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 Aryan order's demise.

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

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.

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 Khoresmia, in conjunction with the region’s already sizeable Buddhist population. Yet even this refuge was destined to collapse in time.

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 Herbadesstars (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 dhimmis 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 muzezin 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 Caucuses 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 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 'idolatrous', '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 naïve term that conceals an amazingly wide range of beliefs. The term "heathen" possesses a similar quality. In Olden Rus', the word pagan; which was derived from Latin, differed from other terms for "a pagan" like yazychnik or busorman. It meant "bad", "filthy", or "dirty". Pagan 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 reverenced 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 denided as "paganism" and "superstition".2

Surviving data suggests that paganism connoted closeness with the land, fire, water and wind, and a deep
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 Yuezhi 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 archaeological 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.7

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. 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.8 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. 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, a similar “twill woven wool with a blue, white and brown plaid design”.9 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 šāman.10 It may equally have come from the now-extinct asic Tokharian language (which was closely related to the Celtic sub-family),11 and in its original form denoted a wandering Buddhist monk.12 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.13 By implication they had interbred with the Dravidians, India’s most ancient inhabitants, bequeathing their genetic legacy to the modern Indian population.14 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.
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Soghdia
Bactria
Libya

2nd-3rd Century.

Finno-Ugrians
Budii
Struchates
Aorsi
Finno-Ugrians
Illyrians
Albania
Lazica
Iberia
Macedonians
Vandals
Balts
Yazigi

The Roman Empire

Saxons
Angles
Bulgars
Germanii
Dacii
Vandals
Sagartians
Lutii
Armenia
Sarms
Goths
Radimichi
Hunnic

Angles
Marcomanni
Sclaevi
Venedi
Goths
Alans
Germanii

Alano-Sarmatians
Sagartians
Hippophagi

2nd-3rd Century, AD

Saka
Hunns

The Sarmatian-Hippophagi

Ostrogotha
Alano-Sarmatians
Borsi

The Gothic Empire

Libya

Saxons
Angles
Bulgars
Germanii
Dacii
Vandals
Sagartians
Lutii
Armenia
Sarms
Goths
Radimichi
Hunnic

Angles
Marcomanni
Sclaevi
Venedi
Goths
Alans
Germanii

Alano-Sarmatians
Sagartians
Hippophagi

2nd-3rd Century, AD

Saka
Hunns

The Sarmatian-Hippophagi

Ostrogotha
Alano-Sarmatians
Borsi

The Gothic Empire

Libya
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Soghdia
Bactria
Libya

3rd - 7th Century AD

Aorsi
Finno-Ugrians

Germanii
Illyrians

Albania
Lazica
Iberia

Macedonians
Vandals
Balts
Armenia

Yazigi
Byzantine Empire

Saxons
Jutes
Goths
Rugi

Sagartians
Lutii
Hunns
Angles

Alano-
Sarmatian-
Hippophagi
Alano-
Sarmatians

Sclaevi
Venedi
Goths
Radimichi

Ostrogotha
Sclavonic

Severi
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 Caucasuses 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 civilization-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." And in the Magian prayer Mihir Yast I: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”.

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.”

“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.”

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
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.

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”. For example we have the Lithuanian word Dievas and the Old High German word Tor, and the Greek Dios (“God”), or the Latin Deus (“a God”) and Divus (“divine”). It can also be found in the Old Icelandic as Tivar (“the gods”). These many terms are cognate with the Old Indian Divus ("God").

An apparently different Russo-Baltic tradition, which intimates that the Dāsas are malign beings, seems to have stemmed from the Avestan Persian word daeo, meaning “a demon”. This tradition may well be embodied in the Slavic word děvi (“something that is wild, untamed or savage”), the Latvian dīva (“a monster”) or the Greek daimon (derived from daimon “to distribute fortune”). Whether celestial or subterranean, these gods had amazing powers, as is indicated by the Polish dźw, and the Lithuanian dyvas, both of which mean “a miracle”.

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 Romantic Remains of Japheth. Through this broad-based enquiry he educated 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. 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?

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 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, ensnaring 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 loath 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.

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 Dārvas (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 Dārva 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 Ural region, continued to understand the original context of the words.

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 nāgas (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), nakki (Estonian), nuxx (Gothic), nāhrs (Armenia), nathir (Old Norse for “adder”), nāta (Egypt - “a form of poisonous asp”), nga (the Samoyed word for “a type of God, particularly a divinity that brings death”), nix (German). Other words for “snake” were nathir (Old Irish), naedre (Old English) and nutrit (Latin). 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 ogori or ogon’. This is related to the Bulgar ogna, the Serbo-Croat ogan, the Slovenian ogeni, the Czech ohn or ohně, the Polish ogień, the Lithuanian ignis, the Latvian iegens. The name of the Hindu fire god Agni is especially related to Indo-European words for “fire”, namely the Latin ignis, the Hittite ągris and the Vedic aṅgris. After 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 appetitiff, 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 themself 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 heartfel 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
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 over-simplify 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, Romandisii, Marinii, Tongri, Morappi, Erusi. Nemech, Uagy, Raurites, Longones, Dathau, Uxanerti. Carmathie, Parisi, and Truassi? 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 Barnory, Caledany, Carnones, Lugii, Cornaitu, Silires, Lobum, Belge, Rigim, Damponnes, Brigantes, Cathidu, Ordellus, 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?

Magnei, Hebdum, 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, Omanii, Batini, Diduni, Rutirli, Eunones, 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, Siosci, 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 jetisoned 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 Allemanii throughout Germany and France. With the exception of the Scandinavians, it seems that 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.
The waters to the north of Ireland were once called the Hyperborean Ocean, thus indicating that Ireland (Hibernia) was somehow connected to 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 Connings (perhaps from the Gothic kunnings, or the Old Norse konungur; 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.21

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 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 habitation 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 of 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
Caspian homeland depicted in Claudius Ptolemy’s *Cosmography*. 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 detectives**

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, niorcic 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".

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**

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 ethereal. 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 subgroups 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 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.² 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 Caucuses, Russia or Siberia. Consensus is however not 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 independant verification. Indo-European once resembled Sarskrit, which is still used in India.

Proto-Indo-European

Indo-European family

Proto-Indo-European

Indo-European family

Proto-Indo-Iranian

Indo-Iranian family

Indo-Aryan

Indo-European

Subfamily

Anatolian

Geographical area

Bronze Age Turkey in the vicinity of the Black Sea

Baltic

Along the south-eastern Baltic shores of Latvia, Lithuania and Old Prussia.

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

Thracian

The Balkans

Thraco-Phrygian

Pontus and the Caucuses

Tocharian

Central Asia, China

Areas spoken
### Breakdown of the Sub-Families

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<td>Grabar</td>
<td>- Sorbian/Lusatian</td>
<td>Faliscan</td>
<td>Tocharian B (Kuchean)</td>
</tr>
<tr>
<td>Thracean</td>
<td>Phyrgian</td>
<td>- High Sorbian</td>
<td>Latin</td>
<td></td>
</tr>
</tbody>
</table>

|                     |                  | - Low Sorbian | Oscan |       |
|                     |                  | - Lekhitic   | Umbrian |       |
|                     |                  | - Pomeranian | Romance  |       |
|                     |                  | - Kashubian | - E. Romance |       |
|                     |                  | - Slowvician | - Italian |       |
|                     |                  | - Polish     | - Rheno-Roman |       |
|                     |                  | - Czech-Slovak | - Romanian |       |
|                     |                  | - Czech      | - Sardinian |       |
|                     |                  | - Slovak     | - W. Romance |       |
| S. Slavic          |                  | - W. subgroup | - Catalan |       |
|                    |                  | - Slovene    | - French |       |
|                    |                  | - Serbo-Croat | - Ladino |       |
|                    |                  | - E. subgroup | - Portuguese |       |
|                    |                  | - Bulgarian  | - Provençal |       |
|                    |                  | - Macedonian | - Spanish |       |
| E. Slavic          |                  | - Belorussian |       |       |
|                    |                  | - Great Russian |       |       |
|                    |                  | - Ukrainian  |       |       |
|                    |                  | - Old Russian |       |       |
|                    |                  | - Old Church Slavonic |       |       |
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, 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. 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...
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 by-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, and it has been linguistically and archaeologically established that they had lasting contact with Assyrian and Persian civilisation. Parthians, Soghdians and Bactrians also belong properly to this same group, though they were more urbanised than their nomadic Indo-Iranian relatives.

**Proto-Indo-European**

Difussion model showing linear linguistic inheritance and the linguistic cross-pollenation of the Slavic sub-family through second and third parties.

---

**Indo-European**

- Albanian
- Armenian
- Baltic
- Slavic
- Teutonic
- Celtic
- Greek
- Latin

**Indo-Iranian**

- Turkic
- Indo-Aryan

**Finno-Ugric**

Direct inheritance from Indo-European
Lateral inheritance between IE sub-families
Non-Indo-European linguistic intrusion

---

**Old Jewish**

**Arabic**
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.

<table>
<thead>
<tr>
<th>DARDIC</th>
<th>INDIC (INDO-ARYAN)</th>
<th>IRANIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kafri</td>
<td>Vedic</td>
<td>Old Persian</td>
</tr>
<tr>
<td>Khowar</td>
<td>Sanskrit</td>
<td>Avestan</td>
</tr>
<tr>
<td>Shina</td>
<td>Prakrit</td>
<td>Middle Persian</td>
</tr>
<tr>
<td>Kohistani</td>
<td>Punjabi</td>
<td>Parthian</td>
</tr>
<tr>
<td>Kashmiri</td>
<td>Sindhi</td>
<td>Saka</td>
</tr>
<tr>
<td>Romany Gypsy</td>
<td>Hindi</td>
<td>Soghdian</td>
</tr>
<tr>
<td></td>
<td>Urdu</td>
<td>Khwarazmian</td>
</tr>
<tr>
<td></td>
<td>Assamese</td>
<td>Middle Persian</td>
</tr>
<tr>
<td></td>
<td>Bengali</td>
<td>Khotanese</td>
</tr>
<tr>
<td></td>
<td>Oriya</td>
<td>Farsi</td>
</tr>
<tr>
<td></td>
<td>Gujarati</td>
<td>Pashto</td>
</tr>
<tr>
<td></td>
<td>Marathi</td>
<td>Baluchi</td>
</tr>
<tr>
<td></td>
<td>Singhalese</td>
<td>Kurdish</td>
</tr>
<tr>
<td></td>
<td>Pahri</td>
<td>Pamir</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Yaghnabi</td>
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<tr>
<td></td>
<td></td>
<td>Ossetian (Alanic)</td>
</tr>
</tbody>
</table>

The Forbidden History of Europe - The Chronicles and Testament of the Aryan

The Movement of Avestan Linguistic Correlations into Europe
Non Indo-European families

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

Caucasian family

- Avar
- Chechen
- Abkhaz
- Adyghe
  - Kabardin
  - Circassian
- Georgian

Ural-Altaic family

The Ural-Altaic 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. 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.

URAL-ALTAIC FAMILY

In the mid-1970’s Professor Badiny proposed the Magyars have been misclassified as Finno-Ugric. By his estimation the Hungarian language is unique. Though still allied to the Finno-Ugric family through past interaction with folk living near the Ural’s (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.

Aspects of Hungarian language seem to have have Sumerian and Akkadian roots
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**
- Tamazight
- Tachelhit
- Kabyle
- Shawiya
- Tamasteq
- Rif
- Stivi
- Zenaga

**CHADIC**
- Hausa
- Angas
- Bole
- Gwandara
- Ron
- E-Chadic
- Kamwe
- Kotoko
- Mandara
- Biu-Mandara

**CUSHITIC**
- Oromo
- Somal
- Agaw
- Bedawi
- Burji
- Daasanach
- Korreso
- Saho-Afar
- Sidamo

**EGYPTIAN**
- Old Egyptian
- Middle Egyptian
- Late Egyptian
- Demotic
- Coptic

**SEMITIC**
- E-Semitic
- Akkadian
- W. Semitic
- Canaanite
- Phoenecian
- Moabite
- Ugaritic
- Hebrew
- Aramaic
- Old S. Arabic
- S. Arabian
- Classical Arabic
- Modern Arabic
- S. Semitic
- N. Ethiopic
- Classical Ethiopic
- Tigre
- S. Ethiopic
- Amharic
- Harari
- Gurage

**OMOTIC**
- Dizi
- Gonga
- Gimira
- Janjero
- Kaficho
- Walamo

**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 (i.e., 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

<table>
<thead>
<tr>
<th>OLD FORM</th>
<th>MIDDLE FORM</th>
<th>MODERN FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ancient Greek 2112</td>
<td>Middle Greek 103</td>
<td>Modern Greek 81</td>
</tr>
<tr>
<td>Old Indian 1704</td>
<td>Middle Latin 77</td>
<td>Italian 189</td>
</tr>
<tr>
<td>Latin 1531</td>
<td>Middle High German 498</td>
<td>Modern High German 884</td>
</tr>
<tr>
<td>Old High German 1037</td>
<td>Middle Low German 231</td>
<td>Modern Low German 104</td>
</tr>
<tr>
<td>Old Icelandic 712</td>
<td>Middle Persian (Pahlavi) 28</td>
<td>Late Persian 201</td>
</tr>
<tr>
<td>Old Persian 46</td>
<td>Avestan 697</td>
<td>Modern Persian 359</td>
</tr>
<tr>
<td>Old Irish 129</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Old French 31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Old English 304</td>
<td>Middle English 9</td>
<td>Modern English 151</td>
</tr>
<tr>
<td>Old Swedish 34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Old Norwegian 1</td>
<td></td>
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</tr>
<tr>
<td>Old Dutch 1</td>
<td>Middle Dutch 12</td>
<td>Dutch 164</td>
</tr>
</tbody>
</table>

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 |
| Portuguese 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

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 an 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, Suomi (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
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.

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 Brahmans 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.

**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.

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.

Later linguistic correlations

Etimologicheskii 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.

<table>
<thead>
<tr>
<th>#</th>
<th>Language</th>
<th>#</th>
<th>Language</th>
<th>#</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Modern High German</td>
<td>2</td>
<td>Irish</td>
<td>3</td>
<td>Modern French</td>
</tr>
<tr>
<td>5</td>
<td>Dutch</td>
<td>6</td>
<td>Swedish</td>
<td>7</td>
<td>Modern English</td>
</tr>
<tr>
<td>9</td>
<td>Modern Low German</td>
<td>10</td>
<td>Modern Greek</td>
<td>11</td>
<td>Modern Icelandic</td>
</tr>
<tr>
<td>884</td>
<td>884</td>
<td>359</td>
<td>359</td>
<td>226</td>
<td>226</td>
</tr>
<tr>
<td>164</td>
<td>164</td>
<td>164</td>
<td>164</td>
<td>151</td>
<td>151</td>
</tr>
<tr>
<td>104</td>
<td>104</td>
<td>81</td>
<td>81</td>
<td>131</td>
<td>131</td>
</tr>
<tr>
<td></td>
<td></td>
<td>104</td>
<td>104</td>
<td>151</td>
<td>151</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Russian Word</th>
<th>Intermediary</th>
<th>Old Irish</th>
<th>Likely Progenitor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goret’ (to burn)</td>
<td>Prus#</td>
<td>Gerin (to warm or heat)</td>
<td>Old Indian*</td>
</tr>
<tr>
<td>Us (whisker)</td>
<td>Slov# (Voc. whisker)</td>
<td>Fes (beard)</td>
<td>Greek*</td>
</tr>
<tr>
<td>Drug (friend)</td>
<td>Nor#/Germ#/Bal#</td>
<td>Drong (group/contingent)</td>
<td>Latin* / Avestan?</td>
</tr>
<tr>
<td>Sam’ (self)</td>
<td>Slav/Germ/Eng/Bal</td>
<td>Son (self)</td>
<td>Avestan#/Old Indian#</td>
</tr>
<tr>
<td>Sol’ (salt)</td>
<td>Slav#/Lat#</td>
<td>Salann (salt)</td>
<td>Latin#</td>
</tr>
<tr>
<td>Staug (snow)</td>
<td>Slav#/Balt#</td>
<td>Snigid (to snow)</td>
<td>Avestani#</td>
</tr>
</tbody>
</table>
Testo (bread dough)  Slav#/Germ#
Tenney (dark) Slav#
Maga (rot) Balt#/Germ#/Slav#
Silz' (phlegm) Slav#/Nor**
Osya (clothing/coat) Germ#
Zob (pron. Zop) (to swallow or devour) Slavic
Sta (make s.o. cry), Seta (Croat: grief) Bal#/Nor in magic
Bolvan (idol) - (See p.583) Germ/Prus* /Slav# 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 ais ("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 educe 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" (i.e. 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 similarities 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.

<table>
<thead>
<tr>
<th>TYPE OF CONTACT</th>
<th>NO OF LINGUISTIC CORRELATIONS</th>
<th>NATURE OF THE CORRELATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trade</td>
<td>Low</td>
<td>Words for transportation, commodities, and trade terms</td>
</tr>
<tr>
<td>Military occupation</td>
<td>Low-High</td>
<td>Varied depending upon the length of occupation</td>
</tr>
<tr>
<td>Colonisation</td>
<td>Very High</td>
<td>Religious, technological and cultural terms, social terminology</td>
</tr>
<tr>
<td>Travellers</td>
<td>Rare</td>
<td>Occasional miscellaneous transactions</td>
</tr>
<tr>
<td>Education</td>
<td>Very High</td>
<td>A very wide range of cultural terminology is inherited</td>
</tr>
</tbody>
</table>

THE EXTENT OF KNOWN LINGUISTIC CORRELATIONS SUGGESTS THE MANNER IN WHICH A LINGUISTIC TRANSACTION OCCURRED

FREQUENCY AND TYPES OF WORDS 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 travels might not always be achievable. To Max Vasmer’s credit he includes etymologies proposed by other linguists in his *Etimologicheskii Slovar’ Rosskovo Yazyka*. Differences of opinion can be frequent.

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) → Earl (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.

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*. 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) → sinablan (Old Prussian) → sibhr (Old High German) → silubr (Gothic) → Silver (English).

Commonalities 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.

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**

<table>
<thead>
<tr>
<th>Category</th>
<th>Level A</th>
<th>Level B</th>
<th>Level C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linguistic traces of religious beliefs</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Historical reference to religious beliefs</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Folk customs related to religious beliefs</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Burial customs</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Genetic remnants</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Fashion and dress</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Avestan and Pahlavi Language</td>
<td>Yes; varied frequency depending on level of colonisation</td>
<td>Yes; varied frequency depending on level of colonisation</td>
<td>Yes; varied frequency depending on level of colonisation</td>
</tr>
<tr>
<td>Writing</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Art</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Historical sources</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Law</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>
### Governmental structures
- Yes

### Military structures
- Yes

### Science
- Yes

### Agricultural practices
- Yes

### Manufactured goods
- Yes

### Architecture
- Yes

### Money
- Yes

---

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

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

---

**Fingerprint for primordial Indo-Iranian linguistic survivals unrelated to Russian culture**

<table>
<thead>
<tr>
<th>Category</th>
<th>Presence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linguistic traces of religious beliefs</td>
<td>Negligible</td>
</tr>
<tr>
<td>Historical reference to religious beliefs</td>
<td>No</td>
</tr>
<tr>
<td>Folk customs related to religious beliefs</td>
<td>Negligible</td>
</tr>
<tr>
<td>Burial customs</td>
<td>No</td>
</tr>
<tr>
<td>Genetic remnants</td>
<td>No</td>
</tr>
<tr>
<td>Fashion and dress</td>
<td>No</td>
</tr>
<tr>
<td>Avestan and Pahlavi Language</td>
<td>Yes; Crude survivals that show signs of decay</td>
</tr>
<tr>
<td>Writing</td>
<td>No</td>
</tr>
<tr>
<td>Art</td>
<td>No</td>
</tr>
<tr>
<td>Historical sources</td>
<td>No</td>
</tr>
<tr>
<td>Law</td>
<td>No</td>
</tr>
<tr>
<td>Governmental structures</td>
<td>No</td>
</tr>
<tr>
<td>Military structures</td>
<td>No</td>
</tr>
<tr>
<td>Science</td>
<td>No</td>
</tr>
<tr>
<td>Agricultural practices</td>
<td>No</td>
</tr>
<tr>
<td>Architecture</td>
<td>No</td>
</tr>
<tr>
<td>Manufactured goods</td>
<td>No</td>
</tr>
<tr>
<td>Money</td>
<td>No</td>
</tr>
</tbody>
</table>
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 consumme 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 dispersed 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.

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.

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.

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.

The earth does not easily yield its hidden secrets.

Much still awaits discovery.

People scavenge from archaeological sites.

Some people live on top of archaeological sites.

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.

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 millennium 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.

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. 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.

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.

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. 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 2.4. 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 2.6. 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. 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”. 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. 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 geneological records were to be kept, showing comprehensive bloodlines of up to and including the 7th degree of consanguinity. 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 intermecne 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.

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 dissimiliar 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 Neo-nazis 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
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. According to their programme of studies, history must be extermimated 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.

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.

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 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.

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

HYPER-CYNICISM TOWARDS PRIMARY SOURCE MATERIAL CAN HAVE UNHAPPY CONSEQUENCES

IT CAN ERASE THE TRUTHFUL EVENTS OF HISTORY

IT CAN ENSHRINE LIES AS THE TRUTH

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?

COULD AN UNCERTAIN NUMBER OF WITCHES HAVE WORSHIPPED 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.

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 much more 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;

"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".41

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.42

"... 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 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

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.

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".44

Polish warriors were said to be "exceedingly hard-hearted in rape and murder. They spare neither monasteries, nor churches, nor cemeteries".45 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.46

"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".46
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. 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.

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.

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, 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. 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, Phoenecian, 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. It was at that time indecipherable, until German scholars and a Dane turned their minds to it some time later. Thus the key to deciphering the script of the early Magi was finally broken in the first years of the 19th Century. 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...
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.

**Genetics**

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.
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 aborigines (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 wife’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
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. 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 examplars 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...
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?

Another good example is the Finnish Sini 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 Sinsu 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 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.

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?

We have only to look at the historical texts of the ancient world, and such things as silver sphinxine statuettes in Central Asian Parthia\(^*\) 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-Pythagoreans\(^*\) (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.\(^{13}\) “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.

“at Pephremis, Isis, queen, Hestia, mistress of every country ... in Hermopolis, Aphrodite, ... at Bubis, Good Fortune; at Tanis (in the southern Ukraine), gracious in form, Hero ... in Amhis, great goddess; in Syria, Leto, in Crete, Dictyvernus; at Chalcodon, Themis, in Rome, warlike ... in Asia, she of the cross roads, ... in Samos, holy, in Bythinia, Helen; in Teledos, the eye of the Sun; in Caria, Hecate”.\(^{13}\)
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, 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, 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” lifestyle. This includes the struggle to maintain purity, both racial and religious, inherited society roles, ablations, 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 lifestyle 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 offbeat 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
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.

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-Jews 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. 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

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 uncontrovertible 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. For instance, native American and Australian Aboriginal languages are in intensive care!

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; Manichaean heretics had already brought the Chinese a very different sort of Christianity long before!
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 Lindisfarne 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.
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.
The white Magian fertility god Simurg, as depicted on Sassanian metalwork.

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.

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.
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, Gorodische enclosure, Novgorod, Northern Russia, 10th C. (a style also known in Sweden).
SCYTHIAN ART
Fig 8.1
Fig 8.2
Fig 8.3
Fig 8.4
Fig 8.5
Fig 8.6
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.
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Fig 9.10. Decorative “bat” head from a saddle, Denmark.
Fig 9.11. Anglo-Saxon dragon, Sutton Hoo, 8th C. AD.
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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 11.1

Fig 11.2

BUDDHIST IMAGES
Fig 11.1
Fig 11.2
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. 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. 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. 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. For example in Latvia the spiritual guardians of village domiciles were called Majaskungs (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 Scythians to facilitate spiritual cleansing, but according to the Scythians it also had applications in spirituality, for it excelled at summoning souls from beyond the grave, who in turn granted the gift of divination. 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

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Important comparative evidence

Dualism; Light versus Darkness

Ancestor worship

The souls of the immortal ones

Excarnation

Hemp
The Forbidden History of Europe - The Chronicles and Testament of the Aryans

gods who brought fertility. This more than anything else smack 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. 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. One wonders if this statement also implies that Swedes and Saxons 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".

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. For the Aryan warrior, bent on waging war with his holy bow, and sacred poison-smear bow, bent on waging war with his holy bow, and sacred poison-smear bow, 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 battle, 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.

Sacred groves were once widespread in Europe, and common amongst the Rus', Norse, Finns, 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 Russes (the Volkhy) 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 Volkhy practitioners of classical and Magian astronomy.

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, 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, 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. Only this time it was performed by fleet-footed witches and the Slavic pagan dissidents who imported the practice back into Christianised Europe.

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.

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: Ogan), 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 sites, 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”, 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 Atura Mazda. Magian-style fire temples in Mesopotamia, Bulgaria and Volga Bulgaria fortify Arab accounts 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.

The Slavic pagan Magi were known as *Volkhvy*. Since the Russian word for “wolf” is *Volk*, it leads one to believe that they were “wolf-priests”. *Volkhvy* 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.84 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.  

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

Drinking horns and glass conical cups identical to Magian/Zoroastrian ceremonial cups have been widely excavated in Rus' and Scandinavia.85 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, Manichaens, 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.86 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 *Tálos*, 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 *Völva*.

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*.87 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...
classical authors as being teachers of Metempsychosis. 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.

The Primary Chronicle 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, 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 Al-Madjus (the Magi).6

The Slavs had another name for their sorcerors; Kolduny. There is some reason to believe that these magicians were the same as the Al-Kaldani mentioned by the Muslim encyclopedist Al-Nadim,6 who described them as Chaldean priests, astronomers and magicians who existed in fair numbers throughout the Muslim east during the 10th Century AD. These sorcerors 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 Kolduny are addressed in Part I, Chapter III.

The Slavs worshiped cattle as holy animals; the only difference is that unlike the Hindus, the Slavs sacrificed them in a manner reminiscent of the Aryans, Magi and pagan Gnostics. Slavs also had a deep respect for anything piebald (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 skot, which also meant "herd beasts", such as cattle. The Old Norse for "tribute" was skat. 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.

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 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 Pazyryk in distant Siberia, tattooed onto proto-Caucasian bodies unearthed in Scythian-style "ice-tomb" burials, perfectly preserved in the permafrost since 500 BC. 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 perpetrated by Slavs and Norsemen during the Middle Ages. The Siberians, Prussians, Anglo-Saxons, Scythians, Rus', and Celts all practiced body art.

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.

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, images of a sacred tree being nubbed by deer and ibexes. In a number of instances these animals are seen assailed by the fantastical winged creatures and griffins, 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,
Magian metal work had itself been subjected to Sumerian cultural influence. This augmented existing Medean craftsmanship, leading to a propagation of their more ancient bronzework designs and craft tools among the Medes. 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.

Near eastern Tree-of-life motifs are found etched into, or embossed on Scythian weaponry. 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. 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 civilizations by 2,000 years.

The Slavs built lofty towers to house idols 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.

Ancient Russian military arms were progressive by western standards, following eastern trends in weaponry, especially bludgeoning weapons, and amour. 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, something the Druids are not thought to have had. Al-Masudi, an Arab geographer, described such an observatory in Rus'. Based on a two-storied Rus' architectural model excavated by archaeologists at Novgorod, 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, which were all interrelated, and inter-reliant for prognostication. Since the Serbs, Croats and Slavic Macedonians shared common astrological terminology, it is conceivale that they had observatories of the same variety as the Rus' Volkhvy. Eastern Slavs practiced astrology, and divination by mirrors and gems, 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. 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, 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 sacrifice of a druid prince at Lindow, 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.

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.28

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 Greco-Iranian pantheon with many similarities to the Rus' pagan pantheon.19

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.20 Another tale exists about refugees from the Trojan war entering a new life to the north of the Slavic lands.

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.21 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.22 In the early 1900's a Russian historian chanced across some Belorussian peasants performing what could only be described as a Greek tragedy - Tragidia.23 And what impact was made on later Rus' society by the neighbouring cannibalistic Androphagi, the Neurian wolf-men, the black-gowned Melanchlæni, the curious pacificist Argippæns, 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,24 the name of the Finnish tribe, the Mordva, is derived from a fused Indo-Iranian word Maniähmar, 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?

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.25 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.26

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...
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 fibulae (dating to the 2nd Century AD) 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, and from then on, the southern Ukraine became a place where quality merchandise was manufactured and exported into Europe. Roman fibulae 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-tongue 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 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. 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'. 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, 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.
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 medieval 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. 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.

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 gnosis, 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".

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", but, having witnessed Chaldean witchcraft first hand, Pythagorus "was shocked at all the bloodshedding and killing".
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". 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 bogi), thus indicating that Sassanian monarchs were regarded as living-god kings too. 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.

Apparantly 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 Nicaean 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?).

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. 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.

Fig 13 shows a modern physical reconstruction of equipment drawn in the Anonymous of the Hussite Wars. 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 Ingenios.

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 (or 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 Zaroorast’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". 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 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. 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 Arzântav and Arzâptavâra. In fine they were not seen as wholly mortal, gifted beings preordained to be the “chosen and pure lords of the earth.” 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 Brahmans, sages and saints, not to mention the pagan gnostic priests and priestesses. Like the Magi, the Brahmans stood at the apex of the Aryan sociological tree. Indian texts known as the Pûranas state that Brahmans should be worshiped by all people, even kings. 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. 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. 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 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 hamstring 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.

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...
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 demonical deliberation he (the Infernal Lord) gazes at the unblenished light and creatures of the beneficient Altura 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”. 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 menacing of souls by a course of wickedness”.

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 bearers, noxious creatures, windy stenches, glooms, fiery stenches, thirsty ones, those of evil habits, disturbers of sleep, and other special causers of sin and kinds of perverting, with whom, in worldly semblance, are the spiritual causers of distress”. In his work Pythagoram, Austophon describes the post-mortem outcome of observing Pythagoras’ 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 Plato deign to eat, much honouring their pious habits”.

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 unaccessible to demon’s malicious hand.

When you mention monothemitism most people think of Yaweh, the god of the Old Testament, through which we are taught that the God of Israel, is 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 defalcation of any spirit, person, image or object. So the Jewish godhead, as told by the Surtuces, 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
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.

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 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 dark angels of Jewish lore (e.g. 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”. 

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”. 

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.

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”. 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”.

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”.

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”. The plotting in this case is against unbelievers and evil-doers only.

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". 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.”

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.

The Great Power, the Most High God

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 daemons.
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 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. Angra Mainyu (The Unholy Spirit) became deified, boldly personified as God’s crafty opponent Ahriman, Lord of Hell.

The spirits were converted into gods

The heavenly lord

Ahura Mazda
The White God, the Good God, the Creator

Ahura Mazda

X

AHRIMAN (ALSO CALLED AHRMAN)
The Black God, the Evil God, the Destroyer

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 doctrine 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.

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.

‘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.’

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.

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.

Orthodox Zoroastrian Magi regarded the Zurvanite teaching as pernicious heresy.
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 make humanity love wickedness and reverse 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.

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.

“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”.

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 though 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. Mithras the Mediator, the in-between-one, was the guardian of the Bridge of the Separator which led to heaven, and soul escorter. Sandwiched betwixt sun and devil stood this Mithras, God's Warrior, who punished all liars, and fought as champion for the Good Sun.

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 \textit{ad eternam}. 
### 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:

**KRONOS**

- **SOL INVICTUS**
  - The White God
  - The Good God
  - The Creator
  - The Invincible Sun

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

- **DEUS ARIMANIOS**
  - The Black God
  - The Evil God
  - The Destroyer
  - The Demon Ahriman

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 immemorial 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."

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 daemons and heroes, as well as the daeva gods of the Hindus, and the opposing faction of beings called Asuras. For instance one Iranian priestly camp was referred to as manthra speakers, 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.

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". 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'. 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"

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 fate 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.

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". 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.

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.

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"). 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) enshrined 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, Daevas, hero-gods and daemons. 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. 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-kinded 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 Mobeds (Magha or Magi). 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.

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. 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*) [the highest Goth], Mithraism saw further high level sponsorship under his successors, notably between 284-313 AD.

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 martialistic 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 (*Mithraeum*) in Rome, and throughout...
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. There the German priests and Roman fire pontiffs collaborated, concelebrating certain ritual mysteries, 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 Arimanios (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. 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.

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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. For example Anaxilus, a deportee from Rome, was described as both a Pythagorean and Magus. 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 influence the number of flamines increased at the Roman capital, and throughout lands occupied by the imperial eagle. Hierarchically speaking their brotherhood consisted of sacerdotes (priests), antistes (high priests), pontifs, 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 magister (“teacher”) and magistratus (“magistrate”) — 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 robe, 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)"
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. Female priestesses did exist, and possessed sacerdotal offices of extreme importance. With the exception of the inviolate virginal Vestals, most were married to male flamen, and aided them in their duties, in an auxiliary role, robed in royal purple. 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. 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.

“And Kai Speradad 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”.

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. 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; vaticinator (“prophet”), vaticinor (“to prophecy”), which entered the English language in Roman times, appearing as vaticination “prophesying”.

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 Laws of the Twelve Tables. In 38 BC, during the reign of Agrippa, Magi, sorcerers and many practitioners of the arts were evicted from the Roman Empire, despoised 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. Barely two hundred years later the Magi had regained the limelight. Clearly these were new times in Rome.

Being politically-aware the Magi divided their world up into five patriarchates, 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.

<table>
<thead>
<tr>
<th>PATRIARCHATE</th>
<th>NAME</th>
<th>LOCATION</th>
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<tbody>
<tr>
<td>Western</td>
<td>Arzah (Arz?)</td>
<td>West of Khvaniras</td>
</tr>
<tr>
<td>Eastern</td>
<td>Savah</td>
<td>East of Khvaniras</td>
</tr>
<tr>
<td>Central</td>
<td>Khvaniras</td>
<td>?</td>
</tr>
<tr>
<td>Northern</td>
<td>Vorubarst / Vorugarst</td>
<td>North of Khvaniras</td>
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<tr>
<td>Southern</td>
<td>Fradadafsh / Vidadafsh</td>
<td>South of Khvaniras</td>
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* 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”, 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.
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.

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”. 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.

"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, Sagadian, Choresme, Drangiana, Anachos, Sattagydia, Candara, Sard, Armenia, Scythians, Scythians with pointed caps, Babylonia, Assyria, Egypt, Armenia, Cappadocia, Sardis, Ionia, Scythians who are across the sea, Scylove, petasos-wearing Ionians, Libyans, Ethiopians, men of Maka, Carians”.

War amongst the Aryan gods

For so long the Aryans were devoted to the worship of the Daeva, yet finally it came to pass that the supremacy of this class of god was challenged. The revolt against the Daena 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 war-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 Daena, 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 Daena, 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 Hauma ceremony, and which, for the sake of an analogy, performed the same function as the Apostle’s profession of faith 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, unwittingly begotten of good and void of virtue, deceitful in their wickedness, of (all) beings those most like the Demon-of-the-lie, the most lostonesome of existing things, and the ones the most of all begotten 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 Rakshasas act!”

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 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 recorded can be corroborated by surviving Magian texts.

Strabo wrote, “Persian customs are the same as those of ... the Medes ...”. 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.”

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”. 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” 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.

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.”

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. He went on to describe their sacrificial technique in the temples, namely bludgeoning the victim with a large wooden cudgel. 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
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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.

* "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 Zarosaster 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 Ahuramazd and the region, religion and time of Ahuramazd were and are and ever will be; while Ahriman in darkness, with backward understanding and desire for destruction, was in the abyss."

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

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."

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 everlast; moreover, I will force all thy creatures into disaffection to thee and affliction for myself."

And Ahuramazd 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."

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."

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 "creatures terrible, corrupt, and bad."

The Magi's Book of Bundahishn 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 Bundahishn 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, dumbfounding 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 never seen.

"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 Ahuramazd, I will make the whole creation of Ahuramazd vexed."

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
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). 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”.

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.”

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. 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.

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.
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, inflicors 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.26 These wheels were fitted to the very chariots that made them lords of the world.28 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.20 Numerous theories about the precise location and parameters of these ancestral Indo-European homelands have been postulated.21 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.22

Led by chieftains appropriately endowed with metal goods and other status symbols, their roving bands of horsemen left Siberia roughly 4,000 BC.23 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 kurgany pit graves of a type found in Asia.24

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.25 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.26

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.22 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.23 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.\(^{26}\)

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.\(^{26}\)

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 Urals, especially to the east of Magnitogorsk.\(^{26}\)

European nomads, possibly destitute 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.\(^{26}\)

They 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.\(^{26}\)

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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 grasped 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 Shintasha Culture. The initial settlers were 'Polovava' 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).\(^{26}\)

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 adorns of varying styles and complexities.\(^{26}\)

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).\(^{26}\) 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.
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). 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 Ural 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 Uralsic homeland. 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.

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 Ural. 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. They were therefore plausibly propositioned 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.

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 were surrounded by a lofty brick tower; dual carriageways served the needs of pedestrian and vehicular traffic. Significant trade ties developed there, reaching out as far as Babylonia, Sumeria and India.

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.

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.

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.

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. 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...
The presumably Aryan Central Asian Andronovo culture featured dwellings similar to those described in the Vedas. 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.

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. 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 stumbled under the oppressive weight of the Aryans some time around 1900 BC. 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 Caucuses 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 underfoot 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. 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
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 rehinated 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 natives, indigenous Dravidians and what few remained of the civilised pre-Aryan Indians cowered before them.

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. 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 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 co-mingled, 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.
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. 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. 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.

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.

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.

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 unidirectional. 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.

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<tr>
<th>Title</th>
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<tr>
<td>Brahmana</td>
<td>Priests</td>
<td>A person born to serve the gods.</td>
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<tr>
<td>Kshatriya</td>
<td>Kings/Warriors/Nobles</td>
<td>A person “born with a sword in hand”.</td>
</tr>
<tr>
<td>Vaisyas</td>
<td>Traders/Farmers</td>
<td>Those born to handle trade or farming.</td>
</tr>
<tr>
<td>Sudras</td>
<td>Manual labourers</td>
<td>The humble workers born to tend the crops and flocks, or cart water.</td>
</tr>
</tbody>
</table>

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.

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".\(^{236}\)

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.

Whenever 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 works\(^{246}\), Critias recounts 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 Alfarzains, Rathaestars and Vastrojyo Ssajant. In the western world the Romans had Flamines, Milites and Quirites, and the Celts Druides, Equites and Plubes.\(^{248}\) 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”.\(^{250}\)

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 endorsement. 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.

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.
that of the Ganges in Hindu culture. In certain instances in England, Germany and France the rivers Thames, Rhine and Seine probably held sacred status akin to the Ganges. 

Mountains alien to India were deified, yet still happily found their place within their 'vedic' scheme of things. For instance, the Ganges was revered as a source of life in India, one can hardly argue that India was a vedic religious centre without counterparts elsewhere in Eurasia.

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. 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”).

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 also 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 invasions. 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 script", 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 5,600 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 assignations 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.26 Many of these signs continued in use far into the future, and can be found on a 300 AD Mesopotamian magician’s bowl.26 This proves the survivability of extremely specialised ancient cultural indicators, like writing.
compelling similarity of the insignia used in both instances suggests a factual connection between the Old European writing system of 4,600 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 ancients 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. 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. The cleaned skeletal material was either deposited in an ossuary, or cremated. Some of the Megalithic structures associated with these defleshing practices resemble astodan “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 astodans 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 laid out in rows of joined dwellings, much like today’s townhouse complexes. They were originally unfortified, and so the noticeable emergence of Tripole defensive works around 3,000 BC help us to place Indo-European invasions into the area during the same period. 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 cremation 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
“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 apostatised 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”.

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 apostatised 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 apostatising 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 Medeae (the tribe from which the Magi were drawn) were the original Aryan race.

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, Celoni, Budini, Neurians, Athenians, Huns, Cimmerians, Avars, Antes, Alans, Roxolani, Persians, Jews, Romans, Slavs, Vlachs, Volkhbi, Norsemens, 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
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

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.

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 statues 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.

Persian tribal entities of that era included the Panthialaei, Derusiaei, Maraphii, Maspii, Dai, Mardi, Sagartii (from whose name Asagarta is derived), Dropici and the Germanii (who appear to have dwelt at Kerman shah). As in India, Persian social structure provides a linguistic correlation between caste and colour and evidence for an Aryan social matrix. Persian and Medean folk fell into three distinct racial classifications, namely the 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).

Besides Persians, the Medes were the other up and coming regional power. Medean tribal names have survived, appearing as Paretaceni, Struchates, Arizanti, Busae and Badii, and last but not least, the Magi. 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. 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.

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.

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. 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.

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. 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. 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 MENEMENETEKEL 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 Ethiopia. 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. 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, Santouri, king of Upper and Lower Egypt, Mestru-re, Son of Re, Cambyses, may he live forever”. At the bovine cenotaph Cambyses is depicted kneeling in adoration of the Apis, dressed as an Egyptian prince, and a sure
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.

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 rational for his actions are not entirely apparent. At one point Cambyses borrows 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). 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!

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. Little could he have known that one such acquisition, Macedonia, would lead to the downfall of everything he held dear.

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, 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 Daeus gods officially became diabolised, and the Ahuras raised in great exultation. In practice though, the Daeus 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.

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. Prior to their settlement East of the Caspian the Khorezmians were yet another trans-Oxanian people to wander into the Persian Empire. 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 aggreate 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. Being collectors of tithed livestock priests found their temple precincts teeming with growing herds of creatures.

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. 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.
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". 

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.

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." 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".

As a consequence of this teaching rebellion was regarded as demonism to be put down without faintest mercy.

Around 522 BC things were not going Persia's way, compelling Darius to mete out death supressing 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. 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.

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.
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
The Forbidden History of Europe - The Chronicles and Testament of the Aryan

Scythian Saka
Paradraya

Hindush
Hindush

Parsa
Parsa

Khorasmii
Khorasmii

Ariya
Ariya

Soghdia
Soghdia

Asagarta
Asagarta

Patharva
Patharva

Drangiana
Drangiana

Sattagydia
Sattagydia

Babirush
Babirush

Athura
Athura

Arabay
Arabay

Skudra
Skudra

Ionia
Ionia

Sardis
Sardis

Caria
Caria

Dascyleium
Dascyleium

Cappadocia
Cappadocia

Libya
Libya

Egypt
Egypt

Ethiopia
Ethiopia

Satrapies (governmental districts) of the Achaemenid Persian Empire
The Forbidden History of Europe - The Chronicles and Testament of the Aryan Scythian Saka Paradraya

Hindush Parsa Khorasmii Ariya Soghdia Asagarta Patharva Drangiana Sattagydia Babirush Athura Arabay Skudra Ionia Arachosia Gandara Bactria

Scythian Saka Haumavarga Caria Sardis Dascyleium Cappadocia Cappadocia Armenia Albania Tauri Tauri

Geloni Finno-Ugrians Sauromatians

Macedonians Illyrians Alps

4th-5th Centuries BC

Greater Scythia

Budini Androphagi Sagar Dani Mar Maraphii Mas Derusia Panthialaei Maraphii Paretaceni Budii Magi Arizanti Busae Struchates

Celts Illlyrians

Albania

Macedonians Venedi Balti

Armenia

Medea

Achaemenid Persia

Greater Scythia

Hindush
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, 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. 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. 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.

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 Arzan, which was not done before."

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. 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 note their correspondence in Aramaic, and in earlier times, Akkadian and (the mostly indecipherable) Elamite cuneiform. 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 Regualtions". Its major tenets sought to ensure that 'justice and righteousness' prevailed, that 'the strong should not injure the weak' 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 debarred from officiating cases and crucified).

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.

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
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. Commonalities 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 retinues 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.

During the 7th-4th Centuries BC, the Scythian nations played a major role in the construction of the Khorezmian and Samarkandian city-states. 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.

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 Amyrgaean Sacae. Further west were the Tigraxauda, amongst whom were the Massagetae. The westernmost of the Saka were the Scythians of the Russian steppe.

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 Media. 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 Media.

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. 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.

At length the Scythians and their Saka allies governed Media, sufficiently long enough to allow an intermingling of cultural traditions, and more importantly the integration of the Scythian and Magian aristocracies. 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.

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 Median banquet in 624 BC, possibly at the command of the Magi. The ensuing confusion permitted 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 (i.e., 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 Caucuses 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. 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. 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. 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 Ural’s 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. 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. 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. 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. Though fortified, many of these lesser settlements were merely seasonal places of residence, in which the nomadic Scythians pitched their tents. At other times of the year, Scythians followed their herds about in four or six-wheeled tent-covered wagons.

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 Argippaani, 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. Other locals, the Androphagi, were cannibals who probably dwelt somewhere near the Ural’s. 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. 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. 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.
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 worshiped 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).

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. Embalming corpses in wax was another Magian funeral rite, one which was also incidentally practiced throughout Bronze Age Scythia. The name of one of the Scythian leaders, Octomassadas, 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...

“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”.  

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 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. 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 takes 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”.
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 Pazyryk, 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.

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, 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 cyclopaean 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. 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, 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 Charax (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...
We now look eastward to the monumental developments taking place in Iran and Central Asia from the 3rd Century BC onwards. 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.

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.

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 phalangae, 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.

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.

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

By chasing Darius afar, and subjugating Persia, Babylon, Afghanistan, and many other nations between Greece and the Hindu Kush mountains, the gussy 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. As a new place of rule Alexander chose Ecbatana, the capital city of the Aryan Magi.

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 obligations 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.

Alexander Hellenises Persia
After Alexander’s death his generals carved up the acquisitions
Greek colonists
Greek ‘white collar’ workers throughout the East
Greek architecture
Jews besotted by Greek customs and traditions during the occupation
The Jerusalem temple rededicated from Yaweh to Zeus

Larger cities were modelled on the autonomous Greek states, and very often possessed their own assembly. New regional overlords to cultivate a thriving agricultural sector capable of being defended at a moment's notice. Their farmers were at one and the same time warriors. This enabled the distinctions in many places, where previously there had been absolute feudal monarchies with clear class distinctions. With the unforeseen 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, Seleucus, and later Antiochus I, took control of Graeco-Macedonian Bactria, and strived to reacquire lands in Khorezm and beyond the Oxus river. Greeks of every description came to live there, bringing customs, lifestyles, and Hellenic religious sensibilities and traditions that would linger for centuries after. As time went by the Greeks became more Persian in their outlook. 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. Greeks formed the nucleus of their administrative engine, to the exclusion of Persian scribes and academics. 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.

From the reign of Seleucus 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. Local religious heads, sacred prostitutes and their many holdings and temples were now required to submit to Greek rule.

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.

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

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." Owing to the lure of these Graecophile fads the Jewish temple High priests found it difficult maintaining religious order year by year. Undoubtedly the priests were perceived as rebellious against Seleucid governance, 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.

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. The homogeneous Hellenic presence there entered a period of decline, and finally suffered its coup de grâce at the hand of the Scythians, and allied Indo-Iranian tribes, like the Parthian Persians and the Saka. 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.

Like a phoenix rising from the ashes, the Persian Parthian tribe rebelled against the waning power of the Greeks, under the Arsacid 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. 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.

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. 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.

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. 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. 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. Thus Parthian monumental masonry was stuck in a time-warp, displaying ancient Mesopotamian beasts, griffins, and Greek iconography such as centaurs.

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, 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. Though the Dionysian mysteries had by that stage incorporated the extremely ancient worship of Anahita, a goddess also found in Zoroastrian scripture.

Meanwhile Babylonian temples nestled safely into their venerable niches, and were still substantially operative in Parthian times. 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.

Military coordination and cooperation proved difficult to achieve in Parthia. 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. Such untamed arrangements left social unity vulnerable to the lobbying of kingsmakers, or nobles intent on feathering their own nest. Some Parthian rulers were better able to muster support from lesser kings, with the result that they, and Parthia, fared better at those times. But a house divided is one that is destined to fall, and for this reason Parthia fell victim to its own internal bickering. 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.

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 Kuhsan empire (50-250 AD), which was led by the Great Kings, the Sons of Heaven. 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. An unprecedented spectrum of religions intermingled in Kushan lands. One could just as easily find Zoroastrian fire priests, preachers of ancient Greek philosophies, Chaldeans, Hindu Brahmans, Manichees.
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. The Turkic ethno-cultural complex was diverse, for they inhabited lands ranging from Mongolia through to Scythia. 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. 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 Sinisisation, and subsequent pacification. The raiding which brought them their pillared 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.

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. 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 pacificist lifestyles would rob them of the warrior spirit that made them great. Nevertheless some favoured urbanisation. 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.

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). These intruders were the numberless Scythians, Sarmatians, Goths, Taurians, Huns, Cimmerians, Avars, Antes, Alans, Roxolani, Slavs, Serbs, Croats, Vlachs, Volokhi, Magyars, Bulgars, Khazars, Pechenegs, and Kipchaqs, many of whom were adherents of Zoroastrism, 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). 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-Mihr), 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;

"And that which was of steel is the reign of King Chosroes son of Kavad, 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')..."

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 slew 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 - 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 direct destruction and trouble will come into notice. And that which is a great district will become a toxyx, 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.

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, i.e., 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 rapid decline which they inflicted upon Sassanian civilisation, and the tragic dispersion of the Aryan Iranian Magian race was recorded in the following way,

“...the reign of Wrath with informal 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...”

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 king and custom, the predominance of those with dishevelled hair, and (at roughly that same time) the prevalence of the haughty profession of ecclesiastics. Also the collection and even connection of all their four systems of belief (which the late Prof. west noted as Zoroastrianism, Mohammeidanism, 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.

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, liberty, and other goodness whose possession 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 demon, neglecting helpfulness for the archangels of fire, water, and worldly existence. The oppositionness of infidelity and idol-worship, the scarcity of freedom, the extreme predominance of sense in the individuals of mankind, the plentitude of different opinions about witchcraft, and the much inclination.
of many for paralyzing the religion of the sacred brings.²⁵

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 bondage of lamentation and weeping in the countries of Iran, the clamour of the
demons-worshippers in the country, and the unbearable 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.²⁶

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 unfailing 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
each other, 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 civil behaviour as vicious, but they bring together those who are singular (i.e. individualists more interested in
their personal welfare than that of the state).²⁷

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 valiant one full of disaster and full of despondency. ... Then, when character and wisdom wane 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 mean of the righteous
dispensation for guidance”. So that they shall make him thoroughly detached and smile 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 Spitama! 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
these, O Zarathust of the Spitama! who came in the 9th and 10th Centuries, I tell thee that they are of the face of Great Ayat; it is
in her womb that they are to be fashioned, they who assist these who would be vicious, through pre-eminence in leadership, or
through excellence in subserviency”.²⁸

And this, too, it says 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
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.

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 Ctesiphon, the heart of Sassanian royal power. The death blow was not far off.

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. From there the Muslims grabbed much of Iran and the Caucasus on the western shores of the Caspian.

If the Arab general Qutayaba was to instil 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 subjigated 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 Firdowski. 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. 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. Yazdegird was assassinated some 14 years after the debacle at Hamadan (Ecbatana), thus prompting his hereditary successor Peroz to take flight into China. 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. To realise the resettlement program of his masters required the depopulation of Merv and Khorezm, either by genocide or selling the Magians into slavery. Muslim documentation tells us that Magian archives, educational institutions and books were destroyed, and the intelligentsia liquidated, at Khorezm. 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.

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).

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 Arsacid kings of olden Iran.

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 “force fighting ... siege engines and killing there with 40,000 of the Magian Persians and wiping out most of the noble houses together with the chiefs of chivalry.”

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, 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”), 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.” 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. 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.
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. 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. These Magian turn-coats who apostatised 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 was scanty. 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. The Muslimiyah was a Magian-Muslim sect of uncertain size, begun by one Abu Muslim, a self-styled prophet of Zoroaster. 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

Many Magians left Iran to live abroad

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.

Some went to China

Chinese annals and substantial Iranian archeological remains in China tell us that thousands of Magians sought refuge in the Far-East too. 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. 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 9th-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. It is thought that many Magians made their way into India, and 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
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Migrations of the magi as Islam expanded
7th–9th centuries AD
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.

<table>
<thead>
<tr>
<th>LANGUAGE</th>
<th>WORD(s)</th>
<th>MEANING</th>
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<tbody>
<tr>
<td>Old Persian</td>
<td>Magus</td>
<td>&quot;a Magus&quot;</td>
</tr>
<tr>
<td>Greek</td>
<td>Magos</td>
<td>&quot;a Magus&quot;</td>
</tr>
<tr>
<td>Latin</td>
<td>Magus</td>
<td>&quot;a Magus&quot;</td>
</tr>
<tr>
<td>Latin</td>
<td>magicus</td>
<td>&quot;magical&quot;</td>
</tr>
<tr>
<td>Arabic</td>
<td>Al-Majus</td>
<td>&quot;a Magus&quot;</td>
</tr>
<tr>
<td>German</td>
<td>magisch</td>
<td>&quot;a Magus&quot;</td>
</tr>
<tr>
<td>Spanish</td>
<td>Majca</td>
<td>&quot;a magician&quot;</td>
</tr>
<tr>
<td>Hungarian</td>
<td>Magosch Magus</td>
<td>&quot;a pagan priest who keeps the bonfire&quot;</td>
</tr>
<tr>
<td>Sassanian Pahlavi</td>
<td>Mag</td>
<td>&quot;a Magus&quot;</td>
</tr>
<tr>
<td>Lithuanian</td>
<td>Mag</td>
<td>&quot;a magician, or wizard&quot;</td>
</tr>
<tr>
<td>Old Russian</td>
<td>Mag</td>
<td>&quot;a magician, or wizard&quot;</td>
</tr>
<tr>
<td>Old Russian</td>
<td>magiya</td>
<td>&quot;magic&quot;</td>
</tr>
<tr>
<td>Estonian</td>
<td>Maaq</td>
<td>&quot;a magician&quot;</td>
</tr>
<tr>
<td>Old Chinese</td>
<td>Myag</td>
<td>&quot;a magician&quot;</td>
</tr>
<tr>
<td>Babylonian</td>
<td>Bieloknyazi</td>
<td>&quot;Chief Magian&quot;</td>
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Other interesting terminologies exist in Eastern Europe, words once related to the Magi and the specialised roles they undertook.

