrival of Saxon sailors and immigrants, who filled the power gap left by an exodus of Roman forces. Their

greatest dream will be consummated. It would be true to say that monarchy never truly recovered from the English civil war (actuated by judaising, puritan elements within the English parliament).

What happened in places like Australia is analogous to the resettlement of aboriginal children, where a new generation is removed from the influence of the elders in order to truncate their cultural origins and expression, and inculcate them with a new. The last great link is snipped.

The final salvo against Aryanism appears to be the 'Holocaust denial' trials and an agenda to round up former Nazi servicemen using personnel files jealously guarded by the CIA since the end of WW2, throughout the Cold War.

What is Holocaust Revisionism and why are people being jailed for thought crimes in the 21st century? Looking deeper into the matter one discovers there is no single platform or agenda amongst WW2 revisionist historians, each gravitating toward an area of research they feel most comfortable with. It is not a right wing cartel, much rather a mutual support group running the gauntlet of institutionalised power-wielding bodies. For example the industrial chemist Germar Rudolph, who was arrested in the USA pending deportation, critically re-appraised the writings of Fred Leuchter Jnr, an execution specialist well versed in gas chamber technology, and employed throughout the US jail system. Leuchter is not a Neo-Nazi, simply an independant authority called in to examine the Auschwitz site with an expert's eye. His basic findings, based on physical evidence and known corpse combustion rates, concludes that the chambers and crematoria were incapable of disposing of 6 million individuals. Rudolph's tribulations, no his punishment, for delving into the forbidden works of Leuchter, have not fully unfolded yet. They will have a flow on effect to his wife and child also. Such are the hidden victims of the persecution thrust.

Others believe surviving film footage of emaciated captives merely depict the masses of Jews and other POW's who died in the camps from typhus or malnutrition as the Wermacht's supply lines shut down toward the end of the war. By their estimation, somewhere along the way these suffering victims mutated into Holocaust gassing victims.

The one thing revisionists have in common is their research deliberately or inadvertantly overturns orthodox accounts of the second world war, much of the latter hastily compiled amid the smokey aftermath of war and in the lead up to the Nuremberg trials. Unlike regurgitated mainstream academic theora and mantras, revisionism does not attract massive pay cheques and book deals. For their troubles revisionists can expect to live on the run, their families live in fear, they have their houses bombed (making them a so-called national security risk!), be freely misquoted, and lastly relentlessly chased by government officials and Jewish extremists/justice vigilantes ... all this in 'free' western countries. Irrespective of their credentials they will never teach in schools. David Irving, a once highly-regarded historian on WW2 with access to an enviable pool of primary source data was disowned by the establishment, and had his reputation destroyed, by appearing as a guest witness in Ernst Zundel's Candian trial. Irving was shocked at Zundel's data, professing that Ernst's research has massive implications for the history of the Holocaust. Nowadays David has security cameras trained on his home, is refused access to a number of countries and has suffered significant financial losses in the vilification attacks he has received. At the time of writing a German judge sacked Ernst's attorney, threatening to charge him with the same offences as Zundel, since he intended to supply revisionist data for Zundel's defence. Either the data to be used in Zundel's defence is intrinsically criminal, or the proven Neo-Nazi affiliations of his attorney mean the presentation will be criminal in nature. Whereas a non Neo-Nazi fielding the same data may not be guilty of the 'crime'. This contentious matter is still being resolved.

At the time of writing (17 November 2005) David Irving was arrested in Austria, and Germar deported from Chicago to face trial in Germany, within days of each other, suggesting a coordinated attack on revisionism. Welcome to Black November. The same week an Islamic fatwah was issued against Her Majesty Queen Elizabeth II.

The virulence of the attacks is, I believe, totally unwarranted. There seems to be an unwritten insinuation that the mere release of 'revisionist material' (ie; advanced research) concerning Indo-European/Aryan history and Holocaust revisionism will motivate a new and even greater holocaust. This circular logic falls down in many places; sort of like saying 1+1=26. Firstly with new racial vilification legislation freshly pushed through parliaments around the world, a second round of killings is unlikely to ever eventuate.

Secondly, free western citizens are innocent until proven guilty. Under the new regime of changes data cannot, of itself, incite murder unless it is worded in such a way as to unambiguously rouse

ARYAN CULTURE
TAKEN AWAY FROM THE
PEOPLE

THE SO-CALLED
HOLOCAUST
REVISIONISTS

THEY DON'T DENY JEWS
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ONLY THAT AUSCHWITZ
WAS A LABOR CAMP
SITUATED IN AN
INDUSTRIAL DISTRICT,
AND NOT AN
INDUSTRIALISED
GASSING FACILITY

HOLOCAUST
REVISIONISTS ARE
TREATED
AS CRIMINALS FOR
THEIR RESEARCH

THE ERNST ZUNDEL
TRIAL

society toward persecution and violent hysteria. It is my understanding that revisionists do not fall into this category. Nor do I.

If Zundel is doing prison time for re-evaluating the number of Jews killed by the Third Reich, then I must be equally guilty of a crime for examining the death toll arising from the European trials of witches and heretics (without malign or knavish intent I might add). And if one or both of us are guilty then all thorough historians are equally guilty. For it is in the nature of historical enquiry to remember and, if necessary, improve our knowledge of the past. Sometimes this includes ploughing through some of history's sorriest chapters.

After this same war we witness the excommunication of any and all old-school Catholics who did not wish to submit to Vatican II's judaising reform agenda, a saga that repeatedly raises its head with cyclic regularity over the past two thousand years. These traditionalist Catholics celebrate mass the old tridentine way and still regard Rome as under the control of Zionist heretics. The Vatican has condemned them to hell. They reciprocate the anathemas.

On top of that modern internet and book distribution control mechanisms hope to limit the re-education value of a new class of invigorating revisionist literature. We also have intensive and repressive governmental and educational initiatives, fueled by advisories issued by hate-filled lobby groups.

Irrespective of the many gypsies, political prisoners, POW's and homosexuals put to death out of a hitherto unknown human toll of between 20-35 million WW2 deaths, a single group of victims, and one group alone, appears to have effectively harnessed the media, urging tireless replays of certain footage. Out of America's many minorities, they, and they alone, have their own department.

At the end of it all western culture meets a grim road block of cultural saboteurs, blocked websites containing quarantined authors, and an endless entourage of traitors desirous of destroying their own origins and faith, in order that we may embrace a nihilistic quasi-totalitarian world view.

The Death of Aryanism

The drastic social upheavals of the later 20th Century seem to be Western society's conscious and subconscious attempts to dismantle the role-based society, the Aryan formula for social harmony, our guiding beacon for a good 4,000 years. Now we are evolving into a society without clearly defined roles, especially where women and men are concerned. Females have at last entered into the historically male-dominated Brotherhood of Arms and the police, while males stay home on paternity leave. Priesthoods are running out of seminarians, and monarchs are on the way out. Now the sanctity of keeping one's word means little. Exclusive clubs, brother and sisterhoods are being challenged and split asunder. The care of the aged, under Aryanism the responsibility of the family, is now suffering under the weight of the nuclear family's ignominious demise, and all of the negative shockwaves that flow from the disintegration of even one family. Social cohesion and senses of public duty have given way to individualism and general community indifference. Even the "working class" is being rapidly made redundant by the inroads of technology and automation.

Where this will take us all is a big mystery, for this is untried ground we are treading. Certainly in days of yore white elements of the community would have thought our modernisations perhaps a little weird, or even a recipe for confusion, disaster and chaos. But, then again, their world seems just as strange to us.

While there were certain unsavoury aspects of Aryanism, and in particular I refer to their propensity to engage in warfare, I cannot help but think of the many good things which they gave as a legacy to the future, especially the importance of sticking by your own family and friends at all costs. *In this respect modern western society is certainly missing something.* We may have space probes surveying Mars, miracle medical cures, a global village and the Internet, but deep down the West is rotting. What have we become - *a people who reward their parents by putting them in a home for the aged*, lands of disrupted marriages, children who pay no heed to their parents, *employers and employees with no loyalty to each other.* This dishonourable behaviour is capable of coming back to bite each and every one of us.

Aryan feudalism perished as caste and class were thrown to the four winds by revolutions, with citizens somehow believing they were all born equal. The former status (caste) is immovable, the latter (class) movable. Caste and class are two different concepts. Both are inherited at conception, and in some cases were seen as the

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ARYAN FEUDALISM

product of divine will. As old fashioned as they may be, these concepts are vitally important to a properly balanced nation. In saying that I mean caste is something you're born into depending on your actions in a previous life. In this lifetime one's present caste is to be accepted as a reward or punishment, but accepted and lived to the full nonetheless. Whereas under a class system an individual may be born of a lower social class but escape this station in life through education, windfall, good luck and opportunity. It's a very basic concept - nobody is born equal. People are raised in rich, middle-class or poor families. Some will be adopted out at birth, others orphaned, yet others will only have one parent rather than two. Most will have to struggle for life, others not.

Notwithstanding this, Westerners live and die in a fantasy world where they see, what seem to be, ordinary people hitting the big time. We are not equal in terms of opportunity either. Because of this most of us will never escape the bonds of lower status, nor will they make a transition into the rich and famous category. The likelihood of fame and fortune is in part an illusion, an extremely evasive and elusive hare granted to the odd person, but never the majority. For this reason some choose to follow childhood dreams, embarking on extensive and costly tertiary studies. But if everybody does this who will milk cows, pour cement, lay bricks, stock groceries or cart refuse?

Perhaps owing to ubiquitous Marxist rantings Westerners are taught to rebel against people in authority, thinking that it will somehow raise them from a lower social condition. Shooting or exiling the wealthy did very little to improve the station of individuals in Communist countries. All it succeeded in doing was to remove from public view the only individuals the lowly could financially compare themselves with, unfavorably.

At the end of it all work is what propels nations into the future. Who wants to be a worker? The simple answer is nobody. And will most people be workers? Yes, probably every day of their life! Will they enjoy doing it, and make the most of it? Or will they beat themselves up daily, asking why they were never allowed to ascend a mystical ladder of progression to society's next highest level of rank and fortune?

Caste and class were integral to the Aryan lifestyle. They are in part a state of mind, being resigned to blind acceptance, a tacit acceptance of social condition, but they permit the existence of a fully functional society. Aryans embraced their station in life with fond acceptance. As an example there's a very real difference between a tradesman and craftsman - it is their mindset. The craftsman is totally absorbed in what he is doing, he understands fully what he is ... a maker of wooden objects. He knows he is not, and never will be, a corporate financier who drives a porsche and get a 1,000,000 bonus for enhanced company performance. He caresses the timber searching for imperfections. At that moment his life becomes a joy. An Aryan soldier is one who strives to master military science, rather than somebody performing a service for cash alone. A soldier is not what he does, it's what he is!

If one were to choose between the two, class is clearly the better option since it still accomodates the wild card of "hope".

Far from being sub-moronic, the well-honed Aryan mind created social constructs which allowed for gratification in everyday life. Still, one day, they might be something different, if god, or the gods, are smiling.

The other option is to internalize revulsion to one's position in life, always dreaming of stardom and bountiful riches (as shown on TV). For some, suicide, drug and alcohol abuse are the inevitable result. It's far better to embrace the reality of the life you're ultimately born into, at least until something better comes along.

Already in western society we see the detrimental effects of individualism and multi-culturalism to enlightened patriotic nationhood. Ghettos or ethnic enclaves form in response to local community needs, eroding the unity of a country. They form due to the racial, linguistic and religious needs of minorities. Muslim communities form around Mosques, Jews synagogues, Buddhists stupas. Even greater problems arise when wealthy and/or influential proponents of certain philosophical systems aim to export them to other regions of the globe. International Communism was to be born in bloody global revolution. The present-day Islamic revolution is supposed to spread across the earth, taking root wherever Islam has higher than average local representation, but is not governed by Islamic law. They further aim to destroy Islamic royalty (eg: the House of Saud), who are renowned for giving their subjects a sensational standard of living. On September 11, the USA, the primary exponent of the multicultural experiment, got to witness first hand the unforeseen consequences of opening your society to the entire world

LEFT-WING, ANTI-TRADITIONALIST SOCIAL CONDITIONING IS PRESSED INTO THE MINDS OF OUR CHILDREN

MANY PEOPLE WILL REMAIN WORKING CLASS FOR THE DURATION OF THEIR NATURAL LIFE

ARYAN SOCIAL CONSTRUCTS ASSISTED STABILITY

MULTI-CULTURALISM DILUTED THE HEGEMONY OF ANGLO-SAXON CULTURE

The down-side of religious fervour

TOO MANY PEOPLE HAVE
DIED IN THE NAME OF
POLITICS, RACE AND
RELIGION

Politics, racial supremacy and religious fanaticism have all taken such a heavy toll on humanity; who is free from blame? Pagans conducted their human sacrifices (whether as a beatification or penal killing). Jews suffered the destruction of Jerusalem which saw one of the worst single massacres to have ever occurred in the history of warfare, with the legions of Titus slaughtering most of the population; supposedly around 1,100,000 people according to Josephus (this is probably not a reliable figure, given the size of the original city). Though if you could sum up their collective suffering over every preceding century, you could not even come close to understanding the grief caused by the annihilation of a purported 6,000,000 Jewish men, women and children by the swastikered Nazis during WW2, Nazis who, to a certain degree, misread what Aryan religion was really about.

Some advocate Adolf Hitler was the architect of the Holocaust. He stood up, persecuted Jews, incited German society to expel Jewry, while behind closed doors orchestrating their liquidation behind the confusion of war. The truth is altogether different. No person has the ability to incite such a persecution unless their society is already receptive to such ideas. Hitler, Goebels and the like were merely spokesmen for widely-held anti-semitic views present long before the Middle Ages. Members of the Germanic Thule Order, evidently filled with fury over modifications occurring inside Freemasonry, probably decided to settle accounts with the Jews in the background. These changes, initially brought about by the Duke of Sussex, took place in 1830, following the close of the Napoleonic wars. It amounted to a total overhaul of the craft and a recalibration of their entire ritual handbook. From that time delving into the craft's early origin was strictly forbidden by London's United Grand Lodge. The genuine secrets were deliberately buried. And so a lot of little fish got caught up in Hitler's dragnet too ... gypsies, Jehovah's Witnesses, Freemasons, homosexuals, Jews, traitors. Researchers need to go back over surviving administrative minutes generated during Thule assemblies to determine what agendas were being discussed by their brethren. It should make very interesting reading.

ISLAM HAS DEVASTATED
MANY CULTURES

And during the first centuries after the birth of Islam, Muslim armies had by far become the most accomplished religious threshing machine ever to walk the planet, devastating cultures in Africa, Asia Minor and India, and exterminating Zoroastrians.

THE CHURCH HAS DONE
LIKEWISE

Early Christians were martyred on a large scale by Romans, vindictive Rabbis and others. A millennium later many pseudo-Muslims were executed in early medieval Cordoba, that is secret Christians who pretended to observe the Islamic devotions of their overlords, but later decided to come out of the closet. They fully expected to greet the executioner's sword for apostacising from Islam, but a good many made the leap toward martyrdom as a matter of principle.¹⁸⁷ But in time the Church, secular authorities and over-zealous medieval Christian peasantry had a fair amount of blood on their hands, *all centred in this regrettable phase of Church history*. For the past failings of these ancient members of the Church, a mitred Pope John Paul II sought atonement before God in March 2000, during mass at St Peter's Basilica. Some say the gesture was insufficient, yet by the same token the events are up to a thousand years old, and it is difficult to embrace the notion of corporate blame for those happenings. Likewise modern Germans cannot be held responsible for the holocaust. Most weren't even born.

THE DEATH OF
ZOROASTRIANISM

In talking of the killings of witches, Jews and heretics it is vital we keep them in perspective though, for at that time they were only the tip of the iceberg when it came to the summary execution of criminals; rebels, conspirators, thieves, counterfeiters, rapists could all be hanged on the spot if caught in the act, or, as we know from western accounts, taken for sentencing at the *private gallows* of some landed baron. We should spare a thought for the pagans, and what happened to them. For it stands as a plain warning to us as to what can happen when society turns against segments of its own community, who have fallen from favour, punished for even being born. Despite everything that has happened to the Jewish race, it certainly seems they are the second most persecuted of the major religions. The unfortunate honour of being the most vilified creed belongs to a certain component of the Aryan nations, the Magians, Zoroastrians, and their descendants the Parsees. The sum total of devastation directed towards them throughout history has reduced them to a mere 130,000 survivors and the number of staunch adherents is rapidly diminishing, bordering on extinction. The original demographic dimensions of the religion is unquantifiable, but in the millions, and reaching a good part of the earth's surface. Even so it is not fair to claim that

THE ARYAN SOCIAL
MATRIX IS EARMARKED
FOR EXTINCTION

the demise of Zoroastrianism was entirely attributable to killings. Many abandoned what they once held sacred, whether willingly or to enhance their social standing in the new world ushered in by the Christians, Jews and Muslims.

Europe's royal houses were especially vulnerable to the spectre of chaos too. Driven by the revolutionary zeal of their formerly-adoring subjects, the social pyramid turned upside down. Living in a state of ideological captivity between pro and anti-reformists, besieged by their own subjects, Persian and European royals were herded from their thrones like wild beasts, sometimes living on the run. By the Renaissance young nobles were spied on, or burned alive by the inquisition, even little children. The chilling events flowed on into recent times, with the abdication of Kaiser Willhelm and the depraved murders of Emperor Franz Ferdinand and Czar Nicholas II, their wives and children by a Serbian nationalist and Communists. The sickening, punishable and demonic act of regicide.

The most perplexing phenomenon of all is the widespread abandonment of European kingship, which hastened in the decades following the first world war. While it is true that imperial aspirations were the primary cause of the Great War, the second world war proved we did not need royals to bring us over the edge, into the abyss of war.

Twentieth century royals, the very descendants of historical monarchs found in this book, are of varied faiths, whether Catholic, Orthodox, Church of England or Lutheran. They are noticeably in the forefront of international cultural, charity and aid efforts, visiting victims of calamities. They foster environmental programmes designed to save both flora and fauna, which is a pressing issue for our planet. In speaking of the Australian situation the caveat "royal" can only be used under certain circumstances. We have royal zoos, royal hospitals, royal penitentiaries, a royal society for the prevention of cruelty to animals, royal wildlife funds, royal charities, royal military and police forces, and royal commissions into legal impropriety, especially where politicians are concerned. And who can forget the royal agricultural shows where adjudicators get to walk around and judge the most impressive wool, livestock and garden produce, awarding prizes for pumpkins big enough to be carted in wheelbarrows. Royalty endorses and embodies notions of truth, justice, care for the sick, care for the needy and unfortunate, and the discovery of falsehood, especially where it has come to roost in government circles. Despite representing something good in society, royalty has been increasingly subjected to gutter-press attacks which intrude upon their very busy philanthropic lives in a most vile way. For at least a century Marxist interpretations have prevailed, portraying them as nefarious, exploitative, blood-sucking parasites who bleed the public purse. Could it be that these comments came from atheistic pedagogues whose mostly-Jewish secret police crushed religion and infamously liquidated over 20 million Russian citizens as though they were mere insects?

Even so, the age of kings was doomed by rebellion, the new mark of sanctity, the beginning of the end coming with the French revolution, and the storming of the Bastille. A reign of terror came over the land, leaving the state guillotine running red with the blood of loyalists. Ecstatic crowds watched on as Sun King Louis XVI and his queen were guillotined, leaving their 10-year-old son to die a lonely and miserable death in a light-starved, solitary prison cell. Thence came the English civil war of bitter memory, which saw English kingship enter a state of virtual captivity, Charles I beheaded, and their ultimate powers of discretion in many ways neutered by the parliament. Across Europe it was as though King Arthur's subjects conspired to kill him off bodily and ideologically, together with Merlin and the old ways. Then we have the American Revolution which saw the colonials oust British rule in 1776 (for political and economic reasons), plus a host of hispanic uprisings.

The final years of Czarist rule in Russia saw justifiable paranoia emerge in royal circles, reprisals against saboteurs, particularly after the assassination of Alexander II, not to mention flourishing anti-semitism. Religion clearly featured in the battle.⁷⁹⁶

Czars had to be continually informed of happenings outside the palace, the many incidents of subversion. An Interior Minister, Mr Ignatyev conveyed the following dire news to his majesty, Alexander III; "In St Petersburg there exists a powerful group of Poles and Yids which has direct control of the banks, the stock exchange, the bar, a great part of the press, and other areas of public life. Through many legal and illegal ways it exerts an enormous influence over the bureaucracy and the general course of affairs. Parts of this group are implicated in the growing plunder of the exchequer and in seditious activity".¹³²³ In layman's terms what he's really telling the Czar is "Guess who's really in control of Russia".

Ignatyev's observations hit the statistical bullseye. Jews such as Lenin, Marx and Trotsky orchestrated the new

REVOLUTIONS ASSAILED
EUROPE'S ROYAL
HOUSES, THREATENING
THEIR VERY EXISTENCE

MANY EUROPEAN
MONARCHIES HAVE
ENDED OVER THE PAST
CENTURY

MONARCHY IS A VERY
ANCIENT INSTITUTION

ROYALS DO MANY
GOOD THINGS

MARXIST
INTERPRETATIONS OF
HISTORY PORTRAY
ROYALTY AS DARK AND
SINISTER

KINGS AND QUEENS
WERE PUT TO DEATH

SOME OBSERVERS
BELIEVED JEWISH
ACTIVISTS WERE
RESPONSIBLE FOR
UNLEASHING ANTI-
ROYAL UPRISINGS, THAT
THEY WERE ACTING
UPON CERTAIN
PASSAGES FOUND IN
THE TALMUD



The late Czar Nicholas with his entire family ... all murdered in cold blood.

upbeat Communist illuminati, mobilising the impoverished masses for revolution and mob rule against Europe's ancient Aryan social matrix. Their grab for power was financed by Germans keen to get Russia out of the war and free troops for deployment along the western front. This ill-conceived plan would later come back to haunt Germany only a few decades later. What emerged out of this was a Bolshevik revolutionary council overwhelmingly run by Jews, with only a token presence of Russians and Caucasians. With the Bolsheviks now in control the royal family was captured and spirited away, held under house arrest by the revolutionary guard. Lenin gave the final order for their liquidation, dashing all hope of a Czarist return. The family was led down into a cellar and shot.

The death of the Russian royal family was not wholly politically inspired.

This is proven by a slogan daubed on the wall of the cellar in which Czar Nicholas and his beloved seed were shot to death and bayoneted in cold blood by Jewish executioners. It did not read "Long live the revolution", or "Proletariats of the world unite". Instead it made reference to the murder of Belshazzar, the last king of Babylon, who had offended the god of Israel. Throughout these harrowing ordeals there were those who stood ready to defend their kings to the death, just as Harald's personal retinue once did at the battle of Hastings, where each, to the last, fell. Loyalist warriors of the Czarist White Guard fell very much into this category, fighting a rear-guard action against the Bolsheviks from Europe to Vladivostok. Yet there has been no shortage of those racing to bear arms against the royal houses. The ultimate cause of the demise of royal power was, I believe, an upswing of secularising and judaising within Christian society, coinciding with the medieval Church reform process and the great protestant reformation. With it came the millennia-long contempt of monarchy so central to Judaism and rejection of 'divine right'. The rabbinical Talmudic books of Zohar are quite clear on the matter. They call for the destruction of the gentile princes, and a rejoicing in this, so that Israel can be freed of their influence. Be that as it may such subliminal ideologies were kept in check by frequent *New Testament* references to kings as agents of the divine being, tasked with bringing law, order and peace to the world. Evidently royalty had a place in the old order and the new. Add to this the steady exertion of leftist ideologies throughout the primary, secondary and tertiary school systems. This latter group was particularly devastating to the old world order, imperceptibly re-modelling fresh batches of students along left-wing lines.

Communism found its greatest expression in Joseph Stalin the classic narcissist who made himself comptroller of the entire Communist apparatus, appearing at the hub of a rotating wheel of state power (comprised of three major components, namely the Red Army, the Communist Party of the Soviet Union and finally the NKVD/KGB), which turned at a speed of his choosing. Periodically he ensconced his grip on power by patronising each of these elements in turn, in order to purge the ranks of the remaining power-holding bodies. This resulted in show trials and massive body counts among otherwise loyal Communists. With the fall of the USSR and unprecedented access to Soviet archives, a new generation of authors are examining the true nature and atrocities of the Communist gulag system where between 30-60 million Russian citizens are alleged to have been executed or worked to death. Alexander Solzhenitsyn is but one of them. Stalin (Mr Steel), this former man of the cloth, mutated into one of the most fiendish killers the world has ever known, or may ever hope to know. Perhaps his gravest crime was to steal from children the opportunity to look up into heaven, and wonder about the possibility of an afterlife other than the industrialised 'utopia' he had prepared for them and the hungry grave that shall claim us all soon enough. From the perspective of the Christian Church, whether Catholic or Orthodox, Lenin and Stalin were an infernal duo, with Lenin dwelling in the lower depths of Hell and Dugashvili still lower, considerably lower. Both these figures were instrumental in destroying the ancient Aryan order, with priests and kings foremost on their hit list. By their guiding hand the social matrix turned upside down leaving the masses to denigrate their kings, the earthly ordained of god in both Christian and pagan tradition. Christian religious were singled out for special treatment.

During the Communist purges only a few hundred Russian priests out of 51,100 were saved from incarceration, exile to Siberia, or liquidation, and the fate of 94,000 nuns remains uncertain. Nor would there be any monasteries,

STALIN WAS GUILTY OF GREAT BUTCHERY AGAINST THE RUSSIAN AND UKRAINIAN PEOPLE

THE BRITISH MONARCHY STILL HAS SUPPORT, BUT THE NUMBER OF REPUBLICANS IS GROWING. SOON THEY WILL BE THE MAJORITY IF IT IS PUT TO A DEMOCRATIC VOTE

hospitals, convents or Church schools. Barely several hundred of the estimated 54,000 parishes escaped decimation (including cathedrals converted into an olympic-size swimming pool or chapel of Atheism), meaning that under comrade Stalin (the ex-Georgian Orthodox seminarian!) the Russian Church had almost ceased to exist by 1939.¹³²⁴ These anti-clerical atrocities were but a prelude to the happenings of the Spanish civil war where priests were dragged out into the streets to be shot.

It certainly seems there are those who feel they cannot rest peacefully until they have entirely destroyed the existence of royal families, partly on account of their ancient pedigree and status. In doing so they plan to replace them with kingless parliaments and republican senates. Such a time was spoken of by St Augustine, and in mediaeval myths concerning the demise of kings, and their role as defenders of society against the inroads of the great demon, who would one day turn society and everything dear upside down.

At functions in Australia, until comparatively recent times, it was not uncommon to see the average party-goer charge their glasses and drink to the health, reign and long life of the Queen. Now you are hard pressed to see this, other than among the most devoted royalists. Republican moves are afoot to abandon our monarch as head of state, but were thwarted in a national referendum on the matter. Nevertheless forces are again remustering for another crack at Her Majesty, both here and back in England, where attempts to remove the House of Lords met with failure. With pro-Monarchical opinion now lower than 50%, many of whom are elderly, commentators are predicting the fall of the Windsors (ie; the Welf bloodline), especially over the next decade, when many citizens will have passed on. Such an eventuality was beyond all comprehension or belief barely 100 years ago. It's like thinking of Ancient Egypt without Pharaohs! Apart from the interregnum ushered in by Cromwell's treacherous slaughter of Charles I, has there ever been a time when Britain was not ruled by one of the Celtic or Germanic royal blood, or a caesar?

The arguments for retaining kingship are varied. Kings inherit their symbolic station through birthright, and this provides a modicum of state stability, except where a monarch dies but cannot be replaced by the normal order of succession. Kingship is apolitical. By the ancient laws of kingship monarchs are required to justly rule their subjects without fear or favour. They do not need to curry favour with the rich and famous to get their bum on a seat. They do not have to elicit party election funds and other kickbacks. Their retention goes beyond simple politics. As you have already seen, where Christianity is concerned there is a religious imperative for keeping them on the throne. They are installed by god, and have a special connection with the heavenly lord. This is proven by the fact that princes and princesses cannot become kings or queens until the performance of a sacramental anointing and coronation, which elevates them from a secular representative of the royal house to an earthly representative of the divine being. The good and wise kings will surely walk into heaven according to the Christian bible. But what will be the fate of those keen to do in their king for no perceptible reason, to anonymously plot their downfall with ballot paper and pencil, as surely as if they had a sword or poison in hand. Will these backstabbers waltz past St Peter with impunity, as the apostle waves them through the pearly gates with a sly wink? It's an interesting theological question. During the Middle Ages this sorry situation was clearly foretold, merely a symptom of the end of days, of the decline of spiritual faith, of the atheistic age of Antichrist.

If monarchy does go out the back door, as seems likely, is it not possible that native-born royal candidates can stand for presidential office? It's my understanding the Bulgarian king was duly and democratically elected as that nation's president. Or is the institution totally out of keeping with the notion of a purely secular state? Do people even care? That many don't drives home the magnitude of the social reversals promoted over the past 40-50 years.

In *The Forbidden History of Europe* you have witnessed the life and death of our pagan ancestry, which occurred largely through conversion. All of us were born of pagan stock and attitudes, including our royals. Czar Nicholas of the Romanov dynasty, like his predecessors, employed the two-headed eagle emblem as the Russian royal insignia,

ROYAL TOASTS ARE NO
LONGER IN VOGUE

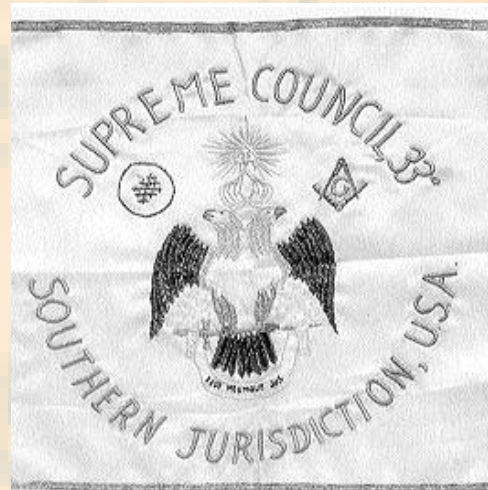


Fig 67.1. Masonic flag allegedly taken to the moon

Fig 67.2. Edward VII in masonic regalia.



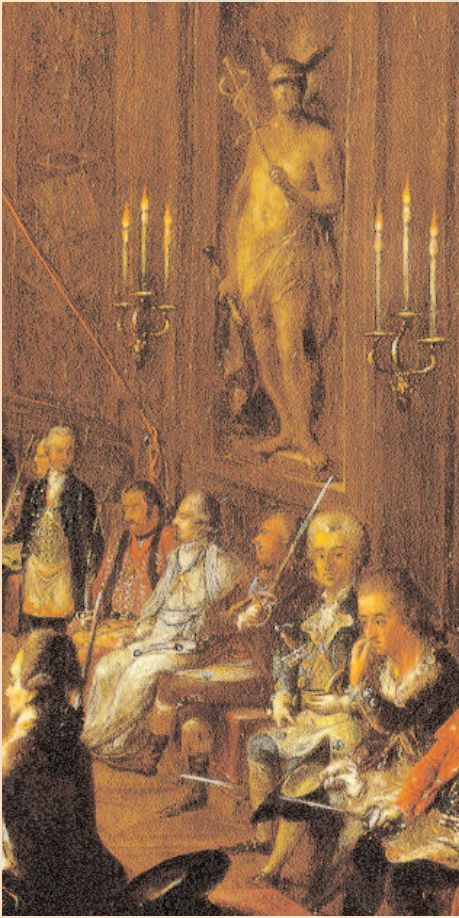


Fig 68. Lodge in Vienna. Wolfgang Amadeus Mozart, the gifted orchestral composer and musician, is seen seated on the left in full regalia

one coincidentally used by Hittite Kings of ancient Mesopotamia.²¹⁰ As mentioned, this device has been firmly associated with certain elements of the European royal houses (see p. 271). But was it just a well used symbol, or did it carry the same meaning it once did among the Hittites? It is hard to say. The two-headed eagle is still in use nowadays on the Albanian and Serbian flags, or the coat of arms of the Russian parliamentary *Duma*.

A less well known example of the double-headed eagle is used by the supreme council of the Masonic brotherhood. This very motif was sewn onto a flag and carried during the first moon landing by Buzz Aldrin, aboard "the eagle". It was surmounted by a glowing triangle (which normally contains an eye), and bore the caption "*Supreme Council of the 33rd degree, Southern Jurisdiction, USA*". What all this means is anyone's guess, though I must hasten to add that I cannot vouchsafe this is a true account of the "other eagle's" lunar landing, and instead recall here only what was recorded in *Time Life*. In that same publication we also find a painting depicting one of Czar Nicholas indirect blood relatives (the Queen's great grandfather British King Edward VII) in full masonic regalia, wearing a golden medallion with a depiction of a triangle and a shining eye in it, almost identical to the capstone of the pyramid on the Great Seal of the USA. This may not be purely coincidental, for a number of US Presidents had been Grandmasters of the Masonic Lodge, such as George Washington whose masonic apron is emblazoned with a golden sun-eye. Thomas Jefferson and Benjamin Franklin were accomplished gentlemen in science and alchemy, and like so many presidents after them, brethren of the craft.

Collectively these pieces of artwork indicate that ancient sympathies were still current within various European monarchies and the US government as recently as six generations ago, but such a claim could only be made if the parties involved had cognisance of the original meanings associated with these same symbols. Whether the secretive Masonic brotherhood understands the importance of the insignia is unknown.

Having loyally served in Her Royal Majesty's armed forces I would not dare to presume the attitudes of my own Queen beyond what is already known, namely that she is a devout Christian, and the head of the Church of England. As with all of us she has a pagan ancestry, and as a linear descendant of Prince Albert of Saxe-Coburg and Gotha, one purer than most, genealogically speaking.

For some time now there have been accusations Freemasonry is trying to take over the world. I can tell you this is surely not the case, in fact it is dying out, catastrophically so. As with so many Churches, one only has to look at the number of lodges closing down due to insufficient support from the young. Having examined the varied streams and orders within the craft I am of the opinion that it is as ancient as Freemasonry claims. Owing to the level of secrecy enshrouding the craft, a secrecy born in the inquisitorial persecutions, a number of urban myths abound. It does not include infernal goat sacrifices. It does not include idol-worship. Having said that changes came about in the early 1800's which reduced the craft to a purely symbolic institution and certain orders rejected as 'irregular', and by implication disregarded by the new Masonic order as suspect and unholy. Nowadays its main attraction is to perform acts of charity, and for older men seeking companionship, especially single elderly men who have the opportunity to dine out every day of the week if they really want to, or simply have a beer with friends rather than sit home rotting in front of the TV.

It goes without saying that human beings will disagree on important matters of faith and doctrine until the end of time. And that's perfectly OK. As an Australian, I am privileged to live in a free society where Buddhists, Hindus, Muslims, Jews, Christians, Taoists and a countless number of sects (yes, even witches!) live side by side, working and living together in relative harmony. Irrespective of the religion, well-stoked pyres, nooses, incendiaries, high explosives, and high velocity rounds have never been good preachers, for a creed is more likely to be lauded for its good order, words, manner and charity. Peace must be a goal we strive towards.

And so, dear reader, the age of kings and wise folk draws to a close in our day, backlit by the failing, obscured light of the creator as it descends below earth's horizon. The pure light of heaven, now throttled by unbelief and materialism, shall, with its departure from the world of man, leave nought but infernal gloominess and organised

chaos as we contemplate that which we so gleefully destroyed.

That brings me to the disturbing video footage constantly beamed around the world nowadays. The execution of aid workers (whether in Iraq or Somalia) represents a significant deviation from everything the Muslim creed professes. They were non-combatants. They were there to help re-build the country, to return life back to normal for women and little children; not fight. Add to this the bombing of thousand-year-old Churches in Iraq and you soon realise things are more out of control than they have been over the past millenium, with hothead zealots hoping to march fellow believers into a wider Jihad.

For those of you who have come to understand Islam as an orgy of wanton destruction, the heart of Islam is supposed to be founded upon somewhat different pillars of faith; *“The righteous man is he who believes in God and the Last Day, in the angels and the Book and the prophets; who, though he loves it dearly gives away his wealth to kinsfolk, to orphans, to the destitute, to the traveller in need and to beggars, and for the redemption of captives; who attends to his prayers and renders the alms levy; who is true to his promises and steadfast in trial and adversity and in times of war. Such are the true believers”*.¹³²⁵

As a rule Muslim military strikes are normally only ever undertaken as a retaliatory response, against criminals or enemies attacking Muslims because of their religion. Once the killing cycle starts it is difficult to stop, for the *Qur’an* requires ‘an eye for an eye’ payback to avenge each and every death. It is a personal duty for kinsmen to pick up the gauntlet. Other than that, there are very few passages in the *Qur’an*, identifiable as an open incitement to warfare. These passages mainly refer to a period some 1,400 years ago, when the emerging Muslim faith fought battles against idol-worshippers in their region.

“Those that make war against God and His Apostle (Mohammed) and spread disorder in the land shall be put to death or crucified or have their hands and feet cut off on alternate sides, or be banished from the country”.¹³²⁶

For a start it’s impossible to argue that westerners are conducting a punitive war against Islam. If this were so western nations would not have Muslim allies of any description. They would probably have warships off the coast of Saudi Arabia with the grid coordinates of Mecca and Medina permanently programmed into their shipboard nuclear delivery systems, ready willing and able to convert Islam’s holiest meeting places into irradiated piles that would glow for a thousand years. Such is not the case. Nor would they entertain the construction of Mosques on their own home soil. The *Qur’an* also calls for a certain level of restraint in their military activity.

“Fight for the sake of God those that fight against you, but do not attack them first. God does not love the aggressors. Slay them wherever you find them. Drive them out of the places from which they drove you. Idolatry is more grievous than bloodshed ... Fight against them until idolatry is no more and God’s religion reigns supreme. But if they desist, fight none except the evil-doers”.¹³²⁷

And what should we see but civilians repeatedly targeted in more recent attacks. Bombings in shopping malls, cafes, outside polling booths, you name it. Where does this sort of behaviour fit into the *Qur’an* I ask you?

As we further enter the nuclear age this sort of religious militarism gives rise to new and more disturbing trends for global terrorism and warfare. Along the confrontational Indian and Pakistani frontier, rocket systems for nuclear warheads draw religious names like *Shariah* (ie; Islamic Law) and *Agni* (ie; the Hindu fire god). Here we’re not witnessing atomic weapons controlled by governments with purely secular ideals, but radioactive religious fireballs just looking for a day and a time. The reciprocal killing cycle can really jump up a few notches.

The *Qur’an* also provides avenues for peace. When peace returns to parties warring or in contention, it is seen as a gift from God. *“It may well be that God will put good will between you and those with whom you have hitherto been at odds. God is Mighty. God is forgiving and merciful”*.¹³²⁸ Perhaps Allah shall deign a more or less lasting ceasefire throughout the Middle East.

With so many irreconcilable forces at work this book reads like a horror story, a testament to human intolerance at its very worse. Having said that, it is impossible to record the sum total of good deeds performed by folk faithful to these creeds. For the ordinary person, they assuage the unrelenting vicissitudes of an otherwise unforgiving world. Healing of the sick, comfort to the dying, mercy to the guilty, care to the mad, learning to the young,

parenting to the orphan, companionship to the incurable.

Keep your eyes peeled for those who forcefully assert there is no primeval connection between Europe and the Orient in terms of cultural inheritance and shared traditions. Stand back for a moment and assess the validity of theories disingenuously denying the reality of cultural importation conjoined with the Eurasian migrations. Could it be that an invisible forcefield guards Europe's eastern parts, erasing Asiatic thought and practice from the minds of any and all immigrants, from the millions of steppe invaders who traversed the region looking for a new European homeland? If there was it certainly failed in the case of the Khazarian Jews who entered Europe in significant numbers, together with their language and religion. This scholastically bankrupt prognosis, where disseminated in an environment cognisant of new developments, forms an integral part of the veil of falsehood, that shields the European mind from its Aryan past.

The political (left-wing and anti-Aryan lobbyists) and religious (Islamic and Judaeo-Christian fundamentalists) suzerainty of the presently ruling powers guaranteed that a site as monumentous as Ecbatana has, at the dawn of this 21st century of 'enlightenment', never received the due attention of archaeologists. For god's sake the 38 hectare site is the conceptual equivalent of an Aryan Washington DC; that's how important the place was. Now that there has been a change of heart in Tehran the exploration must continue at a brisk pace. In the region of Persepolis and Pasargadae (the old Persian capitals) the Bulaghi dam is nearing completion and is due to flood the area for perpetuity in early 2006, and with it any opportunity to reconstruct this vital period of Eastern history in the political heartlands.

Predictive archaeology dictates that the upper level of Ecbatana will display signs of catastrophic destruction which led to its depopulation. It was never built upon from that time forth, and one might guess the gutted remains of the wizards' city gained a taboo reputation throughout much of the Islamic period. Beneath it should be

An untold number of texts written on clay tablets, and possibly even parchment or cloth. They will have been composed in a variety of languages, and there will probably be evidence of Greek, Chinese, Sanskrit, Babylonian, Assyrian, Egyptian characters.

Extensive underground passages and chambers

Educational facilities and scriptoria

Astronomical observatories

Smelting furnaces

Plumbing

Educational institutions

Advanced water delivery through aqueducts?

Barrows associated with excarnation sites

Magical talismans and other devices commonly employed in the magical art

Fire temples

Sacrificial areas where the Magi slaughtered cattle

The oldest Christian churches ever built, all of which will show signs of being deliberately razed. There may even be historical documentation referring to Jesus Christ.

As many sets of human remains as possible to fuel future DNA analysis in the determination of the physical characteristics of the original Medes, and the overall racial composition of the city's inhabitants.

Taking into account the relative paucity of Persian artifacts (ritual equipment especially) this inevitably generated a vibrant black market in illicitly excavated and fake artifacts up until now. One only has to consider the princely sums collectors are prepared to pay, up to 1.5 million dollars in some cases. The only way to combat these upsetting events is turn to Ecbatana with renewed vigour. Perhaps, after suitable evaluation, newly excavated items ought be sold to collectors with very fat cheque books. These monies might then further fund continued excavation activity.

Yet it is deeply troubling to learn we might see a range of valuable objects disappear from museums very soon. In the wake of recent surprise allegations that up to a third of Israeli artifacts were 'forged' by unscrupulous Jewish specialists, researchers must redouble their efforts to assess each and every item. This fiasco had the effect of casting

BY THE YEAR 2010
EXCAVATIONS AT
HAMADAN IN IRAN
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doubt over the work of all preceding archaeologists (eg: is any of it real?). We must be careful not to easily discard objects that had previously been declared genuine. I think atheistic academics, where they are believed financially incorrigible, are of special worth in this emotionally charged religious environment, acting as a control mechanism when competing Jewish, Muslim and Christian ideologies collide in the evaluation of artifacts and data, plus oversee the conduct of especially controversial laboratory tests to ensure everything is above board, and no particular faction is able to 'cook the books'.

I think most readers will be rightly disgusted by this whole sorry episode, and the perverse attempts to bury one of the most crucial chapters of human history. So remain alert for news of library fires, book seizures, disappearing archaeological items and newly debunked historical texts. Collectively they're a dangerous mix which spirits away or vaporises evidence piece by piece. Who knows, we may even discover the identities of those aiming to maim the historical record for their own purposes. Then watch these dark reptiles of falsehood slither out from the shadows onto open ground, where their nefarious exploits are plainly visible in the light of day.

But, then again, I suppose there is another option, one some of the world's finest minds will ask you to believe; namely there were no wizards and witches, they are only a myth for gullible people, and the stuff of novels. Moreover the word Aryan is inappropriate to use at any time ... an artificial Nazi construct. And Christianity ... why it's an extension of Judaism of course!



The author's racial background.

Father's side: Anglo-Saxon (mixed with blood traceable to Scandinavia in the 1400's) and Scottish entering Australia via the American colonies in New York state. Some French Canadian blood. Rumoured to be related to Lawrence of Arabia.

Mother's side: Irish with a perceptible Spanish influence. Scottish and English.

Political bent: For most of my life I've been a working-class patriot and anti-Communist. Some will call me a right-wing conservative

Royalist

Freemason

About the Author

The author, hereafter referred to as "John Smith", studied at an Australian university in the early 1980's. Thereafter he served in the Australian Navy where he studied to be a linguist and communications specialist. Around 1990 his first wife died of a heroin overdose leaving him a child to look after. He left the navy, remarried and found gainful employment in a police department. Several years later this marriage broke down for a variety of reasons leaving him a total of three children to raise. In 1990 he decided to embark upon a career as an author, hoping to make a few dollars on the side for his struggling family. Ten years later, in the closing months of 1999, the author released his work under a certain title, receiving book reviews in the Australian and the Ontario Globe and Mail. The promotional website received 250,000 hits over the following year and a half. Distribution was impossible to obtain for the title though, effectively preventing its circulation in the UK and USA. Around that time the author was working 60 hours per week catering for his family. After that his children were told how evil their father was; that he was a "total loser". His kids lost all faith in him and left, under complicated circumstances, to live elsewhere. In 2004 Smith attempted the release of two paperbacks, cut down versions of his original 1,000-page work. These were entitled *The True History of Wizards and Witches* and *Christianity's Greatest Controversy - Prelude to Genocide*. Again zero distribution, again practically non-existent sales, again a financial loss, and the threat of bankruptcy. He now works in a quasi-industrial environment, but is pleased to know this document will be in mass circulation for some time to come. "Smith" received his history doctorate in 2005.

The following is a quote from the 1999 release. It turned out to be very prophetic. Pay attention to the underlined portions.

"After all this time, this is a story that needs to be told, and I am under no illusions I will be widely vilified and condemned by many quarters, for even daring to compile a work of this nature. Indeed it has already started. Publishers refused to handle it; "it's an esoteric book", "Nobody is interested in this kind of book", "limited appeal", "just how did you get into this anyway", "who put you up to this"? Others said "I hope you don't tell anyone you work here", "your life will be destroyed for writing this book", "this is white supremacist propaganda" or "I sense the emergence of the Antichrist". Comments like these betray what I always suspected would happen from the very beginning, that my work would suffer from ignorance, and that well-placed people would try and prevent it from ever being released.

Some will regard this title as bordering on a pagan missal, others a gross heresy about to re-afflict the world, others an infernal

Satanic Testament, a sermon penned by the “Antichrist from down-under”. Others will see it as an apologetic for Roman Catholicism, others a Protestant attack on Catholicism. But they are all wrong; this is a history book, plain and simple, a look at the unsanitised history of mediaeval Europe from both sides of the fence. Through this comes a more complete understanding of those happenings. I got into it by starting to write a book about pagan Russia ten years ago, and like a detective asked one too many questions, and followed as many leads as I could. Undistilled the truth is blinding, so the sheer frankness and novelty of the information portrayed herein will prove too unsettling for many, perhaps tearing down some of their ill-founded or pre-conceived notions concerning the era. For them the best solution is to close their eyes, ignore it, and hope that it will go away. But it will not go away. Since our distant past, this information has always been there, and will continue to be until the end of time unless cruder minds hope for a return of the book burnings days of old, to cleanse it away, once and for all.

We need not fear a greater understanding of the past, for it can help us understand exactly who we are as human beings, and where we are heading. If one were to take a person of 40 years of age and erase the first 30 years of life from their mind, the subject would lose cognisance of their childhood, their adolescence and the early adult years. This amnesia would rob them of an understanding of who they once knew, and what sort of a relationship they once had with others. You would rightly assume that such a person had a personality disorder, because they don’t understand who they are, or why they are as they are. They just walk around being themselves day in day out, scratching their head from time to time, wondering “why is it so”? If one were to ask a Christian, Jew or Muslim what came before their respective religions they might say pagans. Rarely indeed will someone be able to recount creditable facts about the pagans. Yet it never dawns on them that these pagans were our ancestors, each and every one of us. A mere 30 to 40 generations have passed since 1,000AD”.

In 1999, prior to its millennial release, John Smith was seriously considering burning everything he had ever written in the preceding decade, a ten-year period he often slept only four hours per day writing or researching material. In brief he thought about the wider consequences of releasing his research.

As you may have seen on the title page, this book exists in two formats, one a traditional history book, the other a right-wing version. You may ask what possessed Smith to diverge from a history book about Aryans to an Aryan history book? This took place late in the year 2004 AD ... four years after its aborted release in 1999. Basically it was when he realised the consequences of not circulating the text. By not disseminating to the public, various parties would get away with the same blue murder, as they’ve done for some time, manipulating the masses in a very insidious way. He had a plain and simple duty to the people ... to tell the truth.

No one single factor tipped him over the edge, coaxing him to politicise his history book, something he never originally planned on doing. The main reason was to provide a clear reference against which readers can gauge the “right-wingness” of the original title, the true basis for its original condemnation. Other than that:

- 1 When he perceived certain individuals knew all about this, that this was not a major discovery, and they were hiding it from their citizenry to give themselves free reign behind the scenes. True democracy cannot exist in an intellectual void. True democracy offers people a right to make decisions, to vote according to their will. Censorship steals something valuable from the people, the right to deliberate based on a measured assessment of the facts. You take away the facts, you take away their decision-making power, you take away democracy.
- 2 When he discovered his brake hose sliced through after his car spun out of control.
- 3 When he found out his wheel nuts had been undone by person’s unknown, thereby endangering his entire family.
- 4 When he saw certain interest groups having a controlling interest in western academia and the “free press”.
- 5 The piecemeal demonisation of white Anglo-Saxon culture, almost as though they are the sole cause of the world’s many evils. There is also an unspoken absolute, that Anglo-Saxon = racist=white devil etc. This is despite the fact that the white countries have invited peoples from every corner of the globe to live in the nations they very often built from the ground up, frequently under appalling climatic conditions.
- 6 Not just the acceptance of homosexual life paths, but their open glorification by many and varied means.
- 7 Witnessing the overt anti-Aryan activities taking place in western society.
- 8 When he read the *Protocols of the Elders of Zion*, arguably the greatest engine of anti-Semitism ever written, and an indispensable reference work for Nazis everywhere. It has been declared a forgery, devoid of all credibility. In the USSR possessing a copy was punishable by death. What gave the Protocols their awesome power is that an original copy was held in a sealed case since the early 1900’s, while the Protocol’s contents spilled out into European history with unbelievable carnage. The Dead Sea scrolls,

undiscovered in a cave for a good 2,000 years, tell us of an anti-gentile program in Jewish supremacist quarters. The Protocols already told us of these things a full half a century before the scrolls were found. Whoever wrote the Protocols seemed to have an intimate understanding of what would soon unfold in Europe.

- 9 Empty places of worship.
- 10 Book stores. A book store owner once told me they saw an original copy of *Mein Kampf* on sale for \$0.20. Considering my repeated reference to “Aryan” and my depiction of swastikas the original history book was absolutely worthless as a saleable commodity in western society, in their opinion, that is despite the fact it contained valuable information about ancient witchcraft, which was at that time a very hot seller. The truth is somewhat different. *Mein Kampf* is currently 3,800th on Amazon.
- 11 Book distribution control mechanisms. Very few published titles ever make it onto the shelves of major book stores. I am reliably informed only 30 out of every 270 titles are embraced by chain stores (ie; 11%). The remaining 88% normally belong to small independent publishers. This can send them into bankruptcy. The writings of Zundel and Rudolph were banished to banned websites.
- 12 An inability to get book reviews. Most papers will not review “small press” titles unless they come with a large advertising budget. One argument is, why should they do it for free?
- 13 Most international publishers favour ‘minority literature’ (ie; African American, Feminist, Jewish etc). Mentioning the word Aryan unfortunately does not bring you under the aegis of such a category. Amazingly Llewellyn Publishers (who specialise in occult literature) refused to carry this or other works, declining to say why. Having spoke to them they seemed very chuffed receiving a manuscript.
- 14 The “A” factor. Smith has been called Mr Devil and the Antichrist for writing a history book. Does this mean I am one step lower than Hitler? I’m not sure.
- 15 Last but not least the level of treachery against the crown in his own country.

You will note the distinctive anti-semitic hotspots permeating the *Forbidden History of Europe*. These are, without any shadow of a doubt, an integral part of Europe’s former identity.



Here stands a chariot-borne Eirene, a winged angel cognate with the Roman angel of victory (Victoria). Nowadays her effigy is proudly found atop Berlin’s holy Brandenburg Gate, in an exceptional sculpture known as the Quadriga. Noteworthy is her standard, an ancient Celtic-style cross, the perimeter formed by a victory garland, surmounted by the Prussian eagle, a symbol of teutonic imperial power. Understandably it has a special spiritual significance to Germanic peoples, wheresoever they may be found across this earth’s broad surface. Quadriga has pride of place in Europe’s Indo-European cultural extravaganza.

May this book stand as a glorious testament to the inestimable greatness of Europe’s Indo-European and Aryan cultural origins. The philosophical foundations of Europe were heroically defended to the death by fascist forces in WW2, but ultimately defeated by re-education (western and communist), indifference and cultural amnesia. Their struggle and sacrifices will always be remembered.

In light of the West’s pervasive apathy, Aryanism demands a fitting tribute against a background of cultural holocaust. Something this grand should never be allowed to fade into obscurity without the fanfare it rightly deserves. I only hope this title does it justice.

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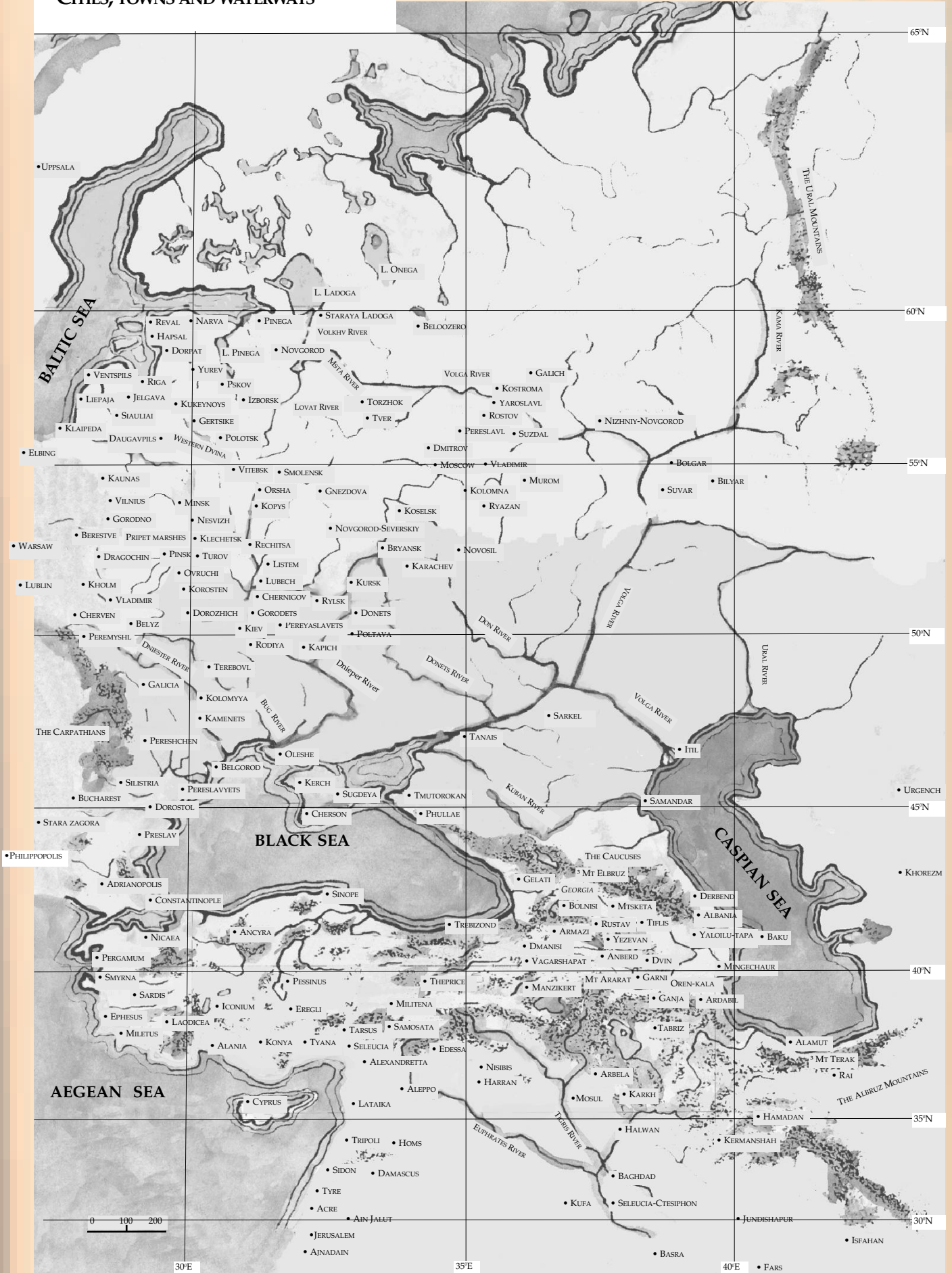
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Is this the end?

Appendix I

CITIES, TOWNS AND WATERWAYS



Key events in the Rise and fall of the Rus' state¹

In the following time-line we learn of the principle events which impacted upon the foundation of the pagan Rus' State.