<table>
<thead>
<tr>
<th>Language</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slovak</td>
<td>Bieloknyazi</td>
</tr>
<tr>
<td>Magyar</td>
<td>Arbis</td>
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<tr>
<td>Old Russian</td>
<td>Artu</td>
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<tr>
<td>Finnish</td>
<td>Arpoja</td>
</tr>
<tr>
<td>Magyar</td>
<td>Boksa</td>
</tr>
<tr>
<td>Kirghiz</td>
<td>Boksy</td>
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<tr>
<td>Tibetan</td>
<td>Bhikshu</td>
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</tbody>
</table>

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;
And then there were the witches dedicated to evil.

Magyar Garabancias A warlock. The Garabancias priests of Slavia and the Balkans seem to have been dedicated to crime, brigandage and every kind of lawlessness; "crime-fathers" if you like. 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".

Polish Planetnik An astronomer in some way akin to the Garabancias.

Russian Ved'ma Witches who interacted with demons.

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 Halirucae) 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".

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.
Europe's races said to have evolved from Noah's sons

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"Neph (Noah) sired Sinu (Shem), Khama (Ham) and Iafet (Japheth). The sons of Iafet were Gomer (Homer), Magog, Madai, Yavan, Tzad, Medesh and Timor. The sons of Gomer were Ashkenaz, Ript and Togarma. The sons of Yavan were Elisha and Tushish, Kittim and Dodanam. 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 came down to see the city and the tower, and the Lord said "This one people, I will descendent 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 Franks (the Franks) who live in France on the river Seine. The sons of Ript are the Brettons, who lived in Brittany, on the River Lena. The Lena and the Seine flow into the Great Ocean. The line of Tograma consists of 10 races, of which there are Khazars, Pecheneg, Alans, Bulgars, Kantsiba (unidentified), Turks, Buz (or Kuz, perhaps Oguzuz), Zakhuk (unidentified), the Ugrians and Tolnach (a Pecheneg tribe). All of them live in the north, and their countries are named after them, and they lived along the Il'I River (the lower Volga).

Only the Ugrians, Bulgars and Pechenegs live along the Great Donnub River, that is the Donau River. The sons of Yavan, the Greeks, live in the countries of Ionia and Macedonia. The sons of Madai, the Al'dailash, live in Khorezm. The sons of Turak are the Tuscans, who live in Tuscany on the River Piza. The sons of Meshelld are the Saxons and the sons of Tumas are the Russians.

The Saxons and the Angles live on the Great Sea, the Russes live on the river Kiro River, which flows into the Gargan Sea (the Caspian). The sons of Alisha, the Alemann, live between the Iod and Sabtimo mountains (the Alps). They conquered Italy and settled there until this very day, along the River Pice and Tichino, and from them are the Burgundians who live on the River Rodno (Rhine), and from them came the Britons, who live on the River Rons (the Rhine) which flows into the Great Sea. The Tichino and Pice Rivers flow into the Venetian Sea (Venetian Gulf).

The sons of Dodanam are the Danes, who live in the gulf of the sea, of the Ocean, in the countries of Denmark and Indiya, 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 Montanniens, the Croats, the Serbs, and the Lachanians and the Lynkhs (Poles), and the Knoks, and the Boimans (Bohemia), consider themselves to stem from the sons of Dodanam, 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 Khunaam (Canaan?), but they elevate themselves to the pedigree of Dodanam".20

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.

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.

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.20 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 millennium ago, the Jewish author makes Ashkenazi Jewry paternally associated with the Bretons, Khazars, Pechenegs, Alans, Bulgars, Kanbina (unidentified), Turks, Buz, Zakhuk, Ugrarians and Tolmakh, 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 Alemanii (ie; Germans), the Burgundiars and Baiorya, Danes, Moravians, Croats, Serbs, Poles, Czechs, Slavs and Bohemiars. 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.475 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”.6 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 Tana, and afterwards to Magog, and afterwards to Media, and afterwards to Yavan, all the islands that are by Lydia”.66

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.66 Their oats, barley, rye and wheat first arrived in the Dunai region from the Indian sub-continent, via the Caucasus.66 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 basitan came from the Turkic/Persian bostan.66 Ovoshchi (meaning “vegetables”) came from ovesht which was derived from vaksayati (meaning “to grow”) or the Old Indian vaksayati, a connection more faithfully preserved phonetically in the Gothic/Germanic languages.66

The Russian word for “wheat” (peshenitsa) 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”.66 The Russian word for “rye” (rozlit) is not traceable to Indo-
European or Avestan roots, but is in common use (in various forms) by the Finns, Scandinavians, Germans, Balts, Saxons and Slavs. The Russian word for “porridge”, kasha (which is found in a number of Eastern European countries), is only barely traceable to the Indo-European.

Perhaps Russians might also have grown egg plants (aubergine). The Russian term baklazhan, 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 crops 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 zhendela came from the Turkic, and indirectly from the Avestan and New Persian. 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, 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 ryadovichi, 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.

By examining Russian words for “plough” we gain some understanding of where Russian agricultural technologies originated. Two Russian words for “plough” (omezhi and amezhi), and Bulgarian and Croat words with similar forms, come from the Persian amazh, 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. 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 haka (“plough”). It is also related to the Old High German saks (“a knife”). 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”), which often has pagan religious connotations, is a pan-Slavic linguistic form related to the Old High German pfluog, the Old Icelandic plogr and the Anglo-Saxon plug. 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.

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 staara (“huge, horned cattle”). From this we get the English word “steer”, which came via the Gothic stiur. Likewise the English word cow is closely related to the Avestan gao (“a cow”).

The Russian words for “a sow”, suinoi or suina, are related to the Gothic swain, the Anglo-Saxon su, the Latin sus, the Greek swan, Middle Latin suanas, the Avestan Persian su, the Old Prussian svantiam, and the Old Indian sukariis. Similarly related is the Latvian svins or suvens (“a suckling pig”). Kabar, the Russian word for “a boar”, comes via the Turkic.
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”, porkka. It evidently came
from the Avestan 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 ves (Slovenian), and ves (Polish) meant “a village”,
but were also connected with viespatis (Lithuanian meaning “a Lord”). These are all derived from the Old Indian vics
(“a settlement”), or more especially the Avestan and Old Persian vic (meaning “a house”). One Russian word for
“home”, khuta, comes directly from the Avestan Persian word kota. The other commonly used word dom (Old
Russian for “home”) is traceable partly to the Old Indian domas, but more specifically to the Avestan dom all of which
meant “a house”. 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, khuta-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 folk (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 strel 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”). 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 ..." 406

"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." 407

"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 Gardarikke (Russia), and then south to Saxland (Poland / Saxony). He had many

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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 vic (meaning “a house”). One Russian word for “home”, khuta, comes directly from the Avestan Persian word kota. The other commonly used word dom (Old Russian for “home”) is traceable partly to the Old Indian domas, but more specifically to the Avestan dom all of which meant “a house”. 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, khuta-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 folk (which by her reckoning was another name for the witches).

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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 ..." 406

"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." 407

"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 Gardarikke (Russia), and then south to Saxland (Poland / Saxony). He had many

Asgaard was probably a factual place

Some discredit the sagas as unhistorical

History formerly transferred via oral folk tradition

Odin colonises Europe

Odin possessed lands throughout Turkland

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."

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”.

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

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.

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.

According to an old Osetian (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. 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”).

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”) 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 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". 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 Germany, 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 Odince 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.
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 Germansians, Guti, Danns and Perse. In their new homeland they probably became Germans, Goths, Danes and Prusi (Prussians) respectively.

"The country east of the Tanaim (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."

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

![Migratory route divulged in the Norse Ynglinga Saga](image)
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 Dear (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 each near relations." 2

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 Vunumund, a proto-Bulgarian 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. 2 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.

Around the year 550 AD a Gothic Christian Bishop by the name of Jordanes 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 witches (many of whom were Goths) who had been living in Scythia since the 500's BC 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: Arumna) that formerly lived among the Huns, a race frequently associated with the Turks and Magyars of Central Asian provenance.

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.

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.

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? 25 I personally believe these were all factors.

In the pagan Rus' attacks on Byzantium, the Caucuses, 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 horde's in the archaeological record. Admittedly some, or even a lot of
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.

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 credible
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 apostasising 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 Caliph? Of course they must have had some influence, it’s
only logical.

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.67
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.” 68

Once coins like Arab dinars and dihrems 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 retinues, 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, 69 so they can’t have been as
scrupulously protective of gold and silver as their scriptures would suggest.

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 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 (839-862 AD), Constantinople (860 AD), York (866 AD), Cologne (882 AD). 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.
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. 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 intact 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.

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. Other targets awaited him. The monasteries at Terryglass and Clonenagh were utterly devastated by his swift assaults, their abbeys put to the sword. 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 prophecies 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.

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 instance, 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.

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. The task was not easy. Already Chosroes had suffered excruciating humiliations on the battlefield in Anatolia, far from the Byzantine capital. 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 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 instance, 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.

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. The task was not easy. Already Chosroes had suffered excruciating humiliations on the battlefield in Anatolia, far from the Byzantine capital. 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 Caucasus, and join forces with the Asii (the Alans) on the other side of the range.

"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-Bulgarian 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.”

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."

These designs reached fruition under his successors, with Sassanian and Avar invasions of Constantinople and Anatolia around 620 AD, in the time of Heraclius. The Sassanians already controlled most Byzantine territory in Anatolia by 626 AD, even the strategically vital Bosphorus strait. 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.

Somewhere along the way the Slavs agreed to supply water transport for a portion of the Sassanian army, adding amphibious capability to the Constantinople siege ... 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.

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 Behk 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." Unluckily for the Slavs and Persians, the Emperor’s vessels made short work of the barbarian fleet.

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 Ugrrians (part of the Northern Russian Finnish cultural complex) to attack the Persian king from the North, during this military collision. 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. 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". By this, the Persian king went on to say, he meant every article of wealth in the city. 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. 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 Alars, took control of land north of the Caucasus, 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.

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. Vernadsky speculates that the larger vessels (100-man crews) which participated...
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.45

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.

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".46

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.47

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.48 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-Kaldarjuna. Al-Madjus however was a very specific term, it related to one group of sorcerers only, namely the Magi.49 Magi weren't just wizards, they were the priests and priestesses of an organised Iranian mystery religion.

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.46
Significant elaboration is provided by Al-Jacub, who records in his annals;

“In the year 844, the heathen men call Rus attacked Seville, plundered, laid waste, burned and murdered”.

What allegedly ensued was a six-week-long looting spree that ravished all of Seville except the keep. 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-Madījus 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-Madījus came from early mediaeval Ireland. 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. 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). I think they were Moors rather than negroes (termed heljar-skinn (Old Icelandic “dark skinned”, lit. ‘hell-skin’, or ‘skin of the damned’)). 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. 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.

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! 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.

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,
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), 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).

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. They were capable of transporting up to 30 passengers at speeds approaching 60 km/h. 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. 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, 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...
The Chinese also fielded manned variants as observation platforms, into which battlefield observers were strapped. The Russian term for a kite is Bumazhnyi 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.

These devices, while novel, may have entered Russian service through technologies obtained from the Huns a few centuries earlier, inventions unknown even to the 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." 11

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.

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).

A wheeled-ship (lacking a canopy and sail) is portrayed some 420 years later in the Danish Sjæland 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. 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.

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. The origins of the Old Russian word for "an axe" are more certain. Os' is derived from the Avestan aisa, and less likely from the Old Indian word for "axe" aksas (from which came the Latin word axis meaning "a chariot" or "an axe"). Little could I have known what other secrets this word held. The Russo-Slavic word os' seems rather close to the Middle Irish word aíss (which does not belong to the Old Irish) meaning 'a carriage', 'a cart' or 'a wagon'.

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 aiss 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.

J.J. Norwich 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, 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, 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 the 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?

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. 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. 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 witchingi, which seems to be a reference to witches and warlocks, (but more succinctly meant a sage, wise man or wise woman). Perhaps these witchingi were dualistic Zurvanite wizards, some of whom saw crime and robbery as acts of devotion to the lord of the underworld.

The other option is that many of the witchingi were white wizards. The Germans called some Viking raiders Ascomanni (perhaps meaning "Ashmen") which I perceive as a reference to the Golden Ash or Mountain Ash trees (the Hauma 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. 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.

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 Hauma 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 Caucasuses, 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 Caucasuses 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 Ragnaradr, Ragnar was immortalised as pursuing conflict with the evil Viking king Jornunrekk (possibly a transliteration of Ermanaric, the famous Ostrogothic overlord).63 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.64 This makes them Magians of the heretical Mazdakite sect by my reckoning. Al Nasir 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".65 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.66 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.67

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-Madjins) 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.

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.
They threatened to kill the king

When Otto sent missionaries to Denmark a war erupted

The battle was mystical in nature. Only true gods could alter the weather

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 (i.e. the King’s) movements".49

"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"; and at that a furious melee broke out. The fight went in the king’s favour, the inscriptionists (largely farmers) hurriedly disbanded in fright.

The father of one of the ringleaders sought the council of an important chieflain 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)."46 The king came and gave them news that Norsemen in Lesjar, Leaf 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?”47 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.

"Many things we are told of by this horned man with the stuff in his hand crooked at the top like a ram’s horn; but since ye say, comrades (i.e. 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!"48

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 headdresses (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”49 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.

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 Graufild and of Earl Haukur 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 vik (“combat”), others vik (“a water inlet of various kinds”), and yet others maintain that it comes from a much older word vec (“Anglo-Saxon”), meaning “an encampment”.

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 wicchini or Ascomanni). After factoring in Arab accounts of the viking Al-Madjas it becomes eminently plausible that the term wicchini (“a viking”) was connected with the origin of the word English word “witch”. Consider the following terms:  

<table>
<thead>
<tr>
<th>Language</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Icelandic</td>
<td>viti</td>
<td>“a sage” or “an advisor”</td>
</tr>
<tr>
<td>Old Icelandic</td>
<td>wiccan</td>
<td>“to perform witchcraft”</td>
</tr>
<tr>
<td>Old English</td>
<td>wis</td>
<td>“a sage” or “an advisor”</td>
</tr>
<tr>
<td>Middle High German</td>
<td>wicken</td>
<td>“a sage”</td>
</tr>
<tr>
<td>Middle High German</td>
<td>wicche</td>
<td>“to perform witchcraft”</td>
</tr>
<tr>
<td>Albanian</td>
<td>wizzo</td>
<td>“a wizard” or “a sage”</td>
</tr>
<tr>
<td>Old Icelandic</td>
<td>visinda-kona</td>
<td>“a wise-man”, “a soothsayer”, or “a prophet”</td>
</tr>
<tr>
<td>Old Icelandic</td>
<td>visinda-madr</td>
<td>“a soothsayer”</td>
</tr>
<tr>
<td>Middle English</td>
<td>vis</td>
<td>“a poet”, “a chieftain” or “a leader”</td>
</tr>
<tr>
<td>Old Icelandic</td>
<td>visi</td>
<td>“a learned book”</td>
</tr>
<tr>
<td>Old Icelandic</td>
<td>visi</td>
<td>“to know”</td>
</tr>
<tr>
<td>Albanian</td>
<td>wizzi</td>
<td>“a witch”</td>
</tr>
<tr>
<td>Old Icelandic</td>
<td>galdra-bok</td>
<td>“a book of sorcery”</td>
</tr>
</tbody>
</table>

Collectively I see these words as related to the Near Eastern term visinda-madr (“a soothsayer”), and visinda-kona (“a wise-man” or “a sage”). Obviously the English word “wizard” is related to the Old High German, and (if the connections which I have provided are valid) inferences that the pagan priests of the Norsemen (and most likely those of the British Isles) were not only wizards but sages of some intellect. Old Icelandic has conceptually similar terminologies; visi (“a wise man”), meaning “a sage”, “a soothsayer” or “a prophet”), visi (“a wise-woman”), visinda-madr (“a soothsayer”); visinda-kona (“a wise woman or sibyl”); visinda-bok (“the tree of knowledge”), and visi (“a poet”, “a chieftain” or “a leader”). Visi was simply another word for a gothnar.

Drifting momentarily from this geographical area, we also hear of the rune-using Magyar (Hungarian: pronounced Modjer) Vezér, or Nagyvezér ... 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 (“magic”, galdr-nufr (“a wizard”), galdr-nufr (“a great sorcerer”) or galdr-smith (“a sorcerer [smith]”), galdr-kind (“a foul witch”), galdr-bok (“a witch”), and galdr-bok (“a book of sorcery”).

The Old Icelandic words viti (“to know”), viti (“a wizard”) and vêka (“wisdom” or “sagacity”) 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 viti and vêka, 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 Brahmins may have been an additional source for the spread of vedic knowledge in Europe too.
**The End Days**

Besides written accounts of the viking Al-Majus 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 precise accounts of doomsday as told by the Magi and the Vikings.

**The Magi** During the three-year-long “Terrible winter”, an era of unprecedented ecological catastrophe, lawlessness, deforestation, rape, 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)., 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 Terrible Winter**

“this earth becomes an iceless, slopeless plain; even the mountain, whose summit is the support of the Kinvar bridge, they keep down, and it will not exist.”

**The Comet**

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 Sadavastaran, 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 enjoin 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 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 (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 sink down, creating a vast plain that stretches in every direction.

**The Molten Earth**

**The Saviour**

**War with the Saints**

Fig 31. An assyrian frescoe 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.

**Fiery Muspilli fall from the sky**

**The Fire Giants Bring Chastisement**

During the three-year-long “Fimbul Winter”, during a period of immense warfare, discord and moral decay, whoredorn, 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.

**Scandinavians and Germans** During the three-year-long “Fimbul Winter”, 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.”

If we compare these pagan myths with biblical references, 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
Armaggedon 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 unhomdom (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”. 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 cheats 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 Norsemens 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 Mosaic text, when rewards and punishments were parcelled 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.

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.

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, wherein 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,
as the holy receive substantial luxurious rewards throughout their opulent eternal life.\(^6\)

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-Majus gives us added cause to accept the plausibility of their interrelatedness. I am not the only person to have noted this. OFlin 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.

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,\(^6\) 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.

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 Armaggadon. 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 (e.g. 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 Osetians 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. His expected return pertended 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 Armaggedon 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”. Asi 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. But deep underground, the serpent Nithhogg (which translates as “vicious blow”) and his seething serpentine accomplices savaged the roots which nourished that Ash. 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. 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. 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:
At the monumental moment when Zoroaster’s Fravashi (pre-existing soul) came down from heaven, his guardian angel Ahriman 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 Zoroaster started up, and the serpents on the tree rushed also from them away towards the demons; but that guardian spirit of Zoroaster smote them on the jaws, and the serpents fell down and expired." 28

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. 29

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.

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

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”, 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.
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”. "Not surprisingly this appears in the Old English as Earl (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 Svithiod they called Mannheim (literally: The home of men), but the Great Svithiod (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 descendents 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 Svithiod 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 Svithiod, 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,514 the Swedish king Gyfi 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 Gyfi’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 Svithiod, but Madia over Kyfingaland, which we call Cardaniki (Rus’).”515 This account intimates that the Svithiod 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 Svithiod?

"northward of the Black Sea lies Svithiod the Great, or the Cold. The Great Svithiod is reckoned by some as not less than the Great Serkland (Africa); others compare it to the Great Blackland (Libya). The northern part of Svithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blackland are waste from the burning of the sun. In Svithiod 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 Svithiod, which is properly called by the name of Tanais, but was formerly called Tamaquis, or Vasaquis, and which falls into the Black Sea. The country of the people on the Vasaquis 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 Svithiod 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. Yet their language was different from that of every other Slavic linguistic group, displaying
at least twenty points of difference, and lacking the "second palatisation of the back palate consonants" (a standard feature of Slavic language). 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 Asūs o Varang (Alanic-Varangian) alliance which conducted plundering expeditions throughout the Caucasus. 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).

The fertility deity Simurg, as recorded in the scriptures of the Magi.

Let's take a closer look at the deities involved.

**Sarmatian and Alanic influences in Russia and Scandinavia**

**Normannists**

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?

**Iranian gods worshipped in ancient Russia**

**Simargel**

Owing to the writings of the Persian Muslim Khaqani, we can deduce that Simargel was the Slavic name for Simurg, a white celestial fertility god recorded by the white Magi in the Book of Budhishtan. 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 Ahirvan, but closer to that of the Griffin-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 Simargel was strong every one would prosper; when depleted of potency, life remained barren or died. Further
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.

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 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.

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.

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 *Daevas*), 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).

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* 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”.

On account of this some have guessed that Simargl was simply a joining together of *Sima, and R’gla*. 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)”.

Here I believe the Bavarian reciter is summoning Jesus, the Three Wise Kings, and of course Simurgh, but 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, Khoruz, Korsun' or Kherson, was worshiped by the Slavs, Croats, Czechs and Bulgars. The name Khors, which some believe gave rise to the Russian word khoroshiy ("good") is drawn from the Alanic klur ("the sun"), and khurz ("good"). Ultimately it is traceable to the Avestan hvar ("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. Luzko 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.

1. In the first variant, Khres or Khors' benevolent image closely resembles that of Christ, a man holding a young lamb in his arms; 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 Abrimian'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 Manichaism (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 reliquary 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.

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 Christians 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 persecution 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. 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 had adopted other pagan customs while living there.

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 Dāg Inga, 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...
THE GODS

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.

STIBOG

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 Striboga, "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). 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. 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

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), Perend (in Albania his name meant "God") and Percyntis (Old Prussian: "Thunder").

Perun's name is believed to be derived from titles that described Indra, the Aryan Daeva war god enshrined in the Rig Veda; Purandana ("the destroyer of cities"), Parjanya ("rain-bringer"), or Puruna ("the triple lawbreaker"), or Peruna (a god known to the Aryan Hittites); to my mind this explanation is more than convincing. As for the names Perkunas and Perkunas, which have a "Perkunish" rather than "Perunish" root they may have come from the Sanskrit word Pajkkunuru, 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 bowed 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.\(^{256}\)

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 conqueror of men, gods and demons;\(^{159}\) 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. Perun (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.\(^{258}\) 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.

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?

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 Volkhvy 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.

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.
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.\(^5\) 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.

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\(^4\) 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 Russians 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.

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”.\(^4\) This indicates that Kievian 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? ... Trmutorokan? ... Bolgar? ... elsewhere in the Urals? My guess is Trmutorokan, but the question is almost impossible to answer with any conviction.

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.\(^5\) 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.

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 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
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 aluring 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 Gotti, is presently sited in Surat, India. Like all Medeans, the Gotti were deeply influenced by Indo-Aryan culture and religion. Gutic priests were predominantly magician-smiths. Considering that the Scythian Getar 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. 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 Gothir (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 “priest” are from the same root, but “good”, “morally commendable”, “honest”, “kind”, “friendly”), and goth-magn, goth-magn, gotmagn (“divine powers”, “the gods”).

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 prince. White and black magic were acknowledged influences in Gothic society. So too the influence of demonic possession known as daimonareis. Collectively these are indicative of dualistic wizardry in Ostrogotha, the eastern Gothic marches of Scythia. Such dualistic beliefs were a standard feature of Indo-European 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
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.

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 Scævoni, 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.

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,552 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.

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.

Scythia, an Old Name for Russia

Ancient Russia practiced democracy, probably after the Greek Political System

Slavs made war on Rome's Dacian Provinces

They were fierce warriors

Yet, the Sclavoni 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

"For these nations, the Sclavoni 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.552 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 move swiftly along the battlements in large numbers, knocking out tower after tower.

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".553 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 Gundestrup 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 Human character in all its simplicity".554 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.
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.

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.

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
The spectacle of these new-comers and their gutai-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 reap 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 the demons responsible for causing waning harvests, deathly frosts, diminished herds, rotting 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.563

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.564 On the basis of this information Pro-Normannist scholars have felt inclined to speculate that the word Rus’ comes from a Finnish word Ruotsi,565 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.
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 slavicised. 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 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 horde. 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. 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! 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.

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. These Ros were once party to the Roxolani (Ros-Alanic) hordes which Strabo said moved into the Dniest 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.
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, 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.

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-Istakhi, Ibn Fadlan, Ibn Al-Jayhani. Ibn Khurdadháb, Ibn Hawkal, Ibn Al-Balkhi, Ibn Al-Masudi and Ibn-Rustah. Of all these geographers, only Ibn Istakhi and Ibn Hawkal described a third, obscure race of the Rus’ called the Arsa (Artha) or Utanie from a place called Arsania, situated somewhere north of the Ilmen Slavs, and who sold only the finest possible furs, slaves and processed tin. In talking of their northerly abode, it should be remembered that the Arab geographer Ibn Istakhi, who wrote about the Arsa, drew his maps with west as north. 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. 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. Though outside of this presumed geographic area, one could suggest on linguistic grounds that the Arsa were in reality the Finnish Arza 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. 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 Arsania, 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. Other inhabitants of the north, referred to as Finns, had been seen using magical Runot staffs, which the Finns are not thought to have used; were they Arsa? Perhaps not, they might easily have been Ves tribesmen.

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. The eastern word Vizier, a royal advisor to the Persian monarchs most likely has the same provenance. These were the wise “white” sages.

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 rod or blonde hair, blue eyes, fancy quasi-Asiatic dress, appearance and customs, the Bulgars, Norseman and Slavs looked pretty much the same. Residents of Bohemia were a little different. Al Bakri noted that native Bohemians were swarthy, with dark hair.

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. 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. Muslims 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 Bulgar 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. 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. As you will read later, there are convincing reasons why we should regard this as a “superhighway” via which far-eastern dualistic heryesies, 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 Russians knew people abroad, they knew about the world. Large colonies of Russians are known to have existed at Trmutorokan and Khazarian Itil’, both strategic river choke-points (the Volga and Kuban) for trade with the Caucuses 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 Russians 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 Tsarigrad? 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 AD 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.

Thereafter Ibn Hawkal stated that quality Russian furs were transported directly from the Baltic to Spain, via Danes and Franks. Mute-trading 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 Norsemen 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 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 Islamic authorities. Why? Whatever the Slavs sold there was subjected to a hefty 10% levy by the Byzantine authorities in the Crimea. Trade with the Norsemen 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.

Lastly, the degree to which the Nordic Rus’ tribe was absorbed into the surrounding Slav cultures is fairly
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**

1. The Russes originally lived along the shores of the Varangian Sea (ie; the Baltic Sea). This leaves the following possibilities - Poles, Saxons, Germans, Goths, Prussians, Danes, Ests, and Swedes. The much romanticised, and some might say fictitious, *jomsvikinger* (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.

2. The Rus' originally inhabited a *swampy reed island* and had a population approaching 100,000. 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. 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. Being so far north, Lake Ilmen is therefore an unlikely location for the island home of the Russes.

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.* 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, and otherwise put them to death in Taurian fashion. The Rhos, like the Tauri were supposed to have been ferocious robbers, ever swayed by their war-lust.

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.

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. Is this a reference to one and the same event? If it is, then the Rus' tribesmen could have been Danes.

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. 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 Miskawah, 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 Etruscan 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. 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.14 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.15 Since a vast number of Oriental sources attest that the Rus’ were pagans, Petrukhin 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’ worshipped among their Iranian-named pantheon, an idol of the Good Sun, Khors (in Russia also called Khres, which is like Keresa, a Magian word for Jesus Christ), we might also think that at least...
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.

18. In the Risala, Ibn Fadhlan 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.

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). 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. 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 Normannists 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.

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 dæmones; 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. 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 Koldun 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. Moreover the name Rus’ might be related to the Runikid 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 Rus 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 Norsermen had interbred with the Goths, ethnicity became blurred. 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. Gothic kings excelled at forming poly-ethnic federations similar to the Mediaeval pagan Rus’ federation. In the Origo Gothica we are informed that the Gothic kingship of Ermanric oversaw Finns, Balts and all the Scythians as subject peoples. 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.

In the remotest past, Scandinavia was more properly known as Gothiscandza, 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 Capt. Gutae was an even older designation, supplied by Ptolemy in his Geographia. 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). 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 Malenclaeni tribesmen and princes (first mentioned by Herodotus), are seen as Gothic.

Further east the Gothic Black Sea homeland in the Ukraine was termed Ostrogotha. Later, as a result of the high antiquity of their eastern settlements, “Scythian” became synonymous with “Gothic.” 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. Such were the beginnings of the Gothic “Scythian wars” as the Romans called them. The Goths paid homage to Mars/Anx, their war-god forefather in the same manner as the ancient Scythians, by praising the image of a sword. Consequently they were a people whose religion greatly incited them towards armed conflict.

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 Norsermen. Is this what is meant when an Arab called the Russes “sort of Slavic”? Thus Goths were a Slavicised 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 (Rus-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.
The Goths were used by many and varied people as mercenaries. This was due to their reputation as skilled looters. 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. 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. 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). Even before this Cappadocia was well known to the Goths. An undetermined number of Goths had birth-ties to Cappadocia, the most famous of which was Ullilas (Little-wolf), the Gothic bishop who converted them to Christianity. 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. 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, 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. 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. 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.

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. Captives were generally slain because the rapidly deploying Gothic troops had limited ability to take prisoners with them. 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.

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. Far from being a petty Gothic tribal representative, Athanaric was observed to be a representative for a great many other Gothic Kings. Perhaps he was the Gothic High King.

The Old Icelandic word *Lygi-Konungr* ("a false king") 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, 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. 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. 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. 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.

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. 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.

We might also trace Gothic ancestry to one of the Medes' greatest tribes, the Gut. Like all Medeans, the Gut were deeply influenced by Indo-Aryan culture and religion. Gutic priests were predominantly magician-smiths. 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. 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 signposted by surviving linguistic data. The words Goth (sing), Gotar (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 the word "god" also held an older meaning; "idol". 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 got ("god", "morally commendable", "honest", "kind", "friendly") and goth-mogn, gut-magn, gothmagun ("divine powers", "gods").

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 Goth (a Norse pagan priest), Got (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. They had a custom of splitting the tree down the trunk, stretching it open, and passing sick
Gothic Heathen Religion Had Dualistic Aspects

The title of their kings originated from Indo-European

Pagan Goths Believed in an Afterlife

They had an organised priesthood

They were knowledgeable in matters of philosophy

The Goths Did Whatever Dicineus Commanded of Them

In return he taught them Physics, Astronomy and Astrology

children through the hole. Thereafter the tree was bound together, and as it healed, so did the child. 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.  

First names used by the Gothic royals were in some instances Persian. One such name was Gaatha; it applied to a 4th Century AD Gothic princess. White and black magic were acknowledged influences in Gothic society. So too the influence of demonic possession known as Daïmonaires. This suggests the presence of dualistic wizardry in Ostrogotha. Such beliefs were a standard feature of the Indo-Europeanised Magianism practiced by the Zusrvanites.  

Unlike the Rus’ princes, the ruling Gothic chiefs were called Reiks, 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 Ríogh, judging by the extensive ties once shared by the Goths and Celts of old. The Latin Rex ("king") was also cognate with them, 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.  

Another of the Gothic dynasties was the Balthi. Though of lesser magnificence the Balthi were equally recognised for a well-famed and noble ancestry. 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. 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. 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. There they respectfully paraded and glorified their ancestral genetric idols, much to the disgust of the Christians among them.  

As you will see the Goths had an highly evolved pagan priesthood, manned by individuals from the highest rungs of the aristocracy. Jordann’s own 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:

“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”.  

“... when Burussta was king of the Goths, Dicineus (the philosopher sage) came to Gothia at the time when Sulla ruled the Romans (c. 80 BC). Burussta 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...
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 those 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 positions 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 tunics, which we otherwise call Pillets. 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.”

The presence of Neo-Pythagoreanism among the Goths is indicated by Jordannes’ mention of Zalmoxes, and Ancient Greek writings. 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.”

A surviving piece of engraved Gothic jewellery confirms their actual worship of Jupiter, as Roman writers previously noted. This might be a feature of pagan Gnosticism or Chaldeanism. Zalmoxis tutored the Getae in the lofty philosophies and sciences of Pythagoras and for this reason “Zalmoxis was by them considered as the greatest of the Gods.” 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 Oessus and came forth to meet them. They bore harps and were clad in snowy robes, and chanted in supplicant strains to the gods of their fathers that they might be propitious and repel the Macedonians!”

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.

**Were the Russes more specifically Erulian Goths?**

“They (the Eruli) used to dwell beyond the Ister (Danube) River from 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.”

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”.

After three years of peace the men of the Eruli couldn’t stand it any more. They mocked their king Rodolphus for “love of money and a lawless spirit”. After the death of Disineus, 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.”

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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
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. Needless 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.

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. Knowingly they had falsely foresworn the most damning of oaths, ones which would precipitate them into horrendous sufferings.

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:

There is, as you will see, a remarkable similarity between this historical account, and the Ynglinga saga. Procopius continues his narrative on the Heruli.

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:

Pythagoras also decreed that humanity should honour the gods above the daemons 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.

The Pythagoreans also assert that the whole air is full of souls, and that these are those that are accounted daemons 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.
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.

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. 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.

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.

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. 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, 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.

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 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
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settlements known as pogosti. These were outposts that housed military personnel loyal to the Grand Prince, plus groups of tradespeople and their families.44 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 Olgâ had introduced the polyudic 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.

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 druzhina 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.

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.

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’.45

Another Norse name for pagan Russia was Gardarki, 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 grad (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 garokoman, which was patrolled by the holy warrior-saints. In a Magian context a typical Russian or Norse grad, gorod or gorod, may have been an earthly fortresses of the righteous, just as garokoman encircled heaven, to keep the demons away.

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.”46

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 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”47.
"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

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; 670

"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". 671

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 motes. 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. 672 Such complicated engineering evidently required the use of floating pile drivers.

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: 673

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 defences 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;
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War between Slavic and Finnish tribes c. 855

Rus' military enclave, present at least since 855 AD

Key
- Bulgar movements
- City captured
- Slavic tribe subjugated

Rus forces: Finns, Slavs, Russes, Estonians, Swedes

855/878/9 Kiev
878 Smolensk
878 Lyubeck
887/983 Radimichi, Severians, Polyanians, Vyatichians
887/965 Khazars
855? Novgorod
855? Russes arrive c. 855
922 Silver Bulgars
862 Magyars
886 Ulichi/Tvertsy
977 Civil war
922 Silver Bulgars
912 Drevlianian
8th-9th C. Bulgars
8th-9th C. Bulgars

City captured
Rus' military enclave, present at least since 855 AD
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PAGAN RUS MILITARY CAMPAIGNS 860-989

KEY

🌟 Jewish Khazars

✠ Churches affiliated with Rome and Germany

☪ Muslims

✠ Churches affiliated with Constantinople

☀ Pagans

860, 907, 917, 920

962, 968, 992, 995-997 Pechenegs

967, 971 Bulgaria

920, 968, 992, 995-997 Pechenegs

962 Russes and Crimean Gothic forces

941 Tmuturokan Russes

941 Byzantine Anatolia

968 Volga Bulgaria

968 Vladimir

965 Khazaria

965

967, 971 Bulgaria

887, 886-7, 920, 968 Magyars

Campaigns by China and Islam

912 Azerbaidjan, Georgia, Armenia, Persia

Constantinople - The Byzantine Holy See

941 Byzantine Anatolia

912, 920, 992, 995-997 Pechenegs

Byzantine Holy See

The Greeks

965

Yatvagi

981 Poland

The Russes

965

968

941 Tmuturokan Russes

941 Byzantine Anatolia

968 Volga Bulgaria

968 Vladimir

965 Khazaria

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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.\textsuperscript{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.\textsuperscript{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 detingets. The detingets 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 Völkhvy 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 insulated 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 underwater, and achieved a unified magical theology 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 Rus/Silver Bulgar invaders, a request which saw pre-Rurikid Kiev receive a permanent Magyar garrison, under Amos.\textsuperscript{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 byar nobles who allied themselves to Rurik, and commanded the Constantinople attack of 860 AD) converted to Christianity under German Catholic missionaries. Pagan schems among such major political and military figures probably posed a threat to the divine Völkhvy priesthood, and the pagan state they were attempting to establish. As the pagan northern forces moved ever southward, Dir and Askold subsequently steered their people for heavy battle. After protracted warfare and siege, in which they fought so bravely, the Kievian-Magyar alliance was utterly destroyed.\textsuperscript{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
this year, having already seen the warning signs of Islamicisation. This emigration amounted to the almost total
exodus, of whatever Magians remained, though understandably they would have been moving south-west prior to
were still under Jewish Khazar suzerainty).

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with their southern Bulgar brethren (who also once had Sassanian ties). But evidently they changed their minds,
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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

Themselves, the Slavs and the Rus' were free to exert their influence over the people of the south, though deep
when the bickering tribes were free to exert their influence over the people of the south, though deep
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57. 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.

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, 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. 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.

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. 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, hot water baths, complete with plumbing,
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 paganism 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-Bulgars 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

The Silver Bulgars

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

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THE SILVER BULGARS CONVERTED TO ISLAM IN 922 AD. MANY PAGANS LEFT AT THAT TIME

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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 Islamisation 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.

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.

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 Gothic 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 Volkhry. 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.

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 Orthodox 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.

With superior powers of organisation, and the help of friends among the Finns, Rus’ and Norse to their west, the Bulgar 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

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.

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, 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. 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 ashlars, 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 Mediaeval Islamic sources. Based on what Al-Masudi had learned in the writings of the philosophers (presumably of those who taught Asiatic physical traits.

Much the same could be said for a kindred construction found at Pliska, Bulgaria, near the royal palace. Nowadays a considerable number of stone towers can still be seen in the Caucuses, 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 Majakoe Gorodishte, a towered structure raised atop a fortified 80-metre-high hill, constructed from well-crafted ashlar blocks. 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 inscriptions 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 stags. These, I believe, were tribal standards. Similar images were found in relief on ceramic shingles at a handful of sites, situated in the Crimea. 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. Necropolesies accompanying such ruins resembled those of Zlivka; in other words, they were excavated grave pits, sometimes accessible by steps, or indeed lidded. 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)"

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, 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. 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
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.

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. 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". 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. That was until Dr Olaf Schmidt and his team discovered, using raytracing, that they are asepheric lenses of a complexity not reached until the 1950's (a computer rendering of the lens curvature is on the right). Equally scary is that they were excavated from thousand-year old soil in that same location. 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

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**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 lense in 35.3.
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 gluren ("to flame", "to glow"), and the Middle-High-German ("resin"). 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 gadanie ("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 (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.

FOLKLORE PRESERVES REGIONAL MEMORIES OF THESE TOWERS

THEM THEY WERE PROBABLY HANDMADE BY PAGANS

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.

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 with entries found in the extinct pagan treatise Ostrologiya, 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 Manichaeanism 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.

<table>
<thead>
<tr>
<th>ROMAN</th>
<th>SLAVIC</th>
<th>PERIOD OF TRANSIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aries</td>
<td>Owen, Baran, Ares, Skop</td>
<td>18/4 - 14/5</td>
</tr>
<tr>
<td>Taurus</td>
<td>Telets’, Bik, Tyr, Volos, Kvochka, Perun</td>
<td>14/5 - 21/6</td>
</tr>
<tr>
<td>Gemini</td>
<td>Bliznyuki, Bliznyata</td>
<td>21/6 - 20/7</td>
</tr>
<tr>
<td>Cancer</td>
<td>Rak</td>
<td>20/7 - 11/8</td>
</tr>
<tr>
<td>Leo</td>
<td>Lev</td>
<td>11/8 - 17/9</td>
</tr>
<tr>
<td>Virgo</td>
<td>Diva, Krilata Diva, Panna, Diva-lileya</td>
<td>17/9 - 31/10</td>
</tr>
<tr>
<td>Libra</td>
<td>Terezi, Vagi, Volopas, Divka</td>
<td>31/10 - 22/11</td>
</tr>
<tr>
<td>Scorpio</td>
<td>Skorpion, Vvedmid’, Vedmedyuk</td>
<td>22/11 - 30/11</td>
</tr>
<tr>
<td>Ophiucus</td>
<td>Zmeinosyets</td>
<td>18/11 - 18/12</td>
</tr>
<tr>
<td>Sagittarius</td>
<td>Strilyets’, Stribog, Perun</td>
<td>18/12 - 19/1</td>
</tr>
<tr>
<td>Capricorn</td>
<td>Kozorog, Koza, Pan, Khnest</td>
<td>19/1 - 16/2</td>
</tr>
<tr>
<td>Aquarius</td>
<td>Vodoloy, Mokosh, Mokosha, Vodnik</td>
<td>16/2 - 12/3</td>
</tr>
<tr>
<td>Pisces</td>
<td>Riba</td>
<td>12/3 - 18/4</td>
</tr>
</tbody>
</table>

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, *venya,* comes from the Latin *veneiras.* 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 (*slunce*), is related to *slntse* (Bulgarian), *sunse* (Serbo-Croat), *solnce* (Slovenian), *sience* (Czech), and *sience* (Polish). These are connected with the Lithuanian, Old Prussian and Latvian words *saulė,* the Gothic *saul* (or *sana*), which appear closer to the Latin *sol,* than they do to the Old Indian *svar* or the Avestan *hxara.* 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.*

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) *zvesta,* meaning “silver.” 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, *astronomija,* comes from the Latin and Greek. Planeta, meaning “a planet” is derived from the Latin and Greek. The Russian word for a comet was *komet,* and has Graeco-Roman origins. The Russian word for “astrology”, *ostrologija* 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. 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. 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 *Zavoran*). Amazingly many words had distinct Celtic parallels, 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 belegines. He taught them logic and made them skilled in reasoning beyond all other races; he showed them practical knowledge and so persuaded them to ab instant 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 glove 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
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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. ²⁷

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.²⁸ 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.²⁹ Their religious observances appeared to have been a synthesis of Persian and Turkic traditions,³⁰ with the shamanic god Tengri considered the cognate of the Persian deity Aspandiat. Not a few shamans, physicians and diviners resided in Varachan.³¹ Most wore serpent charms of precious silver and gold.

Anyhow, the descendants of these eastern and Volga Bulgar Magi, in unison with the Nordic-Gothic princes, Finns and Slavs managed to militantly 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 (kapisheche) 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 Zakarija al-Qazwini reported that the Burdjan followed the religion of the “Magi(cians) and pagans”.³² The term Burdjan is believed to have applied to both Bulgars and Norsemen in his text.³³

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 Caucuses. 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 for 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 Darbunian Bulgars

Having visited the Darunian 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.³⁵
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 Bordjans; their kingdom itself spans some twenty to thirty days march.

Each Bordjan 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 dirhems; 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 Gaïhani is only partly correct. Archaeologists regularly find Islamic and pro-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 steppes.

During the same period, in Tadzhikistan and Uzbekhistan (the same distance from the Caspian as Moscow) the dirhems bore inscriptions naming the local Islamic governor, the name of the Khilif, plus Islamic phrases (eg. Al Makhdi (760-761 AD), al-Ash'asb. Iach'ya (761-762 AD), Nasr (868 AD), Mukhamed (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 jewellery 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 sloj ('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 amongst the Slavs it particularly inferred that large, horned cattle were their primary unit of currency. A similar situation is found in the Avestan Persian gwaun 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 Gaïhani should be identified with a range of massive fortified settlements and cities (some more than 50 hectares in area), the foremost being Majakoe and Cimljanskoe Gorodishte, excavated by Russian archaeologists near the Don River. 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-lattic palisading, of the sort detailed by these Muslim writers, others by 15-foot-thick, rubble-filled walls of ashlar, white in colour. The stone work 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. 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 fort point to them having been driven from Northern Daghestan and the Caucasus during open warfare with the Arab Muslims in the 7th Century AD. 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,
and destroyed the entire city. Cimljanskoe Gorodishche 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 that 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 Illyrians (Vlachs ie; Wallachians of the Carpathians), the Hungarians (a Bulgarian tribe), the Khazars, the Bulgars (Altans), and the types with small eyes and extreme blondness (perhaps meaning the Goths or Scandinavians) have no script, except that the Bulgar and the Tatars write in Chinese and Manichaean (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 Manichaean 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 Bulgar 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). 714 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. 715 (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.” 716

Fossilised words throughout Slavia further support the existence of eastern intellectualism in the region. The Russian word for “a book” is kniža, which they share with the Bulgarians and Serbo-Croats. Then there is kniža (Slovenian), and kněža (Czech). These words are connected with koṃna (Old Turkic), koṃṭa (Eastern Bulgar dialects), koṃko (Mordvian meaning “paper”), koṃya (Hungarian), koṃμγαρ (Western Ossetian ie; Alanic), and koṃ (Armenian). Ultimately these can be traced back to the word kunuκu (Assyrian meaning “to print [cuneiform], seal or stamp”). 717

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 scriptoriums, 718 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 kunuκu. The Persian term dīhrīstāt (“a scriptorium”) is derived from dīhr, 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
know’ is vest’, which comes from the Avestan Persian zan(a). The Old Russian, Slovenian and Old Slavonic word for “knowledge” was vest’, which is like the Czech vest and the Polish wese. Another Slav word vedat’ meant “to know something”, but it differed slightly in form from vest’. 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 rida, vedat’ might have meant “to know the Vedas”, 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;

<table>
<thead>
<tr>
<th>Old Russian</th>
<th>Old Norse</th>
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<tbody>
<tr>
<td>vest’ (“knowledge”)</td>
<td>visa (“a verse”, “a stanza”)</td>
</tr>
<tr>
<td>vedat’ (“to know”)</td>
<td>vata (“to know”)</td>
</tr>
</tbody>
</table>

Consider the Scandinavian meaning of visa in connection with the following related words;

**OLD ICELANDIC**

- visan “a direction”, or “an instruction”
- visir “a king” or “a leader”
- visir-bok “a learned book”
- visir-kona “a prophetess”
- visir-matir “a soothsayer”
- visind “knowledge”, “prophetic revelation”, “magic”
- vis-bending “knowledge”, “intellect”, “wisdom”, “wise talk”

**LATIN**

- administratio, doctrina
- rex
- liber, volumen, codex
- vates, fastidicus
- latrius
- scientia, vaticinari
- magicas
- scientia, doctrina, ingenium

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 is the same in the Old Russian, Bulgarian, Serbo-Croat, Slovenian, Czech and Polish. These are related to the Latvian spars (“wing”) and Lithuanian sparras (“wing”), which were in turn derived from the Old Indian word parram (“wing” or “pen”) and the Avestan parna (“pen”). If they used what was 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), pisah (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-pisa (Old Persian meaning “something which has been noted down”), or the Avestan paesi (“a decoration” or “an embellishment”, and in the context of a manuscript “an illumination”).

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 sravah (“a word”, “a prayer”, “the sacred text [the Avesta]”). It therefore differs from the Old-High-German and Old English wort “word”, the Old Norse orð “word”, the Gothic wurd, not to mention the Latin verbum, or the Greek ἔρμη, or ῥήμα. 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,
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. 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 Sargas, which had precisely the same function in pre-Christian Scandinavia as Indian Sargas. The potential correlation between Sagas and Sargas 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 ritas and therefore connected with the word veda. So it would seem that Aryan sargas 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 Magnus 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. 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”), buxv (Slovenian for “a book”), Old High German buh (“a book”), Middle Gothic buka (“a letter of an alphabet”), and the Old Icelandic bôk or bókr (“a book”). 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), buku (Middle Gothic and Old Saxon), bukva (Old High German) and boc (Anglo-Saxon), all of which mean “beech tree.”

It would be 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”).

Histcally 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 Briton, 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 “to tears, plucks or incisions.”

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 intellectuals, even a good many Magi probably used this language for secular

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

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 no township on the way. 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
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". 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, Portuguese, Dutch, Austrian and so forth. 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. 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 *teptari* or *teptjari* applied to immigrant islamised Finnish
Udmurts, Mordva, and Mari. Now it should be noted that prior to their conversion to Islam, these particular races
lived in the Volga Bulgar region, where Manichean 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...
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).

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. Nazi researchers were very interested in its contents.

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.

Strabo tells as 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;

**The Book of Veles has been condemned as a forgery**

**Magi had their own education system**

**Classes consisted of fifty pupils at a time**

**Princes served as class prefects**

Their youth underwent physical and military training as an adjunct to their academic syllabus

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 intervene 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 cause 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.
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 clothes and hunters' nets. The boys do not touch the meat of wild animals, 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 admonished 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.76

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 systems;76 hedge schools for want of a better term. There were students (who were mentally apt for study, or drawn from the ranks of the high born) entered under the patronage in fact. The Norse and Bulgars. Carving and splitting the war arrow was known in Scandinavia too; its origins may be eastern, Turkic connected. Nonetheless Druids had their own scholastic systems;76 hedge schools for want of a better term. There were students (who were mentally apt for study, or drawn from the ranks of the high born) entered under the patronage of a mentor.76 Druidic students did not have to pay taxes to their king, nor were they required to serve in any military sense.76

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 new Christian King Stephen I ordained the following for his Magyar subjects:

"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."77

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”.77 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.

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 Russists 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.

"If 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..."76

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:
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.

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-880’s they were bi-lingual, but at the end of that period, 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.

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 Bulgar (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 Bushivs’kiy, so there appears to be a concrete link with some Norsemen and Magians who used a quasi-runic, quasi-glagolithic script.

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 Mirobog. In the Slavic his name means “God of the world”, “God of Peace”, or perhaps even “God of the Mithr fire”, a divine priest who acted as the tender of god’s son, Svarozhich, the fire of peace.

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 moudri, which comes from the Old Russian moudr and the Old Slavonic word moudr. These words ultimately come from the Old Indian word mātṛ (meaning “thought”, “wisdom” and “understanding”) and the Avestan words məzdr or məz-da (meaning “to retain something in your memory”). Similarly linked are the Slavic words mî’dr (Bulgarian), mudar (Serbo-Croat), mudry (Polish), modar (Slovenian) and modra (Czech). To this list of linguistic similarities we might add the Old Norse terms visloms-madr (literally “a wise man”, meaning “a sage”, “a soothsayer” or “a prophet”), and visinda-madr, “a soothsayer”.

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.

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 glagolithic-style temple inscription. These runes were not used by the Norse, but are thought to have been used by the Volkhvy, and are...
The Forbidden History of Europe - The Chronicles and Testaments of the Aryan

only known to have been utilised by the Bulgars, Magyars, Vlachs and Moravians. Thus, the Volhyn architects and masons who built this temple pre-910 AD were either Bulgars, or Rus' Volhyn who were Bulgar affiliates, or other non-aligned Volhyn 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, Rurik, 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 Rus', the men of Rus'. The northmen had scored a great coup. In one swoop, they were party to the mummery 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.244

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, Rorik ended up raiding some of their territory once the Frankish Emperor evicted him and his kinfolk from their Frisian land holdings.245 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 Fadhlan 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 for 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 to the conversion period, though not always to their benefit. Most of Vladimir's contact with the Varangians used Frankish swords.

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 vesheh', 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.

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;246 but strangely not a single Norse god (such as Odin) would stand atop that hill.247 Vladimir's uncle Dobrynia then went north to Novgorod and brought an idol of Perun there at his nephew's command.248 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 vesheh', 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...
Khazarian civilisation

Their form of Judaism was unorthodox by rabbinical standards

Jewish Magi

the Velikiy Knjaz’ (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.

The nearby Jewish Khazarian state (Khazarim 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. 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.

Khazar 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.

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 Khazar 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. Heraclius 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). Despite these Turkic origins, Khazaria’s adopted Jewish heritage is beyond question. Their conversion to an unorthodox dualistic form 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. 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. 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.

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
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. 751

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 droui (as “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 Coligyn 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 Celtic 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”. 752

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. 753 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. 754

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, 755 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 long 757 (precisely the same tonsure found among the Medes of Persia 758). 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, perhaps stemming from the Iranian priestly title Aberrad, 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
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 Riyats, 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.

For example the Persian Pagag Nask contained regulations for ritual slaughter, particularly of sheep, the nature of work and ceremonies.269 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; when 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”.269

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 presidency. 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”.269 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 gallic days among them are for that purpose”.269 A good many of these observances might have had a local format, all the while adhering to the wider fundamentals of Magian ritual craft.

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.

A typical Celtic king maintained an elite retinue some ten in number including a druid, bard, stewards, a prince, doctor, musician and seancha.270 The Irish situation seems replicated in Scotland. Adomnan wrote of the Pictish heathen priests in Scotland, calling them Magi.270 They in particular served as advisors under their king Broichan.270 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 (pirrog or piroge) 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 pirog.
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. This makes the Arch-Druid similar in stature to a Persian magus or magi. "One presides over all these Druids, who possesses the supreme authority among them." 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. 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. 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.

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. In daily matters vates served as scribes and were trained in, and utilized the arts of, astronomy and medicine.

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. 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 Iesin (radiant, glorious and fair). 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 stone tower; I am Taliesin, chief of the bards of the west, who will loosen Elphin out of the golden fetter". "If you be primary bards to the master of sciences, declare ye mysteries that relate to the inhabitants of the world."

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." 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.

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"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."

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 herbacle-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”. 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. Only one wise to mathematics and
Druids are known to have worshipped the planets

The Gaulish grand shrine of Argentomagus

Druids had special powers

Druids used incense

They celebrated special contests in the Boyne Valley each year

The old gatherings continued well into Christian times

Druidic altars

Druidic ritualism

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.

Druids wielded spiritual powers denied to ordinary mortals. They were very often recipients of the second sight (known in their tongue as an dha shiuladh) which, as was the case with Magian magu power, was inherited through a long line of ancestors. Druids possessed gaze, that is compelling words of power that repelled demons and even bound them into service.

Druidic ceremonies demanded the participation of three primary officers, namely the head man or Caderiaith, the lunar representative Gorovary who was stationed in the west, and lastly the Fistur Flann who marked the sun at its meridian strength. 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 weddyl). At other times they performed purificatory baptisms, funeral rites and marriages.

In The Throne of Taliessin the bard tells us of incense, and myrrh, and aloes, from beyond the sea. Such a detail might have been Christian except for the variety of incenses which look to be allied to pagan druidic rites.

Druidic games and celebrations normally began on August 1 in the region of Tara, characterised by fires and assemblies in the Boyne valley. 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 Firbolg king that fell at the battle of Magh Tuireadh. The war saw the end of the Firbolg 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.

Druidic celebrations persisted after the Christianisation, for a very long time:

"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 Maudrath. 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."

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. Druids had special altars called cromleacs or fanleacs, 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. It is probably no coincidence that in Gaul, where the Druids once branched enormous power, that the most important pre-Christian temple was the Grand Shrine of Argentomagus (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; a wheeled Magus), Durnomagus and Nijmegen (Noviomagus; new Magus), all of which were situated in lands populated by the Franks.

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, and many similarities to the Hindu Brahmans, 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 Ríogh, which stems from the Sanskrit Rig ("sun"). In India, where very little changes, Muslim and Christian clergy are loosely considered as part of the Brahman 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). Pagan gnosis is 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 Maganism. 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. 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. 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.

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-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". Other races masticated raw horse meat, such the Hippophagi 'horse eaters' of Hyperborea.

The Lughnassadh Euireg Lugh 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"
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. 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.

Magians 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. It is said that he throw 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, becoming for all intents and purposes a Persian module subsumed into a growing accumulation of Bon and Buddhist traditions.

**Magians interacted with the Buddhists throughout Eurasia**

<table>
<thead>
<tr>
<th><strong>Russian</strong></th>
<th><strong>Volhvo</strong></th>
<th>“a Magus”</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Russian</strong></td>
<td><strong>Volshchik</strong></td>
<td>“a wizard” or “a sorcerer”</td>
</tr>
<tr>
<td><strong>Finnish</strong></td>
<td><strong>Vello</strong></td>
<td>“a Magus”</td>
</tr>
<tr>
<td><strong>Turkic</strong></td>
<td><strong>Veli</strong></td>
<td>“a protector”, “a (pagan) saint”</td>
</tr>
<tr>
<td><strong>Bulgarian</strong></td>
<td><strong>Vl cicva</strong></td>
<td>“a magician”</td>
</tr>
<tr>
<td><strong>Estonian</strong></td>
<td><strong>Volu</strong></td>
<td>“a witch”</td>
</tr>
<tr>
<td><strong>Slovenian</strong></td>
<td><strong>Volcna</strong></td>
<td>“a fortune-teller”</td>
</tr>
<tr>
<td><strong>Old Norse</strong></td>
<td><strong>Volva</strong></td>
<td>“a sibyl, witch, prophetess”</td>
</tr>
<tr>
<td><strong>Old Irish</strong></td>
<td><strong>Dia</strong></td>
<td>“a Magus”, “a druid”</td>
</tr>
<tr>
<td><strong>Turkic</strong></td>
<td><strong>Boqu</strong></td>
<td>“spell, magic”</td>
</tr>
<tr>
<td><strong>Turkic</strong></td>
<td><strong>Boqucu</strong></td>
<td>“magician, sorcerer”</td>
</tr>
<tr>
<td><strong>Rasdi</strong></td>
<td>Rasdis were ascan 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.</td>
<td></td>
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</tbody>
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![Tibetan Buddha statue](Fig 38.1.)

![Devil-shaped crucible designed to receive the blood of sacrificial offerings.](Fig 38.2.)
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. 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 Mongols (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 immortals like granite. Outwardly they replicated the forms of local Indian temples (of wooden construction), but strangely show the influence of Iranian stonemasons. 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 regimen.

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. Such imagery might have represented a demi-human deity or spirit, or may even have been a very early Assyrian-style portrayal of Abrimun, 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. 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 Fradaq. 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). The new religious trend was not of Indian or Chinese origin. According to legend it was imported from Tazig (possibly Tadzhikistan 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. 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. 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.

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. 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.
and aristocracy.\textsuperscript{66} 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.\textsuperscript{67} Culture shock set in as Bon shamanic priests were shunted from society, forced to migrate west.\textsuperscript{68} 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.\textsuperscript{69} Now the king was an incarnation of Tibet's patron spirit Avalokitesvara.\textsuperscript{70}

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.\textsuperscript{71} In Tibet, under the new order, it took the form of diamond-path Buddhism.\textsuperscript{72} 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 Buddhodhana famed for renouncing many aspects of the material world in favour of the spiritual.\textsuperscript{73} 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 759-815).\textsuperscript{74} 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.\textsuperscript{75} 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 wrathful.\textsuperscript{76} 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 practitioner of child sacrifice), was called in from India, to fight the demons laying waste to the earth.\textsuperscript{77} 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.\textsuperscript{78} 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.\textsuperscript{79} 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.\textsuperscript{80} 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.\textsuperscript{81}

Simmering animosity between Bon and Buddhism resulted in 150 years of intermecine conflict and tit for tat killings of royalty and other notables.\textsuperscript{82} Repression of the former culminated in the slaying of a reigning monarch Ralpacan, the son and successor of King Trisug Detsen.\textsuperscript{83} 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.\textsuperscript{84} 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.\textsuperscript{85} For instance, Pre-Buddhist Tungusians 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).\textsuperscript{86} 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 Baga.\textsuperscript{87} 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.\textsuperscript{88}

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.\textsuperscript{89} In the case of the asiac 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.\textsuperscript{90} In the middle of the tent stood a nine-step birch ladder that reached up through the...
These Finns of the Mordva tribe (who were known to have partaken of raw flesh feasts) were noticeably different from the rest.

The 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. These were not made of wood, but from felt, silk or stuffed hides. Mongols bowed to the south in adoration of these idols, and offered them the hearts of beasts sacrificed to them, which were later eaten. 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.

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. 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).

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The Tatar Relation states that the Mongols believed that their armies and their religion would be destroyed by the Christians, and that whoever remained after that battle, would convert to the faith of the area in which they settled. 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. The pollution of one’s living quarters could only be alleviated through employing a magician who understood the way to cleanse the location. 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. 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. 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 dæus. Like the Brahmin priestly caste the Magi were supposed to have considered themselves Aryans as is stated in the Pahlavi texts and the notes of Herodotus.

The Magian priesthood, which claimed direct descendancy from King Mingochir and the Kayan kings, 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. It should be stated at this point that the Medean Magi were not linked to the bloodline of Zaroaerator’s Zoroastrian priesthood. As I have mentioned so far, these Magus priests penetrated Zaroaerator’s white priesthood and in time turned infant Zoroastrianism into a religion based on the Zurvanite trinity, which held as its main deity the ethereally 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 dæus 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...
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, 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. 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.

### Volkhv - 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, the fertility-bringing, bird-like god of the Magi - the Griffin-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 Russians had a coherent pagan priesthood in Mediaeval Russia, which may have resembled that of the Wendish Flamen (fire-priests).

In the Russian language the word Volkhv (a Russian pagan priest) is directly translatable as “a Magus” rather than “a sorcerer”. Sorcerers were only petty magicians when compared with the awesome supernatural might of the Magi. The female form of Volkhv was Volkha, a Magian priestess. I personally believe it comes from the Pahlavi Persian xwâr (‘a Lord’).

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. The oldest of the original Ancient Greek Gospel manuscripts uses the term Magos.

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. 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, 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”. These tomes contained legal procedures and text, spells, and ancient written lore, including ancestral epic legends. 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 Media. They owned amazing knowledge which, like the Brahmans, 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. 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. As a matter of fact some Rus’
royals were themselves recorded as having a *Volkhvy* bloodline, as for instance the mother of Vseslav of Polotsk.\(^531\)

*Magi*, the spiritual power possessed by the Magian line was probably known in Olden Rus'. In Russia, a land once ruled by the *Volkhvy* Magi, the word for “powerful” and “mighty” is *magnat* (pronounced maugachy). Predictably *Magu* forms part of the root word, phonetically speaking. Together with the Finnish *Volkhvy* shamans, the Rus’ *Volkhvy* were renowned for their ability to enter an ecstatic trance that allowed natural knowledge of things to come, of matters that concerned their followers.\(^532\) So tried and true were their mystical abilities that the people placed every faith in their prophetic utterances and spiritual guidance.\(^533\)

A similar connection with power and divinity is found in the Old Icelandic megn (noun: “strength”) and megni (adj. “strong” or “mighty”), as well as *megin-hugga* (“wisdom”).\(^534\) This power was manifest magically in certain runes, the *megin-runar* (“the mighty or powerful runes”).\(^535\) Then there was *magnast* (“to increase in power”), *magni* (“strength” or “power”) and *magni* (“to charm”, “to make strong by magic”).\(^536\) We also find the terms *as-megin* “the strength of the gods”,\(^537\) *as-megir* “the sons of the gods”,\(^538\) and *gofh-born * (“born of the gods”).\(^539\) Such terms may once have applied to the Magus-priests of the Norse Al-Madhius.

Some experts on European witchcraft believe there are significant similarities between European and African witchcraft.\(^540\) 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” *Maag* at the Chinese Imperial court.\(^541\)

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.\(^542\) If a *Volkhvy* 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.\(^543\) 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 *Volkhvy*, the words *volshebtsvo* (“magic”), *volshebnik* (“a wizard” or “a sorcerer”), *volshebnitsa* (“a sorceress”), and *volos* (“hair”) are derived.\(^544\)

The Estonians used another word when denoting “a magician” (*maag*). The Russian equivalent to the Estonian *Maag* was *mangi*, which also meant “a magician or wizard”. The Russian terms *vol’sman* (“witch”), *koldun* (“sorcerer”) and *võõm* (“Magus”) illustrate three specific classes of magician in Russia,\(^545\) 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 *nokast* 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 *nokast* is derived from *Noid*, which in Estonian means “a sorcerer” rather than *maag* (an Estonian term for “a magician”). *Noid* is cognate with *noiidi*, meaning “a Lappish shaman”.\(^546\) Thus *nokast* was related to Lappish sorcery and shamanism, not the arts of the Magi.

*Meg* and *Maag* undeniably emigrated from the Old Persian word *Magus*, which applied to the priestly class of the Magi, and more specifically the Sassanian term *Meg*, used from the 3rd Century AD onwards to describe their Orthodox Zoroastrian Magi. Magus penetrated into Greek (*Magoi*), Latin (*Magus*), Arabic (Al-Madhius) and German
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. In other words Magi of a certain bloodline were frequently found in royal company.

Considering that the Hungarians were known as Magyar (pronounced Majar), 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. The words Volkhv (masculine singular), Volkhrna (feminine singular) and Volkhr (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.

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 Volkhv could reputedly turn into wolves. Consider the following terms, all of which mean “a wolf” - volk (Old Russian and Bulgarian), volk (Slovenian), vuk (Serbo-Croat), vlk (Czech), vilk (Polish), vilkas (Lithuanian), vilks (Latvian), wulf (Gothic), varkas (Old Indian), vargr (Old Norse) and varga (Avestan). Volkhv might also be linked with the Hittite (ualli) and the Etruscan (velh), words meaning “to hit or strike someone or something”. 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” (vokolaka (Russian), volkolak (Ukrainian), v'rolak (Bulgarian), vokolak (Serbo-Croat), volkoša (Slovenian), and vukolek (Polish)).

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 Volkhy were widely implicated as wolfmen. 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. 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. At other times it was for the duration of a curse placed upon them by enemy sorcerers. Generally speaking though, Rus’ Volkhy inherited their shape-changing ability from ancestors past, who were themselves sorcerers. 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. Wearing wolf-skins was a known feature of Russian shape-changing, and this, doubtless to say, facilitated the Volkhy’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 wil’chura (“a wolf-skin coat”).

The word Volkhv also appears to be connected with the Russian term volshestvo (meaning “magic”). This interrelationship between the word for “wolf” and the word for “magic” might even signify that the Volkhv 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 Zorvanite Magi. If this was the case then the word volshestvo might indicate that the Volkhv practiced “wolf magic”.

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 Bundahisn that we hear of demon-creatures akin to khrafstras, the “wolf-species”, which incorporated every breed of cat, including the lion, and certain men. 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 dishevelled 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’ Volkhy may in fact have been the same two-legged wolves and sacrificers mentioned in the Persian texts. If this is so then we might...
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 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." 16

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". 17 By breaking solemn oaths, one could perform unhallowed witchcraft; evil, malafic 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 warlega or warlogan during the Middle Ages. These words meant "to lie", "to betray", or "one given to performing black magic". In England this became warloga (Old English), and warleghe or warlach (Middle English), meaning "one that breaks faith", "a soundndred", or "a devil". 18 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".

The Old High German words warlega or warlogan might be in turn be related to the Slavic word volokhi. 19 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 volokhi which means "a shirt" or "an animal hide". 20 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 Volta) and the Russian words Volkhe or Volheka. 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 Volta who were portrayed as sybilline prophetesses and witches in the Sagas.

The heathen Norsemen associated wolves with murderers. Their hel is 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 snaked through its marshy wastes wolf-like and murdering men; There Nithogg suckled on damned flesh, the wolf gnawed human flesh: need you know more?" 21

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". 22 These ultimately came from the Iranian varghu ("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.

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. 23 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 Pacurias and the Armenian leader Arasces, the Magi intervened to determine whether or not the vassal had violated his solemn treaty oath with the Persians. 24 It was a concealed matter, and the Armenian was unlikely to compromise himself willingly, so until he
confessed the Magi could not punish him. To effect a complete admission of his guilt “the Magi, after putting the whole thing under a spell by means of some magic rites, bade the king” to try and elicit the truth from Arasces. The spells worked, and the hidden lies which were made under damning oaths leapt forth. “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.

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 Volkhvy of uncertain number cleaved to the white or black side, while others might have performed both white and black rites. In Russian folklore the Volkhvy did not incline entirely toward white magic, for at least some of them toyed with the black arts, and this made them dark witches.

A clue as to whether the Volkhvy knew black magic may reside in a form of magic which the Norsemen (and perhaps even their Volki) 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 unwomanly, 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.” 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 saithir (“an ache” or “pain”), the Old Irish saith ar soth (meaning “suffering” or “hard labour”), and the Old Irish saith ar saithar. Moreover, we find in the Lithuanian saith, meaning “to tell the future” or “to prophesy”, in addition to saitas (“an amulet”). Coincidentally the Italian word for Saturn (that maelfic 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 far south as the Balkars. If for arguments sake the Volkhvy 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 Volkhvy 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.” When all is said and done the word zhrets’ (Old Slavonic: zhir’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 Arthraman, 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. 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 Russians 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. 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. And to the white son he granted a dazzlingly white garment of perfect goodness and truth. 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’ Volksbey probably absorbed most of the Brahmins, 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 ogyn’ and Siva) on a regional basis. At the very least they exerted a far greater influence over the pagan Russians than the Brahmins 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 Darius, 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 Volksbey Magi ... the pagan Russes believed the Volksbey were the only ones capable of making offerings to the supreme gods on behalf of the people. 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 Khorevo (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-; charodvika (“a female sorcerer”) and charoduyet (“a male sorcerer”), char (“magic” or “spells”) and charka (“a cup” or “a goblet”). And in the Ukraine we find chari (“spells”, “magic” or “witchcraft”), charionik (“a sorcerer” or “a magician”), charionitsya (“a witch” or “an enchantress”), charivnitsya (“to bewitch” or “to charm someone”), charivnist’ (“charm”), and charka (“a cup” or “a goblet”). 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 Brahmins 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 charivnitsy 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 karas, but is also cognate with the Old Irish caore, and the Old Icelandic hvarr, 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”).

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 Deens. The Russian word for “spells” (char) seems phonetically linked with the cauldron (chara). The same could be said for the words char (Old Slovenic, Serbo-Croat, Czech) meaning “sorcery”, and chara (Slovenian) “magic”. Since both the Brahmins 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”). 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
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.

Perhaps these words are also related to the Russian verb charandat' which meant "to spit (phlegm or mucus)").
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 mucus into wash water. Ibn
Fadhlan 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". 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 Beloknyazi (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".

Kolduny - The Sorcerers

In the Russian language we have another series of related words concerning sorcery - Koldun' (masculine),
Koldunita (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 - kal'dyn (Middle High
German): "entrails"; kal'dura (Latin): "the warm entrails of a slaughtered animal"; kal'doun (Czech): "goose entrails";
koldun (Polish): "a type of pie made from a mixture of meat and cheese"; koldit (Russian): "to be limp or lame". Koldyga (Belorussian), koldyga's, kal (Armenian), buls (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 Fihrist of Al-Nadim, he wrote of the Al-Kaldani,
877 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-Kaldaniin, whereas the Chaldean "Sabeans" of Southern Iraq were called
Al-Kaldani (Arabic: Al - "the"); Kaldani (Armenian) - "Chaldeans"). Another Arabic form of the same word Al-Kaldaniin 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). As you will recall, one would have expected 9th
Century Cordoban sources to employ this last term relating to the Norse Al-Maljits attacks on Moorish Spain, but
instead they veered from this fuzzier label and repeatedly wrote the aforementioned Al-Maljits 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 Mal'nov used one further word, koldun'ya (nominative plural), which varied from kalduny
(nominative plural). 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-kaldaniin 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.

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. 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.

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.

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. 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. 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.”

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.”

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 enskrouded 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). 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 matrilinial fashion, mother to daughter and so on. 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. The early mediaeval Russian Primary Chronicle states, “even down to the present day women perform magic by blackarts, poison, and other devilish decepts.”

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 spa-næti (“a prophecy”), spa-dis “prophetess” or “a spae sister”, spa-mæthr (“a prophet”), spa�les-arnali (“a prophetic spirit”).

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. There they lived on as remorseful penitents together with anyone found performing miracles throughout the wider community. 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.
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 Hurrian Islamic jurists continued to witness sizeable groups of these Chaldean Sabeans locally. 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 Sabee (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. 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.

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 principal 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. Their main holy site was converted into a shrine dedicated to Ibrahim, and the remainder of the Chaldean shrines swapped over to Islamic usage. 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 *Kaldani* are so similar in both name and nature, I theorise that the Rus’ Kaldanys sorcerers were the descendants of heathen *Al-Kaldani* banished from the Abbasid 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. 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
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, defeated successive Emperors, and inflicted upon them the ultimate indignity; they slew
Emperor Nicephorus, and made a golden cup from his skull, from which Krum guzzled his libations. Krum’s act
of fashioning Nicephorus’ 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”.

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.

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. 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.

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-iz (to annihilate, to smash asunder, to ransack, to rout or defeat an enemy, to flay), grom-kol
(loud), grom-ada (something massive or enormous), grom-ykbatt (to rumble), grom-da (a robber, house-breaker, or
stand-over man), and grom-ada (to tower above). Little wonder then that Krum the Bulgar was regarded by some
in the eastern Church as an embodiment or re-vivification of the terrifying Assyrian conqueror Sennacherib (of the
House of Sargon), whose name originally meant “the God Sin (the Moon God) has compensated the brothers”.

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 stelae (engraved memorial stones)
which still bear victory inscriptions boasting of; stone victory columns draped in flayed human skins, of cairns of
capitally defeated 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.

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 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”, 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 encircled 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 canopies suitable for protecting sappers and ramming crews. Proto-Bulgarian terms for fortified defenses, especially ditchwork allow one to conclude an Iranian origin 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 Nikulice, Dobrudzhan, the Danube and Bessarabia. Since these words are flavoured by Central Asian Turkic language, we know that they developed these engineering skills in and around the Caucuses, and Tajikistan. Even more amazingly their word for “a helmet” has a Sumero-Accadian etymology. 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, these 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. 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). 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 Adelskirkhe, the Church of the nobility. 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.

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.

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.

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?

According to the testimony of Pope Gregory, the Magus royals of western Europe had genuine powers which the Christian priests were hand 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.

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...
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 Balkars by the Byzantine authorities?202
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 German preachers. Malamir, son of Khan Omurtag murdered his
brother Enravotas for daring to convert to the alien Christian faith.21 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.22 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-kindle
and trigger a full-scale pagan resurgence, by forming a formal military-pact with the Carolingian King, Arnulf.23 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”24 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
Sigehere “began to restore the deroict temples and to worship images”.25

**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.26 This high
god, who they referred to as the “Great Power”, had sent forth a range of apostles (namely the Chaldean
philosophers).27 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).28 Hermes Trismegistus was a tutelary god possessing

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202 Certain Merovingians and Bulgars were planning to overthrow Roman Catholicism, replacing it with their own brand of Christianity and paganism.

21 Khan Boris found it almost impossible to obtain genuine conversions to Christianity.

22 The ‘sly’ activities of Arnulf and Vladimir-Rasate.

23 Chaldeans believed in the Great Power.
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 Hermesian texts, such as were found among the Nag Hammadi treatises unearthed in Egypt in the mid to late 1940's.69

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.70

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 Alturn Mazda didn't want to kill his children, simply chastise those ensnared 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.71

Maintaining personal purity was of some importance to the Al-Kaldani. They practiced purificatory ablutions, and were required to undergo a grueling 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.

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, tailed birds and dogs were not to be eaten, nor were beans, lentils and several other plants.72 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 koldany.73

Unlike the Magi, the Al-Kaldani did not believe it necessary to marry one's kin,74 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 Sabeans. 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).75 Their characteristic hairstyle may have led onlookers to guess that they were Jewish magicians, descended from Abraham (as the Sabeans 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

The most powerful ceremony of the Chaldeans was termed "the Mystery of the North"76 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.77

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.78

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 lack-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.79 And what should we find in the Primary Chronicle, but magicians stating that their demon gods were "back of visage, winged and tailed ... mount up under heaven"; obedient to the supreme god of the Christians. This could be interpreted as a childish attempt by the chronicler to ridicule their belief, but it could be a reference to Chaldean daemon 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.

Sabean 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 imman coeli. 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.”

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. 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;

“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 regular veins as an offering to the gods.”

The similarities between the rites performed by these pagan Chaldean practitioners, and the ceremonies of the “People of the Little Keg” (a western Mediaeval group of Christian heretics) are quite amazing, and probably no coincidence.

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. This is another point of similarity with the pagan Rus’ rites, for they did not make offerings to Svarog directly.

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. Herd beasts were the main creatures sacrificed, as well as birds of various kinds, especially the cock. 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.

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.

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. However, the witches could just as easily achieve the same or similar results by pricking themselves. 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”.

The Chaldean ritual for killing bulls and other such creatures was to liberally pour wine over the head of the victim. The reaction of the victim to this pouring served as an augury as to the acceptability of the sacrifice. The severed head was scrutinised for portentous signs, which were gleaned from the way the head, tongue and eyes moved. 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 person’s request for divine aid. During the Rus’ funeral on the Upper Volga, Ibn Fadlan 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.

The other Arab name for the Al-Kaldani (Ashab Al-Ra’s) 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.

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. 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. 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. One site in Harran served as a centre of initiation for Chaldean boys who were making their rite of passage into manhood.

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. 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.” 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. 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 Sitan). The same assignation of days can also be found in French and Italian.

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.

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. 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. 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, 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.

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.

The rites of February particularly concerned the adoration of demons and the God of the North. Priests indulged in theurgic rites evidently conjuring 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 Aristotelian views on the nature of physical existence, and beliefs close to those contained in the book Meteorologica. One of their primary religious texts was Discourses of Hermes on Unity, 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). 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. 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 Yatu-kana (“sorcerer”), the Middle Avestan Yahu (“a sorcerer” or “a magician”), which still continued to be perpetuated in the New Persian as Jadugar. In all probability the Yatu-kara were the sorcerers portrayed in the Avesta as performing the infernal mysteries of Yatukih, magical rites directed towards Altriman. Therefore we might guess the presence of Iranian devil-worshipping sorcerers in pagan Russia who practiced telesic 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. One type of Russian koldun was the Bad’nik, who made special consecrations using incantations. We might therefore make a connection between the Russian Badnik 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
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 ascendency 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-Kaldâ’î 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 Arabia 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!

“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.”

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 demonolatry can be vindicated. Foremost among the offending spirits were three species of demon known to the Chaldeans as Utuq, Gigim and Maskim (from lowest to highest potency). Of the Maskim it was said:

“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’’.
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 Chaldeans. It called it the “foundation of Chaos,” 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 talesma 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.”

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 witchcraft 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 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 Smolyatch, 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. 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. They visited many places and were unsatisfied with what they saw until they ran into a dwarf. He advised them to go far to the east into Mesopotamia, to the city of Babylon, the city of the seven hills. 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. All the while a choir uttered unnerving discordant chants as an accompaniment to the proceedings. 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 dvoeveriye, 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.” These were the sort of pagan observances so frequently condemned by the Russian Church as unholy. 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 zmievik medallions (designed to be worn!) featuring the cross of Jesus on one side and the head of a medusa-like fiend on the other. 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.

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.
The situation was far different in the countryside. For example in the Russian district of Penzen, kolduny
supposedly used candles, aspen and wands of witch-hazel during their devotions. As with the Al-Kaldani, Russian
kolduny were allegedly practitioners of ritual inversion.44 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.45 They recited the Easter
resurrection prayer backward then began yelling obscenities.45 The unholy consecrations of the Russian kolduny
(termed porchi) involved necromancy, devil-worship, desecration, and even performing the dance of St Vitus.46 For
this reason I am inclined to identify Rus’ black Magians as heathen Chaldean kolduny. The Mediaeval anti-witch
practise Malleses Maleficarum states “it can be said that the devils deputed to work are not in Hell, but in the lower mists”.47
Clearly a Chaldean explanation was posited by Kramer and Sprenger for the abilities and activities of devils, as
professed by the witches.

It would seem that they were blasphemously mocking not only Christian rites, but Magian pagan ceremonies
still extant in Russia. On Velikay Chetvery (ie; Holy Thursday) kolduny 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.48 The Old Russian word for aspen (a species of poplar tree) was asin, which
bears a superficial resemblance to yasen (“the ash tree”), and therefore yasus (the name of the Magian Haoma ritual).
Even though Russian kolduny used the ashes of burned poplar for magical purposes, there is no reason to include it
as a candidate for the mantle of the Russian folk-witch. The words yasus and yasusy are still extant in Russia. On
Velikay Chetverg, the kolduny held their own fire ceremonies during which they burned aspen. Fellow sorcerers and
sorceresses soon converged on the scene of the fire requesting to receive portions of this ash from the ringleader.

Desecrating bread and salt

Bringing disease

Kolduny active after nightfall

Chaldeans identifiable as black Magians

Field blasting

Potions

Kolduny provided counter-magic

Kolduny 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.49 They mostly dressed the same, with a sheep-skin jacket girtled by a belt-sash (kuskak).49
Their countenance was terrible, their grin that of a wolf, their eyes vulpine.49 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”.50
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.51 Kolduny used iron blades, cats, frogs and snakes as aids to
performing sorcery, in addition to poplar ash.52 These were classic features of black Magianism, if we are to believe
the Zoroastrian texts. Kolduny displayed further black Magian features described in the Avestan and Pahlavi texts.
Kolduny rendered cattle lame by rubbing their hand along the beast’s back.53 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.54

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.55 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.56 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.57 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 Belorusia that such a rite would prevent a harvest across many fields.57 A
conceptually similar ritual was known in Western Europe, and featured in an undetermined number of European
witch trials.

In the Sarapyl’ district, in the Vyatka region of Eastern Russia, kolduny apparently laced wine and beer with a
specially prepared incense. The tainted draught caused mental disorientation, rendering whomsoever had imbued
the drink unable to find doors. Where kolduny managed to make a person drink wash-up water, the victim was
supposedly drained of their strength.59

Kolduny had a good side as well; for a price. Russians who believed themselves vexed sought the services of
another koldun, who performed counter-magical rituals, to relieve the burden imposed on them by the enemy sorcerers. Wedded couples often had them protect the family home using diverse rituals.

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. 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.

Evidence for European Chaldeanism appears in Western sources too, mainly in the form of spell scrolls written in Chaldean and Hebrew. 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”. The famous protestant theologian Calvin, did however think to brand Western witches as Chaldeans, drawing, in places, from Chaldean and Hebrew.

“... 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.

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 jinn 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” 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.

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. 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.

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). 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.

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).

The Sheik presides over an earthly spiritual court, deliberating upon the alleged misdeeds of Yezidis brought...
A SHEIK RULES THE YEZIDIS

Before him, by far the worst sentence he can hand down is excommunication, which sees the guilty stricken from their communities and their faith.

A reigning sheik’s fiery hearth attracts special reverence from believers, for it is the seat of his spiritual power. 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. Even the simple act of gathering kindling attracts certain pageantry in Yezidism. 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. Although Pir means “old man” or “elder” in Persian, I believe it related to the word Pynethi, which Strabo used as the title of Magian fire priests who tended fire altars within outdoor enclosures. In Sassania Pynethi probably fell from use, replaced by the title Arthravan. I also mention in passing that Strabo mentions Pynethi participated in ceremonial processions associated with Ormanus (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 Yezidi).

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 FALSAH

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.

Kochak

Fakir

Mulla

THE HEAD SHEIK

Head Sheik

Regional sheik

Emir

Cawwal

Pir

Kochak

Fakir

Mulla

YEZIDIS RITUALISM

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. 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.

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. 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. 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.
"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."

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. A three-day fast dedicated to the venerable ancient patriarch Yeziid is also observed in December. During Spring another fast of one month and ten days duration takes place, roughly synchronised with the Orthodox Christian Easter fast. 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 Yeziids, 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.”

Yeziid holy sites vary in form. On one hand there are the flute-spired, white-washed temples found on Mt Lalish. Their interiors are illumined by countless lamps fueled by olive oil. Elsewhere they might be an uncomplicated building erected near a spring, and where stand the mulberry trees so often affiliated with their sect. Infirm Yeziids 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.

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”, and also stipulates that “Every Friday a load of gifts is to be brought as an offering to an idol”. Idol sanctuaries are also integral to matters of law and commerce, for in such locations oaths were foreshed, as the person stood within a magical circle.

Whenever 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. Should any member depart this world without swallowing the said dust, he is automatically heretical, and therefore a non-believer.

Cawwals and Pirs perform a ‘last rite’ over dying Yeziids, urging them to not lose faith in their beliefs, even as they draw their final breath. To seal the rite they slip Sheik Adi’s sepulchral dust into the person’s mouth. 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 mourners attend.

The white linen shirts they wear are not to be worn without being hallowed in consecrated water.

Yeziid 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.
They have a jealously-guarded text called *The Revelation*, or *Kitab Al-Jiwah* in their tongue, which contains important teachings on Melek Ta‘us. It states their art was propagated; “by means of oral tradition, and afterward by means of this book, Al-Jiwah, which the outsiders may neither read nor behold”. 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-Jiwah*, 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*”. They sacrifice white cattle to the sun, and at the New Year festival also. Believers call the sacrificial beast the Kabdus, which is butchered and boiled in a cauldron, from which pilgrims devour the hallowed meat. Prior to attending the sacrificial ceremony, pilgrims take ritual baths in the water of Zamzam, the miraculous spring waters that well up from beneath the Sheik Adi shrine.

Upon their passing the Yezidis 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. 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.

The grave of the saintly Sheik Adi Ben Musafir, in Ba‘adri, becomes the scene of a yearly procession of 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. Pilgrimage sites of greater retribution, such as the tomb of Sheik Mohammed, attract festivals where visitors enjoy the tunes of religious piping and tambourine playing amid dancing.

The sacred image of Melek Ta‘us is paraded on just such events, led by candle-bearing pirs. The grave of the saintly Sheik Adi Ben Musafir, in Ba‘adri, becomes the scene of a yearly procession of Yezidis pilgrims expand upon their devotional pilgrimage to Sheik Adi’s shrine by visiting the mausolea 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.

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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, its dwelling place. 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 Lasfikers (ie; Lucifer). 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 human form at the command of their creator. For instance in earthly form Nurael went by the name Yadin. Each of

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 enshrouding the unborn in the uterus). At this point the divine pearl descended upon the earth, splitting into four parts, thereby releasing waters pent up inside it. 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. 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.

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. 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 sucked 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.

Yezidis therefore form an entirely separate class of homo sapiens sapiens which it is their duty to preserve from defilement by staying separate from the earth’s other inhabitants, in racially homogenous Yezidis communities.

With the passing of time god allowed Melek Ta’us free passage to earth for the purpose of assigning kings and dynasties.

Each millenium the Most High god sends a religious leader, to re-calibrate the teachings of those on earth. Mu’awiyia, 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. Insofar as this myth is concerned Islamic tradition perpetuates a confused distinction between Mu’awiyia and Yazad. It holds that Yazad is none other than the Caliph of the Umayyads Yazid ibn Mu’awiyia, 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”.

They say that King Solomon (Suleiman the Magnificent) received their teachings, via the ministrations of the archangelic elect.

The Mashaf Resh castigates the Islamic, Jewish and Christian faiths for insinuating that Melek Ta’us was evicted from heaven.

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
understanding. By my estimation they should be associated with Chaldeanised, non-Orthodox Zoroastrian Magi who, in addition to that, were exposed to Manichean 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.

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. An anti-Islamic uprising by a few thousand Yezidis is believed to have taken place about 906 AD, eliciting the vengeance of Haruradani, the Islamic governor based in Mosul. 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. 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. 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. 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.

When Khurdistan was first brought under Islamic control, Muslim forces once again had difficulty restraining their swords from the local populace. The source Fars Name professes half a million families were put to death in 1107 AD. 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.

Yezidis 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. Between the 1200’s and 1918 no less than 27 major acts of atrocity were perpetrated against the Yezidis. As for the source events at Sheykhan 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. Barely a century later the same style of attack on Sheykhan was revisited by the Ottoman governor Omar Wahbi Pasha, this time resulting in the forced conversion of 14,000 believers. 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...
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," 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. 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 AD if not before. Moreover, the Russian word for “a prayer” molitva comes from the verb molit' meaning “to implore or entreat”. This word came from moditi (Old Slavonic, Serbo-Croat), and modititi (Old Slovenian, Czech) which carried the same meaning. These are linked with the Lithuanian word for “a request” maldas, which in turn came from the Hittite words mald and maltai meaning “to ask”. Thus elements of Russian paganism have linguistic features stretching back even into Aryan Hittite times.

The Volkhv’s role in society

The Volkhvy together with the Slavic pagan gnostic philosophers formed the inner sanctum of the pre-Christian intelligensia. 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.

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.

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 insured 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 Russki 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.

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.1015 The Norsemen had fire-houses also, calling them Elda-hus (“fire house”), which came from the word Eldr (“fire”).1016 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”1017. For this reason, his brand of sorcery, and the religion he supposedly spread among the Germanic and Scandinavian peoples, obviously incorporated aspects of asatic dualistic fire worship.

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 Runik, maintained by the settlements.1018 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 bailiff", others as "a hearth-keeper". However **ognishchanin** is more correctly associated with the term **ognishche** ("fire-house"), which differs from the word **ochag**, 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 **Arthruvan** (a wizard charged with maintaining the holy fires), which literally meant "a fire 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**
- **Prince's steward**: 80 **grivna**
- **Prince’s farm manager**: 12 **grivna**
- **Prince’s farm overseer**: 12 **grivna**
- **Stable master**: 80 **grivna**
- **Tutor/nurse**: 12 **grivna**
- **Labourer**: 5 **grivna**
- **Ognishchanin**: 80 **grivna**, but if the **Ognishchanin** 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.

The only other mandatory death penalty was Article 40, which provided for the summary execution of thieves caught near a barn.

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,**1024** 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 Sasanian King Chosroes II had some 12,000 fully-trained Orthodox Zoroastrian fire priests at his command.**1025** 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.

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.**1021**
The Forbidden History of Europe — The Chronicles and Testament of the Argazk

From the 7th Century onwards the number of priests used during the ceremony was reduced to two.

The Positioning of Magi around the Holy Fire According to the Old Order of the Rite.

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. 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 Volkhy ceremony, 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 fulfill 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.

<table>
<thead>
<tr>
<th></th>
<th>Cities and towns (70)</th>
<th>Lesser settlements (350-700)</th>
<th>Sub-total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Volkhv</td>
<td>560</td>
<td>700-1,400</td>
<td>1,260-1,960</td>
</tr>
<tr>
<td>Volkhvva</td>
<td>560</td>
<td>700-1,400</td>
<td>1,260-1,960</td>
</tr>
<tr>
<td>Ehrpats</td>
<td>5,600</td>
<td>1,400-2,800</td>
<td>5,600</td>
</tr>
<tr>
<td>Total adult Magi</td>
<td>6,720</td>
<td>1,400-2,800</td>
<td>8,120-9,520</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th></th>
<th>Generation 1</th>
<th>Generation 2</th>
<th>Generation 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Magian couples</td>
<td>1,260-1,960</td>
<td>3,780-5,880</td>
<td>11,340-17,640</td>
</tr>
<tr>
<td>Total Magian children</td>
<td>7,560-11,760</td>
<td>22,680-35,280</td>
<td>68,040-105,840</td>
</tr>
<tr>
<td>Total Magian individuals</td>
<td>8,820-13,720</td>
<td>26,460-41,160</td>
<td>79,380-123,480</td>
</tr>
</tbody>
</table>

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.
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 Volkhvy 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.

<table>
<thead>
<tr>
<th>Total Magian couples</th>
<th>Generation 1</th>
<th>Generation 2</th>
<th>Generation 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>630-980</td>
<td>945-1,470</td>
<td>1,417-2,205</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Magian children</th>
<th>Generation 2</th>
<th>Generation 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3,780-5,880</td>
<td>5,670-8,820</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Magian individuals</th>
<th>Generation 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4,410-6,860</td>
</tr>
</tbody>
</table>

**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 offices were similar to those of the Magian Haoma priests, and were as follows:

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 Atarevaksh. Such a priest might have been known in Slavia as a Sobimir. We know that an Atarevaksh 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.

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).

In Old Icelandic we also find ausa, which meant “to sprinkle” or “to pour”. 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 Bareshnum ceremony for penitents.
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 Volkhv and much of the pagan congregation to tears.

PLANT GATHERER

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”) 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

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.” 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 Volkhy “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 Volkhy internal rankings may well have been known by more Slavicised names.

EHRPAT

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 no perform by command of the high-priests, or to their
satisfaction, no merit whatsoever 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.”

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 Ratu, which referred to a pagan Slav religious brotherhood, might have been derived from the word Ratu. If so the Ratu 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 Volkhy communities and settlements. The highest ranking Volkhy were known by the title “Doctor”, and, according to Professor Vernadskiy, probably resided in Tmutorokan in the Caucasus. It is probable that the Volkhy 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 Volkhy 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. He was regarded in those days as the principal “Sacrificer of the Realm”. But who was he? Whether the Velikiy Knyaz’ 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 altar (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, 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 royalties. Liaisons between the Magi and the Chinese were

![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.](image-url)
The Forbidden History of Europe - The Chronicles and Testaments of the Aryan

A BULGAR ANTI-POPE
WAS SUPPOSEDLY LEADER
OF THE HERETICS

The Baltic Pagans
Divine Priesthood

Necromancers in
Monastic-Style Robes

Theocratic Rule in the
Baltic Region

Christian Teutonic
Knights Invaded the
Area

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. The Chinese once wrote of them using an ideogram resembling the sign of the cross, an inscription later energized and popularized by Christianity.

During the Middle Ages one of Rome and Byzantium’s gravest political and religious concerns was the existence of a Bogomil Anti-Pope 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 Medieval history as the unsupervised Anti-Pope mentioned by Stoyanov, who he 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 organized cults join forces under the Roti 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.

As early as 1075 AD, Adam of Bremen spoke of an organized pagan priesthood, complete with monastic-style nainment and their own pagan “Popes”, then operating among the Prussians and Balts. This priesthood included god-priests 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 Magusian Magus and his Dasturs, very likely saturated with exiled Volkhvy, plus substantial elements of the indigenous Baltic Magus priesthood.

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, 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 divinators 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.

Whether these Baltic sorcerers, were in any way linked with the Mediaeval dualistic Balkan Christian heretics (such as the Bulgar Bogomils and the Massalians) 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 them and their own pagan “Popes”, then operating among the Prussians and Balts. 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 greatly lauded the crimes and infamy of their followers.

Whether the Christian Teutonic knights, were in any way linked with the Mediaeval dualistic Balkan Christian heretics (such as the Bulgar Bogomils and the Massalians) 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. 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 engaged 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.

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.

**Priestly accoutrements**

The Magi required a wide range of apparatus for both ritual and magical purposes. 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.

**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 imbedded within the fabric itself.

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.

**Volkhy robes**

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 studs (a feature of Parthian dress).

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)”.

A slightly different tradition existed in Russia, for there the Volkhy 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. 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).

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”. In the 500 BC mound-covered Celtic “prince tomb” of Hotchdorf, the interred royal wore a
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 birch bark. 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. 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. 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. 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.”

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.” He also mentioned the linen shirt worn beneath their over-shirt.

From linguistics especially, we can educate 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 Shaapast La-Shaapast provides details on the precise design and manufacture of the mandatory white Magian holy kustik belt and sacred linen shirt mentioned just previously. 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 genesis 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 sapilä, which was used in Sassanian times when referring to the Magian sacred shirt. What we do find though is a much older Persian word kurtä. The name of the Russian knee-length linen smock (kurta or kurta) comes from the Old Persian word kurtä, a term once used to describe Persian holy shirts. It was to be found in the Turkic as kurtä (“a short dress or skirt”) not to mention Parthian and Soghdian (“a shirt”). We also find a similar connection with the Old Norse words kyrtil (“a shirt”) or kurta (“a tunic”). Kyrtil and kurta 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 serk, 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 svaatö (word cognate with the Slavic words sventa or sveta (“holy” or “saintly”)). The word svyaatö 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 kurtä. 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 svyaatö instead. Nevertheless they might have worn two sash belts, one securing their shirt, the other their svyaatö. 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 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”, rubask, 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; 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
inclined to think that it was a term mutually inherited by both Slavs and Turks. Consider also that the Russians have the word poyesnit’, which means “to put on a belt”. The root word in this case is poy and 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 poyesnit’ was “to become enlightened”, or be a true Mazda-yasner (ie; white Magian) by wearing the belt.

The Russian word bel’ (“white”) and the Lithuanian baltas (“white”), could be related to the Old Icelandic belti, as well as the Swedish, Danish and Norwegian word hite (all of which mean “a belt”). 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.

Russian and Finnish pagan priests probably wore a kobenyak also, a hooded overgarment or cape. The term is derived from the Turkic and Kirghiz words kebanak.1060 These I link with the verb kebot’ (Russian: “to perform sorcery”, “to tell the future”), a variant of which is found in the Finnish/Saami languages. In Saami a kobbet was “a summer garment”, and related to the word kobengak (“a hood”, “a hat”, “a bag”, or “a sack”). 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 sarapu, which meant “a garment of honour”, or “a ceremonial garment”. 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.

Russian women commonly wore a pointed tiara-like headress 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 (karta), plus a turban of sorts (worn by Ebraps 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.

As in Scythia, Mediaeval Russians continued to wear pointed hats, often lined with fur along the rim. Similar hats were worn by Magians. In Russia the lavishness of a hat was related to the wearer’s social status.

The name shober1061 (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.

**MASK**

The Rus’ Volhvy had to wear masks to perform their ceremonies correctly.1062 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.

**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 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 balsom 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.
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 49.1

Fig 49.2

Fig 49.3

Fig 49.4

Fig 49.5

Fig 49.6

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
style of drinking vessel resembles the glass Haoma cups of the Magi (called havan). 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, bracelets, 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), stéklo (Slovenian), szklo (Old Czech), szkło (Polish), stakło, sklo or tsło (Serbo-Croatian). 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”). 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”).

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). 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 stíkk (”the pointed end of a horn”) enables us to guess that the Goths crafted pointed 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 havan 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. 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.

In Achaemenid times there were four distinct types of drinking vessel, three of which were incapable of being placed down without spilling the contents. These were rhytons (drinking horns), short metal cups ending in an animal head, and conical beakers. Libation buckets were the last type of drink receptacle, and were made from metal or ceramics.

Sassanian Zoroastrian rhytons were large in comparison to their earlier Parthian and Achaemenid variants, characteristically terminating in an equine sculpture. 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 Medean 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 mahl-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 *khud*. These twigs were gathered together and bound up a prescribed number of times with a *kustik* belt or date palm leaf (fig 427). 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 *Harvan*. To sieve the pulp they used linen, lace or woolen 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 loomng 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 *waras fuliyan*) 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
torques just exquisite pieces of jewellery, or could they have been discarded Haoma straining rings? If some of them
wore 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.\(^{124}\)

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).\(^{125}\) 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 *teinn-twar* “a wand” or “a rod” exists in Old Icelandic;\(^{126}\) as
does *spi-gandr* (“a divination rod”).\(^{127}\)

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**

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 cauldrons\(^{109}\) 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, *clara* 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”, *kotyl* (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”, *catillus*. This is where the English word *kettle* comes from.

**MAGICAL CAULDRONS**

Another Old Russian word *kub* has an archaic etymological origin in the Old Indian *kumbhas* or Avestan Persian
*kunta*, both of which mean “a pot”. The latter terms evidently gave rise to the Old Russian *kuta* (“a large vat or
cauldron”), which later mutated into the Russian *kubok* (“a goblet” or “a chalice”) and *kub* (“a cauldron”).\(^{127}\)\(^{128}\)

English obtained the word ‘cups’ through this same Aryan linguistic line, but specifically via the Latin *cuppis* (‘a
cup’).\(^{129}\) If the Russian terms draw 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”.\(^{130}\) The
same word was found in the Bulgarian and Serbo-Croatian. It also appears as *czasza* (Polish), *chishe* (Czech), and
*kosi* (Old Prussian).\(^{131}\) 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 *asaka* (“a cup” or “a goblet”) and the Armenian *chshah* (“an
eating utensil”). To this I will also add *tashta*, Avestan for “a bowl” or “a saucer”, vessels used during the *Haoma*
ritual.\(^{132}\) 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.
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 woods, **most likely cut from a tree within the sacred grove, not just any tree.** According to descriptions of the Rus’ wands published by Lozko, their shapes varied. On the basis of their general shape, some could be loosely compared with the 6th Century (Swedish) Lindholm wand, 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.

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**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 52.3.** 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.

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**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 earspoon, Russia, 10th century.

**Fig 53.8.** The Norse Lindholm wand with the aaaaaRmnl:8muttt 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.
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).\textsuperscript{1085} 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.\textsuperscript{1086} 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 Volkhy “wolves”, or indeed Volkhy who had migrated onto the continent following the conversion of Kievan Rus’. Volkhy 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 Haoma 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 tiku and tolchi, meaning “to push something around”, or “to strike”, “to smash”, “to sound something”, or “to spurt out”.\textsuperscript{1087} Variants of it can be found in the Slovenian, Ukrainian, Belorussian and Serbo-Croat.\textsuperscript{1088} 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 Haoma 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 stopa, or minute variations of the same word. In the Slovenian it was stopa, and in the Polish stopa. These are supposedly related to the Middle-low-German stampe and the Anglo-Saxon stampe and the Old High-German stampf.\textsuperscript{1089} Pest or pestik, the Russian words for “a pestle”, can also be found in a variety of other Slavic languages.\textsuperscript{1090} The ancestry of the word is uncertain, but it might be the Old Indian pista (“to grind something into a powder”) or pistas (“ground” or “crushed”).\textsuperscript{1091}

**TONGS AND LADLE**

The Russian word for “a ladle” is cherpak, and the verb cherpat’. It is remotely possible that cherpak is connected with the Avestan channach, the ladle used to pour butter onto the sacred flame. The Russian for tongs, shchipsky might be related to chugs, the Avestan word for the set of tongs used to feed the holy fires, and turn the combusting fuel.

**CRYSTAL**

Since Volkhy 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.\textsuperscript{1092} 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”\textsuperscript{1093} 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.\textsuperscript{1094} 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, 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. 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, 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), *mecz* (Bulgarian), *meech* (Serbo-Croat), *miec* (Polish), *mekeis* (Gothic), *makir* (Old Icelandic), *mec* (Old English), *maki* (Old Saxon), *miekka* (Finnish). 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.” The Middle Persian *magen* 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. 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 styli 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.
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.  

GEM AND JEWELLERY 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, gods, 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 grivnà 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 56.6. Golden koltsy amulet, early mediaeval Russia. Note the halos encircling the helmeted heads of the bird warriors.
Fig 56.7. Pagan Russian lunula amulet.
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 thanka, 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.
THE WHIP AND SCOURGE

In *Chips from a German Workshop*, Max Muller 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 books 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.

Two different types of whip are mentioned by the Magi; the Aspala-stra and the Sraosha-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’rstit*. These are traceable to the Lithuanian kiršis (“a blow”), the Old Indian kartaram (“a cut”), and the Avestan karakhtaiti which relates to cutting. Moreover chertu and cheresti are related to cherta, the Old Russian word for “a line”. 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 karakhtaiti formed part of the word *Sraosha-karana*, the title for the Magian scourge. We also find the word chercheha (meaning “a whip” or “to flog or lash”), also known in the Old Russian as ch’rcheha. Chercheha 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.

The Magian scourge was originally invented to slaughter snakes thereby earning the name “furious serpent-scorch”, and its appearance varied by “*the length, glitter and weight of the weapon*”. 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. 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.

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 offering the soul*”.

Penal scouring 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 unsettled 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. 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. 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

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 *fravashi* 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. 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 these 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, things such as baked the holy unleavened loaves, they were not under any circumstances allowed to make Haoma, the Milky libation that sustained the celestial fertility gods, would disappear, without the white Magi, such 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 zhiv.

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 zhiv.

These were the wise, well-meaning, good-thinking, well-armed priests and priestesses of the creator, who served Him and Spenta Maita (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, 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 dren loaves, they were not under any circumstances allowed to make Haoma sacrifices; this was the role of the male priesthood.

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 designed 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.

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”.”

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 Garabuncas (and possibly the Volkhvy), so presumably they served Chemobog, the Prince of the Underworld, and by inference Ahriman (the Unholy Spirit), and the seven planets. Ahriman lovingly bestowed miraculous supernatural powers upon those who joyfully 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”.

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”. Here the activities of the devil’s priesthood are mentioned, and next we read of their wicked ceremonial, blasphemous recitals, and their greedy, wanton, stench-filled, ill-favoured inner predispositions. These malific 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”.

The book of Yasna contains more evidence of the beliefs of the demonolators who raged against the ‘white’ religion of Ahura Mazda...
worshippers of the Drugs (ie; devils), and the sorcerers, of the covenant breakers, and of those who tamper with the covensants. 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”.

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”.

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”. This was due to “the devil and disgrace, foreign magicians and those who act after their proceedings (ie; their ceremonies and assemblies) and become commiters of crime — and we are told of their crime”. 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:

“The great Iranian hero Keresasp petitioned Ahura Mazda;

“Grant me, O Ahuramazda haven or the supreme haven! for I have slain the highwaymen who were so big in body” ... “And if these fallen highwaymen had not been slain by me, Ahuramazda would have become predominant over thy creatures”.

Nikahram nask contained further information on “highway robbery, and of the cursing owing thereto”.

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 Daeros, 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 Vollhainy 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 daemons 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.

It is possible that throughout history the black Magi deliberately became members of other religions, but their
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
eamples 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
(святи, свят, света, свято) comes from the Avestan language of the Magi, rather than the Latin sanctus (Greek
святой). The Old Russian and Old Slavonic was святой. The same saintly terminology was common to other Slavs
also; света, sveta, sveto (Bulgarian, Serbo-Croat, Slovenian), svatu (Czech), svietu and sventa (Polish), svetats
(Lithuanian), sventa (Old Prussian). They come directly from the Avestan words spenta (meaning “holy” or
“saintly”) or спрах (meaning “sanctity”). Свят is also connected with the Old Indian word svanta meaning
“thriving” or “prosperous”, but clearly the meaning is much closer in the Avestan.122

_Свята_ was another Russian word meaning “a saint” or “a holy man”,123 and possessed the female variant,
_святка_ (“a holy woman”). It is also found in the Lithuanian as светка_125. Such holy ones were no doubt white
Magian holy saints.

Another lesser used Russian dialectal word святотос (which comes from the same root meaning “a saint” or
“holiness”) paradoxically meant something “unclean” (perhaps meaning “defiled”), or “a demon”. Was _святотос_ 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
union with the destructive Nithhogg.124 These serpents had once been mortals,125 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 _святотос_ 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 paid homage to the ancient Magian yazatas, for the Ossetian
word denoting “angels” and “spirits of the mystical world” was _ээзд_, 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,126 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.127 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,
beasts, serpents and anti-heroes that were to rage across the star bridge, to assault the walls of heaven. In the Norse Valhall 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. 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 Volkely 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 (Snaosha) in his solar chariot, heading a column of mounted angels with spears, ready to slay the Fiend and his contrary legions.

“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.”

We know that the pagan Slavs erected idols dedicated to the Magi, 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.

While fravashis

Odin’s religious system (of the Aesir; 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 followers made votive offerings not only to him, but to the twelve other chieftains of the race of the Aesir.

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 Scythia (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.”

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. But if they died peacefully after surviving all their combat, they could still attain the salvation of warriors if a friend or relative scarred their corpse with a weapon. 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 Gotterdammerung, the end of days holy war of Fimbulwinter, yet to be fought against the great wolf.
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". The ghostly warriors appear in the Lay of Helgi the Slayer of Hunding, where they are described as "High under helmeasts across the field of heaven, their breastplates all were blotched with blood, and from their spear points sparks flushed forth".

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. 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 horror, 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-weigher '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".

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.

"In his days were peace and plenty, and such good years, in all respects, that the Sweades believed Njord ruled over the growth of seasons and the prosperity of the people. In his time all the dear or gods died, and blood-sacrifices were made for them".

"When it became known to the Sweades 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".

It may well be that the Sweedes 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 sorcerors and diviners had their own pagan relics. 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. 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 though 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?’ Sresh 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”. 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”.

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”. 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 Daecas? that is a male paramour of the Daecas? that is a female paramour of the Daecas? 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 Daecas after death."