825 Arabs gave the Khazar military several very bloody noses.

833 The Khazars built the town of Sarkel on the Don River with assistance from the Byzantines (at that time their allies). This fortification was probably founded to reinforce Khazarian control of estuarine Southern Russia, to limit the movements of Rus' shipping into Khazarian region. For this reason the Greek Christians felt it profitable to aid them in such an adventure.

838 A mysterious group of Swedes was found trading in Tsargrad (Constantinople) claiming to be from Rus', an almost unknown place. They were kept under house arrest, then sent to the Carolingian Emperor, Louis the Pious and returned home only after some considerable amount of time. When apprehended they were apparently en-route to Baghdad, via Georgia to trade.

840 Rus' troops attacked and occupied Amastris, inflicting great carnage on the inhabitants

852 Danish troops attacked the Baltic Kors (Kurland) and Novgorod, thus severing this northern Slavic stronghold from any allies to the South. They did not leave Novgorod until tribute was paid and even then they refused to remove troops stationed on the main road heading south.

Rurik raided the North Sea area, experiencing mixed fortunes in England, Germany and Friesland. Rurik then turned his eyes to raiding in the Baltic Sea.

855 Rurik heard of the spectacular successes of the earlier Danish raid against the Slovene and Kurlanders, and contemplated similar military campaigns. But this was only a prelude of greater things to come - Rurik sought bigger prey. Rurik planned to invade Constantinople (the largest city in the East) from the North by using a combined force of Rus', Finnish, Slavic and Varangian troops. To facilitate the building of such an army, Rurik had to resort to skillful diplomacy. His big opportunity came once he was invited into the eastern Slavic lands by the Rus', Finnish and Slavic tribes to settle the long-standing feuds which were tearing the region apart. Larger numbers of Rus' Varangians began pouring into Rus' along the waterways, securing whatever Slav villages lay along their banks. The pacification of these Slavic tribes had to take place quickly, for the Byzantine navy would be preoccupied with the Venetian warships in the Mediterranean for only so long. Wasting no time, Rurik moved straight on to Kiev which was at that time ruled by the Magyar overlord Amos. There they defeated the Magyar troops, annexed most of Malorus and set up the would-be capitol of the Rus' federation of eastern tribes.

Askold and Dir (relatives of Rurik) plus a large number of troops then contacted the Rus' expeditionary war group, which had been permanently sited at Tmutorokan on the Kuban river from an unknown date, in readiness for the impending attack. Here they organised the siege needed to cripple the greatest city in the world. By that time Tmutorokan (the ancient homeland of their Gothic, Bulgar and Alanic forefathers) had acquired the status of a military nerve centre. Overall this appeared to be a revival of the old Roxolani (Ros-Alan) alliance. It is unclear whether Bulgar troops were stationed in Tmutorokan at this point, but certainly Alano-Bulgar interaction was taking place far to the north of Tmutorokan, deep inside Russia.²

860 Dir and Askold launched the grand attack on Tsargrad (the Russian name for Constantinople) with a sizeable flotilla of warships overflowing with troops. Constantinople held its breath, fearing greatly the carnage that the pagans would inflict on their city and outlying districts. According to legend the shroud of the Virgin Mary was walked around the walls of the city by the Patriarch, an act which was said to have unleashed maelstroms on the sea and in the heavens, freak storms which sunk the bulk of the fleet about to assault the walls. The attack, now a terrible shambles, was called off and the survivors retreated back up-river to the lands of the Rus'.

Other remnants of the flotilla, vengeance in mind, set about raiding Byzantine coastal and island monasteries, looting anything of value and putting virtually every clergyman to the sword.³ The havoc which they inflicted on the monasteries calls to mind the deadly level of destruction which the Norsemen inflicted on monastic communes in Ireland, Britain and France.

861-863 Persistent low-level skirmishes between Rus' and Byzantine forces took place.

861 This was the supposed year of the Khazar polemic, during which Christian, Muslim and Jewish holymen were invited to attempt to convert the pagan Khazar ruler to their faith. Judaism is reported to have been adopted as the new state religion in Khazaria. Other evidence places the polemic as early as 740 AD.

862 Many Tmutorokan Russes adopted Christianity in this year after seeing the terrible losses which took place during the ill-fated 860 AD attack. According to Vernadsky, many of the troops who survived this attack perceived that these losses were inflicted upon them by the Christian God.

Land disputes remained unsettled between the warring Slav and Finnish tribes. Armed inter-tribal clashes among them resulted in such heavy losses that their many chieftains were forced to gather around the bargaining table. The chieftains of these major northern tribes assembled at Novgorod, where they signed the earliest Rus' federation pact. It was agreed that all of the constituent Rus' tribes would be united into one nation and ruled over by prince Rurik. All tribes were to support this rulership with a promise of taxes, equipment and tithe troops. The southern tribes agreed to join in this union only after much debate, "pork-barrelling" and strife. Tributes were from this time emptied into the coffers of the Velikiy Knyaz' (Grand Prince), collected using bands of battle-hardened Varangian tax collectors.

864 The Bulgarian Khan Boris converted to Christianity, though many of his subjects remained committed pagans.

866 The Tmutorokan Rus' negotiated a separate trade and friendship treaty with the Byzantines.

868 Further trade and friendship treaties followed, but again, only the Christianised Rus' were involved. The first Rus' bishopric was placed in Tmutorokan itself. The Pechenegs were subdued.

St's Constantine (Cyrill) and Methodius met the Papacy seeking the right of prayer in the Slavic tongues instead of Latin or Greek. The Pope heartily agreed and bestowed this unique honour upon them, an honour not shared by Christians in other parts of the world. After a life of evangelising the Slavs, St Cyrill went to live in Rome until his death.

873 Rurik died and Oleg became the de facto Velikiy Knyaz' of the Rus' by virtue of his fosterage of Rurik's son, Igor'.

875 Moravian emissaries of the German Church convinced Dir and Askold to promote the ideals of Christianity amongst the Rus' tribes; both of them converted. In Russian cities Christianity gained slow but steady acceptance.

878 Oleg heard that some survivors of the ill-fated 860 attack on Tsargrad had converted and were making plans to construct parish churches in the heart of Kiev itself. He mustered a force of northerners (Varangians, Chud, Slovene, Ves, Krivichi and Meryans) and marched on Smolensk and Lyubech. These cities were seized and occupied. Next he turned his eyes on Kiev, planning to tackle the city's defenders under Askold and Dir. The city garrison collapsed and the heartlands of the southern Slav tribes became occupied by the northerners; Christian ringleaders were executed or banished from the city's perimeters and Christianity's chance to become the religion of Kiev fell to pieces until the conversion of St Vladimir I. All Christian adherents were persecuted at around this time and had to carry out their worship in secret.

879 Oleg became greedy for war booty. He murdered Askold and Dir and usurped command of Kievan Rus', together with all of its levied footmen, victuals, horses and other currencies of war.

886 Buoyed by fresh victories, Oleg sought to drive the Magyars from the south-western grazing lands of the Rus' and expel them across the Bug. Oleg also made war against the Magyars tithe tribes, the Tivertsy and the Ulichians, and defeated them only after having sustained some very heavy casualties. Both of these tribes were forcibly annexed by Oleg and became part of the Rus' tribal federation. Though barred from the pastures of southern Rus', Magyar horsemen were easily able to keep the Rus' infantry at bay, and thus maintained their sovereignty of lands lining the Bug and Dnieper rivers.

887 Oleg ordered his victorious combatants to fan out East and West of Kiev, to conquer each and every tribe that they came across. The eastern Slavic, Polyanians, Radimichians and Severians submitted to him and became reluctant components of his rapidly expanding grand principedom.

Loose bands of Pechenegs began turning up in the grazing lands of southern Rus'. At this point in time the

Pechenegs were largely non-hostile, even friendly towards the Rus' and took advantage of the political disarray occurring across the south to slip into these tribal lands unannounced. These were only the probing frontal spearhead of the Pecheneg hordes then residing further to the East, near the Don.

At roughly this time Vladimir-Rasate reinstated paganism as the religion of Bulgaria and made contact with the Magus princes of the Franks.

The Magyars were forced further westward into the best part of Moravia, under the weight of the Bulgarian settlers and newly arrived Pechenegs (from Central Asia). Hostilities there remained fierce as the realisation of a permanent Magyar presence dawned upon Bulgar and German alike. Fighting erupted between the Bulgarians and Magyars. The Bulgarian Tsar used the services of hired Pecheneg cavalry to put pressure on the Magyars, making them flee onto the Great Steppe. Consequently, Magyar settlements were rapidly dislodged.

904 Arab forces entered Albania and the Byzantine Balkan provinces. There they besieged and took Salonika. Sensing that the Byzantine army has its hands full trying to expel the Arabs, the Bulgars took the opportunity to march in and seize southern Macedonia.

907 "The Sage" (Oleg) moved his forces downriver by ship and got the troops to pull all 2,000 vessels from the water once they had reached the prescribed staging place. Mass slaughter of rural townfolk ensued there, without the faintest mercy. In a move designed to negate the effects of Constantinople's harbour chains (which blockaded the entry of naval vessels to the city), Oleg ordered that wheels be placed on these vessels, thus converting them into land-ships. In unison with Rus' cavalry, these amazing vehicles then sped in for the attack on Tsargrad, under full sail power. Within moments of the first sighting of the land-ships, the Byzantine commanders realised that thousands of Rus' barbarian infantry were bearing down on the city at high speed. Shocked beyond belief, Constantinople's garrisons surrendered, and the Emperor agreed to pay Oleg tribute in order to stave off further attacks by the Rus'. A full trade agreement was forged between the Byzantines and the Rus', thus allowing Rus' merchants the right of passage and trade within Tsargrad.

911 Further trade agreements were struck between Byzantium and the pagans from the north. Varangians and Rus' fighting men were now invited to serve as the emperor's personal bodyguards.

912 Oleg died of snakebite, as prophesied (or conspired!) by his magicians.

With his death the Drevlyanians rebelled against the rule of the Velikiy Knyaz'. All tax collectors, Varangian guardsmen and those of the Rus' political apparatus were banished from the Drevlyanian tribal lands. Igor' became Velikiy Knyaz' and ushered in his reign by having the Drevlyanian insurrection violently quelled.

Pecheneg hordes took advantage of the political disarray and moved into the Rus' lands en-masse. However thanks to Igor's military stratagem, the invasion by the Pechenegs was stunted for the time being.

Sensing the high state of battle-readiness among his exceptionally well equipped infantry, Igor' began to make plans for the further expansion of Rus' territorial assets. Accordingly he undertook military actions in Anatolia, Georgia and Armenia, all of which did not succeed.

After arranging safe passage for his expedition with the Khazar Khagan, Igor' sent a flotilla of Rus' troops along the Volga so that he could begin troop landings along the Caspian coast, not far from Baku. He planned to give battle to the Azeris along the coast, and then march inland across the mountains to invade neighbouring Armenia and the Georgian territories. Although the venture proved to be highly profitable, in terms of war booty, they were unable to sustain any of their hard won gains. On its way home to Rus' the invasion fleet was ambushed on the Volga by treacherous Khazar forces lying in wait. Igor' enlisted the aid of Pecheneg mercenaries and Norsemen to renew the conflict with Tsargrad.

920 Upon hearing reports that the Pecheneg hordes were beginning to swell in even greater numbers, Igor' decided to wage war on them, hoping to teach them a few manners, and some good hard lessons.

930 Zoroastrian uprisings occurred throughout the Middle-East to honour what they believed was the 1,500th anniversary of Zarathustra's death. Mecca was ransacked and the rock of the Ka'aba stolen. By the time the 80-day Bahrain coup had ended, Zoroastrians had been absolutely decimated, causing the survivors to convert to Islam, or flee elsewhere.⁴

941 After heavy losses of trained men and equipment, Igor' regrouped as many forces as he possibly could. Using sound military reasoning, he hired a considerable number of Pecheneg horsemen to augment his

reconstructed army, thus giving him something that the Rus' had always sadly lacked, a sizeable mobile and very deadly attack force.

Igor' next mounted a two-pronged attack on Byzantium; against Anatolia and then Constantinople itself. The Rus' exacted a frightening toll on the farmlands of Byzantium, sacking them many times over. This range of plundering operations saw them once again face Byzantine troops on the field of battle. Byzantine provincial garrisons succeeded in halting the Rus' advance into Anatolia (Turkey) long enough for reinforcements to arrive from Constantinople and neighbouring provinces. The Byzantines disembarked marines and other troops in the area and succeeded in ejecting the Rus' from Anatolia. To counter the magnitude of the attack on the city's seaward side by the ship-borne Rus', the Byzantines launched greek-fire, causing the Rus' fleet to quickly rout, weighed down by heavy losses. Igor' reorganised his demoralised troops almost immediately and after having petitioned the booty hungry Varangians for some extra military muscle, they marched off to assail Constantinople *once again*. The Byzantine military caught wind of the Rus'/Varangian/Pecheneg invasion and saw the wisdom of a diplomatic solution. Realising how close they had come to losing their city last time, the Byzantines sued for peace and offered the invaders expensive presents, plus very favourable trading rights for the Rus'.

Having received their portion of the Byzantine peace tithe, the Varangians shifted to Tmutorokan to organise other military campaigns in the Azeri territories. Whilst the rest of the Rus' soldiery returned home to their tribal lands, the Tmutorokan Russes and their Asii (Alanic) allies were most obliging to the Varangians and sallied forth to enact the invasion plans of the ambitious Tmutorokan prince, Oleg. They took Berdaa easily and were preparing to use it as a base for all of their military operations in the Caucasus when Muslim Boud Persian forces came to the aid of the Azeris. They surrounded the campaigners and inflicted a punishing toll on the invaders from the West.

944 Igor' signed a peace treaty with the Byzantines.

945 Igor' was murdered by the Drevlyanian. Ol'ga, his wife, ruled Rus' until his son Svyatoslav reached manhood. Ol'ga took vengeance upon the Drevlyanians with horrific reprisals, and brought them under her total command. Uniform taxation laws were designed by her in this year.

955 Ol'ga became a Christian. The Varangians made trouble concerning the sudden interest in Christianity and under pressure from some exiled Norse priests⁵ and Volkhvy started a mass civil campaign aimed at denouncing Christianity. The pagan resurgence continued in earnest, thus giving rise to the temple building programmes.

962 Khazars marched on the Crimea to fight the Crimean Goths and their allies the Rus' who were located there. The Khazars still forced the Severians, Vyatichians and Polyanians to pay tribute to the Khazar Khagan. Khazar and Magyar troops remained stationed in these tribal zones to maintain effective control over these peoples. Upon reaching manhood, Svyatoslav assumed control of Rus', but unlike his Ol'ga, paganism burned proudly in his veins.

The German Bishop, Adalbert and his entourage came on a mission to Kiev, on behalf of Otto I, attempting to bring Ol'ga into the cultural orbit of the Holy Roman Empire. It is believed that the Rus' prince Yaropolk, was baptised via the Roman rites as a result of this mission. Adalbert's party was attacked by persons unknown, who killed his retainers; Adalbert barely escaped back to Germany with his own life.

965 Svyatoslav found out the Khazars were extorting monies from his own Slav subjects and went to war against them. Svyatoslav placed the Russeson war footing and began his series of military victories *unprecedented in all of Russian history*.

Knowing that the Jewish Khazar Khagan had pulled his best troops away from Khazaria's northern frontier to fight the Rus', the Islamicised Volga Bulgars took the opportunity to free themselves of the Khazar yoke. Volga Bulgar horsemen began ejecting Jewish occupation troops from the whole area, and acquired as much Finnish territory as they could lay their hands on.

967 Svyatoslav invaded Bulgaria, seizing land and imposing tribute upon the locals. He shifted his court to Pereslavl, the place he loved, and from there reigned over his rapidly growing empire. Perhaps he believed that from Pereslavl he could blockade much of the trade flowing around the Black Sea, setting himself up as some kind of commodity broker, and the de-facto ruler of northern Bulgaria. The Bulgar Khagan contacted the Pechenegs and coerced them into withdrawing back onto the steppes to attack Kiev, inciting them to lure away the very Rus' forces

which were then occupying the Bulgarian heartlands.

968 Pecheneg horsemen assailed the walls of Kiev. The Slav Severian tribe dispatched their best territorial troops to help man the battlements of the Kievan city state. The city's garrisons, once bolstered by the arrival of the Severians were then able to prevent the Pechenegs from taking and occupying any portion of the city proper. The Pecheneg horsemen were then bloodily repulsed out into the farmlands of the nearby provincial villages.

A comet appeared in the sky over Rus'; deformed births multiplied, thus portending coming tragedies.

The four Bulgarian Cometopuli brothers (the sons of a Count and his prophetess wife, and so-called because they rose to prominence during the arrival of this comet) launched campaigns against Byzantine assets in the vicinity of Macedonia.⁶ They seized much of the Balkans and Greece, Macedonia and Albania, plus all of Thessaly, the meeting place of sorcerers. With the strategically important Larissa citadel captured, and in the hands of the Bogomil-sympathetic Cometopulis, pagans probably had free access to Mt Olympus, the sacred mountain of their ancient fathers.

St Ol'ga dispatched riders to convince Svyatoslav to return to Kiev and expel the now brazenly bold steppe-tribe back out to from whence they came. Svyatoslav rode back to his mother's aid at great pace and with many Bogatyr's. The Pechenegs felt the pressure of this offensive and buckled immediately, rapidly exiting the best farmlands of the Russes.

St Ol'ga passed away and was buried, leaving Svyatoslav to sort out the power-brokering between his three sons. To his eldest, Yaropolk, he gave the rulership of Kiev, to Oleg he gave the lands of the Drevlyanian (the Varangian tithe land), and to his youngest son, Vladimir, he entrusted Novgorod itself. The Novgorod tithe to the Varangians was raised ten-fold and due to the silver shortage which this provoked, coins became debased.

After extensive consultation with his best diplomatic and military advisors, Svyatoslav sought to bring about a serious collapse in the Khazarian empire. Rus' forces left southern Rus' and moved far to the North-East, into the fringes of the Volga Bulgar territory and then thrust rapidly southwards, easily penetrating the puny frontier defenses of the Khazars in this part of their empire. Svyatoslav's generals looted the lands of the (now Muslim) Volga Bulgars, and seized its capital (Bulgar). Rus' troops then marched on Itil and Sarkel which were major Khazar cities. The Rus' established occupation forces to control these parts of Khazaria and extracted tithes from the Jews that would give added prestige to Svyatoslav's newly won military achievements. The back of the Khazar empire had been broken militarily, although the Rus' permitted them to survive as a political entity.

971 The Greeks and nominally-Christian Bulgarian rulers made a non-aggression pact and turned on Svyatoslav forcing him to yield the captured territory. This transpired at the battle of Silistria, where most of his Magyar and Pecheneg auxiliaries deserted in the face of battle, on account of Greek treachery. Svyatoslav's routing footmen retired to his fortress, all the while being ridden down relentlessly by Byzantine cavalry under John Zimescs. Therein the Rus' underwent a gruelling 65-day siege after which time a treaty was signed that allowed a staged release of the garrison's defenders. Svyatoslav and his retinue were decimated by Pechenegs whilst escaping back to Kiev along the Volga river after this campaign. The Vyatichians and Radimichians proclaimed their independence from the Rus' federation and ensured their tribal integrity by beefing up the size of their tribal armies.

975 Paulician heretics were ejected from Anatolia and re-settled in Philippopolis by the victorious army of John Zimescs.

977 The Varangian Voevoda (war leader) Sveneld caused an incident which turned Yaropolk against his brother Oleg. Oleg's forces faltered on the battlefield and took to flight, finally holing up in the fortress at Ovruchi. There, in the thick of combat, Oleg died in the moat. After hearing of his brother's untimely demise, and sensing Yaropolk's attempt to seize all of Rus' for himself, *Vladimir fled overseas to muster support amongst his Norse friends.* Yaropolk proclaimed himself Velikiy Knyaz' of all Rus'. Vladimir returned home to Novgorod with a sizeable number of "Vikings" and set off to give battle to Yaropolk. Yaropolk was assassinated, thus forcing his army to capitulate over to Vladimir.

978 Vladimir became the ruler of all Rus' and adopted the title Khagan instead of Velikiy Knyaz'.

981 Vladimir invaded the Polish border area, and annexed considerable land, including Cherven and Peremyshl.

983 Vladimir subjugated the Prussian Yatvagi (Sudovian) tribe in a bitter fight to the end. Perhaps around a thousand prisoners were taken to Kiev and offered as war sacrifices to Perun. Vladimir then turned his army against the seditious Vyatichians and Radimichians who were still able to field a respectable force against him. Their stand proved to be in vain. Vladimir had forced them back into the Rus' federation.

985 Vladimir went to war against the (now Muslim) Volga Bulgars using his lightning fast Bogatyr' cavalry and paid Uz and Tork horsemen. He then signed a non-aggression treaty with them, thus creating a feeling of mutual trust and understanding.

986 Byzantine generals organised insurrection against Basil II, the Emperor of Byzantium, and proclaimed the Anatolian provinces as their own. Meanwhile, Basil was busy giving battle to the Bulgarian invaders and so requested Vladimir's military assistance. Vladimir agreed to help but made any such assistance conditional. Rus' troops allowed the Byzantines to maintain order once again. To reinforce his previous demands, Vladimir invaded Cherson in the Crimea and sat there until Basil acceded to his demands.

987 Vladimir, in consultation with his great council of boyars, decided to abandon paganism in favour of a new faith. To this end delegations were sent from the Jews (from Khazaria), the Western Christians (from Germany), the Muslims (from Volga Bulgaria), and the Eastern Christians (from Constantinople) to convince the pagan Russians to adopt their respective creeds. It is also noteworthy that the Khazars sought to abandon paganism in precisely the same way. Their conversion to Judaism resulted from the justly famous Khazar polemic, which is thought to have occurred in the year 861 AD (or 740 AD). After hearing the various sermons presented by each of the representatives of these religions, Vladimir recommended sending Russians on a fact finding mission to each of their main religious centres to gain a clearer picture of the societies which stemmed from adherence to these faiths. The events of these conversion missions were fully described in the *Primary Chronicle*.

988 Vladimir forged a peaceful alliance with the Byzantine Emperor and married his sister. Vladimir now adopted Christianity and decided to introduce it as the national religion of his subject peoples. Rus' then minted its first gold coin under the Khagan Vladimir I, not unlike the Byzantine golden bezant, but with his image on it.

Vladimir returned to Kiev with many clergymen and issued an edict commanding all (city) Rus' to muster on the river banks in the biggest towns so that they could be baptised as Christians. The Volkhy were banished and all temples and outdoor sanctuaries were destroyed. A massive Christianisation scheme was initiated by Vladimir, who proposed the construction of churches in as many places as possible, as well as works of charity to help the poorer peasants. He commanded that all wealthy Rus' be educated by the Church and that with few exceptions all of them were to seek to learn to write in the cyrillic script which was to be adopted as the official alphabet of the Rus'. The scripts known to the Volkhy fell into disuse from this time on.

990 Now on friendly terms with most of the nations which surrounded Rus', Vladimir turned his forces against the menacing and numerically superior Pechenegs that possessed the southern reaches of the Rus' grasslands. Skirmishes between Rus' and Pechenegs took place on an ever increasing basis.

992 Wishing to display their military might, the Pechenegs attacked southern Rus'. After months of bitter fighting, they were successfully outflanked and buffeted from the area.

995 Vladimir turned back a horrifyingly intense invasion of the lower Rus' lands by the Pechenegs. The days of the sword returned in full.

997 A council of Pecheneg Beks (chieftains) urged more arrogant and vicious attacks on the Rus'. Invasion forces were rumoured to be in excess of 100,000 horsemen. The fighting continued for some years with hardly a lull in the fighting. Both sides kept feeding more and more combatants into the battle as time progressed.

1000 The year 1000 AD saw the formation of Christian bishoprics at Belgorod (near Kiev), Turov, Novgorod, Chernigov, Vladimir, Rostov, and Polotsk took place in 1,000 AD.

1014 Bulgarians under Tsar Samuel were soundly defeated by the superior tactics and forces of the Byzantine army under Emperor Basil II, at the battle of Belastitsa in Macedonia. Basil blinded almost all of the 15,000 prisoners, leaving only one man in every hundred with a single eye, to lead them back to Bulgaria. Samuel died of a broken heart.

1015 Boris the Christian Khan of the Bulgars, continued the good fight against the western hordes of the Zoroastrian and Manichaean Pechenegs. The "evil menace" from Central Asia had not yet been held in check, and

only seemed to grow in size as time went by.

The death of St Vladimir I occurred in 1015 AD. His body was said to have been snuck out past his guards for a hasty burial, presumably to facilitate the politics needed to select a successor. Svyatopolk promptly usurped regal power in Kiev and had his brothers the princes Boris and Gleb assassinated (who together with St Ol'ga, St's Boris and Gleb would become the pre-eminent Orthodox Saints of Kievan Rus'). Meanwhile their brother ("the accursed") Svyatopolk acquired a reputation as the new Cain.

1015-1019 The Novgorod (Yaroslav)-Kiev (Svyatopolk) war was the major event of this five year period. The whole of Rus' society became polarised, with all of the northern tribes falling in behind Yaroslav, and the remainder behind Svyatopolk. The stage was set for a bloody civil war, one that in the fullness of time would partition Rus' with immense hatred.

1016 Rus'-Byzantine forces carried out major offensives, seeking to liquidate the Khazar empire once and for all.

1017 Rumours began circulating that Vladimir I had not really died, but had reverted back to paganism under his old title "Vladimir, the Ardent Sun". This sparked the year of the great church burnings. A good many Christians and pagans died in tit-for-tat reprisals and the pagan rumour was that he saw out the last years of his life as a novice in a special pagan occult monastery in the Balkans which he founded in order to gather together the itinerant and banished Volkhvy, shamans, heretics and sorcerers of the pre-Christian era. Known as the "Imperishable Monastery", it is thought to have been situated in the mountains of Albania.

1018 Boleslav, the Catholic King of Poland united with Svyatopolk's forces and readied for battle against Yaroslav's troops, just near the Bug river. The banks of the river were lost to the Poles, thus forcing Yaroslav into retreat. In the wake of these losses, Yaroslav sailed to Scandinavia, and returned with a small Norse army.

1018 Yaroslav arrived back in Novgorod and amassed a large number of soldiers, a mix of Varangians and Novgoroders, compelling Boleslav to retire back into Poland. With the Poles out of the way, Yaroslav set off to assail the now vulnerable Svyatopolk and assumed power, following his brother's humiliating rout. Svyatopolk fled, seeking the protection of Pecheneg clan Beks. Thereafter Mstislav waged a lengthy and very costly war against Yaroslav.

Eymund's Saga provides the Norse perspective for their participation in the 1018 AD civil war between Yaroslav and Svyatopolk. The Varangians in question were a mercenary outfit plain and simple, that was their sole interest in coming there.⁷ They hoped to generate enough conflict in Rus' to ensure that one of the wealthier princes would enlist their services in return for good pay, food and lodgings.⁷ To this end Eymund ceaselessly prodded Yarisleif into military actions against his brothers.⁷ The names of the Russian kings (princes) involved were incorrectly recorded in the saga as Yarisleif, Borisleif and Vartilaf, thus indicating that the Saga's author was not paying too much interest in major details.⁷ It should have read Yaroslav, Svyatopolk, and Mstislav, with the added warmongering of Boleslav the Polish king.

1026 The division of Rus'; West of the Dnieper went to Yaroslav (ruled from Novgorod), and East of the Dnieper went to Mstislav (ruled from Chernigov)

1030 The fall of Khazaria was completed. Poles revolted against the Christian authorities following Boleslav's death. Clergy, and any nobles connected with them were slain on a very large scale, and many of the churches destroyed.

1031 Taking advantage of the disarray prompted by the Polish anti-Christian rebellion, Rus' troops moved into Poland and repatriated many Poles to Rus', supposedly as captives. Polish territories which had formerly been under Rus' control were re-taken in the Wendish-Rus' border region, and settled by these expatriate Poles.

1036 Mstislav died leaving no heir apparent. Yaroslav (the Wise) shifted his power base to Kiev, united Rus' into one nation again and then ruled it as Velikiy Knyaz'. Yaroslav signed the *Russkaya Pravda*, whereby all legal power was standardised and centralised - legal jurisdiction was to rest on princely thrones. This signified the beginning of the end for all chiefdoms in Rus'

1043 Another Russo-Byzantine war took place. As in previous engagements the Rus' fleet was decimated by the Byzantine navy, punished by the Greek-fire which rained down upon their vessels from above.

1051 Hilarion was called upon to be the Metropolitan of the Russian Church, and the power of the Church

was placed in Kiev.

1054 Yaroslav the Wise died.

The year 1054 AD saw the great split between the Orthodox churches and the See of Rome, primarily over the Filioque, but also concerning inherited religious customs practiced in both the East and West. Thus began Christendom's 900 year period of deep shame; appalling rhetoric and behaviour was witnessed on all sides.

But, while their respective Church hierarchies remained in mutually states of anathema, there was no shortage of western suitors seeking marriage to the Russian princesses, including Otto III, Emperor of the Holy Roman Empire. In the same year as the Roman-Byzantine schism Novgorod refused to pay the Varangians their tithe and Svyatoslav raised the price of salt, causing violent uprisings. The Varangians left sworn service to the Rus', and departed the country.

1058 Prince Izyaslav finally vanquished the Prussians that resided in the area that would one day become Moscow.

1067 The "great fire of Novgorod" savaged the Northern city state. Meanwhile in the Caucasus, Armenia fell to the bellicose Muslim Seljuk Turks.

1071 The Byzantine campaign to dislodge the Turks from Armenia failed miserably. At Manzikert, the bulk and pride of the Byzantine army was utterly decimated by a small but well concealed Seljuk force. The glory and prestige of Byzantium never recovered.

1076 Under their Sultan, Malik Shah, the "Muslim fundamentalist" Seljuks captured Jerusalem, Asia Minor and Syria. Within the Holy City there were reprisals against the local infidel population, but even so, many eastern Christians found the promise of fair treatment under these Turks if they were cooperative. Western pilgrims suffered great indignities, and the Holy Sepulchre was sacked by the Mohammedans.

1095 Unable to sit back endure the Seljuk outrages against pilgrims any longer, the First Crusade was officially announced by Pope Urban, at the Council of Clermont. Christian kings mobilised numerous bands of willing volunteers, equipment, provisions and livestock and set off toward the Middle East.

1096 The not-so-welcome army of Crusaders marched through Byzantium, causing not a little strife.

1097 The council of Russian princes took place at Lyubech where the problem of persistent Kipchaq insurgency forced them to reluctantly form a loose bond of friendship amongst their feuding principalities. The attempt could hardly be seen as a great success, for sporadic skirmishes took place between rival Russian forces at the slightest provocation.

Catholic Christian soldiers made their way into Asia-Minor expelling the Turks where encountered. The Seljuks re-grouped their forces at Antioch, but were besieged there by a vastly superior force of Crusaders. There Bohemund I prepared a long siege. While the Crusades served to unify Christendom, it had one very unhappy consequence for its leaders. Previously warring Muslim factions all came together, united under the banner of Jihad (Holy War), ready to repulse the Christian invaders that had come.

1098 With the Seljuks at war with the Crusaders, the Fatimid Arab forces took Jerusalem from beneath the noses of the Turks. Meanwhile Antioch surrendered to the Crusaders. With the Seljuks neutralised, the Crusaders then had to make war on the Fatimids which held the Holy City.

1099 Jerusalem fell to the bedraggled forces of Christendom.

1113 Serious civil disobedience flared up in Kiev. Thereafter, Rus' disintegrated back into the petty principalities of old and reunited briefly for one last time during the reign of Vladimir Monomachus. His death ushered in the ultimate demise of Kievan Rus'.

Soon, the Mongol hordes began appearing in the eastern precincts of Rus' and a cloak of darkness descended upon the Russian people, one that in the course of the next 200 years would cost them dearly.

1237 In the year 1237 AD a vast host of Mongol horsemen and siege engines under Batu Khan, rode into the pathetically disorganised and squabbling principalities of what was once called Rus'. Between then and the year 1240 AD, the Mongol Tartars tirelessly subdued city after city and extracted a great toll in terms of lives and wealth.

Kiev, great in all of Rus', was decimated by the Mongol holocaust. Its magnificent Churches, library and once-busy workshops utterly destroyed. Once the Mongols had finished with it only a few hundred dwellings remained, and the streets lay choked with bones and piles of pestilential corpses.

Meanwhile, amid all this carnage, the Swedes took the opportunity to attack Novgorod, the Baltic and Finnish areas, while the German Teutonic knights went into action throughout the Baltic. In one way or another Muscovy and the Russian Principalities remained under constant oppression until Velikiy Knyaz' Dmitriy's victory over the Mongols at the fateful 1380 AD battle of Kulikovo Pole. The offensives launched by Tsar Ivan III Groznyi (Ivan the Terrible) finally ousted every menace from Russian soil, and heralded the rise of the Moscovite State and the ascendancy of Russian Orthodoxy as the "Third Rome" following Tsargrad's fall.

Appendix II

Pagan names

Church sources tell us that pagan first names were no longer acceptable in Christian Russia. They were recorded as uncanonical and therefore unfit to use as a name for any true Christian. What was it about these names that made them so detestable to the Christian authorities? They seem nice enough.

Firstly it is possible to perceive that the pagan Slavs were known by titles that reflected the role they played in society, or their personal qualities.

Secondly there is an inherent dualism in them, one side inclining towards supreme goodness (good thoughts, good words and good deeds), and the other side which focused on killing, fury and wrongdoing. The good however predominate. The existence of these white and black names is extremely important, firstly because it shows the early Russian Church fully understood the differences between the white and black Magi; this is no great surprise, books like *Malleus Maleficarum* tell us as much from a Catholic perspective. Many accounts of the witches in the later Middle Ages show the Church regarded the white and black Magi in a totally different light. However, while they did not seek to diabolise the white side of pagan religion, the Church did not want to endorse the views of the white Magi either. In the end whites suffered with the blacks.

The prohibition of names which referred to a person's earthly duties like soil tiller, helmsman, husbandman and words like Bratan and Bratko seem very strange ... *what possible religious threat could these names pose to the Church?* Such words cannot in themselves be regarded as evil, and in many cases these names carry concepts which could easily apply to any pious Christian. The most likely answer is that the early Christian clergy in Rus' was attempting to de-programme the class-based and brotherhood-based society which they had come to shepherd. They tried to eradicate such names because they embodied the class notions espoused by the Magi. What this points to is that the Church might have been trying to create a society in which class was of no great concern. If this is true then *their social motives and agendas were the exact opposite of what theorists on the Mediaeval social structure have been telling us for so long.* As incredulous as it may seem, the Church was not trying to forge an elaborate system of feudal plot farms from which they could exploit all and sundry, and stuff their pockets full of money at the expense of the impoverished farm labourers who sweated in the fields. Under the patronage of the Russian Christian priests all workers now came under one banner *krest'yanin* (which is the Russian word for peasant). Thus the average citizen was no longer a plot-farmer, but a *krest'yanin*, or Christian. Their names no longer reflected the type of work they did, or some pagan office, but were replaced by names of christian significance

Lastly, the Russian pagan names frequently have a parallel Iranian name, something you would expect to see in a Magian context. The Iranian names provided here have been, or continue to be, used by the Parsees, and were sourced from DOSABHAI, *History of the Parsis I*, London 1884.

For reasons described in Chapter IX (p. 458), I have translated Mir as "fire", though it embodies several other concepts also.

Bereza

"Birch". It may however have come from the Magian name Berezavant ("exalted").

Bik

“Bull”

Bozh

“God” or “a god”). It is to be compared with the Iranian name Khudavandeh (“God” or “Lord”)

Bogdan

“A gift from god”. Perhaps derived from the Persian Baghodat (“Created by God”), or Khudabakh (“Gift from God”).

Bozhok and Bozhko

“Little god” or “Dearly loved god”

Bogumir or Bozhimir

“The fire of god”. Perhaps a slavisation of Adarhormazd (“Fire of God”).

Bogorod

“Born of God”?, or “The son of a god”?, or “Of the family of God?”

Bogolip

“Lime tree of God”

Bogoslav

“Glory of God”. Perhaps a slavisation of Farnbag (“God’s Glory”), which also happens to be the name of Sassania’s great Farnbag fire temple, which was maintained by the Zoroastrian nobility and priesthood.

Budimir

Perhaps from *buda* + *mir*;

“a cabin fire”

Budivid

Budivid probably came from *buda* + *vid*. The Old Russian and Old Slavonic *vid* meant “appearance”, “face”, “form”. It originated from the Old Indian *Vedas* (“knowledge”) or the Avestan *Vaedah* (“a possession”).²

Its Russian meaning may have been “something having the appearance of a cabin”. But in pagan times it might also have meant “a cabin owner”, or even a hut wherein people learned things, perhaps even the vedas themselves.

Buyan

“A rowdy fighter or warrior”, perhaps even beserker. The Russian name originated in the Bulgarian. But if for instance it came from the Turkic or Mongol *bajan*, then it would have meant “wealthy”.³ A possible Magian equivalent would be Jangi (“Warlike” or “Brave”), or Pahlawan and Pahalvan (“a hero”, or “a warrior”).

Vishezor

“One who sees higher”. Perhaps a Slavic variant of the Magian

name Kurush (“Far-sighted”).

Viter

“Wind”.

Vognedar

“One who gives presents to Agni (ie; the holy fires)”.

Gradimir

From *grad* + *mir* ;

“City fire”.

Granislav

“Glorious verses”. As you may recall from Chapter V, *Grani* can be equated with Aryan religious verses known to the Magians and observers of the *Vedas*.

Gulyaiveter

“Walking wind”.

Dalemir

(“Distant fire”) Dalemir resembles *Darimihir*, a popular Iranian colloquialism for a fire temple “*Dar -i-mihir* (“Gate of Mithra”)”.⁴

Derzhikrai

“One who holds to paradise” or less likely “hold the frontier or border”.

Dorogomisl

“One who thinks of dear things”.

Dobromisl

Dobromisl meant “Good Thought”, or “one who thinks well of things”. It should be stressed that “Good Thought” was an important archangel of the white Magi. Dobromisl might have come from the Magian name Bahman, meaning “good mind”.

Dogodko

“One who takes guesses”.

Dolya

“Fate” “fortune” or “a lot”. Perhaps *dolya* meant a lot-caster or astrologer. The individual might also have been named after the goddess *dolya*). It can be compared with the Zoroastrian name Bakhtafid “blessed by good fortune”.

Dovgan’

“Up to the fire”, perhaps meaning one who walks up to the fire, perhaps bringing gifts.

Zemovit

“Land weaver”?

Zlotodan

“Gift of gold”. Perhaps related to the Iranian Zar (“Gold”) and

Zaran (“Golden”).

Zoremir

If Zoremir was derived from *zorit’* + *mir*, then it meant a “fire-destroyer”, “fire-devastator”, or “destroyer of the peace”.

Zemomisl

From *zemlya* + *misl’*, thus meaning “Thought of the land”

Zhdan

“One who waits [in expectation?]”

Zhivko

“Lively one”.

Lyubomir

“Fire of love”, or “One who loves the fire”

Mezhamir

“A forest-fire”

Miroljub

“Lover of peace” or “Lover of the Fire”

Miroslav

“Fire of Glory”. Perhaps a Slavicisation of the Magian name Adarkhordad (“Fire of Glory”).

Molibog

Molibog perhaps comes from *molit’* + *bog*. Since *molit’* means “to pray” or “to entreat”, then Molibog meant “One who entreats god”, “One who prays to god” or “One who cries out to god for mercy”.

Odinets’

The one?, or a priest of Odin, or a follower of Odin.

Orimir

If it came from the word *or’* (“a horse”) then *orimir* meant “a horse fire” or much less likely “Or’s fire” (ie; the fire of the god Or). To this end Orimir can be favourably compared with Adargushnasp, the name of the Magian warhorse fire, which was maintained by the military.

Ostromir

If *ostromir* came from *ostrov* + *mir* then it might have meant “an island fire”.

If it came from *ostrog* + *mir* then it was a fire that burned in a roofed wattle and daub hut, a fire-house perhaps.

Alternatively Ostromir may have been an agglutination of *ostriy* + *mir*, and if so it might have meant “a keen or strong fire”. If *ostriy* originated in the Greek, then its original meaning was “a mountain-top fire”, or “a fire lit on the heights”.

Prodan

“one who was sold”, ie; a slave.

Radevoi

“a soldier” or from Ryadovich “a peasant plot farmer”.

Rad or Radko

If the name *rad* came from the pan-Slavic word *rad* (“glad”), it probably meant “One who is glad”.

Considering the amount of Magian data in Olden Russia *Rad* and *Radko* might have been related to the Iranian word *Rad*, which means “a Magian fire pontiff”. Perhaps *Rad* or *Radko* applied to a Magus-Pontiff, or in other words a Magupat.

On the other hand they may have been related to the Magian name Khorram (“happy”).

Radimir

If Radimir came from the Russian *rad* it probably meant “Fire of gladness”.

If it was derived from the Iranian *rad* it may have meant “a pontiff’s fire” or “a high priest’s fire”.

Radi is also found in the Bulgarian and Serbo-croat. Considering that *radi* was cognate with the Old Persian *radiy* or the New Persian *rai* (both of which meant “for the sake of”);⁷ it might even have meant “for the sake of the fire”, or “for the sake of peace” .

Considering that Rai was the name of Zoroaster’s birthplace, and also the Russian word for “paradise”, a Radimir might also have meant “fire of paradise” or “Rai Fire” (a holy fire that could trace its ancestry to a vahram fire that once burned in Rai, Persia).

Ratomir

“a Warrior-fire”.

Radusha

“Happy spirit”. Evidently derived from the Magian name Rushad (“One whose soul is joyous”).

Radogost

“Happy guest” or named after the Wendish pagan god Radigast or Radigost).

Rostichar

The Russian pagan name Rostichar could be derived from a number of words;

Rost (version I, which is related to {a} “growth”, or {b} “height”), and *Rost* (version II, which is related to the German *Rost* meant “an iron stand upon which a kettle is placed”, or “a grille or lattice which protects a fire”).⁸ To this word was appended *char* (“a spell”, “sorcery”), *chara* (“a cauldron”), or *charka* (“a cup” or “a goblet”).

Thus we gain the following possible interpretations;

Built on Rost I {a}: “Cup of growth”, “Growth-spell”,
“Chalice of growth”, “Cauldron of growth” and “Growth-
sorcery”

Built on Rost I {b}: “High-cup”, “High-chalice”, “High-
cauldron” and “High-sorcery”

Built on Rost II: “Cauldron on the cauldron-stand”?

Considering these aforementioned possibilities it might also have meant “a high-wizard” or Arch-Magus, which may have been the Slav term for a Magupat.

I most favour “chalice, cauldron or cup of Growth” or “growth-spell”. This accords with descriptions of the fertility ceremony performed by a Polish pagan High Priest on Rugen. During the rite he performed a ceremony with mead and a sacred cake which were used to implore the gods to bestow an abundant harvest during the following agricultural season. All of the potential interpretations listed against Rostichar need not necessarily have been separate in nature.

Rudik

“blood-red”, or “red”. Perhaps drawn from the Magian female name Argavan (“red”).

Ruslan

Ruslan was a heroic Russian name derived from the Turkic *Arslan* (“lion”).⁹ It is to be particularly associated with Alp Arslan, the name of a legendary Turkic Khan. Without question it is related to the Magian names Arshan (“Hero”) and Arshama (“Having the might of a hero”).

Svara

If from the Russian *Svara* it meant “hostility” or “enmity”, “a quarrel”, or “a wrangle”.¹⁰ Under these circumstances *Svara* meant “quarrelsome one”, or “hostile one”

If it was derived from Old Icelandic and Old Saxon words meaning “an answer” or “to answer”, *Svara* might have meant “one who answers”, or in other words a “soothsayer” or “seer”.

Svarg

“Svarog” or “sky”.

Svetozar

Svetozar probably comes from *sveto* + *zhar*.

Sveto was cognate with *svet*, *sveta*, *sveto* (Bulgarian, Serbo-croat, Slovenian), *svntu* (Czech), *svietu* and *sventa* (Polish), *sventas* (Lithuanian), and *sventa* (Old Prussian), which meant “a saint”, “saintly”, “holy”. They were pre-Christian words that came directly from the Avestan *spenta* (meaning “holy” or “saintly”) or *spanah* (meaning “sanctity”).

Zhar means “a fire”, “a blaze”

Therefore *svetozar* would have meant “holy fire” or “holy blaze” and by implication the concept came by way of Persia.

Svetokol

Probably from *sveto* (see above) + *kol*. Since *kol* means “a stake”, or “a picket”, *svetokol* probably meant “holy stake”, or “holy post”. This might be a reference to a sacrificial stake which was used to kill offerings, or a sacrificial post which horses and cattle were tethered pending their ritual sacrifice.

Svyatoslav

From *svyatoi* + *slav* it meant “holy glory”, “glorious saint” or “holy Slav”.

From *sveto* + *slav* it meant “holy glory”, “glorious saint” or “holy Slav”.

Considering that Svyatoslav was a staunchly pagan prince who dressed in a pure white smock I incline towards “glorious saint”.

Svyatopolk

“Holy regiment”, “Glorious regiment”, or perhaps even “Regiment of the Saints”. Probably Magian in nature.

Semibor

Semi might have come from *sem’ya* (“family”), or *semya* (“seed”) *bor I* “assembly, gathering, meeting, collection, tax, harvest, gathering of s.t.”.¹¹

bor II “pine forest”, or “coniferous”.¹¹

bor IV “graveyard”.¹¹

Therefore the most plausible translations are;

sem’ya + *bor I*: “Family gathering”, “Family assembly”, “Family harvest”

sem’ya + *bor II*: “Family pine forest”, “A family pine grove”

sem’ya + *bor IV*: “Family graveyard”

semya + *bor I*: “Seed gathering”, “Seed collector”, “Seed harvester”

Slovnisha

Perhaps derived from *slovník* which means “a word list”. This person might have been responsible for recording or remembering lists of words; genealogical lineages perhaps.

Smeshko

If it came from *smes’* “a mixture”, or *smeshat’* “to mix or blend” *smeshlo* would have meant “The mixer” or “the blender”. In a Russian Magian context *Smeshko* could well have denoted the Magus who fulfilled the office of *Havanan* or *Rathwiskar*, the crusher, strainer and mixer of the *Haoma* libation.

If *Smeshko* came from *smekh* it might have meant “A joker”, “A comedian”, “One who laughs”, or perhaps even “An actor who performed divine comedies”.

Sobimir

Derived from either *sobor* “a council” or *sobirat’* “to gather”, “to collect”, “to prepare”

Based on *sobor + mir* it probably meant “a council fire”

Based on *sobirat' + mir* it perhaps meant “fire-preparer” or “fire-collector”. Such a person could have been equivalent to the Magian *Atarevaksh*, a priest who prepares the fire on ceremonial occasions, and spends most of his time gathering wood at other times.

Stanimir

From *stan + mir*.

In Russian and Bulgarian *stan* (and slight variants of it) meant “a camp”. In Serbo-croatian it meant “a building”, “a stock enclosure”, “a home”, “a dwelling”. In the Czech *stan* meant “a tent” (of both *palatka* and *shater* types), as was also the case in Poland, where we find *stan* (“a tent”, or “a place”). These words were ultimately derived from the Old Persian *stana* meaning “a place”, “steadfastly”, or “a stall (for livestock)”.¹²

Therefore *stanimir* probably meant “a camp fire”, “a fire inside a livestock enclosure”, “a home fire”, “a fire inside a tent”. Due to a conceptual connection between *stan* and *shater* in the Czech language we might guess that *stanimir* also referred to fires that burned inside pagan cupola-towers.

Stoimir

Perhaps a *Stoimir* was a perpetual or eternal flame, also called “Fire of the centuries”? Alternatively a *Stoimir* was a fire maintained by each heathen Russian military *Sotnia* (a hundred-man military formation) and their *sotnik* (a pagan Russian centurion).

Sudash, Sudevoi, Sudilo

These three names relate to courts and legal judgements, and might have been used by individuals who played important roles in the pagan Russian legal system.

A Magian equivalent would be *Dad* “Law” or “Justice”, or *Dadgar* “judge”.

Sudemir

Sudimir seems related to *sud I* “a court”, “a verdict”, “a trial”, “a judgement”, and *sudit'*, “to condemn”, or “to convict”.¹³

In either case *sudemir* probably meant “a judgement-fire”, “a court-fire”, “a verdict-fire”. Such a flame seems reminiscent of the ordeal fires used by the Brahmin and Magi to try offenders, who were made to carry hot iron. Perhaps *sudimir* pertained to an official who maintained the “justice-fire”, and oversaw the fire ordeals that were requisite in certain court cases.

Sudko

“a judge”? “a lot-caster”?

Tvorimir

If *tvorimir* came from *tvorit'* (“to create s.t.”, “to do s.t.”) + *mir*, it perhaps meant “a fire-maker”.

If it came from *toorog* + *mir* it would have meant "fire-curds".

Khvalimir

From *khvalit'* + *mir*.

Khvala meant "praise" and "thankfulness" and *khvalit'* ("to give praise to s.t. or s.o.").

Thus *khvalimir* probably meant "One who gives praise to the fire", or perhaps even "praiser of peace".

Khoriv

If *khoriv* stemmed from *khor* then it probably meant a "choir singer" or "a dancer". Alternatively it may have come from a number of Magian names.

Chornotur

"Black Auroch".

Shchek

Somebody named after Kii's brother.

Yavolod

Cognate with the Norse name Havaldr.

Yakun

Cognate with the Norse name Hakon.

Yarilo

So named after the Slavic god Yarilo.

Yaromir

"Radiant fire" or "Spring fire".

Yaropolk

If Svyatopolk meant "holy regiment" then Yaropolk meant either "Furious regiment" (from *yariy*), or less likely "Spring regiment" (if it came from *yara*).

Yaroslav

If Yaroslav stemmed from the word *yarkiy* it meant "Bright Glory". But if it came from *yariy* then it might have meant "Glorious fury", "Glorious violence" or "Glorious frenzy". It could also mean "Spring Glory" (if it came from *yara*).

Yarchik

"puppy".

FEMALE NAMES

A number of Magian female names are derived from words for flowers, such as the rose and the violet.

Bogolipa

"lime tree of god" or "the lime tree goddess"

Bogushka

"a dear goddess" or "little goddess"

Bozhedara

"she who gives things to god"

Bozhena

"divine"? "a Goddess"

Vira

"Faith"

Vlodimira

Female variant of Vlodimir.

Vognedara

Female variant of Vognedar.

Dana

Named after the Slavic Goddess Dana, who may in turn be related to Daeno, the name of a Magian ashavan.

Dobroslava

"Glorious good".

Domorada

"A happy home".

Zhiroslava

Probably derived from *zhir* + *slav*, in which case it meant "Glory-fat". Such a person might have been tasked with churning the holy butter which was used to fuel the holy fires.

Zvenislava

Probably derived from *zvenet'* + *slava*. Therefore Zvenislava probably meant "glorious bell-ringing" or "glorious bell-ringer"

Zirka

"Star". Perhaps related to the Magian female name Nekakhtar ("of good stars").

Zlata

"Golden". See Zlotodan for the Iranian variant.

Zoryana

"Morning star".

Kalina

"Guelder-Rose". Perhaps equated with Banugul ("Rose-like Lady").

Kvitka

"Little flower".

Polyana and Poleva

This most likely means a woman of the fields.

Rada

She who is glad. Female pontiff?. Perhaps equal to the Magian female name Farkhonda (happy or fortunate).

Radislava

Glorious gladness? Glorious pontiff?

Radomira

(Fire of gladness. Female fire pontiff).

Radoslava

(Glorious gladness, Joyful glory).

Rogned' and Rognida

Difficult to translate, but there is a connotation that these words are concerned with horns, perhaps drinking horns.

Rostislava

"Glorious heights? or the height of Glory?"

Rostichara

Female version of Rostichar. It perhaps signified a high-priestess

Svitogora

"Holy mountain".

Svitozara

"Holy Blaze".

Slava

"Glory". Equal to the Magian female name Franak ("Glorious").

Sudimira

Female variant of sudemir.

Tvordimira

Perhaps a female variant of Tvorimir.

Tsvitana

Meaning "bedecked with flowers" or "a flower woman". To be equated with the Magian female names Gulbanu ("Flower-like Lady"), or Gulandam ("Having the form of a flower").

Khoroshka

"The Good"

Charunya

"A witch", "a sorceress".

Yaromira

Female variant of Yaromir.

These are but a small selection of names.

Appendix III

Rus' society

In the absence of written diaries, it is difficult for historians to faithfully reconstruct many facets of daily life in a supposedly non-literate heathen society. Russian Church documentation, Arab sources, archaeology and linguistics are often the only things we can rely on, and even then grey areas still exist. In this appendix we will examine the social hierarchy of pagan Rus', their political order, inter-personal relationships, sexuality, the places they lived, taxation, trade, transport and military infrastructure. Throughout this book you have been presented with information which revealed a Magian and Indo-European aspect to Rus' society. In this Appendix I will repeatedly draw upon Avestan and Vedic scriptural references as an aid to understanding the true significance of many things that are already known about the pagan Slavs.

Castes

As mentioned on p. 15, Aryan society was broken down into various social classes, which are still present in India today, in the form of the caste system. Admittance to one of the Aryan classes was by birthright only, a hereditary and unalterable inheritance bestowed by the creator¹.

*"He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan."*²

*"Those who have been mentioned as the base-born (offspring) of Aryans, or as produced in consequence of a violation (of the law), shall subsist by occupations reprehended by the twice-born."*³

The pagan Celts had a caste based society⁴, as also the pagan Saxons. Adam of Bremen recorded that it was a capital offence for Saxons to marry outside of their social grouping⁵. This was to preserve the purity of the respective tiers of Saxon society. We know of the Irish caste system from various points outlined in the legal codes known as *Crith Gablach*. One's caste determined their station in life; the sort of goods they could own, the kind of house they lived in.⁶

Classes

In Mesopotamia though, the Magi held to a similar social matrix, but it was more class-based than unalterably hereditary in nature.

*"The four classes of the religion, which are priesthood, warriorship, husbandry, and artisanship"*⁷

Iranian social structure comprised of elaborate kinship ties and duties, but, unlike the Hindus of India, it seems they drifted away from the Aryan concept of hereditary vocations, though by and large people would automatically be born into a certain lifestyle.⁸ Therefore, the Iranians were not confronted by religious taboos preventing social mobility.

"The sage asked the spirit of wisdom thus: "What is the business of the priests, warriors, and husbandmen, each separately?"

The spirit of wisdom answered thus: "the business of the priests is to maintain the religion properly: and to perform the ceremonial and invocation of the sacred beings well and with attention, and the decrees, decisions, custom and control, as revealed by the pure, good religion of the Mazda-worshippers. To make people aware of the goodness of good works: and to show the way to heaven, and the danger and avoidance of hell.

"The business of the warriors is to defeat the enemy: and to keep their own country and land unalarmed and tranquil.

"And the business of the husbandmen is to perform tillage and cultivation; and, to the extent of their ability to keep the world

invigorated and populous"

"The spirit of wisdom answered thus: "The business of the artisans is this, that as to that work which they do not understand, they do not bring a hand to it: and that which they well understand, they perform well and with attention: and they demand wages lawfully".⁹

pagan Russian society is much closer in nature to the Magian vision, rather than than the Vedic. This becomes evident by analysing their military levying procedures. In pagan Rus', petty Princes, Boyars, and chieftains supplied not only money, horses, victuals, and arms to the Grand Prince, but peasants. These peasants farmers were trained in the military arts, and became professional men-at-arms for a minimum 20 years period of engagement. If Vedic Aryan caste ethics were in any way prevalent there, then such levying would have been not only unnecessary, but unholy since peasants belong to a lower caste than warriors. By inference the remainder of society was class-based instead of caste-based. That is not to say that the Russian royal Magians had abandoned their long standing belief in the next-of-kin marriage. Royal status was still conferred by birthright alone, the Magi, their Kings and princes obtaining their lordship and/or magical intercessory powers, as always, via the sacred blood which ran through their veins. Perhaps for this reason the Russian Volkhvy Magi married among their own kind. It was one of their most fundamental duties. Volkhvy post-nuptial festivities were nothing like that of the Christians, or of the Zoroastrian fire-priests either. During the wedding feast attendees turned into wolves, burst into the streets, and ran off into the forests, living there night and day.¹⁰

"The five Chieftainships"

Christian society owes much to Aryan conceptions of authority, the patriarchal society brought into Europe with the Indo-Iranian migrants, and Aryan Indo-Europeans before them. Before we look too much further into ancient Russian society we will explore the roots from which their social structure sprang; the Magian doctrine of the "Five Chieftainships". From the Iranian Aryan *Avestas* and *Pahlavi Yasna XIX Bako*, which followed earlier Vedic lore, we learn that authority among the Iranians rested upon five tiers of "chieftains", each of which possessed its own dual military and religious duties. This gave rise to a society that was basically feudal in nature. Feudalism was already an integral part of Eastern European society long before the arrival of Christianity, a feudalism administered by chieftains of varying status. Ascending from lowest to highest these chieftainships were;

A house-chieftain	He who ruled over his family - the man of the house
A village or clan chief	He who ruled over his clan
A tribal chieftain	He who ruled over related clans
A prince	He who ruled over tribes
The great prince or High King	He who ruled over all the tribes. This post, the greatest chieftainship, could also be held by a high ranking Magus, also called "the supreme Zarathustra".