Ahura Mazda answered: “The man that lies with mankind as a woman, or as a man lies with mankind, is the man that is a Daecas: this one is the man that is a constrictor of the Daecas, that is a male paramour of the Daecas, that is a female paramour of the Daecas, that is a she-Daeva, that is in his whole being a Daecas: this is the man who is a Daecas before he dies, and becomes one of the unseen Daecas after death: so is he, whether he has lain with mankind as a mankind, or as a womankind”.

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**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 worship or veneration of anybody who has been, or who is to be executed for crimes, is a form of devil worship.

Infernal relics found at the gallows

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

The Iranian Sad Dar text adds “it is necessary to practice abstinance 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 Alhamra, 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.”

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. 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 worshiped 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”.

Human skeletal remains were repeatedly used in necromancy by Mediaeval maleficii (ie; black magicians) according to Hincmar. 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 summoners.

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.

For our purposes, the trial of Anne Marie de Georgel in 14th Century France is particularly illustrative, for “she had not ceased to do evil, practicing all manner of filthiness”. 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”.

Whippings were apportioned in Estonia, to three offenders caught making off with the clothes of a hanged man in 1526. 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. 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-conjurers, for it was also once held that on hanging day there would be atmospheric disturbances of some kind.

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.

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.

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. 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
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 intelligences:

"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!"

"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!"

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!"

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 men; and they flew far and wide through the land, and brought him the news. In all such things he was pre-eminent in wise. He taught all these arts in Runes, and songs which are called incantations, and therefore the Assurian 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...
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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 moundes 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 priestes of the sacrifices, and they came nearest to himself in all wisdom and watch-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).”

ODIN WAS A GOOD

friend, but a very bad

enemy

SEVERAL ROYAL

bloodlines ruled

THROUGHOUT SCYTHIA

KHAGAN AND KNYAZ’

KINGS AS AN

EMBODIMENT OF THE SUN

The Russian Golubinaya Kniga (“The Book of Deep Wisdom”) states “We have a white Czar (king), a king over other kings”. “Nobody is as god-like, as his royal majesty (the Tsar)”, who was also called “the white Czar” or “the red-sun”.

Of them it was also said “The sun shines in the sky, and the Russian Tsar’ (shines) on earth.” “Without the Tsar’, the people are waifs, the land a widow”.

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.

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.

The varieté 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’). But it is of extreme importance. The fullest significance of the Khazaric, 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 (from the Chinese Ke-Kuan, meaning “great leader”), and those of the royal blood known as Beg. Beg is linguistically affiliated with Azeri and Turkic words like bag, baks, baji 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 bag (“an important person”), and the Slavic Bog, and Avestan Baga, both of which meant “a God”.

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 bogatyj (denoting “wealth”) were related to the Avestan Persian Baga (“a Lord” or “a God”). It is also connected with the western Slavic word bog (meaning “property”, “birthright”),

The Royals who ruled Rus’

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. 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).

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). Those of more eastern ancestry (Iranian word for the sun). That the term Dazhbog appeared inland was a good many of them may have traced their origins to Khorezm, which, in the language of the Sarmatian auxilliaries transported the Iranian creed all over the continent. But, as with the Hungarian royals, a European fire god Persians and Turks.

To the same meaning also. At this point a linguistic connection becomes apparent between the Russians, Norse, Persians and Turks. 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 bogatyj (denoting “wealth”) were related to the Avestan Persian Baga (“a Lord” or “a God”). It is also connected with the western Slavic word bog (meaning “property”, “birthright”),

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Turkic power resided in their warrior class and the affluence of the Khagans. 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 Kham (“a leader”). By implication Khagans had a similar bloodline. Other Asiatic royal titles are riddled with these same connotations. For example Bogd Khan (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”). The Persian word Faghpur is found in the Chinese as Baghbur “son of Heaven”. 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. Bega and Boga were Mongolian words for “a shaman”, and it is more than likely that these came from the Avestan Bega (“a god”). 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 Koglu (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 Kuningaz. He further noted that many Gothic kings and princes chose to end their names in the Slavic suffixes -mir or -mir. But, if we are to accept his use of the word Kuningaz, then Knyaz’ could just as easily have come from Konung, or Kunungh and Kunungar (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”), Knyaz and Knez (Polish: “a Lord” or “a priest”), 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 Knyrja, which meant “to beat or flog”. Knyra 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 kneja 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 Biełoknyaza (literally “the white princes”). 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 Kuningaz, 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 Vladimir’), instead of the Russian Volodimer’, which only appears in one instance throughout every existing manuscript of those early times. Not very Nordic for a senior Rurikid prince! In fact, it’s not very Russian! It is also noteworthy that
Vladimir's father Svyatoslav refused to live in Kiev, and instead moved his court to Pereslavets in Bulgaria, which was in his words, “the centre of his realm.” 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 Scythi in the vicinity, they resettled the Scebes and the remainder of the seven tribes to the south and west up to the land of the Avars”.

In 1085 AD the Bulgars were given the title of Khan by the Emperor of Byzantium. 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. 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. 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. 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. This older type of trefoil appeared similar to a trident; yet another point of similarity with the Rus' royal tamga (heraldic insignia).

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).
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.

(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.

Fig 58.9. The double-headed eagle insignia of the German Emperor Frederick II was inverted on his death.
Tengri celestial gods known especially to the Mongols. Khan-Caesar Tervel (705 AD) might have been a Mithraic lord. Kana Subigi Sabin (764-766) may have been a Chaldean Sabaean, Kana Subigi Umar (766) a Muslim convert, and Kana Subigi Pagan (764) a heathen. 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. 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. 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. 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.
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.

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...
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The kings of Atlantis

Their religion splintered just as their language did, leaving regional religious practices bearing many points of similarity.

By astrology, previously enamoured by astrology

Diverse systems of heathen belief flourished throughout Europe.

The Thunder god

Cattle sacrificed to the Thunder god

The Slavs were not previously enamoured by astrology

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 synopsis of the various forms that paganism appears to have taken in Europe and the East during the 6th-10th centuries AD.
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.

2. Aryan 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.

3. Dualistic Aryan 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." 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.

Substantial Buddhist influences seeped into nomadic Eastern Turkic society, through the efforts of Chinese monks. 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. 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. Demons were also worshiped, as this line from the Agni Purana shows:

"Sacrificial offerings are made to demons, divine mothers, manes and guardian deities of the ground in due order".

By some quirk of fate the word shaman (which came into the English language from the Russian) is derived from Tokharian and Old Indian words meaning "an ascetic Buddhist monk". 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.
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. Some ceremonies were always sacred, sacred (barnum) twigs were venerated in special bld cabins, and the dead were buried whole.

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 excarnation (See Chapter VII). As it happens the connection between Buddhist monks and shamans seems encapsulated in the New Persian shaman, Under this form of shamanism, excarnation 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**

**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 Daeva. Consider Dēvas (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.

Aryan paganism was not a single religious teaching, but much rather a welding together of various Aryan customs centering 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 Daevas and Asuras (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).

The priests and philosophers of these various religious traditions themselves admitted the inter-relationship of their gods. 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).

The Old Russian word for fire was Ogon’ or Ogn’. This is related to the Bulgar Ogn, the Serbo-Croat Ogam, the
Slovenian Ogeni, the Czech Oken or Oheve, the Polish Ogien, the Lithuanian Ugnis, the Latvian Ugens. Agni was also found in the Latin Igneus, the Hittite Agnis and the Vedic Agni. 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-winning, the woman the dutiful wife, the child silent and obedient, and so on.
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.

5. Women were required to wear a head covering of some sort.

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 tree 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.

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.

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. 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.

9. Aryans saw warfare in almost Darwinian terms: it was a fact of life, and only the strong would survive.

10. A belief that creation and life were fundamentally good.

11. A belief that alcohol or honest wealth were not evil.

12. A belief that everyone had to work hard for a living.

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.

14. Warriors often had an ascetical knot tied in their hair as a sign of piety.

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.

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.

5. Early Zoroastrian paganism

MAIN ADHERENTS: A few people in Rus' and the Baltic area (the term Balts comes from the Lithuanian word *Baltis* meaning "white"), namely the Poles, Old Prussians, Latvians and Lithuanians.

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 Resurrectionist (at the end of the 12th Millennium), around the year 12,000 when heaven and earth would be born anew.

The early Zoroastrian godhead is best summed up in the following way, with God peering down over two
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?

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU (THE HOLY SPIRIT)

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. 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.” This teaching led to war between the two camps of gods and sent shockwaves throughout much of the eastern world.

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 it 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 Balkars, 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
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 daemon 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 Chaldeans who were planet worshippers.

### 7. Eastern Dualist paganism

**Main Adherents:** The Islamic nations of the Middle East and Central Asia, Turks, Bulgars, Magyar, Assy, Volga Bulgars, Rus’, Crimean and Erulian Goths, other steppe-dwellers and northerners, plus diverse Central and Eastern Europeans such as Bohemians, Vlachs and Moravians.

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 Zarathushtra’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 Zarathushtra. 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.

The Daeva Indra, the object of adulation by Aryan warriors for millennia, regained his former prestige, along with Daeva of his kind. By bringing back the traditional idols and warrior god of the Aryan Daevas, the Magi were, in their own perception, worshiping 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 cortege sacrifices. 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 Szytovit, 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**

In addition to adoration of the two Sors, Zurvanism allowed for the communal worship of Ahuras and Daevas, anthropomorphic Yazatas (good genii) and Dregvants (evil genii), by dualistic white and black sacrifices. This was a powerful 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. 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 Aenaeid, 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 prophetic fortune is arranged by the good god, adverse, by the bad god. Hence, also, in their language they call the bad god Diabol, or Zorneboch, that is, the black god.”

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.
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.

In 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.

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Fig 59. A relief of Isis, the Egyptian goddess of magic and resurrection.

Achaemenid Persia
The Forbidden History of Europe - The Chronicles and Testament of the Aryan Bogomils

Magian Christians

Gnosticism

Egyptian Gnosticism

Biblical Gnosticism

Apostolic Christianity

Mesopotamian Religions

Zoroastrianism

Chaldean Pagan Gnosticism

Hinduism

Zurvanism

Buddhism

Mithraism

Manichaeism

Judaism

Aryan Paganism

Possible sharing of ideas in antiquity

Possible flow of ideas in antiquity

The Family Tree of Religion

Key
LOCAL RELIGIOUS TRENDS BY AREA C. 1,000 AD

Key

- Chaldeans/Pagan Gnostics
- Jews
- Muslims
- Armenian Christians
- Magian Christians (eg Paulicians)
- Nestorians
- Roman Catholics
- Orthodox Christians

- Bogomils and Massalians
- Animists
- Zoroastrians
- Buddhists
- Dualism
- Magians
- Manichees
- Hindus/ Aryan Pagans
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. They were relegated to the city’s outer limits, so as not to offend the sensibilities of Rome. 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 with North African slaves and Roman officials who had completed periods of administrative service in Egypt. Not to be forgotten are the Anatolian sects, which had taken root among the Gauls and in North Africa, 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 (i.e. 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. 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. 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 sanguineus cult administrators.

During the period 70-134 AD especially, Roman women not infrequently payed their respects to alien female deities like Isis, Cybele or Bellona. While Isis appears to have been tolerated more than the others, generally these female gods were held in some contempt by the authorities.

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. 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 (Nehalaimia) was once situated at Walchrum (or some say Westcapelle), in Mediaeval Frisia. There the missionary Wilibrord broke asunder an idol, and was attacked by the sword-wielding pagan site custodian for his efforts. As it happens, a heathen altar stone was unearthed there this century, engraved with the name Hercules Magiarum. 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 Wilibrord, 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. 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.
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. 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. 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.

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 a far Eastern 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. 

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, whereasupon a great battle arose in heaven and in all the earth”. 1228

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;

“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 uttered curses...I have not committed adultery...I have not lain with men...I have never raised my voice...I have not cursed God...I have not blasphemed...I am not a man of violence...I have never stopped (the flow of) water...I have neveracted with arrogance...I have not uttered lies...I have not committed adultery...I have not pried into matters...I have not acted with contempt the god of my city...I have never granted 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 never raised my voice...I have not cursed God...I have not acted with arrogance...I have not swindled 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

“Till, 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)” 1226

Regarding the punishments of the underworld, which awaited those who could not recite such phrases in complete confidence, the Egyptians wrote;

“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. 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. 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. 

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 a far Eastern 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. 

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, whereasupon a great battle arose in heaven and in all the earth”. 1228

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;

“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 uttered curses...I have not committed adultery...I have not lain with men...I have never raised my voice...I have not cursed God...I have not blasphemed...I am not a man of violence...I have never stopped (the flow of) water...I have never 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

“Till, 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)” 1226

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Regarding the punishments of the underworld, which awaited those who could not recite such phrases in complete confidence, the Egyptians wrote;
“The sinner who walketh over this place falleth down among the knives (of the watchers)”.\textsuperscript{220}

“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”.\textsuperscript{221}

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”\textsuperscript{221}

‘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.\textsuperscript{222} 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.

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 classic 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.

At Bath in England locals payed homage to the healing goddess Sulis-Minerva.\textsuperscript{223} This divinity evidently represents a fusion of the Roman Minerva and the local British god Sulis, both of whom were responsible for miraculous cures.\textsuperscript{223} 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.
The foundations of Russian paganism

There once was a time when most of Asia-Minor, Central-Asia, the Middle-East, the Caucuses 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 druž (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.
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 ceremonials 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:

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>2700 BC - 1,000 AD?</td>
<td>Aryan pagan Vedic traditions thrive, unwittingly preparing the foundations of Zoroastrianism</td>
</tr>
<tr>
<td>c. 618-573 BC?</td>
<td>The birth of Zoroastrianism. Devil-worship, idolatry and the old Magus priesthood (the <em>Karap</em> wizards) were denounced at this time.</td>
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<tr>
<td>c. 522 BC</td>
<td>Medean Magian religious influences penetrated the Zoroastrian priesthood.</td>
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<tr>
<td>482 BC</td>
<td>The old Zoroastrian fire-priests succeeded in dethroning the Aryan, Iranian and Babylonian idols and instituted the Zoroastrian calendar of feasts.</td>
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<tr>
<td>c.475 BC</td>
<td>Zoroastrianism suffered serious setbacks as the Medeans succeeded in reinstating daeva-worship and the building of temples to house the fires and Daeva idols</td>
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<tr>
<td>c. 400-100 BC</td>
<td>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.</td>
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<tr>
<td>c. 70 AD?</td>
<td>Mithraism gains ascendancy in Rome, Eastern and Western Europe.</td>
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<tr>
<td>c. 226 AD</td>
<td>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.</td>
</tr>
<tr>
<td>c.226-490 AD</td>
<td>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 Manichaesism, 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.</td>
</tr>
<tr>
<td>c. 273 AD +</td>
<td>The execution of Mani, followed by the repression and victimisation of his devoted Manichees. Manichees fled eastwards from Sassania in droves, into Turkic realms.</td>
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</tbody>
</table>
c.339 AD Renewed persecution of the Christians, including wide-scale executions.

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

331 AD The expulsion of the Mazdakites by Qobad

630-930 AD Muslim attacks on Zoroastrians and the Manichaeans

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).128

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, Yasna 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 Geths, Siruzah, Afrinagan and Ngys 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.129

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.128 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
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 Magi, 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 counterbalanced 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. 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.

Kater, the dialectal form of the Old Russian word Kater (both of which meant “a mule”) was also utilised by the Crimean Tatars, Azerbajani, Turks and Kipchaq (Katyr). It is remotely possible that Kater or Katyr were slang words used by the Zoroastrian 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 Zoroastrian 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 Magiars 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 Zoroastrians 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 Medes. These particular Magi only ever used the Avestan tongue.
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.

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 Zmeya-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 Volkhy (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’**

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<tr>
<th>Event</th>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arrival of the Roxolani, Scythians, Cimmerians</td>
<td>5th-7th Century BC</td>
</tr>
<tr>
<td>Foundation of the Bosphoran city states under Mithridates IV</td>
<td>1st Century BC</td>
</tr>
<tr>
<td>Roman war prisoners and settlers live in the Ukraine and other places in Russia</td>
<td>1st-2nd Centuries AD</td>
</tr>
<tr>
<td>Arrival of the Bulgars, Serbo-Croats, Bohemians and Magyars from the East</td>
<td>9th-10th Centuries AD</td>
</tr>
<tr>
<td>Arrival of the Pecheneg, Kipchaq and Polovtsy hordes</td>
<td>10-12th Centuries AD</td>
</tr>
</tbody>
</table>

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, 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 “Dreamtime”, 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, 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 unmottled aggregation of gods from diverse “pantheons” greatly resembles the religious climate once present in Central Asia from the Macedonian conquests onwards. 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...
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).252

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.

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 zbaraiti are related to the New Persian zvar (“a lie” or “falsehood”), not to mention the Alanic anzevar and Avestan Persian zinimi (“bad”). Clearly Persian notions of evil had entered Russia in the dimness of dusty ages past.256

In summation, the three main gods of the Rus’ combined to form a trinity,257 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).

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 p311). 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 Medieval accounts we learn that the devil-worshipping Slav heretics may well have been Chaldean in origin.258

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,259 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

### Paganism is Characterised by Polytheism

#### The Devil as an Embodiment of Extreme Falsehood

**An Unknown Number of Russian Magi Believed in a Supreme God, Calling It Svarog, the Shining God**

- **Dazhbog**
  - (Buellin, Belorog)
  - (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

*Svarog (The Supreme God)*
(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 make us prosperous, but only man could keep them from possible demise at the hands of those darkest forces.

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” 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 Sejator, the prime mover of all the heavens. These terms appear to be Slavic words used when referring to Ahura Mazda or more specifically Zurvan.

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). 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.

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. 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 p. 152-157.

**Dana** 19 Jan - 15 Feb Dana was the goddess of inland waters and the consort of the Magian fertility god Danilo (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 Deivas, or that of the Latvian supreme god, who also went by the name Devas. Ultimately Dev (pron Div) is cognate with Div, a Persian word meaning "the Deivas". This means that an undetermined number of Slavs probably inherited Deva 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 Deivas in addition to the Ahuras, a practice considered anathema by the post-Karterian Orthodox Zoroastrian religion. Theirs was the way of Deval 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 Deivas, and held the Ahuras in much higher regard.

**Dolya** 6 to 12 Dec Dolya was goddess of the evening sky, and linked with planets fortunate, and fate. Her irrecconcilable foe was Nedolya, the goddess of calamity and misfortune. Dolya's idol appeared as a figure with languish 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...
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 jewellry of metal, pine cones and needles, acorns, mushrooms, flowers and ribbons of all colours and descriptions. She was also known as Kupala or Kupalo.

**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 sheave of rye in the other. Kolyada also went by the name of Dizhik or Vasi'.

**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"). 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 Olsha, 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 bronze, large headed woman kneeling, with dishevelled hair, and an open screaming mouth. In the latter form her idol was clothed in a garment of turf. Just as Demeter was a lawgiver, so too was Moksha. When Russian farmers 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 Soma 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
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 desired. 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 Sína 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), Brahman (Aryans), “Zeus” (Graeco-Iranian fusion), Aion (Greek Gnostics), Kronos (Mithraism) and Grannos/Cernunnos (the Celts). To the Wends Svarog was Chetyrogod or Syatodiv, 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.²²⁵

1. The Old Indian word Svarag, meaning “the sky has found the greatest support”. We find similarities in the Old High German Gsvarc which meant “a thunder cloud”, the Dutch Zwerk “an overcast sky”, or the Anglo-Saxon Swaurc “a storm cloud”.²²⁵

2. The Old Indian Svaraj, meaning “an independent ruler”.

3. The Old Indian Svar, or the Avestan Hvaran, both of which meant “the Sun”.²²⁵

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 Volkhy “Council of Doctors” were permitted to offer Its due tithes. Thus, we may wonder whether or not the Volkhy “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 created and deputised gods to serve his needs.

Svarog is unlikely to have been a Slavic name for Ahura Mazda.
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, 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. 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 Radigasisus, 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 *Svaton or Chetyrogod, 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 *Varana*). 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. 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 dæva *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 dæva-worshipping Zurvanites. Thus the Rugi seem to have been devotees of Hindu/Aryan religion (ie; Dæva-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 Dæva 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. In the year 1835 a 6-foot tall, four-faced wooden idol was uncovered during peat cutting at Derry, on the north coast. 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. This is because such effigies tend to be more horrible than traditional Celtic idols and reliefs.
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 horn, 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 Pol’ky Igoreve 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, Karagoe 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, 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. 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 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.

**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, and evidently ran though battle protecting his protégés.

**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.

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).

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, 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 many other gods worshiped by the peasantry. 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
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.

**Bereginya**

Bereginya²⁵ 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 Volkhvy 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**

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 role 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?

**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;²⁶ 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,²⁶ 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 Hercules²⁷ to the North of Germany,²⁸ 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.

**Kama**

14 Oct  
Zhelya’s sister, Kama, 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’nitsa²⁷ was the earthly offsider of Khors. People sacrificed dried floral arrangements, wildflowers, petals and stems to her.

**Lado**

22 Mar  
Lado²⁷² was the god of peace, harmony, goodness, a happy family, love and excellent interpersonal 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 slavicisation of the Classical Greek divinity Leto.
Leļ’ 19 Mar  Leļ’[127] 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 Bundahishn, Leļ’ name does not equate with Tistar, Sirius’ angelic name under Zoroastrianism. Thus Leļ’ cannot be linguistically linked with the Zoroastrians/Magi ans.

Marena 22 Feb - 20 Mar  Marena[125] also went by the name Morena. She was the Goddess of Spring and wild flowers, a patroness of the Seas and Oceans, and the earthy 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.

Nemet’ 25 Nov - 19 Dec  The god Nemet’[123] 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 Bundahishn 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.[124]

Radunitsa 14 Mar  Radunitsa[123] was a goddess who acted as a confidant to those who prayed to her, perhaps giving advice via inner spiritual locations. She was the patroness of good things, grief, nostalgia, fond memories of the deceased, speaking reassuringly 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  Obida[125] 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.

Oderzhima 25 Jun - 25 Jul  Oderzhima[125] was the goddess of dedication, persuasion, loyalty and conjugal harmony. She was Dry’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.

Or 6 May  Or[125] 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”).

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  Pozvid[125] 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 Officers[25], whose sole function was to watch the heavens for impending cold fronts carrying hail clouds. 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. But god help the lazy hail spotter who didn’t allow everyone proper warning!

We know that the pagan Rus’ also had hail spotters, but their activities varied from those of the Peloponnesians. The Volkhv performed the vital role of “Storm-chaser” (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...
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 a 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.

**Pryadko** On feasts for the dead. Pryadko 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.

**Priya** 28 Aug - 14 Dec. Priya, 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.

**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.

**Slava** 22 Mar. Slava 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** 14 Sep. Tyr 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. 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.

**Vili** 15 Feb. Vili 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 Vili 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 Zhelya 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.

_Zorya Utenyia and Vechemaya_ 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 worshipped the Auroras, in the morning and evening during the Qult Ashramin prayer watch, and affirmed that the two Auroras were accompanied by, or in the presence of heroes and horses.

_The Winds_ The pagan Slavs worshipped 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 if which are listed here. Bandahishn XV: 18 and Lamblichus explained the earliest beginnings of devil worship, and the nature of their deeds.

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. For example there were Polisuts (Malign forest demons), Ocheretyanik (Demons of the reeds and grasses), Bolotyanik (Swamp, bog or marsh demons), Ambarinik (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. An endless parade of creatures frightened small children ... Baba-Yaga, Babai, Babka Mara, Baga, Badai, Bomka, Buzun, Buda (similar to the Gaelic Buach), Bukan, Bukanko, Bukaritsa, Vovka, to name but a few. 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?

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",²²⁶ 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.

Vrazhok, Vrachiko, Krivoi Vrazhonok, Vrazhonok²²⁶ were general labels applied to Besenok²²⁶ and Chertenok,²²⁶ a lesser class of demon, of much smaller stature, in terms of their size and unspirituality.

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.²²⁷

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.²²⁸ 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.²²⁸ 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."²²⁸

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 padvaga, drug (singular) and druž'ya (plural) all mean "friend". These Russian words might have had a Frankish phonetic parallel, dusii²²⁹, demonic succubi with illusory forms. These dusii often took the form of satyrs and Pars,²³⁰ 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 drug²³¹ 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 drəb' ("trembling" or "shivering") which is related to the Lithuanian drugs (meaning "a fever" or "a butterfly"), and the Old Prussian drugs ("a reed"). These words probably originated from the Avestan druə or druəga ("a lie" or "a deception"), which gave rise to the Old High German drəgan ("to deceive"), not to mention the Old Icelandic drəgur ("an evil apparition")²³². 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 chart (the word for "a devil" during Christian times), though hes ("a devil") was more commonly used during the pagan era. The origins of the word hes are still being debated, but it is believed to have come from Indo-European and Sanskrit words denoting "horrors"²³³. Even so, a rendition of Bes's head (a benign dwarvish demon widely worshiped in Egypt) was found in a Scythian tomb,²³⁴ so plausibly the Egyptian demon Bes was known in Slavia and may have given rise to the Slavic word hes. In the Smolensk region we also find the word mardui ("a devil")²³⁵ which comes from the Estonian mardus ("an apparition", "a malign spectre" and "a voice from...
beyond the grave"). 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 tools 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”. Buodomishn 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 Vae (good ones) and Lower Vae (bad ones). Upper and lower Vae's were similar in nature to the aerie daemones which were invoked by the pagan Gnostics and Chaldeans.

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. The culprits were supposed to be demons inhabiting the norther quarters of the world, where remote skerries were situated. 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. Bida 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 Lukavka, 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 Blud 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 (or; a black Magian Saint of Evil) of a high ranking Varangan named Blud, 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
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 thiefs and perhaps even assassination.

Connected with the concept of Blud’s fire, which is a reference to the ghostly lights that often appear in the vicinity of bogs after nightfall. Far from being ghostly apparitions, these lights were probably chance sightings of demons 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 Chernobog 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, harbringer 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 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 sinking 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 kizalyu, a variation of kozaa ("a goat"), that paradoxically meant “a serpent”. 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 vorn, ogre, vraznöii (meaning “the enemy”) applied to the devil, 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 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.

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According to Rus’s first Metropolitan (or Archbishop), Hilaron (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.

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/Keresa), 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 Volkvy 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 Chuma 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.

**Grets’**

1 to 9 Aug 

Grets’ caused paralysis of the body, usually by means of a stroke. Grets’ was also known by the name Strakhl (terror) and Perestrakhl. 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.

**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. 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.

**Mara**

16 Dec - 18 Feb 

Mara 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 crooked nose, and who continued her slimy existence in the underworld, scowling 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
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 (Mara or Morrigan), the Basques (Mari), the Slavs, Greeks and Germans (as Morava, Mora, Mara). 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. Norse epic made note of her doings too:

"Driaca 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."

The late Professor Marija 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. Marnik 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 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 Mrachnyi 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 mrachnyi was once intended to describe 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 mrachnyi 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, pillored clothing, noisy neighbours etc all came off her acidic tongue. Domestic arguments between man and wife were her forte. Moroka 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.
Niy  Niy\textsuperscript{1332} 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.

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.\textsuperscript{1333}

Pan  No calendar entry In Rus’, there was a firm and widespread belief in Pan,\textsuperscript{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’n 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.

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, boisterously 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.

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 d\textit{usii} (chugaisters by another name) represented residual elements of the Dionysian rites.

Pekel’nik  \textit{Pekel’nik}\textsuperscript{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  \textit{Poludnitsa} was a malicious shadowy hag who cruised the fields at midday, floating about on howling winds. She could make people die of exhaustion in the fields if she wished, or cause the death of mothers during childbirth.
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 an 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.

Until comparatively recent times the Balkan Slavs danced the anti-clockwise Smrtno Kolo (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 Tryasovitsi 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
Gladeya Violent arguments
Avvar Freak accidents and equipment breakages
Pukhleya Obesity
Aveya The belief that one could fly
Glukheya Deafness
Gnidusha Lice and parasites

Otpeya Stubbornness
Khanusha Demonic Guardians
Reusha Trouble on journeys
Zhovtenya Jaundice and hepatitis
Nimeya Muteness
Karkusha Gloominess

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 seperate 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.

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/Apollo 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 is the Steward of souls, and that is the reason he is called Guide, Kerer 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.”

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.”
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".\footnote{142}

Another tale had Volos residing beneath the roots of the World Tree (the Ash tree).\footnote{143} 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 Hauma 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 Volos' or Voloset) was also perceived as a skinny water serpent or worm, a demonic force that slithered about Russia's lengthy riverways.\footnote{144} He could also adopt the guise of an illness which then entered into the bodies of human beings.\footnote{145} 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.\footnote{146} 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".\footnote{147} 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, Volosaty and Volosenak are other words obviously connected with Volos, only they denote (lesser) demons and unclean spirits.\footnote{148} 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 escortor, 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 Khotitsa 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.\footnote{149}

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 Radzivillian 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.\footnote{134} 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.\footnote{150}

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.
Vyed’ma 25 Jun to 7 Jul  Vyed’ma 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 1 Aug  Vikhor was also known as Vikhrik, Vikhor’, Vikhrvoi and Kotolup. Such was the enormity of his predations, that he was known throughout much of Russia, and as far North as Permia. In Russian Vikhor is directly translatable as “a whirlwind”, and is definitely traceable to at least the 11th Century AD. His name can be found in other regional languages too: Vikhr (Bulgarian), Vikhar (Serbo-croatian), Vicher (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. In all, one very destructive boy.

Peasants protected themselves by climbing trees to touch a Vedenice Grozdalo (“Vikhor’s nest”), that is a nest-like accumulation of debris that becomes snagged at the top of a tree during a storm. In legend such “superstitions” stayed off adversity and fear. That’s right, by touching this demon’s nest, one received protection from the harm he brought.

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 strikes 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". Asto-vidad was also called Vae-isaritar, which superficially resembles the Eastern Lithuanian Viesulas or the Latvian Veissoks, which were other names for Vikhor.

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 was derived from the Magian bad Vai in just the same way as Niy (see p. 311) came from the homicidal Magian demon Nai. In both Slavic and Magian demonolatry 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.

Vodyanik  This demon was the long-bearded water Tsar, who was courted by harems of ravishing water spirits, other species of aquatic rusaiki and the Vodyanoi. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat.

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.

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 Zlidniye 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.

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". Their functions seem to be replicated in the Tryasovitsy and the following Zlidniye, harm-bringers:

<table>
<thead>
<tr>
<th>Gore</th>
<th>Grief</th>
<th>Likho</th>
<th>Fever</th>
<th>Neshchastiya</th>
<th>Misfortune</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bida</td>
<td>Poverty</td>
<td>Khvoroba</td>
<td>Disease</td>
<td>Nedolya</td>
<td>Harm</td>
</tr>
<tr>
<td>Nuzhda</td>
<td>Need</td>
<td>Zavoina</td>
<td>Conquest</td>
<td>Primkha</td>
<td>Caprice</td>
</tr>
</tbody>
</table>

Russians maintained that fevers took the form of old hags, and smallpox appeared as toads. 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.

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". This creature was perhaps equal to Nedolya, a fruit of Mara's fiendish uterus.

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 Friftar (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-vidad 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".
Ancestor Worship

PRASHCHURS

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.

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, fæces, 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.

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.

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.

Without this, any newly constructed abode was doomed to poverty until the first owner of the house died.

REMEMBRANCE CEREMONIES FOR 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.

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) to 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.”
As it happens the Old Russian word for “middle” was середа. 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 brahmans.

Contrary to the vedic Indo-European view, the Magi believed that these animals were holy, and not a source of contamination. 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 swinehearding among the Magian people. 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. 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.”

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. 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. From this evidence it is possible that pagan Russians observed the feast days of their ancestors in
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**

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**

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 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.

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." They weren't just pests, but unholy entities that presumably needed to be exterminated with extreme malice.

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. Earlier we heard of the *Ambarniki* demons, which were obviously insects entombed in amber, yet perceived as demons.

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". 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.

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 Ahur 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”. 

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. 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 Kuriia’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. 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

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.

HOLY BIRDS

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. 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.

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 Verdâšd, 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 maelfic 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 (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.

While birds did their duty before god, white Magians were similarly entreated to slay the creatures of Ahriman whenever 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.

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 Volkhv to offer prayers to the masculine Gods; Female Volkhv 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 leaves), 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.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.
COMMUNAL CRISIS OFFERINGS
In a communal crisis, offerings were made to the offended demons by the Volkhv 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 make 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.

Pagan 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 forever.

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
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 Kinnat bridge he shall remain; although he has performed much duty and good works he is not able to make a passage over the Kinnat 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”.

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 burned 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. This account illustrates a large-scale trade in academic treatises, and this resulted in the relocation of specialised collections to Rome, Greece, Arab, 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...
ancient knowledge. Their scholars, such as the medical writer Abu Zayd, were commited 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". 

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 Phoenecians knowing the sea route around Cape Horn, which theoretically gave them the ability to circumnavigate Africa. How many of the original Phoenecian 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. 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 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.
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 Zandik (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.

“All 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.’”

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.” 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:

- “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 Nawbakht 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 Chaldeans, 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.\footnote{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.\footnote{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.}

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.\footnote{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.\footnote{Several such places of safe-keeping were designed and built, and with the passing of ages their exact location came to be forgotten.\footnote{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.\footnote{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.}}}}

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.\footnote{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 Blind” 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 philosophy left Harran and went elsewhere.

Persian kings and the Magi preserved immense numbers of books, many of which were dedicated to the sciences.

During the war with Alexander, they sent many books abroad for safekeeping...

To China, India and Central Asia.

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The Forbidden History of Europe - The Chronicles and Testament of the Aran

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 Persia, many influential people were indignant about 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. 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. 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. 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, 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 showcase 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. 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. 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". 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", wonders over a thousand years old in some cases.

In Persia too, the Arabs became easier 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.

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, 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 aurora arm rings in Africa, superior South African-style iron smelters in Poland, and cowrie shells as far North as Finland 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, 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. 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-Alexandrines 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; 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 missionarises 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. 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 earth (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 principles. The lighthouse at Pharos, Alexandria, guided ships and warned them of the treacherous coastline. One tale surviving from antiquity maintains that Pharos was equipped with an offensive lens 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. 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,
containing a maze, about 20 massive vaulted halls, plus temples and even two 20 metre tall pyramids. 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. 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.

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 marveled 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 where 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.

Ultimately, Roman engineers and builders didn’t have a clue how they did it. The fact that the Romans (a later civilization) were dumbfounded by Egyptian construction methods (an older civilization) 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 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.

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 Iliad 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. 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 metalurgists scratching their heads for explanations. 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.

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 lagerdemain 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?).

**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. 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, Manichaeism, 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, 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’ashar 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’ashar’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 copies 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 περιέριχον προσέλευσιν συναντήσαντις sufficient proof the tomes in question concerned black magic rather than μογία (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.
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 Medievals 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 Medievals. 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 Rust’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 Székler and Kun provinces, shall henceforth be forbidden and will be suppressed throughout the country, and superseded by Latin writing”...

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 their more orthodox parishioners, and this further prompted a spree of book burning which exterminated most of the knowledge of Rust’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 Székler and Kun provinces, shall henceforth be forbidden and will be suppressed throughout the country, and superseded by Latin writing”...

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”. 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 Rust’s 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. It was a period of lengthy enquiry and produced trial and error findings which did not always meet with widespread consensus among their peers, 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. The time frame for these councils testifies to the sudden nervousness of clergymen in an
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 Fihrist 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 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 level of bestial ignorance was present during the Middle Ages, not only in nominally Christian countries, but amid the Muslims as well. *The Fihrist 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
text dedicated to experimentation with a device known as the *Foster* or *Baptistir*, which for all intents and purposes was designed to magnify distant objects; 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

According to the Greek philosopher Iamblichus in his *The Life of Pythagorus*, the Magi were learned in maths, magick and every science, and knew the secrets *by which the gods were offered unblemished worship*.

In the *Persian Rhapsody*, 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.

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”*.

Many copies were later made by Zoroastrian scribes, copies which also included falsified or corrupted variants. Despite the existence of these texts, Zoroaster’s religion was primarily an oral faith memorised by his priesthood, one which was responsible for tranforming the *daeva* into demons. These texts were doomed to destruction at the hand of Alexander the Great, *“the Devastator”* during the sacking of Persepolis.

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. These 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.

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;

<table>
<thead>
<tr>
<th>MAGIAN TEXT SUBJECT(S)</th>
<th>THE CURRENT INVENTORY OF MAGIAN LORE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gathas</td>
<td>Hymns and rituals written by Zarathustra.</td>
</tr>
<tr>
<td>Avesta</td>
<td>The main work, including the Yasnas.</td>
</tr>
<tr>
<td>Yasna</td>
<td>Details the order of the Haoma sacrifice.</td>
</tr>
<tr>
<td>Bundahishish</td>
<td>Cosmology and eschatology.</td>
</tr>
<tr>
<td>Vendidad</td>
<td>Laws and exorcisms against the daevas.</td>
</tr>
<tr>
<td>Denkart (Dinkard)</td>
<td>Acts, law, and personal conduct.</td>
</tr>
<tr>
<td>Nasks</td>
<td>21 books of sayings, discussions and stories.</td>
</tr>
<tr>
<td>Sirozha</td>
<td>A lunar calendar showing the patron gods for each of the 30 days in every month.</td>
</tr>
<tr>
<td>Sikand-gumarik-evig</td>
<td>An apologetic to protect Zoroastrianism against proselytising faiths such as Christianity, Judaism, and Manichaeism.</td>
</tr>
</tbody>
</table>

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 devastation 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

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". 1431 It was precisely at this point that ancient science became entangled within Magianism.

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. 1432

Aryan pagans

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. 1433 In the 3,000 or so years before the Rig Veda was noted on birch bark papyri, it was roving brahmans, priest-poets who kept alive the Aryan faith by performing the prescribed rites and orally recounting the prayers and songs that accompanied them.
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 11,000.143 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 Brahmín 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.8 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 vīta 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 Pagans 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.144 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.

Fig 70. Buddhist text of a sort found in the Dun Huang caves. Written on strips of wood.

The Aryans worshipped books

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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. 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, 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. Of all the Indo-European tongues the Old Irish is closest in form to Tocharian “A”. 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, Yajurveda, Sama Veda and Atharvaveda, 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 dissonance. 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.

**Holts 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 Volkhy 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 Volkhy’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”.

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. 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.
According to Avraamij's hagiography three different groups opposed him. 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. The first and most powerful of his detractors were the clergy who were bitterly opposed to his unorthodox preaching style. 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. A sizeable portion of the clergy wanted him incinerated. The second group were the villagers and inhabitants of the cities he visited, who yelled caustic abuse at the cleric. 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. 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. These were most likely pagan religious figures, and I say this for the following reasons. They said “He knows nothing compared with us”. 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”. 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. 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 Ptolomaeus, 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 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 Qiyyumu-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, which 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 Ostrolugia, Zvyezdochot, Gromovnik, Koljadnik, Snosydyets’, Volkovnik, Putnik, Lichyebnik, Travnik, Zilyeinik, Tsvitnik, Koshchyuni, Golubinnaya Kniga, Rodolosnik and the Glubinniye Knigi.1446 Metropolitan Hilairion’s list included these, but also added Lunnik, Trepetnik and Lupatodniki.1447 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 pillaged 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.1448 It was rendered into Church Slavonic some time during the 13th Century, and contained information on divination and astrology.1449
The Forbidden History of Europe – The Chronicles and Testament of the Aryan

**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. 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. 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.

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: Novyi 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-Severskij (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-Severskij (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-Severskij 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.

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-Bulgarian inhumations. Might this world view in which our east was relocated to our north have been designed by black Magi or Chaldean sorcerers?

One view espoused by a (black) Magus in The Primary Chronicle 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

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**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 Hyphegesus (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. 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”). 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 panta 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.

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One view espoused by a (black) Magus in The Primary Chronicle 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!

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?

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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 and flipped, 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.
The Chinese and Indian world view

The world, as seen by Eurasian nomads, e.g., Huns and Scythians
Fig 73.1

Fig 73.2

ARAB MAPS

Fig 73.1

Fig 73.2
MAPPA MUNDI
Fig 74.1. ***
THE VINLAND MAPS

Fig 76.1. ***
Fig 76.2. ***
Ostrologia

SUBJECT IMPLIED: Astrology

COMPARABLE WORKS: Greek/Roman/Egyptian:
- Tetrabiblos (Ptolemy), Apotelesmatika, Book of the Zodiac, Liber Hermetis (Hermes Trismegistus), Book of the Bear, Hephastion of Thebes, On Signs (Lydus), Apocalypse.
- Bladhrabhu-samhita, Bhatsamhita, Cargasamhita, Parasistas, Sphujidhvaja and Yavanajataka.

Sanskrit Titles:
- Bhadrabahu-samhita, Brhatsamhita, Gargasamhita, Parasistas, Sphujidhvaja, and Yavanajataka.

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.

Svezdochel

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 discerners pure and simple, since they work merely by art; and such are referred to in the chapter de sortilegiis, where it says that the prebendary Udalricus 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.”

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” i.e; 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. 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 Koljada might have been a Magian-Christian celebration of the birth of Christ, the Sun of Righteousness. Therefore Koljadnik 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, Koljada, like kolyaska (a much later word for “a coach”), was drawn from a Kolo (“a wheel”) root, as Vernadsky suggests, then Koljadnik 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 Koljadnik 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 Koljadnik contained the plans for building wind-cars. Might Koljadnik 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 Koljadnik 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**

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 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,⁴⁴⁵ 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 tempastarii 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.

**Snosydyets' or Snosudyets'**

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:  
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.

**Liehgebnik**

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 Medecina, De Variolis et morbilis, The Natural History

Chinese sources mention the consumate 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 Volkhdvy 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, 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 childbirth, 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 its 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 trepination 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”. As in Persia, the Slavic and Hunnish Magi may have done autopsies on the bodies of criminals for the purpose of medical enquiry. The Zoroastrian priests recommended “preserving one worthy of death when it is requisite for medical purposes”. 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’. 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. 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.

Slavic medical terms seem Eastern in nature; potential evidence for the origines of their anatomical knowhow:

The Russian word for “the brain” is mozg (which differs from the German braeun, from which we get the English word ‘brain’). The same meaning is found attached to mazak (Bulgarian), mozak (Serbo-croat), and mozg (Slovenian). These come from the Old Prussian mazegno meaning “bone marrow” and the Lithuanian mazgonys (“brain”), or smogenys (“brain” or “bone marrow”), which in turn originated from the Avestan Mozga meaning “bone marrow”. The Old High German marg and marga fit snugly into this word set. Together with the Tocharian term massant 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 ast-, to which the Slavs had appended a “k” prefix. Connected with this word is the Latin os and ossis. The Russian word for “heart” sirds (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 zrid ("heart"). 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. It must have been a relatively common procedure around 100-200 BC (when the practice first arrived there), very often performed post-mortem. 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 (i.e. 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.
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”.

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 operation and mended well. Is it a coincidence that trepanations were performed by folk physicians in the Balkans even this century.

**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.**

**HERBALISTS**

**MONKS AS HERBALISTS**

As it happens the Russian word лейкинг comes from the word лека which means “a medical treatment”. It can be found in the Gothic lekeis (“a physician”), the Anglo-Saxon лекер (“a physician”) and the Swedish лекare (“to treat an infirmity or ailment”). 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 лечит (“to treat”).

**A BOOK ABOUT FLOWERS**

**SUBJECT IMPLIED**

Flowers, plants, medicinal herbs.

**COMPARABLE WORKS:**

*Herbarii* parts of the *Rāg Veda*, and a variety of tractates which the Muslims had translated from the Greek, Latin and Iranian.
In pagan Rus', every god had its own specific flower or grain. These were made into garlands or wreaths and hung around the idol's neck. Koljada (rye), Kupala (daisies and dandelions), Klchal'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 Newgorod, 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 assignations 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 jasmine is for Vohuman, the myrtle and jasmine are Ahura Mazda’s own, the sweet marjoram is Ashurahast’s own, the basil-royal is Shatraino’s own, the musk flower is Spandarmad’s, the lily is Horvadad’s, the kamba is Amanrad’s, Din-paran-Ataro has the orange-scented mint, Ataro has the marigold, the water-lily is Azuri’s, the white maro is Khurshed’s, the ranges is Mah’s, the violet is Tir’s, the meren is Gosh’s, the kamba is Din-paran-Mitro’s, all violets are Mitro’s, the red chrysanthemun is Srosh’s, the dog-rose is Rashtri’s, the cockspur is Fruzardin’s, the sisket is Vahamun’s, the yellow chrysanthemun is Rami’s, the orange-scented mint is Vao’s, the trionale is Din-paran-Ori’s, the hundred-petalled rose is Din’s, all kinds of wild flowers are Ard’s. Astad has all the white Horn, the bread-makers basil is Asman’s, Zarnip has the coccus, Manspend has the flower of Ardashir, Amirun has this Horn of the angel Horn, of three kinds”.

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, which is a type of rose called the Guelder-rose, snowball tree, or more formally termed Viburnum Opulus. 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. And archaeologists have found the remains of roses associated with Norse settlements in Scandinavia, 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.

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. 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 Caucuses, but by the 1500’s AD its presence was noted in places like China and Austria. 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 Illiad are to be relied upon. The later Romans were very committed to rose cultivation. They used glass houses to nurture their holy
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. 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 literally 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.

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.

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. 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 Emanaric.

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 sýat’ (“to sow”) and pan-Slavic variants of it are related to the Latvian set, the Lithuanian seti, the Gothic saian, 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” kànopla is found right throughout the Slavic languages (and slight variants of it). These are related to the Lithuanian (kánapes), the Latvian (kánape), Rumanian (canipa) and the Old Russian (kànapios), all of which mean “hemp”. Similarly connected are kanapr (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
“hemp” being imported into Britain by the Norsemen). In the Far-East we find the Turkic and Kazakh word kanup (“hemp”). All of these words were ultimately derived from the Sumerian word kimbus (“hemp”).

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 Bundahishn XXVIII: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: bangha) 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 kungja meant the Fly Agaric mushroom.

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 bhanga) was a great pastime. 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 gaze at it until after the lapse of the third day.

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, 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
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 magnificient catalyst for healing!

“This herb, born of honey, dripping honey, sweet as honey, honied, is the remedy for injuries; moreover it crushes insects.”

**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**

Myod (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:** *The Chronological Table of the Kings*.

*The Chronological Table of the Kings* 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.

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:** *Meteorologica*.

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 Sabeans used a book that was not dissimilar to *Meteorologica*. Since the pagan Slavs had Kolduny sorcerers, these weather charts might have been Chaldean originally.

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 forsee what meteorological hazards lay ahead for their crops. 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 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.

**COMPARABLE WORKS:** | Whether these might have been similar to the Babylonian Hemerology texts 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 royalties 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.

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-scape. Dreams could be prophetic too, and so we find *draum-hell* (“divination by dreams”), *draum-spiar* (“the skill to interpret dreams”), as well as *draum-spekingr* (“one who is skilled at dream interpretation”). 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 internal 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 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 dispersed 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.
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.  

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 Evseevich ... 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"?"

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 sach' (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". Our mother was moist mother earth, and from her womb we came.

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"; 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 Glubinniiye 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 Lopatochnik  
SUBJECT IMPLIED Earthworks and diggings.

This particular title seems derived from lopata or lopata, (variants of which are found throughout the Slavic nations, plus Prussian and Bulgarian), meaning "spade". Lopatochnik may have had something to do with mining and tunneling, as well as the construction and engineering of defensive earthworks.

COMPARABLE WORKS: Unknown

TITLE Trepetsnik  
SUBJECT IMPLIED Trepetsnik looks to come from Trepot', 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:

<table>
<thead>
<tr>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ostrologiya</td>
<td>The Book of Astrology</td>
</tr>
<tr>
<td>Zvezdnochot</td>
<td>The Book of Stars and Constellations</td>
</tr>
<tr>
<td>Rezhdennik</td>
<td>The Book of Ascensions, an astronomical almanac for use in astrology</td>
</tr>
<tr>
<td>Kolyadnik</td>
<td>The Book of Wheel-making (astrolabe spindle wheels and vehicles)</td>
</tr>
<tr>
<td>Purrik</td>
<td>The Guide (a copy of Geograpiae or other similar work)</td>
</tr>
<tr>
<td>Lichgenrik</td>
<td>The Book of Medicinal treatments and surgery</td>
</tr>
<tr>
<td>Tranvik</td>
<td>The Book of Poisons</td>
</tr>
<tr>
<td>Zilyenik</td>
<td>The Book of Horticulture</td>
</tr>
<tr>
<td>Tseitnik</td>
<td>The Book of Flowers</td>
</tr>
<tr>
<td>Gromonnik</td>
<td>The Book of Storm-raising</td>
</tr>
<tr>
<td>Snosyadyets'</td>
<td>The Book of Raising the Dead</td>
</tr>
<tr>
<td>Volkhovenik</td>
<td>The Book of Wolves</td>
</tr>
<tr>
<td>Koshchyuni</td>
<td>The Book of Blasphemies</td>
</tr>
</tbody>
</table>

Astronomy

According to Pliny the Elder, the arts of astronomy were first fostered by the priests of Babylon and Sumeria. 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.

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.

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-Nadim 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 Volkir or Koldury, and the Poles called them planetniki. Therefore we will examine the astronomy and astrology 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.
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 foul". 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." 132

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".

Thus, the sun was orbited by the planets, which rotated out at it 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 ...

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.

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 ascendency as a maritime power, and even used Persian currency! Many Greek soldiers and residents of Alexandria became Egyptianised.133 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, why it is that in pagan (and even Christian) times, the deceased of Rus’ carried a passport scroll into the hereafter, 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
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 masterpiece 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 sunlight 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.

<table>
<thead>
<tr>
<th>LAT</th>
<th>SUMMER</th>
<th>WINTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Equator</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>4.25°</td>
<td>12.25</td>
<td>11.75</td>
</tr>
<tr>
<td>8.25°</td>
<td>12.5</td>
<td>11.5</td>
</tr>
<tr>
<td>12.5°</td>
<td>12.75</td>
<td>11.25</td>
</tr>
<tr>
<td>16°</td>
<td>13</td>
<td>11</td>
</tr>
<tr>
<td>20°</td>
<td>13.25</td>
<td>10.75</td>
</tr>
<tr>
<td>23°</td>
<td>13.5</td>
<td>10.5</td>
</tr>
<tr>
<td>27°</td>
<td>13.75</td>
<td>10.25</td>
</tr>
<tr>
<td>30°</td>
<td>14.25</td>
<td>9.75</td>
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<td>36°</td>
<td>14.5</td>
<td>9.5</td>
</tr>
<tr>
<td>40°</td>
<td>15</td>
<td>9</td>
</tr>
<tr>
<td>43°</td>
<td>15.25</td>
<td>8.75</td>
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<td>46°</td>
<td>15.75</td>
<td>8.25</td>
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<td>48°</td>
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<td>8</td>
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<td>54°</td>
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<td>7</td>
</tr>
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<td>58°</td>
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<td>6</td>
</tr>
<tr>
<td>61°</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>63°</td>
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<td>4</td>
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<tr>
<td>64°</td>
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<td>3</td>
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<tr>
<td>65°</td>
<td>22</td>
<td>2</td>
</tr>
<tr>
<td>66°</td>
<td>23</td>
<td>1</td>
</tr>
</tbody>
</table>

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° | 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
at Sri Lanka, Thebes (Egypt), Aswan and the lower reaches of Egypt, Libya, Rhodes (Turkey), Marseilles (France), Smyrna (Turkey), the Danube River (Germany? Bulgaria?), Hellespont (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 Thule\textsuperscript{30} (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 \textit{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 \textit{On the Ocean},\textsuperscript{160} 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 \textit{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 \textit{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 \textit{Germania}, Tacitus spoke of Germans worshiping 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 \textit{Almagest}. What then can we say of Diodorus’ reference to a Temple dedicated to the ancient Greek God Apollo in the East, in Germany, perhaps the same ones who supplied ascension data for what would later be called the \textit{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?\textsuperscript{160} 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 \textit{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;

\begin{quote}
"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 worship, itself proves that her worship came in (to Germany) from abroad."
\end{quote}
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. 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”.

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 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. 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 hemisphere 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 Capricorn.
Capricorn (i.e., 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 southermost tip of South America, or a small number of islands like the Falklands, Heard, McDonald or Macquarie Islands. The more northerly of the two sites could have been Melbourne, 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, 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 report 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, 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. 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 Ptolomeus (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, were very extensive (5 Volumes), detailing his observations of gems, mirrors, glass and spheres, not to mention the Baptisir, 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 EBC>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 astrolabe (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 Dicoprta, 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.

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 computistical 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. Around the celestial core...
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. 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 Mathematica Syntaxis, 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 loath 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. 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 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”.

The Mathematically (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, magistrates 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 recalled 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 shine 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, but they might only be lunar or solar calendars. 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). 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, 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 Medieval 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.

Hand astrolabes

Around 600 AD, smaller hand-portable astrolabes were manufactured. 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.
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 Chaldeans). 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."

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 Christian authorities.

The Moorish academics responsible were burned at the stake by Muslim authorities. 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.

**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 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 theory had been established:153 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.”158

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;159 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.158

**Collaboration in the East**

During the early Middle Ages, the Arabs were liaising with the Indian Brahman astronomers at Jundishapur,159 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.159 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,160 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,164 the information flow reduced to a trickle, causing Westerners to become insulated from major developments. To illustrate the point, Byzantium (unlike the Arabs) was...
The Forbidden History of Europe – The Chronicles and Testament of the Argan

Roman and Byzantine Christian Academics were not invited to attend.

Westerners did not share in the new advances which were shaped at these science councils. ... 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.

Astro-cartography (Astronomy)

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. Most frequently they consisted of mythical images, which served as standardised depictions of the various constellations. 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. At other times he might be depicted as a centaur, drawing his bow, gracefully presented in vibrant illuminations. 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. The more lavish charts had draftsmen texture the images using disertations from the likes of Gaius Hyginus, which encapsulated 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 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 Geographicus ("The Guide"), allowing the Philosophers to trek along lines of latitude, using viewing beams, shadow measurements (accurate to 1°), 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.

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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, 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 ephemerides of any kind had ceased to exist. So where on earth did these strangely-rendered Roman-style maps come from? The presence of these maps perplexed Professor Flint, 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. 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 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. 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. 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”.

A love of gems went hand in glove with the older civilisations of Asia Minor. While rock crystal only grows 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. 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. 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. 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
proceeded to draw over the projected image, permanently recording what the lens 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.

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 diopter, 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 extract 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
Potvoren' Pryaslen

an item of weaver's equipment was found near Kiev, engraved with an inscription stating that it was enchanted; the Russes employed spindles, spinning-wheels and distaffs for astronomical and astrological purposes. For instance Russia, devices conceptually similar to those used by the ancient philosophers and the Magi. Lozko mentions that man variously by Slavs, Bulgars and Goths. There is other potential indicators for astronomical apparatus in Mediaeval Arab researchers. 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 Medieval 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; 

"From the eye through the "eye" is (to?) the spinning-wheel".

I certainly want to expand upon their theory. The Ukrainian вікно means "an eye", whereas the Russian variant око means "an opening", "an aperture", and later "a window", despite the fact the word also arose from the proto-Slavonic form око ("an eye"). 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 веретено (Old Russian, Ukrainian, and Old Slavonic), is also found in the Serbo-croat, Czech and Slovenian (vertet), as well as Polish (wrzeciono). The general meaning being a rotating spinning-wheel, or even "a potter's wheel" in the case of the Czech. The non Indo-European-speaking Finns also had similar words to веретено, namely varatna or varatina, which also meant "a spinning-wheel". These are directly traceable to vartham (Old Indian) meaning "a revolution" or "a rotation", "spinning" or "rolling", or "a back and forth movement". Вертето is also connected to the Old Indian vartha ("a spinning wheel" or "a distaff") and varthas ("circular"), plus the Old High German wirtel ("a spinning wheel" or "a distaff").

"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 Medieval optical theory, which conformed to Ptolemy's hypothesis, conical beams of visual flux (a faintly-material etheric light-like substance)
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. 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. 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;

<table>
<thead>
<tr>
<th>Time frame</th>
<th>Source of the teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Bronze Age until the 10th Century AD</td>
<td>Athenian philosophers living in Scythia, the Goths, or their respective descendants</td>
</tr>
<tr>
<td>2. The late 9th to the early 11th Century AD</td>
<td>Arabs</td>
</tr>
<tr>
<td>3. The 13th Century</td>
<td>English travellers exposed to Bacon’s teachings</td>
</tr>
</tbody>
</table>

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. 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 use of spindle-wheels for astronomical purposes might also indicate that the Volkhy had developed their own home grown devices. It is plausible that they mounted large spinning-wheels (modelled on fixed astrolabes) and quadrant or viewing bearings 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 Volkhvy 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 Volkhvy 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:

> "Лисі Щербетці черець прясла глядять" 1569

The fox-like stallion (looks or glances) through a section of fencing.

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.

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 *preslica* ("a bench", "a machine", or "a part of a windmill"), and the Czech *preslo* meaning "a circle" or "that part of the fence that is between two posts".1570

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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-
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. 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, together with Greek gods like Ermis (Hermes), Aris (Ares), Aphrodit (Aphrodite), and Zeus (Zeus-Oormazdzes). This deity is linguistically similar to the druidic Cernunnos might simply be another name for the Greek Cronus or the Mithraic Kronos (the Zurvanic 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.

**Other possible influences on Russian astronomy**

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.

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 Medieval star map, 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.

One Rus’ Volkhvy book, entitled Zvezdochot, intimates that the Russians 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 astronomer who manned these posts had a Russian connection as early as the 3rd Century BC.
Sabian, a man at the forefront of Arab astronomical studies. Yet it was not until 911 AD that he completed his *Knowledge of the Raising of the Zodiacal Signs in the Quarters of the Heavens*, and tables for the fixed stars. 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 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 *Ostrologija* (Latin & Greek: *astrologia*), 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 *Ostrologija* (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, Babylonian, Egyptian, and Hellenistic astrological symbols in their practice of divination by mirrors and crystals.

**SPECIFICALLY ROMAN INFLUENCE**

The Slavic word for Venus, *Venera*, comes from the Latin *Veneria*. 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 *Shtne* (Bulgarian), *Suntse* (Serbo-croat), *Slońce* (Slovenian), *Slunce* (Czech), and *Slone* (Polish). These are related to the Lithuanian, Old Prussian and Latvian words *Saulė*, the Gothic *Saul* (or *Suna*), which appear closer to the Latin *Sol*, than they do to the Old Indian *Sar* or the Avestan *Hvara*,.*¹⁸ 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) *Zvesta*, meaning “silver”.¹⁹ 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, *astronomija*, comes from the Latin and Greek.²⁰ *Planeta*, the Russian word for “a planet” is derived from the Latin and Greek.²¹ The Russian word for a comet was *komet*, which has Graeco-Roman origins.

The other commonly-used Slavic word for the moon *mesjats* has parallels with the Greek and Latin, but is finally traceable to the Old Indian *mesa*.

**SPECIFICALLY GREEK INFLUENCE**

The Slav word for the constellation of Pleyides, *Plyyada*, 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 *Ostrologija* (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, Babylonian, Egyptian and Hellenistic astrological symbols in their practice of divination by mirrors and crystals.
Alexandrian or Roman star charts as a model for their Zvezdochot.

Once everything is taken into account, the arts of the Volkhyv astronomers evidently owed their beginnings to:

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.

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

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.

4. Greeks and Macedonians astronomers employing Greek translations of Magian astronomy texts formerly looted from the Magi around 300 BC by Alexander the Great.

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.
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, killers, courtesans, parricides and the unworthy.”

“...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, Haptoring, is opposing Saturn, Haptoring, created by Mazda, is opposing Jupiter, Vanand, the smiter of noxious creatures, is opposing Mars, the star Sataves 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 distributers 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 distributers, to whose scriptural name is Gadug (the Brigands).”

“...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’.”

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 remodeled, 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.
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. 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 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 fly 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 fly 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 marvelled at, and immortality, nor will it
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”.

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
Narodniye 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 Chernobog, 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) zodiac 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 Russis, 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 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, Vishena (similar to Vrshabha, the 2nd sign of the Indian zodiac, equivalent to Taurus), 9 Zorena, 10 Studena, 11 Yangela, 12 Ribala.

Pre-Islamic Volga Bulgar society exhibited traits belonging to several different religious spheres, namely Manicheism, 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. 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...
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. Malloca Maleficarum enunciated the following theories on astromancy: 

"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."

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 ...

"... it (witchcraft) is not caused by the separate Essences which are the Poewrs that move the stars" "For it will be shown in the Second Part (of the Malloca 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."

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

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 reintroduce 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 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 dyaemons 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.

**Schast’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. 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” schast’ (Russian), shchastya (Ukrainian), scestie (Old
Czech), sesti (Czech), szczescie (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 Rodzhanity.

The importance of cows and horses in the dispensing of luck can perhaps be related back to Yasna XI;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 designed
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”.

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.
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.

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. 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 Umim 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 agony.

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
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 Volkhvy 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".

**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. 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. 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. 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" soni is traceable back to the Old Indian stupnas ("a dream") and the Avestan hesf小吃. Perhaps the source of their dream-lore lay in Hindu and Iranian traditions. It should also be noted that the Slavic soni ("a dream") is very close to the Irish suan ("a dream"), and that the Old Norse svef小吃 ("a dream") closely resembles the Avestan or even the Old Indian.
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. 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. 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.
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.

**POWER SOURCE**

- A god
- An angel or archon
- The mystical power of a planet
- An infernal demon or aeon
- A daemone or hero
- A holy/magical object
- A holy/magical word

**EXAMPLE**

- Isis, Zeus, Horus, Dazhbog, Perun, Mithra
- Zadkiel, Uriel, St Michael the archangel
- Jupiter, Saturn, or the embodied spiritual powers connected with the planet
- Shamael, Ahriman, Azi-dahaka
- Imhotep, Hermes Trismegistus, Hercules
- The latent power within the rowan or golden ash, spring water etc, a relic
- 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.

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 sacred 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.

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.

When Europeans hung rowan or mistletoe in their house they were (knowingly or unknowingly) performing vedic rites inherited from the Indo-Europeans. They adored 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.

When Jews put a mezuzah 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.

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 foolish superstition ... witchcraft!

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), Haridus (diviners), enchanters, weavers, necromancers (those who summoned demons or raised the souls of the dead) and Chaldears, to name but a few.

Then in Eastern Europe you had Kolduny, Volkhvy, Ved'ma, Garabancias, Taltos, Magoch Magus, Voksa, Arbis, Znakhar', Rasdi, Byeloknyazi, Baka, Harsany, Arbui, Burvis, Planetniki, Mag, 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, Mag and Magi are often found in Mediaeval Christian manuscripts. 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 2nd Century AD (and perhaps even earlier) were living in Eastern and Western Europe.

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".

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 Paulan 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 Bundahishn tells us the following about the Magus wizards and the principles which lay behind their sorcery:

"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."

"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 ring-leaders are those seven planets, the head and tail of Gokharu 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 came to water, vegetation, and the other creations which exist in the world, owing to the fiendishness of these ten. They whom I have enumerated are furnished with the assistance and crafty nature of Ahriman."  

"Afrim and 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 glooms 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, Geyomard is made ill by me, and opposed to those revolving (the zodiac) are the glooms and planets arranged by me."

"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."

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 urwise 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, only perceiving an aura of magic and witchcraft surrounding their ceremonies. Before the Karterian reforms would effect a petitioned set of circumstances. Observers unwise in the ways of the Zoroastrian flamen could still still think 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 Bundahishn tells us the following about the Magus wizards and the principles which lay behind their sorcery:

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Whether or not European witch-magic (and black magic i.e; 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."

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 Zoroastian 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 Media 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 Zoroastrian 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, may, 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”.

“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, but by so doing they may, as it were, mock the work of the creator, and that they may provoke him to anger”.

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”.
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.

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.

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.

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 the 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 Medeans. 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.

<table>
<thead>
<tr>
<th>SCHOOL OF MAGIC</th>
<th>WHERE IT ORIGINATED</th>
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<tr>
<td>PAGAN Gnostic</td>
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<tr>
<td>Hermetic</td>
<td>Among the Pharaonic priests of Egypt</td>
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<tr>
<td>Neo-Pythagorean</td>
<td>Among the schools of Greek Philosopher scientists</td>
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<tr>
<td>Chaldean</td>
<td>Among the Chaldeans</td>
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<td>Mesopotamian</td>
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<tr>
<td>Babylonian</td>
<td>Among the priests of Babylon</td>
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<td>Assyrian</td>
<td>Among the priests of Assyria</td>
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<tr>
<td>Iranian</td>
<td>Among the Magus priests and priestesses of the Persians and Medeans</td>
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<tr>
<td>Aryan/Shamanic</td>
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<tr>
<td>Buddhist shamanism</td>
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<td>Brahminic magic</td>
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<tr>
<td>Jewish</td>
<td>Among the Essene Jewish sect</td>
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The majority of magical utterances are lost forever, because they were largely secret in nature. Low magic was more primitive; far less structured. 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.
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. Thoughout 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.

Ibn Wahshih, Al-Kahil and Abu Bakir Ahmad 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. Collectively they contained a rich bounty of magical ciphers with such diverse origins as King David of Judah and the Pharoahs.

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 XXIII, Book II: Ch LI, Book III: XXX, Book III: Appendix IV, and these in turn were written up and reprinted in Barrett’s book, *The Magus* (1801).

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.
The goat star unearthed Gnostic gems, yielded the necessary answers. But can Agrippa's book really be viewed as historical? Or was it an over-indulgence in fantasy? Archaeology has assignment, but on Babylonian and early Egyptian alphabetic scripts (see Appendix IV). These are important points, readership, but for the kings and Egyptian priests and priestesses alone.

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 audience, 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, spell lamellae and a magical bowl, 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:

The Constellation of The goat star

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 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 Bosphorus, 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 Bosphorous) 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.
How is it that the Chaldean scholar Ibn Wahshih’s 840 AD cryptographic book contains copies of Ogham tree script, a script avidly studied by the Celtic druidic intelligentsia, plus information on its decipherment, taken from Alexandrian Egyptian texts? This opens a real can of worms, because tree script is commonly believed to be only only associated with the British isles. Because the tree script is thought to go back as far as 300 AD, or even a couple of centuries before that, it could mean a number of things, many of which seem highly incredulous, and yet which are the only feasible explanations. Wahshih’s book could mean that the Alexandrians learned it from the Britons before 300AD (most unlikely), or that the Alexandrians taught it to the Britons before 300 AD (again very unlikely), or that they both invented it at the same time (rather doubtful), or that an early Mediaeval Arab field officer had gained knowledge of them while visiting the British isles (the Arabs had scholars journeying all over Africa and Asia). It’s only when you throw the “myth” of the Egyptian origins of the script, supposedly invented by the Egyptian god Thoth (alias Hermes Trismegistus, a principle Hermetic pagan Gnostic deity who was once a man), that things finally start to make sense. Wahshih’s admits that his works were derived from Egyptian (and most likely Hermetic) exemplars from Alexandria. Thus the most likely conclusion, based on the available data, is that Alexandrians either taught this tree script to the Britons, or learned it from them before 300 AD.

THE ALPHABET OF THE KINGS - GEOGRAPHICAL DISTRIBUTION

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>USAGE</th>
<th>DATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egypt</td>
<td>Supposedly designed by the Pharoahs.</td>
<td>?</td>
</tr>
<tr>
<td>Asia Minor</td>
<td>Found on a magician’s bowl.</td>
<td>300 AD</td>
</tr>
<tr>
<td>Gothic Bosphorus</td>
<td>Resh used as their royal insignia.</td>
<td>4th C. AD</td>
</tr>
<tr>
<td>Asia Minor</td>
<td>Appears on magical gems.</td>
<td>6th-7th C. AD</td>
</tr>
<tr>
<td>Khazaria</td>
<td>Many characters resemble Khazar runes, but without orbs.</td>
<td>8th-10th C. AD</td>
</tr>
<tr>
<td>Arabia</td>
<td>Appeared in magical treats on ciphers.</td>
<td>c. 9th C. AD</td>
</tr>
<tr>
<td>Rus’</td>
<td>Resh used as the royal insignia.</td>
<td>c. 10th C. AD</td>
</tr>
<tr>
<td>Europe</td>
<td>Appears in magical and alchemical texts.</td>
<td>2nd-16th C. AD</td>
</tr>
<tr>
<td>The Book of Raziel</td>
<td>Used to write the Jewish Kabbalistic Book of Raziel.</td>
<td>13th C. AD</td>
</tr>
<tr>
<td>De Occulta Philosophia</td>
<td>Jewish variants of the Alphabet of the Kings.</td>
<td>16th C. AD</td>
</tr>
</tbody>
</table>

The following table of characters illustrates the similarity of these various forms:

**Key**

- **Row A, Row B, Row C and Row D 1-2**: 300 AD Pergamum magician’s bowl.
- **Row D 3-15, Row E 1-3**: Signs of the zodiac taken from the 1951 Dom Gaspar prayer missal.
- **Row E 4-15, Row F 1-15, Row G 1-8**: Jewish Gnostic “Book of Raziel”.
- **Row G 9-15, Row H 1-15**: Arab cipher plastered over a 14th century magical scroll, and which was also found located in a treatise on ciphers retrieved from Alexandrian texts, shown in juxtaposition with Ogham tree script (which is normally associated with pagan Celtic Britain).
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 Magus 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. Cornelius Agrippa certainly catered for this wish!

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 alchemically marriage occurred when the Ancient Egyptian schools of alchemy began interacting with Babylonian metallurgists, who brought with them planetary theories concerning the effects of cosmic energies on the formation of metals and alloys, in the solid or liquid state. 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.

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 city 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 Wahshah. 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. This is quite believable since Chaldean and Nabataean scribes 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 Wahshah prevents me from confirming that Egyptian hieroglyphic manuscripts were amongst those that formed the basis for his texts.

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...
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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*, 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.

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 Khazaric academics who had preserved this same knowledge. These Jewish intellectuals were to be found among the refugees issuing forth from the collapsing Khazaric 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", 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.

Alchemy was once popular in Mediaeval Poland, and was still topical in 19th Century Russia 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.

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, a territory associated with the Arsa, and formerly governed by the Khazaric Jewish Empire.

That these furnaces predated by several hundred years those which emerged in the West during the high Mediaeval period 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.

**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.

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 aurora (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 iron⁴⁴ (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”⁴⁴⁴ who was mentioned as being able to doak 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.⁴⁴⁴

Only in the last decade have we developed in-vitro technology to the stage where we can conceive a child inside
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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 homunculus 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.

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.

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.

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". 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.

London experiences such a wierd visitation in the year 1122, as told by a prior from St Peter of Vigeois in France. He reported that churchgoers leaving church during poor weather were greeted by the unusual sight of an anchor buried deep in a cairn 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. 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.

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". 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.

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. 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.

DID THEY KNOW HOW TO EXTRACT HYDROGEN GAS, TO MAKE HOT AIR BALLOONS?

TALES OF MEDIEVAL AIRSHIPS

THE IMPRESSIVE KNOWLEDGE OF THE PAGAN INTELLIGENTIA

Fig 86. The Renaissance mind was captivated by visions of flying machines, airborne witches and creatures. These two examples are facsimiles of flying machines found in Bosch's art.

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?

Even though, we must always remember that even the best of artists and writers of today have been accused of inventing things out of whole cloth, so who can now say for certain what role the alchemists may have had in the creation of flying machines? This is a subject that will likely remain shrouded in mystery for some time to come.

THE CHRONICLES AND BOSCH'S ART.
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 Medieval history. Saxons manufactured false bullion by gilding bronze ingots, perhaps using some alchemical process. During their resettlement to Gaul by Mummolus they swindled a great many townsfolk along the migration route.

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.

**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, i.e; 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 daemons (under certain circumstances). Although a large portion of their knowledge was concerned with understanding the physical world in which we live (i.e; “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 daemons) who performed services for him in the world, such as the serpentine intelligence called Hermes, the Psychopomp, patron of all the arts.

### 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 $\ldots$ $\ldots$ $\ldots$ $\ldots$ $\ldots$ or $\ldots$ $\ldots$ $\ldots$ $\ldots$. 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.

"(a)srahath agrammê fblô chnêmê
(a e e e i i i o o o o o o o o o o)
Lord Gods, heil Helena, daughter of (...) from every illness and every shivering and (fever), ephemeral, quotidum, tertian, quatt(n)um,
(\ldots)"
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 aaaaaaaaRRRnnn.bmuttt alu 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, dipthongs and consonants. By comparing the Norse exemplar with known Gnostic inscriptions, 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”? Could the “bruttt” on the wand be a rending of the the Egyptian word “mut” (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 Jakub 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. So, in light of the similarities between the Norse inscriptions and the Alexandrian Gnostic incantations, were the Danes
intentionally making dog sounds? or was it drunken babble? or, perhaps an aaaaaaaeeeooooooiiiuuoooaa 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 ascended 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, prophesies 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 prophesies. 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, 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.

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 wines 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”.

**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. 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. Roman and Alexandrian writers alluded to them being proponents of something very similar to Neo-Pythagoreanism, 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-Pythagorans, 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;
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.

Among them was the *The Gospel of the Egyptians,* 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. 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.

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.

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.

**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. It reads

"Holy, Holy, Holy, Lord Sabaoth (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."

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 wellsprings 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 HEAVENS**

**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)

**MANICHAEAN HOLY ANGELS**

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 Cherubim, the beneficent serpent-angels.

**LORDS OF THE BOUNDLESS AND ABYSMAL CHAOS**

Yaldabaoth (Yaweh)  
(Demiurge, world-maker, lord of the Hebdomad, the Jealous God)

**THE ANDROGYNOUS SONS OF CHAOS - EACH LEADING AN ARMY OF A MYRIAD ANGELS**

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 DEATH**

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**

**KABBALISTIC BOOKS:**  
Sefer Yetzira, Bohir and Raziel, The Book of Enoch, and The Sibylline Oracles.

Kabbalistic 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 apocryphal and the five initial books of the Old Testament (OT), which they endlessly pursued, 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 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 they 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 undertake 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 urspiritual 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
...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 Russ' druzhinki (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 capital of Caucasian Albania was known as Kabbala, 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 Connetopolis. 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 predilection of the Khazarian Essene Rabbis remains unclear. Had they finally gained the acceptance of Orthodox Rabbits 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**

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 Mithraism was essentially a Persian religious tradition. The degree to which Roman Mithraic liturgy deviated from the Magian was a spark that ignited the inflammable anti-Jewish sentiments found throughout much of Europe.

**HIGH MAGIC**

**RELIGION** Dualist pagan.

**MITHRAIC BOOKS** Mihir Yast and other Zurvanite texts.

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"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"

"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 tribute to the Russian royalty..."

"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;"

"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..."
408 The Forbidden History of Europe - The Chronicles and Testament of the Aryan

It was forbidden to lie to Mithra

He governed victory and armies

Mithra destroyed whole armies in wartime

Verethraghna was the blow of victory, Mazda-made, appearing as a boar covered by iron

He slaughtered oath breakers

Libations and other offerings were poured unto Mithra

To drink a libation to Mithra, the faithful had to cleanse themselves with ablutions for three days running and self-flagellation

Mithraism began in Aryan Iran

It was similar to Zurvanism

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."

"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 haranguing 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."

"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."

"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 columns of the 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."

"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."

"Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer; meagre 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."

"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 stada yesna: Vispe ratavo.

"With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-nmana (Garodoma: 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 (Garodoman: the heavenly city patrolled by the warrior saints),"
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."

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. 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”).

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
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, 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 Ahrimanus".

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.

THE ORIGINS OF MITHRAISM

Mithraism’s spread is largely attributable the re-settlement of the Cilician pirates to Rome. It later found its way to places as geographically widespread, and ethnically diverse as Syria, Gaul, Germany 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. In fig 90.2 we find shirt, belts, and a drinking horn, not to mention a hand full of twigs, perhaps a bansam.

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*, 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-rogues 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.

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, 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 themself 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. 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 ablation rites were Mithraic.
3. Each 10th Century Rus’ Druzhinnik carried over his shoulder the equivalent of standard Roman encampment kit, 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. 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.

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.

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.

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 expanse 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:

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:

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 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.
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.

Dionysus 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.

Omphagia 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. So popular were their wine-bibbing 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.

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!

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 Islamised Central Asia.

In the Greek tradition it was Dionysus who first taught mankind to grow grapes, crops, and to harness ploughs for work in the fields. 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. His idols normally took form of posts, sometimes surmounted by a mask. However there are cases where he was carved in stone, or made into gilded bronze statues. Dionysius himself appeared either as a bull or goat, as a man clad in the skin of the same creature. For this reason Thracian Bachanalia attendees wore horned headdresses in adoration of their fertility god.

Adeptus 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 giants 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. 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. 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 bacchanaia, 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,²³² 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.²³²

**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.”²³³

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 covered in gold. It then becomes an ornament on which they pride themselves, and is brought out year by year at the great festival which some keep in honour of their father’s death”.²³⁴

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...
Some elements of their beliefs seem Vedic in nature.

Bones have been found which indicate that the corpse was cannibalised.

Charlemagne forbade Saxons and witches to eat human flesh.

Some Crusaders were cannibals.

Unfortunately many new breed scholars doubt the existence of true cannibalism.

Cannibalism is rarely ritualistic; simply a means to stay alive.

Cannibalism happened in the Ukraine in Stalinist times.

It also happened in America.

<table>
<thead>
<tr>
<th>Year</th>
<th>Important Event</th>
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<tbody>
<tr>
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<td>1711</td>
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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 purasamadha 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.

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.

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. 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. 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!

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. 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.

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 ritual 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; 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 camera 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.

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;"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." 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” made an ill-advised departure from the accepted migration route just the other side of Fort Larame, 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.172

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.173

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 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 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,278 who were most...
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 England (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.

Low Magic Religion Any.

Primitive shamans were the high rite 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.

"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"."
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 Nasas, that must increase gnats and locusts; those wicked ones it is, those men turned to Nasas, that must increase the gross-destroying drought.

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 wrongful sin of mind, tongue, or hand, and who wishes to be made clean." 270

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. 271

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. 272 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 unsupernatural, 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
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. 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. 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).

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, 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 Pagán Gnostics or dualists.

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 skomoroszny (“shameless” or “indecent”), or skowroszny and skowrosny (“happy” and “lively”). 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
"scurril" 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 skomorokh appears to have entered the French and English languages as scaramouch (French: "a fool" or "a jester"), and skomorokh (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 . These demores (the actors) admit that they are (made) unclean by delighting in such things. They avouch themselves as the promoters of lives of crime and indelicacy, by their crimes and misdemeanours, real or pretended, and by the public presentation of them..." 172

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 vigil 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 skomorokh 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 inimicence 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 172. 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 1 similarly condemned their ioca ("jokes", or "games"),
incantations, singing and sortilege. Icelandic svir is cognate with the Russian dzhok or zhok, which referred to a (presumably theatrical dance) practiced in Moldavia (a former Roman Dacian province). 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, 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 Pythagoras*, 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 theory. Nero was another who studied music under the Magi.

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.

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 daemones 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. In a region of Burgundy, during the 9th Century AD, pagan sorcerers blew wind instruments at offending looking clouds to halt the aerial daemones. A similar rite was also performed by the Slav Volkhvy Magi “Storm-chasers” during the same time frame.

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 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 svir and gusli.

Svir, *sviralo* (Slovenian), *sviril* (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 *svarr* 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.
SVIREL (WIND INSTRUMENTS)  
- Oboe  
- Zhaleika  
- Pan Pipes  

COUNTRY BORROWED FROM  
- Egypt  
- Egypt / Greece  
- Greece and the Balkans  

GUSLI (STRINGED INSTRUMENTS)  
- Gudok (fiddle)  
- Lyre  
- Lute  
- Harp  
- Zither  

COUNTRY BORROWED FROM  
- Greece and the East  
- Greece and Babylon  
- Greece  
- Greece and Iran  
- 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. 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.

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.

Volynka  
Magical pipes. At what point Russian bagpipes became known as volynka rather than roga is unclear, but volynka 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.

Ramban (drum)  
Turkic, from the Persian.

Middle-Eastern, Asiatic and Egyptian techniques for the crafting of musical instruments found their way into Europe during the first millennium after Christ. 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. Their gusli are particularly interesting, hand-crafted from birch or fir wood and possessing eight or nine strings. 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. These were mouths through which the instrument spoke. Some were engraved with images showing Greek or more especially Asiatic influence; grape vines, holy trees, swastikas, and suns. Many gusli took
the shape of wings, or their necks ended in a dragon's head. 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.

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 skomorokhi playing gusli". 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.

**Weaver's magic**

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.

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.

High Magic

Religion Zurvanite, pagan Gnostic, Aryan pagan.

It was a long-standing Greek, Aryan 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 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. 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.

Aryan 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.

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.
Peasants were accordingly advised to call on the Christian St. Paraskeva-Pyatnitsa instead, as she was supposed to be even more helpful.\footnote{179}

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.\footnote{175}

**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.\footnote{175}

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.\footnote{176} 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.\footnote{176} 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.”\footnote{176}

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 reconnoitre 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, flamethrowers (called “Fire Lances”), or poison-gas mortars known as “Fierce Fire Eruptors”.\footnote{176} Judging by Ingvar’s Saga, Ingvar 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
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:

<table>
<thead>
<tr>
<th>SOURCE OF INFLUENCE</th>
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<tr>
<td>Ancient Greece</td>
<td>pagan Gnostic magic</td>
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<td>Necromancy</td>
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<td>India</td>
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<td>Central Asia</td>
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<td></td>
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<td>Khazaria</td>
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<td>Rome</td>
<td>Mithraic magic</td>
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<tr>
<td></td>
<td>Skomorokh magic</td>
</tr>
<tr>
<td>Alexandria</td>
<td>Hermetic and Greek pagan Gnostic magic</td>
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</table>

In the Gesta Danorum, the Slavs were portrayed as heavily engaged in the arts of witchery. 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:

- Shhetat' (“to whisper”).
- Kudesit' (“to work a miracle”).
- Ved'movat' (“to perform witchcraft”).
- Zagovarivat' (“to recite an incantation”).
- Znakharit' (This verb infers that the practitioner was capable of interpreting signs, symbols and omens). Gait' (“to tell someone’s fortune”). Gadat' is a slavicisation of a Phalavi term.
- Vorozhit' is related to the Old Russian vorozhiti, Bulgarian (vorzha; “I am casting a spell”), Serbo-Croat (vražiti “to harm someone with magic”), Slovenian (vorziti “to harm someone with magic”), Polish (vrazyc; “to perform magic” or “to foretell the future”).
- Chuvat' (“to perform a spell”, “to enchant”, “to bewitch” (using a libation of some kind)).
- Dokovat' (“to practice witchcraft” (perhaps, more specifically Chaldean-style sorcery)).
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".

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. 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. 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.

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” 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. Thus practitioners of ‘high magic’ could therefore turn out every possible item (possessing diverse mystical abilities), as long as they possessed the...
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.  