Each chieftainship entailed a secular and religious duty, to rule over those under their sovereignty, and to offer prayers and sacrifices on behalf of those under their stewardship. These rulers were accountable before God for the manner in which they governed their peoples. It was the holy obligation of their subjects to be obedient and loyal to their fathers, chieftains, princes and kings, and the lands they ruled over, which were sanctified by their respective reigns. Thus, white Magian society was well organised and very nationalistic, a reflection of their dearest values, a sacrosanct love of God, King and country. Though one's neighbours might also be Magian, armed conflict with them was a foregone conclusion if their Magian monarch, clan or family head was despotic, unjust or an oathbreaker, for the sacred nature of their reign was defiled. Magian society was characterised by a common priesthood and faith across whole boroughs and nations, a religion littered by manifold local divine beings (all beneath the might and majesty of the beneficent Sun), yet one which allowed for rampant nationalism, and internecine warfare under certain circumstances.

Magian feudalism

Feudalism, which we feel inclined to view as a phenomenon of the Middle Ages, has had a very long history. From authors such as Herodotus we learn that class-based and caste-based societies were the prevailing forms of social structure among the Aryans, Greeks, Egyptians, and Magi.¹¹ The Sanskrit word *Varna* means both “colour” and “caste”, thus indicating that in the remotest phase of the Vedic era, the castes might well have been organized along racial lines, consisting of segregated racial groups, based on the colour of a person’s skin. The moment a baby issued from its mother’s womb, it inherited a specific niche in society; it would live and die with the status it had earned as a birthright, whether great or small. Whether Indo-European society was caste-based, like their eastern counterparts the Aryans, is unclear. One thing is certain, once we enter the pagan era, for which we have written records, society was largely class-based, while the nobility and royals alone seemed to be concerned with the importance of bloodline. Perhaps society was originally caste-based, but later shed inherited social status in favour of permissible social-mobility. Or alternatively the Aryans were originally a class-based society, but adopted the precepts of caste in Asia for reasons of racial purity alone.

It is difficult to gauge the extent to which the more archaic populations of say the Bronze Age observed a caste-based lifestyle, as opposed to a class-based lifestyle. This might only be proved by correlating various distinctive grave cultures that seem to display features which indicate a certain class, with the genetic testing of skeletal material unearthed in excavations. Of particular interest is any evidence which shows that endogamy (incest) was practiced within the nuclear family unit, because this may well be indicative of the Magian next-of-kin marriage. Gimbutas does mention that some sites excavated in Eastern Europe display endogamous features.

During the Middle Ages princes and lords had a god-given duty to justly rule and adequately protect whomsoever lived beneath their dominion. So they established their own militias and fortifications to fulfill this duty and, as Lords, acted as protectors for all levels of society. In Christian times the nobility sponsored their own personal clergy, financing and guarding these fledgling parishes. Such was the shape of the Mediaeval Church in most parts of Europe. However from the 12th Century onwards, in Western Europe at least, private parishes founded by royal sponsorship were banned. Earlier you learned that lay parishes fell from grace because the means by which they were acquired and administered was essentially pagan. In churches and monasteries the old ways were as lively as ever, concealed by a polished facia of Christian virtue, until the time of the Holy councils which put an end to it all. But during the pagan era, in the far East, nobles were guardians for the Magi, who had an equivalent role to Christian clergyman in very many ways, *performing their esteemed sacral functions for a particular tribe*, while being themselves part of a larger kin-based divine priesthood and intelligentsia. Peasants and artisans were guaranteed of their dutiful concern also, for they formed the backbone of society’s manufacturing capability. As war threatened and hostile troops closed in on a town or city, peasant workers and artisans retired to the safety of the castle, where the lord gave them protection and upkeep until all danger had past. The common perception of the Mediaeval plot farmers as little more than the degraded and abused chattels of all-powerful barons, who became prosperous by exploiting them for everything they were worth, may outwardly seem to be correct. But if the teachings of the Magi were in any way present among the people, then the truth was altogether different; the farmers were not the lowest rung of the social ladder, but some of the most valued of all individuals, because they sustained the lives of the living, which were sacred to their maker. This might explain the very pragmatic and prudent approach of the nobility in protecting them during times of calamity. Although soldiers were in theory dispensers of death to the unjust, like the farmers, the soldier was primarily a protector of divinely forged life and keeper of the peace, not through the plough, but by blade of iron.

In modern society the true worth of (often poorly treated) workers is measured by their money earning potential for the mega-corporations, but the inescapable fact is that every level of society is important for the overall welfare of that same society, from the least worker to the greatest of Kings. *Everyone* in some way played a vital role, and was, when all is said and done, vital to the running of society. If there was no one to milk a cow, or till the fields, then children went hungry. In the aftermath of the 14th Century Black Death, which drastically culled the European population and destroyed the workforce, humble manual labourers, agriculturists and pastoralists came to realise their immeasurable worth to the nobility, and owing to their scarcity gained newly found bargaining power with which to achieve greater rights and entitlements for them and their families. When workers and artisans were crippled, so was their society.

*S*ocial status

In Rus' citizens fell into one of three basic social groupings, each related to their degree of personal liberty; the unfree, the semi-free and the free. Apart from bastards, concubines, their offspring and born slaves, it was possible to be socially mobile, depending of course on your financial means and assets. Thus a person's social status adequately reflected their *present financial situation*, and *current legal status*, which were liable to change under circumstances of good fortune or financial calamity.

KHOLOP - THE UNFREE

The *kholopy* (a Slavic/Baltic term) consisted of slaves, concubines and bastards, and had no legal status, or rights of inheritance, nor could they carry a weapon, or participate at a *Veche* gathering.

SMERDY - SEMI-FREE

This fairly sizeable group consisted of bonded freemen dependent on a landlord or craftsmen for their livelihood. *Smerdy*, literally meaning "the ones who smell" (of sweat and toil) generally lacked any financial independence. Normally they were legally bound to work the fields of their landlords for a small fee. The word *smerdy* (sing. *smerd*) belongs strictly to the Slavic and Baltic tongues. A close phonetic parallel exists in the Persian word *Merd* or *Mard* which means 'a man', though Fasmer disregards it as a source.^{11a}

MUZH OR LYUDIN - THE FREE

Muzh and *lyudin* were financially independent freemen, with their own range of personal assets, means of income, and were legally entitled to be called a man, hence the term *muzh* ("a man"). *Muzh* is derived from the Old Indian *manus* and the Avestan *manush*, which later mutated into the Gothic *manna* and the Old Icelandic *mathr* (all of which meant 'a man').^{11b} Ultimately this is where the English word 'man' comes from.

The Russian words *muzhchina* and *mushchina* ("a man") are unusual in that they refer to something of male gender, while the word form possesses a female ending. This deviation from normal Russian gender classification laws suggests an unusual process for the word's acquisition. My belief is it was related to *mushkinu*^{11c} a defunct Babylonian term, abandoned for all but legal usage, and signifying 'free serfs'. It survived Babylon's demise only to end up in Darius' tablet of laws, and therefore used in litigation procedures throughout Magian Iran. That *mushchina* is derived from the Old Russian legal classification *muzh* leaves open the possibility that *muzh* is a fossilised Magian legal term preserved in Achaemenid, Parthian and Sassanian society since Babylonian times.

*T*he socio-political order of heathen russes

The socio-political structure of heathen Rus' was not dissimilar to the monarchies and caliphates of Europe and the Middle-East. The one major difference between Rus' and these other societies is the profound level of influence the Volkhvy exerted over the masses, gods who walked among men, the consorts of the celestial and infernal deities.

ROYALTY

GRAND PRINCE

SENIOR PRINCES

PETTY PRINCES

LESSER ROYAL FAMILY ESTATES

RETINUE AND ADVISORS

THE COUNCIL OF BOYARS

THE COUNCIL OF DOCTORS (OR BISHOPS)

KOLDUNS / SOOTHSAYERS

FOREIGN EMISSARIES

TRIBAL ADVISORS

MILITARY

POSADNIK
THE UPPER DRUZHINA
THE LOWER DRUZHINA

DOMAIN

THE TRIBES OF RUS', OCCUPIED TMUTOROKAN
AND ALL SUBJUGATED PEOPLES UNDER THE RUSSIAN YOKE

Even during the Christian era, everything remained largely unchanged except for the fact that leaders took advice from ecclesiastical authorities such as the bishops rather than the old pagan priesthood. Officially the Volkhvy were relegated to the ranks of fugitives and treated as little more than outlaws. Yet all the while, the village folk and the nobility gave them shelter, so much so that the Christian authorities were unable to curtail their activities throughout the countryside. With the main cities under Church rule, it was only possible for them to remain operational in the cities after 996 AD if their true identity and profession remained concealed from the authorities, largely by masquerading as devout Christians and then living double lives.

RULERS BY BLOOD

It is hard to imagine why the beginnings of such a major nation as Russia should be enshrouded in so many question marks. It is ever so tempting to accept without question the *Primary Chronicle* account of the arrival of the Nordic Rurikid Rus' royals in the lands of the Finns and Slavs. It is about as straightforward as you can get .. Or is it? That Rurik was a Norseman, perhaps even Riorik (of Jutland) is to my mind beyond question, and yet there are other shreds of surviving data which set the groundwork for a most amazing reconstruction of pagan government in early Rus', a reconstruction which intimates that there may be a lost shred of Norse history available to the discerning eye.

At the head of the political tree was the Grand Prince (*Velikiy knyaz'*), or alternatively Khagan, depending on the ethnicity of the ruler. At no stage did any ruler of the Rus' tribal federation ever go by the title of king, which was the standard royal title among the Norsemen. This further complicates what could easily have been a fairly straightforward *Primary Chronicle* account of a Norseman, his two brothers and his kin settling amid the Eastern Slavs. If Rurik was a Norseman, then how is it that he was known as a Knyaz' (prince) rather than a king? Why did other members of the Rus' royal family utilise the title of Khagan, which was a rank typically found in Khazaria and Central Asia among the Turks? From Rus' very inception, the Khagan or Velikiy Knyaz' possessed supreme executive power, and exerted steady control over the usually unruly Slavic tribes, as well as the many other domains conquered by the Rus'. Besides the members of his own royal family, there were other officials who could influence him in his decisions, such as the bogatyr's, the Volkhvy and Boyars, each of which held a large amount of power. Thus, the Grand Prince was unquestionably the most important factor in maintaining a coherent conglomeration of multitudinous power wielding bodies and tribes. Without one man with the authority to impartially resolve the never ending streams of disputes and feuds, Rus' would have fallen apart at the seams.

The most enduring problem which faced the house of Rurik was that no formal rules or edicts existed dictating the seniority of members of the royal family. If a Grand Prince died his successor was determined by the personal choice of the outgoing monarch, or brinkmanship; survival of the fittest. For this reason Rus' degenerated into separate feudal principalities in the 11th Century, as prince vainly fought against prince for the crown. Members of the royal family even allied themselves with the Poles to settle grudges with their recalcitrant brothers.

During the Muscovite era, Slav royals adopted the double-headed eagle as their device, the insignia of the Romanov's, which had apparently been brought into the area by the Turks. The Imperial two-headed Eagle originated in Mesopotamia, and later found its way to ancient Rome. Following the fall of the Roman Empire, it was also employed as the standard for Russian, English, German, and French royal bloodlines. Today it can still be found on the Albanian flag. Even the "Chi-Rho" insignia once used by Constantine was supposed to have been a product

of Assyria, where it was slung around the neck as a protective device.¹²

It is also significant that Rus' Princes continued to use Sun or Fire-names during the Christian era, and this reveals the true extent of their demi-pagan Christian leanings, if not blatant paganism. These names were formally declared uncanonical by the Russian Church, and were thus unacceptable as Christian names. The Rus' princes were believed to possess the secret powers and knowledge of the Magi, a point further reinforced by the use of the trident as their heraldic device, and a possible link with the Merovingian dynasty of Magus-princes who ruled the Franks prior to the coronation of Emperor Charlemagne.¹³

Rus' royals lived a life different from other men, their duties and public image reflecting ancient notions of royalty, the very ones found in the following passages from the Aryan book *The Laws of Manu*.

"I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain highest success). A Kshatriya (man of the warrior caste), who has received according to the rule the sacrament prescribed by the Veda (ie; the rite of coronation), must duly protect this whole (world)..."¹⁴

"And, like the sun, he (the King) burns eyes and hearts; nor can anybody on earth even gaze on him. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra".¹⁴

"...hence it is prescribed (in the Sastras that a king shall possess) a fortress. Let that fortress be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees."¹⁵

"Let him appoint a domestic priest and choose officiating priests; they shall perform his domestic rites and the (sacrifices) for which three fires are required".¹⁶

The lesser royal personages were granted minor provincial thrones in accordance with their standing and seniority. Lesser princely thrones were situated in each major tribal grad, and within these domains they bore the highest administrative office. As such the princes were entitled to extract taxes from the people on their own behalf. Disputations arising from the ascension of certain members of the royal household at the expense of other likely candidates were settled by the Velikiy Knyaz'. Normally the veches (ie; the democratic tribal councils) or elders of all subordinate and tributary tribes convened to find out what the people's thoughts were on the potential of certain successors. Widespread refusal of candidates by the people normally meant that the throne would pass onto someone with a closer rapport with his subjects. Rus' princes and princesses often married Magyar and Bulgar royals, and during the 10th Century the Scandinavians were deemed the best suitors for Russian brides. Due to the size of the pagan Slav royal harems, it is possible that up to several hundred blood princes and princesses were born annually, though this cannot be confirmed. As you will have read, widespread intermarriage took place between the Frankish monarchy and Slav royals from Rus', Poland and Bohemia during the Middle Ages. These consanguine marriages came to be viewed by Roman Catholic clergymen (such as Adam of Bremen) as especially forbidden,¹⁷ a vehicle for the transmission of equally forbidden heretical pagan conceptions of Christ and the Christian faith.

Strabo tells us a little about the sleeping habits of the Persian kings; *"They (the Persians) are governed by hereditary kings. And he who is disobedient has his head and arms cut off and his body cast forth. The men marry many wives, and at the same time maintain several concubines, for the sake of having many children. The kings set forth prizes annually for those who have the most children; but the children are not brought into the presence of their parents until they are four years old. Marriages are consummated at the beginning of the vernal equinox; and the bridegroom passes to the bridal chamber, having first eaten an apple or a camel's marrow, but nothing else during that day".¹⁸*

PRIESTLY BLOODLINES

With their main seat of power in Tmutorokan, the lands of the Roxolanian and Bulgarian forefathers, the esteemed Council of Doctors exerted unimaginable power. Venerated as true gods, and the most highly accomplished of all the Volkhyv, they were the greatest link between man and the demonic, earthly and celestial

gods. Volkhvy of this magnitude held great influence over the minds of the people and were generally perceived to hold the prosperity and well being of the economy and the masses in their hands. When deliberating upon matters pertaining to nature, the gods and the elements, the Grand Prince would most likely adopt the views and recommendations of the Volkhvy. Volkhvy, being as learned as they were, had sources of information at their disposal, whether written teachings, or intelligence gleaned through overseas contacts (especially in the Caucasus, Middle East and Central Asia). This allowed them to grant advice to the Princes, with an interesting perspective.

Herodotus tells us pagan Egyptian priests formed up into separate Colleges, each of which served its own deity.¹⁹ pagan Gnostic philosophers follow their model. The Rus' Magi also founded colleges dedicated to particular gods. The most famous of these was the College of Doctors, which served the Tmutorokan idol.²⁰ Yet this structure would soon break down, the demise of the pagan temples and their white and black gods guaranteed by St Vladimir's adoption of Christianity. The number of senior Volkhvy Magi (probably including a *Magupat Magupatan*) who managed to escape and go to ground, is not known. No doubt they did not take the demotion from god to peasant quietly. These were the most likely candidates for the crown of the supreme Bogomil anti-pope and his apostles, who, according to legends popular during the Middle Ages, were preparing the covert infiltration of the Church in both the east *and* west. Shortly thereafter, Rome dispensed with married clergy and demanded celibacy, perhaps a last ditch attempt to lock Magian bloodlines out of the Roman priesthood, as was occurring in other outlying places, such as Wales.²¹

Being highly skilled in the mystical arts and fortune-telling, Kolduny sorcerers were often able to subvert the advice given to the Grand Prince, by the Volkhvy and other parties. The Grand Prince quite regularly had a willing ear for them, and for this reason, there was probably a great deal of jealousy towards the petty sorcerers by the other power brokers, the Volkhvy in particular. Being a court astrologer under the Rus' princes might have been as precarious as it was in Babylonian times, though we cannot be sure. Back then the diviners regularly reported to their monarch, informing them of every detail indicated by the stars, be it unknown plots, the outcome of royal negotiations, illnesses, military campaigns and so forth. One Babylonian tablet read "*In deep anxiety, I have nothing to report*".²² As with the Mediaeval alchemists, astrologers were eager to please their wealthy royal patron, highlighting successful predictions wherever possible, and cunningly shunting into the background those which failed.

WARRIOR BLOODLINES/ FRATERNITIES

The military class formed the backbone of the Kievan State, for in the brutal mediaeval world, no race could exist for long without men ready to bear arms in defence of their race and ruler. Accordingly, those who formed this segment of Rus' society could expect to have a drastic impact on the fortunes of their nation, depending of course upon the way in which they were employed in the field. For a full account of the warrior class, see the section on military structure (Appendix III).

MERCANTILE BLOODLINES

Arguably the most influential group outside the reigning royal family were the *Boyars*, nobles of comparable status to lords or barons. Their political clout, wealth and influence over the clan and tribal chieftains within their sphere of control, necessitated they be kept on side most times. That the term Boyar comes from the Turkic via the Danubian Bulgar tongue convincingly illustrates the large scale Bulgarian presence colluding with the equally Magian pagan Russian aristocracy (formerly of Scandinavian extraction).

In typically Magian fashion the Boyars owned vast herds of stock and enormous landed estates, which had been confiscated or bought from the increasingly impotent tribal chieftains, or even bestowed by the Grand Prince for favours rendered. Traditionally the tribal heads of power, the chieftains, were the primary figures of authority in the era preceding the rise of the House of Rurik. With the advent of this royal line, the hereditary chieftains became little more than dignified minions of the princes, Khagans and boyars. As one of the controlling forces behind the formation of the Rus' State during the 9th and 10th Centuries AD, the boyars installed themselves as the defacto rulers of the land and its people, largely through their control of the chieftains, the agricultural sector, plus their ability to throttle the movement of trade goods throughout their respective regions. Considering the sort of mercantile ventures being conducted by the Bulgars, into Iran and Central Asia, it is likely the Boyars frequently had extensive high level contact with the old countries, whether directly, or through European and Asiatic traders. And

so the princes wisely feared their true might, especially since many maintained well paid and equipped private armies. Without a loyal council of Boyars on side, the federated Rus' tribes would have become embroiled in divisive factional disputes that would have left it impoverished, hungry and practically ungovernable.

Fortunately, the ranks of their council were composed of power-thirsty splinter groups, who often aligned and realigned themselves with other internal factions for their own personal gain. This, and the relative loyalty of the Varangians, prevented them from usurping power.

Foreigners also congregated around the royal court, the emissaries, vassals and consorts sent to the Rus' princes from time to time, primarily by western and eastern European monarchs, Arabs, Khazars, Greeks, Pechenegs, Persians and Volga Bulgars. They supplied the Velikiy Knyaz with communiques from abroad, bearing words of friendship, advice and warning.

Tribal/village structure

Chieftains and elders played lead roles in governing the villages. Knowledgeable in the languages, dialects and the customs of the constituent Rus' races, these personages represented their own tribe when dealing with princes, boyars or other dignitaries, putting forth their best interests in the royal presence. Without their timely reminders concerning tribal sensibilities, negotiations would have become bogged down from the very start.

RULERS

Boyar (ruler by wealth and birth)

Chieftain (ruler by birthright)

THE VECHE

Tribal elders/lawspeakers

Local Volkhvy or Svyashchenniks / Pops (Christian Rus' only)

Kolduns/soothsayers

DRUZHINA OBSERVERS / MILITARY DETACHMENTS

Bogatyr' commander (druzhina assets)

Varangian troops / tax collectors

Lower druzhina detachment

TRIBAL MILITARY

*Bogatyr' commander

Tribal troop garrison

UPPER AND MIDDLE CLASS

Merchants

Freemen craftsmen

Freemen landowners

LOWER CLASS

The working populace: Peasants

OUTCASTS

Slaves, exiles, brigands, bastards, and drifters.

LOCAL RULERS

The boyars were an obvious regional control mechanism, a link connecting town and village existence with the higher levels of power in Kiev. Given that many of the Bulgars were Magian they probably had religious duties to perform in the villages, together with the Volkhvy, their frequent companions.

Village activity was regulated by the Veche democratic assemblies where freemen voted alongside chieftains, boyars and other dignitaries. During all law trials, banishments, war council meetings and in other times of crisis,

such as the invocation of food and water rationing, the *veche* convened to determine the tribe's course of action. This form of government was also known to the Saxons and Norsemen, and collectively the assemblies of these three races had some level of interaction. For example Slav dignitaries are known to have appeared as speakers before Saxon assemblies.

The elders (the heads of the clans), were respected older folk, entrusted with the oral history, laws and genealogies of their tribe. Many villagers came to them seeking the wisdom of the ancients, for their memories were alive with the epic blunders and victories of generations long past. In all matters religious, the *vozhd'* would consult local Magi for advice, especially so when the elemental gods and demons had adversely treated their village community. So during times of economic hardship caused by the loss of stock to frost, or crops to hail, the Volkhvy busied themselves determining why the calamity had occurred, and how to remedy things between mankind, the gods and the demons. All the while free-lance Chaldean sorcerers, the *Kolduny*, acted as advisors to the *vozhd'*, though on a more secretive level, since their powers of prophecy had the ability to refute any seemingly sound advice tendered by the village wizards. For this reason, *Kolduny* were probably held in personal disrepute for political treachery. Just the same, many people of the village would have cause to visit them, particularly after the birth of their children, or to enhance their station in life via sorcery.

With the coming of Christianity the boyars or chieftains gave cursory attention to the advice of the Christian priests who presided within their area. Though in practice the Volkhvy magicians were never far from the horizon, in many cases harboured by their old friends, the powerful and not-so-devoutly Christian Boyars.

THE UPPER AND MIDDLE CLASSES

The upper and middle class of Rus' society consisted of merchants, landowners, public dignitaries, religious figures and heroes. As stated in the *Primary Chronicle* the upper class and merchants who travelled abroad were entitled (and required) to carry their own seal, which was normally worn around the neck as a pendant. These were engraved with a distinctive image, and used to safeguard the integrity of any overland communiques sent by outrider or foot courier. Merchants who did business abroad were permitted the privilege of a silver seal, and boyars' merchants carried the much revered golden seals, normally reserved for boyars, princes and those of royal blood. Silver and golden seals could not be struck (or acquired) without the prior approval of the grand prince or one of his deputies. Without a seal or a certificate from the Volkhvy, merchants and their crews would not be permitted to make trade journeys to Byzantium in the South.

Freemen merchants peddled their wares locally, or in other regional village. Some even travelled to quite distant trade centres, such as Tsargrad, Gurganj, Bolgar, the Caucasus and Baghdad. In pagan times however, their trade caravans travelled the hot and dusty roads of Central Asia and Arabia, searching for the sacred woods and perfumes so needed by their dearly loved gods and holy fires. This made the traders important to a village's economy, and to their religious life, supplying everyone with necessities, luxury goods and commodities unobtainable within the village's environs. Accordingly the merchants had a greater than normal personal wealth owing to their often profitable dealings. Freemen craftsmen had their own households, workshops and slaves, and performed skilled tasks for the *vozhd'* and other village folk in return for payment of some type. Journeyman and apprentices were often members of a *bratchina* (brotherhood) or guild (a trade or craft fraternity). It is not known whether their guilds only came about with the arrival of Christianity. Certainly the concept was known to the pagans also. Be that as it may the guilds were important segments of the mediaeval Russian communities, and archaeologists have established that craftsmen tended to congregate in certain areas. These fraternities possessed their own merchants who cheaply acquired bulk consignments of raw materials commonly needed by guildmembers. Membership of a specific guild guaranteed cheap lodgings in any *gorodok* (town) or *grad* (city), at other guildmembers' houses, or at any premises owned specifically by the guild. It also allowed the purchase of tools and trade goods at reduced prices. Independent freeman landholders made a up the remainder of the middle class, making a living by selling a large portion of their produce locally, or to neighbouring villages. Some estates were run by farm managers, or farm co-owners known as *siabry*.

THE LOWER CLASSES

A typical Rus' village mainly consisted of abundant slave and peasant labour. Slaves were acquired by purchase,

captured in battle, or inherited from father to son. Peasants were not officially slaves in name, but the poor folk, field workers and husbandmen of the village. They received a wage, albeit an extremely modest one, and probably had most of their lodgings and food catered for in return for their work.

Peasants were totally dependant upon chieftains and boyars for their protection and means of survival. Females were charged with the production of cloth, tapestries, farm chores, child raising and cooking, while the men worked the plough teams, felled timber, raised stock and hunted. We might think that their lives were probably fairly arduous, but we can infer from the following Magian passage, that these plot farmers were essential to the existence of Magian society, and *very highly regarded*, despite being worked hard by masters who gained merits for making them do so; *“the performance of agriculture is like that when some one is performing the ceremonial of the sacred beings, and it is necessary to maintain much respect for agriculturists; it is also necessary to keep trouble and strife far from them.”* *“For it is declared in revelation, that, as to every one who replants a shrub, while that shrub or tree exists at the place, every good work that every one, who eats of that shrub, does in that state of repletion becomes the agriculturist’s, just like those which are done by his own hand. If anyone orders it (ploughing and agriculture), just as that good work occurs much new repose and comfort reach his soul. As to corn and grain and whatever they sow, it is just like this, because, as regards every one who eats wheat, barley, and other grains, and performs duty and good works, they become those of the sower of those grains, just as those which are performed by his own hand. Because, for the life of mankind a crop was necessary, the creation of a creator after the sacred being, the most high, owing to the work of the agriculturist. For every one who eats anything dies, therefore, as regards that person by whose work the life of mankind is established, it is necessary to consider him valuable and precious.”*²³

While there is no doubting the powers of destruction, the true power of life is that even while disease, pollution and disorder murder the biosphere, it can re-grow, even more so with man’s kind help. Agriculturists played a leading role in the battle against the Lord of destruction by replanting flora and crops, thereby thwarting Ahriman’s apocalyptic attempts to emasculate regeneration on an ever increasing basis. Life is subtle, and so its true power often passes unnoticed when compared with incidents of destruction and death, which are all too easily focussed on, due to the trauma they evoke. The practice of planting a tree on the birth of a child was and is still practiced in Eastern and Western Europe²¹.

Slaves fell into two main types; the *cheliad* who was tribal property, and the *rob*, who was the legal property of one specific owner. They entered bondage in a number of ways. Some were purchased, others had broken legal contracts, or defaulted on payments to their financiers and were therefore bound to work for their creditor as a slave until the debt was made good. Still others were war prisoners compelled to work for their captor until their relatives paid the required ransom demanded.

And on the fringe of Russian society were miscreant elements; the outlanders, or *izgoi* as they were commonly called, who had been expelled into the forests and steppes, for past almost irredeemable transgressions against law, order and the powers that be. The word *izgoi* (meaning “a social outcast”) was derived from the verb *izgonyat’* (“to banish” or “expel”). Therefore the very word *izgoi* implies that a typical pagan Russian banishment ceremony entailed a formal *chasing away*. Since the Rus’ pagans were ruled by Magi, we can infer that (in “white” settlements at least) banishment took place after a white Magus recited the Curse of the Wise (known among the Iranian Magi as the *Yazad* Curse), and in Christian times it would have taken place after a secular edict by the authorities, or perhaps once a sentence of excommunication was handed down by the local Christian clergy. A similar custom might have been known to the Celtic Druids. Under druidic law banishment was the highest penalty that could ever be inflicted on a person, a much heavier burden even than death. In Ireland the offender was expelled from their community by all and sundry (including friends and relations), and chased from the perimeter of the settlement at great speed. The person had to run for dear life, hurdling fences, creeks and bracken, for to their rear was an angry mob intent on catching up with them, often carrying weapons and tools. If the person proved to be too slow and was caught, then they would die then and there, killed by their own kin. The ranks of the *izgoi* were filled with the spiritually unclean, such as the devil-priests, and both pitiful and lawless breeds (the bankrupt, brigands, convicted criminal offenders on the run, and *Mithradrugs*, those who lied unto Perun and lived). As exiles they were truly the pagan damned, struck from the tribal heritage *for all eternity*. Many of these figures no doubt congregated around the settlements of the black families, and black Magi, who were probably the only Volkhvyy who would openly deal with them. As you will have read, these pagan priests were the equivalent to crime-

fathers, with their own congregations of thieves, robbers and highwaymen. In the chaotic turmoil of Rus's clan and civil warfare their testy brotherhood of criminals found gainful employment in piracy, brigandage, sedition and assassination plots against merchants, clan chieftains, princely dignitaries and the white Magi. Adam of Bremen spoke of the Slavic and Baltic pirate bands which, together with the vikings, plied the Baltic. They lived in communes along the coast, from which they set off to lay waste to Baltic merchant shipping or coastal prey. Accordingly there was a deep level of mistrust for drifters, especially those of a rival tribe. They could be anybody, perhaps even the worst of people, nay, even living demons. Upon arrival at a new location, travellers could expect to be quizzed by Volkhvy intent on discovering where they were from, and where they were going.

Cities in Rus'

The Norsemen referred to Russia as *Swithjod hinn mikla* (Old Norse: the Greater Sweden, or Sweden the Great), or in the period following the "Call of the Varangians" *Ryzalandr* (Old Norse: Land of the Russes). Throughout this book you have continually seen evidence for Scythian expansionism into Europe and Scandinavia, via Russia. For this reason I postulate that "Scythia" was the original etymology of the Norse term *Swithjod* ("Sweden"). If this is a suitable etymology then Sweden was formerly known as *Swithiod* ("Scythia") and Russia continued to be known by its ancient title "Greater Scythia", *Swithjod hinn mikla*. Such a perception was present during the Middle Ages, for the medieval churchman Adam of Bremen referred to Scandinavia and Slavia collectively as Scythia.

Another Norse name for pagan Russia was *Gardariki*, the "land of enclosures", the "land of forts". This mention of enclosures is a reference to the ubiquitous walled fortifications which studded the landscape, and perhaps even the boundary fences which encircled their groves. Considering the level of Magianism in Russia Slavic fortress walls may have had a sacral meaning, I believe, and were supposed to emulate the Magi's heavily fortified heavenly city *garodoman*, which was patrolled by the holy warrior-saints. Norsemen used a similar term for their settlements *gard* (which means "a city"), and every Russian city was called a *gorod*, or *grad*. In a Magian context this perhaps indicates that the Russian and Norse forts were earthly fortresses of the righteous.

Other Norse titles for Russian cities are very interesting, none more so than Novgorod (Slavic: New City) which the Norse called *Holmgardr* (Old Norse: Island City). For interest's sake Novgorod had a population of around 20 thousand during the 11th Century AD, which only increased to about 50,000 on the eve of the Mongol invasions.

Kiev was called *Koenugarthr* (Old Norse: City of the King) by the Norsemen. Another Old Norse word which seems linked to that of Kiev is *Kuronggarth* (Old Norse: "a boat enclosure" or "an anchorage"), which due to a play on words gave rise to the legend of Kiev being founded by Kiy the ferryman (the mythological founder of Kiev). Certainly Kiev was the mustering point for merchant vessels which, during the period when trade treaties existed, annually departed to peddle their wares in Constantinople.

Living conditions

Kirpich', the Old Russian word for "a brick" comes from the Old Turkic *kirpiz*, the Tatar *kirpic* or the Azeri word *karpic*, all of which mean "a brick".³⁹ This confirms that certain aspects of Russian bricklaying did not start until Mongol times. What term applied to the white ashlar blocks used by the Bulgars to build fire temples and fortifications in Russia, Bulgaria and the Caucasus as early as the 9th and 10th Centuries is unknown. It seems to have been lost. Prior to that dwellings and temples from wood were built throughout Slavia.

Russian words for building materials show a degree of commonality with the Germanic and Scandinavian milieu. *Dver'* meaning "door" has Germanic, Greek, Baltic and Norse equivalents and is derived from the Old India *dvaras*. The Russian word for "a nail" *gvoz'd* has Germanic and Scandinavian correlations. *Okno* meaning "a window" is of Slavic or Baltic origin, and as discussed probably represented the eyes of a building. Russian words for "a shingle" (*dran'* or *dranka*) come from the words *drat'* and *deru* "to tear or strip something", and share a common linguistic genealogy with the Lithuanian *dirti*, the Latvian *dirat*, the Old Indian *drnati* ("to break", "to snap", "to split"), Avestan *dar-* ("to split s.t."), *dero* (Greek: "to tear", "to break", "to slit").³⁸ Perhaps the Greek and Russian etymologies have preserved a connection between their shingle-making, and the techniques of ancient shingle splitters. Tools usually carry indigenous names, for instance the Slav word for "a chisel" is Slavic in nature, and the word for "saw" carries Slavic Germanic, Anglo-saxon correlations.

Most Russian settlements possessed main thoroughfares of the "corduroy" variety, that is roadways made from

two parallel tracks of wooden beams overlaid crossways with split logs, which provided a stable surface. Corduroy roads provided an adequate running surface for sledge runners, or magical “snakes” as they were often called. Considering that these roads frequently sank into the muddy ground over long periods of time, they were constantly being rebuilt, positioned over the previous layer. To what extent road gangs headed out into the forests to expand the network of northern roadworks to other cities and river portages is unknown. In settlements of the far north, these roads or walkways were hemmed in by posts that supported hide awnings. These temporary corridors were erected seasonally (depending on the severity of the winter), allowing townsfolk to make their way around the village within the comfort of a covered walkway.⁴¹

Sanitation was also factored into the design of their settlements. Sewage, waste water and melting snow was taken away from major buildings by hand cut wooden drainage channels, covered in bark, though generally speaking these were only affixed to civic buildings.

TYPICAL NORTHERN HOME (IZBA)

Izbas were rectangular, sunken, wooden-walled homes possessing stone hearths. These single-roomed dwellings were of either log lattice or wattle and daub construction, fixed to four corner foundation posts. More often than not they had a dirt floor, but sometimes boards were nailed into position. Sleeping lofts were set against one wall, and accessible by a ladder. This allowed people to sleep nearer the ceiling, where much of the heat accumulated. Roofing was commonly made of shingles, wooden planks or thatching. Burying the roof under piles of earth and turf was another common and fairly ancient northern practice, which combated the cold by exploiting the natural insulation afforded by the earth. These rooms normally contained the family hearth. The Rus’ penchant for beautiful colours, saw them embellish their houses, boats and temples with grandiose and precisely executed murals, most wonderful to behold. Many painted their shingled roofs red. Indeed the Rus’ word for “beautiful”, *krasiviy*, was derived from *krasniy*, meaning “red”.

CRAFTSMENS’ DWELLINGS

Craftsmens’ dwellings followed the northern izba design but had a small adjoining room which served as a workshop or shop front, and sometimes they even had a holding yard to house livestock or a client’s horse.

AFFLUENT DWELLINGS

Multi-storeyed constructions, complete with balconies and porches were not unknown in pagan Rus’ and were frequently found on rural estates or within the bounds of a city’s mercantile quarter.

STOCK YARDS

In the towns, cities and villages, most homes had their own adjoining fenced yards, to keep stock from wandering off, and to keep them under constant surveillance (for fear of thieves). These were usually in the form of rail and picket fencing, a style that is still in use throughout Russia today.

HOUSING ON THE STEPPES

With timber in such short supply, the southerners preferred to use the semi-sunken *khata* construction method. These were square or circular huts founded on a pit dug roughly a metre or more into the ground. The ground level edge of the sunken home was built up with stones or other available materials. A central support post was erected and roof support beams radiated outward from this post and were attached to the above ground wall section. These were then covered in thatching. Wattle and daub homes existed there also.

MARSH HOUSING

In marshy areas sunken rectangular huts were built with clay walls and floors on the highest possible ground to escape flood damage. Ovens and food storage areas were also made of clay composite materials.

I will now put forward an imaginative reconstruction of what typical Slav households looked like during the Middle Ages based on archaeological finds, folklore, history and ethnographic analysis. Since rural Russian life in much the same as it was 1,000 years ago in certain respects, with women weaving or embroidering similar folk designs and patterns, and men in some places building corduroy roads and homes like the Mediaeval Russian, the

reconstructions can be marginally tempered by ethnographic analogy. For example vessels and household utensils from the Persian Achaemenid period were produced in a simplistic manner using stone and clay, but were enlivened by crafting handles in the form of birds and animals.¹⁴⁹ Where they excelled in particular was the production of carved seals, plus exquisite metal work, to be worn as jewellery, or to adorn the dinner table.¹⁴⁹ The latter luxury goods were embellished with animals and balanced aesthetic geometric designs.¹⁴⁹ In these connections, we can draw immediate parallels not only with Slavic goods, but Germanic, Scandinavian and Celtic handcrafts. As in Persia, Slavic jewellery and artifacts featured horses, duck beaks, and webbed feet.

SLAVE QUARTERS

People of such low status could never own their own living quarters and instead were accommodated in an area set aside by their master for their billeting. This would be in an isolated corner of the house, in a stable or in a separate building, apart from the master's abode. Not being legal people, slaves had very little discernable furniture and would make the fullest possible use of buckets, firewood and the like as tables and seating. They used straw and thatching as a comfortable sleeping mattress and covered themselves with sacking or old cloth and bark during the sleeping hours. They relied greatly upon the body warmth of other members of their family group, especially during the colder months. Although this built close bonds between them it created health problems such as parasitic infestation.

Slaves received their weekly rations by their owner. This usually consisted of oats, wheat and various vegetables. They supplemented this meagre food allotment with small game like rabbits, pigeons or whatever they may have caught outside their working hours, together with berries, nuts or a vast array of vegetables that could be found growing in the wild. This food usually took pride of place within their living area, located in a relatively clean place for all to see. It was not uncommon for slaves to steal more than their given quota of food from their master and it would always be hidden in a safe place, secure from the prying eyes of their owner.

The main living area usually had a pounded dirt or clay floor, though a scattering of straw would be scattered about if they had it to spare. These people had a small cooking hearth as their main source of light and utilised small chips of lit wood (usually pine wood) as makeshift candles. Often under such unremarkable living conditions, the slaves sought to beautify their otherwise drab surroundings with various handcrafts. Such artworks usually consisted of toys and statuettes, whittled from wood, carved utensils and smallish tapestries.

Spindles could always be found in a slaves quarters, since the women were required to turn out a predetermined quantity of flaxen or woollen cloth monthly for their master, and their own personal use.

Slaves were never allowed to own weapons, nor would they be permitted to bear arms, even during a raid on their village. A slave's living area was often littered with farming and cleaning utensils, as well as pans and pots for their master's cooking. Slaves might have had a pet cat, or bird perhaps. Most of their clothing could be found folded in certain corners of the room and if they were lucky, they might even own a small handmade wooden box to hold their few personal possessions.

PEASANT HOUSING

The peasantry formed the bulk of the village folk; they were free, yet their financial status was such that they did not have the means to live a life independent of land owners, chieftains or boyars. Although they received a small amount of payment in the form of extra food, coins or beads, they probably fared little better than the average slave financially. Peasants lived in quarters that had been allotted to them by their boss, and usually shared that accommodation with another blood related group of peasants. If need be, they would be told to share with strangers.

THE SLEEPING AND LIVING AREA

A large clay or stone oven with a flat top was prominent within the room, and in it most of the baking was done. The oven was the most precious thing they owned. Not only did it harbour the fire of god and the spirits of their ancestors, but it served as a sleeping platform during the long drawn out winters and allowed them to benefit from the warmth that permeated through its walls. Normally though, they slept on sturdy racks built onto one wall of the dwelling, or on benches arranged about the stove. Peasant women took great pains to ensure that the fire was stoked at all times, not only to keep warm, but to ensure that the Domovoi (which lived at the back of the oven), and the

spirit of the Creator, did not leave them forever. There would also be a large table and bench chairs capable of seating a family, which had been crafted from logs. Most of the family's activities occurred in this room, where mother or grandmother spent much of their time at the table preparing food for the hardworking family members, baking and so on.

Peasants had a number of cast iron pots for the cooking of stews and soups, as well as pans for the frying of bliny (Russian pancakes similar in shape to the Magian sacred Dron buns). They had knives for portioning meat, and clay or wooden bowls and plates for eating food. A poker and a small hand shovel would have been located near the main oven to ensure that the area was clean and free from charcoal and ash. There was a long spatula for taking bread from the oven and a mill stone for processing the grain before mixing the dough.

PROVISIONS

Foodstuffs might be stored in earthenware pots. As in Achaemenid Iran, Slavic and Baltic pottery was bland and unimaginative; crude even.^{149a} Peasants also had several woven baskets in their abode which contained their allotment of grain, such as millet and rye. These were used to make bread, sacred *kashlya* (porridge) or any other baked foodstuffs. The grain was collected daily from the village granary by one of the children. Peasants often ate freshly cooked fish or small game, which had been killed as the opportunity arose, and this was usually eaten that same day. Many peasants shared their extra food with other families who had none. This gift was always reciprocated when the other family had been blessed with some good catches. There would always be berries and nuts for them to eat during the warmer months, and foraging for them in the forest was often a job for the children to carry out in their spare time.

LIGHTING

Most peasants saved whatever animal fat was carved from the slaughtered game and melted it down into a liquified, waxy material, which would burn similar to a candle when a wick was inserted into it. The "candle" wax would usually be held in a small clay urn with the wick supported by a piece of wood or wire. Additional lighting was supplied by the hearth and small chips of ignited kindling. Animal fat candles threw out a pungent smoke as they burnt, and so the women made bags of lavender and other herbs to take away the acrid smell of the animal fat candle smoke. Their main room had dirt floors and the use of animal pelts as floor coverings was probably frowned upon by poorer families, since they were valuable commodities. Those who did so were viewed as being extravagant, or well-to-do by their peers.

POSSESSIONS

Women folk tried to beautify the living area, often embroidering lovely linen wall hangings if time permitted. Woodcraft items such as *matryoshki* (dolls) or painted plates and toys could be found in various states of completion also. Usually, the grandfather would spend his available time painting, making and decorating them. Wood-craft tools could be seen on a shelf somewhere. Such tools were used in the service of their landlords, and handy for home duties.

There were also buckets in which the washing of eating utensils and clothing was done. Grooming equipment such as combs and brushes saw frequent usage, particularly amongst the younger girls who plaited and braided each others hair. A bucket of drinking water with a ladle sat within ready reach of all. Usually the family owned its own goat, which kept them supplied with milk and cheese. Peasants made butter and cheese for themselves and their landlords. Peasants stowed their good clothing, jewellery and other valuables in one or more chests.

There was always a spindle and baskets of wool or flax in a peasant abode, but neither the wheel nor the wool belonged to the peasants. Women were required to make yarn for their master and then weave it into cloth if they had the skill. In return, the master allowed them to keep a certain portion of cloth for the family's use. Family members dressed in woollen and linen clothing, although the woollens were their better wear. Birchbark or bast footwear was commonplace among the peasantry. Patchwork cloaks, made from the pelts of animals the menfolk had killed on trapping and hunting expeditions were usually hung from wall pegs. These were shared by those family members who were required to work outside during winter.

There would be a number of herbs and other natural medicines in the home for use as remedies in colds and

other illnesses and infirmities. For their more complex health needs, they went to the village Volkhv/a.

Peasants were not allowed to own any weapons besides their hunting bows and butchering knives. In times of war, the *vozhd'* trained the menfolk in the use weapons, and issued them with weapons from the *vozhd's* armoury as the hour of affray neared.

MIDDLE CLASS HOUSING

The freemen, craftsmen and land holders were relatively wealthy and usually had a number of serfs in their employ, plus several slaves. They normally had a business premises (or a workshop in the case of craftsmen) which also served as billeting for the slaves. Peasant workers were provided with their own abode (where possible), rented from their employer. As a rule workshops adjoined the craftsman's house.

Although craftsmen had more money at their disposal, they were still less well off in comparison to the landowner, once raw materials and rental on offshoot properties was paid for. Landowners required their peasants and slaves to live in huts assigned to them. These huts may or may not have been within the confines of the village proper and certain groups of families were assigned to the full time care of outlying farming properties. Many of the craftsmen and landowners preferred to live in the villages or cities for their own protection. Very little cleaning equipment, tools and foodstuffs could be found cluttering the living quarters of the freeman, since the slaves were tasked with their timely removal. The freeman's sleeping area was warmed by an ornately decorated stove designed to provide a comfortable and radiant warmth. In those bigger homes they might have had more than one hearth. Each extra hearth was a sign of prestige, and required a permanent commitment to feed it. The freemen might have slept in slightly wooden beds covered by a sheepskin underlay. For extra warmth, woollen blankets and furs were used as bedding during the night. Children might normally have bedded down in another room, which was usually partitioned from the main parental living area by an embroidered curtain. A lengthy table, and a number of chairs were used to seat guests upon their arrival. Numerous well crafted shelves adorned the walls.

At supper or mealtimes, metal bowls of berries, fruit, cheeses, sausages and meat were placed on tables for freemen to sup on. Carafes of wine and mead stood on the main table. Lighting was plentiful, in the form of wax candles, which were held in clay candle stands of various shapes and descriptions. Slaves ensured that wax drippings were cleaned away daily. Some houses might have had a time candle burning, which was changed by slaves every three hours. Pieces of art decor graced various parts of the house; perhaps bronze or brass statuettes of various description, paintings or colourful wall hangings. There would normally have been a large brass or ceramic water urn and ladle for the whole family to drink from. Most of these families had a dog for security reasons and maybe a pet bird. Chests were used to hold the better part of their finery, clothes, cloaks, boots, belt, etc.

In a heathen household, there was probably a small shrine dedicated to one of the gods. There you would find small carved *bolvany* of their ancestors, or even a modestly sized effigy of their family's *prashchur'* (patron god or ancestor). Christian homes would sometimes have had an icon reverently placed in a prominent corner, but at the very least there was always a cross, or other similarly blessed items inside. Floors were normally boarded and covered with woven carpets or bear skins.

The menfolks' personal armour and weapons were kept either on a wooden stand or in a chest, and a sword and shield hung ever ready on one wall, to greet unexpected attack. Freemen normally had a good saddle placed carefully in one corner of the house together with harness and reins, and a favourite hunting bow and quiver of arrows was slung unstrung from wall pegs.

MERCANTILE LIVING QUARTERS

Merchants enjoyed an opulent standard of living, and had most of the perceived mod-cons at their disposal, like carpets, perfumes and glassware. Their lives revolved around administrating their personal wealth and affairs, and officiating in matters pertaining to their public office. Furnishings were numerous and they had a number of tables and chairs crafted from expensive imported woods. Usually, their beds were extremely comfortable and sure to be draped in fur blankets and linen or silken sheets of the finest handwork. They had several hearths, one of which was used solely for cooking. Sometimes the wife was responsible for the cooking of foods, instead of slaves and peasants, since the risk of being poisoned by one's competitors was very real. Merchants' tables were often well stocked with many exotic fruits, vegetables and meats which they used to tempt the taste buds of guests. Any type of alcoholic beverage you care to name could be found in well-topped silver carafes. Guests drank only from silver goblets in

their company. Weapons and armour of fine craftsmanship could be found adorning the walls of a merchant's feast area.

UPPER CLASS HOUSING

The astonishing living quarters of the chieftains, boyars, the royal family, princes and the Grand Prince were usually laden with wealth and affluence largely undreamed of by the vast majority of people in olden Rus'. Their massive entourages of slaves and peasants added further to their lives of excessive indulgence, allowing them to partake of finer things, such as education, politics and history, or sports, like hunting and racing. Their study area usually accommodated the scribe's account ledgers and records, and perhaps held hand written books or stacks of wax tablets on diverse topics.

The average wealthy home had several hearths designed to heat the rest quarters throughout to perfection. These stone hearths were of fine craftsmanship, intricately chiselled with a plethora of diverse motifs which were probably the subject of many a discussion during the entertainment of guests and consuls.

Their beds would usually be fashioned from the rarest woods, perhaps imported from as far afield as China and India, and embellished with exquisite carvings. Mattress were usually of goose-feather stuffing and covered by skillfully embroidered silken sheets spun from the silk mills of the Chinese Empire. Massive sable pelt blankets provided luxuriant sleep with heavenly warmth. Even in their sleeping quarters it was possible to find a great table hewn from interesting timbers, fashioned with great care. There were seats aplenty also, covered with sumptuous materials brought in from the looms of Bokhara or Samarkand.

Somewhere in the main dining area was a pitcher and bowl filled with washing water. The washing bowl was hammered from either silver or gold and perhaps inlaid with gems. During pagan times such bowls were receptacles for water from the holy springs, which they could use to wash away their defilements. Jugs of wine and mead could be found interspersed throughout the household, together with silver trays, goblets, eating bowls, finger bowls and the like. Food of every description was placed at strategic areas about the house, and meals but a finger snap away. Large wall tapestries adorned most walls and, as a rule, they depicted the greatest feats and adventures of the master of the house. Silver edged wall mirrors catered for the vanity of the family and guests alike. Tapestries were the work of either skilled slaves or peasants under their employ. There would always have been a silken entry curtain at the entrance to their seductively scented sleeping quarters. Statuettes of all shapes and sizes were ostentatiously displayed along the walls and on tables. A typical heathen household might have had battle or hunting scenes, and griffons, horses, dragons or other creatures depicted in wall reliefs. Rich folk would most likely have commissioned a Bolvan to stand watch over the inside their main living area, made of carved and inlaid wood, or polished stone. In a Christian household an icon of considerable value was placed respectfully aloft and small pictures of other saints were situated in some corners of the house.

The floor was normally of highly polished wood, carefully maintained by slaves. Several bearskin or arctic fox skin rugs would have been used to cover the floor, or perhaps even some fine Persian rugs.

The master of the house had his favourite armour, weapons and shield stored in a neat and orderly way upon a stand in the sleeping quarters. He took pride in his falcon and favourite war dogs, which would have roamed freely about inside. Falcons usually perched in the main eating area of the house. In pagan families that firmly adhered to the rites of the Magi, these dogs and falcons also had funerary applications for the high born.

Taxes

As is evidenced by the following passage, Aryan kings had a birthright and duty to levy taxes from their subjects, and re-directed the monies towards projects of their choice, with the aim of fortifying the societal infrastructure of their realm.

"As the leech, the calf and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes".⁴²

SECULAR TAXES

From the moment of Rusia's foundation, the Grand Prince or Khagan required large-scale funding to construct

a workable government. These monies came from two separate areas. By far the greatest level of finance was gathered from each tribal prince, who was required to supply given quantities of men and equipment for the Grand Prince's service. The petty Princes in turn obtained much of this wealth by subjecting their subjects to further taxation, or via business dealings.

The principle tax was the Velikiy Knyaz's *Polyudie*. The *Polyudie* was a pre-945 AD Winter hearth and plough tax introduced by Ol'ga, set at 1 silver grivna. Tax collectors started levying the tax around November, and supplied each person with a wooden tally showing that they had paid their silver to the Grand Prince. The higher ranking Rus' citizens were exempted from having to pay the lesser tax. The Velikiy Knyaz' also earned further revenue via the toll bridge or ferry tax, the river tax (which was applied to all vessels journeying south to Tsargrad), the fur trapping tax, the loot tax (which was a certain proportion of a soldiers war booty), and the Inn tax (which was a surcharge on lodgings).

The custom of paying a portion of your booty to one's military leader was observed in pagan Rus', and is probably traceable to Aryan times. Consider the following Aryan text;

"Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor). A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among the soldiers".⁴³

The Legal System

ARYAN LAW

In the *Law Books of Manu*, the *Narada* (which were recorded in Sanskrit only between the 5th-6th Centuries AD, but encapsulated the pre-existing orally transmitted laws) we find the essential features of Aryan law. Being Aryan, the civilisations of the Hittites, Hurrians and Mitanni would also have followed the same if not similar laws. Whether this differed from Vedic Aryan law of the 1st to 2nd millennia BC is uncertain. As it turns out it is very much like the law systems still in use today. Aryan law reflected the "superior" nature of their people, and their domination of weaker races.

"Men of the Sudra caste (ie; the low-born), who proffer a false accusation against a member of a twice-born (Aryan) caste, shall have their tongue slit by (the officers of) the king, and he shall cause them to be put on stakes".⁴⁴

Law was above all a manifestation of the truth, which was the highest form of existence.

"If truth and a thousand horse-sacrifices are balanced against one another (it will be found that) truth weighs more heavily than a thousand horse-sacrifices".⁴⁵

ARYAN PERJURY

For the Aryans nothing was more heinous than the act of false witness, especially during a law trial. Not only would it see you worthy of damnation, but it could consign your deceased ancestors to the flames of the underworld, to share in your punishment.

"Speak truth and discard falsehood. It is through truth that thou shalt attain heaven. By uttering a falsehood thou wilt precipitate thyself into a most dreadful hellish abode.

And in the hells the merciless attendants of Yama, endowed with great strength, will cut off thy tongue and strike thee with swords; constantly. And attack and pierce thee with spears, while thou art wailing helpless. When thou art standing, they will fell thee to the ground and fling thee into the flames. After having sustained thus for a long while the acute tortures of hell, thou shalt enter in this world (reincarnated in) the horrid bodies of vultures, crows, and other (despicable creatures).⁴⁶

"Thy ancestors are in suspense, when thou hast been appointed to give evidence (reflecting in their minds): Will he conduct us (into heaven) or will he precipitate us (into hell)?"⁴⁷

MAGIAN PERJURY

The Magi were similarly concerned with the preservation of truth's purity. Disreputable behaviour was intolerable by any citizen, much less the judges, who were to be above reproach. For this reason King Cambyses strove to maintain orderly conduct among his judges in particular. In one case he had a miscreant law-man bashed to death and flayed. Thereafter his skin was used as a covering for the seat of judgement that he formerly sat upon, and upon which his son was to sit.⁴⁸ In Sassanian times, the Magi were granted the highest positions within the legal system, within which they acted as judges. Then as now contracts formed the backbone of the civil and judicial system and were extremely elaborate, possessing six forms.⁴⁹

One of the most common legally binding agreements among the Magians was the "word contract". A verbal contract was more than sufficient to seal most undertakings, for to break such a compact, was the worst conceivable transgression against God's law, which is the truth. One shudders to guess the dire penalties inflicted on the oath-breaker.

"Which is the the worst of the sins that men commit?" The good, beneficent Ahura Mazda answered, "There is no sin worse than when a man, having given his word to another, there being no witness but myself, Ahura Mazda, one of them breaks his word and says, I don't know anything about it there is no sin worse than this".

They also had the "hand contract" (a spoken contract which is sealed by a sign such as a handshake), the "Sheep contract", the "Ox contract", the "Man contract", and the "Field contract".⁵⁰ For Magians this field contract was the most formal of official agreements. We do not know to what extent it might have resembled the Russian custom of solemnising certain contracts by placing a sod of field earth on once's head.⁵¹

The horror attached to breaking any one of these contracts lay not so much in the fact that it was unlawful, but that the souls of all your kinfolk up to 9 times removed would suffer in hell for between 300 and 1,000 years.⁵² Sinners were called Peshotanu, or in other words those who must pay for the crime with their own body, *which was offered to the Magi to be flogged or wounded in accordance with the law.*⁵³ For example;

"The very first time when that deed has been done, without waiting until it is done again.

Down there the pain for that deed shall be as hard as any in this world: should one cut off the limbs from his perishable body with knives of brass, yet still worse shall it be.

Down there the pain for that deed shall be as hard as any in this world: should one nail his perishable body with nails of brass, yet still worse shall it be.

Down there the pain for that deed shall be as hard as any in this world: should one by force throw his perishable body headlong down a precipice a hundred times the height of a man, yet worse shall it be.

Down there the pain for that deed shall be as hard as any in this world: should one by force impale his perishable body, yet still worse shall it be".⁵⁴

They had extensive legal texts intended to clarify points of law. For instance the *Nikadum nask* contained a thorough treatment of assault, and its many and varied forms, and the atonements.⁵⁵ The Magi also treated non-believers differently in their court system.⁵⁶ They were as unlikely to receive a fair trial under the Magi as any pagan would be under a Muslim or Christian court system.

Russian law

Until the formulation of the first recorded set of uniform Russian laws, that would apply to all of the Rus' tribes (called the *Russkaya Pravda*, literally "the Russian Truth") in 1036 AD, the right to judge, sentence and punish a man was carried out in the village *Veche* forum, or the area in which the offense was committed. Every legal case was presided over by a Volkhv judge and a prince or chieftain, in unison with the law-speaker. From one Arab account, we learn that in pagan times, the Volkhvy wolf-Magi were known to have served primarily as the judge, jury and executioner.⁷³ They not only sentenced but hung law-breakers. Wolf-Magi were also found among the Balts, as judges and punishers. If stories of the Livonian (Baltic) werewolves are true, then these wolf-priests employed

scourging rods,⁵⁸ to paint defaulters with the bloody redeeming stripes left by the blows.