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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
```

**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.”

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. Many of the ingredients listed here were described in Agrippa’s *De Occulta Philosophia*.

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**ONE OF THE BEST BOOKS ON AUTHENTIC MAGIC IS AGrippA’S THE THREE BOOKS OF OCCULT PHILOSOPHY**

**JUPITER**

- **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.

**MOON**

- **Metal:** Silver.
- **Colour:** White.
- **Plant:** Palm, hyssop, selenropion, olive.
- **Animal:** Dogs, cats, mice, ducks, geese, herons and other birds of the wetlands, plus wasps and dung beetles.

**MARS**

- **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**

- **Metal:** Tin, and mercury.
- **Colour:** Blue.
- **Plant:** Parsley, marjoram, cinquefoil.
- **Animal:** Foxes, swifts, weasels, mules, hart, hare, cuckoos, magpies and larks.
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.

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.

VENUS
Metal: Silver and Brass (others say copper).
Colour: Green.
Plant: Thyme, sandalwood, musk, corriander, scented flowers, pomegranates, pears and ambergris.
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.

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.

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.

Lithicas; Books of gems and their properties
In the classical world, Greek and Roman philosopher-scientists, Chaldeans and Magi wrote books about gems 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.

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.

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!

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.

For instance a certain heathen temple in the Slavic and Baltic region was decorated with coral, camelian, crystal, sapphires, green chrysolite and gold. I shall now equate these stones with the planetary virtues found in Agrippa’s
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.
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. 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
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 aborigines. 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 northwestern 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. 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. Further evidence of this route can be found in Madagascar. The local divination method there (known as *Stikhy*) owes its presence to the Arabs, whereas Vintara, another form of Malagasy sortilege, was brought there in ages past, by Malaysian seafarers and immigrants. Equally interesting is that the Malays used magical squares similar to those used by the magicians of the Middle Ages. 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, 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.

Points of similarity have been found in the magico-religious beliefs and ceremonies 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 excarnation 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 trochus 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"." 

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. 

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

**BELIEFS ABOUT HAIR AND NAILS**

Pagan Slavs believed hair was a source of magical strength and power. 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. Thus, in olden Rus’ it was an offence to cut a man’s hair or beard against his will, and offenders were fined. 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. 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. 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.

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
powers of Mars, that most worrying of planets. 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 "ru", which meant not only "blood", but also "dirt" or "ore". 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.

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. 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 inopportune 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 Naglafar, 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 unoticed; 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. 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 lose, 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.

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. The Russian word for feet noga (pron. naga) and fingernail nogot', come from the Old Indian nakham, and the Persian nagun (both of which mean "fingernails"), thus indicating that the superstition most likely had archaic eastern origins.

Perhaps the European custom of saying "bless you" after hearing somebody sneeze has a Magian origin. For the Magi stated:

"When a sneeze comes forth from any one, it is requisite to recite (a prayer)."
Magic 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 magics, 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. 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 Bogatyrs', 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. 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 Dvooveriye 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 diverse, 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".

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".

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
Witchcraft was denounced by the Bishop of York in the mid-700’s AD 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;

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”.

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”.

So why would Athelstan execute people for a “crime” that didn’t even exist?

Or the 11th Century AD Laws of King Cnut;

“Wec 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”.

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. 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, but as with any oral tradition, a precise age is impossible to glean. Indian scholars believe the Puranas 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”). The closest progenitor for vedun is the Old Indian vidatham (“the wisdom of the Brahminic sacrificers”), and vidya (“sorcery” or “magic”). Ved’ma and vedun are therefore connected with the Old Russian ved’ (“to know”), which is related to the Old Indian vida and ved (meaning “I know”). Put simply, these words described sorcerers whose names were etymologically related to Old Indian words for knowledge, ie; 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 brahmans 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,
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 *vit* ("to know")\textsuperscript{187} 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 *vit* formed the basis for the word *vitki* ("a wizard"),\textsuperscript{187} 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'mu* (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 *viti* ("sorcery" or "charms"), *vitta* ("to bewitch" or "to charm"), *vittugr* ("skilled in witchcraft").\textsuperscript{187} The Old Icelandic *vita-karl* (literally "a wise man") meant "a beacon watchman".\textsuperscript{187} 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 *vitr* ("wise") and *vitra* ("wisdom", "sagacity" and "knowledge").\textsuperscript{187}

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 *Skomorski* (travelling musicians who performed music, poetical recitals and comedy), or by *Volkhv* 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 ascendency 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.

**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.\textsuperscript{189} It entailed anointing the incoming monarch at an astrologically auspicious time.\textsuperscript{1818} He was ceremonially bathed, following which he appointed his inner cabinet of advisors, which included brahmans, expert astrologers, politically astute chieftains and a queen.\textsuperscript{1818} Chieftains holding power within his realm came to the site of his throne to greet him.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.

**The singing of the aryas**

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
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.

Khор, the Russian word for a “choir” came from the ancient Greek: grανατός. However an even older Indo-European tradition of religious song is perceptible in the Russo-Slavic word for “poetic verses” grανατος. Grανατος comes from the Old Indian gṛṇati (“to give praise”, “he is singing”). This linguistic survival indicates that a certain number of Sima-drinking Slavs sang hymns 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 grανατος) 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 grανατος is also related to the Avestan Persian gαr, which relates to Magian hymns (offered up during the five daily gαr 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 swiftly 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 gnawed well begin to bellow. They speak loudly, exited 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.”

From Vacana:194 of the Bakhti Saints (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 Rgveda, Simaveda 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. 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, 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
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.

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;

"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.

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:

"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.

(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 Vrtra (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".

"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

"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?”

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 Soma 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.

In Russia, where the Volkhy Magi must evidently have performed the Haoma rite in antiquity, and where Soma was formerly made, we are fortunate to discover that only a few words stem from the root-word Yas-, namely; Yasna (clear, bright, serene or dazzling, pron. Yasnaa); yasen (“the ash tree”); yasera (“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 speech 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 religious 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 Soma (Soma) and Haoma libations.

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 Sorbus and Fraxinus 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.

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 luscious 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.

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.

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.

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. This kind of rowan, termed “flying rowan”, grows 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. 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. The rowan tree was held sacred by the Celtic Druids. 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
spirits. 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, protecting households against witchcraft and woe. In Lancashire England it was the embodiment of love.

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. And by their influence much milk came to the fore in their udders and breasts. 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.

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. 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”. 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”. The rowan was probably found in Finnish folk divination, if the Kalevala trustworthy 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”. 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”. 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 Russians and Finns who observed the ancient rites of the Indo-Europeans, the ritualized preparation 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,
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. A carved cup-shaped marks were used as collection receptacles for rain water even last century. Evidently this Aryan pagan holy stone had drifted into Christian usage.

When the Soma plant was gathered, its stalks were placed on an ox-hide, 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) 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.

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."

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.

If drunk with due reverence, the Aryans believed Soma brought long life and would dispense 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 poet, and brahmans. 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 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 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!

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 devotion as the centuries following the Indo-European arrival lapsed.
THE HORSE SACRIFICE

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**

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.\(^{1846}\) 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.\(^{1847}\) 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 race, the swiftest of beasts, was spiritually re-animated, and galloped up into the heavens, to where the daeva gods lived.

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,\(^{1848}\) 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?

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.\(^{1849}\) The dates and locations for these finds coincide with the arrival of an Indo-European presence in Europe and the Russian periphery.\(^{1850}\) In excess of one hundred thousand pieces of horse remains were found at Petropavlovsk, Russia,\(^{1851}\) 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.

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.

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.\textsuperscript{1848} The beasts were then boiled in very large cauldrons. According to Herodotus, horses or cattle were ritually strangled by the Scythians.\textsuperscript{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".\textsuperscript{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.\textsuperscript{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"), zherb'evoka ("casting lots"), zhertvoprinoszenie ("a sacrifice" or "an offering"), zhertvennik ("an altar"), zherebyenok ("a foal"), zherebyets ("a stallion"), zherlo ("an animal's muzzle"), zhyertvovat' ("to sacrifice something") and zhyertva ("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.\textsuperscript{1850} In honour of St Arsenii, the locals used to sacrifice a horse there annually.\textsuperscript{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 aervam ("fast"), or (Old Icelandic for "fast" or "brave"), and auri (Anglo-Saxon: "quick" or "fast").\textsuperscript{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 aervam, 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.

**Russian words probably connected with horse sacrifices**

**Divination using horses**

**Indo-European terminologies for the horse lived on**

**The rites of the Magi**

**Bestowing offerings on all God's creations**

**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 forking 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."\textsuperscript{1852}
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.

**Rites 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 *dishab*, which is related to the Aramaic *disba* (*“honey”*). It was a beverage composed of various cereal grains soaked in a sweet substance, presumably honey. Whether or not *dishab* 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 *disba* (Ukrainian), *dusba* (Old Slavic), *disba* (Bulgarian, Serbo-croat), *dushe* (Czech), *dusza* (Polish), all relate to the soul and its strengthening. And *disba* (Latvian) means “a state of physical and spiritual well-being.” These were the virtues which *dishab* 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**

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. 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.

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*.237
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.

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 kindred 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. 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. 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.
Magian excarnation traditions

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 Khafstras (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 Khafstras'.

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

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.

'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?

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.'
'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'.

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!'

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. 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. 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. 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.

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 (astodan) 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 therefor'.

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.
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?

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'.

'then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun'.

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. 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.

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. 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. 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.

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, 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, 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 stonework 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. 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 with a mound of dirt, to be determined period.
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. 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. After the lapse of one year in this state, the corpse no longer carried corruption and could be safely handled. 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, wheron 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.'
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.

**Funerary traditions in ancient Russia**

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**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. 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. 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. Many of their homes were two-storey. Tripole settlements enjoyed the use of temples and craft workshops which produced ceramic goods and bone implements. Their dead were interred in communal pits, evidently wrapped in cloth or hides. Gifts of animal teeth and stone implements are normally found with these remains.

**Afanasievo 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 people (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.
Grey-ware pottery also happens to have been a feature of the Medean and Indo-Iranian proto-urban communities, 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 Borosthyne, 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.”

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.

Chernyakhovo culture 1st-5th Centuries AD

The widespread Chernyakovo 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 Chernyakovo sites 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 Chernyakovo 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 trade, or manifestations of a Romanised culture in Russia. Whereas the previous Zarubintsi culture made hand burnished earthenware, the Chernyakovo 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 Chernyakovo people were interred in urns which are distinguishable from those of pre-existing less culturally evolved Zarubintsi culture. Some archaeologists believe the Chernyakovo people were Goths, perhaps the very ones who migrated into Slavia from Dacia.

Dyakovo culture 5th Century BC-5th Century AD.

Dyakovo culture 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 loomng 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 (Scalvernæ) 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.  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.

**Urn-field culture** The so-called Urn-field culture 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. 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 Sopkas 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").

**Urn-field culture (Boroshevo barrows)** 4th-10th Centuries AD The oldest of the Vyatichian Boroshevo 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 (i.e. Scythian) origin. 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. 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). 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. Altars are often found nearby, and this is suggestive of repeated calendrical or commemorative rites in connection with the cenotaphs.
### ALANO-BULGAR GRAVES IN RUSSIA

<table>
<thead>
<tr>
<th>Date</th>
<th>Method</th>
<th>Orientation</th>
<th>Peculiarities</th>
<th>Racial mix</th>
<th>Comparable to grave sites in</th>
</tr>
</thead>
<tbody>
<tr>
<td>200 BC-50 AD?</td>
<td>Inhumation</td>
<td>N.</td>
<td>1. Deep pit; body lay in wall niche closed by slab</td>
<td>Turkic/Bactrian</td>
<td>Bactria (similar to Babashnov graves)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2. As above; pit sealed with rubble</td>
<td>Half had cranial elongation</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3. Stone sarcophagus</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>4. Pit with stairway leading down</td>
<td>Identified with tribesmen who destroyed Greek power in Bactria, Scythians, Saka, Indo-Iranians c. 100 BC-300 AD</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>5. Lidded pit graves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd-4th CAD</td>
<td>Inhumation</td>
<td>N.</td>
<td>1. Deep pit; body lay in wall niche</td>
<td>Sarmatian Iranian</td>
<td>Kalininova</td>
</tr>
<tr>
<td>(Inhumation style known throughout Eurasia since 1,000 BC)</td>
<td></td>
<td></td>
<td>2. Catacomb</td>
<td>Half had cranial elongation</td>
<td>Imported from Eurasia</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3. Central Asian grave goods (esp. Kushan)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd-4th CAD</td>
<td>Inhumation</td>
<td>W. or N.</td>
<td>1. Shallow oblong pits, few grave goods</td>
<td>Caucasian Bulgars with slight mongoloid features</td>
<td>Donetsk</td>
</tr>
<tr>
<td>(Inhumation style known throughout Eurasia graves)</td>
<td>Cremation (rare)</td>
<td></td>
<td>2. Deep pit; body lay in wall niche</td>
<td>4 out of 5 had cranial elongation</td>
<td></td>
</tr>
<tr>
<td>4th CAD</td>
<td>Inhumation</td>
<td>N.</td>
<td>1. Catacomb</td>
<td>Caucasian Alans, occasional mongoloid features</td>
<td>Kuban and Volga delta</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd-4th CAD</td>
<td>Inhumation</td>
<td>N.</td>
<td>1. Deep pit; body lay in wall niche</td>
<td>Turkic/Proto-Bulgar</td>
<td>Tadzhikistan</td>
</tr>
<tr>
<td>(Inhumation style known throughout Eurasia graves)</td>
<td></td>
<td></td>
<td>2. As above; pit sealed with rubble</td>
<td>Half had cranial elongation</td>
<td>Lower Volga (similar to Volga Bulgar since 1,000 BC)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3. Stone sarcophagus</td>
<td></td>
<td>ArmeniaDarya</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>4. Pit with stairway leading down</td>
<td></td>
<td>Bactria</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>5. Lidded pit graves</td>
<td></td>
<td>Bulgaria</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Zhit-ka</td>
</tr>
<tr>
<td>7th-8th C AD</td>
<td>Inhumation</td>
<td>N.</td>
<td>1.70% Catacomb?</td>
<td>Proto-Bulgar, occasional mongoloid features</td>
<td>Dagestan (Derbend)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2. 30% niched pits</td>
<td>occasional artificial cranial deformation</td>
<td>Similar to Alanic catacombs of the Don and Donetsk areas</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Identified with Bulgarians, Khazarians and Sabir tribesmen</td>
<td></td>
</tr>
</tbody>
</table>

**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 headdress. 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. These 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 Bulgarian centres near the Caucasus and Kuban, most notably Yasenovopolyanski ("Ash-tree fields") and Pashkovski.
A combined American and Russian team descended on a series of 11 kurgans situated on the Aksai river. 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. 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.

Some graves carry goods imported into the area via the Northern Caucasus, as well as metal objects decorated by griffin heads. 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. 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. 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). 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. The grave culture here contained finds of a sort associated with Saka tribesmen and Khorezmians. 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. 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). Europoidal remains, with a small percentage of Mongoloid traits were typical discoveries in those that were properly examined. In the period 1000-800 AD stone markers throughout the area are inscribed with deer petroglyphs (and thus associated with Eurasian Saka tribesmen).

In 4.7% of remains discovered, Tuva provides us with evidence of “cut marks 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.” 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). 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. 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. No less astonishing are sets of bones drilled and sewn together with vegetable matter, so as to re-assemble the skeleton in its entirety. This left them looking like your typical medical skeleton (such as those found in doctor’s surgerys 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.
Evidence for these practices was replicated in excavation results at Aymyrlyg (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. Some remains were delivered to the plot encased in a sack or leather bag, perhaps in a putrescent state, and this seems suggestive of the tree-hanging exposition method known elsewhere.

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. 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.

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 Urunchi. 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.

A 10th Century incursion of the nomadic Pecheneg nations into Russia brought with it Orthodox Zoroastrians, folk given to excavation funerary rites rather than burials and cremations, the latter being impermissible under Magian law. Yet even before the arrival of these Orthodox Zoroastrians, the Volkhvy and Bulgar priests, being Magi, must have been de-fleshed in accordance with ancient Medean law. No other methods were 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. 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 (embaled 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, 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. In this part of the world excarnation is normally associated with the beliefs of the presumably Buddhist shamans, 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” sepulchers. 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.

Trepanning was also noted, not only for medical purposes, but for the creation of magical talismans using...
cranium fragments from individuals one can only guess were deemed holy. At other points elaborate mumification 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. Cremonizers 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 exposure 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. In fact some Baltic burial sites crudely resemble the circular, many-ringed dakhmas 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 (rostodans or dakhmas) 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 dahi ('a roof').

Very often ancient Russian cemeteries consisted of mounds; mounds that may well be the remnants of disused dakhmas and rostodans. The mounds themselves are regarded as belonging to the Eurasian kurgan culture. They are found spread from Germany to Scandinavia, throughout Russia and the Caucuses and right through to Central Asia. The practice is of considerable antiquity, going back as far as the Bronze Age. 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.

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 magula (Bulgarian, Polish), mogila (Old Russian, Serbian), and moila (Czech), which carry the same meanings. Magurn (Rumanian for 'a hill') is linked with this linguistic strain. The linguist M. Vasmer remained non-committal about its etymology, but claimed that magula is not derived from magu-ula (Middle Iranian meaning 'a magus hill' or 'a magus barrow'). 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', 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 fratricides 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. Another possibility is that it came from the Persian word gurgane (gar: grave - gane: home), 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.
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, a form of funerary structure found throughout Russia and the Caucuses 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 domovische, which denoted ‘a grave’, or even ‘a log-construction house built over the grave site’. But as a general rule the term domovische more properly meant ‘a house that was stood or propped up’. Based on these meanings a domovische 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 domovische was formed. It is traceable partly to the Old Indian domas, but more specifically to the Avestan dam of all which mean ‘a house’. 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 domovische 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. It succored the soul of the deceased and watched over the site as a vigilant sentinel. Such observances remind me of a Russian war cemetery I once visited, where the people gathering about the vechnaya plamya (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. 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 Sogdian 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’ spasa. 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.\textsuperscript{180}

One Norse epithet for any warrior (not just an enemy) was ‘the man who reddens the wolf’s teeth’ and ‘dispels his hunger’.\textsuperscript{189} In the same way fallen combatants were ‘the reddener of Huginn’s (one of Odin’s raven’s) claws’ or ‘his bill’.\textsuperscript{190} 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’.\textsuperscript{189} In the New Testament’s Book of Revelation such imagery is portrayed, wherein it is described as the ‘feast of the Great God’.

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.\textsuperscript{186} 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.\textsuperscript{181} 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.

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 excarnation) and those interred in various poses throughout the Late Iron Age, the Viking Age and the Medieval Christian Age. The results are as follows:\textsuperscript{182}

<table>
<thead>
<tr>
<th>Set of Remains</th>
<th>Right</th>
<th>Left</th>
<th>Back</th>
<th>Disturbed</th>
<th>Flexed</th>
</tr>
</thead>
<tbody>
<tr>
<td>23 Late Iron Age</td>
<td>2</td>
<td>3</td>
<td>12</td>
<td>3</td>
<td>Nil</td>
</tr>
<tr>
<td>15 Viking Age</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>9 Medieval Christian</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Set of Remains</th>
<th>W-E</th>
<th>S-N</th>
<th>N-S</th>
<th>E-W</th>
</tr>
</thead>
<tbody>
<tr>
<td>23 Late Iron Age</td>
<td>8(100%)</td>
<td>4(100%)</td>
<td>3(100%)</td>
<td>0</td>
</tr>
<tr>
<td>15 Viking Age</td>
<td>6(100%)</td>
<td>2(100%)</td>
<td>2(100%)</td>
<td>3(100%)</td>
</tr>
<tr>
<td>9 Medieval Christian</td>
<td>9(100%)</td>
<td>0(0%)</td>
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</tr>
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</table>

*"in some cases the body of the deceased had been ritually cut up into parts before the various body parts were buried raw"*\textsuperscript{183} Some believe the presence of cooking pits near the grave, in conjunction with skeletal material bearing signs of cannibalistic butchering (as opposed to an excarnation 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.

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.\textsuperscript{186} 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;
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 (i.e., 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.

2. Religious sacrifices At Uppsala pagans made hanging sacrifices, of animals and men. The tapestry might therefore portray a sacrificial scene.

3. Excarnation As related earlier, one style of excarnation associated with the Caucuses 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 excarnation rituals.

In England, the Saxons are known to have buried or cremated their kinsfolk. 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. It was a custom scrupulously observed by the Magi, and in modern Yezidism they use the term *küblah or qiblah* when referring to this solar focal point on the horizon (two qiblahs 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.

"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."

The other form of grave is aligned North to South, with the eyes glaring northward. These north-south graves, are, as a rule, female graves, or youngsters. 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.

Most are simple inhumations. 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. This data clearly supports the use of reusable 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.

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 have been put inside the reusable 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.\textsuperscript{1927} 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.\textsuperscript{1926} The only visible difference is that other small cemeteries appear to have been founded, separate from the larger cemeteries of the pagan period.\textsuperscript{1927} 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 accessible\textsuperscript{1928} 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 exposition 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,\textsuperscript{1929} 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.\textsuperscript{1930} Excarnation looks to have been prohibited by Christian Saxon law under Charlemagne. In a surviving historical document specifically relating to witches the \textit{Capitulatio de partibus Saxoniae} prescribed beheading for those who 'give his or her (a male or female witch's) flesh to be eaten'.\textsuperscript{1931} 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...
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.

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, 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, 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.

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 was commonly practiced. 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). According to Gimbutas it is exceedingly rare that megalithic inhumations of excarnated corpses contained a complete number of bones. 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 to avoid the three-day punishment in the underworld and thus cross the Kinvat star bridge into heaven unimpeded. But alas, we don’t know the motives of the megalithic people, for lopping the heads off their dead. 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?

Excarnation possibly depicted on the Sutton Hoo royal purse

Cauldrons and other ritual paraphernalia

Spoons dedicated to St Peter and Paul.

Excarnation was known in the Balkans as early as 8,000 BC

Archaeologists rarely find intact skeletons

Decapitations

Buried ravens, magpies, eagles, dogs and fish

Fig 107. 1

Fig 107. 2

Fig 107. 3

Fig 107. 4
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, 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!’

‘Far from us shall go the jackals, evil omens, dogs; far shall go the mourning women who bewail misfortune with dishevelled hair.’

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 ‘astodars’ 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.

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.

More than 250 barrow mounds have been found in the vicinity of Stonehenge. 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.

Possible insitu examples of excarnation, dating c. 2200 BC can be found in Northamptonshire. 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. 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.

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).

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.
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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.\textsuperscript{180} If the Irish megalithic constructions prove to be the handiwork of Magian engineers, they are evidence of the oldest existing \textit{dakhmas} 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.\textsuperscript{180} 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 \textit{dakhmas}.

It seems to have been open on the eastern wall.\textsuperscript{180} Was this a Neolithic \textit{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.\textsuperscript{180} Perhaps Navan Fort was not a temple, strictly speaking, but a \textit{dakhma} death house, which was filled in by its builders once it had served its usefulness.

The arrivals 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) de-fleshing 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 ascendency of 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) de-fleshing 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 ascendency 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.\textsuperscript{184} 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, 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, 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 themself with a little water, or if they had been exceptionally sinful they might have to undergo a *Bareshnum* rite, which necessitated the use of *gomez*. For instance, those who had been exposed to plague, or had perpetrated a death sin, would normally experience the onerous duty of a *gomez* washing.

**Padyab - Penitential ablation**

The Magian *padyab* penitential rite demanded a ritual washing with spring water (known to the Magi in former times as *Zaotira*). A second rite of purification demanded the use of *gomez*, a mixture of water and bull or sheep urine, or urine from one’s closest kinsmen. 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.'

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. There he ‘came upon a great number of (pagan) Slavs swimming in the river and washing...
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The strange thing is their unclad bodies 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.

So were German (Christian) claims that the Slavs stank like nothing you had ever smelt 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 mochka (‘urine’), and yet there are two words mochyoniy (‘steep’ or ‘soak’) and mochit’ (‘to wet ‘to soak’ or ‘to steep’). 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 niti is related to the Lithuanian manus or the Latvian mant, which are connected with the Old Indian murtam or Avestian mutram both of which mean ‘filth or dirt’. These are apparently also connected with the Irish word man (‘urine’).

The Primary Chronicle talked of Bulgars drinking down, or washing themselves with moistened excrement. 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.

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. 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. 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. 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.

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. 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’. 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.

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 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, 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.

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. But there was to be no lascivious skinny-dipping. Any incidents of promiscuous intercourse were punishable by execution, the offenders being slit in half. 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.

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 Kinvat 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 Kinvat bridge and is not able to pass; it experiences much repentance and has no advantage from it.

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.

The bareshnum 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.
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.

**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'.

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, ablations 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 (i.e. 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-
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 fulfillment of this maxim is better than that of a whole assemblage of maxims'.

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.
2. The performance of works and deeds in the service of others.
3. The offering up of prayers to God was also very high on the list.
4. The sacrifice of personal 'honourable wealth' with a value comparable to the magnitude of the sin committed by the penitent.
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.

As for penitential beheadings, archaeologically significant human remains were discovered in a 5000-year-old city, situated in Sistan-Baluchistan. 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. 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.

**The Zoroastrian afterlife**

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 lookout 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, 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.
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 (Astvatereta), 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.

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.

THE KINVAT BRIDGE

"The Judicial Peak is that of the middle of the world, the height of a hundred men, on which the Kinvat bridge stands; and they take account of the soul at that place. The Arezur ridge (of the Alburz mountains) is a summit at the gate of hell, where they always held the concourse of the demons".

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.

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, ultimately causing transgressors to topple to their purgation or long suffering in the underworld below. 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.

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.”

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 topsy-turvy. 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
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 *Bundahishn* and *Vendidad*, 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.

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 escortors 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 ‘till 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.

“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”.

“the darkness, the intensity and far-reaching bottomlessness of the blackness, and the absence of goodness in hell; and the proximity to stenches, 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 Bundahishn*, 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* 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.

One construction connected with the mountains was the Great Var, which should not be confused with the house of evil.
Urals had drilled down so far that they broke through into a cavity at a considerable depth. According to the tale, underground shelter in time. would know when this wintery and fiery death was to occur, or else they wouldn't have been able to enter their portal sealed by a door and a gilded ring.

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 water source and extensive gardens to nourish those seeds. All those seeds shall 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....

And the men in the Var which Yima made live the happiest life (of all)."

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.

Bundahishn talks of Airan-veg as being the location of the great Var, which was situated in the middle of Pars, in Sruva, beneath Mt Yimakan. 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 Aurvataz-nar, which might be a myth, but might also reveal it once had its own governer.

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. The completeness of their preparations of course presupposes that they would know when this wintery and fiery death was to occur, or else they wouldn't have been able to enter their underground shelter in time.

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 afterlife**

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”. 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”.

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 Tapi 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. 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).”

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 Brahma, 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 real (Purusha), who is famed...
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 these 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...

"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, Yagya, 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 uncease 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 fire (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 changed (afterwards spontaneously) to it

As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporal beings (resume in new births) their (appointed) course of action...."

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."

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".

"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])."

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".

TUONELE (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 roting 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 lettish afterlife**

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 (Ugunsmate), the elemental water goddess (Udensmate), the sea goddess (Jurasmate), the goddess of the woods (Mezasmate) and the goddess of the fields (Laukomate).

**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 najaskungs who were guardians of the home, and the ancestral home hearths of their earthly kin. The lietvems 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.

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 jew, one might guess that the heathen Latvians had somehow been exposed to Manichaean 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”.

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.

**The Lithuanian afterlife**

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.

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 Bundahishn 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 neliakis and vaidulis (both of which were types of malign ghosts), vampires, vikolakis (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, 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, drunkens, 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.

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.

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, in addition to a group of islands near Britain, which were once regarded by Britons as extremely holy.

**MESYATS, THE MOON**

Some Slavs believed that certain souls journeyed to the moon after death. The Manichaean perceived the Sun and the Moon as having a similar 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 Kintar which in Magian lore sorted who could enter the heavenly city of Garadoman and who could not, for the bridge itself served as a trap for the wicked!
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.

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 Magi 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.
KHORS AND THE 12 KINGDOMS

THE 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 Judges (the planets).

THE GOOD SUN: KHORS

Dawn’s glow (Utrenyaya Zarya)  Sunset’s glow (Vechernyaya Zarya)
The Morning Star  The Evening Star
Dawn’s sister  Sunset’s sister
Handmaiden of Venyera (morning)  Handmaiden of Venyera (evening)

THE AURORAS

Those who tend Khors’ beloved golden chariot steeds

THE SEVEN GREAT JUDGES

Khors  Mercuriy  Venyera  Mesityats  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  Vyedmids  Zmeinosyets  Strilyets’  Koza  Vodnyik  Riba

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 Mesityats, 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."

THE RUSSIAN ZODIAC

KHORS ZODIAC-LORD
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 (maidyoshaem) and mid-winter (maidyarem).

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 yâiryas).

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). 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-blot (“the autumn sacrificial feast”). 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”. Yar 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. 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. And as if this similarity isn’t enough, the English word “mid-year” strongly resembles the Avestan maindarem (“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”) is only linked to other languages with difficulty. At these particular solstice and equinocial gatherings the Magi traditionally dispensed libations of Haoma to the believers using ceremonial rhytons (horns). On other feast days devotees ate only dry 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

THE AUTUMN FEAST
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. 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. They ear-mark a royal presence at most Iranian libation ceremonies, including the Haoma-mixing rites, perhaps even as early as 2,000 BC. 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. 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. 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. 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, 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. 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. 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 BC (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...
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 stag, the emblem was mounted on a metal ring.
migrating Scythian royalty, who employed the stag as their sign of lordship. 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. 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. 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 libration 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. 1,900 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 gava gya (literally “cow’s milk”), giv, and the sacred butter kim or gum. We find no Avestan or Pahlavi equivalents for the Slavic moloko (“milk”). However I have noted an apparent connection between jirga (meaning “fresh milk”, or “living”) and the pan-Slavic zhivot (”life”). 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 jirga.

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”). From this we get the English word “steer”, which came via the Gothic stiur. 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 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 mares milk. More certain is the use of sheep’s milk, which was dispensed during holy banquets, and indeed mares milk, which was very popular. This milk provided spiritual protection;

Those who shall cause this renovation in the existences (the High-priests devoted to Soma), they are observant, little afflicite 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 incorrect statements concerning those who are righteous."

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. 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.
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 *Pañcatantra* 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*. *Bandahahara* 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 they 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 Blessedsness 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 fountains of the ritual find their source in thee!"  

**It 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 chased away the demons**

**It grew on mountains**

**Haoma had stems, tendrils and branches**

"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 fairest praise, the slightest testing of thy face, avails to the thousand-smiting of the Daevas."

**What else we can glean**

"Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! (And may the good Blessedsness 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 fountains of the ritual find their source in thee!"
The Forbidden History of Europe – The Chronicles and Testament of the Aryan

It Healed and Taught

Wasting doth vanish from that house, and with it foulness, whether in verity they bear thee, and where thy prise in truth is sure, the drink of Haoma famed, health-bringing (so thou art). (Pazand) to this village and abode they bear him. All other toxicants go hand in hand with Haoma’s piercing power goes hand in hand with friendship. (Light is the drunkenness of Haoma (Pazand)).

There were Many Kinds of Haoma

Who as a tender son caresses Haoma, forth to the bodies of such persons. Haoma comes to hand. ...And sought (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.

Haoma Was to Be Mixed with Milk

There, Haoma, on the ranges dost thou grow of many kinds. Now thou greatest of milky whiteness, and now thou greatest golden; and forth thine healing liquors flow for the inspiring of the pious.  

Women Harvested the Haoma

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.

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; yes, more prosperous thou makest him and more endowed with mind . . . . I renounce the reference the murderous woman’s emptiness, the Gahra’s (Gahb), here, 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! . . . . Therupon spake Zarathustra: Praise to Haoma Mazda-made. Good is Haoma, Mazda-made. All thy plants friendship. (Light is the drunkenness of Haoma)

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.

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.  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”.

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” 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.

5. It had many roots, stems, branches and tendrils, and prospered in the snow.

6. Haoma had different species; “Now thou growest of milky whiteness, and now thou greatest 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.


9. Haoma was to be mixed with milk. There were many kinds of Haoma. Who as a tender son caresses Haoma, forth to the bodies of such persons. Haoma comes to hand. ...And sought (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.

10. 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.

11. 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.
9. The Haoma tree thrived on excessive water, had branches and grew mainly on mountains.²⁰³⁸ "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."²⁰³⁸

10. Haoma had to be mixed with milk;²⁰³⁵ "O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endued with mind."²⁰³⁵

11. Haoma juice was poured from a silver chalice into a golden one.²⁰³⁷

12. During the ceremony the sacrificial meat was cooked in a cauldron.

13. Haoma was the enemy of the great harlot (of the black witches and sorcerers).²⁰³⁹

14. It was also hailed as the dragon slayer - the enemy of the Dragon, the great serpent Ahriman.²⁰⁴¹

15. Haoma 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 sائ that persists, yellow Haoma, hurl thy mace!"²⁰⁴⁵

"At the (murderous) bludgeon-bearer, committing deeds unheard of, blood-thirsty, (drunk) with fury, yellow Haoma, hurl thy mace!"²⁰⁴⁵

"Against the body of the harlot, with her magic minds overthrowing with (intoxicating) pleasures, to the lusts her person offering, these mind as vapour wavers as it flies before the wind, for the righteous sائ that persists, yellow Haoma, hurl thy mace!"²⁰⁴⁶

17. The Magian people longed for the coming of their beloved Saviour, Sraosha. At every Haoma pressing they prayed for his spiritual presence, during the performance of the rite. "Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; ye let him be present here."²⁰⁴⁶

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.²⁰⁴⁶

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.²⁰⁴⁶

Fig 114. Manna Ash
The European Ash called *Fraxinus Excelsior* is spread throughout much of Europe and the Caucuses, and appears similar to the *Aurora*, but grows to much greater heights. 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 liqours 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. Some Sicilians still make an alcoholic draught from it. 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 word *yasen’* with genus *Fraxinus* comes from what one would think an unlikely source. *Yasen’* appears in the Celtic linguistic subfamily as *Omn-en*, or the proto-Celtic *osna*, which meant genus *Fraxinus*. A more distant relative of *yasen’* is the Old Icelandic *askr* (the Ash). The presumed proto-Slavic form of *yasen’* was *aswn’,* which was in turn related to the Lithuanian and Latvian *ussis*, not to mention the Old Russian *ussis*, the Latin *ornus*, as well as the Greek. 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. *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 (*Vicia Album*, a parasitic plant which grows all year round), which in the Russian was called *omela*. Variants of the word *omela* are found throughout Slavia and the Baltic, but do not appear to have been shared elsewhere in Europe. The association between mistletoe and the Druids is so well known, as to require little or no comment. Sufficient 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 shards 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. 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.
The mistletoe and its many virtues might have been related to the sun, for it was frequently harvested at Midsummer. The Swedes deemed it imperative to cut mistletoe during the Summer solstice. 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. This being done, the mistletoe became a weapon against black magic, and guarded the bearer against wounding.

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. In one part of that country they called it “thunder-besom”, that is a besom that was brought down from heaven by lightning. 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 places 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. 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. The mistletoe in this case was far more potent than it would otherwise have been, had it been found on another species of host. The Swedes and Germans beheld mistletoe as immensely protective against the onslaught of witchcraft. What garlic was to vampires, mistletoe was to baleful magicians. 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”. When the sun is in Sagittarius, the flowers (or growths) never grow less, but they don’t fill the cauldron. In one part of that country they called it “thunder-besom”, that is a besom that was brought down from heaven by lightning. 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.

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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, 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”, 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”. 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. 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. 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”.

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.”

“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.”

Then Porushasop walked on and washed their clothes acquiescently, and here a great wonder was manifest to Porushaspo. About this it says that, all the while that Porushaspo washed their clothes, Vohu Mano 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.”

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 zeal as the roaring 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.”

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 Poroshaspo drove these cows back. Then he said to his wife Duudad! O Dukduad! 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 whatsoever”. And Dukduad 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.”

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.

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
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. 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. 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. 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. Water and vegetation consumed by the mother formed the being's physical body. 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. 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 groaned..." 

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.
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 those 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 vacatio)".

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 educate 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.

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

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 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

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 Mordius, 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 \textit{Haoma} in the infernal segment of their rites, by irreverently desecrating it. After pulverising \textit{Haoma} in a mortar (Plutarch also mentions \textit{Omomi} was hammered down in the mortar) the Magus then proceeded to defile the blessed \textit{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 \textit{Haoma} chalice to heaven (in the \textit{Gathas}, \textit{Haoma} \textit{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 \textit{Haoma} on the ground, the \textit{Haoma} "of precious cost". The wolf sacrifice \textit{was therefore a corrupted mirror image; or absolute defilement}, of the white Magian \textit{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 \textit{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 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.

**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 Daeva (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.

"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".$^{277}$

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 \textit{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 \textit{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 dynamic 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.\(2082\)

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 “Haomu 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, Uzbekhistan).\(2080\)

As incredulous as it may seem, there is an immense store of information suggesting Hauma 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 worg or wargr (an old Scandinavian or Germanic word), all of which mean “a wolf”.\(2081\) Besides meaning “wolf”, the Old Icelandic wargr 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”.\(2083\)

These words suggest that wolves were synonymous with criminals and thievish raiders in the Old Norse and Russian. Though linguistically alien to targa, the Old Icelandic terms skelmir-ligr “devilish” and skelmir “a rogue” or “a devil”\(2084\) nicely preserve the relationship between kvushiv 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, targa provided a basis for the Slav word vrág (“enemy”).\(2085\) In the Bulgarian, Slovenian and Serbo-croatian wrog meant “a demon” or “a devil”. In Czech wroch meant “a murderer”, the Polish wroch “an enemy”.\(2086\) These concepts are related to the Lithuanian targs (“poverty”) and targyti (“to be penniless” or “to be in a state of distress”), and the Old Prussian targa “evil”. And then there is the Gothic urðjan (“to pursue or chase after something”) and urðrks (“one who drives things away”, or “one who chases things”).\(2087\) Then there is the Old Icelandic farga (“to destroy” or “to make away with”),\(2088\) which is inevitably related to targa.

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 vorg was related to the Russian tozhchi (which means “to cast a spell”, or “to work harm by magic”),\(2089\) where vorg transformed into a non-concrete noun via a mutation of the final consonant g into zh.
Other Slavic words possessing the same ancestry as voron or usa 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: vlk (Old Russian), vlk (Bulgarian), vl (Czech), vilk (Polish), volks (Gothic), völk (Slovenian), vlk (Albanian), vilks (Latvian), and vilkas (Lithuanian). These are related to the Old Indian varkas and the Avestan zarata. Clearly wolves were described in Europe using an inherited Indo-Iranian term, with variants in the Old English, Old 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 Æsir, berserker and ulfhednar, 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 berserker and ulfhednar 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 Ulfsheathna, that is “wolf-skinned”. The term relates to a Norse practice of donning a wolf pelt, which allowed for their transformation into vulpine form. That they did such things is evidenced by an effigy found on a 6th Century AD Scandinavian bronze artefact. 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 or bears.

This suggests the existence of similar heathen practices in Russia.

According to Norse Sagas such as Hrafnsmál, 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.

“Wolf-coats they call them in battle bellow into bloody shields.
They wear wolves’ hides when they come into the fight, and clash their weapons together.”

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”. Whatever caused this state of psychological abandon 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 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 bears” 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 Ulfsheathna 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. 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...
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. Plausibly there was a connection between *Haumavarka* (*Haoma* wolf), wolf pelts, wolf sacrifice and the wolf drink. Therefore the *Haumavarka* libation may have consisted of a blood (human, cattle or wolf’s blood) mixed with *Haoma* ingredients, amongst which was Ephedra.

   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.

   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, and perhaps even ephedra. The mushrooms would have been hallucinogenic in nature and probably accounted for the craziness that the drinker experienced.

   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.”

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”. 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 grinding, 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
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).

   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.

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, 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.

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.

7. The Zota garbed in his the lengthy veiled-headdress 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.

8. Fire was brought over to the sacrificial altar by the Sroshavarz, 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 Atarevaksh stacked upon the altar. The fire took alight, illuminating the priests with the glow and the glory of the Sun (Ahura...
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 (Biryoza) is thought to have been favoured because it burned quickly and cleanly, but in the Iranian texts we learn that Berezisavanga (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 berechno (“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.

Whenever buns, pancakes, twigs or plantstuffs 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”. Once dry, the Atarevakhsh fed offerings into the fire in a precise manner.

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.

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.

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 Yasnu 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 Volkivy 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.

"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, malicious insolence, and thievish might."
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.
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)".

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".

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.

The head priest drank an initial amount of the mixed Haoma, and tipped a portion of the libation onto the fire. 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. 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: "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)".

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. At this point, female Volkhvy (if in a “clean” state) made their way up to the altar and spoke prophecies, predicting the season’s weather and performing many “miracles”.

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.

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.

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."

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. 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.

**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_, a honey-beer apparently brewed using yeast and hops. Based on the Scythian _Haumavarka_ word form _medovukha_ could mean "mead-wolf". 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 (mahu, meaning "honey" or "wine"). 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 Aryans-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. 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'.

To brew the mead, she sent a bee out into the forests. 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;

"in tiny cauldrons, in beautiful pans". 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". "In pots of silver ... pans of gold, honey boiled in the middles, at the brims melted butter, mead at the south tip". "Forestland's vat of honey, is fizzing as it ferments".

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.

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 beer dregs which he sculled by the bucketful.

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, pulivered, 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 Volkhy and learned brewers probably added a few extra goodiessuch as wormwood, or the juice of mushrooms to the vats, for a bit of extra kick. During Summer the barrels were probably stacked beneath these special brews Volkhvy and learned brewers probably added a few extra goodiessuch 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, a principle constituent of beer appears in the Russian as "khmel", Bulgarian "klmêl", Serbo-Croat "khmel", Polish "chmiel", Slovenian "huml", Czech "chmêl". 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 "humlê".

The Kalevala tells us a little about Finnish beer making, and the attendant mythical and religious aspect to it. Firstly they sacrificed a great bull by a downward swing of the club, preceding the beer-brewing. Hops were cultivated by trailing them up the sides of trees, and "Lord Luck sowed barley". Though the Kalevala adds that hops were not grown in the lands of the Finns, 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. A female "beer-smith" set to work. On a promontory, "on a fleeting Summer's day" (ie; at a certain time after the Summer solstice) she brewed the beer in a "binch 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". Evidently the ratios used were six of barley, eight of water, and seven of hops.

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 gyns". 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”. 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. Gold because he needed it, silver because he lusted after it.

**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.

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, Belorusussia 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 Russlanders 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. 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 tuiri.

**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 Britain, 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 concoctions**

**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
attacked the farms, sources destroyed their food, themselves food to feed

many calamities destroyed their food sources

the forces of evil attacked the farms

the sun came to their rescue

the growth of cereal tortured the demons

food was holy

the harvest was a cause for rejoicing

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.

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). 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 withered 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:

"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".

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 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"."

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".

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 Slavics, 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.

Holy 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 тортъ, which originated in the Italian torta and the Latin tortus. 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 бякварка, бякарка and бяхранетс. These are related to the Polish bochen, or bochenek, the Czech bochenik, the Middle-High-German öchenze or öchenz, which are in their turn related to the Latin word focacia. 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. 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 богатый, or богат ‘e meaning “a fire”, or “smouldering beneath ash”. These are in turn related to bahlam, the Old High German word for “a stove”.218

Fig 117.1

Fig 117.2. One of the fifty outdoor ovens excavated at Gorodishche, the royal keep outside of Novgorod, Rus’

THE ROYAL PLOUGHMEN

COMMON EUROPEAN WORDS FOR THE PLOUGH

FARMERS WERE DUTY BOUND TO FEED THE HUNGRY

NEITHER FASTING, NOR GLUTTONY

THE MAGI BELIEVED IN

"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".
Two other commonly used words were zhitnik ("barley-bread") and zhito ("barley-bread" in the North of Russia, and rye-bread in the South). These terms are cognate with words found in the Serbo-croat, Bulgarian and Slovenian. Since zhito and zhitnik were related to zhan, 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.

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.

**Holy meal**

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 Volkhy, 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 svein, the Anglo-Saxon su, the Latin sus, the Greek us, Middle Latin suinus, the Avestan Persian hu, the Old Prussian swintian, and the Old Indian sukaris. Similarly related is the Latvian sivens or suvens (“a suckling pig”).

Kalan, the Russian word for “a boar”, comes via the Turkic.

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”. The English word pork has a similar point of origin.

**Drons**

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. 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.

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.

**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. 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). This was most pleasing to their eyes, and thereafter they withdrew their attacking forces and left that place alone. 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

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 Uziren 3pm-6pm
Gah Ushahin 12pm-6am

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, 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 Arscids and Sassanians. However Romans 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.

<table>
<thead>
<tr>
<th>Alexander the Byzantine</th>
<th>Severus Alexander</th>
<th>Alexander the Great</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8538 BC</td>
<td>9077 BC</td>
<td>9630 BC</td>
<td>The first millennium of existence</td>
</tr>
<tr>
<td>5387 BC</td>
<td>6077 BC</td>
<td>6630 BC</td>
<td>The Fravashi of Zoroaster was formed</td>
</tr>
<tr>
<td>2387 BC</td>
<td>3077 BC</td>
<td>3630 BC</td>
<td>Ahriman sprung himself from imprisonment in the Abyss, and came into the world.</td>
</tr>
<tr>
<td>2317 BC</td>
<td>3007 BC</td>
<td>3560 BC</td>
<td>Masha and Mashoi (first man and woman) are born</td>
</tr>
<tr>
<td>1387 BC</td>
<td>2077 BC</td>
<td>2630 BC</td>
<td>The coming of Azi-Dahaka into the world</td>
</tr>
</tbody>
</table>
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. 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 Bundahishn. 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. The writings of Plutarch, 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. 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.

\[ "Even he who is an ox of many cattle has openly and publicly wailed this complaint on account of the righteous one: \textit{"How long is the time till he arises, until the wicked one who is a smiter and privileged corrupter is he who is unprivileged?"}. Because for the sake of producing resolution, he complains that, until the developer shall arise, even he who is irresolute is ruler, that is, until he who is the developer shall become privileged." \]

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 cosmos' renovation.
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.”

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 cause of righteousness, Sraosha, of whom mankind say that he does not come; and yet he will come, for the righteous, with that glory which becomes all-brilliance”.

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.

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 to 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. Since the book of Bundahishn 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.

Therefore it is conceivable that Zoroastrianism owed much of its demise to the inherent confusion encapsulated within Bundahishn’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 Hushedar, who was supposed to have helped the down-trodden Zoroastrians regain power and ascendance 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.

<table>
<thead>
<tr>
<th>Time Period</th>
<th>Calendar Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,500 years following Zoroaster</td>
<td>1500 BC</td>
</tr>
<tr>
<td>1,000 years after Aushedar-mah</td>
<td>1000 AD 1500-1700 AD</td>
</tr>
<tr>
<td>1,000 years after Aushedar-mah</td>
<td>2000 AD 2500-2700 AD</td>
</tr>
</tbody>
</table>

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**

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 was associated with a fraternity of dualistic, light-worshipping pagan priests from a 10th Century AD Albanian pagan monastery near Elbasan. This monastery was supposedly founded by the Rus’ Khagan Vladimir after his alleged relapse into paganism. 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.

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”. Since the document concerns the life of Khagan Vladimir, the phrase Enlightened 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 cycle 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.

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 Bundahishn.

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, 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. The Rus' deification of Sirius (Lel', 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.

<table>
<thead>
<tr>
<th>Summer</th>
<th>Vernal equinox</th>
<th>High-Spring</th>
<th>Mid-Summer</th>
<th>Harvest</th>
<th>End of Summer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Winter</td>
<td>Beginning of Winter</td>
<td>Mid-year</td>
<td>End of Winter</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

New year 8 March

Vernal equinox c. 21 March (souls visit this world)

Maidyazarem ("High-spring") c. 24 April marked the feast of the greening of the plant kingdom

Maidyazarem + 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.
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 intercalate every 116 or 120 years, by adding an extra month, the last such intercalation taking place during the rule of Yazdegird I, around the turn of the 5th Century AD.

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), 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, 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; Let) some two days prior to their equinox.

SLAVIC NAMES FOR THE MONTHS

<table>
<thead>
<tr>
<th>Month</th>
<th>Russian Name</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>March</td>
<td>Berezen’</td>
<td>The month of the birch</td>
</tr>
<tr>
<td>April</td>
<td>Kviten’</td>
<td>The month of flowers and blossoms</td>
</tr>
<tr>
<td>May</td>
<td>Traven’</td>
<td>The month of grass (equal to Maidyoshahem, the grass mowing time)</td>
</tr>
<tr>
<td>June</td>
<td>Cherven’</td>
<td>The month of bee-breeding</td>
</tr>
<tr>
<td>July</td>
<td>Lipen’</td>
<td>The month of the lime tree</td>
</tr>
<tr>
<td>August</td>
<td>Serpen’</td>
<td>The month of the sickle; reaping time (equal to paitishahem, harvest time)</td>
</tr>
<tr>
<td>September</td>
<td>Veresen’</td>
<td>Spindle month?</td>
</tr>
<tr>
<td>October</td>
<td>Zhovten’</td>
<td>Grazing month? Yellow month?</td>
</tr>
<tr>
<td>November</td>
<td>Listopad</td>
<td>The month the leaves fall (ie; autumn)</td>
</tr>
<tr>
<td>December</td>
<td>Gruden’</td>
<td>The month of stock ing up? coal month?</td>
</tr>
<tr>
<td>January</td>
<td>Sichen’</td>
<td>Fodder month? Turning month? (equivalent to ayathrem?)</td>
</tr>
<tr>
<td>February</td>
<td>Lyutyi</td>
<td>The month of severe frosts</td>
</tr>
</tbody>
</table>

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.

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 **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, 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.

**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.

Importantly, the birth of children, particularly males who would one day bear arms, was also dependent upon the whims of the gods. Every rite performed a vital function in the overall scheme of earthly prosperity.

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. 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.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Mar</td>
<td>The advent of a new year. Libational sacrifices were offered up to gain portends of the coming rains and harvests.</td>
</tr>
<tr>
<td>1 Mar</td>
<td>Rod (E) Festivities were dedicated to Rod and masculinity.</td>
</tr>
<tr>
<td>1 Mar</td>
<td>Rozhanitsy (E) Festivals of Rozhanitsy, female fertility and femininity.</td>
</tr>
<tr>
<td>1 Mar</td>
<td>Kikimora (D)</td>
</tr>
<tr>
<td>9 Mar</td>
<td>Festival of the earth mother</td>
</tr>
<tr>
<td>12 Mar</td>
<td>The New Year festival Circular Khorovod dancing and singing “carols”.</td>
</tr>
<tr>
<td>13 Mar to 20 Mar</td>
<td>Yanillo (C)</td>
</tr>
<tr>
<td>14 Mar</td>
<td>Radunitsa (E)</td>
</tr>
<tr>
<td>17 Mar</td>
<td>Bee-keeping festival</td>
</tr>
<tr>
<td>18 Mar</td>
<td>Dazhibog (C) / Khors (C) The baking of the slaughtered sacred cow. Prayers were made to the Good Sun seeking intercession on behalf of the living.</td>
</tr>
<tr>
<td>19 Mar</td>
<td>Let’ (E)</td>
</tr>
<tr>
<td>21 March</td>
<td>Vernal Equinox</td>
</tr>
<tr>
<td>22 Mar</td>
<td>Lado (E) / Vodyanik (D) / Slava (E)</td>
</tr>
<tr>
<td>22 Mar to 25 Mar</td>
<td>Dazhibog (C)</td>
</tr>
<tr>
<td>24 Mar</td>
<td>Pryadko (E) Departed souls came back to earth to visit the living. It was a day that...</td>
</tr>
</tbody>
</table>
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 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.

**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.

**The Volos Festival**

- Stock procreation rites were performed. This festival was highly esteemed by artists, traders and the wealthy.
- 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 *Mainhyozaremaya*, called Green Month.

**Zil’nik Festival** 10 May

- 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 *Mainhyozaremaya*, called Green Month.

- Stock procreation rites were performed. This festival was highly esteemed by artists, traders and the wealthy.

**Rusalki Week**

Just before Summer

**Rusalki week** During Rusalki week gifts were offered to the water and tree spirits.

**Lyelo (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.

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.

Harvest festivals
The Harvest festival - Northern Rus’
The Harvest festival - Southern Rus’
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 built 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
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. 213

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.

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
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)**

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 **Karna (E) / Zhelya (E)**

22 Oct to 22 Dec **Blud (D)**

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’ and ploughmens day.** Roosters were sacrificed, and forges blooded.

**Sima (Winter)**

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.

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!

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
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.

**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**  
Nemët (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**  
Divă (E)

**6 Dec to 18 Feb**  
Marnik (D)

**25 Dec to 19 Jan**  
Dolya (C) This festival was dedicated to sewing and women’s chores.

**25 Dec to 19 Jan**  
Divă (E)

**25 Dec 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 18 Feb**  
Marnik (D)

**6 Dec to 19 Jan**  
Divă (E)

**6 Dec to 18 Feb**  
Marnik (D)

**25 Dec to 14 Jan**  
Kolyada (C) People danced the Kolyada, 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. Oborotn’ (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 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, Zhovtveya (D)

**22 Feb to 20 Mar**  
Marona (E)

**25 Feb**  
Stribog (C) Prayers were offered to the wind god to bring good weather throughout the Spring and Summer period.
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.


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. 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. 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, 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.

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 Shakhmat, 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.
Chapter VIII
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.

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 Volkhy. 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 Medieval 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, Polisuny,
Ocheretianiki, Bolotyaniki, 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, Churma, Grets', Kikimron, Karkush, Mara, Marnik, Morok, Moroka, Niy, Norka, Pan, Poludnitsa, Zhitia, Volos,
Vikhor, Vy, 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 Otpya, Gladeya, Avtar, Reusha, Khmanusha, Pukhleya, Zhotveta, Avnya, Nimeya, Glukheya, Karkusha, Gnidusha,
plus the Zlidniye (harm-bringing) demons known as Gore, Likho, Neschedashya, Balta, Khorvota, Nadoyna, Nuzhla,
Zavina, 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
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 devices..."²⁴

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.

"...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".²⁴²

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.

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, reveling in filth, becoming an apostate, worshipping the demons, stealing, and consorting with thieves as some of the worst sins a person can commit.²⁴³

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 temporarily 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:

"... 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".²⁴⁴

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.²⁴⁵

In India, witches were simply fined

"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".²⁴⁶

"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 Kridha (penances)".²⁴⁷

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.²⁴⁸ German Christian residents protected themselves against their 'unholy' designs with a
catalogue of rituals aimed at driving away witches and demons. In Germany, Walpurgis night (the eve before May Day) was also called “Burning out the Witches”. Throughout that night the menfolk of a given village would light purificatory fires around their settlement and dwellings. Next began the processions which all were involved in:

"Men and boys make a racket with whips, bells ... women carry cassons; 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." 

The din of these activities had the effect of exorcising a village of witches, especially in Bavaria and Bohemia. 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. 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.

When it came to malefic witches, the Zoroastrian fire-priests were in no mood to play games; “Wizards or witches ... the authorities shall inflict punishment upon them”. 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.

As with the Malleus Maleficarum of the Catholic Church, Nikaadum 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”. A typical Yatukih wizard’s spell-curse might be: “I will destroy thee through witchcraft.”

Roughly speaking Russian curses followed a like formula. The maledictions Izvod tebya zvez’ni or Izvod s toboi are but two of those used in Northern Russia. They were an open invocation of the water demon Izvod to take the person against whom the imprecation was directed. 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!” or “One hundred devils on you.”

From the white Magi we hear also of “the duty imposed of chastising a wizard for ... assisting a demon”, or the effects of “gravity, harm, and vexation owing to various degrees of promise-breaking”. These two excerpts relate to 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 man it says in revelation, that Gunjanard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun, and Nerayasad (angel) kept charge of two portions; and Spendarmaz (a Mazdean Archangel) received one portion. And in forty years, with the shape of a one-stemmed Rivas-plant (a plant like Rhubarb) and the fifteen years of its leaves, Matro and Matronyo (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 coasts 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 simulitute a tree had grown up whose fruit was the ten curious of man (which according to their traditions included among them several races of freaks)."
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 wore 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 men, 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 center 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 center 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”.

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 unbecitting 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 handled by them was dry grass, lendar, lotus, 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 culture 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 men; 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”.

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-Lis 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 grace words, thus: "Thou shouldst not murder me, O Srito! Thou seventh of those of this race; you will atone for this murder when Zarathushtra, the most desirous of righteousness among the existences, arises and proclaims thy bad action in revelation."" 2186

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, faring 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 your evil mind. Yet, 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, therefore he is famed, (and his doctrine is declared) but if this be so of these, then in the same manner, O Ahura! Thou possesst (because thou knowest) the true (teachings) in thy memory....

Among these wicked beings (this their leader) knows not that these things which are declared as victorious (by his allies) are bound together for the smiting; yea, these things by which he was famed (as victorious) by his blade of dazzling iron. But the utter destruction of those things Thou, O Ahura Mazda! knowest, most surely! Of these wicked beings Yavran Viazanghusha 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).

Yet 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 Mazdean faith. 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 sacrificial oxen by rustling and a life of outlawry. To guard against them the Magians may have kept their cattle.

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”. The older Karap priesthood may therefore have originated within Vedic Aryanism, a religion of sword-priests. In the Lithuanian we find kervu or kirpi, meaning “to cut” or “to cut off”, which could conceivably be a Baltic recollection of the sword-wielding Karap wizards.
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.

“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 devils 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, foremost in destroying the strong door... 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 Magi-priests, and the fire of Vohran (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.”

According to Dinkard, the general happenings of that time were;

“the oppressioneness of infidelity and idol-worship, the scarcity of freedom, the extreme predominance of avarice in the individuals of mankind, the plethora of different opinions about witchcraft, and the inclination of many for promulgating 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 change of the demoralisers in the country, and the unobtainable stature, non-existent strength, blighted destiny, and short life of mankind. 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 change of the demoralisers 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 Zoiti (high priests) to court, 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 the invaders and crossed over into their ways.

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 unfailing adversity, the white Magi faded from sight. Yet other Magi became corrupted by the lifestyles of the invaders and crossed over into their ways.
depravity... Then, when character and wisdom revolve from the countries of Iran (that is, they depart), so that destruction and also winter, produced by demons who are worshipping the demon, rush together from the vicinity of disorder on to the countries of Iran, where even rain becomes scanty and pestilence is secretly advancing and deceiving, so that death becomes 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 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 after 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 (Az), it is in her womb that they are to be fashioned, they who would be vicious, through preeminence in leadership, or through excellence in subserviency".

And this, too, it says about them: "These 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 Zarathust 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 second-producer of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers; they also produce extermination for those who are mine, for those 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 them, 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 embedded 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 injustices 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 those such as the Kaisar and Khagans (Prof West: the ruler of the devil-worshipping Turkic invaders)? And Ahura Mazda spoke thus: "Even that former, O Zarathustra"? 2185

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.

"... these three manifest branches, that worship the fiend with simultaneous worship, are really those who march for eminent service on horses, even the Turkish demons with dishevelled hair, the Arab, and also Skelko the ecclesiastical Aruman (Prof West: the Roman [Byzantine] Emperor i.e; Caesar)." 2186

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.

"... and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhanis, male and female, and of the thieves and robbers of the Zandiks (possibly meaning the Zandiks, the worshippers of the Drug), and the sorcerers of the covenant breakers, and of those who tamper with the covens (warlocks). Yet, 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." 2187
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".\(^{219}\)

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".\(^{215}\)

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).\(^{219}\)

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 ascendency 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)".\(^{216}\)

**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.\(^{219}\) 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)\(^{219}\) 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"\(^{219}\) 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,\(^{219}\) 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.\(^{219}\)

These anecdotes also complement what the Gothic Bishop Jordannes had to say on the interbreeding of Gothic and Scythian witches with inner-Eurasian demons.\(^{219}\) This had the abysmal effect of giving rise to the Huns, who in turn stocked the Hunnic nations with Turkic belligerents.\(^{219}\) Now of course such an interbreeding would be all

**The age of iron, and its visitations of evil on the good religion**

**Armenian reports confirm magian Vulpine descriptions of the Turcic nations**

**While wolves were destructive, nothing was as frightening as the two-legged ones**

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\(^{215}\) Footnote: Details about the Zoroastrian version of the Age of Iron can be found in the Bahman Yast.

\(^{219}\) Footnote: The Bahman Yast is a key source for understanding the historical events of the period, though its reliability as a historical document is questioned.

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**The Zoroastrian Testament of the Aryan**

Zoroaster, the disciple 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)".\(^{216}\)
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.2196 But the big crunch comes in the prophetic text Bahman Yast, 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, bandity and destructive warfare. They coveted other peoples goods as their own, and revelled in bandity 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.
THE FORBIDDEN HISTORY OF EUROPE - THE CHRONICLES AND TESTAMENT OF THE ARYANS

The Forbidden History of Europe - The Chronicles and Testament of the Aryans

They Were Led by Wolves

1. Pagan Rus’ was a land ruled by Volkhy (wolf) Magi, Khagans and princes. This suggests that the Russians had received an infusion of Irano-Turkic religious customs and leadership.

They Worshipped Indra

2. The Russes worshipped the war god Perun (most likely the Slav name for the Daeva Indra), plus Ahuras and other sundry Daevas.

3. Since Indra was worshipped 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 *Sira*.

They Slewed Cattle

4. Cattle were sacrificed by the pagan Slavs. But instead of bludgeoning them to death the Volkhy 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 worshipped Aryan gods but did not slaughter cattle.

Many of the people who settled in Rus’ and the Balkans were originally Turkic, or had migrated there from Asia Minor and Central Asia. What is even more compelling is that in those days the pagan Russ’, 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). These witch-priests were termed *Volkhv* (Magus Wolves) or Garabancias. Further West in Frisia a Garabancia was probably known as a *Barabanca*, and in the Scandinavian sphere they would have been termed *Gramer* (Wrothmen). Let us now examine the terms Volkhv, Garabancia, Barabanca, and Gramer to see what other things they reveal.

Volkhv

According to the eyewitness accounts of Arabs who travelled through Russia, the Slavs had sacrificer-priests known as Volkhv, 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* (”wolf”). Earlier we scrutinised information suggesting *volkhv* were no strangers to good and evil religious practices and spellcraft. Some, perhaps even a good many, worshipped both ways.

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).

According to one Hungarian tradition a Garabancia (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. 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*. 
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”.2207 Interestingly if you join together the Gypsy words gara (animal) and bashimos (“barking” or “yelping”)2208 you get Garambashimos. 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 karabase (“a nightmare”), karaborsca (“the black market”), and karaborsci (“a black market trader”).2209 Whether the karab-root of these Turkic words is in some way derived from the term Kamy, 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 hanam (“something unlawful, or contrary to religion”) and bashibosh (“unleash”), which is close to the Gypsy word Garambashimos. Could Garambashimos originally have been related to a constructed word like hanambashibos, 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 Manichaean 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), grebiti (Lithuanian), grabiti (Serbo-Croat), grabiti (Slovenian), hrabiti (Czech), grabich (Polish), grabnati (Old Indian), garanvati (Avestan), all of which mean “to snatch” or “to steal off with someone or something.”2206 Other seemingly connected words are grabuzda (Polish): “a looter”, and grab (English), plus grabar (Russian and Ukrainian), and grabarz (Polish): “a grave digger”.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-marketeeing, 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.2209 The Garabancias were supposedly similar to the Planetnikи astronomer priests of the Western pagan Slavs (who were not shamans), thus indicating that the Garabancias were probably astronomers also.2208 This liking 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 Narabcham.2209 Could it be that the Frisian Brabanscon 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?

Brabansons

Further West in Frisia a vast fraternity of warrior-brigands existed known as the Brabansons,2206 a name which I believe is tantalisingly 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
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.

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.

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 grannr, and their personal retainues were called gramer.221

"In those times the chief who ravaged a country was called Gram, and the men-at-arms under him Gramer".221

As for the etymology of the terms, we find the Old Icelandic grannr ("a king" or "a warrior"), gromnodd ("the angry gods"), gromri ("fiends" or "demons"), grannr ("wroth", or "angry"). The Norse words Gramr and Graemer also seem related to the Old Saxon word grom, which in turn is related to the Slavic word grom.

The Norse words Gramr and Gramer related to the Persian word for "rage"

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"), gromyhat ("to disturb"), gromila ("a robber", "a house-breaker", or "a stand-over man"), and gromzadit ("to tower (above)"). 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 grannr 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".

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 covering 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.

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. 221 The first man was Gunnulf (Old Icelandic: "battle-wolf"), who the stone notes was as "booyng mar"222, and the second type...

A "battle-wolf" who howled like a wolf

Gunnulf was one of the high born

Some norse viking raiders, and their landless kings, were termed Gramer and Gram
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.221 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.222 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’223 - the Primary Chronicle admits as much.

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.224 Through the unholy mystery of their allegiance to the Lord of the Underworld, and the Great Harlot225 (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 appaling 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.226 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 was 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,
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 (Ahuriman) maliciously, at that occasion, (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.""

"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 which is loved by the demones; 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 unite with destruction him who shall not be a satisfaction to you in the presidency, and the leader they take becomes a destroyer, go in the squad, too, there is some one that strikes 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 obedience, when it occurs; that which becomes all clearness to the utterer of righteousness, in this existence; you utterly destroy: and the judgement of complete mindfulness in the body is for admonition to human beings about abstaining from the demones. 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.""

**CONSECRATIONS WERE PERFORMED WITH THE WORST DEEDS OF MANKIND**

**DEMONS WERE WORSHIPPED USING HOLY WATER**

The unhallowed nature of their "Black Sabbaths" can also be seen Dinkard VIII;

"About the harmful desire of the performer and permitter of unnatural intercourse: also their violent lustfulness, licentious practice, and corrupt, polluted bodies, blighted in destiny; great through their destructions of life in the things which they see, and every greatness inevitably provides them a mental 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.""

"...that (person) which is destroying the seed is the flowing of stenches 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-kash, the Karap and hater of man, 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.""

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.

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 Courtezan 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, Yazhun and Yaqrun]. Plead the great and Rupheid and Shalitiel and seat them and by the tufts of hair and the tresses of their heads and broke the horses 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 Denaday ... 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 surroundings ... heal and annul the curses of those who curse Negray daughter of Denaday ... and I went back the curses of those who cursed Negray daughter of Denaday to their masters until they release and bless ...”

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 where 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, 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 Azih-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.

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”. 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”. 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. 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.

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 men; worship the demon! so that your demon of malice may repose.”

According to the 19th Century anthropologist Frazer, 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* 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.

**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). 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 cleansed 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. 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.
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”. 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. Exercrated 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 worshipped also.

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. The most interesting thing is that a robed man is standing in the middle feeding both the serpent and the rider. 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.

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.

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 Bundahishn, 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 stranglehold 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 drens (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 Arimanios [Ahriman]) which were at war with each other, forever and a day. Both of these deities had their own loyal priesthood.

The black Magi who served Deus Arimanios allegedly performed the most evil of sacrifices - the burial of pulverised Omoni (a plant) mingled with wolf's blood. 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. When they set off to plunder the Mediterranean and Aegean, their sea-brigands did not in ones, twos and threes, but supposedly in fleets of up to a thousand vessels. 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 (Anga Maiman), 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).
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, 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. 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”.

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. 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
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 Volkhvry 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 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. 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.

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.

“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. 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”.

The sacrifice of human beings (purusamrida) 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.

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as having; "lapped upon the pure with a laugh, his naked body anointed, wearing only a loin cloth". A memorial inscription erected at the site of his death reads; "Here lies Zarmanochegas, an Indian from Bargosa, who immortalized himself in accordance with the ancestral customs of Indians". 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. 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 Ansar 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.

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. 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. 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 Lane 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), Aasuras, (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)".

In Agni Purana we are assured that health, wealth and prosperity could be obtained if:

"The serpents Vasuki, Takshaka, Kaliya, Manibhadra, Ainaata ... should be worshipped in the bright fortnight".

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. Such plundering expeditions were highly orchestrated, involving large numbers of troops, and were a symbol of a chieftain’s greatness among his peers. Having stormed a settlement the raiding-parties put to death able-bodied males, then purloined valuables, women-folk and the young. 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, 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.
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 especially 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. 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 Volkhyv 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. 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 Volkhyv 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 garrotte the victim, or otherwise hanged their animal and human offerings by the neck, usually from the bough of a grove tree.

Amidst the druidic Celts sacrificial victims were killed by stabbing, or as in the case of the "Druid prince", by simultaneous bludgeoning, garrotting 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. 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.

When additional human sacrifices were required these were chosen on a random basis by means of sortilege, 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 have 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 garrotted 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 Volkhyv Magi, Persians and the Scythians who also garrotted their sacrifices.

From the Upper Volga region we have an Arab's eyewitness account of a Russian concubine being simultaneously garroted and stabbed to death to accompany a chieftain into the next world. 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 Volkhyv 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 *Varq-tre* (ie; wolf trees) is certainly...
suggestive of Magian influence there, for criminals were hung them.

As elsewhere, Orthodox Zoroastrians living on the steppes (such as the Pechenegs) carried a lassoe 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. No doubt many of the pious Zoroastrian Pechenegs who were migrating into the Steppes of 10th Century Rus’ would have enjoyed strangling the Volkhyv 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 lassoe 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).

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). Divining the will of gods via the agency of dice was observed among the Western Slavs. 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. It ought be stated however that archaeologists only ever associate dice with games of chance; never as a means of religious augry. 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 burning. 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 Ercildoune, the other a young warrior (who had fairy blood).

"Tomorrow, of hell the foule fiend
Among these folks shall choose his foe.
thou art a fair man and a hende (comely),
I trau full wel he would choose thee" 221

"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" 223

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.
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;

"Donald 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 men, but the succeeding seasons were 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 Donald, and they resolved to offer him for good seasons, and to assault and kill him, and sprinkle the State of the Gods with his blood. And they did so."

The individual had irredeemably defiled themselves.

In pagan times a person could become unholy and worthy of death by defiling things, and this is perfectly understandable, for in Magianism defilement was an infernal act. Defiling a pagan holy site often drew the death penalty. 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. Christians were martyred for chopping down pagan holy trees, or merely transgressing the bounds of the pagan sanctuaries. Eighth Century pagans inhabiting an island situated between Denmark and Frisia worshiped at sacred temples dedicated to Fosite. Everything there was to be guarded from defilement, especially the holy spring and cattle. The penalty for violating these precincts was death. 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.

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, 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 herd into the Roman coliseum to be rent apart by beasts, and the Celts also slew them to invoke prosperity. 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.
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. 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. 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. 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. 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. 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. But until that time anyone could attempt to assassinate him, and if they did so, they became king. Slaying the monarch was no easy feat considering the thousands of guards that protected him. The Samorin form of kingship was banned under British rule, in the year 1743 AD. Likewise in Quilacare 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. 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. With his passing a new successor king was installed

An Aryan warrior was to die by the sword, in battle. 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 Brahmins who performed sacrifices for their society were to end their life by being ritually sacrificed. Pliny the Elder noted that Brahmins 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.

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 himself (as was the case with a Prussian King). 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.
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. 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. 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. 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

“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.”

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. 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, succumbing to some strange condition at a waterhole. 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. 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.

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. 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 ERLULIANS 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. Tales of this nature are by no means isolated, or indeed confined to Mesopotamia.Procopius explained that Euraiian Goths did not normally die of sickness or old age. That was because as soon as the end looked imminent, they made a pyre and laid on it. Then a member of the tribe (who was not a blood relation) approached the bier, and quickly despatched them with thrusts of a knife. Next the pyre was set alight from the edges first, and a great spectacle had. Having been consumed by the inferno, the ashes were taken up and interred. 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). If she avoided this path, she became a virtual outcast.
Prussian monarchs were not just secular rulers, but holy kings. They communicated the will of the gods to their subjects, and acted as an intercessor for their subjects, before the divine beings. 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. 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. Grabbing some of the eternal flame which burned reverently in the grove, he ignited the timber stack. 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 ultimate Gothic regal epithet was Thiudans, a king who had passed on to the next life. A Thiudan differed from the Reiks (the earthy kings) in that his rule and dominion lay in the spiritual realm, encompassing heaven and earth. 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, being in effect a sacred crisis offering.

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. They witnessed the 73 year old Brahmin priest suicide on a pyre after falling seriously ill for the first time in his life. 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.

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. It is not mentioned who they offered them to, but I suspect it may have been to underworld divinities that constituted a 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.

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.

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 Volkhvy 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**

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 gladenned by the prospect of being beheaded.

“...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”.\(^{2295}\)

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 Fadhlan 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 Fadhlan 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.

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 garrotting the slave
girl, but then delegated this duty to a couple of men. 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. Now it should be stated that it would have been impossible for Ibn Fadhlan 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."

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. Bloodling their weapons on prisoners and law-breakers, and the wrecking of war booty were key features of his worship. 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.

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By Adam of Bremen’s reckoning, Odin meant “Fury”. 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.

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.

Aryan 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.
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. 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."[2304]

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 Volkhy (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 Volkhy 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.
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 Volkhov, and the Veche council chairman. 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 soothe the demon’s anger. If there was no kamir (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.236

**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.

**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 (i.e., 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.230 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. 231

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.232 Upon completion it proved so breathtaking in appearance, that the Gutzkowians refused to demolish it when their people were eventually converted.233 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 fate of Rugen was financed in just this manner, or so it was noted.234

**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 Karrim, which also means “a temple”.235 One cannot overemphasize 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.236 These include the Russian dialectal words khornina or khorona (“a roof”), khoronschik (“a carpenter”), as well as the Ukrainian word khorom (“a corridor”), khoromi (“a porch”).237 Then in the Serbo-Croat we have khran and khrana which meant “a house” or “a temple”.238 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”).239 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 hramyam (“a fortification”).240
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 Ola’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 *khram* 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 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

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.2312 Their general appearance and structural integrity was to be well maintained by regular upkeep, if the good fortune promised by the Puranas was to be realised.2313 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.2314

Indian pagan temples varied in both shape and size.2315 They could be square, circular, elliptical, octagonal or oblong.2316 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.2317 Further ornamentation consisted of intertwined branches and foliage.2318 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.2319 For instance the fairly standard towering vault and cupola represented the divinity’s head and neck.2318 Such notions seem apparent in the Old Russian *prst*, the Bulgarian *pr’st*, the Serbo-Croat, Czech and Slovenian *prst*, the Polish *prast*, all of which mean “a finger.”2320 These are related to the Latin *pirst*, the Lithuanian *pirstas*, and Old Prussian.2321 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”.2322 *Stolb* (variously meaning “a post”, “stairs” or “a ladder” in diverse Slavic tongues) is equated with the Latvian *stils* “the lower part of the hand or foot”.2313 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.

Anyway, the Brahmans 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)”2323. 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 camelian 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
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.\textsuperscript{207} 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.\textsuperscript{207}

The Aryans usually placed a large golden metallic disk inside their newly completed temples, but only after the due consecrations had been made.\textsuperscript{208} These temple disks represented the sun, and were thus objects of cult veneration.\textsuperscript{208} This calls to mind an account concerning the Wends, who slung a so-called “golden shield”, on a wall inside Yarovit’s temple.\textsuperscript{208} Perhaps it was really a solar disk of the type described in the Agni Puranas. Judging by Herbard’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.\textsuperscript{209} Evidently his name was derived from the Slavic yaros ("violent", "fierce", "furious").

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 post was driven deep into the well’s bottom, and a consecrated effigy, plus gold, were committed its bottom. The faithful also needed to dig holy tanks, reservoirs or wells near the new temple, to pool the sacred waters.\textsuperscript{232} 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”.\textsuperscript{230}

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.\textsuperscript{202} The faithful also needed to dig holy tanks, reservoirs or wells near the new temple, to pool the sacred waters.\textsuperscript{232} A post was driven deep into the well’s bottom, and a consecrated effigy, plus gold, were committed its bottom.\textsuperscript{232} 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.\textsuperscript{232}

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 cliches. 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". 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, and flags placed inside, 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. 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. 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.

Towered temples

As you will recall, Aryan temples frequently possessed a lofty vault. 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. Lemekh is a word common to all the Slavs, despite minor phonetic variations, and appears traceable to the Lithuanian word lemesis. These shingled temples probably resembled the fire temples of the Magi, and coincidentally were not unlike Western Church bell-towers to look at.
In other instances, heathen Slav towers had octagonal spires, or shatyor “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. High towers were therefore elements of pagan Slavic architecture.

Linguistics lets us infer that shatyor 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 chatrā (“a barrier”). 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. 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. 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), far in excess of the expected Greek influence, which was nonetheless present. Be that as it may, the vast majority of the Magian religious sites appear to have been in the form of outdoor gardens (transacted by flowing creeks of crystalline purity), free-standing pavilion-shrines, as well as raised platforms set atop hills. This notwithstanding, steppe immigrants emerging out of the Caucuses 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. 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 veža, which is similar to the Slovenian veža, the Polish wieża, and the Czech veža or věž, which in almost all cases mean “a tower”. Veža perhaps originated from the Avestan Persian verb vēstra. What is more certain is that these correlations emerged from the proto-slavic *veža 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. 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:

“... 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 ...”

“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”.

Archaeology, historical sources and Slavic folk traditions tell us that their idol houses were lavishly adorned with graven images of the divine beings. 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*). 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 *trojma* (“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”. 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.

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”. 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”) originated in the Persian *chartak*: char (“four”) tak (“high”, “a balcony” or “a porch”). 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. 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.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Origin</th>
<th>Distribution of cognate words</th>
</tr>
</thead>
<tbody>
<tr>
<td>khram</td>
<td>‘a temple’</td>
<td>Hittite</td>
<td>Eastern and Western Slavia, the Balkars</td>
</tr>
<tr>
<td>shater</td>
<td>‘a pyramidal cupola’</td>
<td>Persian/Old Indian</td>
<td>Eastern Europe and Eurasia</td>
</tr>
<tr>
<td>vecza</td>
<td>‘a tower’</td>
<td>Proto-Slavonic</td>
<td>Russia, Poland, Czechoslovakia, Slovenia</td>
</tr>
<tr>
<td>term</td>
<td>‘a tower’</td>
<td>Greek/Roman</td>
<td>Russia, Bulgaria, Serbo-Croatia, Slovenia</td>
</tr>
<tr>
<td>syn</td>
<td>‘a tower’</td>
<td>Bulgar/Turkic</td>
<td>Russia, Bulgaria</td>
</tr>
<tr>
<td>cherdak</td>
<td>‘a balcony’</td>
<td>Persian via the Turkic</td>
<td>Russia</td>
</tr>
<tr>
<td>chertog</td>
<td>‘a building’s interior’</td>
<td>the Old Bulgarian</td>
<td>Russia, Serbia, Bulgaria, Central Asia</td>
</tr>
</tbody>
</table>
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. 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, 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. 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.

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.”

Magian war banners

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 and the way in which they moved about divulged the outcome of a conflict before it had even started. 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. As you will recall the sons of Ragnar (from Dublin) are guessed to have been willing participants in the Al-Madfus 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 major), 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
accompanied them into battle, and layed waste the Jewish sanctuary. In this respect they possessed spiritual powers conceptually equivalent to Magian war flags.

As with the Mazdean temples, the Volkhvys 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. 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 Volkhvys 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. 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.238

Magian belfries

Slavic Volkhvy 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. The bells might also have been in separate bell towers. 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. By Moulton’s reckoning the Parsees had adopted the practice from the Hindus, 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.239

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 zvons and the Lithuanian zvaras. 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. Three pagan Russian first names banned under Christianity (Dzvenka, Dzveninina, and Dzvenisav) 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. Dzvenka and Dzveninina might have meant “bell-ringer”, while Dzvenisav could have meant “Glory of the ringing bells”. On the other hand, Russian folklore preserves information on the kolokol’nyi man or kolokol’nyj neglush: These were deceased male bell-ringers that wore pointy white or red hats, and sounded the bells in the dead of night. Kolokol’nyie negluki were normally the souls of ancestors with supernatural powers and abilities. They served inside the churches at night or on major feast days. Upon the third striking of their bells, demons were struck down, or so they said in Novgorod. Perhaps kolokol’nye negluki 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 balabola’, which meant “to
chatter”, or more likely the reflexive form boltat’sya meaning “to dangle” or “to hang around”. 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.

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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, sumptuously decorated griffons, centaurs and serpents. 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, 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.

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:

“... 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.”

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.

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 Mithraea were unearthed as a result of WW2 bombing in England, relics from Roman Briton. They have also been found right across Europe, 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”.236

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.236 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.237

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 Yeavering (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 bezhinsa 237 (derived from the word Bog [god] and thus traceable back to the Iranian Bag). The word bezhinsa 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 Bagnaput (meaning Master of a Bagin [bag shrine]). For this reason linguists have linked bezhinsa with the term gadlus (Gothic: “a synagogue”) or gudhu (Old Icelandic: “a pagan temple”).238

Perhaps the best example of a Magian shrine is Cyrus’ tomb.237 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.237 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
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 122.6. 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.

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.

Slav (and perhaps even foreign) initiates gathered at these institutions for tutelage in the finer arts of the Volkhv’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). 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 worshiped at a prince or chieftain’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, irns, 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."  

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 Volkhrv 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 Volkhrv, which presided in Truttorokan, coordinated the Slav networks of fire, air, earth and water temples, as well as the colleges associated with the more prestigious temples.

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. 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 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? 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.

In Vedic and Avestan tradition, banished individuals were prohibited from entering the holy places unless re-admitted 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.
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. The Aryan scriptures promised that “The consecration of trees and a garden destroys one’s sins and gets the highest merit”, and “Whoever causes to set up a pleasure grove stays eternally in the garden of Indra”. 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 ritually consecrated a given tree, especially those devoted in honour of Indra, using butter, herbs and floral garlands. The tree was then bedecked in cloth, a custom that appears to have been practiced in various parts of Europe, until comparatively recent times. Following the dressing of the tree, oblations were offered to it, with a musical accompaniment, and a cow released there. Generally there was a shed or cabin of some kind erected nearby, which served to house a sacred flame.

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.

“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.”
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 Volkhvy, deified in death as they were in life. Here pagans came to commune with each other, and the daenas 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 Volkhva, 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.

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” urazist, and it awesomely emerged during the combustion of wood in a holy fire. Since the presence of urazist 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, 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. The Church saw it as their duty to desecrate such places, 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, Ilmnari'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”. 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. From the Finnish smith Ilmarinen's forge also came a "golden-horned" sun cow, with a solar disk mounted on its head. 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 amphorae for use in the ceremonial concoction of the drink of immortality and new life. For instance in the Iranian we have the female name...
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.

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.

At Yeavering, the Saxon Northumbrians had a temple encircled by a boundary fence. Cattle skulls were displayed about it upon erected posts. 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. They thought that impending misfortune would result from harming one of these trees in any way. As matters stood the Bardtrad helped pregnant wives have trouble-free labour, but to obtain this assistance the woman had to hug the trunk.

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:

\[\text{"The spring named Arvi Sura (Anakhita), O Spitaman Zarathustra! that spring of mine, purifies the seed in man, the fruit in a woman's womb, the milk in a woman's breast."}^{2395}\]

\[\text{"I will praise the water Arvi Sura Anakhita, the wide-flowing and healing in its influence, efficacious against the Daevas, devoted to Ahuni's love, and to be worshiped with sacrifice within the corporeal world, furthering all living springs and holy-helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy and helping on the progress of the Province, Holy as she is."}^{2396}\]

\[\text{"Let the saints' franchasis now draw near, those of the saints who live, or have lived, or those born, or yet to be born which have borne these waters up stream from the nearest ones that lie below as the outlet pours away. Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, nor for an insulter of a Magian, nor for one who harms the workmen, nor for on one who hates his kindred. And let not our good waters which are not only good, but the best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, our uncorrupted selves, nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come, may they come to him who had done those first foul evils, as to him who does the last. O waters! rest still within your places while the invoking priest shall offer."}^{2397}\]
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 included 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. In some places these Aryan customs lasted far into the future. Until this century the Lougharre 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. 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 statues 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 wilt Thou cover with pollutions in his turn. But as the most friendly do Thou give us zeal, O Fire of the Lord."2400

"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 justified, 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."

2398

This custom evidently originated in Indo-European religiosity.

Holy fires regarded as an act of piety

But it had miraculous powers of healing
Magians offered prayers to fire

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”. 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. In practice the dwelling of a vahram 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 a 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;

\[\text{“it is necessary to properly maintain the sacred fire which they have established in a town or village. And at night it is necessary to make it blaze up once, and by day twice. For it is declared in revelation, that, if there had been no sacred fire, no one would have been able to go from town to town; because it is owing to the glory of the sacred fire that no one on the roads is able to commit an excess upon any one else.”}\]

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 Gaulnasp (soldiers and the Magi, at Shiraz in Persia) and lastly there was Burzen-Mehr (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-kindled 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 sacrifice. 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 varanam 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 Svarog) 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. Such fires were often named after a prominent king or high born aristocrat, in particular those who had, in all piety, financed their construction.

The 10th Century Arab annalist, Ibn-Dasta described the Slavs as “fire-worshippers”, who bow down low before the flame. 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. Since Arab sources describe the pagan Russians as both “Samurgy” 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 afrinagan. 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. One archaeologist, the late Dr Spooner, apparently excavated a large number of these fire urns in Central Asia.

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. 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 these two fire cults? 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 var (water). But in the Old Indian sanskrit (“the same”), and/or the Avestan huma (“the same”). The modern Russian word var 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 var (which had variants among the Slavs and Balts) meant “to boil”. Thus when determining the origin of the word samovar, in an ancient context, it is important that we distinguish between var and var, 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 same hot embers” (instead of “self-boiler”), which could signify that the word samovar embodied the Magian ideal of a perpetual fire, whose embers
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 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 varanam. The Slavic var might come from this word. I am convinced that during pagan times the Slavs used smetvar 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 baresme (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.²⁴² The Old Russian word palit’ meaning “to scorch or singe” rather than “to burn” seems related to palaka (meaning “a wand”) and palats (“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.²⁴³ 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 up²⁴⁴ 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.”²⁴⁵