Further clues to the origins of pagan Russian law can be found in the Old Russian word for “the Law” (*zakon*), a word similarly employed by other easterners/Central Asians such as the Khazars, Magyars and Pechenegs, as well as residents of the Medieval Balkans and Eastern Europe like the Serbo-croats, Bulgarians, Czechs, Poles, Slovenians.⁵⁹ The question of why Christian authorities chose to call their newly promulgated laws “The Russian Truth” needs to be examined, because the terminology seems heavily steeped in Aryanism and Magianism, despite the fact that it was coined during the Christian era. For instance the Russian word for “an oath”, *rota*, stems from both Avestan and Old Indian words,⁶⁰ thus signifying that its original meaning may subsist within Aryan (Vedic or Avestan) Law.

Though they were formed independently of each other, Vernadsky noted the existence of many similarities between Slavic, Saxon and Germanic law. He attributes these likenesses to “*general conditions of life, in social organisation, as well as in tribal mentality at a given stage of the historical progress of each of the two ethnic groups, rather than that of a conscious imitation on the part of either of them*”.⁶¹ In my opinion there can be little doubt that these similarities were ancient indeed.

Further evidence for the pagan origin of Russian law can be established by comparing Magian and Aryan law codes with the amended pagan laws drafted by the Russian Church, of the post-conversion Kievan Rus’ era. In the case of Iceland the especially heavily regulated laws are symptomatic not of barbarians, but a highly moralistic pagan society, one in every way intent on justice and fairness.

RUSSIAN LAW DURING CHRISTIAN TIMES

Christian Rus’ had two kinds of judicial system; one the secular courts (where civil and criminal crimes were tried by secular lords) and the other the Ecclesiastical courts, (in which priests, or more likely bishops presided over religious crimes which presumably included heresy, but mainly ‘crimes against the divine majesty’, such as promiscuity, giving birth to bastards and so on). For instance, in Russia, witchery, sorcery and varied pagan superstitions were subject to articles contained within the Church’s *Nomokanon*, otherwise called the *Kornchaya Kniga*, “The Rudder”.⁶³

At the head of the judicial system was the Grand Prince. His role as the primary judge in the land is found echoed long prior to that in the law codes of the Aryans

“Therefore let a king, after having seated himself on the judgement seat, be equitable towards all beings, discarding selfish interests and acting the part of (Yama) Vaivasvata, (the judge of the dead). Attending to (the dictates of) the law-book and adhering to the opinion of his chief judge, let him try causes in due order, adhibiting great care.....Avoiding carefully the violation of either the sacred law or the dictates of prudence, he should conduct the trial attentively and skillfully. As a huntsman traces the vestiges of wounded deer in a thicket by the drops of blood, even so let him trace justice”.⁶⁴

In the period following Vladimir’s conversion, he made every endeavour to make his reign one of Christian clemency and beneficence. *But due to his soft and forgiving approach towards wrongdoing, the level of lawlessness and banditry grew out of all proportion.* The Bishops incited Vladimir’ to meet the robber bands head on, and punish whomsoever had been apprehended for these crimes, but only after they had received fair trials under the law. As a result of this request, Vladimir’ determined his own course of action in solving the problem; his independently concocted solution was to abolish bloodmoney (the *weregild*), then, as suggested by the bishops, to gather armed forces and pursue the brigands.⁶⁵ This account is an extremely important one, for not only does it reveal the role played by bloodmoney in the law enforcement process of the pagan Rus’ legal system, but that it possessed a religious basis, rooted in Magianism.

But against this, the Old and Middle High German terms for “blood money” were *wergelt*, the Old Icelandic *verr*, the Gothic *wair*, the Latin *vir*, the Latvian *vyras*, the Old Russian *vira*, all of which intimate that the money is in compensation for the loss of a man, and all of which ultimately stemmed from the Old Indian word *viras* (meaning “a man” or “a hero”).⁶⁶ This would mean that its roots lay in Vedic lore.

You see, lawlessness spiralled out of control in the years following Vladimir’s conversion for two main reasons. One was his apprehension that physically punishing the criminals would have compromised the most cherished tenets of his new faith. This the Christian priests put to rest by explaining that he had a god-given duty to bring to

justice and punish unrepentant malefactors, and to show mercy against the righteous. Thus he resolved to act against the criminals. But now the only thing standing between the bandits and their physical punishment was the bloodmoney. Since bloodmoney had been present in the pre-conversion era, it would be amiss to suggest that criminals went unpunished during those times, but much rather they could escape physical punishment, and walk free, simply by paying a portion of their loot to the prince and the aggrieved family. The number of bandits running about the countryside unpunished *was therefore caused by the existence of the blood-money payment*. Criminals could easily and legitimately escape physical punishment for their crimes by paying the requisite fee or fine in reparation. Vladimir's decision to ban blood-money, was re-fashioned by the priests, who recommended he bring it back in, so that the money which came to him through the payment of fines could be directed towards procuring weapons and war horses to fight against the Pechenegs and other heathen enemies, then swelling in great numbers on the steppe.

Bloodmoney permitted a killer to walk freely if he paid a blood price to the Prince (this portion of the fine was the *Vira*) and the family of his victim (the family's compensation payment was known as *Golovnichestvo*).⁶⁷ Whether the exact circumstances under which *weregild* was payable varied under pagan and Christian Russian law is impossible to say, certainly there were provisions for family vengeance, which would have been sought on many an occasion. During the early conversion era it is plausible that only a handful of crimes might have been punishable by death, and fines the norm. But, following the reign of Vladimir' the courts which the Church ran, which were convened in addition to the secular courts of the princes, started to countenance harsh punishment for transgressions of the law, by resorting to the old pagan punishments then current in the secular law system, including trials by ordeal (dunking, trial by combat, the carrying of red hot iron), whippings and massive fines. In a Christian village, the local *svyashchennik* or pop would help adjudicate in matters where the Church had been affronted by sins of a very serious nature. Death sentences and serious penalties (once handed down) were usually enacted by the secular authorities.

The *Chronicle* goes on to suggest that, with the reinstatement of the *weregild*, Vladimir' *returned to the mechanisms of law practiced by his forefathers*. This tells us that the legal system of the early Russian Church was in all likelihood based on the old pagan law codes. The case was much the same elsewhere. When Ireland converted from paganism, St Patrick sat on a council which examined the pagan laws to determine which laws were in accordance with the Christian faith, and which were unacceptable. As a result of this the laws of post-conversion Ireland were slightly amended, but largely the same as what they were in pagan times. The Christian laws, as contained in *Senchus Mar*, were supposed to have been composed by the mystical utterances of God's Holy Spirit, but revamped by St Patrick to make them more applicable to a Christian community.⁶⁸ Macalister regards this recollection of the Irish law's genesis as utterly profane, since the laws were essentially of pagan origin, and wrongfully attributed to the Holy Spirit by the dangerously misguided scholars of the past. That Christian law in Ireland began life as pagan law is not in doubt. But an alternative explanation is that these were Aryan/Indo-Iranian legal codes first devised by *Spenta Mainyu* (ie; The Holy Spirit), but which had to be vetted and manicured by St Patrick to more faithfully reflect the values of the Apostolic and Catholic form of Christianity. Comparing Magian and Christian law we can guess that the number of changes required would have been relatively minimal. Indeed St Patrick deemed only a few changes necessary. Bearing this in mind we will now examine some of the law processes in force according to Magian and Vedic law, and which may well have proved to be the basis for Mediaeval law in Russia, both before and after its Christianisation.

PENALTIES

A number of the penalties listed below, like whipping, monetary fines, and more especially the ordeals of combat and hot iron seem related to penalties and judgements listed in the book of Aryan legal codes known as *The Law Books of Manu*, or *The Vendidad* which was a law canon of the Persian Magi. Bodily mutilation were probably preformed in Russia, as they were in Western Europe, during both pagan and Christian times. Many pagan laws continued on into Christian times. This was certainly the case in Ireland, where St Patrick and other clergy chose to retain much of the old druidic legal system, but with slight modifications that would make it more palatable to the Church.⁶⁹

According to the Aryans "the Law" was inviolate, and offenders could expect a rendezvous with the King's punishment as a consequence of their actions. Punishment was therefore extremely harsh, because it held Aryan

society together; and thus the infliction of grievous punishments came to be seen as extremely holy. Yes, punishment was a holy act, it purified the body.

“Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders obedience to the law. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit; The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world the enjoyment (which it owes)”⁷⁰

BANISHMENT

During a typical banishment ceremony, the village was called together to witness the expulsion, which has previously been discussed. This public sentencing was designed to let the townsfolk recognise the offender, or to humiliate, or say goodbye to whoever was being disowned by the clan. This assembly of onlookers then proceeded to chase the person from the settlement at great speed, armed with weapons. If the banished person was ever captured in the area from whence they had been expelled, the locals would arrest, try, punish and perhaps even execute the offender. It is highly likely that they were tattooed or suffered partial bodily mutilation as a visible sign that they were a banished soul.

THE DEATH PENALTY

Under Magian law criminals might be handed over to a Magus for execution, or to a warrior to be slain with arrows. In Rus’ the situation is less clear.⁷¹ In pagan Rus’ if a plaintiff was unable to avenge the victim’s death, then the Volkhv or chieftain would choose the manner of execution. During St Vladimir’s reign death penalties were commuted to banishments, but shortly after his death, capital punishment was restored. A person could suffer strangulation, hanging, beheading, be burned alive, be buried alive, be flayed alive, be gutted, or even drawn apart between two horses or trees.

The Russian Church probably burned a large number of people at the stake for religious crimes. But whether it ever reached the heights of the great witch burnings throughout the various dioceses of western Christendom, is unclear due to a lack of documentation. Certainly there would have been infinitely more pagan priests in Rus’ than in Western Europe. Apparently it was quite easy to “get cooked” in those days ... St Avraamij of Smolensk only narrowly avoided death by fire, just for reading the “forbidden books”.⁷² White Magian retribution against criminals was often swift and pitiless; frequently it permitted the immediate lynching of brigands and other serious offenders, or worse.

“it is necessary to practise great abstinence from committing theft and seizing anything from mankind by force.” “And if he shall steal three dirhems and two dangs, it is requisite to cut off his right hand. If he shall steal five hundred dirhames, it is requisite to hang him”.

“And if, on the spot where people capture him, he makes it convenient to return four things in compensation for one, when they have fully understood, as they capture that person who is committing highway-robbery, that he makes it convenient, they may kill him at once.”⁷³

MONETARY FINE

For some offenses it was the custom that money be paid as compensation to each party. Part of the money was given to the chieftain, whilst the remainder was passed on to the victim or victim’s family, before the court. After 989 AD, 10% of fines went to the Church and 90% to the Knyaz’. A small portion of the prince’s fine monies collected might have ended up being shared with the local druzhina members, the local chieftains, or town Veche. All fine monies were retrieved from the offender by a *Vernik*, or blood money collector.

DISFIGUREMENT

The Aryans thought nothing of bodily mutilating criminal offenders as both a punishment for the transgression,

and a deterrent to other would-be sons of lawlessness.

“Manu, the son of the Self-Existent, has declared ten places of punishment, which should be (selected) in punishing members of the three (lower) castes; a Brahman should remain uninjured always.

*(Those places are) the privy parts, the belly, the tongue, the two hands, and, fifthly, the two feet; as well as the eye, the nose, the two ears, the property, and the body. After carefully considering the (nature of the) offense, the place and time, and after examining the ability (of the offender), and the motive (by which he was actuated), he shall inflict these punishments”.*⁷⁴

Mediaeval penalties were very, very harsh, and probably followed Aryan precepts, at least conceptually. Under certain circumstances part of the convicted criminal was to be hacked off or mutilated as a permanent reminder! People were blinded by the use of a red hot iron rod, their tongue could be cut out, or hands, ears or feet lopped off. Very often the *Knut* (a very heavy whip) was the primary instrument of justice.

AN EYE FOR AN EYE

The plaintiff was permitted to commit the same offense as was committed in the first place to the guilty party, or hand-picked kin. Under pagan Prussian law the only remedy for a murder was a revenge killing on the perpetrator, or one of their kinsfolk.⁷⁵

IMPRISONMENT

Pagans often imprisoned wrong-doers. The most celebrated of the Magian penal detention centres was the so-called “*Prison of Oblivion*”. Whomsoever went there would languish until their death, and to even speak an inmate’s name in the outside world merited death. The *Nikadum nask* mentions holding pits containing serpents, where the number of snakes was altered to suite the heinousness of a convict’s crimes. Considering Boniface’s description of the Christians held captive by the Wends, the Western Slavs certainly did so, and via linguistics we might guess that Russian pagans were partial to it also. Vasmer believed that the Russian word for a jail *Tyur’ma* came from the Old French *Torn*, in opposition to the Altai, Kirghiz and Tatar word for a prison (*Turmo*).⁷⁶ Whether their prison pits were modelled on French variants or cruder Turkic holding pits is therefore difficult to determine. Even during the Christian era of the 1200’s, pagans were so prolific in Russia that they kept the priest Avraamij of Smolensk incarcerated for three years^z (without any hope of rescue). This was in retribution for his attempts to chop down some of their idols which were still in public use some 200 years after Russia’s official conversion. Avraamij only escaped by successfully converting his captors. Such a desecrater would normally have been executed by pagans, but as in the case of the Frisian King Ragobod, perhaps they cast lots for his fate, which returned a verdict that he should not be killed, but imprisoned.

During the Christian era heretics were often cast into a pit and subjected to repeated refutations of the heresy espoused, until final recantation was achieved. During this period of interment, the prisoner would be held in irons and fed bread and water, if lucky. No recantation was to never see the light of day. A certain proportion of Russian heretics would have been burned though.

RITUAL SACRIFICE

In pagan times criminals were handed over to the Volkhy and hung by the neck from the bough of a grove tree. Others were taken to a forlorn peat bog, draped over a black rock, and sacrificed to dyemon gods, or simply drowned in the bog.

ORDEALS

Under Vedic and Magian law, defendants and accusers could undergo an ordeal to prove their innocence, or the truth of their claims. No jury was required, for this trial method relied solely on the belief that god would pronounce judgement during the trial ordeal. It was believed that nobody false could survive the ordeal without damage to themselves. In Magian society ordeals were witnessed by the high priest, who stood near the place of ordeal uttering prayers and spells for the efficacy of the event. The most common Magian ordeals were the Ordeal of the Sacred Twig, the Ordeal of Heat,⁷⁸ the Ordeal of Over-eating,⁷⁹ Ordeal by walking on a water-filled bladder

containing instruments of wounding,⁸⁰ and the Ordeal of cold.⁸¹ The barsom or heat ordeals were recorded in the *Nikadum nask*.⁸²

The trial of hot iron is better described in the Aryan law codes. A ball of metal was heated by a smith, leaves were placed on the defendant's hands, and he was to carry the incandescent iron a full nine metres. By some coincidence the Old Norse trial of hot iron was roughly similar, and required the person to carry the iron nine paces. The hands were examined for scarring, which served as god's verdict.

It was a belief of the Aryans that one who is unjust, or untrue could not win in battle. To this extent an ordeal of arms might be sought as a remedy for injustice. During a trial by arms the plaintiff and the accused faced each other in mortal combat, at a place predetermined. The winner was assumed to be the one who was victorious, since Perun or God had judged in their favour. It was also a Magian custom that a man could take the goods of another, and proclaim to be the new owner of those goods if he underwent an ordeal of combat and came through unscathed.⁸³ This reminds me of the Norse duellers who made a living by seizing other people's goods and then meeting them during an ordeal of trial by arms. If they won, they legally got to keep whatever was at stake. In such a way the acquisition of those goods was not illegal, though perhaps morally questionable.

The white Magi maintained that the heat ordeal was best suited to trials concerning witchcraft, or circumstances in which a person was gravely suspected of a crime, for which his accusers had no compelling evidence.⁸⁴ Similar ordeals survived the transition to Christianity, and continued to be used by Christian authorities, especially in witch trials. However *Malleus Maleficarum* provides cautions saying that witches have some way of coming through the ordeal unscathed. In the West, during the Christian era, consecrated baptismal water was employed in Trials by Ordeal, where the water itself would declare the drinker guilty or innocent. The Ordeal was a legal trial also performed by both the Aryans and Magi, during which the accused was placed before the scrutiny of the gods rather than the judgements of a mere jury.⁸⁵

If guilty the water condemned the accused (perhaps by afflicting the offender with misfortune or sickness). The notion that holy water was capable of dealing out punishment to wrongdoers can be found engrained into the Magian psyche, as is evidenced by the Iranian scriptural passage on p. 455. Dunking was another Ordeal method. But ultimately the original Aryan Ordeal of Water required the accused to enter the water. Next an archer fired 3 arrows into the distance, and at that moment the accused submerged himself beneath the water. At that the archer dropped his bow and ran off to find the second arrow, then ran back to where he fired the shot, with the arrow in hand. If the person was still submerged in the same spot by the time the runner returned, then he was innocent. Much the same rational applied during witch dunkings. If water, which was pure, rejected the witch due to her unholiness, then she was guilty.

Land

CLAN LAND

The exact dimensions of clan land holdings were usually well known to the local populace, and were often delineated by markers such as tree scarring, ploughed ditches and rocks. The Aryan texts state that boundaries should be marked off by burying broken pottery sherds along the boundary. Where no physical markers existed, the local clan elders provided the solutions for any land disputes. Each portion of clan land was owned by a specific family, who normally resided in a fortified homestead. Families were charged with the upkeep and protection of their land on a day to day basis, and tribal troops were brought into the area only in the event of serious transgressions by rival tribes. Any activities upon a man's land had to be with the consent of the owner, particularly with regard to felling, grazing and hunting. Local fish stocks, water ways, burial mounds, peat and iron ore deposits might have been common reasons for feuds.

TRIBAL LANDS

Clan land holdings collectively formed what was known as tribal land. Chieftains and tribal bodies were responsible for resource management and resolving grievances of a more serious nature arising between feuding families. The centre of tribal lands was always a fortified city known as a grad.

PRINCELY LANDS

The major city of every tribe had a petty prince, or someone of equivalent status, loyal to the dynasty of Rurik, as the head authority. The walled city-states of Kiev and “Novgorod the Great” were esteemed above all others; Kiev exceeding Novgorod in prestige, wealth, food and power. Only the greatest princes could ever have hoped to share in the inheritance of their immense might.

TMUTOROKAN

Tmutorokan was situated across the sea from Cherson in the Crimea, and was once home to Alans, Jews, Goths, Bulgars and Ros. Though ruled by a senior Rus’ prince (Khagan), it was not Rus’ tribal territory strictly speaking, but rather land shared with their former Roxolani allies, to allow the business of besieging Tsargrad to continue. There you would find militarily cooperative Alanic folk, with small cultural groups of Goths and Khazars, not to mention a permanent garrison of Rus’ Druzhina infantry many thousands strong, and their families,⁸⁶ plus several thousand well paid Pecheneg mercenaries and a few hundred Bogatyr’s. Tmutorokan was a centre of religious tolerance, containing synagogues, the greatest College of the Volkhvy, and the first Christian archdiocese of the Russes. How diverse could you get. The location was moreover strategically vital to the Rus’ since it blocked any unauthorised entry into the Sea of Azov and hence the great Rus’ rivers.

Trade

In the year 648 BC Babylon produced yet another first, one with which we are still familiar, commercial banking groups and pawn stores. Some commentators believe the funds managers in question were Jewish based upon the family names Iranu and Egibi. Traditional Persian lending practices with respect to food and clothing were interest free, according to custom, if loaned goods were repaid within a year.^{86a}

The word for “trade” or “market” in the Old Slavonic, Old Russian, Bulgarian, Serbo-croat, Slovenian is *trg*. These words are related to other words which carry the same meaning, such as *trh* (Czech), *targ* (Polish), *turgus* (Lithuanian), *tirgus* (Latvian), *torg* (Old Scandinavian), *torg* (Swedish), *torv* (Danish), *turku* (Finnish). These are probably connected with the Mongol word for “silk” *torga*, and the Old Turkic *turku* (meaning “a stop-over”).⁸⁷ What we have here is evidence of wide scale trade contacts between Scandinavians, Slavs and the Turks of Eastern Europe, Central Asia and Siberia. These words may even betray the existence of an extensive pre-Christian trading block in the northern world. The Old Russian word for “a market” *bazar* (with the earliest written example of the word dating to 1193 AD, though it may go back even earlier) is the same as the German *basar* and the French *bazar*. These words evidently came from the Persian *bazar*, perhaps via the Turkic words *bazar* and *pazar*,⁸⁸ or perhaps directly.

Merchants usually banded together and formed expeditions. In this way they could share the cost of freight, mercenary fees and so forth. In the wake of the later treaties between the Byzantines and the Rus’, special arrangements were made with small numbers of certified merchants to make their trade journeys into Byzantium and to Tsargrad proper. Tsargrad (now called Istanbul) was a city of incredible proportions, much larger than any place a Russian could ever hope to visit in a life time. With a rough population of 500,000 its bustling streets were teeming with traders from every corner of the globe. Tsargrad was located at the nexus of trade routes from the Chinese Empire, the technologically advanced Arabic countries, Rus’ and the other Scandinavian countries, Northern Africa and Western Europe. Again, it was only as a result of a treaty with the Emperor that a small and select group of Rus’ traders were permitted trading rights there. In prior years the pagan Rus’ were simply not allowed to visit Constantinople. So prolific was the volume of trade moving through its gates that it was perhaps the economic hub of the Dark and Middle Ages. Its wealth and military might were eyed suspiciously by the envious Arabs and Europeans at every stage. Northern Rus’ traders preferred to do business in the east, in the markets and bazaars of the Volga Bulgars, which were busy with Arabs laden with fattened purses, and spice or silk merchants from the Far-east. Foreign traders of Germanic and Saxon stock also brought business aplenty to the north and east, via their small trading vessels which cruised the waters of the Varangian Sea (Baltic). Southerners

placed most of their vested commercial interests in the Byzantines to the south. Only those traders with the silver seal (and who came with plenty of furs) were allowed the right to buy and sell goods there. All Rus' traders had to leave Tsargrad by the Winter and pay duties on silk (50 golden bezants was the maximum purchase) and other goods being exported. When there, Rus' had to be unarmed and escorted by Byzantine troops at all times.

TRADE WEIGHTS AND MEASUREMENTS

The commonly used measurements in Rus' are marked*. Some were used only by craftsmen; eg; dola and zolotnik were used by silversmiths and those with lapidary skills.

MEASURE	METRIC	US/IMPERIAL	ORIGIN OF THE TERM
Chetvert*	.5 ha	1.3 acres	Old Indian
Desyatin	1.0 ha	2.7 acres	Latin, Avestan, Old Indian
Sazhen*	17.5 cm's	7 in	Slavic
Vershok*	4.4 cm	1.7 in	Slavic
Versta*	1.0 km	.6 ml	Balto-Slavic, derived from the Old Indian
Pud*	16.3 kg	36.1 lb	Balto-Slavic, derived from the Latin
Chetverik	26.24 lt	.7 bu	Old Indian
Chetvert	.54 hl	5 bu	Old Indian
Vedro*	12.3 lt	3.24/2.70 gal	Slavic
Dola	.4 gm's	.6 grains	Slavic, Scandinavian, Gothic, Gaelic, Persian
Zolotnik	4.2 gm's	.15 oz	Turkic

Metric abbreviations

ha = Hectare kg = Kilogram gm = Gram lt = Litre hl= Hectolitre m = Metre

US/UK Imperial abbreviations

bu = Bushel gal = Gallon lb = Pound oz = Ounce in = Inch ml = Mile

Some Russian, Latvian and Finnish measurements seem to have been of base 10 roots. For example the Finnish and Latvian arm rings were commonly either 100 or 200 gm's and the *desyatin* and *versta* equalled 1 hectare and 1 kilometre respectively. *In other words these pagans were using systems of measurement which closely resemble the metric system devised in 18th Century France!* There do not appear to have been any corresponding Roman, Egyptian or Greek measurements among the Rus' (except for the *Pud*) unless they fell into disuse as the years went by. The *Dola* is similar to the Persian weight measurement known as the *Tola* (used for weighing precious metals).

THE ABACUS

The Russians have had a long history of using the abacus to perform their mathematical calculations. It is unknown what year they first began using it. If they had it before the Mongol invasions then most likely it was an innovation brought to them by the Romans many centuries prior. Otherwise the abacus would have been an invention imported by the Mongol-tartars.

Currency

CATTLE MONEY

The Old Slavic *skot'* ("cattle") existed with slight variation in Bulgarian, Ossetian, Old Saxon, Gothic, Old Czech, Old Norse and Old Frisian and collectively denoted a person's wealth or means, though among the Slavs it particularly infers that large, horned cattle were their primary unit of currency.⁸⁹ A similar situation is found in the Avestan Persian *gaonem* meaning "riches" or "benefits" which has the root word *gao* "a cow", from which we get the English word *cow*.

Owing to the fact that the size of one's herds would have been indicative of one's wealth and status, the Slavs probably jealously guarded their cows from theft, by placing them in corrals and watching over them.

"When they shall sell cattle for slaughter and foreign eating, many cattle - amounting even to a diminution of the

maintenance of Iran- ...are more wretched than a righteous man forced to kill them through a living becoming unobtainable and the fear of death”⁹⁰

From the above text it is quite clear that any Zoroastrian with poor finances, or an empty belly should rather kill their own cattle for sustenance, than sell them off to foreigners not of the same faith. How is it then that Eastern Slavs succeeded in purchasing such livestock from the Zoroastrian Pecheneg hordes which had migrated into the Ukraine. This is a crucial detail, for no genuine Magian would sell a cow to a Russian if they were non-believers.

COINAGE

The Russes did not mint their own coinage until the end of the late 10th Century AD. Following the Christianization of Rus’ by Khagan Vladimir I they began stamping the first truly Russian currency, but even then these gold coins (called *zlotniki*) and silver coins (*srebrniki*) were only an imitation of the Byzantine *bezant*. Before this time, an admixture of Arabic, Kufic (Persian), Byzantine, Roman or Western foreign coinage were in circulation. Many of them had been robbed from graves or looted during the military campaigns against the Byzantines, Bulgarians and Khazars and returned to Rus’ as war booty, or had been obtained via legitimate trading in the East and at Scandinavian markets such as Birko. Western coins such as pfennigs and pennies were also brought to Rus’ with Saxon, Norse and English traders, or with pagan Pilgrims.

In pagan times other currencies were used. *The Rani used bands of linen as currency, not coins or precious metals.*⁹¹ Evidently this is a reference to bolts of linen cloth or even scrolls. If they were scrolls they may have been promissory notes. It is impossible to guess whether this was related to a Persian custom, whereby they made documents from cloth, sewing instead of writing the characters. Dirhems were the most common form of coin in use among the Rus’, many of which were struck in Samarkand, and even Sassania. *The silver dirhem weighed 2.8 gm’s, or 1/10th of an ounce.*

During the pagan era the Rus’ made two types of silver ingots for use as currency. Known as *grivna*, they were not coins as such, but silver bars, and carried no stamp or impression whatsoever. The weight of the “standard *grivna*” was more or less uniform, 68 grammes.

In Old Russian *grivna* technically meant “ring, coin, necklace”, and in the Bulgarian “a bracelet”.^{91a} Clearly they wore their metallic wealth on their person in the form of jewellery, often around the neck. Which makes it noteworthy that *grivna* was in turn derived from *griva*, which in Old Indian and Avestan Persian referred to the neck area.

It is possible a larger “trade *grivna*” existed, perhaps in the form of neck rings and torques, which would have weighed 25 times the standard weight already mentioned. I say this because the *Primary Chronicle* mentions that 300 *grivna* was the tribute needed to cover the cost of Novgorod’s entire Varangian contingent. This sum could never have met the financial needs of the Varangian troops, so I hypothesise that another *grivna* unit may have existed to account for this discrepancy. If there was a larger trade *grivna*, then it would have been used by princes and merchants for trade with distant places. However, it may simply have been that the *grivna* mentioned in the *Chronicle* were of the conventional weight, but the overall tithe sum was topped up with payment in kind such as gems or fur etc.

As you will read in the section on the white rites, the use of dirhems by the Slavs, and perhaps even by the Norsemen, might be linked to the Magian religion, which required sinners to pay silver dirhems in order to be released from their sins. The Slavs referred to such coins as *byelaya*, or “White Money”; in other words it was clean or honest money, as opposed to black money, which was the product of brigandage and crime. In most places silver was the preferred method of payment since they could be utilised for taxes, as tithes, sin payments or blood money. Generally speaking village folk refrained from spending coinage, much rather preferring to barter for goods and services.

So in summation, formal payments could be made using *zlotniki*, golden dinars, *srebrniki*, silver dirhems, bar *grivna*, silver pennies, silver pfennigs, Finnish arm rings, Lithuanian *grivna*, jewellery, multi-coloured glass beads, *veveritsa* (Squirrel pelts), cowrie shells (from India and Arabia) and *rezana* (hacksilver). Hacksilver consisted of snapped arm rings or other silver fragments which were weighed first to determine the true value of the metal before it was accepted as a means of payment. Silver plated lead and copper, or fraudulent scale weights were not unknown. Scratching silver to verify its purported purity, and checking scales were very wise measures in those

days.

The water roads of Rus'

With so much land consumed by great forests, and so few roads, the average Russlander needed a lot of guts to travel between cities over land. In some areas it was perilous due to the number of hostile troops (foreign or tribal) wandering about, the frequency of brigandage, the proliferation of wild animals, not to mention their fear of the magical beasts and rogue elemental spirits who claimed the lands as their own. The danger of becoming disoriented was perhaps even more daunting, especially with the onset of squalls heralding an imminent and potentially lethal blizzard.

The length and breadth of Rus' literally teemed with innumerable fast flowing rivers and labyrinthine creeks. From the very earliest times the Slavic tribes established their villages along these banks. With the spring thaw they put their boats back into the water and made distant journeys in search of trade, adventure, or war. Travel by means of canoe, barge, boat or ship often worked out to be a lot safer. Where roads were lacking, it still remained the best way to move large quantities of passengers and commercial goods. The rivers of Rus' therefore assumed the character of roads, enabling travellers, pilgrims, armies and hefty quantities of merchandise to be moved about with relative ease, and with all speed. They were Russia's ancient super-highways of trade and military conquest, and, as stated in Chapter I, the likely point of entrance for many of the initial waves of Magian refugees.

Boats and ships from all over northern Rus' converged on Kiev annually around June, to meet up with the newly refitted merchant vessels of the southerners, and thereafter left southward for the great journey to Tsargrad. This Rus' trading fleet consisted of royal and private merchant vessels. At Vitichev, the river tax was collectively imposed on all shipping within the convoy, usually not more than a day following embarkation for the southerly trip.

The Dnieper

During peak flooding the Dnieper (known to the Greeks as the Tanais River c. 150 AD) can grow to as wide as 6 miles. This river was the lifeblood of the southerly trade routes and the prime reason for Kiev's ascendancy to political eminence amongst the other tribes of the Rus', for its rulers effectively controlled the lion's share of southward and northward trade movement. At its lower reaches were the two cataracts known as St Gregory's Island and Berezany. At Berezany stood a giant oak, a grove and idols; the most notable being that of Perun.

The Dniester

The Dniester was an alternative southerly passage, more conveniently used by the Ukrainians which inhabited the western borderlands abutting Poland. This river also allowed passage from the Baltic to the Black Sea via the Bug and Vistula Rivers.

The Don

The Don River was the main route leading from northern Rus' to the Sea of Azov and hence the primary link with the Tmutorokan enclave, and the Crimea. Once through the heads at Tmutorokan, the Sea of Azov granted access to the Black Sea, and hence the Anatolian provinces of Byzantium, the Caucasus and Constantinople itself.

The Donets

The Donets was an East-West bridging river, linking the Dnieper to the Don.

The Lovat

The Lovat flowed southward from Novgorod, finally emptying into the Dnieper. It provided part of the most famous of the north-south passages.

The Msta

The Msta river joined the Volkhv to the Upper Volga.

The Volga

The Volga (c. 150 AD called the river Rhos, or Rhas by the Greeks) was the prime arterial route stretching from the far North to the Caspian, and controlled at its point of exit by the Khazar fortress of Itil (at least until the Rus'

captured it anyway). This route allowed direct trade between Rus' and the lands which line the "Silk Road" to the far east, and provided a link between Rus' and the eastern Caucuses. Most of this River was under foreign control at its lower extremities and vigorously policed by Khazar riverboats, never keen to allow the Rus' passage, whomsoever they may be. A Jewish Khazar Khagan, Joseph, feared that the entrance of the pagan Rus' into the great Caspian sea would herald the downfall of civilisation as he knew it, in a type of doomsday scene in which the Russians would trample under foot every decent city in Islamic Persia, Arabia and Central Asia, unleashing their frenzied swords for the promise of silk, spices and silver, silver, and more silver. Perhaps what they really feared was a long overdue payback for the destruction of the Magian homelands.

The Volkhv

The Volkhv (literally "Magus River") was the Viking gateway to Novgorod the Great, since it stretched from Lake Ladoga and the icy north to the actual city itself. Norse longships and merchant vessels would have been a regular sight on the Volkhv. Whether it became known as Magus River because of the nature of the Vikings that used it, or because of the Magi which lived in the area, is unclear. The title is regarded by some as having come from the Finnish word *Velho* (a "Magus").

The Western Dvina

The western Dvina flowed inland from the Latvian coast, joining up with the Lovat.

BOAT AND SHIP BUILDING

Just as the Norse were especially adept at open seafaring, the Rus' were equally skillful in the construction and utilisation of river craft, preferring several main styles. The traditional Slavic monoxyla (meaning "one keel"), was formed from a single large hollowed tree trunk, (attested to in at least one reliable source) and, as a rule of thumb, capable of carrying up to 50 men. One source I have read doubts that monoxyla were hewn from a single tree trunk, but any doubts about this were dispelled by the unearthing of a full-scale one in a Western Latvian bog dating to the closing years of the 4th millennium BC.⁹² Although preserved from decay, its overall appearance had deteriorated somewhat, making the engravings and zoomorphic imagery that embellished the bow sprit, barely discernible or non-existent.

Despite the monoxyla's vast size, it was man-portable and could be carried over portages or unnavigable cataracts. Significantly, these vessels could be produced fairly quickly, thus enhancing their appeal as a cheap, rough and ready mode of transport, especially during war time. The ingeniously simple monoxyla was made by the Krivichians and Dregovichians during the long Winters. In late Autumn, selected trees were cut down and dragged into the communal halls and stock sheds, for the men and children to work on throughout the Winter months of snowy isolation. Each of them had the core removed by adzes, to form a single hull 9 metres long by 2.5 metres wide, which was then decorated by carvers of artistic ornamentation. They were then lashed to one another and slid out onto a frozen lake and, with the coming of Spring, after the thawing of the river ice, the tribesmen paddled them down river to Kiev to be fitted with sail, tackle and sound oars. There they were pounced on by eager buyers. So plentiful were they that merchants normally removed all rigging from their previous monoxyla and then re-fitted them to the new hull, so as to set off on their trade missions each year in what were essentially new boats.

Another type of vessel was styled roughly on Norse designs and of more complex construction than the indigenous vessels that had navigated the river routes for centuries and even millennia. Both of these versions possessed not only trade, but military applications. The Ros warships were reported to have had serpent-head prows. Western Slavs appear to have been better boatwrights than the Eastern Slavs, for Poles set to sea in fleets at least as good as those of the Norsemen, and in 1135 AD a Wendish war flotilla considered itself formidable enough to gather in Norwegian waters, intent on hostilities.⁹³ From the account of Leo the Deacon we learn that the warriors of mediaeval Rus' also used Scythian watercraft,⁹⁴ thus indicating the survival of Scythian technologies, and most likely customs into the 10th Centuries AD. Small dugouts and barges were used by the small-time merchants and clansmen. Barges were usually towed along by large teams of hardy men by ropes which spanned from the river to the riverbank. These gangs (which were known as the burlaks (barge haulers)) worked as a team, struggling

along under the terrible weight of cargo-laden barges, which sat heavily in the water. The pagan Celts also had dug-out water craft and settlements constructed in the midst of lakes.⁹⁵

Military structure

It would seem the military infrastructure of heathen Russia was modelled on ancient Roman and Central Asian protocols. In Rome the vast bulk of the army were members of the quasi-Iranian Mithraic cult, and so the legions were not just an army, but a religious fraternity dedicated not only to their fellow brothers-in-arms, but to war, order, obedience and the State. Russian troops had a similar philosophy, drawn variously from Romanised Goths who had served as auxiliaries in the Roman legions, and immigrants from Persia and Central Asia

THE KIEVAN RUS' ORDER OF BATTLE

The army of Kievan Rus⁹⁶ was be divided into three echelons, namely the upper *druzhina*, the lower *druzhina*, and lastly, the less-seasoned militias and peasant levies. The component military bodies of these echelons are shown as follows in order of their eminence.

FIRST ECHELON - THE UPPER DRUZHINA

Druzhina cavalry and footmen

SECOND ECHELON - THE LOWER DRUZHINA

Varangian mercenaries

Tribal armies - each organised as a *Tysiacha*

Foreign auxiliaries

Boyar *Druzhina*

City militia - one *Tysiacha*

THIRD ECHELON

Seconded tribal units

Village defence militia - one *Sotnia*

Peasant levies

T'MA

The Russian *t'ma*⁹⁷ was equal to a myriad, or 10 *tysiacha*, the rough equivalent of a modern division. The term *t'ma* originated among the Turks and Persians of Central Asia, but under the influence of barbarian cavalry auxiliaries, mainly Alans, later found its way into Roman military usage as a term to denote a large cavalry squadron, known as a *turna*. Therefore it is less clear, from a linguistic perspective, to determine whether their usage of the term entered Russian military vocabulary from Iran or mithraic Rome. Other evidence points to both sources.

TYSIACHA

The *tysiacha* was a 1,000 man formation commanded by a *tysiatsky*, who was the equivalent of a general, known in Rome as a *Chiliarchus* or in Persia as a *Hazarapat*. A *tysiacha* was composed of 10 centuries or *sotnia*.

SOTNIA

The 100-man formation or century was commanded by a *Sotnik* or *Sotskiy*, which translates directly as "centurion". Persian and Roman military formations typically included centuries. A Russian *Sotnia* was composed of 10 *decurions*.

DECURION

The *decurion* was the basic military unit employed by the pagan Russians, a ten-man section commanded by a *desyatnik*. The term *decurion* comes from the Latin *Decuria* which in military terms meant a group of 10 men. Thus the rank *desyatnik* was a Slavification of the Roman *decurio*, a mounted officer in charge of a ten-man section, who traditionally held positions of prominence within the smaller Roman Mithraic assemblies. Ten-man squads were the smallest units fielded in Persian times

First Echelon

VELIKIY KNYAZ'S / KHAGAN'S UPPER DRUZHINA COUNCIL

The federated Rus' war council of the upper druzhina probably included representatives from all of the constituent tribes, especially any *Tysiatskiye* or *Sotniki* allied to the Velikiy Knyaz' via various treaties. It was chaired by the Grand Prince and the *Posadnik* (his personal lieutenant or adjutant), and boasted the finest military minds in all of Rus'. Only the greatest of veterans could expect to join the council. In Kievan Rus', the *Posadnik* and war council retinue were perhaps the third most important group in terms of influence, though in military matters, they would have had sole jurisdiction. This council had massive leverage during the formulation of campaigns against foreign powers and was charged with the strategic deployment of troops ("the Children") on the battlefield. These war leaders were the logistics experts of Kievan Rus', responsible for levying troops, horses, money, food, weapons and armour from all of the tribal clans and Boyars. The wealthiest Russes had to supply peasants to serve in the *druzhina* plus supplies, or else furnish an equal amount of money. This custom points to Russian society being class-based rather than caste-based. If the latter were true only members of the warrior caste would be granted a place in the *druzhina*, which is not the case.

DRUZHINA CAVALRY - THE BOGATYR' (HEROIC KNIGHT)

The cavalry component of the *druzhina* was formed by elite upper class horsemen who had surrendered all other allegiances, in favour of sworn loyalty to the Grand Prince. These were the front-line horsemen of the Velikiy Knyaz's finest vanguard, protectors of the ruling royal bloodline and hence the champions of Rus'. Amongst the people they were an institution unto themselves, who had long given the peasantry the themes for many of the valiant stories told to their children. The *bogatyry*' horseman thus epitomised the epic Russian, or indeed Asiatic hero, a knight displaying superb and fearless skill at arms. This much cannot be denied since the very word is also found in Turkic, Hungarian and Mongolian, a sure sign of a Eurasian pedigree for the Hunn warrior class.

The Rus' Grand Prince's military retinue was created from troops and horsemen such as these, levied from the constituent tribes of the Rus'. They defended the Grand Prince from sedition, enacted his decrees, and guaranteed the integrity of all Rus' borders. Whenever military campaigns were waged against "Mother Rus" by foreign armies, or when the Grand Prince undertook any form of military conquest, the cavalry was mustered to serve their liege. *Bogatyry*'s were frequently posted to worrisome tribal zones to interact with the chieftains as formal emissaries of the Grand Prince. As a result the prince always knew what was taking place throughout his domains and could readily exert full control at short notice if trouble arose.

Most knights were offspring of the same, or people highly placed in society; so they were usually quite wealthy in their own right. They showed an unmistakable air of superiority, and were easily distinguished by their personal courage, honour, and ferocity. On the plains they were an object of fear. As steppe horsemen assaulted Russian farms and settlements, the heavily mailed *bogatyry*' burst forth on his charger in hot pursuit, swiftly hunting down the foe as he retired back out into the grasslands, and cutting down any raider whose pony failed him. As the cream of the Rus' warrior class, the *bogatyry*' heroically reveled in the excitement generated on the battle field; whether mounted or on foot, they led their brothers headlong into victory or honourable death.

DRUZHINA FOOTMAN - "THE CHILDREN"

The elite infantry of Rus' were termed *druzhina* (which when translated from the Slavic indicates that they were not only an bodyguard for the Prince and State, but a brotherly fraternity), otherwise known as "the Children". In fact the English word "infantry" meant roughly the same thing in ancient times, coming by way of the Romans. While some modern books have tended to portray the mediaeval Russian troops as a rag tag bunch of undisciplined rabble, or marauding looters, Arab commentators and the easterners told a vastly different story. In their eyes the Rus' were singularly formidable adversaries, not only on account of their skill in bloodshed, their organisation or physiques, but due to their unbreakable solidarity, which saw their formations march into battle as if they were a single man.¹⁰⁰ The battle ethics of Rus' royal retinues were therefore not too different from those of the

Franks, English, Norsemen, and the Magians. The Magi spoke of their Aryan warrior lifestyle;

*"About the esteem by warriors together, the union of friendship one with the other, obedient unto their commander of the troops, and mindfully resigning themselves to death, there being seen a spiritual reward, without doubt, in the future existence".*¹⁰¹

One only has to look at the outstanding military exploits of the Russes against the civilisations of Khazaria or Constantinople to realise they were far from amateurish. Like the Roman Legions, the mediaeval Rus' *druzhina* infantry attended to the matter of logistics. In both Rus' and Rome, troops took to the field armed not only with rectangular red shields (similar to Roman shields see fig 69.6), javelins, and armour, but with an array of encampment tools which were used to erect defensive encampments.¹⁰² Like the Romans they could hurriedly form "a shield *burg*" under unfavourable circumstances.¹⁰³ This defensive drill probably resembled the Roman tortoise-formation, and was used to encompass the women and baggage with a wall of interlocking shields capable of fending off a hail of incoming arrows. As in the Roman legions, suitable Russian youths volunteered for military service, or, in accordance with the prevailing custom, were handed over to the *Druzhina* retinue by their tribe to serve in the army of the Grand Prince for a mandatory 20 year stint. Having completed their service they were released from the binding *druzhina* oath and became freemen. Such were the earliest beginnings of the Russian army. In *Slovo o Polky Igorove* (the account of Igor's campaigning in the Polovtsy wars), we find a passage which says that Rus' men-at-arms were born from "Latin forges",¹⁰⁵ and who caused the earth to quake beneath their very feet. Obviously men are not forged, so this is a reference to the (Latin, or in other words Roman military) training which molded the Rus' warriors. Rumbling earth probably signifies they marched about the country in well-drilled formations. Roman recruiting practices resembled those of the Persians, whose soldiers were levied in much the same way, and served for 20-30 years, until the age of 50, maximum. Persians normally carried woven rhomboidal shields, and their hats were tower-like.¹⁰⁶ There was evidently some Persian influence. One meaning of the Slavic word *stan* ("a military camp") comes from the Old Indian *sthanam* ("a place"), or the Avestan and Old Persian *Stana* ("stand at attention", "a place" or "a location").¹⁰⁴

Second Echelon

LOWER DRUZHINA

The entire lower *druzhina* was composed of troops given to the Velikiy Knyaz' of the day by various tribes as a sign of their fealty. Besides the "tribal thousands", it consisted of paid Norse Varangian troops and foreign mercenaries from places as far afield as Ossetia and Arabia, to name a few. All had respectable fighting experience.

VARANGIAN TROOPS AND FOREIGN MERCENARIES

Norse Varangian forces were supplementary to all Rus' troops and strong insurance against the rapid disintegration of the Rus' federation of tribes due to tribal disputes. These were impartial, highly trained and disciplined foreigners dedicated to the concept of personal wealth and sworn to maintain a united Rus'. They were charged with the defence of the nation, peace keeping when tribal incidents got out of hand, and the collection of taxes for the Velikiy Knyaz'. No political wheeling and dealing was complete without looking for the blessing of the Varangian *Voevoda* (Slavic: literally War leader). A lack of Varangian backing spelt the end of any political designs immediately. Surprisingly, a number of the Varangians were Christian folk, or those who had left the service of the Byzantine Emperor. Sensing new opportunities in this land, many decided to settle in Rus' and brought their families there also. The racial mix of the foreign auxiliaries serving in the Lower *Druzhina* varied from year to year. They could be Pechenegs, Alans, Bulgars, Magyars, or Muslims from Silver Bulgar and Central Asia.

TRIBAL ARMIES - THE TRIBAL THOUSANDS

Tribal troops were thousand-man military formations drawn from the clans. Their duties included maintaining order among the scattered tribal villages, patrols of the tribal border regions, protection for tribal merchants, law and order within the tribal boundaries and combat roles as dictated by the tribal war council. Once, the tribal warlords sought to put every available man and boy under arms in an attempt to give their tribe the military edge over their

neighbouring enemies; that all changed once the princes began exercising their own control. Under the treaty that forged the existence of Rus', all tribes were bound by law to field armies (*T'ma*) no larger than 1,000 in number. These were the tribal home guards and they were duty bound to aid any fellow kinsmen or tribal ally under attack from external forces. In practice the manning limitations were a farce and it became almost impossible to police this policy. This task fell to the Varangians and *druzhina* infantry (The *druzhina* were the Grand Princes personal retinue of warriors) based in these tribal zones. Furthermore, the cheating on troop numbers must have led to frequent inter-tribal spying, with *vozhd's* everywhere eyeing their bordering tribes suspiciously.

Tribal troops were always the wild card in any disputes arising between the various tribes. Detachments of *druzhina* troops were garrisoned there as observers, tax collectors and ready deployment forces. At Rus' frontier locations and tribal hot-spots they were based in even greater concentrations. The arrival of substantial *druzhina* formations in a given area normally deep trouble, signifying a state of virtual martial law or an impending military campaign by the Grand Prince.

CITY MILITIA

Every major city had its own organic military capability which was drawn from the tribal armies, and which was led by the reigning petty prince whose throne was situated therein. City militias were usually a thousand strong, and perhaps each garrison formed the nucleus of what could even be termed a tribal military district. In major conflicts they entered battle formed up by their city of origin ie; the Novgoroders, the Kievans, the Suzdalians etc.

BOYAR DRUZHINA

Boyar *Druzhinas* were owned and maintained by any Boyar with sufficient political influence and prestige; these were quite literally private armies sworn to protect the interests of their employer. The Boyar business magnates were keen to maintain well paid, billeted and armed troops, not only to protect their caravans or to guard their backs and assets against scheming business rivals, but to act as a bargaining chip that could be placed on the Grand Prince's table during war time.

Third Echelon

TRIBAL FOOTMAN

Tribal troops not only manned the major cities and towns, but helped bolster the local village militias during times of trouble and armed strife.

VILLAGE DEFENCE MILITIA

Permanent town or village militias were subordinate to and augmented by the tribal regulars from time to time. On the steppes and vulnerable frontier zones, permanent 100-man detachments commanded by a *Sotnik*, were stationed at towns and villages. Their primary function was to form the village defence detachments, and retard an enemy's advance, thus allowing levies enough time to muster and deploy in full battle order. Duties formerly undertaken were military patrols of the village, law and order, feud invoked raids on a neighbouring villages, maintaining wall defenses and forming tracking parties which looked for lost townfolk, insurgents, wild beasts etc.

OPOLOCHENIE

Opolochenie were peasant levies rallied at the village level, for use in policing and sentry duties. Levies supplemented the permanent village militia.

Armour and weapons

Russians had various types of armour; mail corslets and hauberks, vambraces (arm-guards), greaves (shin-guards), leather and mail coifs, as well as the standard conical helmet (mostly without nasal guard). Their tall pointed helmets were of a type commonly found throughout Persia and India, and to a lesser extent even resembled those of the Assyrians (See fig 69.5). The only other parallels to them can be found in a small number of bronze age Celtic helmets (which themselves may have been subjected to the same influences). Pagan Rus' shields



Fig 69.1

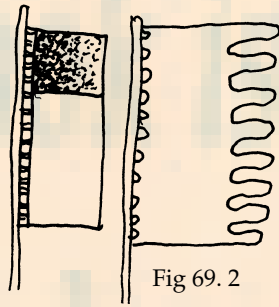


Fig 69.2



Fig 69.3

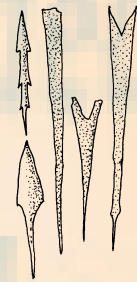


Fig 69.4

Fig 69.6



Fig 69.5

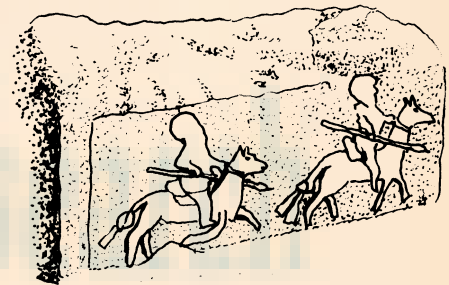


Fig 69.7

Fig 69.8



Fig 69.10



Fig 69.9



Fig 69.11

Fig 69.1. Assyrian warriors 800-900 BC.

Fig 69.2. The Frankish battle standards, of the Oriflamme and Templars. They typify the sort of standards found in the Far-East.

Fig 69.3. A Finnish spear head. The shape of the weapon closely resembles that of cutting spears used in China and Central Asia.

Fig 69.4. Finnish arrow heads, 10th Century AD. Such arrows are practically identical to those used throughout Asia.

Fig 69.5. Celtic helmet - Bronze Age Gaul.

Fig 69.6. A heathen Russian shield.

Fig 69.7. An Anglo-Saxon grave stone. The bulbous headress, saddles and tail knots display aspects of Asiatic and Persian cavalry practice.

Fig 69.8. This mediaeval Visigothic knight has equipment that could easily be mistaken as Persian.

Fig 69.9. Sassanian Persian warrior.

Fig 69.10. Pagan Rus' warrior leading a Jewish captive following their decisive victory against the Khazarian Empire.

Fig 69.11. A comparison of Norse Vendel armour with Persian styles (Top Right and mounted rider). A particularly obvious similarity is the full-face mail veil.

were normally of rounded wooden construction, but large rectangular shields were also used on an unknown scale.

Their hand weapons were clearly the product of both eastern and western influence, and included axe-hammers, battle axes, broad swords, daggers, flails, flanged maces, lances, long swords, maces, sabres, spiked clubs, bows, boar hunting spears, hand axes, javelins, slings and spears and slung maces (a lead ball with thonging attached). Metal weapons were made of iron or in some cases copper.

One academic has drawn parallels between armour worn by both Iranians and Norsemen (of the Vendel / 5th Century AD “migration period”), in particular the use of mail, and certain styles of helmet with a mouth veil of mail (See fig 69.11). Thus the whole head was encased in helmet and mail.¹⁰⁷ The presence of expert archers on the steppe, and its favoured status as a weapon of choice made such face protection highly necessary in Central Asia.

Linguistics tells us that there was some Eastern influence for the naming of weaponry, but the majority of Slavic words were home grown.

The Old Russian, Bulgarian and Old Slavonic words for “a shield” is *schit*. This term is related to *shitit* (Serbo-croat), *scit* (Slovenian), *stít* (Czech), *szczyt* (Polish), *scaytan* (Old Prussian), *scutum* (Latin), *skildus* (Gothic) and *sciath* (Irish), all of which mean “a shield”.¹⁰⁸

One Russian word for a spear *drotik* seems to have been taken from the Greek and/or the Persian languages, and appears somehow linked with *darrathr*, the Old Icelandic word for ‘a spear’.¹⁰⁹ The Russian word for a dagger was *kinzhall*, a word of Caucasian provenance. It probably came from *kanjar* (Old Persian for a long, double-edged dagger).¹¹⁰ The Russian word for “a club” (*dubina*) came from the Slavic word for the “oak” (*dub*). Thus Russian clubs were most likely oaken cudgels. *Bulava* (the Eastern Slav word for “a mace”) is phonetically connected with the Czech, Polish, Slovenian, Serbo-croat and Irish (*bolach*) words for the same sort of weapon.¹¹¹

The Slavic word for an arrow *strela* is conceptually connected with lightning on the strength of associated meanings. The Russian/Slavic word for an axe (*topor*) is traceable back to the Old Iranian *tapara*, the Middle Persian *tabrak*, the New Persian *teber*, and the Armenian *tapar*. The same word form has impregnated the Turkic (*tabar*), the Finnish (*tappara*) and the Anglo-saxon (*tæpperæx*), all of which mean “an axe”¹¹².

The Slav word for mail (*Kol' chuga*) originated among the Slavs, and was a composite word meaning iron rings.

Prisoners of war

Combatants captured in the thick of battle and whose lives were spared became the property of the victor. They could be offered at a temple as a sacrifice to Perun, be kept as a personal slave, or, if the captive was from a well-to-do family (especially Byzantine), the person might be ransomed for a hefty price. War-slaves brought with them their own brands of beliefs and customs, which in turn subtly modified the community’s behavioural pattern, eg; Jews captured in the Khazar campaigns ended up ploughing Rus’ fields. Later they invited their relatives to live with them in Rus’. Slav slaves sold by the Muslims as far away as Spain, either directly or through German intermediaries were emasculated as a matter of course before sale. This was the standard practice of the Byzantine and Muslim slave traders¹²³. But why did they resort to such practices? Naturally the inherent brutality of the era is the most plausible factor, yet one cannot help feeling that the new masters might not have wanted Slav males breeding their religion into a healthy state within the Christian and Islamic communities where they were sold. These slaves were usually consigned to the backbreaking toils of the fields. Some however found gainful employment in the military forces of the Caliphate of Cordoba. But in time their power-broking came to the fore, and they became major figures within the Moorish war machine in Spain. This sent tempers aflame as Muslim princes tried to suppress the destabilising and even controlling interests of the pagan Slavic eunuchs in their midst.

Aryan War Doctrine

Since the Zurvanites were devotees of the Daevas, and in particular Indra, I shall briefly explore Aryan war doctrine in an attempt to shed light on what may well have been Slav military behaviour. Peace was a most sorrowful occasion for the ksatriyas (the warrior caste), for in it they found neither valour or fame, nor wealth, nor women, nor indeed salvation (which entailed them gaining a place in the heavens of the Gods, the chief amongst

which was their Lord of warriors, Indra).¹¹² Their duty was not only to defend their people, but to make war happen. Then they could revel in the very reason for their existence; heroic bloodshed, land and cattle seizure, and pillaging booty. War proper could only be entered into with the permission of Kings, so for the most part they engaged in low-scale conflicts, like raiding for the purposes of plunder. This included stealing maidens by capture, plundering luxury goods, and cattle-raids. Chariot riding and cattle-raids call to mind the heroic activities outlined in the Leinster cycle of the distant Irish Celts, perhaps revealing an underlying Aryan substrata as the basis for Celtic/Druidic society. The warrior caste had a role in confronting internal and external strife, and were required to back the king in upholding his administration. Accordingly they were billeted away from the ordinary people, in military enclosures.

In one Indian text, the *Hariharacaturanga*, Aryan warriors are described performing the *Peykkuravai*¹¹³ (which means the “devil dance”) in the wake of great victories, to celebrate the delightful sight of their numberless enemies laying slain on the battlefield. Their heroic exploits can be found throughout the *Puranas*. Battle magic could also be relied upon to vanquish adversaries, whether personal or tribal;

“The votary should remain nude, have the tuft untied, face the south and offer human flesh, blood and poison mixed with chaff of grain, pieces of bone as oblations to the fire ... at the cremation ground in the night uttering the name of the enemy 108 times”.¹¹⁴ What followed after this was a variety of incantations which, it was hoped, would bind and destroy the sacrificer’s enemies.