Every pagan Rus’ settlement was organised around a Mir,²⁴⁶ 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 Mir could also denote a holy fire. For example, Darimhir was a popular Iranian colloquialism for a Magian fire temple (“Dar-i-

²⁴⁶ mihr” | Gate of Mithra).²⁴⁷ 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 names²⁴⁸ 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 Galganiveter meant “walking wind”. A good many others end in -slav (meaning either “glory”, or “Slav”), -misl (“a thought”), -mil
(meaning “beloved”) or -mir. In the case of -slav, -nisl and -nil the ending confers a meaning on the root word such as were indicated above. Bogoslav meant “the Glory of God”, Granslav “the glorious verses” and Meclislar “the sword of glory”. Bogumil meant “Beloved of God”, and Bratomil “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 mîhr 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.240 In Albanian mir 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 sêtas (“bright”, “light” or “white”) or the Avestan spēta (“to shine”).241 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 ognîshe fire-houses and pavilions.

In Iran Mîhr also meant “sun”, but carried the connotation of “fire” or “light”. For example the Magi called one of their greatest holy fires Bûrezm-Mîhr. 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 Mîhr (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”. Medonîr (“honey-fire”, or “fire-honey”) was perhaps a reference to the “honey” placed on the vaḥram fires by the Magi (see: ash-tree resin). Alternatively Medonîr 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 Dar-i-mîhr as “a city fire”, Budmir as “a cabin fire”, Dalenîr might have originated from the Persian term Dar-i-mîhr. In pagan times Slavic fire-cabins might have resembled those found in the Scandinavian Lund, or the Finnish Lud, which had a sacred 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 wo to the flameless”.242

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”, Mezhonîr a “forest-fire” (ie; a grove fire). Ostroînîr could have been “an island fire” or “an ostroîg fire”. In the Ukrainian an ostroîg was “a roofed building walled with wicker basketry”.243 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 ostroîg was a settlement surrounded by a palisade made of pointed logs. In effect an ostroîg fire was “a village fire”, or a fire maintained within the inner sanctum of a fire temple (ie; a fire house). Ratonîr 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 stoînîr 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. Orînîr is more difficult to translate. Perhaps an Orînîr 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 aṣamadha. Zhirînîr was a composite of zhir (“food” or “fat”)240 and -mir, perhaps meaning “fire-fat”. A Lithuanian word related to zhir, gynas, meant kus
which in pagan times was a form of libation once poured into the holy fire or drunk). Serbo-Croat 
žila ("acorns"), Slovenian žr ("acorns" or "food"). These are connected conceptually with žit', which means "to live". The 
Ukrainian or Bulgar word žir meant "fat", "acorn" or "pig's lard". Therefore Zhirimir 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 berza-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 berza is the 
 Slavic word for the white "birch tree", which the Slavs had for so long burned as votive offerings to their gods.

Similarly, in the Old Norse we have what was presumably a pagan ritual term Blotspann, which translates as "a 
sacrificial chip (of wood)".

Inevitably ash was the result of so much daily combustion. Magians referred to the residual ash of their tahram 
fires as var or "the clothing of the fire". 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" to the Slavic var quite likely related to the boiling 
 cauldrons which sat on the holy 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. A number of Baltic words (like smela and smilkst) 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 smilkst ("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. 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**

<table>
<thead>
<tr>
<th>Grade of Fire</th>
<th>Maintained by</th>
<th>Re-lit Annually</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vahram</td>
<td>Yes</td>
<td>Permanently lit</td>
<td>Cathedral-like temple</td>
</tr>
<tr>
<td>Adaran</td>
<td>Yes</td>
<td>Yes</td>
<td>Communal fire house</td>
</tr>
<tr>
<td>Dadgah</td>
<td>No</td>
<td>Yes</td>
<td>Home hearths</td>
</tr>
</tbody>
</table>

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 Ratimir

**WARRIOR FIRE**
The principal warrior fire in pre-islamic Persia was Gahvasp. 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. 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. 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 ogori (or variants of it), which is related to the Latin ignis and the Hittite aegis, the Lithuanian ugnis and the Latvian ugnas. Judging by the prevalence of ogori (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. 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 garne ("warm"), the Armenian jerm ("warm") and the Frisian germo ("warm"), from which we get the English word "warm". 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 dhunam ("smoke").

The Norsemen and Prussians are recorded as having kept perpetual fires, burning on altars. 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. 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
The Holy Fires Would Come Under Attack, and Be Wiped Out During the End Times

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 Khagan or Rurik), 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 try 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 peeked 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 Volkho 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
fiery eagle, a wyvern of flame ... the feet he shaped of iron, for wings the side of a boat”.

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.

**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 Valhrans 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 nebesny ogon’ (“heavenly fire”), applied to fires started by a lightning strike from one of Perun’s thunder bolts. These fires were often kept separate from the standard hearth, and fed eggs for sustenance. 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. If there wasn’t enough milk, they used kvass. They were not to employ water under any circumstances, for it was believed to cause flare ups in earth-bound heavenly fire. Another species of flame was termed zhivym, 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. The ceremonial generation of this much anticipated new fire, the zhivoi ogon’, was attended by elders, eminent families, as well as village representatives. It could not begin until every hearth in a settlement had been quenched. 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. The proceedings were conducted in absolute silence, the rite performed cleanly, and in the exact fashion. As the ritual participants diligently went about their task, silent and solemn onlookers witnessed the emergence of flame from the wood. In such a manner was born the zhivoi ogon’ (literally “living fire”), which arose from the friction generated. 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. The inhabitants were admonished to ensure that this flame stayed alive until the same festival one year hence. According to Russian folklore, once
ON ST NICHOLAS’ DAY BELIEVERS GATHERED IN NOVGOROD, ALONG MAGUS RIVER, TO CELEBRATE THE ANNUAL FIRE DOUSSING CEREMONY

THE CHURCH ATTACKED THIS PAN-EUROPEAN CEREMONY AS HEATHEN TO THE CORE

THE FIRE WHEEL ROTATES

FIRE IS BORN INTO THE WORLD

the zhivoi ogon’ was placed in the hearth, allowing it to die out would bring certain misfortune on the entire household.246 The fire had to be guarded against defilement from impurities and rubbish.247 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.248 Russian peasants always recited prayers during the morning fire feeding, which took place at dawn.249 So it was too for the Magian people. The Novgoroders, whose great city stood by the river Volkhov (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.250 Locals later ran their cattle between them to provide protection against disease.251

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.252 Families gathered together and celebrated this moment with three to four days of mead-drinking revelry.253 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.254 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.255 The custom proved so resilient that villagers persisted with it even until last century.256 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 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.257 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.258 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 Britain), followed a similar, if not the same, format.

"The Scots term of Beltain 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".259

Daily prayers at the fire temple

By drawing on the many points of similarity between Magianism and the rites of the Volkhey Magi, we can deduce the following. After the ringing of bells, Svarog’s fire was fed five times per day by the Volkhey with sacred woods and other timber cut from the forests, amidst universal rejoicing, hymns and prayers of the Cathas. 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.

<table>
<thead>
<tr>
<th>Time</th>
<th>Gah Haran</th>
<th>6am-10am</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Gah Rapithein</td>
<td>10am-3pm</td>
</tr>
<tr>
<td></td>
<td>Gah Uziren</td>
<td>3pm-6pm</td>
</tr>
<tr>
<td></td>
<td>Gah Atiæsanithrima</td>
<td>6pm-12pm</td>
</tr>
<tr>
<td></td>
<td>Gah Ushahari</td>
<td>12pm-6am</td>
</tr>
</tbody>
</table>

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 gar ("a cry" or "a sound"). Grano is also related to the Old Indian grante ("he is singing"), which no doubt pertains to the recital of hymns. In addition to this the Old Russian zherstu ("sacrifice") is related to the Old Indian gar "praise, "reward" and the Avestan gar. 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 cleared 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"). These may have been connected with Greek pagan gnostic hymns (eg; to Apollo), or alternatively Byzantine Christian hymns.

**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. 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. 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.

**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
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 ...

"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

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 (i.e; 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.

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 Cunomagus (Britain) Apollo Grannus (Britain) Apollo Grannus Mogounos (Germany), Apollo Toutiorix (Germany), Apollo Vindonnus (Gaul) Apollo Virotutis (Gaul)
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 had 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, there might have been a factual link between the telestic arts of the classic civilisations and the origins of the idol-craft employed by Volkhy.

In Rus’, idols were normally crafted from the trunks of grove trees by Volkhy suitably skilled in idol-craft. 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 telestic 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 glamours 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. 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.

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 provides fairly precise descriptions of how to make, handle and consecrate idols. Indian idol-fabrication rituals were fundamentally different from the telestic 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 polycephalic and many-armed Dæa gods.
With silk fastened around his arm, a craftsman set to work making an idol, in a shed specially constructed for the purpose. 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.

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. Bowing low in obeisance, they bestowed upon their new lord the gift of a cow.

Next they prayed there were no defects in the effigy’s construction and prepared to bring it to life. 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. The idol was crowned with grass.

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. 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.

The surface of the dam image was then dried with a powder comprised of five different species of soil. Once dusted off, the washings continued. 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. Even more incantations were uttered, and precious perfumes smeared on the steadily more divine image. Garlands were draped around its neck, as were herbs and a holy string. With the utterance of the requisite mantras, its head was bathed in incense.

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. 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.

All this having been done, the idol became a physical embodiment of the god, the divinity itself at one with the effigy. Appropriate household goods were then supplied to the god, for its earthly needs. These goods were of necessity used by its custodians, who performed every menial task for the idol, and gave homage at all times.

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. 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.

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.

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”. 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.

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
The closest parallel to this can be found in Ancient Egypt, where the idols of demons were habitually dressed in tar.²⁴⁷ Bearing in mind that an unknown number of pagan Prussians also worshiped the Graeco-Egyptian pagan gnostic god of healing Asclepius²⁴⁸ (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 Lial or Kaala 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.²⁴⁹

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.²⁵⁰

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.²⁵¹

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”.²⁵² Linguists believe it came from the Old Scandinavian stod (“a post”, or “a column”);²⁵³ 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.²⁵⁴ With their ferocious, menacing aspect stripped away they looked more like a common house cat, though they still retained their leonine features.²⁵⁵ Medean craftsmen often portrayed canine and avian predators resting on the backs of ibex and feline beasts which featured on their socketed metal standards.²⁵⁶ These varied images were often intertwined with great skill, creating an aesthetic hybrid anthropomorphic image.²⁵⁷ One of the Oseburg “lion-posts” (see fig 128.4) also had a bird on its back, pleasingly integrated with the interfaced 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”.²⁵⁸
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 and 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.
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. 

Indian moon-worshippers had their blacksmiths fabricate idol-vehicles too, albeit duck-drawn. 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 Kapiche 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 Dara. 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 educe 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 Dara 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 Islamised 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.\textsuperscript{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.\textsuperscript{2480} 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 have 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 discreetly 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 Kapische (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 Kievens 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 i.e. "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 kolimak meant "a tent". Other related words such as the Belorussian kolamazha, the Old Czech kolinhah or the Old Polish kolimaga all meant "a horse-drawn wagon". In the Ukrainian we discover that kolimug meant "a freight wagon" whereas kolimak meant "a tent".\textsuperscript{2483} 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 kolimag were apparently affiliated with the word khran "a temple",\textsuperscript{2486} it is exceedingly likely that the wagons in question were sometimes mobile holy fires, or idol houses that the widely-
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 *kulangu* ("a small boat"). 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. 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. 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. 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). 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. 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.
Secondly philology supports the existence of Magian cult sites in Slavia, including those for the adoration of royals, such as were formerly known 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.\textsuperscript{2485}

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.\textsuperscript{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 Kievan wept bitterly as they chased after the idols which Vladimir 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 Kievan 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 Kievan 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.\textsuperscript{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 Volkhvy 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 hram (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”).\textsuperscript{2486} In Belorussian balvan (a word cognate with other Slavic words meaning “an idol”) means “a wooden post near the corner of the stove”.\textsuperscript{2486} The pechnyy stolb (literally “an oven post”)\textsuperscript{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 malefic black witches.\textsuperscript{2488} One such “witch-post” (from Yorkshire, a former viking enclave) is depicted in fig 131.2. A closer examination of the
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.

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. 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.

Norsemen and Saxons carved massive wooden posts, even something as mythologically significant as Immunsil. 
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 
tones were frequently devoid of writing, either written in obtuse 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.

Equally close in form and meaning is the Irish word *balvan* which denoted “a straw effigy”. 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”). 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.

It has been suggested that these many words are related to the English *bole* and the Old Icelandic *bólkr* or *bolr*, 
which meant “a tree trunk”. 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”.

When all is said and done though these many words are probably derived from the Persian word *pahlavan* 
which meant “a hero” or “a warrior”. 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 *bulbun* (which also occurs in the Eastern Turkic, Tatar and Uzbek tongues) as 
well as *bulvan*, all of which mean “a warrior” or “a hero”.

Numerous stone memorial grave markers 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 *baloban* or *boloban* (which meant "a fool")—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.

**Kumiry**

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 *kumara* meant "to bow down in adoration".

Whenever a *Volkhv* Magus, sage, hero, or warrior legend died, the Slavs made a statue of them and erected it in the groves. 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 *bolvan*.

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".

The Norsemen had a word *kumba*, which meant "a sepulchral monument", i.e.; 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’**

Linguistic evidence indicates that *kap* 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. 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. From historical accounts of the Western Slavs, we know this to be the case. I note a similar correspondence in the Bulgarian *kapishche* ("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.

In the Finnish Mari tongue a *kap* was "a body" or "a human figure", very likely an idol depicting a human being. The Old Norse term *kappi* is almost certainly related to these words; it meant "a hero" or "champion".

But in the Magyar language a *kap* was "a picture" 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. 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”. However the inclusion of a Uighur linguistic correlation might indicate that some of these were Manichaean religious tapestries. That is because the second Uighur Empire had Manichaism 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 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 Daevas.

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

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.

The number and type of idols in a given area varied according to the devotions of local pagans.

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.

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.”

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.

The death of the Rus’ idols

The Talmud taught Jews the proper method for profaning heathen idols when encountered:

“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...”

The market square Log covered pit

The market square Log covered pit

The market square Log covered pit

The market square Log covered pit
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 Bonitha 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.\textsuperscript{294}

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.\textsuperscript{295} 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-sentinel. 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.

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 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 a hold of them too, they would lose not only their sacred texts.
The Forbidden History of Europe - The Chronicles and Testament of the Anunnaki

The following account was provided by Helmold, and it adequately describes such happenings:

"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."

Russian Christian priests applauded the abandonment of idolatry. 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. Prodigious quantities of bullion stocks, temple donations and taxes were ferried off into Christian coffers. 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?

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."

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.

Volkhvy from the frontier regions no doubt caught wind of the destruction of the kapiskhe 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.

As of the 15th-16th Centuries AD, the Russian Orthodox Church was still coming across groves and idols as important as Kapiskhe (and more predictably kumirs) in use by local peasants. 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.

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.


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 Hodeporicon of St Willibald
5 - Wayland Barber, The Mummies of Urumchi
6 - Vasmer, M., Vol IV, p. 401
7 - Wayland Barber, p.133
8 - Spencer Wells - The Journey of Man - A Genetic Odyssey
10 - Darmesteter - The Zend-avesta Part II (Sirozahs, Yasts & Negahs), 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
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, Introduction 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
27 - Gordon. Introduction to Old Norse
28 - Vernadskey. 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
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 - Tschann, F. J. (trans).The Chronicle of the Slavs, p.46
41 - Portable Medieval Reader, p. 428, Source: Ordensritter und Kirchenfursten - Trans H. F. Schwarz, Insel-Verlag 1927
42 - Tschann, F. J. (trans).The Chronicle of the Slavs, p.49
43 - Tschann, F. J. (trans).History of the Archbishops of Hamburg-BremenIII:1
44 - Fromkin and Rodman. An Introduction to Language, p. 349
45 - Portable Medieval Reader, p. 427, Source: Ordensritter und Kirchenfursten - Trans H. F. Schwarz, Insel-Verlag 1927
47 - Ibid., p. 48-49
As Darmesteter states, “Throughout the Middle Ages nothing was known of Maceism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences”.

Olmstead, History of the Persian Empire, preface xiii and p.162

Culican, W., The Medes and Persians, p. 11

Although he excavated at Troy, it has come to light that he had only stripped a cultural layer built over Troy proper.

Mongait, Archaeology in the USSR


Fox, Pagans and Christians, p. 31-33

Nock, A. D. Conversion, p. 151

Krishchuk, M., Ukrains'ka Mifologiya

Some Roman altars were engraved with swastikas.

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.

A form of ritual wand used by the Magi.

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.

Encyclopedia of Religion, p. 325

Schenker, A. M., An Introduction to Slavic Philology, p.45

Krishchuk, M., Ukraińska Mifologija, p. 13, Simonov, P., Essential Russian Mythology

As explained throughout the Avestan and Pahlavi texts of the Magi

The Standard Dictionary of Myths, Folklore and Legends

They both called it Bangha

Rawlinson, G., The Histories Book IV, Herodotus

Krishchuk, M., Ukraińska Mifologija, p. 19-25

Tschan, F. J. (trans), History of the Archbishops of Hamburg-Bremen, p. 11

See Chapter VIII of Part I

O'Flaherty Rig Veda 6.75:14-16 (To Arms!)

Heath, Armies of the Dark Ages

Jones and Pennick, A History of Pagan Europe, Pythagorean Sourcebook and Library

All of Chapter III is devoted to this subject

See Chapter V on Astronomy

Vernadsky, G., The Origins of Russia

Vernadsky, G., The Origins of Russia

Death in the Middle Ages

As mentioned in Ukrains'ke Yazichnistvo

Vernadsky, G., The Origins of Russia, p. 116

Stoyanov, Y., The Hidden Tradition in Europe

Marquart, Osteuropaische und Ostasiatische Streifzuge & Stoyanov, The Hidden Tradition in Europe
87 - Krishchuk, M. *Ukrains'ka Mifologija*
88 - Vernadsky, G. *The Origins of Russia*
89 - Krishchuk, M. *Ukrains'ka Mifologija*, 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 Males 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, G. *The Origins of Russia, The Hidden Tradition in Europe*
110 - Vernadsky, G. *The Origins of Russia, The Hidden Tradition in Europe*
111 - Vernadsky, G. *The Origins of Russia*, pp. 110, 124, 125 and *Ukrains'ke Yazichnistvo* p. 9, 10.
112 - *Novgorod the Great - Excavations at the Medieval City*, p. 11
114 - Lozko, G. *Ukrains'ke Yazichnistvo*
115 - Vernadsky, G. *The Origins of Russia*, p. 139
116 - Berresford-Ellis. *The Druids*, p. 61. Druids also used Greek rites and Greek script.
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 Yazichnistvo*
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
129 - Encyclopedia Britannica
131 - Vernadsky, G. *The Origins of Russia*
132 - Gimbutas, M. *The Balts*, p.99
133 - *The zend-avesta part i villainad, Intro III 2
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.
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 - Murray, 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
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 XXXX:4
163 - Zad Sparam I: 6-10
164 - West, W. The Pahlavi Texts Part I, Bundahisn 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
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.

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 siege 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
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
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
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.

See Drucker. The Alphabetic Labyrinth


Ibid., p. 138

Christian, D., p. 77

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See also Roland G. Kent, Old Persian, 1953, as displayed by Joseph H. Peterson on The Avesta Zoroastrian Archives. DARIUS, NAQSHA-RUSTAM A. (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."

Olmstead, p. 22-68

Olmstead, p. 34

Olmstead, p. 23

Olmstead, p. 30

Olmstead, p. 30

Olmstead, p. 31

Culican, W. The Medes and Persians, p. 54

Rawlinson, G. The Histories I:126, p. 60

Olmstead, p. 36

Culican, W., p. 58-59

Olmstead, p. 90

Olmstead, p. 41

Roux, G., p. 266

Olmstead, p. 45, 166

Olmstead, p. 47

Olmstead, p. 76

Olmstead, p. 76

- (OT) Daniel 6: 1-3

Olmstead, p. 231

Olmstead, p. 104

Olmstead, p. 113

Olmstead, p. 143

Olmstead, p. 200, 332 and Ancient Inventions

Olmstead, History of the Persian Empire, p. 8, 9

Olmstead, p. 116

Olmstead, p. 22, 68

Olmstead, p. 121-123

Olmstead, p. 129

Olmstead, p. 222

Christian, D., p. 124-127

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
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 Darnikh Rusiv*
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 Caucuses.
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.
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
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 - Freake. *Agrippa Book III, Chapter XXXIV*, p. 573
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
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*
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 - Vermadsky, G. *The Origin of Russia*, p. 41
414 - Vermadsky. *The Origins of Russia*, p. 48
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
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
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’Raicli
435 - Ibid. VIII/VII12-13:6, p. 149
436 - Dewing, H. B. Procopius II: xxxi: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: xxxvi:1
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
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
natives and Asians 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 (e.g.; 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 Asians 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 racist ideologies encapsulated by the word heljar-skin, 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). Negroses 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 Manduk 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 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? (so 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 1:7)

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 movest 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 Ahuramazd; 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 impossibly 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 Ahuramazd 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, underservant and through ingenuity, 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.

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
465 - *Byzantium - The Apogee*, p.150
466 - Vernadsky, G. *The Origin 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 Alars.
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*
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 cousine and moder-brotheris-sone, 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
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 (i.e.; the Devil) ... then the Day of Judgement will drive through the land, travelling with fire as a visitation to the people”.

2 Thessalonians, Revelation 12: 7-12, and Revelation 17-19

The Ynglinga Saga -9

The Ynglinga Saga :15

The Ynglinga Saga :1

The Archaeology of Novgorod Russia, p. 92-93

The Origins of Russia, p. 124

West, W. The Pahlavi Texts Part I, Bundahishn XIV, XVIII, XIX, XXIV


Metropolit Ilarion, Dokhristiyans’ki Viruvannya Ukrains’kovo Narodu and Krishchuk.

Forbidden Rites - A Necromancer’s Manual of the Fifteenth Century, p. 337.

Kieckhefer, R. Forbidden Rites - A Necromancer’s Manual of the Fifteenth Century

The Rise of Magic in Early Medieval Europe

The Holy Roman Empire

The History of the Church, and Comby, Jean. How to Read Church History, p. 60

How to Read Church History, p. 60, 80

An extract from Life of Constantine III:7-16

Vasmer, M. , Vol III, p. 622

Ukrains’ka Mifologiya, p. 28. My translation.

Ukrains’ka Mifologiya, p. 8

The Rise of Magic in Early Medieval Europe

The Holy Roman Empire

The History of the Church, and Comby, Jean. How to Read Church History, p. 60

How to Read Church History, p. 60, 80

An extract from Life of Constantine III:7-16

Vasmer, M., Vol III, p. 777

Ukrains’ka Mifologiya, p. 8
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".
"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
603 - Vernadsky, G. The Origins of Russia, pp. 116, 124
604 - Vernadsky, G. The Origins of Russia
605 - Vasmor, 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
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
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. X: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: xix*2
657 - Dewing, H. B. *Procopius VI: xix*: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: xix*2
660 - Ibid., p.147 Diogenes Laertius, *The Life of Pythagorus*:19
663 - Vermacksy, 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
668 - *History of the Archbishops of Hamburg-Bremen*:18
669 - *History of the Archbishops of Hamburg-Bremen*:19
670 - *History of the Archbishops of Hamburg-Bremen*:18
671 - *Timber Castles*, p. 84-87
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.

Vernadsky, G. The Origins of Russia

Culican, W. The Medes and Persians, p. 29

Lozko, G. Ukrain's'ke Yazichnistvo

Stoyanov, Y. The Hidden Tradition in Europe, p. 112

Ibid.

Lozko, G., p. 110.

Lozko, G., p. 11

Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol I, p. 409-410

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.

Vasmer, M. Etimologicheskii Slovary' Russkovo Yazyka

Ibid., Vol II, p. 85-86

Ibid. Vol I

Ibid., Vol III, p. 273

Ibid., p. 11


Moulton. The Treasure of the Magi, p. 167.

Ibid., G. Ukrain's'ke Yazichnistvo, G. Lozko, p. 99

Ibid., G. Ukrain's'ke Yazichnistvo, G. Lozko, p. 99

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.
An English translation of German and French passages contained in Marquart. *Osteuropaische 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 severnoi i zpadnoi Chernomorie*, Varna 1987

713 - Dodge, B. *The Fihrist of Al-Nadim*

714 - Cross, Sherbowitz-wetzor. *The Russian Primary Chronicle - The Laurentian Text*


717 - Vasmer, *Vol II*, p.100-101. *Zznakhar*, 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


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 *knigochey* (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, *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 Fihrist 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 Yazichnistvo*, p. 24. Vernadsky's theorises that the Old Rus characters were a glagolitic-style script devised by St Constantine, p. 239-240.

742 - Vasmer, *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*


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
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
920 - Dodge, B., *Vol II*, pp. 746-748
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.
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 - Ibid., 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. Etymologicheskii 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. Chaldæan Magic, p. 13
957 - Lenormant, F. Chaldæan Magic, p. 30
958 - Lenormant, F. Chaldæan Magic
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. Nechistaia, Nevedomaya i Krestnaya Sila, p. 338-339
966 - Summers, M. Mallem 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
1022 - Vasmer, M. Etimologicheskiy 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 - Všpání.
1026 - Information on the sorts of offices filled by the subordinate Slav priests has been gained from Ukrain's'ke Yazichnitstvo, 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. Ukrain's'ke Yazichnitstvo, p. 64-65
1032 - West, W. The Pahlavi Texts Part III, Sat Dar VIII
1033 - Vernadskiy, G. The Origins of Russia
1034 - Lozko, G. Ukrain's'ke Yazuchnitstvo, 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. Ukrain's'ke Yazichnitstvo, p.10-15, Barret, F. The Magus, Encyclopedia of the Occult, p.262, the Avesta and Pahlavi texts.
1044 - Lozko
1046 - Culican, W. The Males 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 Males 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 examplar 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
1052 - Strabo - Geography 15:3
1053 - Shayast La-Shayast IV: 1-14
1054 - The Northern World
1055 - Vasmer, M Etimologicheskiy 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. Etimologicheskiy 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
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.)

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1076 - Zoega, p. 407
1077 - Ibid., p. 387
1078 - See The God of the Witches and The Witch Cult of Western Europe.
1079 - Vasmer Vol II, p. 394
1080 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol IV, p. 320
1081 - See Dadistan i Dinik XLI and other references.
1082 - Zoega, G. Ukrain's'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. Etimologicheskiy Slovar' Russkovo Yazyka, Vol IV, p. 73
1087 - Ibid., Vol III, p. 788
1088 - Ibid., p. 250
1089 - Arnold. Art Archaeology of the Early Anglo-Saxon Kingdoms
1090 - Berresford Ellis, P. The Druids
1091 - The Dictionary of Symbolism, p. 273
1092 - Lozko, G. Ukrain's'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. Etimologicheskiy Slovar' Russkovo Yazyka, Vol II, p. 612-613
1096 - Lozko, G. Ukrain's'ke Yazichnistvo, p. 12
1097 - Brisbane, Judelson and Huggins. The Archaeology of Novgorod, Russia, pp. 162, 165, 183
1098 - Appendix of L. Chernov, Gypsy-Russian / Russian-Gypsy Dictionary (Kalderash dialect), Moscow Russky Yazyk Publishers 1990
1099 - Cf. The Zend-Avesta Part I Vendidad
1100 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol IV, p. 349
1101 - Ibid., p. 349
1102 - West, E. The Pahlavi Texts Part IV, Dinkard VIII: XVII:6
1104 - West, E. The Pahlavi Texts Part IV, Dinkard VIII: VII:15
1105 - Frazer, J.G. The Golden Bough, p.549
1106 - Nogoroed the Great - Excavations at the Medieval City, pp. 66, 93
1107 - Arnold. Art 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
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:III:2
1115 - Ibid., Dinkard IX:XXVIII:1
1116 - Ibid., Dinkard VIII:IXI-3
1117 - Yasnà LXII: 3-4
1118 - West, E. The Pahlavi Texts Part IV, Dinkard IX:XLIV:19
1119 - The Ritual of Bahman Pungyakhi,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: Nakhud Nask XX:2
1123 - Flit, 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
1128 - Turville-Petre and Orchard
1129 - Simonov, P.
1130 - West, W. The Pahlavi Texts Part I, Bundahishn VI
1132 - Lozko, G. Ukrains’ke Yazychnistvo
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
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, Salu Dar VIIIX1-2,6

The Forbidden History of Europe - The Chronicles and Testament of the Aryan

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The Tokharians have been equated with the Yuehzhi 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 Yuehzhi 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.
The extensive “pantheon” of Russian gods which you are about to read has been constructed from the following sources; Dokhristiyans’ki Vruzheniya Ukrain’skovo Narodu, Metropolit Ilarion, Ukrain’ska Mifologiya, Mikhailo Krishchuk; Ukrain’ska Yazychnistvo, Calina 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 Abevega Russkikh Sueverii; Standard Dictionary of Folklore, Mythology, and Legend; World Mythology; Bundahishn and the Rig Veda

Thus Spake Zarathustra p. viii.

The Magian word for the fire within the human body was Vohu-fryan and the fire within trees and plants Urvazist.

The White Magi believed that the holy flame was the Son of God, the child of the brilliantly shining Ahura Mazda.

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.
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 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!

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.

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The Forbidden History of Europe - The Chronicles and Testament of the Aryans

1296 - Vlasova, Novaya Abevega Russkikh Sueverii, p. 112
1297 - Simonov, P., p. 22-23
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 - Vlasova, M., Vol I, p. 540-541
1305 - Ibid., Vol I, p. 161
1306 - The Medes and Persians, p. 144
1307 - Vlasova, 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 - Ukrain'ska Mifologiya and Novaya Abevega Russkikh Sueverii, p. 60-61
1313 - Krishchuk, M., p. 20-21, Vermadsky, G. and Lozko, G.
1314 - Krishchuk, M., p. 20
1315 - Vlasova, M., Vol II, p. 279
1316 - Vlasova, M., 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
1325 - Krishchuk, M., p. 23
1326 - Ibid., p. 21
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 - Vermadsky, G. The Origins of Russia
1338 - Krishchuk, M., p. 21
1339 - The Pythagorean Sourcebook and Library, p. 1349. From Diogenes Laertius' Life of Pythagoras
1341 - Alvan Yast IX:34
1342 - West, E. The Pahlavi Texts Part IV, Dinkard IX:XXII:10
The names of these two demons are found in Darmesteter and Mills. Zend-Avesta Part I, p. 50, 3n
Novaya Abevega Russkikh Sueverii has almost 9 pages dedicated to the Vodyanoy, which for the sake of brevity
I will not include here.

The same fire transference ritual is still carried out today by the
Zoroastrian Parsees in India.

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”.

The zend-avesta part i vendidad.

Theological usage is
permitted.
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.
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 Nostredamus* 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. *Notya Abecega Russkikh Svereri*, p. 17
1445 - Lozko, G. *Ukrains'ke Yazichnistvo*, p. 17
1446 - Metropolit Ilarion. *Dokhriztiyan'ski Viruomny Ukrain's'ko 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 - Metropolit Ilarion. *Dokhriztiyan'ski Viruomny Ukrain's'ko Narodu*, p. 221
1448 - Ibid. , p. 221
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.
1454 - Vernadsky, G. *The Origins of Russia*, p. 110-112
1455 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 113
1456 - Metropolit Ilarion. *Dokhriztiyan'ski Viruomny Ukrain's'ko Narodu*, p. 221
1457 - Vernadsky, G. *The Origins of Russia*, George Vernadsky 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.
1459 - Nikadum Nask
1460 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII*: Nikadum Nask XX4
1461 - Olmstead, p.131-132
1463 - Ibid., Vol II, p. 349
1464 - Ibid. Vol III, p. 607
1466 - Flint. *The Rise of Magic in Early Medieval Europe*
1467 - Thomas, P. C. *General Councils of the Church*, p. 83
1470 - Vernadsky, G. *The Origins of Russia and Ukrain's'ka Mifologiya*
1471 - West, W. *The Pahlavi Texts Part I, Bundahishn XXVII24*
1472 - Lozko, G. *Ukrains'ke Yazichnistvo*
1473 - Vasmer, M. Etnologicheski Slovar' Russkovo 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 Haselunke Mose, Thy Northwest Denmark since the ice Age
1475 - Growing Roses, p. 7-8
1476 - Ibid., p. 7-8
1477 - 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, Nevedomaya i Krestnaya Sila, p. 87
1483 - Vasmer. Vol II, p. 312
1484 - Eliade. Shamanism, p. 401
1485 - Ancient Inventions, p. 341-342
1486 - Ibid.
1487 - Agni Purana
1489 - The Filrist of Al-Nadiim
1490 - Heer, F. The Medieval World, p. 296
1491 - Lozko, G. Ukrain'ske Yazychnitsvo, p. 64
1492 - Roux, G. Ancient Iran, p. 252
1493 - Zoega, p. 92
1494 - West, E. The Paldavi Texts Part IV, Dinkard VIII:IX:3 and Dinkard VIII:X:1
1495 - Murray, M. The God of the Witches, p. 90
1496 - Metropolit Iliarion, Dokhristyans'ki Viruvannya Ukrains'tovo 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 Filrist of Al-Nadiim (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.
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

1519 - Almagest I.12
1520 - Almagest V:12
1521 - As shown in Ancient Inventions, p. 417. The artist's reconstruction of Papus' 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 Papus' account is fuller and more precise, then a dioptra looked similar to a surveyors instrument.

1523 - Encyclopedia Britannica, p. 725
1524 - Encyclopedia Britannica
1525 - Encyclopedia Britannica, p. 775
1526 - Encyclopedia Britannica. Skand Gumanik Vigar IV: 39-45 shows that the Magi held this same heliocentric view.
1527 - Lozko, G. Ukrain'ske Yazychnits'tvo, 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.
1534 - Dodge, B. The Fihrist of Al-Nadim
1535 - The Almagest
1536 - The Epistles of Mansukhan II:19
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 mathematicians. (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.
1544 - 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.
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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 Yazichnistvo, p. 9
1562 - In his Istoki Yazichestva Rusi . 1990
1563 - Lozko, G. Ukrains’ke Yazichnistvo, p. 9-10
1564 - Vasmer, M. Etiologicheskii 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 Yazichnistvo, p. 10
1570 - Vasmer, M. Etiologicheskii 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 Yazichnistvo, 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 Yazichnistvo p. 9, 10
1581 - As illustrated in Britannica Macro Encyclopaedia Stars and Clusters p. 211
1582 - The Fihrist of Al-Nadim
1583 - Vasmer, M. Etiologicheskii 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. Ukrain'ske Yazichnistvo, G. Lozko, p. 99
1595 - The Hidden Tradition in Europe, p. 113
1596 - Summers, M. Mallens 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 VIII:6.1
1604 - Vernadsky, G. The Origins of Russia and Ginzburg, C. Ecstasies - Decipherment of the Witches Sabbath
1605 - Lozko, G. Ukrain'ske Yazichnistvo, 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. Ukrain'ske Yazichnistvo, p. 17
1609 - Lozko, G. Ukrain'ske Yazichnistvo, p. 11
1610 - Flint, V. The Rise of Magic in Early Medieval Europe and Mallens 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: 4-46
1615 - Zad Sparam 3: 3
1616 - West, W. The Pahlavi Texts Part I, Bundahishn XXVIII: 40
1617 - Summers, M. Mallens Maleficarum, Part I, Question 5, p. 92-93
1618 - Ibid., p. 107
1619 - Ibid., Part I, Question 2, p. 69
1620 - Dodge, B. The Fihrist 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.
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
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
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
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
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 Labyrinthe, 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.
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

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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 Osride: 46
1686 - Stoyanov, Y. The Hidden Tradition in Europe, p. 59-67
1687 - Cumont, F. The Mysteries of Mithra, p. 159-160
1688 - Encyclopaedia Britannica, Great Books of the Western World, Pompey
1689 - Great Books of the Western World, Pompey and Ukrain'ska 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
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. 408
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. Ukrain'ska 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 - Prurodina Arivo 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 - Cohm. 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
The Forbidden History of Europe - The Chronicles and Testament of the Aryan

1725 - The Rise of Magic in Early Medieval Europe, p. 65
1726 - Vasmer, M. Etimologicheskiy 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
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 Pythagoras.
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. Ukrain's'ke Yazichnistvo
1737 - Vernadsky, G. The Origins of Russia, p. 157-159
1738 - Vasmer, M. Etimologicheskiy slovar' Russkovo Yazyka
1739 - Beresford-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. Etimologicheskiy 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 - Metropolit Ilarion, Dokhristians'ki Viruvannya Ukrain's'koho 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. Ukrain's'ke Yazichnistvo
1754 - Vernadsky, G. The Origins of Russia
1755 - Vernadsky obtained this information from Zagovory (Incantations), N Pozansky, 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 Fihrist 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. Etimologicheskiy slovar' Russkovo Yazyka, Vol I, p. 353
1761 - Cross Sherbowitz-Wetzor The Primary Chronicle, p. 153
1763 - The Rise of Magic in Early Medieval Europe
1764 - Lozko, G. Ukrain's'ke Yazichnistvo, p. 11-12
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 - Freake'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 assignations 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 - Vemadsky, G. The Origins of Russia, p. 121

1791 - Tkach, Y. History of Ukrainian Costume, p. 22

1792 - Vemadsky, Medieval Russian Laws

1793 - Etimologicheski Slovar' Russkovo Yazyka (Vol I), p. 342-343, 344

1794 - Vlasova, M. Novye Averega 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. Etimologicheski Slovar' Russkovo Yazyka, Vol III, p. 513

1799 - Prorodina Ariev


1801 - Oxford Dictionary of Superstitions, p. 184

1802 - Pahlavi Texts Part II, p. 408

1803 - Vlasova, M. Novye Averega Russkikh Sueverii

1804 - Vasmer, M

1805 - Shyast La-Shyast 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
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 Purama II, p. 566-567. Agni Purama 218
1819 - Vasmer, M. *Etimologicheski Slovar’ Russkovo Yazyka*, Vol I and IV
1820 - O’Flaherty, W. *The Rig Veda*. Rig Veda 10.94
1821 - Speaking of Siva
1822 - Krishchuk, M. *Ukrains’ka Mifologiya*, p. 8
1823 - Chand. D. *Yajur Veda*. Yajur Veda XIX
1824 - O’Flaherty, W. *The Rig Veda*. 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
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. *Nechistaja, Nevedomaja i Krestraaja Sila*, p. 466
1840 - During his visit to the lands of the Scythian “barbarians” Herodotus mentioned that any man could muster a large group 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
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. *Ectasies*, 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. *Nechistaja, Nevedomaja i Krestraaja Sila*, p. 466
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, Sai Dar XII
1863 - Dadistan-i dirak 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, Sai 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 VII:IV: 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
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 Kubyshev. Excavations of the Aksai Kurgans in the Volga-Don region, p.43
1887 - Dyachenko, Skripkin, Klepikov and Kubyshev. Excavations of the Aksai Kurgans in the Volga-Don region, p.44
1888 - Dyachenko, Skripkin, Klepikov and Kubyshev. 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
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
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
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.
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 *Balti*, 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
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 - Ganzburg, C. *Ecstasies*, p. 106.
1934 - http://www.nevsky.net/~warfund/
1935 - Gimbutas - *The Balts and the Civilization of the Goddess*
1936 - Damster, J. *The Zend-Avesta* Part I *Vendidad* VII:16
1937 - Zend-Avesta Part I. *Vendidad Fargard* VIII: II:13
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; *mati, 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* (‘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.
1946 - *The Vikings*, p. 238
1948 - Portable Medieval Reader, p. 429. Source: *Ordensritter und Kirchenfursten - 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, Nevodomnya i Krestranya Sila*, p. 411
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<td>Ibid.</td>
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<td>Shamanism, pp. 483,485. This was a view also held by the dualistic Shamans of the Finns and indeed the Celts.</td>
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<td>Warner.</td>
<td>Heroes, monsters and Other Worlds from Russian Mythology, p. 52</td>
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<tr>
<td>1974</td>
<td>Darmesteter, J.</td>
<td>The Zend-Avesta Part I Vendidad, Fargard II:22</td>
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<td>1975</td>
<td>West, W.</td>
<td>The Pahlavi Texts Part I, Bundahishn XXIX:4</td>
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<tr>
<td>1976</td>
<td>Ibid.</td>
<td>Bundahishn XXIX:14</td>
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<td>1977</td>
<td>Ibid.</td>
<td>Bundahishn XXXII:5</td>
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<td>The Zend-Avesta Part I Vendidad, Fargard II.</td>
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<td>1980</td>
<td>Bosley, K.</td>
<td>The Kalevala, p. 7</td>
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<td>1981</td>
<td>Eliade, M.</td>
<td>Shamanism</td>
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<td>1982</td>
<td>Buhler, G.</td>
<td>The Laws of Manu I: 5-13</td>
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<tr>
<td>1983</td>
<td>Ibid.</td>
<td>The Laws of Manu I: 22-28</td>
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<td>1984</td>
<td>Ibid.</td>
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<td>1985</td>
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<td>The Laws of Manu I: 47</td>
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<td>1986</td>
<td>Ibid.</td>
<td>The Laws of Manu I: 49-50</td>
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<td>1987</td>
<td>Sikand Gumarek Vigar XLIV:7-10</td>
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<td>Metropolit Ilarion, Dokhrisityans'ki Zvirazhmya Ukraiinskovo Naroda.</td>
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<td>1992</td>
<td>For further information on Catharist cosmology and eschatology read The Secret Heresy Of Hieronymus Bosch.</td>
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<td>1993</td>
<td>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</td>
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<td>1994</td>
<td>Sylvan Guthrie.</td>
<td>The Pythagorean Sourcebook and Library</td>
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<td>1995</td>
<td>Plutarch's Moralia (Vol V), pp. 403, 405</td>
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<td>1996</td>
<td>- Khanvat is explained more fully on p. 470.</td>
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</table>
| 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. Etimologicheskiy Slovar’ Russkovo 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 Veke
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. Myfi Legendy Drevnih Slayan, 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
2020 - Ibid., Dinkard IX:XLV:6
2021 - As mentioned in Yasna X:4.
2022 - West, E. The Pahlavi Texts Part I, Bundahishn 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:1, 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
2046 - 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 - Bundhishn 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


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 Ukrain'ske Yazichnistvo, 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. Etimologicheski Slovar' Russkovo Yazyka, Vell, 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 - Maksumov, 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 Yazichnistvo
2095 - Tschan. The History of the Archbishops of Hamburg-Bremen, IV:18 (p. 198)
2096 - See Zoega and Vasmer
2097 - Lozko, G. Ukrains’ke Yazichnistvo, p. 11. pagan Slavs gathered water from local holy springs.
2098 - All these objects were mentioned by M. Krischuk 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 - Gatras) Yasnna XXIX: 1
2103 - Visparad XI:1-7
2104 - Offering up the water appears in Yasnna XXIV:1, XXII:1, III:3, LXV:9, LXVI, Visparad IX:2
2105 - Lozko, G. Ukrains’ke Yazichnistvo, 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. Etimologicheski 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. Etimologicheskiy 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. Etimologicheski 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. Etimologicheski 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. Etimologicheski 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


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:XLIII:3*

2144 - Ibid., *Dinkard IX:XXXIII:1*

2145 - See West's table of discrepancies in *Pahlavi Texts Part V Inro 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 - Roebeck, 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


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: xxc2*

2163 - *Dina-i Mainog-i Khirad XXXVI*

2164 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: XIX:64-65*


2166 - *The Laws of Manni IX: 290*

2167 - *The Laws of Manni XI: 198*

2168 - Frazer, J.C. *The Golden Bough*, p. 553-554

2169 - Frazer, J.C. *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: Nikahum Nask XX:39*

2173 - As contained in *Farh Oim II:3-5*, see *Pahlavi Texts Part IV*, p. 40

2174 - *Novaya Abevega Russkikh Sueverii, Nechistaya, Nevedomaya i Krestnaya Sila* and *Ukrains'ka Mifologiya*

2175 - Vernadskiy, G. *The Origins of Russia*

2176 - Metropolit Ilarion - *Dokhristiiany ki Virusvumyja Ukrain'skovo Narodu*

2177 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII: Nikahum Nask XX:97*
2178 - West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikahum Nask XX:116
2179 - The Pahlavi Texts Part I, Bundahishn XV: 1-24
2180 - Ibid., Intro XXVI,XXVII
2181 - Ibid., Dinkard VII:II:63-64
2182 - The Goths - Yasna XXXII: 4-11
2183 - Vasmer, M. Etnologicheski Slovar’ Russkovo Yazyka, Vol IV, p. 346
2184 - West, E. The Pahlavi Texts Part IV, Dinkard VII, VIII:19
2185 - West, W. The Pahlavi Texts Part I, Bundahishn
2186 - Yasna LXII 3-4
2187 - The Pahlavi Texts Part III, p. 72
2188 - The Pahlavi Texts Part IV, p. 225
2189 - West, E. The Pahlavi Texts Part IV, Dinkard VII:XXII and Dinkard VIII: Nikahum 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
2197 - (Pahlavi Texts Part I) Bahman Yast III: 41
2198 - (Pahlavi Texts Part V) Dinkard VII:8
2199 - Stoyanov, Y. The Hidden Tradition in Europe
2200 - See Verradskyy, G. The Origins of Russia
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. Etnologicheski 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 - Volsunga Saga
2211 - Laing. The Ynglinga Saga 4
2211a - Zoega, p. 170
2212 - Taube, Litvinova, Miller and Daglish. Russko-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 Haomu 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*
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 Monalia 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:31:31-36*
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 Volkhvy 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 I: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 - *Vermadesky, 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 - *Flint, V. The Rise of Magic in Early Medieval Europe, p. 220*
2257 - *Encyclopedia of Religion*
2258 - *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.*
2259 - *The Death of a Druid Prince, p. 36*
2260 - *Murray, M. The God of the Witches, p. 94-95*
2261 - *Laing, The Ynglinga Saga :18*
2262 - *The Death of a Druid Prince, p. 139-141*
2263 - *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 Velikoi, 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. Procopitus 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 Kirchenfursten - 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 - Bremesford 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’ Rosskovo 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
The following locations are just some of the places where Mithraea have been found:

**RUMANIA**
- Brucla, Protaissa, Sacidava and Sarmizegetusa.

**EGYPT**
- Memphis and Alexandria.

**GERMANY** (GAUL)
- Dumomagus, 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.
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.
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
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 - *Agnī Purāṇa* Part 58 and 59
2464 - Gangadharan, N. *Agnī Purāṇa* I, 68, p. 185-186 and *Agnī Purāṇa* I, 67-3-5, p. 184
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 Moors and Persians*, p. 128
2474 - Ibid., p. 24
2475 - *St Olav’s Saga*: 118
2476 - Dodge, B. *The Fihrist of Al-Nadim*, Chapter IX, Part II
2477 - Dodge, B. *The Fihrist of Al-Nadim*
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*, pg 209
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 Yezichnitstvo, p. 13
2497 - The Nag Hammadi Library, p. 334
2498 - Gordon, Introduction to Old Norse, p. 360
2499 - Lozko, G. Ukrains’ke Yezichnitstvo, p. 19-20
2500 - Vasmer, M., Vol II, p. 185
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2502 - The Vinland Map and Tatar Relation
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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
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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 malefic 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-eyed 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 David 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.
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 \textit{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. 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 khvarenah, 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 Belthazzar 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’.

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’.

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’. 

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.
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.'

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 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 (in fact 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. 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.

From the very earliest pool of Jewish converts came the Judaico-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) either withdrew back into mainstream...
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’. The strongest attacks against Christ appear in the Toldoth Jesu, 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 Yavveh, 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 locations 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 Melchizidek (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 Melchizidek). 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 dwelt 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 Israelish 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 Melchizidek’, presumably a reference to the ritual order once practiced by the priest-king Melchizidek, 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 Melchizidek, 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 Melchizidek, 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, Melchizidek’s office and power continued beyond death, and so everlasting.
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.

‘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?’

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’.

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’.

Here the Magian texts probably allude to lines of Jewish scripture like;

“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things”.

“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”.

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 retaibuting vengeance, and I retaliate vengeance sevenfold upon the children, and one does not forget my original vengeance’. 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’.

Condemning his behaviour yet further, we hear ‘he slew six hundred thousand men, besides women and young children, out of the Israelsites in the wilderness; only two men escaped’. 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’.

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’.

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’. 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."

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.
Chapter -

The primitive church

A traditional portrayal of The church's first years

With the bodily ascension of Christ to heaven after his crucifixion, 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 (Sts 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". 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'. 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'.

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 harangued as 'the destroyer of our gods, who teaches ... people not to sacrifice or even worship'. 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'.

Allegedly Christians were beholden to 'a sham spirit' babbling 'crazily, inopportune, and wildly'. In defense of the nascent faith Christians condemned maverick sectarians among them for 'prophesying in a state of hysterical fits and convulsions'.

Other weird tales followed close behind
gnawed away by a spiritual necrosis of pseudoadelphos (false brethren), pseudoapostolos (false apostles) and pseudoepigraphes (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 semi-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 Church 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. 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

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NOTES

26. "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." Paraphrase of Shem

27. "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." Gospel of Philip
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. 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, 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. 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.

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.

Fourth-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...
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.20

Christianity & Church diversity

What emerged out of these earliest missions, and more especially from the Council of Nicaea, was a number of regional churches. Medieval 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 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.

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

Followers of the view of god promoted at Nicaea I
Northern and Western Europe, Scandinavia, Britain and Ireland
- Byzantium, The Caucuses, The Middle East
- The Caucuses
- Cyprus and other nearby Aegean islands
- Bulgaria and its environs
- Kevan Rus’
- Egypt and North Africa
- Jerusalem and the Middle East
- Malabar in India**

See of Rome
See of Constantinople
- Georgian Church*
- Cyprian Church
- Bulgarian Church
- Rus’ Church
See of Alexandria (Melchites)
See of Jerusalem
“St Thomas Christians”
GROUP 2
See of Alexandria
- Coptic Church
- Ethiopian Church

“In Schism”. Christ seen as God, with no human aspect.

Egypt and North Africa
Ethiopia and North-east Africa

GROUP 3
The Armenian Church

“In Schism”. Christ was seen as the adopted Son of God.
The Caucasus

GROUP 4
See of Antioch
- Nestorian Church
- Assyrian/Chaldean Church
- East Syrian Church
- “St Thomas Christians”

“The Armenian Church The Caucuses

“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**

* 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”.

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
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, Lithuaniens, 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. 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 pleemeeal. 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 pillering.

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
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 flamed. 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, 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 attempt 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.

**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 channelled 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 clergy men. 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 channelled 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 aunties, 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.

EPISKOPO
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. 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 umbilical 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.

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. 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.

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...
Western Christians professed that the Pope was the highest prelate on Earth, the Vicar of Christ... the Pontifex Maximus...

Russian clergy and royalty levied taxes from the masses to undertake public works...

Priests paid a special tax to their local bishop...

Bishops became involved in mercantile matters...

Many were rich and powerful individuals...

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-Manichean 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.

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.

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.

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). I have had some difficulty pinpointing historical accounts of the excesses of the Russian bishops (as mentioned by Basil Dmytryshyn), 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.

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 (svyashchenniki) 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. The child was required to fulfil all his study obligations, such as becoming fluent in Latin. 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. 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.

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).

**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.

**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**

**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 monakh/inya 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 unfriendly 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.
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. 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.

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). 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. Sergeychenniki and popi probably held religious services in the homes of the faithful, and 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 (Trutendorkan) 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 (Vyhshgorod)
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 communites. 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 it 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.²

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**

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 chiefly, 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.³ 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-Christsans could set up their own “parishes” by winning over to their cause the princes and hightborn, 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**

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 Ostian 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.

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 Covenant, 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.

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. 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.

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). 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."
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. 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**

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.

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. Many of the scrolls that have been unearthed show just how mundane their writings were, and prove beyond doubt that the Church had greatly contributed to the basic education of most Russians.

Since archaeologists have found instruction boards displaying rows of inscribed cyrillic characters we know that most Novgoroders learned to write in a class room environment, the students writing on wax tablets (tsery) with styli. 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 royalties 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 in intellectual advancement. In others it raised the bar, bringing knowledge into the hands of the common man.
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-Hikma. 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 (Litourgiion), hymn books (Octoechos / Meniai), 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 Kievian 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 perish 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.

Psalters 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 battlefronts; falling asleep during it was viewed as a very serious misdemeanor.

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" 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 populaces 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
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 Volkhy 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.

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.

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.

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.  

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.”

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 Nicophorus 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.
We can classify relics as major and minor;

**Major Relics**

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 Seljuk) 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 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.

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. This was owing to the unprecedented number of pilgrims making their way to Jerusalem and returning home with things they had bought or pillaged 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.

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.

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.

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 Englishman 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.
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.

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 baptised 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.

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: and ye shall know that the Lord heareth your murmurings 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 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 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 refuseth 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 commanded, 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 ....”

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. 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. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the Father hath 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, 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."

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 from the one represented in the Scriptures. The Lord gathered his disciples, and then, in the form of one who had been among them before, he told them, "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."

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
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 loaves for passover, whereas the Rabbis of the temple employed flat wheat based loaves for their ritual consumption. 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. 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. This continued to be the case for a number of centuries.

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
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 become 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 had served to reinforce the Church's teaching that the pagans had formal sets of dearly-held beliefs and ritualism prior to their conversion, and the arrival 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.

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 their faith, should not partake of the meal without prior confession and penance; to do so was in many ways to condemn themselves. 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". 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.

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. Deiss's book contains transcripts of Christianity's oldest surviving liturgical writings, revealing their
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—he made resplendent and shine, and to receive the grace 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”.

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 daylight 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.

**THE MEDIAEVAL ROMAN CATHOLIC MASS**

As in pagan times, it was commonplace that everyone from Medieval villages 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.

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 someone ill would take away their sickness. I believe one further explanation for these “superstitions” might be found in Din-Vigirgard, where it is explained that pious individuals had to consecrate items of clothing on behalf of departed souls, or the Pan haras 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.

With these and many other heathen devotions happening behind the scenes, the spiritual state of very many parishioners was such that, in the reformist medieval 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. Firstly, the lay members of the parishes were no longer required (or permitted) to produce the bread and wine used during the mass, 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.

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 transmutation 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. 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. Later, at the very beginning of the 11th Century, a change in recipe saw them assume the character of a wafer. 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 Opłaki during the Roman mass was slammed in the Primary Chronicle as unifying when compared to the traditional raised loaves 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". 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 Dejeniana (dated to the 6th Century AD) and may well have been Coptic. I was amazed to discover that it carried the image of a deer beneath a tree, surrounded by Christian Eucharistic phraseology (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. 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. 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. Another reason was that people were not to 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 stealthily 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 Catholic style wafer as coinage

In the 9th and 10th Centuries the number of parishioners was starting to drop off drastically

In the 1200's the blessed wine was forbidden to parishioners

Some recalcitrants used the blessed wafers to perform infernal witchcraft

Primary Chronicle
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."

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 medieval 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.

THE SACRAMENT OF HOLY MARRIAGE (IN RUSSIAN SVADBA)

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 right 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 wore 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)

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 had 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)

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’.

‘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.'

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 confession 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 Cæsarea Philippi (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 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 Исповед'), the sinner walked before the priest who stood openly beside the person directly in front of the Gospel and the Cross. The священник (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,
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".  

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 *usophie*, or “the sleepers”. 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 *usophie*, 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 *svyashchennik* wore white vestments during the funeral, and no mourning was permitted. 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. The body was placed on a blanket spread upon the floor, bathed in clean water, *dressed in fresh clothing* 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 daemons (each checkpoint entailed the weighing of a person for a certain species of vice), hopefully allowing the deceased’s entrance into Heaven relatively unhindered. 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
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. A grave-side 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. 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.

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 excarnation 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, 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.
Two further historical anecdotes 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. 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 Sts. 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, 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 where the wounded and dying prince looks skyward to witness the eagles descending upon the bodies of his slain družina (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 dvoveriye (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.

The ‘French’ Merovingian royal dynasty was formed by magus-kings, 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, 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 intrigurers, at least in the Roman mind. 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. Some believe the druids controlled the gold trade in Britain, and parts of Europe, 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. 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. 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) 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.

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.

In the past archaeologists felt inclined to associate the east-west graves with Christianity. Though nowadays it is seen as distinctly pagan. 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. We find this in Gaul and Bavaria, as well as pagan Slavia and Finland too.

The Merovingian King Childeric’s presumed grave site contained numerous interments of horses, quite possibly ritually sacrificed, but we can’t say for certain. Anyhow these paganism faded out with time.

In the past graveyards deviate from true east by a few degrees, 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 ruling 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. 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. 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 Adelskirchemen (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
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."  

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.86

According to the Morvern rites the bodies of the 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.87 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. The noticeably weird practice of corpse exposition was known in Ireland too.88 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.89 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 mumified 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.

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'.90 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. Whenever an Iceland 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.91 Upon arrival the bones were placed in a mass grave or distributed over a number of plots.92 This naturally presents problems for any archaeologist attempting to discover excavated 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 belonging to 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.

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.93 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 defleshing or embalming. 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. Surprisingly this was also a favourite meeting place for the locals. If such locations could be in any way linked with Magian defleshing 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. 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 roots (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. 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. 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 defleshing 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
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 Some-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.

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. 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). Many different varieties of beautiful flowers, such as the violet were grown beneath these trees. During the Middle Ages these coppice trees were widely used to provide building materials for the construction of housing, or to provide hearth fuel. At some time during a 5-25 year cycle, Mediaeval gardeners would shear 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. 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). 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 barmoss 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. 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 barmoss stands of the Magi (Mah-nui) is of some interest.
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.  

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. 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. 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, 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 that could be, and a magnificent fortress against the powers of evil. 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.

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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 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 re-lighting of the vahram fires, the foremost
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 Ash trees were dedicated, including the Manna Ash.

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. 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.

There were many different English folk beliefs concerning the Ash tree (the so-called "snake-hater"), stretching down to the present day. 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. It provided security against the threat of witchcraft and maelstroms, plus cured bleeding and the effects of poisons, especially snake venom. If one drew a circle around a snake with a switch of ash bough, it could not leave these bounds. 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. The surviving superstition regarding the Ash is that it was a sign that Ash trees 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. Breaking the tree in any way was most unwise, and would cause misfortune. 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?

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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 попи and священники 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 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 discreetly 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 been 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.
Malleus Maleficarum also explains that the astrologer Magi and mathematicians very often accurately foretold future events, and for this reason many commons 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. 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-pagans, 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, Manichaens, 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.

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, dokihi, 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.

**Dvoeveriye - 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 lookout for signs of astronomy, public rhetoric, philosophy, 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". 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. Menfolk were not, under any circumstances, to wear beards and moustaches.

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.
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 docevere, 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 kolchyn (sorcerers) and ved’my (witches): they wore crosses, burned incense, carried garlic, and so on. Since Volkhvry 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.10

Rival communions of immortality

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”.11

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 directed at them by their archbishop.

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.12 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 remodeled 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.
The eastern situation - That 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. As 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.'

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...
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. 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. 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. 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. 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. 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.' 125

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, lynxs 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." 125
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.13 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.

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,14 which is guessed to have been Zoroastrian. Whereas for the same period barely three Middle-Eastern settlements had turned Christian.15 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.16 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.17 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.18 The situation was much the same in North Africa.

After the persecution of the Aryan Persian Church, the faith fell into disarray. No longer were there books, preachers or meeting places.19 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.20 An early 6th Century AD missionary named Symeon the Mountaineer wandered across the Euphrates.21 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.22 These were Christians bereft of any form of pastoral guidance, with the direct result being a form of Christianity little better than superstition.23 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.24 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.

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.25 One can only guess what ‘heresies’ emerged from the wing of a Parthian Buddhist temple,26 where it was reported that forlorn Christian believers gathered, far indeed from the spiritual tuition of Rome, Jerusalem, Antioch and Alexandria.27

Perhaps the early Church knew these converted Magiars 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 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 wheresoever 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 a 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). 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.

**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 herculean 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-Christsians and Manichaecans, 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.

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. In this correspondence we discover...
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.\footnote{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.\footnote{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.\footnote{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.\footnote{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.\footnote{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.\footnote{144}

In 590 AD Zoroastrian Sassania was rocked by a catastrophic civil war between King Chosroes II and a rogue Arscid 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.\footnote{145}

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

Fig 10. The Sassanian Persian King Chosroes II.
state. Far to the south, in North Africa, General Heraclius began the Byzantine counter-attack. 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. 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.

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.

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.

2. Secondly Prester John had subjugated a Jewish kingdom in the east. This can be none other than the Khazarian Jewish Empire. 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
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. 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.

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. 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’.

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. Unusual beasts inhabited his lands. Fauna included Indian, Asiatic and polar species, as well as mythical creatures like griffins (Russian: griffin), cyclopes (Russian: mavpa-tsiklopy), satyrs (Russian: chugaister), centaurs (as shown on the walls and columns of pagan Slavic temples), giants (Russian: velikany), horned men (Vikings?) and phoenixes (Russian: zhar ptitsi). 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.

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. The spring of the ‘water of life’ occurs as a theme in Russian mythology also.

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). 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’.

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. 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.

8. Prester John had a magical mirror through which he could see everything happening in his vassal states. The Russian Magi possessed books on divination and presumably clairvoyance by means of mirrors.
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. 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. 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 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 John 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 cavalrymen 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.

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. 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. 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.

With the disintegration of what was once a vast and quite civilised race, large numbers of refugees split 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 East 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.

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 ecclessia) to hold their Church services. 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.
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* (i.e., 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. 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* (whose statue was raised in Old Kiev before the conversion), who was also known as *Khres* (perhaps a corruption of the Greek *Khristos*, meaning Christ, but most likely *Keres*, 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, *Snoohla*. Such a Jesus is to be seen on the 10th Century German Quedlinberg reliquary, which came to the attention of Professor Flint. 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 Caucuses 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. 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. 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. 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.

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. 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...
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. 

The artisan has him looking every bit like a vanquishing Aryan warrior, menacingly brandishing his axe, sword and spear against his father's enemies. 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.

A 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’. 

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. Such a Jesus is perceptible in the Russian word chertogon, which means ‘the baby Jesus’, but literally translates as ‘the devil chaser’.

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. 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.
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!¹¹¹ 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

At that final reckoning God’s sunny charioteer Sraosha led the hosts, dignified and impressive, valiant and unperturbed by the evil before him.

"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, heading orders from the mind, with their hoofs of horn gold-covered, fleetier than our horses, swifter than the winds, more rapid than the rain; yes, 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

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 charioteer-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 Beautiful 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)."

Jesus, the Young Warrior

"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."

At Clonfert in Ireland there was a medieval church dedicated to 'The Lord Mighty in Battle', 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. 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. 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 luminous 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."

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.

Jesus is accompanied by bands of mounted knights

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'. The same thing transpired in England, though there the word was druhten. 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 druhten 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 druhten 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 'dier, or drotter', and were worshiped by their followers. Strictly speaking drotter is most closely related to drottin (singular) and drottnar (plural), meaning 'a king', or 'a chief'. And the word dier, which appears in conjunction with drottnar in Ynglinga Saga, has an etymology which is probably traceable to the older Indo-European word daer, meaning 'a God'.

For Scandinavians 'Sunday', the Christian Sabbath, was termed drottinsdagr. 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 dagr ('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.

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

Sunday, the Day of the Lord

Sunday, the Day of the Sun-king
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 uncial, however Germanic runes 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. A mighty wise man of this ancient pre-Christian tradition had, it would seem, accurately foretold the coming of Jesus Christ. 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.

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. 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 broaches, and shield ornament* (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*. 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.

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**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.
The King of all Kings. Both
mounted column of angels and saints, all radiant and invincible, the King of all Kings. Both

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.\(^{200}\) 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 Hvitá-Kristur.\(^{199}\)

In old Saxon lore, Jesus' incarnation was portrayed as an arrival in the "middle realm" (Middilgard), that is on
earth, betwixt heaven and hell.\(^{202}\) It's a point of similarity with the pagan kings, many of whom touched down in
the material world from their residence in heaven.

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 Frumaks. 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,

\[\text{This is a stranger who has only recently arrived from the land of the Franks and he has never before seen anyone praying except eastward, that is, in the direction of sunrise.}\]

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.

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, Sraosha, 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 vanishing 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.’

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 called Jesus’. An alternative translation for the last stanza reads ‘they made Jesus great.’

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 unstained for.’

The Magi helped Christ become even more popular.

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 was 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.

‘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."

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. This can be compared with Dinkard IX.XXXXIX: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.

Pre-eminent in the hearts of Zoroastrians and Christians alike was a glorious Virgin. 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.

“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 thirty 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”.

Concerning the miraculousness of Sayoshant as to splendour and glory of person, it says that when the coming of the last rotation of the seasons of Aushedar-mah occurs the man Sayoshant is born i.e. whose food is spiritual and body sunny (that is his body is as radiant as the sun).
"Sayoshant is born in Khvaniras (the Central Patriarchate of the Magi), who makes the evil spirit impotent, and causes the resurrection and future existence."

"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."

In Christian terms St Mary was the most revered of Christian saints, alternatively known as the Theotokos (God-bearer) or amongst the Nestorians, Anthropos (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."

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 Akiash, however, said that he was both. Whereupon the others asked Rabbi Akiash 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 Akiash 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 Akiash when he corrected his Elders"! And they exclaimed: "Blessed be the Lord God of Israel who revealed his secret to Rabbi Akiash the son of Joseph!"

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.

To help stem the flow of Magians to Christianity Magian polemists 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.'
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 naure, and went into the womb of a woman who was a Jew, ... into a polluted and straightened place". 220

Whereas the Church has, from its earliest beginnings, had the greatest imaginable veneration of the Holy virgin.

Jews, Christians and Magi believed that the Holy Spirit issued from God the creator. For Zoroastrians Sprenta 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. 221 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.

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. 222 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. 223 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.

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. 224 These, I believe, were Nazarene, Judeo-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).

"The Talmud calls the books of the Christian Minim - heretical books - Siphre Debeth Alidan - "Books of the House of Perdition". The Talmud in particular speaks of the books of the Gospels. Thus in Schabbath (116a) Tospeh: "Rabbi Meir calls heretical books Aven Gilaion (literally 'volumes of iniquity') because they call them Gospels." 225

And Rabbi Johanan calls these books Aven Gilaion, "evil books". The Schulchan Arukh, Crakow edition, gives this name as Aven Nekdath al Haggilaion - iniquity written in a book. 226

Buxtorf says: "In the Arakh there is a note Scheker Nikdath al Gilaion, which means, a lie written in a book." 227

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 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." 228

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 aleko ('a cock') is derived from aleko ('to ward off'). 229 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'. 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 analogic 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. Nested amongst the ruins of this monastic settlement was the 'Church of Fire', the house or shelter of an eternal flame which continued burning there until it was desecrated by a Scotsman. 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. 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. 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. 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'. Stock were free to eat the miraculously inexhaustible grasses inside the enclosure, but goats pastured there remained forever barren owing to Brigt's curse on their kind. 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’. 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. In a further incident, another man unsuccessfully tried to vault the perimeter hedge, but suffered permanent deformity to the limb which violated the boundary. 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 loaves and cakes. 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. The flame was generated using a flint and steel blessed by a Norse bishop named Rodgeir (Roger?). 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. 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.
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.

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 (Nicæa 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 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 Part I.
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.230

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 Mikhailiev cathedral (fig 15), 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 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.232 It is highly probable the Saxons so feared these horsemen because they were viewed as white fravashi, 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 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
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. 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.*

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. Having witnessed his amazing feats the masses lavished him with expensive gifts and precious coins, whereafter he beckoned them to worship him. 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. This he accomplished *So fell and died this Christ, more worthy to be called an Antichrist*. 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*.

But things did not die down. During the same period the Catholic cleric Gregory confesses that: "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.*

Quasi-pagan imagery 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 leafed 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.

**Similarities between Magian and Christian sacraments and observances**

**Crossing the veil of death – 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').

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'.

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. 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 imparter of righteousness, 'the two legs of creation', 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".

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'.

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
partitioning of souls in the Islamic scheme is found in the 'Imrans, where it states;

"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."

"Those whose scales are heavy shall triumph, but those whose scales are light shall forfeit their souls and abide in Hell forever."

"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."

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:

'Very, 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.'

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.

The Qur'an likewise details the resurrection of created existence, not just mankind; "Know that God restores the earth to life after its death."

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 ... "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)".

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 Satuir, 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.'

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, sphinxes 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...
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,
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.

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,
oberving the ancient lore attached to the place, and tossing a coin or two in.256 People expect to be healed.255

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.257
Wells were able to impart prophetic knowledge, remedies for ailments and injuries, and bestow gifts of fertility.258ill
stock could be healed with holy water too; one only had to call on the proper saint.258 At Abergele though, a horse
had to be slain if one wanted to ensure the utmost efficacy of the water’s healing powers.259 Here a pagan rite is
additionally performed, a sacrifice conceptually similar to the Hindu Asvamedha.

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.260 It was able to cure a wide range of
malaises if water from St Teilo’s well was imbibed from his skull.261 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.262 If they did not dip his skull into the water, bring it up and give it to the sufferer, no results could be
expected.263 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 $100.264 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’.265 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.266
Strictly speaking though, Wales seems to have been more deeply immersed in the practice than their neighbours to
the North and West.265

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 Shangast la Shangast 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;

\[
\text{heaven and the various grades of position and reward of the righteous, according to their}
\]
\[
\text{worthiness through the practice of good works; the most downward and worst of places, hell;}
\]
\[
\text{and the place of punishment of the wicked, according to their sin}.\]

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 

\text{\textit{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. \textit{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?}

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;

\text{\textit{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'.}}\]

\text{\textit{"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"}.}

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 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.

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 the Magus the Samaritan. 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.

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; Sroshkaranam sin – 1.5 dirhems; Agerept sin – 132 dirhems; Atvist sin – 132 dirhems; Aratas sin – 120 dirhems; Khor sin – 240 dirhems; Bazai sin – 360 dirhems; Yat sin – 720 dirhems; Tanaphur sin – 1,200 dirhems.

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.

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’. 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. Following the beating administered by their master, the penitents proceeded to mercilessly flog themselves with their own scourges. 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. 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. 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. 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, thus hastening the sect’s demise across a number of nations.

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. 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! Clearly this ‘small gift’ was given as a payment for a spiritual gift, expiation of past sins. 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.

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), Tene (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).

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.
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. 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.

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.

**Contraception**

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. Contraception 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 abortificient 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). 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.

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.

Sodomy was the ultimate misuse of the generative act. 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**

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 expose 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.”

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’. In modern Russia when people marry, they are said to igrat’ svadby, or literally ‘act a drama of marriage’. Furthermore the woman is said to Vykhodit’ zamogh (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.

This Old Russian custom has an immediate parallel among the Parsees (modern Zoroastrians) who perform a play, that serves as a right 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.

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.”

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. 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 adulteresses string themselves up, and that
following their death and subsequent cremation, that the offending male should have a rendezvous with the noose.25 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.26 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.

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.27 It was therefore imperative that such unions be carefully planned and arranged.

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 Srosh 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.28

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 kinsmans 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’.29

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.25 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.26 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 concubines27 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 post-Christian Rus’ monarchs. Even so, harems could well have been the expected thing.

Rogned, the daughter of Rognvolod, 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.28 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 because 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?29 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 Bieloynazi (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 examples concern 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.30 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.31 By the same token the king had to keep his women supplied with valuable clothing, gifts and amusements, and protect them from every danger.32 In return the

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**Notes:**
- 25. Primary Chronicle
- 26. Tale and Passion and Ecomium of the Holy Martyrs Boris and Gleb
- 27. Primary Chronicle
- 28. Primary Chronicle
- 29. Primary Chronicle
- 30. Puranas
- 31. Puranas
- 32. Puranas
The king’s ladies had to treat him with utmost reverence, showing every gratitude, and delighting in his presence. 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. His wives woke him in the morning with love play and scented oils, paying particular attention to dressing the ‘edible thing; 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. The issue of successorship amongst the royal progeny loomed large in the minds of royal mothers, and could give rise to damaging conflicts. 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. These would one day be needed, should they ascend the throne after their father, or simply perform regional appointments bestowed upon them.

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.

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. 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 Strosho-karanams (scourgings).’

‘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 Tanapuhar sin (1,200 dirhems).’

Medieval black witches were in the habit of wearing silken belts and clothing. This might be related to Shast La-Shayast IV: ‘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. 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.'

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 demonolatry. 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.' 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.
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."

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, 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 to 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.
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'. This phraseology should not be misconstrued as a reference to actual Nazarenes. While it is incontestibly 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 judaizing 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) 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'.

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, 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.
Chapter

The conversion of Europe

Franks and Saxons convert

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. It is thought the heathen Franks were responsible for the widespread de-christianisation of Gaul under their initial period of rule. 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’.

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. 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. 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. 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. Gregory of Tours tells us how it happened.

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'. Clothild went on to deride Saturn and Jupiter (a seducer of his own sisters and cousins), adding: 'What have...
Evidently the aristocracy didn't want to pay for them either. Boniface complained that his subordinate Catholic Christian missionaries look forward to risking their lives in confrontations with pagans and heretics, or starving from week to week.

There was resistance to the Irish missionaries, and Charlemagne gave no quarter to his pagan subjects in Saxony. 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 ascendency 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 or die. 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 Snasoha 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. 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.

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. St Boniface complained that his subordinate Catholic Christian missionaries ‘lead a very bare existence ... cannot procure clothing without help.’ Evidently they were not drawing big congregations, hence few donations for their upkeep. Evidently the aristocracy didn’t want to pay for them either. 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. 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
Boniface was sent to discover what was happening there.

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:

"...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."

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’, for they and their ilk were the hungry, soul-consuming ‘precursors of Antichrist’, or so it was said. These heretics were not small fry either; a number of the German bishops were to be found amongst them. 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 been required of...
been the norm. In it he professes that he would have no dealings with heretical bishops, and report their identities to Rome once they were identified. Again 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. By Boniface’s estimation most appear to have been suspect. 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.

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. 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 reproval, 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. In correspondence sent to Nithard c. 716 AD, St Boniface wrote ‘...at the moment of death, the mind of the beneficent 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 tortures. There is no doubting the truth of this’. 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’. 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. 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’. 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). From time to time their superstitions should be compared with our Christian dogmas and touched upon indirectly.

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. Marriage was not to be solemnised where both parties were closer than the 4th degree. 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’. Boniface was evidently coming across masses, during which the celebrant was using 2-3 chalices. 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. 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 CONVINCE 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
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', and the perpetration of murders. ‘Are they not afraid to handle the sacred mysteries?’ he asks rhetorically.

King Aethebald was strongly reproved by Boniface in 746 AD, for seducing large numbers of nuns in the convents that lay within his realm.

‘...when these harlots, whether nuns or not, bring forth their children conceived in sin they generally kill them’. Two other Mercian monarchs were likewise condemned for ‘the violation and seduction of nuns’, but their expanded list of crimes included the destruction of monasteries.

Boniface stressed the difficulties he was experiencing eradicating the use of magical incantations, divination, and talismans in Germany. 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. 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? 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’.

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. 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’.

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’.

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 waste and brought to ruin. Moreover, the pagan shrines were rebuilt and, what is worse, the worship of idols restored’.
During the early Middle Ages paganism was rampant in Saxony and among the Slavic nations. 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.

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. 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 Seyatoslav, requesting that he send a bishop and a priest to Kiev, allowed him to sense new possibilities for building an eastern power base. 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.

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.

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. 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.
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. 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. 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’ 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’.

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.

Newly appointed to the Dukedom, Bernhard planned insurrection against the Western emperor. 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. He turned on the Slavic Winuli tribe, with whom the Germans and Saxons had come to be on good terms. 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. 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. With most of the Slav auxiliaries dead on a far off battlefield, Bernhard rescinded the proposed marriage deal, and labelled them dogs. Mistovoi’s response was ‘if we are dogs then we will take big bites’. 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.

The Saxon Duke Billung Ordulf, son of Bernhard II, conjured even greater troubles for the Church through his alliances with the Abrodites and Wilzi tribes. 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. This he calculated would draw down the emperor’s fullest wrath and lead to vicious reprisals against the Slavs, following which Duke Ordulf could rule the area with minimal church interference.

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. ‘Having brought together a multitude of robbers, he (the pagan Slav Gottschalk) smote, out of vengeance for his father, the whole land of the Nordallbingians’. 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’. Prior to his apprehension he had tried to arrange a truce. 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. 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. 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.
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.\textsuperscript{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.\textsuperscript{345} New religious centres were founded by brethren at Mecklenburg, Lubeck, Ratzeburg, Lenzen and even as far as Oldenburg.\textsuperscript{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.\textsuperscript{345} The trouble makers during these hostilities were the Tholenzi, and the Redarii foremost, militants who other heathen Slavs looked towards.\textsuperscript{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.\textsuperscript{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.’\textsuperscript{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.’\textsuperscript{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.\textsuperscript{348} But in a very short space of time immense capital outlays were made to rebuild the heathen temples.\textsuperscript{348} For their part, overseas contributors helped make this happen all the quicker; probably pagans sympathetic to the cause.\textsuperscript{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.’\textsuperscript{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...
The emperor in his zodiac cape

slowly the emperor wore down the resistance of the slavs

he wanted to reverse the situation and invade their homelands

under the ottonians, the holy roman empire went from strength to strength

a massacre of slavic war prisoners in bohemia

converted slavs swapped sides, joining forces with the christian emperor

'suspect' nature) as 'ever august Caesar...my Glorious Lord Otto'. 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. Before him, onlookers and his many attendants witnessed the unfolding proceedings, bowing, in eastern fashion, in his presence. Apocalyptic motifs decorated his full robes, and gold filagree zodiac signs his cape. 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). A web of special, nay secretive offices were instituted by him, each bearing some semblance to those of Ancient Rome. 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'. 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.

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. 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. 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.

The creation of an exulted German nation under the Ottonians caused much disquiet among the other crown heads of Europe. 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 ascendency 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. 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. Little quarter was given, with pagan Slav war prisoners often strung up. This came back to bite them during the 1030 AD pagan Polish uprisings against the Church, when many clergy were murdered.

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 'torn criminals'. It seems evident that Otto's anmosity 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. 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.\textsuperscript{26} No doubt those who held such sympathy 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.\textsuperscript{27} 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.\textsuperscript{28} 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.\textsuperscript{29}

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 Adalabert, 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 men of the Frankish Catholic Church, not to mention Orthodox missionaries. In the Balkans, amidst 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 Cyril and Methodius, but even still the political agenda was never far away from 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.\textsuperscript{30} Accordingly, Saxon-orchestrated, anti-Slav crusades began anew during the 12th Century, which caused Pope Eugenius III great disappointment.\textsuperscript{31} 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 kostyol, which meant ‘a Catholic Church’.\textsuperscript{32} It is related to the Polish kościół, 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 kostyol 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
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

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;

'A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number, Pontes, Galatia and Pamphylia, Cappadocia, Asia and Phrygia, furnished their most distinguished prelates...'.

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;

"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."

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.

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. 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.

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.

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.

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. Certain 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.

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 Tsarigrad 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 Tsarigrad in 907 AD (found in the Primary Chronicle and Byzantine sources) proved they were of some concern.

At once St Vladimir's newly baptised troops began their search for the pagan Volkhy (Old Russian: 'Magi'), a prey who, like the wolves, proved most difficult to track. Catching wind of Vladimir's surprise plans for conversion, many Volkhy 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 Volkhy and the princes, merchants, nobility and the private standing armies of the boyar, guaranteed safe-havens for the Volkhy that stayed on. Others migrated out into the deepest recesses of the forests, or to the militant pagan strongholds of...
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. 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).

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’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’. 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 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 prosperity 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.

And so be 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 kogaz or Khagan had a right of veto concerning any prospective metropolitan. In turn the metropolitan could appoint bishops, who in turn ordained svyaschenniki 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. 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 filoque 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 chrestendom. 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, Bulagia, 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. This culminated in them violating and plundering the harbours of Medina and Mecca, two of the holiest places in the Islamic world. 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. 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. 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
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-Pyatnitsa (patroness of weavers), Katherine, Joseph, Blaise, Ilyba (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, cobbblers, 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! I believe Saint Martin of Tours (the western saint of cavalry) might have been (in reality) as close to the hearts of the Slav bogatyr’, 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 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 Unnu’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’.270

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 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 revenge ... 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'.

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 German Church but also all of 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 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 countermanded 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 disavowed the consecrated bishops of territorial control over their clerical territories. 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.

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. 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.

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...’

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.

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;

‘But there were with the bishop others, false prophets, who made promises of a far different kind, and in them he had greater faith.’

Cardinals such as La Grange are likely to have been Magian-Christians, judging by his desire to be defleshed after his death. 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?

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. 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. Nogaret kidnapped Boniface to bring him to trial, and held him detained inside a castle. So harrowing an ordeal was it that Boniface died barely a month after being released from imprisonment by a crowd of sympathisers. Boniface VIII’s successor, Pope Benedict excommunicated the intrigurers who had incarcerated him. 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).

As it stood German Popes were always related to the nobility. Clement, it just so happens, was a friend of Nogaret, Boniface’s original accuser. 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. 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.’
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. 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. 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). 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.

One monk testified that Boniface VIII payed homage to an idol which held a daemon within it, whom Boniface regarded as God himself. This effigy might have been made via the telestic or Chaldean art of idol making, which required that a lower daemon 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'. 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 blooding 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
leagues 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, 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 Chaldeans only excarnated criminals.

Pope Sylvester II was yet another contender for the title of usurper. Formerly known as Gerbert of Aurillac, Pope Sylvester was a great scholar, well versed in geography, geometry, astrology and astronomy. 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. 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. 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 faith 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 Maguapat u ahrharpat Rum (ie; the Chief of the Roman Magi and fire priests). 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 Hormisdas (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 Pythagoras, 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, bypassed 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 captivity at the Holy See was marred by controversy, he himself being reprieved 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 Symmarchus, 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 Symmarchus 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), not to mention Bishop Cyrus of Poti. 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. 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. 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. 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. 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. In concluding the Holy Father at length decreed them as ‘slaves of the devil and the precursors of Antichrist’.

**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.

Pope Steven V (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
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 Spoletus’s Imperial investiture by performing a repeat coronation of Guido and his son in 892 AD. However, Pope Formosus 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 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. 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 VI by dying, we are assured, of an attack of gout. Enter Pope Steven VI, 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 perhaps owing to the lengthy soul-searching and politicking among the bishops who had realised the potentially disastrous mistake of Pope Steven, and 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, 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
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 V 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, 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 III 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, Lando became pope for just over half a year before dying naturally.

The next pope was John X (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 VI 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 VII 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, 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, 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.

Mariaus II 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.
Pope Gregory VII 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 Caucuses 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 arachnaphobe 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;
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).''

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, 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.

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 chthonic 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 Heretics

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.

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), the most important surviving document of the early church (besides the Gospel), is believed to have
been written c. 90 AD, as was the Epistle of Barnabas. Within the Didache you will discover mention of deacons, bishops, the Eucharistic celebration (materially based on the Jewish passover meal and not Haoma ritualism), as well as the need for confession before receiving the host. However, in the work of Hippolytus of Rome (the first Antipope) we discover the use of a chalice filled with milk and honey, in between the consecration of the bread, and later the wine. Milk and honey is referred to in other early texts, but only allegorically. Therefore the milk-filled chalice is unlikely to have been an original or sanctioned part of the mass, for if it was, there would have been even more references to it in the writings of the primitive Church. Parallels between this and the Magi's Haoma chalice, are very obvious indeed. In these ancient Christian works formal doctrines concerning 'the Two Ways' were noted, which the Church of later years perceived as textual falsifications foisted upon the unwary reader by heretics. The teaching of the 'Two Ways' has an evidently dualistic flavour, and concerned the existence of the path of light and the path of darkness, one which took Christ as its heavenly Lord, the other governed by Satan, the 'Lord of Darkness'. As with Zoroastrianism, neither path could be considered in any way similar, and were irreconcilable. One was the trail of peace-lovers and the holy. But, according to the Didache, the other was the byway of sorcerers, astrologers, whores, robbers and knaves.

Were these the authentic beliefs of the early Church? It's an interesting proposition. There has always been a faintly perceptible sub-strata of quasi-dualism within Christianity (a point which even the Zoroastrian Magi saw fit to mention in their scriptures). Quite possibly for this reason, heretics parodied the Church of the Apostles, though it is just as likely that apparent similarities were due to commonalities acquired by the Church in its embryonic phase. At the end of this book you will examine the possibility that St Peter and the apostles may, in those earliest days, have expanded upon the Christian sacramental mysteries, by incorporating elements of pagan and Jewish ceremonies and theology loosely based on that of the former white Zoroastrian hierarchy, thereby crafting an essentially new religion. What emerged was a non-Magian, Judaeo-Chaldean-Aryan priesthood, without bloodline, and the ideal vehicle to achieve the missions of conversion amongst all three groups. The superficial similarities between them, and the reasons behind those resemblances, is something later authors were fearfully reluctant to comment upon in any great detail. Though to medieval clerics blissfully unaware of Christianity's formative stages, and lacking knowledge of archaeology and comparative linguistics, the strange similarities between the apostolic and heretical beliefs systems would have been extremely disturbing. Certainly in the case of the Manichees, potential points of similarity were deliberately sewn into their doctrines by Mani, who had been an ordained and defrocked Christian priest at one point. However it should be remembered that Apostolic Christianity has never formally acknowledged any link with Zoroastrianism, perceived or actual.

Tempered by Zurvanite Magian trinitarian teachings (those wizards who ceremonially interacted with the forces of light and darkness), the Christian holy trinity transmuted into symptomatically dualistic form. There were now two trinities, one holy, the other abominable.

<table>
<thead>
<tr>
<th>Holy</th>
<th>Unholy</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Father</td>
<td>Satan</td>
</tr>
<tr>
<td>Jesus Christ, God the Son</td>
<td>Antichrist, Son of the Devil</td>
</tr>
<tr>
<td>(God incarnate)</td>
<td>(the Devil made flesh)</td>
</tr>
<tr>
<td>The Holy Spirit</td>
<td>The Unholy Spirit, the Mystical Antichrist</td>
</tr>
<tr>
<td>The Virgin Mary</td>
<td>The Whore</td>
</tr>
</tbody>
</table>

The following schematic illustrates the upside-downess of the unholy trinity.