The tuft referred to in this passage was a hair knot worn by the warriors as a sign of their caste. There are several points of similarity between this Aryan rite, and what details are furnished by Tacitus in his *Germania*. For instance pagan Germanic warriors went into battle nude. One set of remains unearthed there still had well-preserved hair, gathered in a knot on the top of the head. Such a style the Romans termed the Suebian knot. They also performed human sacrifices in connection with their rites of war.

According to the Aryan war prayers known in India victory could be won by summoning the aid of a terrifying goddess with a series of incantations;

“ ... One who destroys all obstacles ... do it quickly...subjugate with your mace. Enter. Dance. Dance. Shake. Make (the enemies) move ... One who is fond of blood, flesh and intoxicating drink ... trample ... cut ... kill ... chase”.¹¹⁵

As brutal as they may have been, Aryan battle codes had a certain sense of honour and order about them.

“Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication) ... Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe)”.¹¹⁶

From this passage we can guess that large scale Aryan battles were simply a sea of one-on-one engagements. In those days a display of cowardice by a soldier was damnable ...

“But the Kshatriya who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be); and whatever merit (a man) who is slain in flight may have gained for the next world, all that his master takes”.¹¹⁷

The mothers of cowardly *ksatriyas* would rather slice off their own breasts, regretting the day they ever fed the child upon hearing that they had run from battle or received a back wound.¹¹⁸ Once again we find parallel behaviour displayed by heathen Germans during war. Their kin-based troop units were driven into battle, not by force, but a sincere desire to seem manly in the eyes of their wives and children (who loitered watchfully at the rear of the battlefield).¹¹⁹ Their heathen priests were in attendance, performing floggings and guarding the sacred grove images, which they brought to the field of battle. These were battle relics dear indeed to their war god.¹¹⁹ In typically Aryan tradition wives flopped out their breasts (perhaps scornfully) if their men were losing, and delighted in showing off the wounds of their menfolk to other kinsfolk.¹²⁰ We find a similar story concerning a Scandinavian woman who slapped her bare breast with a sword once she realised they were being defeated and retreating from combat with the Vinland skraelings.

The Scythians and other steppe dwellers were no strangers to human carnage. They took scalps to hang from

their saddles, tanned the skins of their flayed victims and mounted them for display, or turned their enemies' skulls into drinking cups. According to Herodotus, this was the Scythian way of dealing with enemies vanquished, or brazenly offensive friends and relatives. It is fairly certain that similar behaviour was still present in 9th Century Bulgaria and 10th Century Rus'. For example, Svyatoslav and his retinue were said to have been killed returning to Kiev by Pechenegs. His head was flayed and the skull taken and converted into a gilded drinking cup, from which his assailants scoffingly drank their libations. The motto Prince Kuria had engraved amounted to the age-old adage that thieves never prosper. Scythians customarily only possessed one such "cup", but it is not inconceivable that some had more. Whether the Pechenegs went a step further and tanned Svyatoslav's skin as a war trophy, or drank his blood from a large bowl is hard to say.

Herodotus' explained that the Scythians sacrificed 1% of their captives to Ares, and this was probably a major reason for war; the gathering of offerings. The Conquistadors witnessed similar religious observances among the Mayans and Aztecs, so it is not an entirely unbelievable story. The brutality of these "Scythian" acts, which followed in the aftermath of victory, seem similar to the customs of the Cimbri warriors.

Concerning Celtic head hunting practices (which might have originated in Central Europe and the Russian Steppes) it is possible to suggest that under circumstances where a Zurvanite Magus or Brahman was not present at a battle to sacrifice their prisoners, the warriors brought the heads of their enemies home in victory. These heads could then be offered to the war god by the pagan priests, by being thrown into a lake or pit, or even cremated.

Binding ties

In pagan times two things allowed village life to continue in an atmosphere of relative order, things that bound society together just like a piece of string. These were the ties of blood and the binding word. This vital string was undone when the unswerving nature of the word or blood fell into question or open disrepute. In the pagan mind organised society would collapse if either of these factors disappeared, and drag civilisation down into a miasma of chaos and disunity. For this reason family and the oath was pagan and Christian society's highest forms of reality.

FAMILIES

There once was a time when the basic unit of any nation was the nuclear and extended family, a highly disciplined unit so unbreakable that it was like steel. Within it the interconnecting bonds and relationships that joined a husband and a wife together, the children, the youths, the sick and infirm grandparents, uncles and aunts, cousins and relatives, and friends down on their luck made them one people, a living entity. Folk could count their kin to several generations. Strangely, it was the rigidity, the unbending nature of the husband-wife relationship that proved to be the lynch pin holding the entire society together. Still, somehow the rigours and hardships of life, which were many, seemed to pull everyone together, closer in some ways than before.

To the Rus' and many others brought up under "Aryan" family life, existence outside of the family unit was inconceivable. The practice of disowning wayward family members, in a world as harsh as it always had been, was akin to a death sentence, for it would have been difficult to indefinitely survive the hostilities and carnage of steppe raiders, wild beasts, demons, hunger and privation all by yourself.

CLANS

Each tribe had its own constituent family based clans and it was from these families and the military agreements that sprung up between them, that the tribes themselves were formed. Clans possessed the right to impose their own laws and punish those who had wronged the "family". Similarly, an unjust harm perpetrated against a clan member by a non-clansmen was also a slight against the entire family tree. Just as a Scottish Highlander might have personal grudges for past treachery and grievances perpetrated by another clan's ancestors (events many hundreds of years old), so too did the Rus' base much of their communal thinking on events which had long passed into the annals of the clan folklore. In essence to fight one man was *potentially* a fight with his family, and his tribe, but whether arguments blew up into something bigger all depended on the circumstances.

FAMILY LIFE

According to white Magian belief every family member was required to show respect to their elders,

particularly one's father and mother. This was not just a matter of courtesy, but a holy duty;

"...it is not desirable to distress one's priest, or father, or mother; and, if people perceive much trouble, disquietude, and harm arising from them, it is certainly not desirable that they should give them back a reply with any aggravation. Because their satisfaction is connected with the satisfaction of the sacred being, and every time that people distress them they have distressed Hormazd (Ahura Mazda), the good and propitious. It is not possible for any duty or good work to extend to the spiritual existences while one does not make those guardians satisfied".¹²¹

In pagan and Christian times, the Russian woman's day was very busy, the busiest of all. She got up early in the morning stoked the hearth and greeted the Sun during the first prayer ceremony of the day. Led by a female Volkhv, and female elders, the women of a settlement made the expected offerings to the female goddesses, the Rozhanitsy and their ancestors at the proper times. Thereafter women milked the cows or goats, collect the eggs and then made the day's porridge, cakes and bread. The raising of children, cooking, cleaning, the laundry, looking after the finances, collecting foods, embroidering, working in the fields or crafts workshops owned by their masters or landlords, were just some of their daily chores. To top it all off, they might have to pull their drunken husband home by the ear.

From Ibn Fadlan's memoirs of the Slavs,¹²² Russian concubines and slave girls could be expected to "put out" for their master's friends and guests if he so commanded.

On the other hand the male's role was to provide the necessities of life, by whatever means. Black families engaged in plundering and banditry, and white families made goods, worked the fields or shepherded stock.

SEX-BASED ROLES

Historically speaking males and females played different, fairly traditional, *very clearly defined* roles within their family and society. Under Aryanism, the man was the Lord and Master of the house and acted accordingly, administering justice or favours to those who lived under his roof. He was the public face of the family in its dealings with others. But when it came to running the activities inside the house, it was his wife who had the most say. The wife through her dutiful attention to her family and children was, in many ways, responsible for keeping the family unit in tip top shape, physically and emotionally. The mothers normally took a keen interest in their children and could be credited with cementing together a society of individuals who understood the role that they would play in it once they came of age, as well as the manner in which they were expected to conduct themselves. In short the mother prepared them for life and its tribulations, and, together with the father, equipped them to honourably interact with other families and the greater society. Children were not permitted to back-answer or rebel against their mother, who was to be shown all due respect. The father, being the dispenser of justice would dish out a good flogging to the disobedient.

OFFSPRING

"Women have been created for the sake of propagation, the wife being the field, and the husband the giver of the seed. The field must be given to him who has seed. He who has no seed is unworthy to possess the field".¹³¹

Purity of bloodlineage was a fundamental Aryan-pagan belief, and something which was always taken into consideration when matching couples. In cases where a family exhibited exceptional traits or abilities, their choice of a breeding partner was given considerable thought. Being "gods", the magical blood of the Volkhvy, for instance, had to be streamlined, nurtured, concentrated and perfected by incestuous marriage with those of like blood. A settlement's Magus probably had a key role in influencing who a person married. In families renowned for certain attributes, the Volkhvy probably tried to pair brother off with sister, or son with cousin, in an attempt to achieve a superior bloodstock. In other words, they considered marrying outside of a finely bred family unholy, a watering down, or contamination of such fine specimens.

Only in Christian times were these next-of-kin marriages deemed sacrilegious, but in pagan Rus', where people congregated in family-based settlements, they were probably quite common.

In Ireland we find a great many heathen inscriptions executed in ogham script, etched into megaliths especially,

dating to druidic times, and even after that. They are not often lengthy inscriptions, and one of the most important pieces of information found in them is recorded in a standard format *X. Maqi Mucoi*, where *mucoi* means “a family headperson”, and *maqi* meant “son of”.¹³² These engravings were frequently defaced by Christians. So pagan rock engravers of the Christian era took heed of this danger and took measures to disguise the old druidic inscriptions, jumbling up the letters, or putting dummy characters in front of the phrase, transposing “g” for “m” for instance. Thus we would get inscriptions like *gaqimu* or *gucoi*. Considering the amount of Magian similarities in that part of the world, it is possible that *Mucoi* came from *Magoi* which means “a Magian” in Pahlavi.¹³³ Thus inscriptions might be better read as *X. son of a Magian*, or *X. a living descendant of a Magian*. If so, these stones had the effect of immortalising which families had the blood and which did not. If the Church could efface this knowledge, by destroying the etchings, they could break the chain of paganism, by destroying the proof of people’s ancient ancestry, thereby diverting whole families away from their ancestral blood inheritance. Small wonder the Christians chipped away at them.

When a Magian child was born they made a “religious announcement of a name for the new-born”. Naming days remain customary in Slavia, even today. Following this it was given “*haoma juice*” and “*the butter of Maidok-zarem*” to taste.¹³⁵

PAGAN SEXUALITY

The Aryans had clear perceptions about what constituted proper sexual conduct;

“Intercourse is permitted with a wanton woman, who belongs to another than the Brahman caste, or a prostitute, or a female slave, or a female not restrained by her master, if these women belong to a lower caste than oneself; but with a woman of superior caste, intercourse is prohibited”.¹³⁹

“A mother, mother’s sister, mother-in-law, maternal uncle’s wife, father’s sister, paternal uncle’s (wife), friend’s (wife), pupils wife, sister sister’s friend, daughter-in-law, daughter, spiritual teacher’s wife, Sagotra relation, one come to him for protection, a queen, a female ascetic, a nurse, an honest woman, and a female of the highest caste: When a man carnally knows any one out of these (twenty) women, he is said to commit incest. For that crime, no other punishment than excision of the organ (the penis) is considered (as sufficient atonement)”.¹⁴⁰

“He who does not give such a maiden in marriage commits the crime of killing an embryo as many times as her period of menstruation passes by without her having a husband”.¹⁴¹

They described the different classes of marriage;

“In the Brahma form, a maiden decked with ornaments is given (to the bridegroom), after he has been invited and honourably received (by the father). When he as been addressed with the words, “Fulfill your sacred duties together (with her), it is termed the Pragapatya form. When (the father) receives (from the bridegroom) a dress and a bull and a cow, it is termed the Arsha form.”

When she is given, before the altar, to a priest, who officiates at a sacrifice, it is termed the Daiva form”.¹⁴²

The union of a willing maiden with her lover is the fifth form, termed Gandharva. When a price is (asked for the bride by the father and) taken (by him) it is the form termed Asura. The Rakshasa form is declared to consist of the forcible abduction of a maiden. Sexual intercourse with a woman during her sleep or while she is unconscious (of the approach of a man) constitutes the eight form, the basest of all”.¹⁴²

Drawing upon Ibn Fadlan’s account of the sexual favours supplied to guests by Russian concubines, we can only be amazed by the cavalier swappery, and immense sexual bravado of the Russes. We might guess that the titillating hedonistic aspect of Slav paganism, was one facet of the old ways that was sadly missed with the coming of Christianity and its attempts to eradicate such “dissolute” heathen lifestyles. Svyashchenniks and pops could only usher in the new era of restraint by a promiscuity tax, which hit hard those single-mothers who were certain to result eventually. Aggrieved male family members of “shamed” females were not adverse to making the other guilty party /ies own up ... probably under pain of death!

In pagan and Christian times the belief that life resided within a man’s seed meant that, for white families anyway, it had to be treated with some reverence, and in accordance with the natural order.¹⁴³ In the case of it being transmitted to anything other than a woman, preferably one’s wife, it was deemed an evil act before the eyes of the

creator. Thus even auto-eroticism was regarded as a crime against life because if the generative function was improperly channeled, it would give birth to demons instead of human beings.

Manichaeans and some other Gnostic cults, however, took the opposite view, that creation was an evil beyond knowing, placing souls inside dark earthly tombs. Accordingly they fostered the ethic of treating the flesh with contempt. In due course this led to alternative sexual practices considered unsatisfactory by pagans, Jews, Muslims and Christian alike.

We know very little about heathen Russian attitudes towards homosexuals, but the Norsemen were in no way partial to it. The Norse Sagas glaringly illustrate that they were socially reprehensible, and what is more, the merest insinuation that a man was gay was enough to see weapons drawn, and blood spilled in retribution for the grievousness of the insult. The mediaeval text *Malleus Maleficarum* mentions that those who habitually engaged in the act of sodomy, or those who played with more bizarre forms of sexual activity rarely lived beyond their 33rd year, unless it was by an act of divine mercy.¹⁴⁴ This account may betray the presence of widespread sexually transmitted disease during the Middle Ages, which ravaged the mediaeval gay communities in particular.

Contraception employing toxic herbal concoctions, if they were used, were probably the responsibility of the woman, although men *may have* used an animal bladder sheath from time to time. To procure them women went to herbalists skilled in poisons. During the Middle Ages one popular contraceptive recipe consisted of precious myrrh, pepper, fennel juice, rue and the skin of a pomegranate, all mixed and brewed into a concoction using certain ratios. It did work but had another side-effect, namely that it could easily kill the drinker!¹⁴⁵

Herbal brews were not the only avenues of contraception available to the pagan Rus' either! A team of US gynecologists visiting Russia in 1995 were shocked to discover the number of Russian women using magical methods as their main means of birth control! An in-depth study on the theories behind these methods would go along way to expanding our knowledge of pagan Rus' fullest religious heritage.

The "White" Zoroastrian Magi had a deep hatred for all these practices; but they were not alone. The *Didache* (c. 90 AD), an ancient Christian document (said to be tainted by heresy), condemned magical birth control and these types of recipes, as abominable weapons against the gift of new life, an anathema unbefitting of any Christian.

BASTARDS

The status of illegitimate offspring in pagan Rus' remains unclear. Bastards were far from uncommon during pagan times. Not only did they possess a lower status within the "family" when compared with legitimate offspring, but society also. Inferior-looking bastards and those resulting from liaisons of a socially embarrassing nature would have become slaves. The unlucky ones probably ended up competing with the village dogs for discarded table scraps, or were taken in by unscrupulous speculators keen on exploiting them in every way. A kind old granny was the best they could hope for in life. Their status is a little more certain among the Norse. The Old Icelandic *hornungr* meant both "a bastard son", and "an outcast",¹⁴⁶ and this suggests that bastards were not well thought of in Norse society, though it is impossible to consign the origins of such a sentiment to either the pagan or Christian era with any degree of certainty.

Being a bastard during Christian times carried an equally great social stigma, however the exposed infants, abandoned orphans and bastards usually entered under the protection of the Church, living their formative years in a monastery where they acquired a trade or spent much of their time learning to stand on their own two feet.

Magians considered anyone born without a father to be automatically among the damned, who together with apostates would not be resurrected in the future existence.

Bratehini & oaths

Since the dawn of time there has always been a yearning deep within the human psyche which craves to belong to someone or something bigger in this world; be it a family, a band of friends, a guild of craftsmen, a religion, or even a member of a club or team. In ancient times these associations of people were formalised by an oath of loyalty to their comrades. By the nature of the sworn oath uttered between members of a formal fraternity or sisterhood, no member could break the faith of that vow without being judged and subjected to the punishment of his "brothers" or "sisters"; by people of the same caste. All brother/sisterhoods had a charter of rules and agreements which were binding on their members. This was the overriding principle inherited from the Aryan forefathers. In Roman times

these brotherhoods/sisterhoods were termed *Collegia*, associations of people of like status and interests. In pagan Rus' they were called *bratchini*.

JOINING A BROTHERHOOD OR SISTERHOOD

When attempting to join a brother or sisterhood, the prospective initiate was indoctrinated with the rules of the group and then subjected to an initiation ceremony, to see whether they were suitable to enter into the lasting bonds of the oath.

In magical or religious fraternities everything was based upon a person's level of knowledge, as gained through skilled tuition. Once everything had been learned they could take their vows of loyalty and obedience to the group, which were witnessed by the supreme god.

MILITARY OATHS

People normally swore oaths of allegiance to prospective lords, which could never be broken regardless of the personal cost to the member, even the sacrifice of one's life. To break this oath was to fall under the weight of Perun's (the Slav God of War and Justice) retribution. Cowardice in the face of battle, desertion or dereliction of duty were exceptionally grave offenses which would never go "unrewarded". Execution for the more serious offenses was regarded as the norm. Amongst warriors, the individual had to undertake feats of courage or physical punishment to see if they were skilled or hardy enough to be deemed a worthy member of the group. If so, the oath was duly sworn before Perun. There are no surviving accounts of the manner in which the warrior brotherhood ceremony was carried out during the 10th Century AD, but in Scythian times the leader and the initiate pierced their bodies, and emptied some of their life-blood into a cup of wine. After having wetted the points and cutting edges of all their weapons in the drink, all parties partook of the wine, draining away every single drop. The brotherhood was now sealed.¹⁴⁷

Since the Slav God Perun is thought to be a variant of the Aryan war god Indra, fused with Mithra, it is worth while looking at how the Iranians viewed the sanctity of this oath. According to Mithraic law the breaking of an oath made to Mithra would see the "liar" chased down, and rent apart by weapons, including the splitting asunder of their long bones and the removal of the marrow. Their bashed body and brains were finally to be trounced into the blood-sodden earth.¹⁴⁸ Whether such Mithraic penalties applied to the breaking a Perunic oath is anyone's guess, but lets put it this way, it was the last word in oaths. You could almost say you staked your life on whatever was sworn to! You messed with him, you were a dead man! Such were the oaths of the warrior breed, those born with a sword to use *as they willed*, a breed apart from the agrarian underlings.

OFFENSES AGAINST THE BROTHERHOOD

Under Aryan pagan (and Zoroastrian) law, the demand for utter obedience (especially in sworn service) was beyond question. Even within the family the father's authority was not to be challenged in any way, shape or form, and he had the right to dish out a good flogging to any wayward kin under his roof. Within Aryanism all brother and sisterhoods had the legal right to exact punishment upon their own errant members, including the death penalty for the more "treasonous" offenses.

Anyone who has served in the military forces will be able to tell you that there is an "unofficial" custom, whereby "trouble-makers", the disobedient, malingerers, thieves, those grossly negligent in their duties, or who have broken faith with their comrades in arms are gang-bashed, perhaps in the showers, or in the thick of night by men from their own unit. While most men are only too willing to submit to the calling of utter obedience to their commanders, from time to time there are high spirited types who require extra efforts to force them into submission to their leaders. Kangaroo courts are often the last recourse if the rebel has resisted other measures.

Infrequently the defaulters are severely injured, perhaps inadvertently killed. Although this internal disciplining of wayward comrades is "unofficially" tolerated, occasions where the person dies are naturally rigorously investigated in this modern age, owing to the fact that they are few and far between. Yet in distant Russia a most bizarre custom still lives on their within their military community.

I was amazed to see film footage of an event (1996) regularly staged by members of the Russian army, which of

late has sufficiently aroused the ire of the mothers of young conscripts, and led to the formation of lobby groups. Hundreds of servicemen gathered at a stadium to witness a grim spectacle, namely the formal beating of errant conscripts. It had all the atmosphere of the Roman colliseum, with successive pairs of victims brought into the arena for one hell of a beating.

Soldiers in fatigue uniforms dragged the dazed, and even barely conscious conscripts across the ground, with the odd punch being thrown in for good measure. Having reached the centre of the arena, the conscript was lashed to upright boards and repeatedly struck, buffeted and kicked, in the abdomen and other similarly vulnerable parts of the body. If they passed out, their torments did not end there, since helpers were on hand to douse them in buckets of water to bring them around for further treatment. Apparently four thousand conscripts die annually in Russia at the hands of fellow servicemen, from beatings or worse. So while it is normal for unsanctioned beatings to occur in the military, in no way does it ever reach the level of formality, ferocity and brutality practiced in Russia to this very day. Could these military customs be an ongoing survival of brotherhood rites practiced in Russia, at least since pagan times? Are they perpetuated through sheer force of habit, an adherence to tradition, or do some actually understand the religious basis of military brotherhood? Given that defence forces are notoriously conducive to the observance of ancient traditions, I am inclined to believe that it is inherited behaviour.

Such customs are reminiscent of the *Fustuarium*, a form of Roman punishment meted out to deserters and sentries who left their posts without permission. The penalty consisted of being stoned or beaten to death with wooden clubs by the very comrades whose lives had been endangered by the defaulter's behaviour.

Dress

Variations existed between Medean and Persian national costumery. Originally the Persians preferred clothing that fitted the form of the body, whereas the Medeans had loose fitting wear, of sumptuous design and decorated with embroidered embellishments. The Persians later adopted the dress codes of the Medeans.¹⁵⁰ I mention this because pagan Rus' clothing was considered to be stylish by many foreigners, and had something in common with Persian and far eastern dress standards; consider the baggy breaches once worn by Svyatoslav, or the full robes and breaches depicted on pagan Norse tapestries and stone monuments. Pagan Rus' clothing was usually created from linen and imported woollen cloth, the beauty of which was enhanced by extensive dying in lively colours and imaginative embroidery.¹⁵¹ Woollen cloth was frequently imported, loomed in either England or Flanders prior to arrival in Rus'.¹⁵²

The term *Pavolok* (which was used exclusively among the Slavs) related to valuable fabrics such as these, which had been shipped into Russia from abroad.¹⁵³

The linen smocks manufactured by the Rus' were normally white, but were often coloured in a variety of hues using the block method to stain them with the primary colours, and white or black toned dyes (or mixtures of them). As you will have read, these were most likely the same type of shirt as the sacred shirts worn by Magian folk.

Shirts were frequently of the *poruchi* style, possessing long sleeves and a hemline that reached down to knee level. *Porty* were the pants typically worn in conjunction with the *poruchi*.¹⁵⁴

The common people's clothing was made from *siriachyna*, a coarsely woven but sturdy form of cloth made from flax and hemp fibres.¹⁵⁵ Other items worn to enhance their dress were the *nachil'nik* (head ring)¹⁵⁶ and *drobnytsi* (metallic, often bejewelled plates which the rich had fastened to their clothing. One might suspect they were talismanic in nature in heathen times).¹⁵⁷ The lace-up, moccasin-like, footwear (woven from bast) worn by the lower-classes were called *luchaky*.¹⁵⁸

Russian families and individual clan members most likely personalised their sacred white shirt and belt with needlework depicting exciting images. Common motifs (which have survived to the present day) included hunting scenes, horses, crosses, swastikas, suns, line patterns, moons, stars, boars, foxes, wolves, bears, deer, geometric designs, ivies, flourishes or woven motifs, griffons, black winged dogs, intertwined serpents, battle scenes, harvesting scenes, ploughing scenes, cattle, fantastic beasts, flowers, ravens, birds and eggs. Some of this artwork originated in Iran, for there archaeologists have retrieved cloth bearing stylised bird motifs practically identical to those found in Russian folk embroidery.

Fig 70.1



Fig 70.2



Fig 70.3



Fig 70.4

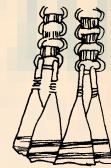


Fig 70.5



Fig 70.6



Fig 70.7

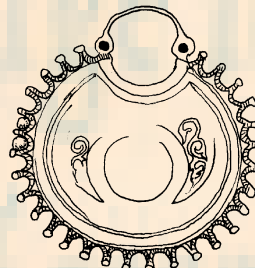


Fig 70.8

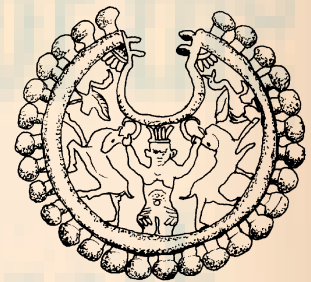


Fig 70.1. A twisted gold arm ring from Pagan Jutland, Denmark.

Fig 70.2. A twisted silver arm ring from Parthia.

Fig 70.3. A silver neck ring from 11th C. Scandinavia. The Russian grivna was of similar form. It probably signified the coil of a serpent.

Fig 70.4. One type of Pagan Slav dangling pendants. They were often suspended from horse brooches that often possessed double-heads.

Fig 70.5. A Greek gold bracelet, perhaps an amulet or religious object. Found at Kul Oba, the Crimea, 4th Century BC. Practically identical rings were made in Parthia, and a vaguely similar ring has been found in Germany

Fig 70.6. A heathen Russian pectoral crescent.

Fig 70.7. An early Mediaeval Pagan Russian earring.

Fig 70.8. An Achaemenid earring, 5th C. BC. This style was probably a precursor to that still being crafted in Rus' some 1,500 years later.

Another favourite embellishment was the fastening of pearls along the hem of one's finest attire, *pearls cultivated in rivers throughout the northern reaches of Rus'*.¹⁵⁹ Unless the pagan Rus' discovered pearl cultivation independently, then the methods that they used might have been learned from either Britain,¹⁶⁰ India or ancient Rome. Linguistics gives us even better clues as to where they acquired the necessary skill for pearl harvesting, and suggests an entirely different location. The Russians had several words for "pearl", the oldest being *Inchi* and the other *zhemchug* (pron. Zhemchuk) which was used from at least the 11th Century AD onwards. *Zhemchug* came from the Hungarian (*gyongy*: Pearl) and the Middle Uighur (*jonzu* : Pearl) which originated from the Chinese. *Inchi* came from the Turkic and Azeri word *indzi*. Thus Russians first gained their love of pearls via the Turks and Azeris, but by the 11th Century the source of their pearls (or the loan word anyway), were derived from the Far-East, from China and the Uighur Empire.¹⁶¹ These Far-Eastern word transactions might be due to the number of Manichees (who saw the pearl as a major religious symbol), migrating into Europe from Manichaeian settlements in China and the Uighur Empire. The correlation may also be attributable to Magians who accompanied the last of the Sassanian monarchs to their place of repose at the Tang Dynastic palaces, following their flight to freedom.

Another was *marzhan* or *morzhan* meaning "coral" or "fine pearl".¹⁶² It can also be found in the Siberian. Irkut, Yakut, Turkic, Uighur, Kipchaq.¹⁶² These apparently originated in the Arabic, Armenian and Greek.¹⁶² Note how the words for "pearl" and "coral" had filtered into the frosty northern wastes, entering into the language of the northern Finno-Ugric peoples.

Typical Sassanian embroidery motifs were not dissimilar to the Russian, with birds and boar heads proving the most popular.¹⁶³ Pearl edging was not uncommon in Sassania.¹⁶³

Owing to a presence of artifacts closely resembling (Iranian) Luristanian bronzes across a very vast area, it has been guessed that Magian culture, and even migrants, had settled over much of the Caucasus and Caspian region,

not to mention the Kuban area of southern Russia.¹⁶⁴ Their jewelry, such as the small animals sporting dangling bells¹⁶⁴ were possibly the precursors of the Koltsy devices worn by later generations of pagan Iron Age Slavs and Finns, not to mention the many Caucasian races. Besides the diverse animals that they rendered into wearable objects, one can also find demon effigies and bearded divinities such as those which inhabited their world.

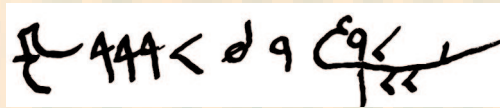
The Medes wore pectoral crescent moons,¹⁶⁵ or gorgets, in which case I suspect they could be the original inventors of the lunula crescent pendants worn by the Iron Age and mediaeval Russes. This is just one item of Rus' jewelry possessing an Iranian precedent. Both the Persians and Medes (whether men or women) wore torques, arm-rings, earrings and other jewelry, sometimes inlaid with cloisonne enameling.¹⁶⁶ Medean headdress was dome-like with chinstraps dangling behind, whereas the Persian aristocracy sported tiaras. As a point of difference the Babylonians of their day wore cone-shaped mitres draped with some tassel work.¹⁶⁶

It is therefore hardly surprising that Scythian art (deeply impregnated with Persian, Assyrian, Median and Mesopotamian imagery) has been unearthed in the Kuban, Dnieper and Kiev regions.¹⁶⁷

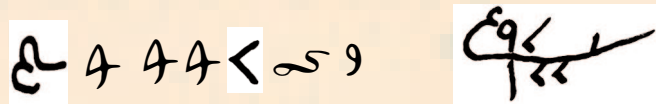
In this Appendix we have viewed many seemingly mundane aspects of life in pagan Rus'. Repeatedly Magian and Aryan influences can be seen as important components of their lifestyle.

Appendix I

Fig 71.1. Example of Rus' writing supplied by Al-Nadim



Equivalent phonetic values	E	M	M	M	U	D	K	E	N	K	R	UU	R
Avestan Persian Characters	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊	𐬋	𐬌
Avestan Persian characters reversed	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊	𐬋	𐬌



emmmud k enkruuR ▶ Ruurkne k dumme ▶ Rurik ne k dume. Likely English translation: "Rurik says no to the idea (or proposal)".

1. Being a communique from the Russians to the Armenians, the text originally possessed a political significance.
2. The courier guessed the Arab would be unable to recognise what was written, and showed him the Rus' writing for the sake of curiosity.
3. The emissary would not have shown the message to the Arabs if its contents were readable and highly sensitive.
4. It was a diplomatic communique and may have been encrypted in some way. The triple letter suggests that this was the case.
5. Of the 9 different characters used, 7 are almost identical to Avestan script, 1 more closely resembles the Pahlavi "n". Only the last character 𐬌 seems to have been twisted inside out. Most characters were inverted 180°. The Pahlavi insignia served to indicate that he was a trained priest.
6. Avestan was written backwards, from right to left, as was this example of Rus' writing.
7. Considering that Al-Nadim noted this during the 10th Century, it is unlikely that the Rurik mentioned was the father of the Rus' state, but another royal who went by the name of their illustrious forebear. This prince must have belonged to Svyatoslav's generation, living more than a century before the other historically known Prince Rurik c. 1092 AD (son of Prince Rostislav of Tmutorokan to the Magyar princess Lanka).
8. The Avestan origin of the Rus' script complements other existing data suggesting a Magian presence in Olden Rus'.
9. The orthographic style displayed in the Russian example (Fig 71.1) is in keeping with Avestan script, as shown in the following extracts from a Magian manuscript.

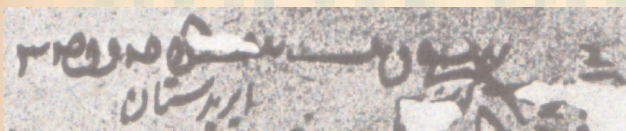


Fig 71.2

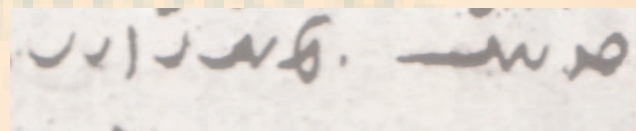


Fig 71.3

Writing systems

In Part I we saw evidence of writing in Rus'. Considering the Avestan-style mirror-writing below it is likely the Russian kings wrote a number of their texts in Old Russian but transcribed it into Avestan Persian script, which might be inverted on certain occasions. This is not entirely out of the question considering that Silver Bulgars are on record as using a form of Middle Persian used by the Manichees.

These were not the only scripts used in Slavia. For instance the Rotu document found in Albania was scribed in the *Ruxski pismena* or "*pisa ruhsska*".¹ Clearly the characters were Old Albanian, yet they were used to write an essentially Russian text. Such ad hoc means of writing were probably not uncommon. Many pagans (especially merchants) probably gained a knowledge of writing via the Crimean cultural "melting pot", in which many of the known world's writing systems were utilised. Rus' warriors involved in the southern military campaigns no doubt were exposed to these scripts and some may have learnt them there. The remainder of the illiterate masses probably made extensive use of cultured slaves or Magian scribes. Most of the cultured slaves could easily have served as scribes or accountants until the time when Cyrillics was introduced by the Church on a wider scale.

We might think that for an undetermined period after the Christianisation of Rus' in 989 AD, that Cyrillics were mainly confined to areas that had accepted Christianity (ie; the cities) or to those few places visited by travelling Byzantine missionaries. But by the 10th Century, not more than a hundred years after its inception, the Cyrillic writing system was in relatively widespread use amongst the Slavs (even among the lower classes), interspersed with elements of glagolitics.

That some Russes knew how to write is confirmed by Constantine (in the *Life of Constantine*), who met a learned Rus' in the Crimea around 861 AD, and saw that he kept a copy of the bible.¹ It had been written in a script that he believed was purposefully designed by them from an eclectic collection of foreign scripts.¹ Presumably some elements of the script were intelligible to him, others not so.

A glagolitic-style script can be found on the wall of a ruined pagan temple²⁰, so presumably glagolitics saw some usage and modification under the pagans. Glagolitics were also known to the Vlaxhs, Moravians, and especially the Bulgars. In later years the Patriarchate of Constantinople and the See of Rome fostered Latin and Cyrillic scripts, and then attempt to eradicate the use of glagolitics.

In summation, the sorts of writing systems present in 9th Century, pre-Christian Rus' probably included;

1. Avestan.
2. An unidentified script, perhaps Bulgar or Hungarian runes.
3. Modified glagolitics.
4. Cyrillics.
5. Khazar runes (similar to the Alphabet of the Kings, but without orbs).

DID THE PAGAN SLAVS USE CARRIER PIGEONS?

In today's world we use the internet or satellites for speedy communications, but in the ancient world, it was the pigeon that facilitated swift and reliable contact between distant locations. In Rome and Babylon, and later in Central Asia and Iran (under Arab rule), the pigeon and the sparrow were the only animals used for aerial communications.² The homing pigeons they bred and trained were indispensable during emergencies, such as surprise sieges, plagues and to contact more remote trading outposts. During the Middle Ages heretics were observed to be communicating with each other by means of carrier pigeons.

From the *Primary Chronicle*³ we know that the typical Drevlyanian household had their own pigeons and sparrows (a holy animal to the Persians). Whether other tribes followed the same practice is unrecorded. Sparrows and more especially pigeons are well known for their fondness of human company, but there may have been other reasons for keeping them other than companionship. While these birds would have been useful for eating insects in the thatching and under the eaves, or served as food during lean times, they might have provided a means of allowing relatives and friends separated by the tyranny of distance to converse by "air mail".

To give you some indication of the scale of pigeon and sparrow usage by the Slavs, the *Primary Chronicle* relates that Olga ordered the Drevlyanians to give her three sparrows and three pigeons from each house in reparation for them slaying her husband Igor'. Expecting mass reprisals, the locals thought they had got off lightly when she only

asked for their birds ... how wrong they were. Ol'ga ordered the birds to be released once they had a hunk of burning sulphur wrapped in material slung from their legs on pieces of string. These birds flew back to their owners' homes in the lands of the Drevlyanians (in Black Russia) whereupon *every single house, pigeon coop or dove cote* caught fire. First of all the mere admission that they had pigeon coops shows that they were breeding them for a specific purpose. Perhaps it was only a hobby, and perhaps only a ready food source, but we cannot discount the possibility that they were using them to cart messages.⁴ Most importantly, *they were homing pigeons!*

If every Drevlyanian house had homing pigeons during the pagan era, I think it says something about the potential ability of the average peasant to send news afar. But homing pigeons are just that, they return home upon release. And if they were keeping homing pigeons probably a certain number of those in a given coop might have belonged to other people, which were let free to fly back to their home. When visiting friends or business colleagues they might have taken their own birds with them and given them to the other party to release when they wanted to contact the pigeon's owner. The Chronicle does not mention fires breaking out in coops in other locations outside of the Drevlyanian lands. If they were used as carrier pigeons, then fires elsewhere went unrecorded, or they were simply for local dispatch, or the Drevlyanians gave them their own pigeons, rather than those of other individuals which they might have kept in the dove cote

And yet it is highly doubtful there was any degree of literacy among the peasantry during the pagan era. Despite the in excess of 100,000 birch scrolls excavated by archaeologists at Novgorod in the Christian cultural layers⁵ of the 11th Century, no archaeological traces of them have come to light in earlier soil horizons datable to the pagan era. Since there is no evidence thus far that the average person used or even understood the *Ruxski Pismeni* (the radiant script), the Glagolitic-style writing system of the Slav Magi, the people probably used the services of a Magian scribe to draft any correspondence. In this fashion the Magi became indispensable to the masses, and what is more, they got to find out exactly what was happening around their area of influence.

Being some of the few people who knew writing, the Magi probably kept whole flocks of them in basketed coops, grouped according to the particular areas they were accustomed to flying to.

Against this proposed usage of homing pigeons there is a *Primary Chronicle* account of a city on the Steppe that had been besieged for a very long time. The city's defenders could only send for reinforcements by getting a young lad to run the gauntlet through the lines of Pecheneg assailants. This may mean that the Rus' never used carrier pigeons at all, or that their settlement had no carrier pigeons, or simply that due to the pressing hunger generated by the siege, the people had eaten them. This might also mean that only the Drevlyanian kept coops, whereas the city mentioned did not.

In Cappadocia Turkey, a land once connected with the Goths, one can still see the valley of the fairy chimneys, peculiar natural rock formations that look every bit like wizard towers. Past inhabitants burrowed into them, hollowing out passageways and rooms. By my estimate they were first used by pagans, but were later taken over by Christian monks, as the heathens were driven from the area by Byzantine military actions. Seemingly numberless pigeon coops dotted their weird landscape, and are still to be found in conjunction with these sites. The birds themselves were probably kept for food and served to provide communications for the inhabitants of the valley.

Notes

Old and New Testament Bible quotations are sourced from the Old King James version. Select quotations from the Magian holy texts come from English translations first published by Oxford University Press in the 1880's, and subsequently reprinted by Mortilal Banarsidas in 1965, having been otherwise out of print since 1887. All other quotations are for research purposes, and are provided here, not for profit, in accordance with fair usage conventions.

1 - St Luke allegedly painted Jesus with blue eyes.

2 - To help cement his rule over the Jewish people, Herod torched all of the Hebrew genealogical archives, which showed the bloodline of each and every family, including which of them were descended from Ammonite and

Moabite stock. This account is to be found in *The History of the Church I:7*.

According to the writings of Hegesippus (a Jew who had adopted the Christian faith), which are recounted in *The History of the Church III:20*, Emperor Domitian sought to exterminate every Davidian Jew, in order to put an end to the threat of a future Messiah among their people. Hegesippus mentions during the 2nd Century AD, that two of St Jude's grandchildren, who were perhaps the last of their bloodline (he does not mention any other survivors of the House of David), were apprehended and taken before Domitian. They were interrogated about their earthly wealth (which on account of Roman predations was meagre), whereupon the Emperor decided that they were of no threat to Roman secular power. He then proceeded to ask them about the Kingdom of Christ, to which they replied that it was to come about only once the world had ended, and that it would not be in this world. Upon discovering that they were not planning an earthly kingdom, Domitian decided to cease destroying the Christian Church, and the two brothers were released. Thereafter these two figures went on to become leading figures in the Church until they passed into the next world during the reign of Marcus Trajan. It is not mentioned whether they had any offspring, but the survival of these personages might have given rise to the Mediaeval Christian myth that some of the Knights Templar were actually supposed to have been descendants of Christ's family line.

3 - Gilbert, A. *Magi - The Quest for a Secret Tradition*

4 - Alternative spellings are Caspar, Mechior and Balthasar, said to be from Tarsus, Persia and Saba respectively. In legend Balthasar was a black Ethiopian.

5 - (NT) *Matthew 2:2*

6 - (NT) *Matthew 2:5-6*

7 - (NT) *Matthew 2:9-12*

8 - (NT) *Matthew 2:13*. To help cement his rule over the Jewish people, Herod torched all the Jewish genealogical archives, detailing the bloodline of each and every family, including those descended from Ammonite and Moabite stock (*The History of the Church I:7*). From that time identifying the family origins of a potential Messiah became notoriously difficult, and one might guess heavily dependent on the mnemonic recollections of Jewish scribes. According to the writings of Hegesippus (a Jew who had adopted the Christian faith), which are recounted in *The History of the Church III:20*, Emperor Domitian sought to exterminate every Davidian Jew, in order to put an end to the threat of a future Messiah among their people. Hegesippus mentions during the 2nd Century AD, that two of St Jude's grandchildren, who were perhaps the last of their bloodline (he does not mention any other survivors of the House of David), were apprehended and taken before Domitian. They were interrogated about their earthly wealth (which on account of Roman predations was meagre), whereupon the Emperor decided that they were of no threat to Roman secular power. He then proceeded to ask them about the Kingdom of Christ, to which they replied that it was to come about only once the world had ended, and that it would not be in this world. Upon discovering that they were not planning an earthly kingdom, Domitian decided to cease destroying the Christian Church, and the two brothers were released. Thereafter these two figures went on to become leading figures in the Church until they passed into the next world during the reign of Marcus Trajan. It is not mentioned whether they had any offspring, but the survival of these personages might have given rise to the Mediaeval Christian myth that some of the Knights Templar were actually supposed to have been descendants of Christ's family line.

9 - Josephus. *Thrones of Blood*, p. 61 Josephus may have placed some store in Jesus as the Messiah stating 'There was about this time a wise man named Jesus - if it is lawful to call him a man, for he was a doer of wonderful works ... He was the Christ'.

10 - Fr. J Briand. *The Judaeo-Christian Church of Nazareth*

11 - *The Life of Christ*, p. 655-666

12 - (NT) *Matthew 23: 31-33*. See also West - *Pahlavi Text Part III*, p.241. This same scripture is retold to Magian audiences in *Sikand-Gumanik Vigar XV*, with Jesus' wording appearing as ' "How is it possible for you to do good works when you are Jewish evil-doers?" And it was not his (Jesus') own father he called an evil-doer'. In the lead up to Christ's baptism in the Jordan, John the Baptist before him bore similar animosity toward the Jewish priestly establishment of that day. As John cleansed away peoples sins in the river, and heard their confessions, a group of Pharisees and

Sadducees turned up, possibly to see what was going on, possibly to participate. John, the son of Zacharias, a fire priest and incenser of the order of Abia, addressed them with unabashed insolence 'O generation of vipers, who hath warned you to flee from the wrath to come?' (NT) Matthew III:7

13 - (NT) Matthew 23: 34

14 - *Sikand-Gumanik Vigar XIV:4-8.*

15 - Isaiah 45:7

16 - Isaiah 45:3

17 - *Sikand-Gumanik Vigar XIV:38*

18 - *Sikand-Gumanik Vigar XIII:148*

19 - *Sikand-Gumanik Vigar XIV:82-86*

20 - (NT) Mark 16:19, Luke 24:50

21 - *The History of the Church*, p. 108-109 *the History of the Church 4:7.*

22 - *The History of the Church*, p. 121 , 4:15.

23 - *The History of the Church*, p. 161 , 5:16.

24 - *The History of the Church*, p. 86-89

25 - Mark 1:21. But his teachings deviated from those of traditional rabbinical Judaism. 'they (the rabbis) were astonished ... what new teaching is this?' Whatever Hebrew Jesus had masterfully acquired, may not have been gained within the Jewish religious community, culminating in your typical *Bar Mitzvah*. For during a feast in which Christ taught in the temple 'the Jews marvelled, saying, How knoweth this man letters, having never learned?'

(John VII:15)

26 - *The Other Bible*, p. 108

27 - *The Other Bible*, p. 89. *Gospel of Philip*

28 - In *The History of the Church*

29 - Roebuck. *The World of Ancient Times*. p. 699-701

30 - In *The History of the Church V: 23-25* you will find historical references to the events of the big confrontation over the Easter controversy, and both sides of the argument.

31 - Veder. *The Edificatory Prose of Kievan Rus'*, p. 20

32 - *The Balts, Lake Peipus 1242 - Battle of the Ice, The Medieval World, The Holy Roman Empire and The History of the Archbishops of Hamburg-Bremen*

33 - *Origins of the Liturgy*. The *Agape* was a meal during which a bishop shared an unconsecrated loaf and other foodstuffs at an evening meal to which the poorest members of the parish were invited, such as widows, the peniless and the destitute. The meal was normally funded by one of the richer members of the parish.

34 - Williamson, G. *The History of the Church*, p. 428-430 These lists of Bishops cover each of the four original Holy Sees, and give the names of the apostolic rulers of these Sees between 44AD and 286 AD, in otherwords from the time of the apostles onwards. For example St James (a blood relative of Jesus), was the first bishop of the Holy See of Jerusalem.

35 - Schenker, A. M. *An Introduction to Slavic Philology*, p.42

36 - *Domesday Book to Magna Carta*, p. 223

37 - *A History of Russia*

38 - *Domesday Book to Magna Carta*, p. 224

39 - Dennis, Foote and Perkins, R. *Laws of Early Iceland - Gragas*.

40 - *The Conversion of Scandinavia*

41- Lane Fox, R. *Pagans and Christians*, p. 269

42 - Comby. *How to Read Church History*, p. 48

43 - *Kievs'ka Rus'*, p. 336-337

44 - Vernadsky, G. *The Origins of Russia*

45 - Vernadsky, G. *The Origins of Russia*, p. 299

Novgorod the Great, Excavations at the Medieval City.

51 - Brisbane, Mark (Ed.) and Judelson, K (trans). *The Archaeology of Novgorod Russia*

52 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 116

53 - Williamson, G. *The History of the Church III*: 37

54 - (NT) Acts 19

55 - Comby. *How to Read Church History*, p. 149. Despite its misleading name, this book is actually a massive collection of Christian documents spanning 1,500 years of Church history.. Many of the items listed are of extreme interest.

56 - (OT) Exodus 17: 2-8, 10-20, 28, 29, 31-32

57 - (NT) John 6:47-58,60,66

58 - (NT) Matthew 26:26-28

59 - Foley, E. *From Age to Age*, p. 19

60 - Ibid., p. 37

61 - Fletcher, R. *The Conversion of Europe*, p. 286

62 - Deiss, L. *Early sources of the Liturgy*, and *The New Catholic Encyclopedia*

63 - *The Edificatory Prose of Kievan Rus'*, *The Homilies of Grigorii the Philosopher*, p. 164. *Homily 7 for the Seventh Day, for Saturday: On the Dead*

64 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 113

65 - Foley, E. *From Age to Age*, p. 83-86

66 - (OT) Exodus 16: 31

67 - Foley, E. *From Age to Age*, p. 59

68 - Foley, E. *From Age to Age*

69 - Murray, M. *The Witch Cult of Western Europe*, p. 226

70 - (NT) I John 1: 8-10

71 - As noted in (NT) John 20: 19-23

72 - Which was related to (NT) John 20: 19-23 and I John 1: 8-10)

73 - *The Edificatory Prose of Kievan Rus'*, p. 124. *Homily 1 of Grigorii the Philosopher*

74 - *Temple of the Holy Spirit*, p. 69. Whether the custom of dressing the body in clean clothing belongs to the 10th Century is unclear Alex Knyazeff's examples belong to the 14th Century onwards.

75 - *The Hagiography of Kievan Rus'*, p. 143

76 - Darmesteter, J. *The Zend-Avesta Part I Vendidad*, J. Darmesteter, p. 96

77 - As listed in *The Hagiography of Kievan Rus'*

78 - Vernadsky. *The Origins of Russia*

79 - Hollingsworth. *The Hagiography of Kievan Rus'*

80 - *Slovo O Polku Igoreve*

81 - Heer. *The Holy Roman Empire*, p. 15, and *The Rise of Magic in Early Medieval Europe*

82 - MacMullen, R. *Christianity and paganism in the 4th-8th Century AD*

83 - If some of the Druids were Magian dualists, and in any way connected with the dualistic Persian Cult of Mithra, so unanimously favourable to the Roman legions, then it is inevitable that they were seen as conspirators. They might have had contacts in Rome's military of uncertain magnitude, liaisons which could have been seen as a serious security risk to the Empire.

84 - *The Natural History*

85 - *The Death of a Druid Prince*

86 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 95

87 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 352

88 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families.*

- 89 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families*, p. 103-104
- 90 - Fletcher, R. *The Conversion of Europe*, p. 260
- 91 - Ibid. , p. 259
- 92 - Ibid. , p. 102
- 93 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families*, p. 108
- 94 - Fletcher, R. *The Conversion of Europe*, p. 123
- 95 - Tschan. *The History of the Archbishops of Hamburg-Bremen*, p. 228
- 96 - Tschan. *History of the Arch Bishops of Hamburg-Bremen*, p. 228
- 97 - *The History and Topography of Ireland*: 39, p. 61
- 98 - Dennis, A., Foote, P., Perkins, R. *Laws of Early Iceland - Gragas*. K87, p. 146
- 99 - Dennis, A., Foote, P., Perkins, R. *Laws of Early Iceland - Gragas*. K3. p. 30-31
- 100 - *Death in the Middle Ages*, p. 113
- 101 - Ibid. , p. 113
- 102 - Ibid. p. 104
- 103 - Ibid. , p. 45
- 104 - Ibid. , p. 86
- 105 - Ibid. , p. 33
- 106 - Ibid. , p. 100
- 107 - *The Medieval Garden*, pp. 61, 62, 106
- 108 - Frazer, J. *The Golden Bough*
- 109 - *The Three Books of Occult Philosophy*, p. 86
- 110 - *The Medieval Garden*, p. 93
- 111 - *The Oxford Dictionary of Superstitions*, p. 5-9
- 112 - Palsson and Edwards *Seven Viking Romances*, p. 73
- 113 - Lozko, G. *Ukrains'ke Yaznichmistvo*, p. 42
- 114 - Ibid. , p. 42
- 115 - Ibid. , p. 50
- 116 - Talbot, C. H. - *The Correspondence of St Boniface*, p. 130
- 117 - Fletcher, R. *The Conversion of Europe*, p. 396
- 118 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 341
- 119 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
- 120 - Tschan. *History of the Archbishops of Hamburg-Bremen III*:55
- 121 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 214
- 122 - (NT) Acts 2
- 123 - Robin Lane Fox - *Pagans and Christians*, p. 278-279
- 124 - Williamson, G. A. *The History of the Church I*:13 and *II*:1, p. 31-33
- 125 - Lane Fox, R. *Pagans and Christians*, p.587
- 126 - The full extract was taken from the translation of Abercius' obituary monument, as found in Comby, J. *How to Read Church History*, p. 60
- 127 - *The History of the Church III*:5, p. 68
- 128 - Lane Fox, R. *Pagans and Christians*, p.587
- 129 - Williamson, G. A. *The History of the Church, VIII*:11. p. 268
- 130 - Ibid. p.278-279, and Augustine's *The City of God*
- 131 - Lane Fox, R. *Pagans and Christians*, p. 269
- 132 - Ibid. p. 290

- 133 - Nock, *Conversion*
- 134 - Baring-Gould, S. *Myths of the Middle Ages*, p. 11
- 135 - Ibid., p. 12
- 136 - Ibid., p. 9-12
- 137 - Ibid., p. 11-12
- 138 - Ibid., p. 11
- 139 - Ibid., p. 12
- 140 - Ibid., p. 12-13
- 141 - Ibid., p. 11
- 142 - Baring-Gould, S. p. 10
- 143 - Ibid., p. 16
- 144 - *The Penguin Encyclopedia of Classical Civilization*, p. 182. Having said that, the Magi, according to one theory, suspected Chosroes of being a closet Christian. While in Jerusalem Chosroes inflicted a great deal of damage, but was visibly moved upon entering the Church of the Nativity, where he saw for himself imagery of the three wise Magi worshipping baby Jesus. If true, Chosroes may have wanted the True Cross for himself, but it is more likely to have been an valuable present for one of his Christian wives.
- 145 - Ibid., p. 11
- 146 - See Baring-Gould and Vernadsky
- 147 - See Vernadsky. *The Origins of Russia*
- 148 - Baring-Gould, S. *Myths of the Middle Ages*, p. 13
- 149 - Baring-Gould, S., p. 12
- 150 - *Pahlavi texts Part I, Bahman Yast III:10*, p. 218
- 151 - Warner, E. *Heroes, Gods and Other Worlds from Russian Mythology*
- 152 - Baring-Gould, S., p. 12-13
- 153 - Ibid. p. 12-15
- 154 - Ibid., p. 11
- 155 - Ibid., p. 14
- 156 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 157 - Baring-Gould, S., p. 13
- 158 - Skelton and Painter. *The Vinland Map and the Tartar Relation*, p. 68
- 159 - Ibid., p. 70
- 160 - Thorpe, p.226-231. See also the *Vinland Saga* and the *Primary Chronicle*.
- 161 - Information on the Nestorian missions can be found in *The Oxford Illustrated History of Christianity*, *The New Catholic Encyclopedia* and *How to Understand the History of Church Mission*, just to name a few books.
- 162 - *The World Atlas of Archaeology*.
- 163- *Yasna LXII:1-5*.
- 164 - Lane Fox, R. *Pagans and Christians*, p. 623
- 165 - Heer. *The Holy Roman Empire*, p. 4. In the Greek Jesus' name 'the Christ' allows for a play on words, consisting of *cristoV* "the annointed" and *crhstoV* "useful, good, agreeable, gracious".
- 166 - *Cathedrals*, p.82-83
- 167 - Krishchuk, M. *Ukrain'ska Mifologiya*, p. 8. See also Lozko, G. *Ukrains'ke Yazichnistvo*
- 168 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 169 - Wolfram, H. *History of the Goths*, p. 49
- 170 - Ibid. and Lane-Fox - *Pagans and Christians*
- 171 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 172 - Skelton, Marston and Painter. *The Vinland Map and the Tartar Relation*, p. 100-101

- 173 - In the *Origins of Russia* Vernadsky examines various terminologies for the Volga, drawing attention to the antiquity of this one.
- 174 - *The Oxford Illustrated History of Christianity*, p. 88
- 175 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XIV:14*
- 176 - (*Avesta*) *Srosh Yast IV*
- 177 - Vasmer, M. *Vol IV*
- 178 - *Bundahishn II:10-11*
- 179 - A point also raised in *The History of the Church III:20, 28*).
- 180 - See Eusebius' the *History of the Church* for St John's confrontation with Cerinthus, the originator of the so-called Cerinthian millenarian heresy. Eusebius also discusses the quest to exterminate the remaining members of the House of David. Only two nameless men survived and were personally freed by Emperor Domitian after admitting that Christ's kingdom never was or will be situated in this world.
- 181 - Williamson, G. *The History of the Church III:27-30*
- 182 - (*Pahlavi*) *Bundahishn VI: 1,4*
- 183 - (*Avesta*) *Yasna LVII, XI: 27* . Sraosha would lead a great army of Holy Immortals, the heavenly host, in the apocalyptic war against the demons. *Farvardin Yast I:17 'In fearful battles they are the wisest for help, the Fravashis (sainted souls) of the faithful. The most powerful amongst the Fravashis of the faithful, O Spitama (Oh white one!)! are those of the primitive law or those of the Saoshayants not yet born, who are to restore the world'.*
- 184 - (*Avesta*) *Yasna LVII, V:11-12*
- 185 - (*Pahlavi*) *Srosh Yast Hadholkht I: 3*
- 186 - (*Avesta*) *Yasna LVII, XIII:33*
- 187 - Macalister. *The Archaeology of Ireland*, p. 357
- 188 - Elliot, R. W. V. *Runes - An Introduction*, p. 93
- 189 - Fletcher, R. *The Conversion of Europe*, p. 266
- 190 - *Ibid.* , p. 267
- 191 - Zoega, p. 96
- 192 - Murphy, G. R. - *The Saxon Saviour*, p.51-52.
- This might be what is described in scripture when Jesus says; 'For I tell you, that many prophets and kings (both Jewish and Pagan) have desired to see those things which ye see (Jesus and his miracles), and have not seen them' (Luke X:24). What I believe to be an example of an Anglo-Saxon *Sraosha* cross can be found in Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*, p. 82
- 193 - *Magi - The Quest for a Secret Tradition*, p.189
- 194 - Barnstone, W. (Ed). *The Other Bible*
- 195 - Those wanting to trace back the sources for these images should look in the Figures after the bibliography.
- 196 - *New Larousse Encyclopedia of Mythology*, p.317
- 197 - *The Great Controversy Between Christ and Satan*, p. 294.
- 198 - *The Oxford Dictionary of Superstitions*, p.131-132
- 199 - Zoega, G. *A Concise Dictionary of Old Icelandic*
- 200 - Murphy, G. R. - *The Saxon Saviour*, p.51
- 201 - *Portable Medieval Reader*, p.450 Source: *Memoirs of Usamah* - Trans P. K. Hitti, Columbia University Press 1929
- 202 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXXIII:1*
- 203 - (NT) *2 Peter 3: 3-7*
- 204 - (NT) *Revelation 19: 11-21 and 20: 1-3*
- 205 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p.500
- 206 - *Dadistan-i Dinik II: 13*
- 207 - (NT) *Matthew 17: 2-5*

- 208 - (NT) Luke 22: 44
- 209 - Mark 15
- 210 - *The Edificatory Prose of Kievan Rus'*, p.137. Homily 4, for Wednesday: On the Most Pure and Ever Virginal Mother of God, Mary
- 211 - West, E. *The Pahlavi Texts Part IV, Dinkard VII, 16-19*
- 212 - Compare this with New Testament accounts of the Transfiguration of Christ.
- 213 - West, W. *The Pahlavi Texts Part I, Bundahishm XI: 6*
- 214 - *Srosh Yast Hadhokht V: 18*
- 215 - ***
- 216 - West Pahlavi Texts Part III, p. 231-232 *Sikand Gumanik Vigar XV:31-33.*
- 217 - Strong's Concordance - the appended Hebrew-Chaldean and Ancient Greek dictionaries.
- 218 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.107
- 219 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.118 4QS
- 220 - **** input reference for Talmudic quote
- 221 - Strong's Concordance and Trenchard. *A Complete Vocabulary Guide to the Greek New Testament*
- 222 - *The Life of Christ*, p.689
- 223 - *Archaeology in Ireland*, p. 355
- 224 - Macalister. *The Archaeology of Ireland*, p. 365
- 225 - *The History and Topography of Ireland: 69*
- 226 - *The History and Topography of Ireland: 69*
- 227 - Hutton, R *The Stations of the Sun*, p. 135
- 228 - Palsson and Edwards. *Vikings in Russia*, p. 51
- 229 - Thorpe, L. *The History of the Franks IV:40*, p. 235
- 230 - For example the Russian word for something 'sacred' or 'holy', or 'a saint' (*svyatoi, svet, sveta, sveto*) comes from the Avestan language of the Magi, rather than the Latin [*sanctus*] or Greek (*hagios*). The Old Russian and Old Slavonic was *svyat'*. The same saintly terminology was common to other Slavs also; *svet, sveta, sveto* (Bulgarian, Serbo-Croat, Slovenian), *svatu* (Czech), *swietu* and *sventa* (Polish), *sventas* (Lithuanian), *sventa* (Old Prussian). They come directly from the Avestan words *spenta* (meaning "holy" or "saintly") or *spanah* (meaning "sanctity"). *Svyat'* is also connected with the Old Indian word *svantas* meaning "thriving" or "prosperous", but clearly the meaning is much closer in the Avestan (Vasmer, M. , Vol III, p. 585).
- 231 - *Kievs'ka Rus'*, p.336-337
- 232 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.264
- 233 - *The History of Witchcraft*, p.52
- 234 - Thorpe, L. *The History of the Franks X:25 - The Bogus Christ of Bourges*, p. 585-586
- 235 - *Ibid.* , p.585-586
- 236 - *The Cathedral Builders of the Middle Ages*, p.63, *The Medieval World*
- 237 - Hollingsworth. *The Hagiography of Kievan Rus'*

It is fascinating that several medieval hagiographies reveal noble birds of prey, or carrion eating ravens shepherding the corpse of a dead or martyred Christian saint, preventing it from being devoured, especially by dogs and other birds. The meaning of these tales is crystal clear to my mind; God no longer countenanced excarnation (a funeral method preferred by the Magians), and that any true follower of Christ was to desist from defleshing rites for the dead.

The Celtic Year, pg213-214

For the Irish, the Christian saints and soul-friends who passed into the next world in a state of holiness were not only guardians, but in their mind very real spiritual proteges who attentively looked after their needs against the attacks of demons, and who directed their charge towards the path to goodness, sanctity and righteousness.

In Chapter X of *The Life of Saint Cuthbert*, we find the story of Cuthbert praying to God while standing in the ocean, up to his neck in water. According to the recollections of the young monk who spied him leave the water, two

otters b scampered up the beach to where Cuthbert was drying off. There they lay at his feet, and in adoration of his piety dried the water from him with their bodies. If this incident is viewed through Magian eyes, we find that the Sea Otters (the *extremely holy* 'sea-dogs' as the Magi called them) gave adoration to him. And yet his immersion in seawater is a little un-Magian in that any true magus would have had to undergo a *Bareshnum* cleansing for doing so. On this basis we might say that Cuthbert was portrayed to his readers as a holy saint (in a Magian sort of way), but performing acts which Magians are less likely to have done.

In Chapter II of the same text, Cuthbert is crippled by a tumor on his leg, but saved from his affliction through the intervention of an angel mounted on a white horse. The angel tended his wound with a healing mixture of milk and milled wheat. Again we find Magian parallels in this hagiographical account, but as current wisdom has it, this heavenly horseman was one of the riders out of the (OT) *Book of Maccabees*.

In Chapter XX, St Cuthbert is depicted as a friend of the eagle, and discipliner of ravens that had been up to a little mischief. Once the ravens had stopped wrecking people's roofs, he developed a good relationship with them.

Some Frankish clergy might have identified themselves with the white *fravashis*. Adam of Bremen spoke out against the Frankish clergy's use of marten fur to line their cloaks, which he regarded as a custom both wicked and unbecoming. Interestingly the disciples of the Sun-like *Sraosha*, the pagan world messiah were supposed to have worn black marten fur cloaks on the field of battle during the war against Ahriman;

'The illustrious Peshyotanu forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty'.c

If some segments of the medieval clergy chose to wear marten fur for this reason, then they would have perceived themselves as the servants of Christ, the Sun of God. Since the portion of Magian scripture mentioning this belongs to a very early tradition, it might indicate that early Magianism was in some way linked with the forests of the North, rather than the scorched deserts of Central Asia.

But the comparison between Christian and Magian saints has to end there, for the Magi went a step further by *actually worshipping* the *fravashis* as a manifestation of the divine being (as shown in the passage below), and not only them, but each little bit of the creator's masterpieces such as the rocks, the trees, the wheat, the grass and all such things. In successive generations this was super-simplified by commentators as pagans who indulged in 'nature worship', which the Church regarded as serious heresy.

'We worship the fravashi of the holy Atarepats; We worship the fravashi of the holy Ataredata; We worship the fravashi of the holy Atarekithra; We worship the fravashi of the holy Ataretoarenah.....We worship the fravashi of the holy Vohunemah, the son of Avaraostri, to withstand evil dreams, to withstand evil visions, to withstand evil, to withstand the evil

Pairikas (fairies).

We worship the fravashi of the holy Mathravaka, the son of Simaezi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas (devil-worshippers), that shout (yell?) the hymns, and acknowledge no lord

and no master, the dreadful ones whose fravashis are to be broken'. d

Misgivings about Christian saints later re-emerged during 'The Reformation', which saw many relics and images of the saints destroyed or defaced. From the Protestant perspective this meant dispensing with vestiges of idolatry, whereas Catholics (and the Orthodox Church which had resolved the issue of holy images during their war of nerves against the iconoclasts) regarded these acts as nothing less than unholy desecration, the profaning of saints who God held very dear and close to him. At no stage have the Catholic or Orthodox Church told their congregations to worship saints, only venerate them.

To illustrate the various points raised in this chapter, I include numerous individual examples where

Christianity and paganism appears to have become intertwined in Ireland and England. As elsewhere the transition to Christianity did not always entail slaughter and widespread chaos, but went fairly smoothly.

Many Protestants would say that the synthesis of the two faiths was and is wrongful, however the intricate interconnections between paganism and Christianity are far more complex than one would expect, so much so that value judgements of this kind may have entirely missed the essential clues which reveal the true origins and nature of Christianity. For instance, according to St Augustine, Christianity had existed in the ancient world, long before Christ came among us. e Is this an official Church reference to pagan expectations of a Messiah who turned out to be Jesus Christ, by one of Christianity's most famous theologians?

A similar confession was made by the renowned Welsh Bard Taliesin (of the 500's AD), who stated that there was never a time when the Druids did not hold to the teachings of the Christian Church. f This is perhaps a profound statement, a frank admission that the Old Faith had always loved Jesus (*Sraosha*), long before he had even been born. He was 'the Resurrector' and 'the Deliverer' foretold in ancient prophecy. One hagiography, the *Life of Colmcille* recounted the 6th Century exploits of St Columba, and contains references to Columba coming across men in Ireland who claimed to be Christian bishops, when in reality they were Druids. The theological climate of the age, evidently permitted Druids to claim with utmost conviction that they were Christian bishops, though I hasten to add, bishops that Rome was in no way happy with. g In some respects this parallels the Saxon/Germanic conversion experience, and for the very same reason ... the existence of Magi cognisant of their ancient messianic expectations.

Nevertheless other slightly more orthodox Christians may have lived there too. The evangelization of Ireland went largely undocumented until St Patrick's mission, in the year 432 AD. What we do know about it was contained in *Apologia* and *Confessio Patricii* (which Patrick himself wrote), and a plethora of other quasi-legendary tales scribed by later generations of Irish monks. But, roughly a year before Patrick's arrival, one Palladius went ashore to convert Irish Christians to the Catholic faith. h Some have guessed that these even earlier Irish Christians were somehow linked with the See of Alexandria, who as a result of the schism at Chalcedon in the mid-5th Century, separated from most of 'Christendom'. h Perhaps they came there to escape Roman anti-Christian reprisals. Whatever the case, Christians (of whatever shade) lived in Ireland earlier than 431 AD. h

On the continent numerous Celtic saints were beheaded by the pagans, which to the Magian mind would have been a sure sign of their sanctity. Regarding the absolution of Magian mortal sinners 'if the high-priest orders the cutting off of his head he is righteous on the spot'. i

St Keyne was described as a little girl whose body glistened like the sun. j And in a story reminiscent of the raising of Zoroaster, St Ailbe of Co. Munster was left to die in the wilderness during the early 6th Century AD, but was shortly rescued and affectionately raised by a wolf, k who he protected and fed in later life.

St Silyn's (an Irish saint) claim to fame was that he protected a stag from certain slaughter at the hands of huntsmen. l Is this an allusion to the holiness of the stag, stags such as those found in Mesopotamia, or on the wall of a Slavic temple, the totemic icon of the Iranian Saka tribe, or those kept in the royal forests?

St Decumen was a Welsh saint whose only sustenance was the milk of a cow. He was decapitated by a brigand who then made off with his beloved dairy cow. Decumen stood up and carried his head to a well-spring, where his blood sanctified the water. m Does Decumen's love of life-giving milk betray him as a white Magian saint?

And then there is the *Milking Song*. It implores the Virgin Mary (who it terms Jesus' milk-maiden) to bless the udders of a heifer. It then describes this heifer as black, and bound by a silken yoke. The singer likens the sorrow of this heifer whose calf had been lost, with the loss of Mary's son who lay underneath the sea. n

St Oswald, was a prince of the Angles who died in combat after converting to Christianity. Upon his death, his foes, the Northumbrians, cut his body into different parts, though his skull was later retrieved and interred at Lindisfarne. o Was this a continuation of the Magian practice of dismembering the body, and spreading the royal remains about various places, as though they were relics?

St Sidwell was martyred by scythe-bearing pagan farmers to place fertility back into the soil. Accordingly she was a saint invoked to give life to the fields. p Echoes of the old pagan sacrificial martyrdoms for the life of the land are all too clear in the death of this saint.

St Declan refused to eat some dog flesh given to him by a pagan, who told him it was from a sheep. Having sensed the deception, *Declan resurrected the dog*. q Did he do this to show Christ's powers of resurrection, because dogs were holy to the Magi, or because God had saved him from eating dog-flesh, an act, according to the Magi, capable of bringing one into the devil's kingdom for eternity, just as cannibalism would?

St Ninian taught that God was in everything from the least to the greatest, plant or animal. This saint was responsible for bringing the 'true Christian faith' to the idol-worshipping Picts, r which we think means he converted them to something altogether different from what they normally believed. But did he give them a totally new faith, or simply the Judaised, or corrected version of the faith as told by Rome?

Although the Catholic Church was vehemently opposed to the tenets of Magianism, they held a similar reverence for the living gifts which the Creator had made. The Church professed that we should be most thankful for the plants and animals, and every other good thing that God had provided for humanity, both for our use, our friendship and our enjoyment. This was more than fully illustrated in commentaries made by the Inquisitors s who classed the witchcraft-induced destruction of created nature, cattle and the fields as some of the more abominable achievements of the black witches, and gravely contrary to the magnificence of the Creator who had supplied all these things for the benefit of humanity. *Infernal witchcraft was truly a religion which pitted itself against the Creator God.*

a - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.197-199

b - *The Life of Saint Cuthbert*. We also find a pair of otters carved into Chartres cathedral

c - (*Pahlavi*) *Bahman Yast* III:42

d - (*Avesta*) *Farvardin Yast* 101

e - *The Celtic Year*, p.1

f - Berresford-Ellis. *The Druids*

g - Berresford-Ellis. *The Druids*, p. 20

h - MacAlister, R. *The Archaeology of Ireland*,

p.346-347

i - *Shayast La-shayast* VIII:6

j - Berresford-Ellis. *The Druids*, p. 233

k - Toulson, Shirley. *The Celtic Year*, p. 221

l - *Ibid.*, p. 215

m - *Ibid.*, p. 209

n - *Ibid.*, p.174

o - *Ibid.*, p.199-201

p - *Ibid.*, p.198

q - *Ibid.*, p.185

r - *Ibid.*, p.208-209

s - *Malleus Maleficarum*

238 - West. *Pahlavi Texts Part II. Dadistan i Dinik XXXII*. p. 73-74

239 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XLIV*: 11

240 - Hollingsworth, P. *The Hagiography of Kievan Rus'*. intro lxxvi (n. 256)

241 - *Srosh Yast*

242 - West. *Pahlavi Texts Part II. Dadistan i Dinik XXXVII*: 3. p. 80

243 - *Matthew 25*: 31-41

244 - Dawood. *The Qur'an . The 'Imrans. Surah 3*:179, p. 58

245 - Dawood. *The Qur'an . The Believers. Surah 23*:105, p. 245

246 - Dawood. *The Qur'an . That Which Is Coming. Surah 56*:6, p.379

247 - (NT) *John 6*:47-58,60,66

248 - *Luke XII*

249 - Dawood. *The Qur'an . Iron. Surah 57*:17, p.382

- 250 - Bond, Janet and Colin - *Sacred Waters - Holy Wells and Water Lore in Britain and Ireland*, p.13
- 250a - Ibid. , p.34
- 251 - Ibid. , p.7
- 252 - Ibid. , p.7
- 253 - Bond, Janet and Colin - *Sacred Waters - Holy Wells and Water Lore in Britain and Ireland .* , p.39
- 254 - Ibid. , p.7-8
- 255 - Ibid. , p.8
- 256 - *Dinkard VIII, XIV:8, Pahlavi texts Part IV*, p.32
- 257 - Ibid. , *Dinkard IX, XXXII: 3*
- 258 - Ibid. , *Dinkard IX, XXXII:12*
- 259 - Simon Magus was anathematized by the apostles for offering money to gain the Holy Spirit's power of healing. This incident was traditionally used as a justification against simony. Even so other portions of the bible equate deeds with money, for example repaying sins 'to the last mite' (Luke XII:59). So too Christ's saying 'Pay to Caesar what is Caesar's, pay to me what belongs to me'. The latter wordings probably breathed extra life into the spiritual habits of the simoniacs.
- 260 - *Reader's Digest - Quest for the Past*, p.284, and Cohn, N. *Pursuit of the Millennium, Chapter 7*, p.127-147
- 261 - Cohn, N. *Pursuit of the Millennium, Chapter 7*
- 262 - *On Simoniacs:9 Southern. R. W. - Western Society and the Church in the Middle Ages*, p.226. Following an analysis of documentation from the Holy Council of Closhevo, it appears that simoniacal practices were emerging during the 8th Century. 'When priests impose a penance of many years ...they sometimes indicate the sum of money necessary for remission of the annual stint ... This money payment is not found in the ancient canons of the Fathers'.
- 263 - *The New Catholic Encyclopedia*, p.667-670
- 264 - *Dadistan i dinik: LXXVIII:*
- 265 - A portion of the transcript can be found in *Early Sources of the Liturgy*. See also *Early Christian Writings*
- 266 - *Dadistan i Dinik LXXVIII:13*
- 267 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XLIV: 14.*
- 268 - West, W. *The Pahlavi Texts Part III, Sad Dar XVII:1*
- 269 - *Vasmer, Vol II*, p.46
- 270 - Vernadsky, *The Origins of Russia*, p. 150-151
- 271 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
- 272 - Schenker, A. M. *An Introduction to Slavic Philology*, p.17
- 273 - Simonov, P. *Essential Russian Mythology*, p. 135
- 274 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 123
- 275 - Culican, W. *The Medes and Persians*
- 276 - *Sad Dar XLVI*
- 277 - Jolly. *The Minor Law Books, Narada XII: 80-81*
- 278 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 92-93
- 279 - *The Hagiography of Kievan Rus'*, p. 98
- 280 - *A History of Pagan Europe*
- 281 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 91
- 282 - Ibid. , p. 94
- 283 - *Agni Purana II*, p. 578. *Agni Purana 222:15*
- 284 - Jolly. *The Minor Law Books, Narada XII: 54*
- 285 - Deiss. *Early sources of the Liturgy*
- 286 - *Shayast La-Shayast IV: 13-14*
- 287 - *Shayast La-Shayast IV: 10*
- 288 - Cohn. *Europe's Inner Demons*, p. 28

- 289 - (NT) 1 Conrinthians 5:1-13
290 - Fletcher, R. *The Conversion of Europe*, p. 286
291 - (NT) *John 10: 10-11, 14-16.*
292 - (NT) *Matthew 22*
293 - Boyce, M. *The Zoroastrians*, p.119
294 - Comby. *How to Understand the History of Christian Mission.*
295 - Fletcher, R. *The Conversion of Europe*, p.135.
296 - Ibid. , p. 133.
297 - Thorpe, L. *The History of the Franks II:29-30*, p. 141-143.
298 - Foley. *From Age to Age*, p. 67.
299 - Comby. *How to Understand the History of Christian Mission*, p. 27.
300 - Talbot. , p. 199.
301 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 140.
302 - Heer, F. *The Holy Roman Empire*, pp. 9, 10, 23
303 - Ibid. , p. 6
304 - Ibid. , pp. 17, 19
305 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 42
306 - Ibid. , p. 45-47
307 - Ibid. , p. 51-52.
308 - Ibid. , p. 45-47
309 - Ibid. , p. 109
310 - Ibid. , p.70
311 - Ibid. , p. 45-47
312 - Ibid.
313 - Ibid. , p. 51-52
314 - Ibid. , p. 73
315 - Ibid. , p. 76-77
316 - Ibid. , p.86
317 - Ibid. , p.80
318 - Ibid. , p.81
319 - Ibid. , p. 85
320 - Ibid. , p. 103
321 - Ibid. , p. 121
322 - Ibid. , p. 125
323 - Ibid. , p. 105-106
324 - Christiansen, E. *The Northern Crusades*, p. 33
325 - Thorpe, L. *The History of the Franks I:48 - The Bogus Christ of Bourges*, p. 99
326 - Tschan. *History of the Archbishops of Hamburg-Bremen I:12*
327 - Ibid. , p.35
328 - Ibid. I:23
329 - Ibid. I:54
330 - Ibid. I:57
331 - Ibid. II:40.
332 - Ibid. III:42.
333 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.142.
334 - Heer, F. *The Holy Roman Empire*, pp. 27, 30, 35.
335 - Ibid. , p. 36.

- 336 - Ibid. , p. 36.
 337 - Lozko
 338 - Tschan. *The Chronicle of the Slavs*, p. 61.
 339 - Ibid. , p. 15.
 340 - Ibid. , p.64-65.
 341 - Ibid. , p. 83.
 342 - Ibid. , p. 16.
 343 - Ibid. , p. 90.
 344 - Ibid. , p. 90.
 345 - Tschan. *The Chronicle of the Slavs*, p. 93.
 346 - Ibid. , p. 94.
 347 - Ibid. , p. 125.
 348 - Ibid. , p.92.
 349- Ibid. , p. 220.
 350 - Erdoes, R. *AD 1,000 - Living on the Brink of Apocalypse*, Chapter 20.
 351 - Talbot, C. H. - *The Correspondence of St Boniface*, p. 130.
 352 - Heer, F. *The Holy Roman Empire*, p 37.
 353 - Ibid. , p.47.
 354 - Ibid.
 355 - Ibid. , p. 35-36
 356 - Ibid. , p. 48
 357 - Ibid. , pp. 49, 52
 358 - Vasmer. *Etimologicheskii Slovar' Russkogo Yazyka*, Vol II, p. 347
 359 - *How to Read Church History*, p. 101
 360 - Comby. *How to Read church History*, p. 91. Taken from an extract of *The Life of Constantine*, by Eusebius
 361 - *Oxford Dictionary of Popes*, p. 53-54, 56
 362 - *New Catholic Encyclopedia* and Ware, Timothy
 363 - *A History of Pagan Europe*, p. 179
 364 - Stoyanov, *The Hidden Tradition in Europe*
 365 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*
 366 - Dmytryshyn. *A History of Russia and Lake Peipus*
 367 - Lewis, B. *The Middle East*, p. 236
 368 - Ware, T. *The Orthodox Church*, p. 81
 369 - Lozko, G. *Ukrains'ke Yazychnistvo*, p. 57
 370 - Ilarion, Metropolit. , p. 161
 371 - Tschan. *History of the Archbishops of Hamburg-Bremen*III:1
 372 - *Oxford Dictionary of Popes*, p. 153
 373 - Heer, *The Medieval World and the New Catholic Encyclopedia*
 374 - Summers, M. *Malleus Maleficarum*, p. 30
- 375 - Tschan. *History of the Archbishops of Hamburg-Bremen*III:28
 376 - Tschan. *History of the Archbishops of Hamburg-Bremen*III:63
 377 - Cohn, N. *Pursuit of the Millennium, and Death in the Middle Ages*
 378 - Cohn, N. *Europe's Inner Demons*, p. 118-123. *Dictionary of the popes*, p. 209-210
 379 - *The Holy Roman Empire*, pg52
 380 - Heer, F. *The Holy Roman Empire*, p.99
 381 - Erdoes, R. *AD 1,000 - Living on the brink of Apocalypse*, p. 203

- 382 - Erdoes, R. *AD 1000 - Living on the brink of Apocalypse*
- 383 - *Dictionary of the popes*, 209-210
- 384 - Lenormant. *Chaldean Magic*, p.221
- 385 - *Dictionary of the Popes*, pp. 52-54.
- 386 - *The History of the Church*, p. 428- 430
- 387 - *General Councils of the Church*, p. 50
- 388 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p.119
- 389 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p.110
- 390 - Compiled from the *Dictionary of the popes*, p. 113-154
- 391 - *Dictionary of the popes*, p. 113
- 392 - *Ibid.* , p. 114
- 393 - Stoyanov , Y. *The Hidden Tradition in Europe*, p. 123.
- 394 - *Ibid.* , p. 115
- 395 - *Ibid.* , p. 117
- 396 - *Ibid.* , p. 118
- 397 - *Ibid.* , p. 119
- 398 - *Ibid.* , p. 120
- 399 - *Ibid.* , p. 121
- 400 - *Ibid.* , p. 122
- 401 - *Ibid.* , p. 123
- 402 - *Ibid.* , p. 124
- 403 - *Ibid.* , p. 1154
- 404 - Williamson, G. A. *The History of the Church*, p. 249-250. *The History of the Church VII: 31*
- 405 - When I make mention of the term Apostolic Church in an historical sense, I am particularly drawing upon Eusebius' accounts of the Church (as a historical entity) during the age before the period of the first schism at Chalcedon. His work is thus a vital picture of the early, unfragmented Church of the Apostles.
- 406 - *Early Christian Writings*, (trans) Maxwell Staniforth.
- 407 - Declared spurious by elements of the clergy in the *History of the Church*, p. 89
- 408 - Baring-Gould, S. , p. 36-37
- 409 - *1000 AD - Living on the brink of Apocalypse*
- 410 - Heer, F. *The Holy Roman Empire*, p.80
- 411 - *The Hidden Tradition of Europe*
- 412 - Talbot, C. H. - *The Correspondence of St Boniface*, p.110
- 413 - (NT) *2 Thessalonians 1 :7-10*
- 414 - (NT) *2 Thessalonians 2 :2-12*
- 415 - Baring-Gould, S. , p.41
- 416 - (NT) *2 Thessalonians II: 7*
- 417 - *The City of God by St Augustine XX:XXIV.*, p. 945-947
- 418 - Mc Ginn, B. *Visions of the End*, p. 182
- 419 - Mc Ginn, B. *Visions of the End*, p. 132
- 420 - *Ibid.* , p. 70
- 421 - *Ibid.* , p. 70
- 422 - *Ibid.* , p. 119
- 423 - *Ibid.* , p. 120
- 424 - *Ibid.* , p. 121
- 425 - *Ibid.* , p. 19
- 426 - *Ibid.* , p. 84

- 427 - Ibid. , p. 114
- 428 - Ibid. , p. 115
- 429 - Ibid. , p. 182
- 430 - Ibid. , p. 100
- 431 - Vernadsky, G. *The Origins of Russia*, p. 64
- 432 - Ibid. , p. 187
- 433 - Cross, Sherbowitz-wetzor *The Primary Chronicle*
- 434 - Lozko, G. *Ukrains'ke Yazichnistvo, The Origins of Russia*
- 435 - Vernadsky, G. *The Origins of Russia*, p. 197-198
- 436 - Ibid. , p. 187
- 437 - Simonov, P. *Essential Russian Mythology*, p. 15
- 438 - Vernadsky, G. *The Origins of Russia*, p. 187
- 439 - Ibid. , p. 187
- 440 - Simonov, P. , p. 14
- 441 - *Peredistoriya Davnikh Rusiv, Ukrains'ka Mifologiya, Ukrains'ke Yazichnistvo*
- 442 - The Magi were Pagan priests from Iran, astronomers and magicians. One Magian sect, the black Magi, worshipped demons.
- 443 - Simonov, P. , p. 14
- 444 - Ibid. , p. 15
- 445 - Vernadsky, G. *The Origins of Russia*, p. 60
- 446 - Ibid. , p. 61, Vernadsky took his information on Metropolis and Azagarium from the 5th century work *Hypotyposis Geographia*
- 447 - Ibid. , p. 201, 60-61
- 448 - Drucker. *The Alphabetic Labyrinth*, p. 193
- 449 - Cf. Gettings, F. *The Dictionary of Occult, Hermetic and Alchemical Symbols*
- 450 - Dewing, H. B. *Procopius VIII:5:6*
- 451 - Cosmography
- 452 - Vernadsky, G. *The Origins of Russia*, p. 56, 61, 64
- 453 - Stoyanov, U. *The Hidden Tradition in Europe*
- 454 - Ibid.
- 455 - (Pahlavi) *Dina-i Mainog-i Khirad VIII: 15: 7n*
- 456 - *Predistoriya Davnikh Rusiv*, pp. 194-196, 198, 201
- 457 - (Pahlavi) *Bundahishm XXVIII:27-28*
- 458 - (Pahlavi) *Dadistan-i Dinik XXXVII: 50-51*
- 459 - Vernadsky, G. *The Origins of Russia*
- 460 - Cross, Sherbowitz-wetzor, *The Primary Chronicle*
- 461 - West, W. *The Pahlavi Texts Part I, Bundahishm III: 13*
- 462 - West, W. *The Pahlavi Texts Part I, Bundahishm VIII*
- 463 - *Discovery Archaeology*, Sept/Oct 1999, Vol 1 No 5, p. 63
- 464 - Vernadsky, G. *The Origins of Russia*, p. 179
- 465 - *The Origins of Russia, Ukrains'ke Yazichnistvo, Ukrains'ka Mifologiya*
- 466 - Summers, M. *Malleus Maleficarum*
- 467 - The attacks of the Ros can be found in Vernadsky, G. *The Origins of Russia*, pp. 188, 189, 222 and Cross and Sherbowitz-wetzor. *The Primary Chronicle*, p. 72.
- 468 - *Byzantium, The Apogee*, p. 67-68. Vernadsky, p. 221
- 469 - *The Early Germans* Tales of their propensity for mayhem and capricious destruction were amply recorded in *The Life of St George of Amastris and Hudud Al-Alam* (trans by V. F. Minorskiy), both of which corroborate each

other.

470 - *New Illustrated Columbia Encyclopedia*, p. 1221-1222

471 - *Procopius III:4:24*

472 - Vernadsky, G. *The Origins of Russia*, p. 189

473 - King James Bible (OT) *Ezekiel XXXVIII: 2,4,9,11,12,15,16,22*

474 - (NT) *Revelation 20:2-3, 7-9*

475 - *City of God XX: 11*

476 - Vasmer, M. , Vol II, p. 390

477 - Vasmer, M. , Vol II, p. 390

478 - Dawood, N. *The Koran* , pp. 213, 233. Alexander is called *Dhul-Qarnayn* in the *Qur'an*.

479 - Op cit 18:89

480 - Op cit 21:96

481 - Op cit 1:26

482 - Palsson, H. and Edwards, P. *Vikings in Russia*, p. 26-27

483 - Petrukhin, V. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 252

484 - Some scholars such as Cohn and Heer have wrongly stated that apocalyptic fears were not present around the year 1,000 AD, and had to wait until later in the Middle Ages to blossom. In the eyes of churchmen like the writer of the *Life of St George of Amastris* or Adam of Bremen there was a very real perception that the Viking and Rus' activities were, in their opinion, directly linked with the fulfillment of the previously quoted armageddonish passage from Ezekiel, and the *New Testament's Book of Revelation*. Such doomsday phobias are elaborately explained in the book *AD 1,000 - Living on the brink of Apocalypse*.

485 - Mc Ginn, B. *Visions of the End*

486 - *Secrets of the Druids*, p. 225,226

487 - *Secrets of the Druids*, p. 133

488 - *Secrets of the Druids*, p. 209

489 - *Secrets of the Druids*, p. 310-311

490 - Mc Ginn, B. *Visions of the End*, p. 217.

491 - Clark, S. *Thinking with Demons - The Idea of Witchcraft in Early Modern Europe*, p. 323

492 - See the works of Margaret Murray, who includes recorded witch depositions to this effect.

493 - Clark, S. *Thinking with Demons - The Idea of Witchcraft in Early Modern Europe*

494 - *Ibid.*, p. 15

495 - *Ibid.*, p. 14

496 - *Ibid.*, p. 426

497 - *Ibid.*, p. 15

498 - *Ibid.*, p. 14

499 - *Ibid.*, pp. 23, 144, 385, 425-427, 429-430, 432

500 - *Ibid.*, p. 423

501 - *Ibid.*, p. 424

502 - *Ibid.*, p. 427

503 - *Ibid.*, p. 16. See also Sir James Frazer's *Golden Bough*

504 - Stoyanov. *The Hidden Tradition in Europe*

505 - *New Catholic Encyclopedia*, p. 193-194

506 - Williamson, G. *The History of the Church IV: 14*

507 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*

508 - Stoyanov, Y. , p. 106

509 - Stoyanov. *The Other God*, p.173

- 509a - www.sacred-texts.com/asia/sby/sby12.htm 23/12/2004
- 509b - www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
- 510 - Ibid. , p. 140-141
- 511 - Ibid., p. 275
- 512 - Ibid., p. 197-198
- 513 - Stoyanov. *The Hidden Tradition of Europe*, p. 197
- 514 - Ware. *The Orthodox Church*, p. 262.
- 515 - Stoyanov. *The Other God*, p.151
- 516 - Stoyanov, Y. , p. 119
- 517 - Ibid. , p. 134
- 518 - Ibid., p. 122-123
- 519 - Ibid., p. 209
- 420 - Williamson, G. *The History of the Church VII: 29-30*
- 421 - *New Catholic Encyclopedia*, p. 27.
- 422 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 104
- 423 - Williamson, G. *The History of the Church V:13*
- 424 - Ginzburg, C. *Ecstasies*, p. 75
- 425 - Lunde. *The Meadows of Gold*, p. 319
- 426 - As portrayed by Norman Cohn in *Europe's Inner Demons*
- 427 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 119
- 428 - Ibid. , p. 122
- 429 - Gilbert. *Magi - The Quest for a Secret Tradition*
- 430 - Ibid. , p. 122
- 431 - Lunde. *The Meadows of Gold*
- 432 - Ware. *The Philokalia*, p. 204-205, Heer. *The Medieval World*, p. 202, and Fichtenau, H. *The Carolingian Empire*
- 433 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 138-139
- 434 - Fletcher, R. *The Conversion of Europe*, p. 366
- 435 - Flint V. *The Rise of Magic in Early Medieval Europe*. Flint provided evidence showing that the level of occultism inside these monasteries was almost beyond credence.
- 436 - Dennis, A., Foote, P., Perkins, R. - *Laws of Early Iceland - Gragas*. K6. p. 38
- 437 - *Preface to the Anti-Manichaean Writings*, p. 1
- 438 - Dodge. *The Filhrist of Al-Nadim, Vol II, Chapter IX, section II*
- 439 - See Christian and Stoyanov. *The Hidden Tradition in Europe*. The Manichaeans were the most prodigious of all the heretics. Its earliest missions encompassed Northern Africa, parts of Southern Europe and eastwards into China (especially Fukien province). After waves of persecutions and mass executions by the Romans in the 3rd Century AD, their parishes were pushed back as far as the Balkans, the Middle-east, India, China, Tibet, Siberia and Central Asia. During the 8th-10th Centuries, they were only on friendly terms with gnostics, Buddhists and the city states of the Central Asian silk route. Many steppe peoples were of this creed.
- 440 - As mentioned in *The Other Bible*, Stoyanov. *The Hidden Tradition in Europe* and *The New Catholic Encyclopedia*.
- 441 - *The Middle East*, p. 136
- 442 - Stoyanov. *The Hidden Tradition in Europe*. and Christian. *A History of Russia, Central Asia and Mongolia*
- 443 - *The Middle East*, p. 79
- 444 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p. 265
- 445 - Ibid. , p. 267
- 446 - Ibid. p. 267
- 447 - Ibid. , p. 271
- 448 - Painter, G. D. *The Tatar Relation:10*, p. 62

- 449 - Christian, D *A History of Russia, Central Asia and Mongolia*, p. 270
- 450 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 72
- 451 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 101-103
- 452 - Stoyanov. *The Other God*, p. 115-117 and Dodge. *The Fihrist of Al Nadim*
- 453 - Dodge, B. *The Fihrist of Al-Nadim*
- 454 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 125
- 455 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 456 - Sikand-Gumanik Vigar XVI
- 457 - *The New Catholic Encyclopedia*, p. 156-157
- 458 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 459 - Sikand-Gumanik Vigar XVI
- 460 - Dodge. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 461 - Heer, F. *The Medieval World*, p. 211
- 462 - *Strange landscapes*
- 463 - *De Moribus Manichaeorum XX*
- 464 - *Gnosis, the Nature and History of gnosticism*, p. 35-36
- 465 - *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 466 - *Gnosis, The Nature and History of gnosticism* and Harris L. *The Secret Heresy of Hieronymus Bosch*
- 467 - Augustine. *De Moribus Manichaeorum*
- 468 - *De Moribus Manichaeorum XVI:46*
- 469 - *De Moribus Manichaeorum XVI:47*
- 470 - As mentioned by Marquart, Dodge and Stoyanov
- 471 - Stoyanov. *The Other God*
- 472 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 139
- 474 - *Ibid.* , p. 110
- 475 - *Ibid.* , Vol I, p. 83
- 476 - *New Catholic Encyclopedia*
- 477 - *The Other Bible, New Catholic Encyclopedia*
- 478 - *De Moribus Manichaeorum XXIX*
- 479 - *De Moribus Manichaeorum*
- 480 - *Dinkard IX: XXXVIII*
- 481 - *The New Catholic Encyclopedia*
- 482 - *The Fihrist of Al-Nadim, Vol II, Chapter IX, sect II*
- 483 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 484 - *Ibid.* , p. 139
- 485 - Stoyanov. *The Other God*, p. 246
- 486 - Metropolit Ilarion. *Dokhristiyans'ki Viruvannya, Ukrain's'kovo Narodu*, p. 90-91
- 487 - *Before the Burning Times*
- 488 - Eusebius. *The History of the Church*, p. 158
- 489 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 138
- 490 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 491 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 492 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 208
- 493 - Stoyanov. *The Other God*, p. 239, 260, 264
- 494 - *Ibid.* , p.256-257. See also Harris, L. *The Secret Heresy of Hieronymus Bosch*
- 495 - *Ibid.* , p. 139
- 496 - *Cosmic Dualism*, p. 58. One example is depicted in the book.

- 497 - O' Raicli, N *Shanahoe - A Rich Area*, p. 107-110
- 498 - Stoyanov. *The Other God*, p.171
- 499 - Ibid. , p. 139
- 500 - Ibid. , p. 147
- 501 - Ibid. , p. 148
- 502 - Ibid. , p. 149
- 503 - Stoyanov, Y. *The Hidden Tradition in Europe - The Secret History of Medieval Christian heresy*, p. 190-191
- 504 - Stoyanov, Y. *The Hidden Tradition in Europe - The Secret History of Medieval Christian Heresy*
- 505 - Stoyanov, Y. *The Hidden Tradition in Europe*, Yuri Stoyanov, p. 212
- 506 - As mentioned by Stoyanov and Heer
- 507 - Ibid. , p. 133
- 508 - Austin and Alcock. *From the Baltic to the Black Sea*
- 509 - Heer. *The Medieval World*, p. 206
- 510 - Ibid. , p. 206
- 511 - Stoyanov. *The Other God*, p. 188-189 and Heer
- 511a - *The Holy Roman Empire*, F. Heer, pg89, 106
- 512 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 131-132
- 513 - Ibid. , p. 282
- 514 - Ibid. , p. 131
- 515 - Vernadsky, G. *The Origins of Russia*, p. 313-314
- 516 - Vernadsky, G. *The Origins of Russia*
- 517 - Stoyanov. *The Other God*, p. 245
- 518 - Heretical activity at both these locations is described by Stoyanov and Flint
- 519 - Flint. , p. 137
- 520 - Stoyanov
- 521 - Stoyanov. *The Other God*, p. 254-255
- 522 - (NT) 1 Cor 12: 28-30
- 523 - Stoyanov. *The Other God*, p.232-250. See also Flint, Heer, Kors and Peters.
- 524 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 98
- 525 - Brisbane, Mark (Ed.) and Judelson, K (trans). *The Archaeology of Novgorod Russia*
- 526 - Thompson, M. W. *Novgorod the Great, Excavations at the Medieval City. Directed by A. V. Artsikhovskiy and B. A. Kolchin.*
- 527 - Mentioned in the works of Margaret Murray.
- 528 - Stoyanov. *The Other God*
- 529 - Stoyanov. *The Hidden Tradition in Europe*
- 530 - Thomas, P. C. *General Councils of the Church*, p. 83
- 531 - *Oxford Dictionary of the Popes*
- 532 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 533 - Ibid.
- 534 - Ibid.
- 535 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 536 - Stoyanov, Y. , p. 142-146.
- 537 - Ibid. , p. 145
- 538 - Ibid. , p. 146
- 539 - Vernadsky. *The Origins of Russia*
- 540 - Cross, Sherbowitz. *The Primary Chronicle*, p. 97. and *The Hidden Tradition in Europe*.
- 541 - Stoyanov. *The Other God*, p.176

- 542 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 142-148
- 543 - Stoyanov. *The Other God*, p. 162, 166, 175
- 544 - Ibid., p. 143
- 545 - Ibid., p. 142
- 546 - Ibid., p. 143
- 547 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 144
- 548 - Stoyanov. *The Other God*
- 549 - Erdoes. *1,000 AD. Living on the Brink of Apocalypse*
- 550 - Cohn, N. *In Pursuit of the Millennium*
- 551 - Cohn, N. *In Pursuit of the Millennium*
- 552 - Zeigler. *The Black Death*. For more on the European Jewish situation see Heer. *The Medieval World*, p. 309-323, Cohn. *Europe's Inner Demons* as well as the *Dictionary of the Popes*
- 553 - Ibid., p. 41-50
- 554 - Ibid., p. 42
- 555 - Cohn, N. *In Pursuit of the Millennium*
- 556 - Ibid., p. 45
- 557 - Ibid., p. 232
- 558 - Ibid., p. 227-231, 226-227
- 559 - Ibid., p. 231
- 560 - Ibid.
- 561 - Ibid., p. 219-221
- 562 - Ibid., p. 235-236
- 563 - Ibid., p. 246
- 564 - *Ancient Inventions*, p. 101-103.
- Thomas, K. *Religion and the Decline of Magic*, p. 237.
- We again hear of diving apparatus during the trial of John Wildman on charges of sedition in the last years of the 1600's. He allegedly procured the equipment from a female seer who learned how to construct the devices from the angels. Being a resourceful chap addicted to treasure hunting, Wildman used this novel gear to fossick offshore, where Spanish shipping had gone down.
- 565 - Cohn, N. *In Pursuit of the Millennium*
- 565a - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 163-164
- 566 - Berresford-Ellis. *The Druids*. I am unsure of whether or not the word used in the actual text is 'magus', because I have seen two different translations of the same passage, one of which does not use the term.
- 567 - Flint. *The Rise of Magic in Early Medieval Europe*
- 568 - Summers *Malleus Maleficarum*, p.61
- 569 - See Clark. *Thinking with Demons*, Murray. *The Witch Cult in Western Europe*, not to mention Stoyanov
- 570 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 571 - Summers, M. *Malleus Maleficarum*
- 572 - *The Three Books of Occult Philosophy, Agrippa*
- 573 - *Malleus Maleficarum Part III: General and Introductory*
- 573a - Flint and Stoyanov
- 573b - Dodge. *The Fihrist of Al-Nadim*
- 574 - Thomas, P. C. *General Councils of the Church*, p.67-74
- 575 - Thomas, P. C. *General Councils of the Church*, p.75-78
- 576 - Thomas, P. C. *General Councils of the Church*
- 577 - Kors and Peters. *Witchcraft in Europe 100-1700*, p.187. See also *Malleus Maleficarum*.
- 578 - Christiansen, E. *The Northern Crusades*, p.33

- 579 - Heer, F. *The Medieval World*, p.150
- 580 - Cohn. *Europe's Inner Demons*
- 581 - Summers, M. - *Malleus Maleficarum*, p.328.
- 582 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 215. and Summers. *Malleus Maleficarum, Part II, Q1, Ch 16*, p.334
- 583 - Freake. *The Three Books of Occult Philosophy*, p. 229
- 584 - Freake. *The Three Books of Occult Philosophy*, p. lxi
- 585 - Freake. *The Three Books of Occult Philosophy*, p. liii
- 586 - Freake. *The Three Books of Occult Philosophy*, p. 451
- 587 - Freake. *The Three Books of Occult Philosophy*, p. 444
- 588 - Freake. *The Three Books of Occult Philosophy*, p. lxiii
- 589 - Summers. *Malleus Maleficarum, Part II, Q1, Ch16*, p.329
- 690 - Summers. *Malleus Maleficarum*
- 691 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 116-118
- 692 - Ankarloo and Clark - *Witchcraft and Magic in Europe*, p.200
- 693 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 37
- 694 - Norwich, J. J. *Byzantium - The Apogee*, p. 94
- 695 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 354
- 696 - Ibid. , p. 351
- 697 - Hollingsworth. *Sermons and Rhetoric of Kievan Rus'*
- 698 - Heer, F. *The Holy Roman Empire*, pp. 59, 65
- 699 - Ibid. , p. 74
- 600 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 63
- 601 - Heer, F. *The Medieval World*, p. 176-177
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- 604 - Heer, F. *The Medieval World*, p. 360
- 605 - Poole, A. L. *Domesday to Magna Carta*, p. 304
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- 608 - Ibid. , p. 49
- 609 - Ibid. , pp. 67, 84, 90
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- 611 - Ibid. , p. 68
- 612 - Ibid. , p. 57
- 613 - *Archaeology of Ireland*, p.343
- 614 - Mc Ginn, B. *Visions of the End*, p. 113
- 615 - Summers, M. *Malleus Maleficarum, Part III, Question 6*, p.445
- 616 - *Standard Dictionary of Folklore, Mythology and Legend*, p. 953-954
- 617 - Jones and Pennick. *A History of pagan Europe*
- 618 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p.109
- 619 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.207
- 620 - Ibid. , p.363-364
- 621 - Ibid. , p.293
- 622 - Fletcher, R. *The Conversion of Europe*, p.282
- 623 - Fletcher, R. *The Conversion of Europe*, p.355
- 624 - Thorpe, L. *The History of the Franks II:42*, p.156

- 625 - Cohn. *Europe's Inner Demons*, p.53
- 626 - Heer, F. *The Medieval World*, p. 297
- 627 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.355, 391
- 628 - Ibid., p.363
- 629 - Ibid., p.197-199
- 630 - Poole, A. *Domesday Book to Magna Carta*, p. 223-224
- 631 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 352-353.
- 632 - *The Hidden Tradition in Europe*
- 633 - Poole, A. *Domesday Book to Magna Carta*, p. 224-225
- 634 - Murray, M. *The God of the Witches*, pp. 5, 15
- 635 - Murray, M. *The God of the Witches*
- 636 - Poole, A. *Domesday Book to Magna Carta*
- 637 - *The Norman Achievement*, p. 151
- 638 - *The Oxford Illustrated History of Medieval Europe*, p.76
- 639 - Heer, F. *The Holy Roman Empire*, p.56
- 640 - *On Simoniacs*:1
- 641 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 362
- 642 - Fletcher, R. *The Conversion of Europe*, p. 135
- 643 - Lane-Fox, R. *Pagans and Christians*, p. 588
- 644 - Poole, A. *Domesday to Magna Carta*
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- 646 - *Portable Medieval Reader*, p. 81 Source: *Regestrum visitationum Archiepiscopi Rothmagensis Le Brument 1852*
- 647 - *Portable Medieval Reader*, p.80
- 648 - *Portable Medieval Reader*, p.75-78 Source *Ecclesiastical History*, Trans T. Forester, Bohn 1853-1856
- 649 - *Portable Medieval Reader*, p.64-66 Source: *Chronicle* - Ed. F. Bernini, Bari, Italy, 1942
- 650 - *Portable Medieval Reader*, p.59 Source: *Chronicle* - Trans G. G. Coulton, *Social Life in Britain*, Cambridge University Press 1918
- 651 - Baring-Gould, S.
- 652 - *The Cathedral Builders of the Middle Ages*, p.15-16
- 653 - Kors and Peters. *Witchcraft in Europe*, p.122
- 654 - *Archaeology of Ireland*, p. 356
- 655 - *Archaeology of Ireland*, p. 356
- 656 - Fletcher, R. *The Conversion of Europe*, p. 254
- 657 - Vernadsky. *The Origins of Russia and The Wooden Architecture of Russia*
- 658 - Vernadsky. *The Origins of Russia*, p.65
- 659 - Heer. *The Medieval World*, pp. 377, 388
- 660 - Gilbert. *Magi the Quest for a Secret Tradition*. Gilbert speaks of the ancient Gothic-style arches he saw there, pre-dating those of later medieval Europe.
- 661 - Mc Ginn, B. *Visions of the End*, p. 244
- 662 - During his eastern travels Marco Polo claims to have seen the remains of the Three Wise Kings laying in an incorruptible state, somewhere in Iran, among a community of fire-worshipping Zoroastrians. This is interesting considering that the Kings' remains were peacefully residing in Cologne cathedral during that same time frame. Eastern legends mention more than three Magi going to Bethlehem. Perhaps the Iranian relics belonged to the rumoured larger retinue. Otherwise the authenticity of these or the Cologne remains are open to question. Examination of the Cologne relics have yielded a possible date almost 1,700-2,000 years old.
- 663 - As shown in *Death in the Middle Ages*, p.49
- 664 - *Guide to National and Historic Monuments of Ireland*

- 665 - Fletcher, R. *The Conversion of Europe*, p. 268-269
- 666 - *Irish Art*, p.17
- 667 - Wilson, D. M. - *The Archaeology of Anglo-Saxon England*, p. 206
- 668 - A good example is mentioned in *L'Ardenne meridionale belge: une page de son histoire et son folklore, suivis du proces des sorcieres de Sugny en 1657*, Th. Delogne 1914, found on www.ladyoftheearth.com/witch/sugny.txt. The witchcraft poisoning accusations found in this trial, directed against the defendant Pihart (born to a family of known witches), allegedly happened to avenge a snub directed against their family. The deceased Jean Loison's family didn't want their son, Jean Lamblot marrying Pihart's niece, stating 'his mother ... didn't want Jean Lamblot of Sugny to mix with their (Pihart's) race (of the witches)'.
- 669 - *The Hidden Tradition in Europe*
- 670 - Heer, F. - *The Medieval World*, p.25
- 671 - Thomas, P. C. *General Councils of the Church* and *The Oxford Illustrated History of Christianity*. 1076-1122 AD, but extending into the 13th Century with a series of four scathingly reformist Lateran Councils, and two Councils at Lyons.
- 672 - Dmytryshn. *A History of Russia*
- 673 - *Cathedrals*, p. 19.
- 674 - *Ibid.* , p. 39.
- 675 - *Ibid.* , p. 57.
- 676 - Gilbert, A. G. *Magi - The Quest for a Secret Tradition*
- 677 - Harris, L. *The Secret heresy of Hieronymus Bosch*, plate 44
- 678 - Harris, L. *The Secret heresy of Hieronymus Bosch*, plate 60
- 679 - Harris, L. , plate 45.
- 680 - *Ibid.* , plate 31.
- 681 - *Ibid.* , plate 17.
- 682 - *Ibid.* , plate 21.
- 683 - Hollingsworth, P. *The Hagiography of Kievan Rus'*, p.68
- 684 - Flint. *The Rise of Magic in Early Medieval Europe*
- 685 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.141-142.
- 685a - *The Cathedral Builders of the Middle Ages*
- 686 - *Ibid.*
- 687 - *Ibid.* , p. 365.
- 688 - *Ibid.* , p. 367-368.
- 689 - Heer, F. *The Medieval World*, p. 203.
- 690 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 370.
- 691 - Summers, M. *Malleus Maleficarum*, *The opening lines of Innocent VIII's papal Bull*, p. 29
- 692 - *Ibid.* Part III; Question 25, p.518
- 693 - *Ibid.* Part III; Question 25, p.518
- 694 - *Ibid.* Part III; Question 25, p. 519
- 695 - *Ibid.* Part III; Question 28, p. 529
- 696 - *Ibid.* Part III; Question 28, p. 531
- 697 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 251-252
- 698 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 243
- 699 - *Psalm LXXXII: 6*
- 700 - Summers. *Malleus Maleficarum*, Part III, Q16, p.481
- 701 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:38*
- 702 - *Ibid.* , *Dinkard VIII: 33*
- 703 - *Ibid.*, *Dinkard VIII: 58*

- 704 - Ibid., *Dinkard VIII*: 55
- 705 - Ibid., *Dinkard VIII*:XVII:37
- 706 - *Agni Purana Part III*: 38-42, p. 665
- 707 - Dennis, Foote and Perkins. *Laws of Early Iceland*
- 708 - Ibid., *Dinkard VIII*: 67
- 709 - Ibid., *Dinkard XLII*: 1-3
- 710 - Summers. *Malleus Maleficarum*
- 711 - Summers. *Malleus Maleficarum, Part III, Q18*, p.489
- 712 - Summers. *Malleus Maleficarum, Part III, Q15*, p.479
- 713 - Flint. *The Rise of Magic in Early Medieval Europe*
- 714 - *Yasna LXV*:1
- 715 - *Agni Purana*
- 716 - Christian. *A History of Russia, Central Asia and Mongolia*
- 717 - Comby, J. *How to Understand the History of Christian Mission*, p.61
- 718 - *The Northern Crusades*
- 719 - Stoyanov, Y. *The Hidden Tradition in Europe*.
- 720 - See *The Middle East* and Boyce. *The Zoroastrians*
- 721 - *Lake Peipus 1242 - Battle of the Ice*, p.9
- 722 - *The Ancient Slavs*
- 723 - *The Ancient Slavs*, p. 21
- 724 - *The Ancient Slavs*, p. 37
- 725 - Nicolle, D. *Lake Peipus 1242 - Battle of the Ice*, p.10
- 726 - Ibid., p.11
- 727 - Ibid., p.12-14
- 728 - *The Northern Crusades*
- 729 - Stoyanov. *The Hidden Tradition in Europe*
- 730 - *The Myth of the Inquisition (BBC TV)*. In Spain roughly 3-5,000 witches were burned, and only around 2% of “offenders” were tortured). See also Kamen, H. *The Spanish Inquisitions*.
- 731 - *The Myth of the Inquisition (BBC TV)*
- 732 - Flint
- 733 - Summers, M. *Malleus Maleficarum, Part III, General and Introductory*, p. 409
- 734 - Ibid. , p. 420
- 735 - Ibid. , p. 423
- 736 - Ibid. , p. 417
- 737 - Ibid. , p. 410-411
- 738 - Ibid. , *Part I, Question 5*, p. 94
- 739 - Ibid. *Part 1, Question 2*, p. 68
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- 741 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 243
- 742 - Ibid.
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- 744 - Summers, M. *Malleus Maleficarum Part I, Question 2*, p. 61-72
- 745 - See also *The Oxford Illustrated History of Christianity* p. 212-215
- 746 - Summers, M. *Malleus Maleficarum, Part I, Question 1*, p. 47
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- 748 - From the introduction to the *Three Books of Occult Philosophy*, penned by the great knight, scholar and magician ... Cornelius Agrippa Von Nettesheim, Doctor of the Laws and Physic, Judge of the Spiritual Court, 1531

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- 751 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 243
- 752 - *Psalm LXXXII: 6*
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- 754 - *Moralia - De Iside et Osiride: 46*
- 755 - *Natural History XXX:13*
- 756 - *The Rise of Magic in Early Medieval Europe, The God of the Witches, The Witch Cult of Western Europe*
- 757 - Windschuttle, K. - *The Killing of History* - Macleay Press 1994.
- 758 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 364
- 759 - Clark, S. *Thinking With Demons*. p. 346-362
- 760 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 151-154
- 761 - *Novaya Abevega Russkikh Szeverii*, p. 39
- 762 - Zoega, p. 18
- 763 - *Ibid.* , p. 220
- 764 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 20
- 765 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 766 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 18 and 128, plus Vol I, p. 556
- 767 - Vlasova, M. *Novaya Abevega Russkikh Szeverii*, p. 40
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- 770 - *The Mysteries of Mithra*, p. 185
- 771 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 772 - *Larousse Dictionary of World Folklore*, p. 73-74.
- 773 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 141
- 774 - *Larousse Dictionary of World Folklore*, p. 32
- 775 - *Larousse Dictionary of World Folklore*, p. 21
- 776 - See the *Witch Cult in Western Europe*. Other details on the Puck festival were gathered during a fact-finding visit to Killorglin in Autumn 1998.
- 777 - Kukeyser, Muriel. *The Orgy*
- 778 - Houlihan, P. *Cast a Laune Shadow - Reminiscences of life in Killorglin*, p. 151
- 779 - Kukeyser, Muriel. *The Orgy*, p. 13
- 780 - Houlihan, Patrick. *Cast a Laune Shadow - Reminiscences of life in Killorglin*.
- 781 - Stowers, Johnsoin. *Before and after Puck*, p. 89
- 782 - Houlihan, Patrick. *Cast a Laune Shadow - Reminiscences of life in Killorglin*, p. 152
- 783 - *Ibid.*
- 784 - *Ibid.* , p. 151
- 785 - Kukeyser, Muriel. *The Orgy*
- 786 - Stowers, Johnsoin. *Before and after Puck*, p. 90
- 787 - The historical development the structure can be seen in model reconstructions found at Patrick Houlihan's folk museum.
- 788 - Foley, K. *History of Killorglin*, p. 124
- 789 - This was related to me by Patrick Houlihan, who has a variety of German newspaper cuttings on display, describing the Lambert festival.
- 780 - Vernadsky, G. *The Origins of Russia*. p. 153
- 781 - *Larousse Dictionary of World Folklore*, p. 73-74
- 782 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 102

- 783 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:X:1*
- 784 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 101
- 785 - West, W. *The Pahlavi Texts Part I, Bundahishm XXXVIII: 1-3*
- 786 - Murray, M. *The Witch-Cult in Western Europe*, p. 77-79
- 787 - Ibid. , pp. 115, 117
- 788 - Ibid. , p. 118
- 789 - Ibid. , p. 118. One coven unseated a bridge using their shoulders with the “devil” {man-god} acting as overseer. They hinted that they had hurt their backs during the operation!
- 790 - Ibid. , p. 116-118
- 791 - Ibid. , p. 173
- 792 - Ibid. , p. 118
- 793 - Murray, M. *The Witch Cult of Western Europe*
- 794 - *Agni Purana I:66:22*, p. 183
- 795 - Murray, M. *The Witch Cult of Western Europe*
- 796 - Ibid. , p. 48
- 797 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 252
- 798 - Stoyanov, Y. *The Hidden tradition in Europe - the Secret History of Medieval Christian Heresy.*
- 799 - Ankarloo and Henningsen. *Early Modern European Witchcraft*, p. 414
- 800 - Murray, M. *The Witch Cult of Western Europe*
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- 805 - Maksimov and Korinfskii
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- 807 - *L'Ardenne meridionale belge: une page de son histoire et son folklore, suivis du proces des sorcieres de Sugny en 1657*, Th. Delogne 1914, found on www.ladyoftheearth.com/witch/sugny.txt.
- 808 - Murray, M. *The God of the Witches*, p. 28-35
- 809 - Murray, M. *The Witch Cult of Western Europe*, p. 240
- 810 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 195-196
- 811 - *Shanahoe - A rich area - Naithi O'Raicli*
- 812 - Macalister. *The Archaeology of Ireland*, p. 268
- 813 - Ibid. p. 266
- 814 - *The Oxford Dictionary of Superstitions*, p. 443
- 815 - *Shanahoe - A rich area - Naithi O'Raicli*
- 816 - Zoega, G. T. *A Coincise Dictionary of Old Icelandic*, p. 442
- 817 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 200-201
- 818 - Ibid. , p. 203
- 819 - Ibid. , p. 203-204
- 820 - Ibid. , p. 195-197
- 821 - Vlasova and Metropolitan Ilarion
- 822 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 339
- 823 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 384-385
- 824 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 361
- 825 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 243
- 826 - Murray, M. *The Witch cult in Western Europe*, p. 35
- 827 - Ibid. , p. 240

- 829 - Ibid. , p. 127
- 828 - Further evidence for this is elaborately discussed in *The Witch-Cult in Western Europe*, p. 31-59.
- 830 - *Sikand Gumanik Vigar* XLI:3-12
- 831 - Murray, M. *The Witch Cult of Western Europe*, p. 68
- 832 - Cohn, N. *Europe's Inner Demons*, p. 227
- 833 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 277
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- 840 - Murray, M. *The Witch cult in Western Europe*
- 841 - *Cosmic Duality - Time Life* p. 29
- 842 - Murray, M. *The Witch cult in Western Europe*, p. 35
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- 844 - Ibid. , p. 42
- 845 - Ibid. , p. 43
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- 847 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 346-347
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- 850 - This title is also mentioned in Ginsburg, C. *Ecstasies - the decipherment of the witches sabbath*.
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- 871 - Frazer, J. *The Golden Bough*, p. 610-611
- 872 - Ross and Robins. *The Life and Death of a Druid Prince. The Story of an Archaeological Sensation*.
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- 925 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 166-167
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- 1116 - Murphy, G. R. - *The Saxon Saviour*, p.23
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- 1134 - Sidky, H. *Witchcraft, Lycanthropy, Drugs and Diseases*
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- 1168 - Bede, *The Ecclesiastical History of the English People*, p.44-54
- 1169 - Vernadsky, G. *The Origins of Russia*, p.221. See also *Sermons and Rhetoric of Kievan Rus'*
- 1170 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 1171 - St Augustine. *The City of God*
- 1172 - See *Lake Peipus* for the slow spread of Russian Orthodox monasteries during the early Middle Ages.
- 1173 - *Malleus Maleficarum Part II, Q. 1, Chapter 16*, p. 329
- 1174 - (NT) 2 Corinthians II: 22-25
- 1175 - Strong's *Exhaustive Concordance of the Bible, Greek Dictionary*
- 1176 - See *The Three Books of Occult Philosophy* by Cornelius Agrippa
- 1177 - O'Flaherty. *The Rig Veda* 10.136:7
- 1178 - (*The History of the Church V:16-18*)
- 1179 - Lunde. *The Meadows of Gold*, p. 327
- 1180 - Lozko. *Ukrain'ske Yazichnistvo*
- 1181 - Cross and Sherbowitz-wetzor
- 1182 - Lozko
- 1183 - Murray
- 1184 - *Arda Viraf I: 19-27.*
- 1185 - *Arda Viraf I: 33-41.*
- 1186 - *Arda Viraf II: 1-16.*
- 1187 - *Arda Viraf II: 21-23.*
- 1188 - *Arda Viraf II: 24-31.*
- 1189 - *Arda Viraf III: 1-4.*
- 1190 - Boyce, *The Zoroastrians*, p. 118
- 1191 - Acts 13: 6
- 1192 - Acts 13: 8
- 1193 - Thiering. *Jesus the Man*, p. 105
- 1194 - ((NT) I John IV: 4).

- 1195 - *How to Understand the History of Christian Mission*, p. 13
- 1196 - Whether in Islamic or Christian countries practitioners of the Old Faith experienced a downward social spiral or worse. For a glimpse of this see Boyce, Summers and Kors and Peters.
- 1197 - Barnstone. *The Other Bible. The Book of Enoch*, p.490
- 1198 - Mark 15
- 1199 - Matthew XIII: 41
- 1200 - Luke XXIV
- 1201 - *The Natural History*, p. 271. Aristotle said Zoroaster was a magician, whereas Herodotus advocated differently.
- 1202 - *John IV*
- 1203 - (NT) *Collosians I: 26-27*
- 1204 - (NT) *Ephesians III-IV: 4*
- 1205 - (NT) *1 Corinthians I:10*
- 1206 - (NT) *Galatians I: 11-16*
- 1207 - (NT) *Galatians II: 1-4*
- 1208 - (NT) *Galatians II:9*
- 1209 - (NT) *Galatians II:11-14*
- 1210 - (NT) *Galatians I: 8*
- 1211 - (NT) *Acts 14*
- 1212 - *The History of the Church*, p.107. *The History of the Church IV:5*
- 1213 - *The History of the Church*, p.89. *The History of the Church III:25*
- 1214 - (NT) *John 8:12-19.*
- 1215 - (NT) *John 8:31-59.*
- 1216 - (NT) *Matthew XXIII: 15*
- 1217 - (NT) *Luke XXII:53*
- 1218 - (NT) *John X: 224-30*
- 1219 - (NT) *Mark IV:33-34*
- 1220 - *The History of the Church II:1*, p.36
- 1221 - Lenormant. *Chaldean Magic*, p. 229 re: Herodotus
- 1222 - Boyce - *Zoroastrians*, p.120
- 1223 - (Matthew XIII: 24-30)
- 1224 - (Matthew XIII: 38-40).
- 1225 - (NT) *Luke IX:1*
- 1225 - (NT) *Luke XIII:16*
- 1227 - (NT) *John IX:4*
- 1228 - (OT) *Genesis III*
- 1229 - (NT) *John 11:25* Christ also states 'Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation' (*John V:28-29*)
- 1230 - (NT) *Luke 21:25-28.*
- 1231 - *The History of the Church*, p.89
- 1232 - Williamson, G. *The History of the Church I:7*
- 1233 - Franklin, Simon. *Sermons and Rhetoric of Kievan Rus', Appendix II*
- 1234 - Eusebius *The History of the Church*, p.20-22
- 1235 - (NT) *Luke I: 9-13*
- 1236 - Dodge. *The Fihrist of Al-Nadim*
- 1237 - Dawood. *The Qur'an . The Cow. Surah 2:102*, p. 19
- 1238 - (OT) *Daniel I 2-4*

- 1239 - (OT) *Daniel 5:11*
 1240 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.322
 1241 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.325 4Q403
 1242 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.328 4Q405 20
 1243 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.358 4Q186 fr 1
 1244 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.264
 1245 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.123 4QS IV:5
 1246 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.211 Temple Scroll LIV: 10
 1247 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.141
 1248 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.211
 1249 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.216
 1250 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.165 4QS The War Scroll II:10
 1251 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.99 1QS I
 1252 - *The Three Books of Occult Philosophy*
 1253 - See Iamblichus' *On the Mysteries of the Egyptians, Babylonians and Assyrians*
 1254 - (NT) *Luke 24:45*
 1255 - (NT) *Matthew 27: 51-53*
 1256 - Ezra 1
 1257 - Olmstead, p.143
 1258 - Olmstead, p.53
 1259 - Olmstead, p.117
 1260 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.11
 1261 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.27
 1262 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.31
 1263 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.47
 1264 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.191
 1265 - Freaque, J. Agrippa. *The Three Books of Occult Philosophy*, p. 259, 517, 696
 1266 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.112 1QS VIII
 1267 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.52
 1268 - Fitzmyer, J. A. *101 Questions on the Dead Sea Scrolls*, p. 98
 1269 - Ibid. , p. 67

Tract Yomah. Chapter V and VI

CHAPTER V.

REGULATIONS CONCERNING THE REMAINING SERVICES OF THE HIGH-PRIEST ON THIS DAY IN THE TIMES OF THE FIRST AND SECOND TEMPLES.

MISHNA: *They brought to him a [golden] spoon and censer: he took two handfuls [of incense] and filled the spoon with it. If he had a large hand, it was much; otherwise, it was a little: he used the hand as the measure. He took the censer in his right hand, and the spoon in his left hand.*

GEMARA: *In a Boraita we have learned: They brought him an empty spoon from the chamber of the utensils, and a censer full of incense from the chamber of Beth Abtinias.*

"He took two handfuls." What was the spoon needed for on the Day of Atonement? It is written [Lev. xvi. 12] merely, "both his hands full of incense, and bring it within the rail"? He could not dispense with a spoon. If he had carried in the censer first, and thereafter the incense, he would carry in twice, and it is written "bring in" only once? If he should take the incense in both his hands, and put the censer upon them, and carry them in at once, what should he do then? Take off the censer with his teeth, and

put it down? If it would be unbecoming to do so in presence of a human king, how much more in presence of the King of Kings, the Holy One, blessed be He? Therefore it is impossible, and he is to do as the princes [Num. vii. 14], "One spoon . . . full of incense."

"He took the censer in his right hand," etc. Shall the citizen be seated on the ground, and the stranger on the heaven of heavens? ("The spoon of incense in his left hand," etc.) The spoon is small, and more easily carried in the left hand, while the large censer is borne in the right hand. And if they should be equally heavy, as occurred to R. Ishmael b. Qim'hi, who is said to have taken two handfuls of four Kabs of incense, even he had to take the censer in his right hand, as the censer was hot (and he had to be more careful).

It was said of R. Ishmael, the son of Qim'hi: It once happened on the Day of Atonement he spoke in a public place with an Arab, whose saliva was sprinkled on the high-priest's clothes. He became unclean (as the Arab might be so). Then his brother Jeshohab entered and took his place, so his mother saw two high-priests of her sons the same day. Another day it happened that he spoke with a Gentile nobleman, and the same happened. Then Joseph his brother took his place. And the rabbis taught: Seven sons had Qim'hi, their mother, and all officiated as high-priests. When the sages asked her: How hast thou deserved it? She replied: The ceiling of my house never looked on my hair. The sages answered: Many did so, and it did not profit them.

The rabbis taught: It is written [Lev. vi. 8]: "He shall lift up from it his handful." We might think, his hand might be overfilled; it is therefore written, "his hand full," not more. We might think, he may take some with the tips of his fingers. Therefore it is written, "hand full." He should bend his three middle fingers on his palm, and remove with the extreme finger and thumb the incense found outside of the three. This was one of the difficult services in the Temple.

R. Johanan said: R. Joshua b. Uza'ah propounded a question, What is the matter with the incense between the middle fingers? Is it considered as belonging to the handful, or the overflow? He himself, said R. Johanan, decided later that it is doubtful. What, then, shall he do therewith? Says R. Hanina: First he should offer the handful, and then this; for if he offered this first, perhaps it is superfluous: and elsewhere we have learned that if the remains of a meal-offering have been lost before the handful was offered, the handful must not be brought.

R. Papa propounded a question: These handfuls, were they exactly measured according to the hand, or too full? Said R. Abbi to R. Ashi: Come and hear the following Boraitha: The handfuls were not exactly according to the measure of the hand, nor overfull, but middling.

R. Papa propounded another question: When the incense happened to be spilled by him, how is the law? Shall it be said, his hand is like the neck of an animal, and the incense is invalid (if the blood has been received from the throat, it is valid, but not if spilled on the ground), or shall we say his hand is like other utensils of the Temple, and if it had been spilled, it may yet be offered? This question is not decided.

The schoolmen asked R. Shesheth: If he had taken the blood with his left hand, and placed it on the altar, is it valid, or invalid? He answered: We have learned it in our Mishna, that he took the spoon in his left hand (and yet it was offered). An objection was raised: We have learned in a Boraitha: "A layman, a mourner on the first day, a drunkard, and one who has a blemish, if one of these has received the blood, or carried it to the altar, or sprinkled it, he makes it invalid. The same is the case if he did it sitting, or with his left hand." This objection remains.

R. Papa propounded a question: If his companion took two handfuls, and emptied them into the priest's hands, how is the law? Shall we say, he has two handfuls, and it is valid, or shall we say, since it is written, "he shall take, and bring," it is invalid? This question is not decided. R. Joshua b. Levi propounded a question: When he had filled his hands with incense, and suddenly died, how then? Can another take it out from his hands and bring it in, or is other incense required? R. Hanina said: Come and see

what kind of questions our predecessors have asked. Was R. Joshua b. Levi older than R. Hanina? Did not R. Joshua b. Levi say that R. Hanina had given me the permission to drink a beverage of cress on Sabbath? (See Sabbath, Mishna, p. 226.) He means, R. Hanina asked a profound question like to those asked by the ancestors. How is the law? Come and hear: "That was the measure." From this we must infer, that as the measure was outside, so it must be inside (that priest has a different hand, hence other incense is to be taken).

Perhaps the Mishna means to say that he may use his hand as a measure, or that he may not add to it or take away from what he has grasped? Come and hear: How did he do it (empty the frankincense from the spoon into his hands, both of which were occupied)? He took the handle of the spoon with his fingertips—others say, in his teeth—and moved his thumbs up the handle (being thus able not to spill the frankincense) till the handle fell, near his armpits, and the head of the spoon was above his palms. He then overturned the spoon, thus emptying the frankincense thence into his hands, and heaped the frankincense on the censer, that the smoke might be retarded; some say, he spread it out that it should smoke more rapidly.

This was one of the most difficult services of the difficult services that were in the Temple. Hence we see, he took of the frankincense once two handfuls, and then once more.

The schoolmen propounded a question: If he died while slaughtering, might the blood be sprinkled? Shall we say, that since it is written "with a bullock," it is meant, the blood of the bullock alone, or the whole bull (so that the substitute cannot use him)? R. Hanina says, the entire bullock; Resh Lakish says, the blood alone. Said R. Papa: The hide and the flesh and the dung, all agree, are only parts of the bull; about the blood they differ. One says, the blood is not the bull; the other thinks the blood only is the bull. Says R. Ashi: It seems to me, the one who says that the blood is considered as one with the bull is in the right. Because it is written [Lev. xvi. 3], "With this shall Aaron come into the holy place: with a young bullock," is it meant that he should lead him by the horns? and not simply that he should bring the blood; hence the blood is considered as one with the bullock. And what can the other reply to this? His answer is: It is written, "for a sin-offering"; the word "come" refers, not to the bullock, but to the sin-offering. Let him who says that the blood is one with the bull, give the reason that a sin-offering whose owner has died cannot be used for any purpose, and is only put to death.

Said Rabbin b. R. Adda to Rabba: Thy disciples have said in the name of R. Anram that this bullock is considered a sin-offering for the congregation (who are considered its owners, because he comes to atone for himself and for his fellow-priests), and such is not put to death.

MISHNA: He walked through the Temple till he reached the place between the two vails which separated the sanctuary from the Holy of Holies—one ell wide. R. Jose says: There was but one vail, as it is said [Ex. xxxi. 33]: "And the vail shall divide unto you between the holy place and the most holy."

GEMARA: Did not R. Jose say very correctly to the rabbis? The rabbis may say: This was only the case in the tabernacle, but as in the second Temple there was no ell for the entrance at all (because a partition only an ell thick could not support itself, for the walls of the Temple were a hundred ells high) and only in the first, it was doubted whether this ell of the entrance belonged to the Holy of Holies or the sanctuary. Therefore they made two vails.

The rabbis taught: He walked between the altar and the lamps, so said R. Jehudah. R. Meir says, between the table and the altar. Others say, he walked between the table and the walls. Who are the others? That is R. Jose, who says the door of the Temple was in the north. R. Jehudah says the door was in the south.

R. Jose says that he walked between the table and wall, which is a public entrance, because the Israelites are a people beloved by God, and need no delegate to pray for them (as it is written [1 Kings viii. 38]: "When they shall be conscious every man of the plague of his own heart, and he shall then spread forth his hands"), therefore their delegate to God needed no private entrance, but

could do it in sight of the public.

R. Nathan said: The ell of the entrance was a matter of doubt to the sages, whether it was holy as the Holy of Holies or the sanctuary, and that is what R. Johanan has said: Joseph the man of Hutzal has propounded a question: It is written [1 Kings vi. 19]: "And the Debir in the house within did he prepare, to set therein the ark of the covenant of the Lord." They did not know what is meant: whether the place inside of the Debir was prepared for the ark, or that the Debir was itself inside.

MISHNA: The outer one was raised and looked to the southern [wall] and the inner one to the northern. He walked between them, till he reached the northern [wall]: having arrived thither, he turned his face to the south, he walked back with his left hand to the curtain, reaching the ark [which was on his right in the Holy of Holies, reaching the place where the inner curtain was]. Coming there, he placed the censer between the staves, heaped the incense on the top of the coals, so that the whole house was filled with smoke. He departed in the same manner as he had come [facing the Holy of Holies, walking backward], and said a short prayer in the outer sanctuary, but not making it a long one, so as not to alarm the Israelites [about his absence, lest he had been killed by God].

GEMARA: Of which Temple is it spoken? In the first Temple there was a partition, not a curtain, before the ark; if the second, there was no ark in it? As we have learned in the following Boraitha: Since the ark was concealed, with it were hidden the flask of manna [Ex. xvi. 33] and the flask of anointing oil, Aaron's staff, its almonds and buds, and the box the Philistines sent as a gift to the God of Israel with the golden vessels. And who concealed them? King Josiah. Why? Because it is written [Deut. xxxiii. 36]: "The Lord will drive thee and thy king whom thou wilt set over thee," he concealed it; as it is written [2 Chron. xxxv. 3]: "And he said unto the Levites that instructed all Israel, who were holy men unto the Lord: Set the holy ark in the house which Solomon the son of David the King of Israel did build; ye have not to carry it any more upon your shoulders: now serve the Lord your God, and His people Israel." And R. Eliezer said to this: From the analogy of expression—namely, that of the ark—it is said "there" [Ex. xxx.], and of the flask of manna also "there" [ibid. xvii.]; and there are also mentioned "generations" and "for preservation." R. Eliezer infers that Josiah concealed them. There was then no ark? The second Temple is meant; and not the ark, but the place where it had to stand, is meant. But it is said, "between the two staves." The place they would occupy is meant.

"Heaped the incense on the top of the coals." Our Mishna will agree with him who has said in a Boraitha: Heap it, that the issue of the smoke be retarded (made slow). In one Boraitha we have learned: He heaps it inside, away from him. In another Boraitha: He heaps it outside, toward himself. How will they agree? Says Abayi: There is a difference of opinion between two Tanaim; one says one way, the other, otherwise. Abayi says again: It seems to me the Halakha is according to him who says that he must heap it inside, away from himself; because, as we have further learned in a Mishna, they teach him not to heap near his face, lest he burn himself.

The rabbis taught: It is written [Lev. xvi. 13]: "He shall put the incense upon the fire, before the Lord." "Before the Lord": he must not prepare it outside, but inside, in the Holy of Holies. This is to contradict the Sadducees, who said that he must prepare outside. Why? Because, they say, it is written [ibid. 2]: "For in the cloud will I appear upon the mercy-seat." Cloud is interpreted, the cloud of the incense. When he prepares outside, he enters with a cloud of incense. The sages said to the Sadducees: Is it not written: "He shall put the incense upon the fire before the Lord"? So it has to be prepared inside. They rejoined: What will you make of the "cloud"? The rabbis say: From this we deduce that he must put in the herb which straightens the smoke. How is it known that that herb has to be put in? Because it is written [ibid. 13]: "That the cloud of the incense may envelop." Without that herb, how will the mercy-seat be enveloped? If he has omitted to put in this herb or any ingredient, he is liable to capital punishment. Why give this reason, when, if he come in without the incense being entirely prepared, he enters the Holy of Holies gratuitously, which involves capital punishment? Says R. Shesheth: The case is, he had omitted one ingredient intentionally, but entered unintentionally. R. Ashi says: Even if he did both things intentionally, but entered with two kinds of incense, one kind prepared as is lawful and the other not, for entering he is not culpable, but for having prepared incense lacking some ingredient he deserves capital punishment.

"He departed in the same manner as he had come." Whence do we deduce this? Said R. Shama b. Na'hmain in the name of R. Jonathan: It is written [2 Chron. i. 13]: "Then came Solomon from the high place that was at Gibeon to Jerusalem" (literally, at). How comes Gibeon to be in Jerusalem? His return from Gibeon to Jerusalem is compared to his entering Gibeon from Jerusalem. As when he entered Gibeon from Jerusalem his face was turned to the high place, so when he left it, his face was still turned to the high place. So did also the priests after service, the Levites after their song, and the Israelites after they had been standing. When they left, their countenances were turned to the Temple. So also a disciple, leaving his Master, should do. So R. Elazar, when he used to part from Johanan. When R. Johanan desired to leave first, he bent himself in his place till Johanan was out of his sight; when R. Elazar was to leave first, he walked backwards till he could see him no longer. Rabba, leaving R. Joseph (who was blind), used to walk backwards till his feet struck against the threshold, so as to cause them to bleed. When this was related to R. Joseph, he said to Rabba: May God's will be that you shall raise your head above the whole city. R. Alexandri said in the name of R. Joshua b. Levi: Who prays, should make three steps backwards, and then say, "Maketh peace," etc. Said R. Mordecai to him: If he has made three steps backwards, he must stop there a while. It is like a disciple who has taken farewell of his Master, and then returns to him on the instant, which is like a dog returning to his vomit. If he has failed in doing so, he would better not have prayed at all. In the name of Shemaia it has been said: When he says these words, he should first bow to the right, then to the left; as it is written [Deut. xxx. 2]: "From his right hand a fiery law." Rabba saw Abayi, who said "He maketh peace" first on the right, and then on his left. He said to him: Thinkest thou, thou must say this to the right side of thyself? nay, of the Holy One, blessed be He, who is opposite to thee and whose right side thus corresponds to thy left side. R. Hiya the son of R. Huna said: I saw Abayi and Rabba making the three steps backwards with one bow.

"And said a short prayer." What was the prayer? Rabba and Rabbin the sons of R. Adda both said in the name of Rabb: May it be Thy will, Lord our God, that if this year will be a hot one, Thou mayest give plenty of rain. R. A'ha the son of Rabba said in the name of R. Jehudah that the high-priest used to conclude the prayer as follows: May no ruler cease from the house of Judah, and may Thy people Israel not depend for livelihood on each other (not be paupers), and mayest Thou not heed the prayers of travellers who ask for the cessation of rain.

R. Hanina Dasa happened to be on the road. It began to rain. He said: Lord of the Universe, the whole world enjoys, but Hanina is afflicted. The rain ceased. When he reached home, he said: The whole world is in anxiety because no rain comes, only Hanina is contented (having no fields). Rain began to come again.

Says R. Joseph: What availed the prayer of the high-priest against the prayer of R. Hanina Dasa?

The rabbis taught: It happened that one high-priest made his prayer very long. When the priests became alarmed, they went to see whether he had died, and met him returning. They inquired of him why he had made his prayer so long. He said: Is this displeasing to you, when I prayed the Lord that the Temple might not be destroyed? They said to him: Do not thou repeat it, as we have learned in the Mishna, He should not make the prayer long, lest he alarm the congregation."

MISHNA: When the ark had been taken away, there was a stone from the time of the first prophets, "Shethia" [foundation] it was called, three-finger high above the ground. Thereupon he placed [the censer]. He took the blood from the one who stirred it, went to the place whither he had gone, and stopped where he had stopped [in the Holy of Holies], and sprinkled from his position once upward and seven times downward [Lev. xvi. 14], without being intent on sprinkling it either upward or downward, but holding the palm open, either turned outward or toward himself [meaning doubtful]. Thus he was counting: one [upward], one and one [downward], one and two, one and three, one and four, one and five, one and six, one and seven. He departed, and placed it [the basin] on the golden stand in the Temple. They brought to him the he-goat, he slaughtered it, and received in a basin its blood. He went to the former place, stopping where he had stopped, and sprinkled thereof once upward, and seven times downward, without taking care to sprinkle upward or downward, but holding his palm open, turned in or out, and counting thus: one, one and one, one and two, etc. He came out, and placed it on the second stand that was in the Temple. R. Jehudah

saith: There was but one stand there. He took up the bull's blood, and put down the he-goat's blood. He sprinkled thereof at the curtain which was opposite to the ark outside, once upward, and seven times down, without taking care, etc., and thus counting, etc. He lifted the blood [-filled basin] of the he-goat, and put down that of the bull's blood; he sprinkled of it on the curtain opposite to the ark outside, once upward, seven times down, etc. He emptied the bull's blood into the he-goat's blood, and transferred (the contents of) the filled basin into the empty one.

GEMARA: The Mishna says, "When the ark was taken away," not concealed; it holds, therefore, that it was removed to Babylon. As we have learned in a Boraitha, R. Eliezer said: The ark was taken into exile in Babylonia. As it is written [2 Chron. xxxvi. 10]: "And with the expiration of the year did King Nebuchadnezzar send, and had him brought to Babylon, with the precious vessels of the house of the Lord" (precious; that is, the ark). R. Simeon b. Jochai infers this from another passage [Is. xxxix. 6]: "No thing shall be left": no word (for "king," "word," and "commandment" the same Hebrew word is here used) will be left, none of the ten commandments (or the ark which contained them). R. Jehudah, however, says: The ark was concealed in its place (Temple), as it is written [1 Kings viii. 8]: "And they had made the staves so long, that the ends of the staves were seen out in the holy place in the front of the Debir, but they were not seen without; and they have remained there until this day." And he who says that R. Simeon b. Jochai thinks that the ark was taken into exile, differs from Ulla, who says as follows: R. Mathia b. Heresh had asked R. Simeon b. Jochai in Rome: We see that R. Eliezer infers from two verses that the ark was taken into exile. One verse is quoted above; the other is [Lam. i. 6]: "There is gone forth from the daughter of Zion all her splendor." Thereby the ark is meant. What hast thou to say thereto? He replied: I say, the ark was concealed on the spot, and the proof is the verse quoted above. Said R. Na'hman b. Itz'hak: We have also learned it in a Mishna in Shekalim [VI., b]: "Once a priest was engaged there, and he noticed that one of the paving stones on one place appeared different from the others. He went out to tell others of it; but he had not yet finished speaking, when he gave up the ghost. Thereby it was known to a certainty that the ark of the covenant was hidden there." What was he engaged in? Says R. Helbo: He was busy sporting with his axe. The disciples of R. Ishmael have taught: There were two blemished priests who picked out the wood, which was not mouldy. The axe of one fell down on the place where the ark was concealed; a fire issued, which consumed him.

"A stone, Shethia." We have learned in a Boraitha: The word Shethia means, that the universe has been created from it, as Shethia means foundation. This is according to him who says, that from Zion the world began to be created, as we have learned in the following Boraitha: R. Eliezer said: The world was created from the very middle, as it is written [Job xxxviii. 38]: "When the dust is poured out as molten metal, and the clods are made to cleave fast together" (first the central piece was made, then the other parts adhered to it). R. Joshua says: The world was created beginning with the extremities, as it is written [ibid. xxxvii. 6]: "For to the snow he saith, Be thou earth. Likewise to the pouring rain, and to the pouring rains of his strength." Four times the word "rain" is repeated here (in Hebrew, but "rain" means in Talmudic dialect "matter"). There were then four pieces of matter, and of them was composed the world. R. Itz'hak says: The Holy One, blessed be He, threw a stone into the sea, and therefrom a world was made. As it is written [ibid. xxxviii. 6]: "Upon what are her foundation-pillars placed at rest? or who threw her corner-stone"? The sages, however, said: The world was created beginning with Zion. As it is written [Ps. l. 1, 2]: "The God of Gods, the Lord Speaketh," etc. "Out of Zion, the perfection of beauty." That signifies, from Zion began to be the beauty of the whole world. In another Boraitha we have learned: R. Eliezer the Great said, It is written [Gen. ii. 4]: "These are the generations of the heavens and the earth when they were created, on the day, that the Lord God made earth and heaven." The luminous stars, etc., were created from the heavens, and all earthly things from the earth. But the sages say: Everything was created from Zion. As it is written [Ps. l. 1]: "A Psalm of Assaph. The God of gods," etc. "The perfection of beauty," i.e., the beauty of the whole world. "Holding the palm open." What is meant by this? Said R. Jehudah: As one uses a lash first from the right to the left, and then downward.

"He took the blood from the one who stirred it," etc. We have learned in a Boraitha: When he sprinkled, he did not sprinkle on the top of the mercy-seat, but opposite; and not that the blood should fall on it, but on the ground. When he sprinkled on the top of the mercy-seat, he bent the palm downward, that it should not fall on the mercy-seat, and when he sprinkled beneath it, he held his palm bent upward, that it should not fall on the mercy-seat, but on the ground. Whence do we deduce this? Because it is written [Lev. xvi. 15]: "He shall sprinkle it above the mercy-seat, and before the mercy-seat." This had not to be written, as it has already

been written in the case of the bullock [ibid. 14]. It is meant to make the "before" and "above" equal; as by "before" the mercy-seat, it is meant that it should not be sprinkled at it, but opposite to it; so also by "above" is meant, not upon it, but opposite to it.

The rabbis taught: It is written: "And he shall sprinkle it above the mercy-seat." From this we know only once above (it, in case of the goat). How many times had he to sprinkle downward? This we have to infer from the bullock: as it is written of him seven times, so we infer in regard to the he-goat. We know that it is equal in case of the bullock and goat, downward; but we do not know how many times he is to sprinkle downward in case of the bullock? We apply to the bullock the law in reference to the goat: as in the case of the goat, so in the case of the bullock—once downward, seven times upward.

"One, one and one," etc. The rabbis taught: He counted one, one and one, one and two, etc., up to seven. So said R. Meir. R. Jehudah says: One, one and one, two and one, three and one, four and one, five and one, six and one, seven and one. They do not differ. Each said according to the custom in his part of the country (in the one place they said, e.g., twenty-one, in the other one and twenty). Now we see that all agree that the first time of sprinkling had to be counted along with each of the other seven? What is the reason? Said R. Elazar: He should make no mistake in the number of countings. R. Johanan says: Because it is written again [ibid. 14]: "Shall he sprinkle," superfluously, it is to teach us that the first he ought to count with all the others, What is the point of their difference? R. Elazar says: If he has failed to do it, but made no mistake, it is valid; but according to R. Johanan, it is not.

"He departed, and placed it on the golden stand." One of the scholars read the prayer in the presence of Rabha, and read, "He departed, and placed it on the second stand"; and after this he read, "He took the he-goat's blood, and put down the bullock's blood." Said Rabha to him: The first thing thou readest according to the rabbis (who say there were two stands), and the second according to R. Jehudah (who says there was but one stand, and therefore he took down the bullock's blood when he came with the goat's blood), you thus contradict yourself. You should say: He put down the goat's blood (on the second stand), and took up the bullock's blood (from the first, stand).

The rabbis taught: It is written [ibid. 16]: "So shall he do for the tabernacle," etc. Wherefore had this to be written? It comes to teach us, that as in the Holy of Holies he had to sprinkle once and seven times, both from the bullock's blood and the goat's, so he had to do in the sanctuary.

"That abideth among them in the midst of their uncleanness." This signifies, even when they were unclean, the Shekhina continued to be among them. A certain Sadducee said to R. Hanina: At the present time, when the Temple is destroyed, ye are certainly unclean, as it is written [Lam. i. 9]: "Her uncleanness on her skirts." He replied to him: Come and see. It is written: "That abideth among them in the midst of their uncleanness."

We have learned in a Boraitha: When he sprinkled on the veil, he sprinkled not upon it, but opposite to it (that the blood fell on the ground). R. Eliezer b. R. Jose, however, said: I have seen on the veil in Rome the marks of the drops of blood of the bullock and goat of the Day of Atonement.

What is the law, when the bloods of the bullock and goat got mingled? What shall he do therewith? Says Rabha: He sprinkled thereof once upward, and seven times downward, and this sufficed for both. This Halakha has been communicated to Jeremiah in Palestine: He said: Ye Babylonians are stupid. Because ye live in a dark land, ye say dark Halakhas. In this manner, he will sprinkle the he-goat's blood before the bullock's, and it is written [Lev. xvi. 20]: "When he hath made an end of atoning for the holy place." "The end"—hence everything must be in its proper turn. What, then, shall he do? Says R. Jeremiah: Once he sprinkles it as the bullock's, and then a second time as the he-goat's blood.

How if the bloods got mixed, when he has already sprinkled the bullock's blood upward? Said Rabha: He should sprinkle it seven times downward as the bullock's, and then upward and downward as the he-goat's, blood. How if he has confounded the basins?

What shall he do then? He should sprinkle three times, once for the bullock, then for the he-goat, and the third time for the he-goat (lest the he-goat's blood had preceded the bullock's when he sprinkled the first time).

"He emptied the bull's blood into the he-goat's." Our Mishna will be according to him who maintains that the bloods must be mixed, for the purpose of putting it on the corners of the altar. Because it was taught: R. Josiah and R. Jonathan said, one of them that they had to be mingled, and the other that they ought not to be mingled, but put separately on the corners of the altar. It seems that R. Josiah was the one who said they had to be mingled, as we have heard elsewhere, though it is not written "together" [Lev. xvi. 18]; yet since it is written "and," it is as good as though it had been written "together."

We have learned in another Boraitha: It is written: "He shall take from the blood of the bullock and the blood of the he-goat." That signifies, they should be mixed together. But whence do ye know that it means that they should be sprinkled together, not separately? Therefore it is written [Ex. xxx. 10]: "And Aaron shall make an atonement upon its horns once in a year": once, not repeatedly. We see that the anonymous Boraitha is according to R. Josiah.

"He transferred (the contents of) the filled one into the empty one." Rami b. Hama propounded a question of R. Hisda: If he had placed one basin in the other, and therein received the blood, how is it? Should we say, as they are of one kind, that forms no invalidation? or that though of one kind, it is an invalidation? R. Hisda answered him: We have learned it in our Mishna: He has transferred the filled one into the empty one. Shall we not assume that it means, he placed the full basin in the empty one? Nay. It means, he poured the contents of the full basin into the empty one. But this is already mentioned in the beginning of the sentence? He transfers the mixed blood again into an empty vessel, to mix the two kinds of blood the better.

MISHNA: He then went out to the altar which is before the Lord, which is the golden altar, and began to cleanse it, downward. Whence does he begin? From the northeastern corner [horn] to the northwestern, southwestern, southeastern. Where he begins to cleanse the outer altar, at that spot he finishes cleansing the inner. R. Eliezer says he remains where he stands, and thence cleanses [the altar being one ell square]. Everywhere he sprinkled from below upward, except at the spot where he stood, whereat he sprinkled from above downward.

He, sprinkled on the clean place of the altar [where the gold was to be seen] seven times, and what remained of the blood he poured at the western base of the outer altar, and what remained of the blood of the outer altar he poured at the southern base. Both kinds of blood mingled in the trench, and flowed out into the brook Kidron. And it was sold to gardeners as manure, but one offends by [using without paying for] them.

GEMARA: We have learned in a Boraitha: Why is it necessary to repeat here, "before the Lord"? Said R. Nehemiah: Because we find that when he held the bloods of the bullock and he-goat he stood inside of the altar, and sprinkled the blood on the veil, we might think that at the same time he should sprinkle on the golden altar: therefore it is written [Lev. iv. 7], "the altar of the incense of spice, before the Lord," to let us know that the altar was before the Lord, but not the priest. What, then, should he do? He had to come out to the outside of the altar, and thence sprinkle.

"Began to cleanse it, downward." The rabbis taught: He began to cleanse from above downward. And whence did he begin? From the southeastern to the southwestern, northwestern, northeastern. So is the decree of R. Aqiba. R. Jose the Galilean said: From the northeastern to the northwestern, southwestern, southeastern. So that at the place where, according to R. Jose, he begins, according to R. Aqiba he finishes, and vice versa. Now we see that, according to all, he does not begin with the corner he meets first, but some definite corner. What is the reason? Said Samuel: Because it is written, "He went out to the altar," till he has come out from the place inside of the altar, and comes outside. (What is the point of difference between the two Tanaim?) The following: R. Aqiba thinks he has to walk round the altar, and R. Jose that he ought only to cleanse the altar at all corners, making its round with the hand. We have learned in a Boraitha: R. Ishmael said: Two high-priests remained of the first Temple. One said, he had passed round the altar with his hand; and the other, he had walked round it with his feet. And both gave their reasons. The one said: As it is written, "round." The inner altar was like the outer, which was large, and had to be walked around; while the other

said: It was small, and with his hand one could reach all corners, as it was only in size like one corner of the outer altar: hence it was not necessary to walk round it.

"He sprinkled at the clean place of the altar." What is meant by the clean place? Said Rabba b. R. Shila: Where the altar was not covered, as it is written [Ex. xxiv. 10]: "Like the color of heaven in clearness." We have learned in a Boraitha: Hanania says, he sprinkled on the northern side, and, R. Jose says, southern. On what point do they differ? The one says the door of the sanctuary was at the north, the other says, at the south; but all agree, that where he finished to put the blood on the corners, at that side he sprinkled on the top. What is the reason? Because it is written [Lev. xvi. 19]: "He shall cleanse it and hallow it." That signifies where he had hallowed it, there he shall cleanse it.

"What remained of the blood," etc. This is because it is written [ibid. iv. 7]: "All the (remaining) blood of the bullock shall he pour out," and when he comes out, he meets the western base of the outer altar first.

"Of the outer altar, he poured at the southern base." The rabbis taught: By the base of the altar, the southern base is meant.

And another Boraitha states that, according to R. Ishmael, it was the western. The disciples of R. Ishmael, however, taught in the name of R. Ishmael, as the disciples of R. Simeon b. Jochai, that it was the southern (that is, R. Ishmael revoked what he said).

"One may offend," etc. The rabbis taught: One becomes guilty, when he uses the blood for his benefit. So is the decree of R. Meir and R. Simeon. The sages, however, said: The blood may be used. They are at variance only as to whether it is rabbinically an offence or not; but all agree that, biblically, one cannot offend (for if they thought it was biblical, they would not sell it to gardeners. Tospath.) Whence do we deduce this? Says Ulla: It is written [Lev. xvii. 11]: "I have appointed it for you upon the altar to make an atonement for your souls": for you, it should belong to you. The disciples of R. Simeon taught: To make an atonement, but not an offence. R. Johanan says: In the same verse it is written, "For the blood it is that maketh an atonement for the soul." It is (after the atonement) as it had been before the atonement.

MISHNA: It holds true of all the rites on the Day of Atonement, whose order is prescribed by the Bible (and stated in the above Mishnas), that if they are performed in a wrong order, one has done nothing. Had he used the blood of the he-goat previously to that of the bull, he should sprinkle once more some of that he-goat's blood after that bull's blood, and if while he had not completed the offering of the gifts in the inner part [Holy of Holies], the blood was spilled, it is incumbent upon him to fetch other blood, and once more sprinkle it inside, and the same is the case in the Temple, and also of the golden altar, because all [rites] are separate atonements. R. Elazar and R. Simeon say, however: From where he had been mistaken, he should begin anew.

GEMARA: The rabbis taught: It holds true of all ceremonies of the Day of Atonement whose order is stated in the Mishna, if one of them has been performed earlier than that which should precede it, it is as nothing. R. Jehudah, however, said: This is only true of the rites performed in the white garments in the Holy of Holies, but of the ceremonies performed in the white garments outside (e.g., the lots, emptying the remaining blood, or confessions), it is true that if he has done them out of the right order, they are still valid. R. Nehemiah said: The case is simply, all ceremonies performed not in the right order in the white garments, whether in the Holy of Holies or outside, are invalid; but the rites performed in the golden garments outside must not be done again. Said R. Johanan: Both have deduced it from the same verse. It is written [Lev. xvi. 34]: "And this shall be unto you as a statute for everlasting, to make an atonement for the children of Israel for all their sins once a year." R. Jehudah holds, what is meant by "once a year"? Where the atonements are made once a year, and that is in the Holy of Holies. R. Nehemiah holds, that not the place where once a year the rites are performed is meant, but the rites done for atoning once a year, and that is inside and outside.

How can R. Jehudah say, the place is meant? It is only written "once a year." We must say, the reason of R. Jehudah is this: It is written, "and this shall be," and then "once a year." Hence two limitations, one excluding what is performed in the white garments outside of the Holy of Holies, the other

excluding what is done in the golden garments. And R. Nehemiah says: The one expression excludes what is performed in the golden clothes, and the other the remainders of the blood, which, if not emptied at all, involves no transgression.

R. Hanina said: If he has taken the handfuls of frankincense before the bullock has been slaughtered, he has done nothing. This cannot be according to R. Jehudah, for according to R. Jehudah it is only the rites performed in the Holy of Holies, but this is done outside? Nay; even according to R. Jehudah it would have been invalid. Why? Because it is a preparatory service for a service performed in the Holy of Holies (it is equal to such a service).

Ulla said: If he has slaughtered the goat before the bullock's blood had been sprinkled, he has done nothing. An objection was raised: It is said in our Mishna, if he has sprinkled the he-goat's blood before the bullock's, he should sprinkle once more. If it were as Ulla says, it should have been said: he should slaughter a second time. Ulla explained the Mishna: That is the case with the offerings in the sanctuary, but in the Holy of Holies the bullock's blood must be sprinkled first, then the he-goat must be slaughtered. And so has also R. Ephes explained.

"The same is the case in the Temple," etc. The rabbis taught: It is written [Lev. xvi. 33]: "He shall make an atonement for the sanctuary of holiness, and for the tabernacle of the congregation and for the altar shall he make an atonement; and also for the priests and for all the people of the congregation shall he make an atonement." The sanctuary of holiness—that is, the Holy of Holies; by the tabernacle the Temple is meant—the altar, literally; "shall he make an atonement"—by this is meant the court where the priests might walk; "the priests," literally, "the people of the congregation," Israel; "make an atonement" once more—that means the Levites.

All are then equal in their atonement; that is, all are atoned for by the scapegoat for all sins except uncleanness. So said R. Jehudah. R. Simeon, however, said: As the blood of the he-goat, sprinkled inside, atones for Israel only the uncleannesses of the Temple and all sacred things, so the blood of the bullock atones for the priests only the sins of uncleanness. And as the confession over the scapegoat atoned for Israel's other sins, so also the confession over the bullock atoned for the other sins of the priests. In a Boraitha we have learned: Rabbi has said: My Master, R. Jacob, has taught me this difference of opinion of R. Elazar and R. Simeon in our Mishna is only in relation to the logs offered by lepers.

R. Johanan said: The trespass-offering of a leper, if slaughtered for a wrong purpose, is where the same difference of opinion of our Mishna exists. According to R. Meir, who says that if he has made a mistake, he must begin anew, he must in this case also bring another trespass-offering. But according to R. Elazar and R. Simeon, who say that he must begin where he had made the mistake, there is no mending of this mistake; for it has been slaughtered already (and if he should slaughter another, he will offer two, while it is written one). The following Boraitha is according to R. Johanan: If a leper's trespass-offering has been slaughtered for another purpose, or some of its blood was not put on the thumbs and great toes of the leper, it may be offered on the altar, and requires a drink-offering; but another trespass-offering has to be offered.

The rabbis taught: All things mentioned in our Mishna—bullocks, he-goats—that have become invalid, defile the garments of him who burns them, and they must be burned in the place where the real sacrifices are burned. [See Lev. xvi. 27, 28.] So is the decree of R. Eliezer and R. Simeon. The sages, however, say: They are not to be burned, because only those which have been used the last, because used for the atonement, must be burned there. Rabha asked R. Na'hman: (If the he-goats have become invalid, two others are required) how many shall he despatch as scapegoats? R. Na'hman answered him: Shall he send a whole flock? R. Papi says in the name of Rabha: He sends the first. R. Simi says in the name of the same: The last. It is right according to R. Simi, because the other of the couple has been used for the atonement; but what is the reason of Rabha, according to R. Papi's saying? He holds as R. Jose of the following Boraitha: If one separates his Paschal lamb and the same be lost, and after he purchases another one in its stead the first one is found, he may offer either one of them. So is the decree of the sages. R. Jose, however, says: There is a merit to offer the first one, unless the second was a better one.

CHAPTER VI.

REGULATIONS CONCERNING THE HE-GOATS OF THE DAY OF ATONEMENT AND THE SENDING TO THE DESERT, AND THE CONFESSION THEREAT.

MISHNA: It is a merit that the two he-goats for the Day of Atonement should be equal in color, stature, and price, and both (bought) at the same time; but if they are not equal, they may still be used. If one was bought to-day, and the other on the morrow, they are valid. If one of them died, then if this occurs before the lots are drawn, another is purchased to make up the pair; but if later, then a new pair should be acquired. Lots should be drawn again, and this should be said: If the Lord's he-goat has died, "The one on which the lot has fallen for the Lord may substitute him"; and if that of Azazel has died, "The one on which the lot has fallen for Azazel may substitute him." And the remaining one of the previous pair should be allowed to feed (graze) till it chance to get a blemish, when it is sold, and the money goes as a gift-offering, since an animal designed to atone for the congregation is not put to death. R. Jehudah says, it is (put to death). Also said R. Jehudah: If the blood [of the Lord's he-goat, when slaughtered] had already been spilled, the scapegoat should be put to death; if the scapegoat had died, the other one's blood should be poured out [and a new pair purchased].

GEMARA: The rabbis taught: It is written [Lev. xvi. 5]: "He shall take two goats." Why is it mentioned, two? If it were in the plural, we would know, not less than two. It is meant, then, the two should be equals. How, then, do we know that when they were unlike they were still valid? Because it is written twice "goats" [ibid. 9, 10], That shows, that if they were not alike they were still valid. But if "goat" were not repeated twice, they would have been, according to you, invalid? Whence would you deduce this? At the first glance, we would say, because it is written thrice "two" [ibid. 5, 7, 8]; but if the repetition of "goat" makes it valid, wherefore is this repeated thrice? Infer from this, it is a merit that they be, first, equal in color; secondly, in stature; thirdly, in price. We have also learned thus in a Boraitha of sheep offered by lepers: It is written "two sheep." Sheep would suffice? From this it is also inferred they should be like each other, as stated above. But how do we know that if they are unlike each other they are valid? Because it is written "one sheep." The same Boraitha states in relation to the burnt-offering of a leper; there it is also written "two birds." The two could be dispensed with; and from the word two it is inferred that they should be alike. If it is so, why should we not say the same of the daily offerings, about which it is also written "two sheep"? This two is needed for what is stated in the following Boraitha: It is written [Num. xxviii. 3]: "Two on every day." From this we infer that it must be before the day's arrival (daybreak). (This is explained in Tract Tamid.)

The rabbis taught: Should the two he-goats of the Day of Atonement have been slaughtered outside of the Temple, if this was done before the drawing of the lots, he is culpable for both; but if later, he is culpable only for that designed for the Lord (not that for Azazel. Why should he be culpable?) Before the lots have been drawn, what are as yet these simple he-goats fit for? Said R. Hisda: Because they are fit for the additional sacrifices of the Day of Atonement, which are sacrificed outside of the Temple. (But how is this to be understood?) Why are they not fit to be sacrificed inside? Because the lots have not been drawn. The same is the case with the additional sacrifices; since all the services preceding these have not yet been performed they are not fit for additional sacrifices either?

R. Hisda holds: The inappropriate time is not to be compared with the unfitness of the goat itself (before the lots are drawn).

"If the Lord's he-goat dies." Said Rabh: The second of the first pair must be sacrificed, but the second of the second pair must be left to graze. R. Johanan says conversely. On what point do they differ? Rabh says: A living thing is not postponed. (The second goat of the first pair, being fit, should not be postponed in favor of another goat to be sought out), and R. Johanan says, that such are postponed. What is Rabh's reason? Because he deduces it from the too early time; as he was unfit only as long as he had no fellow, he is fit henceforth. What comparison is this? In that case the he-goat was not yet fit for anything, but here he has been already postponed. Why not continue to be postponed? Therefore we must say: Rabh deduces it from a temporary blemish. After the blemish has passed away, he is fit; so here, his unfitness is considered temporary.

According to Rabh's theory (that a living thing is not postponed), why only the second of the first pair and not as well of the second pair, say, then, he can choose which he likes? Said Rabba: Rabh holds as R. Jose that it is a merit to use the first (as mentioned at the end of the preceding chapter). Rabba said: It seems to us, that our Mishna is in accordance with Rabh, and a Boraitha is in accordance with R. Johanan. In our Mishna, it is stated: If the Lord's he-goat dies, the one on which the lot has fallen for the Lord shall substitute him; from this we infer that the other one continues to be as it has been. A Boraitha is according to R. Johanan, as we have learned: It is said in the Mishna 1: The second should be allowed to graze. We do not know whether the second of the first or second pair. As it is written [Lev. xvi. 10]: "Shall be placed alive." Placed alive, not the one whose fellow is dead. How can that be inferred? "Shall be placed alive," signifies that it shall be placed alive now. But the one whose fellow had died has been left alive already. An objection was raised from the following sentence in our Mishna: "R. Jehudah said also: If the blood of the Lord's he-goat had been spilled, the scapegoat should be put to death; if the scapegoat had died, the other one's blood should be poured out." It is right according to Rabh, who says that, according to the first Tana, living things are not postponed, and the second of the second pair is to be left to graze; and what R. Jehudah says of its being put to death refers to the second of the first pair. It is right according to Rabh, who says that according to the first Tana a living thing is not postponed, as it is said in the Mishna, "also said R. Jehudah." That is to say, he differs on two points: first, whether a sin-offering for the congregation is put to death (he says, it shall be put to death), and whether a living thing is postponed. R. Jehudah says, it is postponed, and shall be put to death, and the second of the first pair shall be put to death. But according to R. Johanan, who explains that the first Tana means to say the second of the second pair (shall be sacrificed), but of the first shall be put to death, because a living thing can be postponed, consequently R. Jehudah differs from the first Tana only on one point, on the congregational offering. Why does the Mishna say, "and also"? This difficulty remains. (From this we see, the Mishna is according to Rabh, not R. Johanan.)

"If the blood has been spilled, the scapegoat should be put to death." It is right that if the blood has been spilled, the scapegoat should be put to death, because the duty with the blood has not been fulfilled yet; but if the scapegoat has died, why should the blood be poured out? The duty (of drawing the lots, and of slaughtering the first) has been fulfilled already. Why need the blood be poured out? Said the disciples of R. Janai: Because it is written [ibid.]: "Shall be placed alive before the Lord, to make an atonement for him." That means he (the scapegoat) shall be alive till the atonement with the blood (of the other goat) has been made (and when he has died before, the blood must be poured out).

We have learned in a Boraitha about the Mishna in Shekalim, II., a. "If the inhabitants of a town sent their Shekalim," etc., as far as, "and nothing is credited to next year's account" (pp. 7, 8). R. Jehudah, however, said, they may be credited to next year's account. What is the reason of R. Jehudah? Said Rabba: R. Jehudah holds, the duties to be paid this year may be paid the next year. Abayi objected: From the following Tosephta: The bullock and the he-goat of the Day of Atonement, if lost, and the he-goats offered for idolatry, if lost, and substituted by others and then recovered, then all should be put to death. So says R. Jehudah. If the duties of this year can be paid the next year, they could be left for the next year? Rabh answered: You want to compare the he-goats for idolatry to congregational sacrifices. The latter are quite different. This is as R. Tebi said in the name of R. Joshiah: It is written [Num. xxviii. 14]: "This is the burnt-offering of the new moon for every month throughout the months of the year." The Torah says: Proclaim it a new month, and also bring a sacrifice from the new products (Rosh Hashana, p. 9). This would be right in case of the he-goat, for it comes from the congregational funds; but the bullock, which is from the high-priest's, what can be said to it? And, secondly, what R. Tebi said in the name of R. Joshiah is only a merit, but not a duty, as R. Jehudah said in the name of Samuel [ibid., ibid.], that if it was done it is acceptable?

Therefore says R. Zerah: The reason is, that the lot cannot determine during this year for the next year. Let him draw lots the next year? It is a precautionary measure, lest it be said that the lot does determine during one year for the next year. All this is right of the he-goat? But why should the bullock, for which no lots are drawn, be put to death? It is a precautionary measure, lest one should deal with the he-goat as one would with the bullock.

Shall he then be put to death for a precautionary measure against what itself is a precautionary measure? Therefore, says Rabba: It is a precautionary measure, lest there should be a mistake. What mistake can be made? That of sacrificing them (if left to graze). Then this apprehension ought to exist in all cases where animals are left to graze (till they get a blemish and are sold)? If that of

shearing their wool, or using them for work, the same fear ought to exist in all cases where invalid sacrifices are left to graze? The mistake of sacrificing them is meant, but for others there is no intention to sacrifice them at any time, as they are left to graze until they get a blemish; therefore a mistake cannot come to pass. But here, as the he-goat must be kept until the Day of Atonement of the next year, and it may be sacrificed by mistake before (the owner will take care it should not get a blemish). And whether a precautionary measure is taken against a mistake or not, the Tanaim of the two following Boraithas differ: one states, that a paschal sacrifice that has not been sacrificed during Passover may be sacrificed during the second Passover (the succeeding month, when those unclean before, celebrate it); and when not during the second Passover, it may be reserved for the Passover of the next year. And in another Boraitha we have learned: It may not be sacrificed at all. They differ, then, about the apprehension of a mistake; the Tana of the last Boraitha fears a mistake, and that of the first does not.

MISHNA: He comes to the scapegoat, and puts both hands on him, and confesses, using the following expression: I beseech Thee, Jehovah, they have committed iniquities, transgressed, sinned before Thee, Thy people the House of Israel. I beseech Thee, for the sake of Jehovah, forgive the iniquities, transgressions, and sins that they have committed, transgressed, and sinned before Thee, Thy people the House of Israel, as it is written in the Torah of Moses Thy seroant, thus: "For on that day shall he make an atonement for you, to cleanse you, that ye may be clean from all your sins before Jehovah." And the priests and people who stood in the forecourt, hearing the expressed name [of God, i.e., Jehovah] issuing from the mouth of the high-priest, used to kneel, prostrate themselves, and fall on their faces, and say: "Blessed be the name of His kingdom's glory for ever." They delivered him [the scapegoat] to the man who was his conductor. All were fit to perform this function. Only the high-priests fixed a usage, that Israelites should not be permitted to do it. Said R. Jose: It happened the conductor was Arsala of Tsiapore, who was an Israelite [not a priest]. An elevated walk had been constructed for him [the he-goat], on account of the Babylonians [Babylonian Jews; according to the Gemara, Alexandrian Jews], who used to pull him [the he-goat] by the hair, saying: "Take [the sins] and go, take and go."

GEMARA: We see that in this confession the children of Aaron are not mentioned. According to whom is it? Said R. Jeremiah: This is not in accordance with R. Jehudah; as he said, the priests are also atoned for by the scapegoat. Abayi, however, said: This may be according to R. Jehudah. Are not the priests included in the general phrase, "Thy people Israel"?

"They delivered him to his conductor." The rabbis taught: It is written [Lev. xvi. 21]: "A man appointed thereto." From the word "man," it is inferred a layman is also fit. "Appointed" means, appointed from the day before, even when the Day of Atonement falls on a Sabbath, and even if he is unclean. Wherefore does he tell us, even a Sabbath? If the he-goat has become sick, and cannot walk, he may take him on his shoulder, and carry him. Said Raphram: From this it is inferred, that the law of Erub and carrying applies to Sabbath only, but not to the Day of Atonement (else what difference between a Day of Atonement falling on a week-day and a Sabbath?)

Why is it mentioned, even when unclean? What case of uncleanness can be here? Said R. Shesheth: Even if the conductor became unclean, he may enter the Temple and take the he-goat.

R. Eliezer was asked: When the he-goat had become sick, might he be taken on the shoulders? He replied: The he-goat was so healthy that it could bear away you and me together. They asked him again: When the conductor had become sick, may another be appointed? He replied: Let us be healthy; do not ask us about a case of sickness. They asked him again: If after having been pushed down he did not die, shall he go down and kill him? He gave them as answer the verse in Judges v. 31: "Thus may perish all Thy enemies, O Lord." The sages, however, said: If he had become sick, he must be taken on the shoulders; if the conductor is sick, another should be appointed; if he had been pushed and has not died, he should go down and put him to death.

R. Eliezer was asked whether a certain man would enjoy the world to come. He replied: You inquire of me concerning that man (he named a different man). 1 They asked of him again: May a shepherd rescue a sheep carried away by a lion? He replied: Do you ask me of a sheep? They asked him again: May the shepherd be rescued from the lion's mouth? He answered again: You ask

me only of the shepherd. They asked him again: May a bastard be heir of his father? He asked them: May he espouse his dead and childless brother's wife? They asked him: If he possesses a house, must a memorial of the Temple's destruction be left, when his house is whitewashed (an ell is left bare)? He answered: I think you ask me whether his sepulchre is to be whitewashed? He answered thus, not because he wanted to repel them, but he never decided what he had not heard from his Master.

A wise woman asked R. Eliezer. What was done with the golden calf being equally forbidden, why were the penalties different, some being slaughtered with the sword, some dying by water, or by a plague? He answered: The wisdom of a woman relates only to the spindle, as it is written [Ex. xxxv. 25]: "All the wise women spun with their hands." It was taught: Rabh and Levi said—the one, that he who slaughtered to the golden calf and offered incense was slain by the sword; he who embraced and kissed it, died by the plague; and he who rejoiced in his heart thereat, died from dropsy. And the other says: They who did it in spite of warning by witnesses, were slain; they who were not warned but only witnessed, by the pest; and those whom witnesses had not seen, died by dropsy.

R. Jehudah said: The tribe of Levi was not idolatrous (in relation to the golden calf), as it is written [ibid. xxxii. 26]: Whoever is on the Lord's side let him come unto me. And there assembled themselves unto him all the sons of Levi." Rabhina was sitting and repeating this saying. The children of R. Papa b. Abba objected to him: It is written [Deut. xxxiii. 9]: "Who said of his father and his mother, I have not seen him." 1 By this is meant, those who slew for worshipping the calf, inflicted penalty on their relatives. Whence we see some of the Levites were guilty. Rabhina replied: By father is meant the maternal grandfather, who was of Israel, by brother a half-brother of the mother, and by children, the daughter's children, whose father was an Israelite.

"An elevated walk had been constructed," etc. We have learned in a Boraita: R. Jehudah says: They were not Babylonian, but Alexandrian (Jews). Said R. Jose to him: May thy mind be appeased, as thou hast appeased mine (for he was a Babylonian himself).

"Take and go." We have learned in a Boraita: They used to say: Wherefore are they detaining the goat, the sins being so great?

MISHNA: Some of the prominent men of Jerusalem used to accompany him [the goat] as far as the first booth [of the ten, supplied with provisions for the conductor]. There were ten booths between Jerusalem and Tsuk [the rock of its destination], a distance of 90 Ris [7½ Ris are equal to one mile]. At each booth they said to him [to the conductor]: "Here is food, and here is water." And they [persons of the booth] accompanied him from booth to booth, excepting the last of them, for the rock was not reached by them; but they stood at some distance looking on what he [the conductor] did [to the scapegoat]. What did he do? He divided the tongue of crimson wool: the half of it he tied to the rock, and the second half between his [the scapegoat's] horns; he pushed him down backward. He went rolling and falling down; he did not reach half-way of the mountain before he became separated limb from limb. He [the conductor] returned to sit down under the last booth, till dark. And since when became his clothes unclean? After he had issued from the walls of Jerusalem. R. Simeon says: After he had pushed it down from the rock.

GEMARA: The rabbis taught: There were ten booths, and twelve miles: so says R. Meir. R. Jehudah says: There were nine booths, and ten miles. R. Jose says: Five booths, and ten miles. All were combined by an Erub. Said R. Jose: Elazar my son told me, if there were an Erub, two booths at ten miles would have been sufficient. Who is the Tana according to whom is what we have learned in our Mishna, that the last stood at a distance and looked? This is according to R. Meir, who says there were ten booths, and twelve miles.

"At each booth they said to him," etc. We have learned in a Boraita: They never made use of it, but they were cheered by the consciousness that they could have it?

"The half of it he tied to the rock," etc. Why not the whole of it? Because he had not yet fulfilled the duty of pushing down the goat, and as soon as he had tied it to the rock, it might have become white: he would have rejoiced so much at the thought of the sins

having been pardoned, that he might not have attended to the pushing him down. Why did he not tie it wholly to the horns? Because it might happen that the goat bent his head, so as to make him unable to perceive whether it had become white or not.

The rabbis taught: Formerly the tongue of crimson wool used to be tied to the door of the porch, outside (that all should see). When it became white, all were rejoiced; when not, all became out of spirits and ashamed. Therefore it has been reformed that it should be tied to the door of the porch inside. However, they used to take a look at it even then. It was then reformed that half should be tied to the rock, another half to the horns.

"Before he attained half way of the mountain," etc. The rabbis taught: It is written [Lev. xviii. 4]: "My ordinances shall ye do." This signifies, such things as, even were they not written, it would be wrong to do, as idolatry, adultery, bloodshed, robbery, and blasphemy. "And my statutes shall ye keep" [ibid.]. There are things that Satan laughs at, as abstaining from pork, from wearing mixed stuffs [Deut. xxii. 11], the taking off of the shoe of the husband's brother, purification of a leper, and the despatching of the he-goat. Lest it be said, they are nonsense, it is therefore written [Lev. xviii. "I am the Lord your God." I have commanded it; you have no right to question.

"Since when became his clothes unclean," etc. The rabbis taught: The conductor defiles his clothes, but not the person that sends him (the conductor). Shall we assume that as soon as he comes out from the walls of the Temple court he becomes unclean? Therefore it is written [Lev. xvi. 26]: "He that takes away the goat to Azazel shall wash his clothes." What is meant by taking away? He who pushes him head downward, and he defiles his clothes.

MISHNA: He [the high-priest] went to the bull and to the he-goat destined to be burned. He ripped them, and tore out the parts to be burned upon the altar. He placed them on a charger (Magis), and kindled (for kindling) them upon the altar. He intermingled the limbs of the two animals, and they were removed to the place for burning. Since when are the clothes [of the porters] made unclean? When they came out behind the wall of the forecourt. R. Simeon says: When the fire is consuming most parts [of the animals].

GEMARA: He intermingled. Said R. Johanan, a sort of mingling. What is meant? We have learned in a Boraitha: He did not cut them as all burnt-offerings, in which the hide is flayed; but the bullock and he-goat, he cut the hide and flesh together. Whence do we deduce this? Because it is further written [Lev. iv. 11]: "His inwards, and his dung." How is it to be inferred from this? Said R. Papa: As the dung was in the inwards, so the flesh in the hide.

"Since when are the clothes made unclean?" The rabbis taught: It is written [ibid. xvi. 28]: "He that burneth them shall wash his clothes." He that burns, but not he who kindles, or he who lays the wood for the fire. Who is considered as the one that burns? He who assists at the burning, his clothes become unclean. Shall we say, that when it has been burned to ashes they still defile the clothes? Therefore it is written "them": he who burns them, but not the ashes. R. Eliezer b. R. Simeon says: When the flesh is still called flesh, it defiles; but when it has been dissolved, it no longer defiles. What is the difference between them? According to R. Eliezer, singed flesh ceases to be flesh, and does not defile; but according to the first Tana it is, and does.

MISHNA: The high-priest was told: "The goat has reached the desert." How was the fact known? Watches were stationed on high towers [meaning doubtful], who lifted up flags [to give signals]. Said R. Jehudah: They could have excellent evidence [by calculating the time]. From Jerusalem to Beth Hadudo was three miles. The prominent men had walked one mile, went back one mile, and had tarried as long as a mile is gone over. Thus they could calculate that the he-goat had reached the desert.

R. Ishmael says: Why, they had another sign. A tongue of crimson wool used to be tied to the gate of the Temple, and as the he-goat had reached the desert, the wool used to become [by miracle] white; as it is said: "Though your sins be scarlet, they shall be as white as snow; though they be red as crimson, they shall become like wool" [Isaiah i. 18].

GEMARA: *Said Abayi: From this we see that the Beth Hadudo was in the desert.*

- 1271 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.88
 1272 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.78
 1273 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.395 4Q184
 1274 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.133
 1275 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.420 4Q510
 1276 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.74
 1277 - 101 Questions on the Dead Sea Scrolls. , p. 132
 1278 - Words and meanings derived from *Strong's Concordance*, from the appended Hebrew-Chaldean and Ancient Greek dictionaries.
 1279 - *The History of the Church*
 1280 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.458 1 Qap Gen, 1 Q20
 1281 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.451 *The Heavenly Prince Melchizidek*, 11 QXIII
 1282 - *Exploring the World of the Bible Lands*, p.90
 1283 - *Malachi* 4
 1284 - Barnstone. *The Other Bible. The Book of Enoch*, p.490
 1285 - *The Edificatory Prose of Kievian Rus', The Homilies of Grigorii the Philosopher*, p. 164. *Homily 7 for the Seventh Day, for Saturday: On the Dead.*
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 1288 - Dawood. *The Qur'an . The Moon. Surah 54:55*, p.376
 1289 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.278-279
 1290 - (NT) *Revelations XXI*
 1291 - Freake. *Agrippa Book III, Chapter XXXIV*, p. 573
 1292 - Dawood. *The Qur'an . Light. Surah 24:35*, p. 249
 1293 - *The History of the Church II:2*
 1294 - *The Age, December 30, 1996*
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 1297 - Murray, M. *The Witch Cult in Western Europe*
 1298 - *Ibid.*, p. 203-204
 1299 - *Ibid.*, p. 132
 1300 - *Ibid.*, pp. 5, 15
 1301 - Heer, F. *The Holy Roman Empire*, p. 20
 1302 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
 1303 - *The Rise of Russia*
 1304 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 473
 1305 - Juliet Butler. *Marie Claire*, p. 54-60
 1306 - *Magazyn o Magicznej Stronie Zycia "Wrozka"*, No1, January 1998
 1307 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 266
 1308 - Baigent. *From the Omens of Babylon - Astrology and Ancient Mesopotamia*
 1309 - Lenormant, F. *Chaldean Magic*, p.233
 1310 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 143.
 1311 - Le Febvre, Dom Gaspar. *Saint Andrew's Daily Missal. Liturgical Apostolate Abbey of St Andre* 1951
 1312 - Gaspar also happens to be the name of one of the three wise Magi of the Epiphany
 1313 - *Oxford Dictionary of Popes*, p. 328

- 1314 - Thomas, K. - *Religion and the Decline of Magic*, p.378.
 1315 - Ibid, p.385.
 1316 - Ibid, p.366.
 1317 - Frazer. *The Golden Bough*
 1318 - *Investigator's Guide to Allegations of "Ritual" Child Abuse*: 8
 1319 - *Mein Kampf*
 1320 - Shirer, W. *The Rise and Fall of the Third Reich*, p. 966.
 1321 - Shirer, W. *The Rise and Fall of the Third Reich*
 1322 - *** Hitler's Last Testament. Hitler.org
 1323 - *The Russian Chronicles*, p. 321
 1324 - *The Orthodox Church*, Timothy Ware, p. 162.
 1325 - Dawood. *The Qur'an . The Cow. Surah 2:176*, p. 27
 1326 - Dawood. *The Qur'an . The Table. Surah 5:34*, p. 83
 1327 - Dawood. *The Qur'an . The Cow. Surah 2:191*, p. 29
 1328 - Dawood. *The Qur'an . She Who Is Tested. Surah 60:7*, p.390
 1329 - Dawood. *The Qur'an . The Table. Surah 5:51*, p. 85

Notes - Appendix I

- 1 - The information is drawn predominantly drawn from Vernadsky and the Cross, Sherbowitz-Wetzor translation of the Russian Primary Chronicle.
- 2 - *Peredistoriya Davnikh Rusio*
- 3 - Norwich. *Byzantium - The Apogee*, p. 68
- 4 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 5 - Vernadsky, G. *The Origins of Russia*
- 6 - Stoyanov. *The Hidden Tradition in Europe*
- 7 - Palsson, H. and Edwards, P. *Vikings in Russia*, p. 69-89

Notes - Appendix II

- 1 - Vasmer, M. *Vol I*, p. 228
- 2 - Vasmer, M. *Vol I*, p. 228 and 312
- 3 - Vasmer, M. *Vol I*, p. 203
- 4 - Moulton *Treasures of the Magi*, p. 142
- 5 - Vasmer, M. *Vol III*, p. 155
- 6 - Vasmer, M. *Vol III*, p. 166
- 7 - Vasmer, M. *Vol III*, p. 420
- 8 - Vasmer, M. *Vol III*, p. 505-506
- 9 - Vasmer, M. *Vol III*, p. 520
- 10 - Vasmer, M. *Vol III*, p. 569
- 11 - Vasmer, M. *Vol I*, p. 192-193
- 12 - Vasmer, M. *Vol III*, p. 745
- 13 - Vasmer, M. *Vol III*, p. 794

Notes - Appendix III

- 1 - *War in Ancient India*, p. 8-9
- 2 - *The Laws of Manu X*: 67
- 3 - *The Laws of Manu X*: 46
- 4 - *Medieval Ireland*

- 5 - Tschan. *The History of the Archbishops of Hamburg-Bremen*
- 6 - Macalister *The Archaeology of Ireland*, p. 267
- 7 - (Pahlavi Texts Part V) *Dinkard IV:1:20*
- 8 - West, E. *The Pahlavi Texts Part IV, Dinkard IX*
- 9 - *Dina-i Mainog-i Khirad XXXI-XXXII*
- 10 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 104-105
- 11 - Rawlinson, G. *The Histories*
- 11a - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 684-685
- 11b - Vasmer, Vol II, p.670-671
- 11c - Olmstead, p.123
- 12 - Vernadsky, G. *The Origins of Russia*, p. 126-127
- 13 - G. Buhler, *Sacred Books of the East Vol 25 - The Laws of Manu VII:1-2*
- 14 - Ibid. *The Laws of Manu VII: 6-7*
- 15 - Ibid. *The Laws of Manu VII: 74-76*
- 16 - Ibid. *The Laws of Manu VII: 78*
- 17 - Heer. *The Medieval World*, pp. 358, 360
- 18 - Jones, H. L. *Geography*, *Strabo 15:17*
- 19 - Rawlinson. *The Histories*, p. 132
- 20 - Vernadsky, G. *The Origins of Russia*
- 21 - This subject is covered more fully under the section on the Magi, Astronomy and Heresy.
- 22 - Baigent. *From the Omens of Babyoon*, p. 52
- 23 - West, W. *The Pahlavi Texts Part III, Sad Dar XIX:2*
- 24 - Laing. *The Ynglinga Saga* :37
- 25 - *Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum*
- 26 - *History of the Archbishops of Hamburg-BremenII:18*
- 27 - *History of the Archbishops of Hamburg-BremenII:19*
- 28 - *History of the Archbishops of Hamburg-BremenIV:18*
- 29 - *Timber Castles*, p. 84-87
- 30 - *The Ancient Slavs*, p. 49
- 31 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 190-192
- 32 - *The Ancient Slavs*, p. 21
- 33 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 305
- 34 - Ibid. , Vol IV, p. 226
- 35 - Ibid. , Vol I, p. 526
- 36 - Murray, M. *The Witch Cult of Western Europe*
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- 38 - Ibid. , Vol I, pp. 504-505, 535
- 39 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 238
- 40 - Laing. *The Ynglinga Saga* :37:
- 41 - Mongait. *Archaeology in the USSR*
- 42 - *The Laws of Manu VII: 129*
- 43 - *The Laws of Manu VII: 96-97*
- 44 - Jolly. *The Minor Law Books, Narada II:37*
- 45 - Ibid. , *Narada I: 211*
- 46 - Ibid. , *Narada I: 216*
- 47 - Ibid. , *Narada I: 222*
- 48 - Lissner, I *The Living Past*, p. 133

- 49 - *Vendidad Introduction V:24*
- 50 - *Vendidad*, p. 34
- 51 - Vernadsky. *The Origins of Russia*
- 52 - *Vendidad Fargard IV*
- 53 - *Vendidad Introduction V:24*
- 54 - *Vendidad Fargard IV: 49-53*
- 55 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XVII:1*
- 56 - *Pahlavi Texts, Part IV*, p. 72
- 57 - This is yet another similarity between the Druids and the Volkhvy
- 58 - *Ecstasies*, C. Ginzburg
- 59 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 75, and Vernadsky. *The Origins of Russia*, p. 128-129
- 60 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 507, and *The Origins of Russia*, p. 129
- 61 - Vernadsky, G. *Medieval Russian Law*, p. 1
- 62 - *A History of Russia, B Dmytryshyn*, p. 78
- 63 - Vasmer. *Vol II*, p. 330 and Vernadskiy
- 64 - Jolly. *The Minor Law Books, Narada 1:34-38*
- 65 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 122
- 66 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 318
- 67 - Vernadsky, G. *The Origins of Russia*, p. 129
- 68 - Mac Alister, R. *The Archaeology of Ireland*, p. 317
- 69 - Berresford-Ellis. *The Druids*.
- 70 - Buhler, G. *Sacred Books of the East Vol 25 - The Laws of Manu I: 17-22*
- 71 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XIX:62*
- 72 - Hollingsworth. *The Hagiography of Kievan Rus'*
- 73 - West, W. *The Pahlavi Texts Part III, Sad Dar LXIV*
- 74 - *The Law Books of Manu*, p. 228
- 75 - *Portable Medieval Reader*, p. 428, Source: *Ordensritter und Kirchenfursten* - Trans H. F. Schwarz, Insel-Verlag 1927
- 76 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 137
- 77 - *The Hagiography of Kievan Rus'*
- 78 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:38*
- 79 - *Ibid.*, *Dinkard VIII: 33*
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- 83 - *Ibid.*, *Dinkard VIII: 67*
- 84 - *Ibid.*, *Dinkard XLII: 1-3*
- 85 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 263
- 86 - Vernadsky, G. *The Origins of Russia*
- 86a - Olmstead, p.83-84
- 87 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 82
- 88 - *Ibid.*, *Vol I*, p. 105-106
- 89 - *Ibid.*, *Vol III*, p. 655
- 90 - *Dadistan-i Dinik LIII*
- 91 - Tschan. *The Chronicle of the Slavs*, p. 131
- 91a - Vasmer, *Vol I*, p. 458
- 92 - Gimbutas, M. *The Civilization of the Goddess*, p. 145
- 93 - *The Northern Crusades*

- 94 - Vernadsky, G. *The Origins of Russia*
- 95 - Macalister *The Archaeology of Ireland*, p. 318
- 96 - Most information on the Pagan Rus' army has been drawn from *The Origins of Russia*, G. Vernadsky and *Armies of the Dark Ages*, I. Heath
- 97 - Vernadsky, G. *The Origins of Russia*, p. 6
- 98 - *Ibid.*, p. 282
- 99 - Vernadsky, G. *The Origins of Russia*
- 100 - *Ibid.*, p. 190
- 101 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:14*
- 102 - Vernadsky, G. *The Origins of Russia*, p. 190
- 103 - Erdoes, R. *AD 1,000 - Living on the Brink of Apocalypse*
- 104 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 745
- 105 - *Slovo o Polky Igoreve:16*
- 106 - Jones, H. L. *Geography*, Strabo 15:19
- 107 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 508
- 108 - *Ibid.*, Vol I, p. 542
- 109 - *Ibid.*, Vol I, p. 237
- 110 - Rawlinson. *The Histories*, p. 116
- 111 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 774
- 112 - Notice the similarity between the name of the Lithuanian war god *Perkunas* and the name for the Aryan warrior's dance *PeykKuravas*, as found in *War in Ancient India*, p. 11-12.
- 113 - *War in Ancient India*, p. 14
- 114 - *Agni Purana II*, p. 379. *Agni Purana 125:49-50*
- 115 - *Agni Purana II*, p. 398. *Agni Purana 135:1*
- 116 - *The Laws of Manu VII: 91-92*
- 117 - *The Laws of Manu VII: 94-95*
- 118 - *War in Ancient India*
- 119 - Mattingly. *The Agricola and the Germania*, p. 107 *Germania: 7*
- 120 - *Ibid.*, p. 108 *Germania: 8*
- 121 - West, W. *The Pahlavi Texts Part III, Sad Dar XL*
- 122 - Erdoes, R. *AD 1,000, Living on the Brink of Apocalypse*
- 123 - West, W. *The Pahlavi Texts Part III, Sad Dar XVII:1*
- 124 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
- 125 - Simonov, P. *Essential Russian Mythology*, p. 135
- 126 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 123
- 127 - Culican, W. *The Medes and Persians*
- 128 - Jolly. *The Minor Law Books, Narada XII: 80-81*
- 129 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 92-93
- 130 - *The Hagiography of Kievan Rus'*, p. 98
- 131 - Jolly. *The Minor Law Books, Narada XII: 19*
- 132 - Mc Alister *The Archaeology of Ireland*, p. 341
- 133 - *Pahlavi Texts Part IV*, p. 412
- 134 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XXXI:15*
- 135 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XXXVIII:7*
- 136 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 91
- 137 - *Ibid.*, p. 94
- 138 - *Agni Purana II*, p. 578. *Agni Purana 222:15*

- 138a - Jolly. *The Minor Law Books, Narada XII*: 54
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 142 - Ibid., *Narada XII*: 40-43
 143 - *Vendidad VIII, V*: 26-28
 144 - Summers, M. *Malleus Maleficarum*, p. 89
 145 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 233
 146 - Zoega, p. 207
 147 - I have been unable to find examples of warrior oath ceremonies from 10th Century Rus', so this Scythian example is used.
 148 - *Zend-Avesta Part II, Mihir Yast XVIII*: 70-72.
 149 - Cotterell, A. (Ed), Cuyler Young, T. *The Penguin Encyclopedia of Classical Civilisations*, p. 162
 149a - Culican, W. *The Medes and Persians*, p. 135
 150 - Rawlinson. *The Histories*, pp. 64, 109
 151 - Tkach. *The History of Ukrainian Costume*
 152 - *The Novgorod Excavations*
 153 - Tkach, U. *History of Ukrainian Costume*, p. 17
 154 - Ibid. , p. 19
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 159 - Ibid.
 160 - *Ancient Inventions*, p. 403. The Romans learned pearl cultivation in Ancient Britain.
 161 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 46
 162 - Vasmer, M. Vol II, p. 573
 163 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 189
 164 - Culican, W. *The Medes and Persians*, p. 22-23
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Notes - Appendix IV

- 1 - Vernadsky, G. *The Origins of Russia*, pp. 232, 233, 235
- 2 - *Ancient Inventions*. p. 525-527
- 3 - *The Primary Chronicle*, p. 80-81
- 4 - Heer. *The Holy Roman Empire*. p. 93. The heretics in Mediaeval Western Europe used carrier pigeons to get word to their followers
- 5 - *Novgorod the Great - Excavations at the Mediaeval City*

Illustrations

The published illustrations are predominantly the author's graphic reproductions of artefacts found in the following sources. I would like to extend a special thanks to the National Museum of Denmark for kindly granting permission to reproduce the listed photographs and illustrations. The same can also be said for Joe Caruso and Pia Coviello.

- Fig 1. ***
 Fig 2.1. ***
 Fig 2.2. ***
 Fig 2.3. ***
 Fig 2.4. ***
 Fig 2.5. ***
 Fig 2.6. ***
 Fig 3.1. *A History of Pagan Europe*, Plate 4.1, p. 55.
 Fig 3.2. *Scandinavian Mythology*, p. 67.
 Fig 3.3. *A History of Pagan Europe*, Plate 4.2, p. 67
 Fig 3.4. *The Balts*, Fig 61, p. 241.
 Fig 3.6. *New Larousse Encyclopedia of Mythology*, p. 252.
 Fig 3.7. *The Druids*.
 Fig 3.8. *From Viking to Crusader*, fig 5, p. 47.
 Fig 3.9. *Cultural Atlas of the Viking World*, p. 133.
 Fig 3.10. *Scandinavian Mythology*, p. 70
 Fig 3.11. *The world of the Persians*, p. 26.
 fig 3.12. ***
 fig 3.13. ***
 Fig 4.1. *New Larousse Encyclopedia of Mythology*, p. 232.
 Fig 4.2a. *New Larousse Encyclopedia of Mythology*, p. 343.
 Fig 4.2b. *The Diamond Path*, p. 14.
 Fig 4.3. *The Druids*
 Fig 4.4. *New Larousse Encyclopedia of Mythology*, p. 339.
 Fig 4.5. *New Larousse Encyclopedia of Mythology*, p. 238.
 Fig 4.6. *The Parthians*, plate 47.
 Fig 4.7a. *The Parthians*, fig 11 a.
 Fig 4.7b. ***
 Fig 4.8. *The Penguin Encyclopedia of Classical Civilizations*, p. 170.
 Fig 4.9. *From Viking to Crusader*, fig 411, p. 334.
 Fig 4.10. *From Viking to Crusader*, fig 409, p. 334.
 Fig 4.11a. ***
 Fig 4.11b. ***
 Fig 4.12. ***
 Fig 5.1. *Encyclopedia of World Art*, plate 192.
 Fig 5.2. *Hammer of the North*, p. 26.
 Fig 5.3. *Exploring the World of the Bible Lands*
 Fig 5.4. *Encyclopedia of World Art*, plate 24.
 Fig 5.5. *Finding out about the early Russians*, plate 4.

- Fig 5.6. *Encyclopedia of World Art*, plate 257.
 Fig 5.7. *Encyclopedia of World Art*, plate 251.
 Fig 5.8. *The Lion Handbook to the Bible*.
 Fig 5.9. *Encyclopedia of World Art*, plate 241.
 Fig 6.1. ***
 Fig 6.2. ***
 Fig 6.3. ***
 Fig 6.4. ***
 Fig 7.1. *Finding out about the early Russians*, plate 3
 Fig 7.2. *The Sutton Hoo Ship Burial*, fig 35, p. 54.
 Fig 7.3. *The Medes and Persians*, fig 39, p. 138.
 Fig 7.4. *Finding out about the early Russians*, plate 1
 Fig 7.5. *The Barbarian Kings*, p. 158.
 Fig 7.6. *Scandinavian Mythology*, p. 54
 Fig 7.7. *Scandinavian Mythology*, p. 54.
 Fig 7.8. *The Barbarian Kings*, p. 19.
 Fig 7.9. *From Viking to Crusader*, fig 234, p. 302.
 Fig 8.1. ***
 Fig 8.2. ***
 Fig 8.3. ***
 Fig 8.4. ***
 Fig 8.5. ***
 Fig 8.6. ***
 Fig 9.1. *Finding out about the early Russians*, plate 5.
 Fig 9.2. *Scandinavian Mythology*, p. 41
 Fig 9.3. *Viking Mythology*, p. 7.
 Fig 9.4. *From Viking to Crusader*, fig 7, p. 150.
 Fig 9.5. *The Encyclopedia of World Art*, plate 122
 Fig 9.6. *The Encyclopedia of World Art*, plate 122.
 Fig 9.7. *New Larousse Encyclopedia of Mythology*, p. 317.
 Fig 9.8. *Kiivs'ka Rus'*.
 Fig 9.9. *The Barbarian Kings*, p. 123.
 Fig 9.10. *The Barbarian Kings*, p. 155.
 Fig 9.11. *Scandinavian Mythology*, p. 59.
 Fig 9.12. *The World of the Persians*, p.12.
 Fig 10.1. *From Viking to Crusader*, fig 135, p. 261.
 Fig 10.2. *Kiivs'ka Rus'*
 Fig 10.3. *From Viking to Crusader*, p. 79.
 Fig 10.4. *From Viking to Crusader*, p. 79.
 Fig 10.5. *Designs and Patterns from Historic Ornament*.
 Fig 10.6. *Designs and Patterns from Historic Ornament*.
 Fig 10.7. *Designs and Patterns from Historic Ornament*.
 Fig 10.8. fig 34, p. 236.
 Fig 10.9. *Novgorod the Great - Excavations at the Medieval City*, p. 9
 Fig 10.10. *The Archaeology of Novgorod, Russia*, fig V.3.2.
 Fig 10.11. *Designs and Patterns from Historic Ornament*.
 Fig 10.12. *Scandinavian Mythology*, p. 113
 Fig 10.13. *Scandinavian Mythology*, p. 134
 Fig 10.14. *Arkhiologicheskiye raboty v Tadzhikistane*, fig 4, p. 59.
 Fig 10.15. ***
 Fig 11.1. ***
 Fig 11.2. ***
 Fig 12.1. ***
 Fig 12.2. ***
 Fig 12.3. ***
 Fig 13. ***
 Fig 14. ***
 Fig 15. ***
 Fig 16. *** Nasa
 Fig 17. ***

- Fig 18. *Joy of Knowledge Encyclopedia*, p. 1457, fig 6.
 Fig 19.1. ***
 Fig 19.2. *The Civilisation of the Goddess*, p. 273-275, figs 7-79, 7-80, 7-83.
 Fig 20.1. ***
 Fig 20.2. ***
 Fig 21. ***
 Fig 22.1. ***
 Fig 22.2. ***
 Fig 22.3. ***
 Fig 22.4. ***
 Fig 22.5. ***
 Fig 23. ***
 Fig 24. ***
 Fig 25. The author's artistic reconstruction of the structures described by Herodotus.
 Fig 26. ***
 fig 27. ***
 Fig 28. *Quest for the Past*, p. 122.
 Fig 29. *From Viking to Crusader*, fig 5, p. 47.
 Fig 30.1. *Kiivs'ka Rus'*. Abris 1996
 Fig 30.2. *Ancient Inventions*, p. 77.
 Fig 30.3 Courtesy of the National Museum of Denmark, as reproduced in *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 190.
 Fig 30.4 *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 176.
 Fig 31. ***
 Fig 32.1. ***
 Fig 32.2. ***
 Fig 32.3. ***
 Fig 32.4. ***
 Fig 32.5. ***
 Fig 33. ***
 Fig 34.1. ***
 Fig 34.2. ***
 Fig 34.3. ***
 Fig 35.1. ***
 Fig 35.2. ***
 Fig 35.3. ***
 Fig 35.4. ***
 Fig 35.5. ***
 Fig 36. ***
 Fig 37. See *The Sumerian Wonder*.
 Fig 38.1. *The Diamond Path*
 Fig 38.2. *The Diamond Path*
 Fig 39.1. *New Larousse Encyclopedia of Mythology*, p. 60.
 Fig 39.2. *The Encyclopedia of World Art*, Plate 166.
 Fig 39.3. *The Diamond Path*
 Fig 40. *The Diamond Path*
 Fig 41.1. ***
 Fig 41.2. ***
 Fig 42. ***
 Fig 43. *The Encyclopedia of World Art*, Plate 115.
 Fig 44. *Cosmography*
 Fig 45.1. *The Encyclopedia of World Art*, Plate 114.
 Fig 45. 2. *The Parthians*, fig 52.
 Fig 45.3. *The Parthians*, fig 53.
 Fig 45.4. *The Medes and Persians*, fig 20, p. 69.
 Fig 45.5. *Costumes, Paterns and Designs*, fig 5 and 4, p. 74.
 Fig 45.6. Based on *Costumes, Paterns and Designs*, fig 10 and 12, p. 52.
 Fig 45.7 a. *The world of the Persians*, p. 113.

- Fig 45.7 b. *The world of the Persians*, p. 72.
- Fig 45.7 c. *The Parthians*, fig 70.
- Fig 45.8. *The Parthians*, fig 20 c.
- Fig 45.9. Based on *Costumes, Paterns and Designs*, fig 10, p. 51.
- Fig 45.10. Based on *Costumes, Paterns and Designs*, fig 9, p. 51.
- Fig 45.11.
- Fig 45.12. *Scandinavian Mythology*, p. 46
- Fig 45.13. *Scandinavian Mythology*, p. 47
- Fig 45.14. *Viking Mythology*, p. 58.
- Fig 45.15. *Viking Mythology*, p. 39.
- Fig 45.16. Based on *Costumes, Paterns and Designs*, fig 7 and 10, p. 49.
- Fig 45.17. *Scandinavian Mythology*, p. 46
- Fig 45.18. *From Viking to Crusader*
- Fig 45.19. *From Viking to Crusader*, fig 281, p. 302.
- Fig 45.20. *Scandinavian Mythology*, p. 47.
- Fig 45.21.
- Fig 45.22. *The Parthians*, fig 31.
- Fig 45.23. *The world of the Persians*, p. 71.
- Fig 45.24 *The world of the Persians*, p. 71.
- Fig 45.25. *Cultural Atlas of the Viking World*, p. 184.
- Fig 45.26 As found on a silver service bowl *The world of the Persians*, p. 151.
- Fig 45.27 Tribute bearer from the palace of the Achaemenid king Xerxes. *The World of the Persians*, p. 74.
- Fig 45.28. *Viking mythology*, p. 85.
- Fig 46. ***
- Fig 47.1. *The Royal Hordes*, fig 56, p. 64.
- Fig 47.2 Anglo-Saxon, Taplow drinking horn. *The Warrior's Way*, p. 88.
- Fig 47.3. *Cultural Atlas of the Viking world*, p. 118.
- Fig 47.4. *New Larousse Encyclopedia of Mythology*.
- Fig 47.5. *Cosmic Duality*.
- Fig 47.6. *The Medes and Persians*, fig 57.
- Fig 47.8. *From Viking to Crusader*, fig 532, p. 367.
- Fig 47.9. *From Viking to Crusader*, fig 292, p. 304.
- Fig 47.10. *From Viking to Crusader*, fig 292, p. 304.
- Fig 47.11. ***
- Fig 47.12. ***
- Fig 48.1. ***
- Fig 48.2. ***
- Fig 48.3. ***
- Fig 48.4. ***
- Fig 48.5. ***
- Fig 48.6. ***
- Fig 49.1. ***
- Fig 49.2. ***
- Fig 49.3. ***
- Fig 49.4. ***
- Fig 49.5. ***
- Fig 49.6. ***
- Fig 50.1. ***

- Fig 50.2. *Scandinavian Mythology*, p. 47.
- Fig 50.3. *Novgorod the Great - Excavations at the Medieval City and The Goths*.
- Fig 51.1. ***
- Fig 51.2. *Mysteries of Mithra*, fig 42, p. 185.
- Fig 51.3. *From Viking to Crusader*, fig 248, p. 295.
- Fig 51.4. As depicted on a Sassanian silver service bowl. *The world of the Persians*, p.151.
- Fig 51.5. *Hammer of the North*, p. 97.
- Fig 51.6. *The world of the Persians*, p. 74.
- Fig 52.1. ***
- Fig 52.2. ***
- Fig 52.3. *Gundestrup*
- Fig 52.4. *The Medes and Persians*, fig 3.
- Fig 53.1. *From Viking to Crusader*, fig 19, p. 232.
- Fig 53.2. *From Viking to Crusader*, fig 398, p. 332.
- Fig 53.3. *The Archaeology of Novgorod, Russia*, fig V.2, 1.
- Fig 53.4. *Novgorod the Great - Excavations at the Medieval City*, p. 10
- Fig 53.5. *Archaeology in the USSR*, plate 8.
- Fig 53.6. *The Archaeology of Novgorod, Russia*, fig V.3, 7.
- Fig 53.7. *Magic in the Middle Ages*.
- Fig 53.8. *The Archaeology of Novgorod, Russia*, fig VI.2, 3.
- Fig 53.9. *European Mythology*.
- Fig 54.1. ***
- Fig 54.2. *From Viking to Crusader*.
- Fig 54.3. *From Viking to Crusader*.
- Fig 54.4. *Cultural Atlas of the Viking World*, p. 96.
- Fig 54.5. *Cosmic Duality*.
- Fig 55.1. ***
- Fig 55.2. ***
- Fig 56.1. *From Viking to Crusader*.
- Fig 56.2. *Encyclopedia of World Art*, plate 58.
- Fig 56.3. *From Viking to Crusader*, fig 143, p. 264.
- Fig 56.4. *Scandinavian Mythology*.
- Fig 56.5. *From Viking to Crusader*.
- Fig 56.6. *From Viking to Crusader*, p. 79.
- Fig 56.7. *From Viking to Crusader*, p. 79.
- Fig 56.8. *Mify i Legendy Drevnikh Slavyan*, p.31.
- Fig 56.9. *Cultural Atlas of the Viking world*, p. 185.
- Fig 57.1. ***
- Fig 57.2. ***
- Fig 57.3. ***
- Fig 57.4. ***
- Fig 57.5. ***
- Fig 57.6. ***
- Fig 57.7. ***
- Fig 57.8. ***
- Fig 57.9. ***
- Fig 57.10. ***
- Fig 57.11. ***
- Fig 58.1. *Classical Civilisation*, p. 147
- Fig 58.2. *Mysteries of Mithra*, p. 186, fig 43

- Fig 58.3. *Concise Encyclopedia of Heraldry*
 Fig 58.4. *Mifi i Legendy Drevnikh Slavyan*, p. 60.
 Fig 58.5. *National Geographic*, Vol 190, No 6, p. 36.
 Fig 58.6. *Joy of Knowledge Encyclopedia*, p. 1473.
 Fig 58.7. *Encyclopedia of World Art*, plate 396.
 Fig 58.8. *The Oxford Illustrated History of Medieval Europe*, p. 302.
 Fig 58.9. *The Illustrated Chronicles of Matthew Paris*, p. 198.
 Fig 59. ***
 Fig 60. *The Parthians*, fig 30.
 Fig 61.1. *Mysteries of Mithra*, fig 49, p. 223.
 Fig 61.2. *Cosmic Duality*.
 Fig 61.3. *Mysteries of Mithra*, fig 42, p. 185.
 Fig 61.4. *Mysteries of Mithra*, fig 28, p. 124.
 Fig 61.5. *Mysteries of Mithra*, fig 27, p. 123.
 Fig 61.6. *Pre-Christian Ireland*.
 Fig 62.1. *New Larousse Encyclopedia of Mythology*, p. 311.
 Fig 62.2. *Cosmography Plate IX*
 Fig 63. *New Larousse Encyclopedia of Mythology*.
 Fig 64. *The Balts*, p. 269.
 Fig 65.1. *New Larousse Encyclopedia of Mythology*, p. 343
 Fig 65.2. *The Rise of Russia*, p. 15.
 Fig 65.3. *New Larousse Encyclopedia of Mythology*, p. 237.
 Fig 66. *New Larousse Encyclopedia of Mythology*, p. 39.
 Fig 67.1. *The Barbarian Kings*.
 Fig 67.2. *Designs and Patterns from Historic Ornament*.
 Fig 67.3. ***
 Fig 68. *New Larousse Encyclopedia of Mythology*, p. 159.
 Fig 69. *New Larousse Encyclopedia of Mythology*, p. 370.
 Fig 70. ***
 Fig 72.1. ***
 Fig 72.2. ***
 Fig 72.3. ***
 Fig 73.1. ***
 Fig 73.2. ***
 fig 74. ***
 Fig 75. ***
 Fig 76.1. ***
 Fig 76.2. ***
 Fig 77. *Ancient Inventions*, p. 25
 Fig 78. *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 62.
 Fig 79. *Quest for the past*.
 Fig 80. ***
 Fig 81. *The Practical Astrologer*, p. 13.
 Fig 82.1. and 82.2. Photographs courtesy of Jennifer Walsh.
 Fig 83. *Mysteries of Mithra*, fig 49, p. 223.
 fFig 84. ***
 Fig 85. ***
 Fig 86. *The Secret Heresy of Hieronymus Bosch*.
 Fig 87.1. *The Oxford Illustrated Encyclopedia of Christianity*.
 Fig 87.2. *Magic in the Middle Ages*.
 Fig 88.1. *The Alphabetic Labyrinthe*.
 Fig 88.2. *The Alphabetic Labyrinthe*.
 Fig 88.3. *Cosmic Duality*.
 Fig 89.1. *Mysteries of Mithra*.

- Fig 89.2. *New Larousse Encyclopedia of Mythology*, p. 25.
- Fig 89.3. *Cosmic Duality*.
- Fig 90. *Mysteries of Mithra*.
- Fig 91. *Mithras, Mysteries and Initiation Rediscovered*, fig 35, p. 111
- Fig 91. *Mithras, Mysteries and Itiation Rediscovered*, fig 30, p. 106.
- Fig 92.1. *From Viking to Crusader*, fig 143, p. 264.
- Fig 92.2. *Joy of Knowledge Encyclopedia and Quest for the past*
- Fig 93. ***
- Fig 94. *The Bog Bodies*.
- Fig 95. *Viking Mythology*, p. 39.
- Fig 96.1. ***
- Fig 96.2. ***
- Fig 96.3. ***
- Fig 97. ***
- Fig 98. ***
- Fig 99.1. ***
- Fig 99.2. ***
- Fig 99.3. ***
- Fig 99.4. ***
- Fig 99.5. ***
- Fig 100. ***
- Fig 101.1. *Civilization of the Goddess*
- Fig 101.2. *Civilization of the Goddess*.
- Fig 102. *The Balts*.
- Fig 103.1. ***
- Fig 103.2. ***.
- Fig 103.3. *The Balts*.
- Fig 104. *The Balts*.
- Fig 105. *The Balts*.
- Fig 106.1. ***
- Fig 106.2. *Viking Mythology*, p. 85.
- Fig 106.3. *Viking Mythology*, p. 53.
- Fig 107.1. Artistic reconstruction made by the author.
- Fig 107.2. *Scandinavian Mythology*, p. 54.
- Fig 107.3. *Scandinavian Mythology*, p. 54.
- Fig 107.4. *The Medes and Persians*, fig 39, p. 138.
- Fig 108. ***
- Fig 109. *Archaeology Ireland Vol 10 No 4 (Issue 38)*.
- Fig 110.1. ***
- Fig 110.2. *European Mythology*, p. 45.
- Fig 111.1. *The Royal Hordes*, fig 56, p. 64.
- Fig 111.2. *Kiiv's'ka Rus'*
- Fig 111.3. *Novgorod the Great - Excavations at the Medieval City and The Goths*.
- Fig 112.1. *Encyclopedia of World Art*, plate 130
- Fig 112.2. *Mifi i Legendy Drevnikh Slavyan*, p. 129.
- Fig 112.3. *Near Eastern Seals..*
- Fig 112.4. *Near Eastern Seals*, fig 26, p. 41.
- Fig 112.5. *The Secret Heresy of Hieronymus Bosch*, fig 44, p. 222
- Fig 112.6. *The Barbarian Kings*, p. 24.

- Fig 112.7. *New Larousse Encyclopedia of Mythology*, p. 49.
- Fig 112.8. *The World of Ancient Times*, p. 161.
- Fig 112.9. *The Parthians*, fig 10.
- Fig 112.10. *Archaeology in the USSR*, fig b, p. 20.
- Fig 112.11. *The Encyclopedia of World Art*.
- Fig 112.12. *Finding out about the early Russians*, plate 3.
- Fig 112.13. *The Sutton Hoo Ship Burial*, fig 73, p. 84.
- Fig 112.14. *Royal Hordes*, p. 63.
- Fig 113. *Scandinavian Mythology*, p. 113.
- Fig 114. ***
- Fig 115.1. ***
- Fig 115.2. ***
- Fig 116.1. ***
- Fig 116.2. ***
- Fig 117.1. *Mysteries of Mithra*.
- Fig 117.2. *The Archaeology of Novgorod, Russia*, fig II.19, p.38.
- Fig 118. *Quest for the Past*.
- Fig 119.1, 119.2. and 119.3. *New Larousse Encyclopedia of Mythology*.
- Fig 120. ***
- Fig 121.1. ***
- Fig 121.2. *Novgorod the Great - Excavations at the Medieval City*.
- Fig 121.3. *Ancient Russian Cities: A travel guide to the Historical & Architectural Monuments and Fine Art Museum*.
- Fig 121.4. Roughly based on the illustration in *Timber castles*.
- Fig 121.5. ***
- Fig 121.6. *Timber castles*.
- Fig 122. The author's reconstruction of a grove.
- Fig 123.1. ***
- Fig 213.2. ***
- Fig 124. ***
- Fig 125.1. *Isis in the Ancient World*.
- Fig 125.2. *Near Eastern Seals*.
- Fig 125.3. *New Larousse Encyclopedia of Mythology*, plate facing 292.
- Fig 126.1. *From Viking to Crusader*.
- Fig 126.2. ***
- Fig 127.1.. *Magic in Ancient Egypt*, p. 15.
- Fig 127.2. ***
- Fig 127.3. ***
- Fig 128.1. *From Viking to Crusader*, fig 6, p. 149.
- Fig 128.2. *Encyclopedia of World Art*, plate 24.
- Fig 128.3. *Encyclopedia of World Art*, plate 24.
- Fig 128.4. *Myth and Religion of the North*, fig 8.
- Fig 128.5. *New Larousse Encyclopedia of Mythology*, p. 55.
- Fig 128.6. *Encyclopedia of World Art*, plate 140.
- Fig 128.7. *From Viking to Crusader*, fig 443, p. 344.
- Fig 128.8. *The Encyclopedia of World Art*, Plate 247.
- Fig 128.9. *Myth and Religion of the North*, fig 9.
- Fig 128.10. *Joy of Knowledge Encyclopedia*, fig 8, p. 1473.
- Fig 128.11. *Encyclopedia of World Art*, plate 23.
- Fig 128.12. *Gods, Demons and symbols of Ancient Mesopotamia*
- Fig 129.1. *From Viking to Crusader*, fig 579 b, p. 380.
- Fig 129.2. *From Viking to Crusader*, fig 580, p. 380.
- Fig 129.3. *From Viking to Crusader*, fig 579 b, p. 380.
- Fig 129.4. *European Mythology*.
- Fig 129.5. *New Larousse Encyclopedia of Mythology*, p. 282.
- Fig 129.6. *Scandinavian Mythology*, p. 29.
- Fig 129.7. *European Mythology*, p. 14.
- Fig 130. *The Secret Heresy of Hieronymus Bosch*, fig 59, p. 236 and *New Larousse Encyclopedia of Mythology*, p. 84.
- Fig 131.1. *European Mythology*, p. 114
- Fig 131.2. *From Viking to Crusader*.
- Part II
- Fig 1. ***
- Fig 2. ***
- Fig 3.1. *The Oxford Illustrated History of Christianity*, p. 226
- Fig 3.2. ***
- Fig 3.3. ***
- Fig 4.1. ***
- Fig 4.2. ***
- Fig 5. ***
- Fig 6.1. *Ancient Russian Cities: A travel guide to the Historical & Architectural Monuments and Fine Art Museum*.
- Fig 6.2. *Ancient Russian Cities: A travel guide to the Historical & Architectural Monuments and Fine Art Museum*.
- Fig 7.1. *Kiivs'ka Rus'*.
- Fig 7.2. *Medieval Death*, p.85.
- Fig 8. ***
- Fig 9. ***

- Fig 10. ***
- Fig 11.1. ***
- Fig 11.2. ***
- Fig 11.3. ***
- Fig 11.4. ***
- Fig 11.5. ***
- Fig 12. ***
- Fig 13.1. *The Balts*, p. 77.
- Fig 13.2. *Pre-Christian Ireland*, p. 127.
- Fig 13.3. *The Balts*, fig 56.
- Fig 13.4. *An Archaeology of the early Anglo-Saxon Kingdoms*, fig 4.9, p. 82.
- Fig 13.5. *The Encyclopedia of World Art*, plate 122.
- Fig 13.6. *New Larousse Encyclopedia of Mythology*, p. 317.
- Fig 13.7. *The Barbarian Kings*, p. 123.
- Fig 13.8. *Kiivs'ka Rus'*.
- Fig 14. ***
- Fig 15. *Kiivs'ka Rus'*.
- Fig 16. ***
- Fig 17.1. ***
- Fig 17.2. *Encyclopedia of World Art*, plate 396.
- Fig 17.3. *The Oxford Illustrated History of Christianity*, p. 230 .
- Fig 17.4. ***
- Fig 18.1. ***
- Fig 18.2. ***
- Fig 19.1 and 19.2. *The Secret Heresy of Hieronymus Bosch*, fig 30 and 31, p. 190.
- Fig 20.1. ***
- Fig 20.2. ***
- Fig 20.3. ***
- Fig 20.4. ***
- Fig 20.5. ***
- Fig 20.6. ***
- Fig 20.7. ***
- Fig 20.8. ***
- Fig 20.9. ***
- Fig 20.10. ***
- Fig 20.11. ***
- Fig 20.12. ***
- Fig 20.13. ***
- Fig 21.1 *Encyclopedia of World Art* , plate 178.
- Fig 21.2 *Encyclopedia of World Art* , plate 132.
- Fig 21.3. *Mifi i Legendy Drevnikh Slavyan*, p. 79.
- Fig 21.5 and 21.9. After church reliefs shown in *Lake Peipus 1242. Battle of the Ice*. pp. 43, 70
- Fig 21.4 A motif carved into floor paving from Hamadan, Achaemenid Iran. *The world of the Persians*, p. 94.
- Fig 21.6. *The Lion Handbook to the Bible*.
- Fig 21.7. *New Larousse Encyclopedia of Mythology*, p. 189.
- Fig 21.8. *Gods, Demons and symbols of Ancient Mesopotamia*
- Fig 21.10. *Magic in Ancient Egypt*, fig 78, p. 148
- Fig 22.1. *Encyclopedia of World Art*, plate 252.

Fig 22.2. *Mithras, Mysteries and Initiation Rediscovered*, fig 34, p. 110.

Fig 22.3. *Encyclopedia of World Art*, plate 54.

Fig 22.4. *Mithras, Mysteries and Initiation Rediscovered*, fig 30, p. 106.

Fig 22.5. *The Mysteries of Mithra*, fig 43, p. 186.

Fig 22.6. *From Viking to Crusader*, fig 458, p. 348.

Fig 23.1. *From Viking to Crusader*, fig 443, p. 344.

Fig 23.2. *From Viking to Crusader*, fig 167, p. 272.

Fig 23.3. *From Viking to Crusader*.

Fig 23.4, 6, 7, 12 Courtesy of Ian Rogers.

Fig 23.5. *European Mythology*, p. 109.

Fig 23.8. *Mify i Legendy Drevnikh Slavyan*, p. 80.

Fig 23.9. *Fine Books*, p. 16

Fig 23.10. *The Encyclopedia of World Art*

Fig 23.11. *Mify i Legendy Drevnikh Slavyan*, p. 81.

Fig 23.12 *Encyclopedia of World Art*, plate 178

Fig 24.1. The author's photograph.

Fig 24.2. The author's photograph.

Fig 24.3. Courtesy of Pia Coviello.

Fig 24.4. Courtesy of Pia Coviello.

Fig 24.5. The author's photograph.

Fig 24.6. The author's photograph.

Fig 24.7. Courtesy of Pia Coviello.

Fig 24.8. Courtesy of Pia Coviello.

Fig 25.1. ***

Fig 25.2. ***

Fig 25.3. *The Lion Handbook to the Bible*

Fig 25.4. *Encyclopedia of World Art*, plate 251.

Fig 25.5 *Encyclopedia of World Art*, plate 257.

Fig 26.1. ***

Fig 26.2. ***

Fig 26.3. ***

Fig 26.4. ***

Fig 27.1. ***

Fig 27.2. ***

Fig 27.3. ***

Fig 27.4. ***

Fig 27.5. ***

Fig 28.1. ***

Fig 28.2. ***

Fig 28.3. ***

Fig 28.4. ***

Fig 28.5. ***

Fig 28.6. ***

Fig 29.1. ***

Fig 29.2. ***

Fig 29.3. ***

Fig 29.4. ***

Fig 29.5. ***

Fig 29.6. ***

- Fig 30.1. ***
- Fig 30.2. ***
- Fig 30.3. ***
- Fig 30.4. ***
- Fig 30.5. ***
- Fig 30.6. ***
- Fig 30.7. ***
- Fig 30.8. ***
- Fig 31.1. ***
- Fig 31.2. ***
- Fig 31.3. ***
- Fig 31.4. ***
- Fig 31.5. ***
- Fig 31.6. ***
- Fig 32.1. ***
- Fig 32.2. ***
- Fig 32.3. ***
- Fig 32.4. ***
- Fig 32.5. ***
- Fig 33.1. ***
- Fig 33.2. *From Viking to Crusader*, Fig 1, p. 210.
- Fig 33.3. *From Viking to Crusader*, Fig 5, p. 207.
- Fig 33.4. ***
- Fig 34.1. ***
- Fig 34.2. ***
- Fig 34.3. ***
- Fig 35.1. ***
- Fig 35.2. ***
- Fig 36.1. ***
- Fig 36.2. ***
- Fig 37. ***
- Fig 38. ***
- Fig 39. ***
- Fig 40.1. *The Spanish Inquisition*, plate 2.
- Fig 40.2. *The Spanish Inquisition*, plate 3.
- Fig 40.3. ***
- Fig 40.4. *The Spanish Inquisition*, plate 4.
- Fig 40.5. *The Parthians*, fig 30.
- Fig 40.6. *The Spanish Inquisition*, plate 4.
- Fig 40.7. *The Spanish Inquisition*, plate 5.
- Fig 41. *Ancient Wisdom and Secret Sects*, p. 17
- Fig 42.1. *From Viking to Crusader*, fig 490, p. 356.
- Fig 42.2. *From Viking to Crusader*, fig 491, p. 356.
- Fig 42.3. *Scandinavian Mythology*, p. 72.
- Fig 42.4. *From Viking to Crusader*, fig 333, p. 314.
- Fig 42.5. *From Viking to Crusader*, fig 334, p. 314.
- Fig 42.6. *Scandinavian Mythology*
- Fig 42.7. *From Viking to Crusader*, fig 6, p. 103.
- Fig 42.8. *Scandinavian Mythology*, p. 72.

- Fig 43.1. *Novgorod the Great - Excavations at the Medieval City*, p. 82
- Fig 43.2. *European Mythology*, p. 132
- Fig 43.3. *Novgorod the Great - Excavations at the Medieval City*, p. 80
- Fig 43.4. *The Archaeology of Novgorod, Russia*, fig V.8, 9.
- Fig 44.1. The author's artistic reconstruction.
- Fig 44.2. The author's reconstruction of the North Berwick head witch's attire. Based upon details that surfaced during the trial.
- Fig 44.3. *New Larousse Encyclopedia of Mythology*, p. 60.
- Fig 45.1. *The Civilisation of the Goddess*, fig 10-21, p. 375.
- Fig 45.2. *The World of the Persians*, p.12.
- Fig 45.3. *From Viking to Crusader*, fig 5, p. 47.
- Fig 46. ***
- Fig 47. *European Mythology*.
- Fig 48.1. *A History of Witchcraft*, p. 74.
- Fig 48.2. *A History of Witchcraft*, p. 74.
- Fig 49.1. *Gods, Demons and Symbols of Ancient Mesopotamia*, fig 152, p. 152.
- Fig 49.2. *Gods, Demons and Symbols of Ancient Mesopotamia*, fig 152, p. 152.
- Fig 50. *European Mythology*, p. 106.
- Fig 51.1. *Mithras, Mysteries and Initiation Rediscovered*, fig 35, p. 111.
- Fig 51.2. *Ships on bronzes*, fig 21, p. 28.
- Fig 51.3. *Ships on bronzes*, fig 17, p. 26.
- Fig 51.4. *The Archaeology of Novgorod, Russia*, fig VI.2, 3.
- Fig 52. *The Medieval Garden*.
- Fig 53. ***
- Fig 54. *European Mythology*, p. 114.
- Fig 55. ***
- Fig 56.1. *** Exploring the bible lands
- Fig 56.2. ***
- Fig 56.3. ***
- Fig 56.4. ***
- Fig 56.5. ***
- Fig 56.6. ***
- Fig 56.7. ***
- Fig 56.8. ***
- Fig 56.9. ***
- Fig 56.10. ***
- Fig 57. ***
- Fig 58. *European mythology*
- Fig 59.1. *European Mythology*, p. 48.
- Fig 59.2. Photo courtesy of Joe Caruso.
- Fig 60.1. Photo courtesy of Ian Rogers.
- Fig 60.2. Photo courtesy of Ian Rogers.
- Fig 61.1. ***
- Fig 61.2. *Marie Claire* magazine.
- Fig 62. ***
- Fig 63. ***
- Fig 64.1. ***
- Fig 64.2. ***
- Fig 65.1. ***

Fig 65.2. ***

Fig 65.3. ***

Fig 66.1. ***

Fig 66.2. ***

Fig 67.1. ***

Fig 67.2. ***

Fig 68. ***

Fig 69.1. *Ancient Inventions*, p. 210.

Fig 69.2. *The Illustrated Chronicles of Matthew Paris*.

Fig 69.3. *From Viking to Crusader*.

Fig 69.4. *From Viking to Crusader*.

Fig 69.5. *The Barbarian Kings*, p. 62.

Fig 69.6. *Armies of the Dark Ages*.

Fig 69.7. *From Viking to Crusader*.

Fig 69.8. *The Barbarian Kings*, p. 91.

Fig 69.9. ***

Fig 69.10. The author's artistic reconstruction based on examples of Pagan Russian military attire.

Fig 69.11. *Military Aspects of Scandinavian Society*, p. 253.

Fig 70.1. ***

Fig 70.2. ***

Fig 70.3. ***

Fig 70.4. ***

Fig 70.5. ***

Fig 70.6. ***

Fig 70.7. ***

Fig 70.8. ***

Fig 71.1. ***

Fig 71.2. ***

Fig 71.3. ***

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