```
Father

<table>
<thead>
<tr>
<th>Christ</th>
<th>Holy Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antichrist</td>
<td>Mystical Antichrist</td>
</tr>
<tr>
<td>Satan</td>
<td></td>
</tr>
</tbody>
</table>
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Fig 18.1

Fig 18.2

The icon at the top (Fig 18.1) is an acceptable depiction of our Lady, whereas the icon at the bottom (Fig 18.2) is very suspect. I have taken the liberty of inverting the Black Madonna, as it is called, to highlight the theological duality present in the Great Heresy, where the lustre of heaven is mirrored in the murky darkness of the counterworld below.
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 year 999 and Glaber, the most celebrated of the medieval 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.

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.

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.

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.

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 armaggedon, 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

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 devilworshippers. 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’.

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’.

’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 letteth 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 deceitfulness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause
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."

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 Old Testament.

Further indications that the Antichrist originated not in Christianity, but in eastern dualistic paganism are subtly buried beneath Christian legend, for they held that the Antichrist would, during the last days, pit his forces not only against Christianity, but against every other faith. From an Iranian perspective these Muslim notions of Antichrist appear to contain a dualistic parody of the Old Testament's account of Sasanian belief, in which the devil is to be seated in the temple of God, worshiped as the Lord Satan, and all religions to be destroyed.

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'. Further indications that the Antichrist originated not in Christianity, but in eastern dualistic paganism are subtly buried beneath Christian legend, for they held that the Antichrist would, during the last days, pit his forces not only against Christianity, but against every other faith. From an Iranian perspective these Muslim notions of Antichrist appear to contain a dualistic parody of the Old Testament's account of Sasanian belief, in which the devil is to be seated in the temple of God, worshiped as the Lord Satan, and all religions to be destroyed.

In Augustine's discourse on the Antichrist we find his appraisal of Daniel's 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.

'... 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.'

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 hallowed-up earth will rise up (at the Resurrection), some to eternal life, some to shame and eternal disgrace.'

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.

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. The final persecution was reckoned to be a Babylonian posth, which would see Chaldeanism enter the Church in no small dosage.
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 deceived 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. Medieval apocalyptic Christian literature acquired a Persian spin, particularly through the prophetic ministrations of the Pseudo-Methodius. 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. 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, 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.

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. Alexander’s quick, though fictional, engineering project gave the world a momentary reprieve from the predations of the monster nations, a godsend for mankind. But some day in the future they would break free once more, and war would come. 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. This theme was even more elaborately built upon in the Play of Antichrist, penned by some erudite visionary within the Frankish royal court. 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. Otto of Freising sycophantically thought to caste the illustrious King Louis in this virtuous role, but it could have been any one of them. In the last great act of defiance against the devil, the emperor awakens Jerusalem from the catalepsy of its Babylonian captivity. Wherefore, upon completion of his divinely inspired mission, the emperor relinquishes his office to Christ, the King of Kings. 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.

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. 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."

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. 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. 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. 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. 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.
The forbidden history of Europe – the chronicles and testament of the arcanum

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 devils back into the world, seek his own glory, and call himself almighty 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 ethereal moments of the apocalypse with a certain semblance of medieval modernity. It became relevant to their time.

Notably there was Anselm of Havelberg’s discourse on the seven seals of the Apocalypse. 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’, so that the devil ‘might not disturb (the Church) by the most wicked dogma of the heretics’. With the 4th seal came ‘false Christians or false brethren of whom there is now an innumerable multitude’.

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. 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’.

Russes – Typecaste as the legions of gog and magog

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’, 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. 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.

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 Slavicised. After all, the Rus’ were kindred to the Norse, a hard-fighting, hard-drinking, high-spirited breed. They became sedentary Slav farmers, in order to get whatever they wanted. 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.

The Ros allegedly indulged in bloody Taurian sacrifice, sparing no one from their deadly hands, especially strangers, who were particularly at risk. Most notorious were the Arsa (also translated as Artha), a clan sub-unit of the Rus’ tribe, 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. 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.
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). Zmeya-Volos is said by some to be an alter-ego of Azi-Dahaka, an Iranian demonic prince of darkness ensnared 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 tradition 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). 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.

Therefore, Zmeya-Volos was 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. 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.

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 IV of Mesopotamia c. 100 BC) referred to by Ptolemy as Metropolis and Azagarium. During this historical phase the indigenous Graeco-Scythian clothing was replaced by traditional Iranian dress and administration.

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. 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 Pharoahs, called the Alphabet of Kings (it was assigned the Hebrew sound “resh”), a script which has had a very long history of usage among sorcerers and alchemists from Egypt to Asia Minor. Both the bident and trident devices had been stamped into ancient Iranian coinage. These kingdoms were later annexed by the Goths (c. 300 AD), which provided the basis for a permanent Germanic presence in Crimea and Bessarabia, until this century (though the last confirmed sighting of the Crimean Goths was in the 16th Century AD). Here dwelled the Tetrahedrae Goths (ie; Scythian Goths associated with the Indo-Iranian Tigranakud sub-group of the Messagetae) who were partly composed of Melanclaenae and Iranian Sauromatians.

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, 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-Hellenization 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”, and this is where the connection with devil-worship comes in, for Az (pron. Azz) 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. 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”. Az embodied the powers of vice, chaos, theft, corruption and lust, which in turn has a phonetic parallel in the Avestan word Azz, which means
The depiction of the super-greedy Azi-Dahaka as a serpent who eats itself may be reflected in the oruroboros, 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. Coincidentally some Slavic tribesmen were known to have taken wives only after they had seized them by force.

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,455 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 demon Az, a holy site for Iranian devil worshippers, a mountain wherein lay a dragon of immense might and power, consumed life and caused drinking before having the thirst of a dog.456

455 In relation to this, the Ros were described by one Byzantine Chronicler as drinking libations of this connection with Asgard. 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
Alars). 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 mausoleum 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. 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. 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. Girzberg tells us that the serpent lauded by the Scythians was a pythoness. Whether this serpent was the same as Zmeya-Volos is unclear; but Az-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 lusting 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. 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. 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. 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. 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.

### The Hill of Az, A Possible Unholy Site for Devil Worship

- Demons could bestow benefits upon those who worshipped them
- The Pythonian genius

### The Russe were renowned for atrocities they committed while raiding settlements and cities

### Medieval 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
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 Attila’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 Attila 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.

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 Huns, 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.

Obviously Proclus was mistaken that the end times were underway in his age, for with Attila’s death Christians breathed a welcoming 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 Attila’s passing of the baton, in an apocalyptic medley relay. According to the author of The Life of St George of Amasstris, the very name Ros was infinitely more horrific than the many terrible afflictions they visited upon their prey, 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 Resh. 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 uncultivated villages; I will go to them that are at rest; that dwell safely, 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 fine raiment, and wool, and all manner of goodly spoils?… And thou shalt say, I will go up to a north country, and I will destroy with the sword, and my tribes; all of them riding upon horses, a great company, and a mighty army. And they shall come up against the inhabitants of my land, and against all the beast of my seacoast; and they shall trample upon my people, and upon my inheritance, and tread them down, and leave none remaining.”

“Thus prophesied the word of the Lord against Gog, and against the land of Magog, which is by Meshech and in Tubal; say, and say, Thus saith the Lord God; Behold, I will send a foul smelly pestilence into the housetops; the housetops shall fall, and the walls shall be shaken. And they shall call the name of the Lord in the housetops, and the women shall be burnt with fire, and they shall say, the Lord will not save this people. And the prophet and the priest shall be slain in the land of my people, and they shall say, the Lord will not save his people.”
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.”

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”.”

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 Krzh, which has the following cognates - Krzh or Kryta (Old Slavonic: “to conceal” or “to hide”), Kryta (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 Knut (Latvian) both of which mean “to impose a burden on someone”). Lithuanian Krauju (“a heap” or “a pile”), Latvian (“a load”), Krauja (“a hole in the ground” or “a cliff”), Kraujies (“to impose yourself on someone”), Hraukr (Old Icelandic meaning “a pile”), and Cruach (Irish meaning “a pile”). The Russian word for “roof” Krysha is not only connected with Kryzh, but with Hrojgar and Hrjose (Old Icelandic), Ros, or Rose (Danish), and Rose (Low German) which in these Germanic tongues meant “a pile or cairn of stones”.” See how similar Ros, Ruse and Hryose 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 Ros, Rhos, Hros or Ros? Were they terror-inspiring words because the Danish or Old Icelandic words are cognate with the Russian
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.29 They existed as instruments of God’s punishment, especially against the Jews. In the Qur’an we find:

“Then he followed yet another route until he came between the Two Mountains and found a people who could barely understand a word. “Dhuqurayn” (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.”

“She 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.””

The Qur’an goes on to say;

“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 rains 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”.

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;

“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”.

In the Testament of the Aryan, the New Testament passage includes:

“Then, at the end of days, we 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.

“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.”

Two Mediaeval Norse texts (Arrow Odd and Hauksbok) equated Rus’ with Magog.30 These writings stemmed from the Christian era, so the references are more likely to be a Christian gloss, than a traditional heathen Scandinavian tradition.

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.

Petrukhin31 quite logically points out that analogies between Rus’ and Gog belong only to legend and should 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 Syriac 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 fueling the apocalyptic fears 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. But they were ultimately confined to the British Isles alone, owing to the Counter-Reformation's condemnation of Merlinist writings.

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 hasting 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". 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". 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". 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".

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 born 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 depths of hell; I have born a banner before Alexander; I know the names of the stars of the north and..."
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”.

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'.

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. Such a detail confirms 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 Balkars.

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. 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.

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. People fully expected that their heads would be planted in the earth, their feet in the sky. The earth would become heaven, and heaven hell. All religion would be abandoned, material existence would be our paradise.

In the early 1600’s Jean Boucher was one of many to note in writing the rites of the dark witches. Their rituals were usually, but not always, performed naked. When celebrating their unholy feasts the officiating celebrant hung upside down. 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. Unlike the white Magian or Christian host, theirs was black. If they were really angry at the time they might go that extra mile, mistreating and abusing their ritual equipment. 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. 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.

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. 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. With trepidation they made their way towards the demons who attended, normally walking backward, or else sideways.
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. 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. By the testimony of a nun, Gaufridy had been seducing them, and bringing them over into his devilish ceremonies. Now laterally connected with this case was another convent of Brigidines at Lille, France. 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. 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. 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.

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. They assured the inquisitors that the people would truly embrace him. What were at that time considered secular and religious crimes would be countenanced and blessed by the people of the future. 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.

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, plaques 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, 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.

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 Manichaeanism, 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 Manichaean 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 ‘Manicheans’, 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

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.

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’, presumably meaning he was only one of a number of false teachers (pseudapostolos) destined to lead Christ’s flock astray. From this we might gather that dualism was
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." 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.

There was a sub-sect of the Marcionites, a splinter group which the Muslims called Al Malaniyath. 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, 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 Balkars after the year 1,000 AD, leaving one to conclude they had migrated there, having slotted in among the Paulicians.

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.

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.”

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.”

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).” 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
The Forbidden History of Europe - The Chronicles and Testament of the Argar

They exorcised themselves of their birth-demon, and called down the Holy Spirit. After that they lapsed into a materialistic lifestyle. They prayed to the devil. They were guardians for a wider range of 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'. Hence 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 internal 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 magic 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 avant-garde custodians, ensuring that their creeds remained 'a living faith' for some time. 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.

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. 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. 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. 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-righteous indignation at the sinner's change of heart. But unlike the Orthodox tradition, the Massalian Zurvanistic 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. 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. In the 10th Century a further 200,000 of their brethren were forcibly re-settled in the Byzantine city of Philippopolis, 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. 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 Manicheans, 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. Whereas Paulician sectarians inside Bosnia were absorbed into the wider Muslim community.

**Paulician'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. 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. The independent Armenian Church branded them Araxardik (meaning the ‘Children of the Sun’), 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 buzzards (a funerary method echoed in the roof top astads 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. The initiates then ate the charred remains. 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 decoyer’. 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, 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; these were
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).42

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.43 A figure of 100,000 dead 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.

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.44 The overwhelming speed and efficacy of the campaign suffered a final impedence. It could not be fully consummated without a full attack on Edessa,45 a point suggesting a substantial Paulician presence in that city, which housed the so-called ‘School of the Persians’.46

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’47 and ‘Child of the Sabbath’, these names equate with the Russian words Shutil (’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.48

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’.

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.49 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.50 If apprehended, they were returned to their orders for chastisement.51 Regarding the authorities as little more than ‘Pharisees’, these ‘debauched’ fugitives allegedly revealed in crime, using their habits to fraudulently gain entry to roadside houses.52 Having sought alms, and besotted the inhabitants with prayerful gesture, the artful deceivers were invited in, fed, and supplied with wine.53 After pretending to sleep, they would wait until the thick of night and burgle their unsuspecting hosts, making off with whatever caught their eye.54 Relic thefts were another specialty, as well as Church break-ins,55 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.

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),56 or as I believe pagan

**Byzantine forces exterminate 100,000**
Mani. Accordingly, Manichaeism drastically gnawed away at these other faiths, a fact which, from its earliest
Buddhism, Zoroastrianism, Christianity and Judaism, using the myths, legends, lifestyle and beliefs devised by
Mani. 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. 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:
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 Manichaeans 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.46

As the Zoroastrian Emperor Bahram afflicted the Manichaeans with persecutions and capital punishment, many ventured eastward across the river Oxus and found a degree of support among the Turkic Khans. The Manichaeans’ 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.47 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 Manichaeis had representation within the various subversive lotus groups then active throughout Imperial China.48

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.49 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.50

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.51 Forthwith, the Kaghan gathered a trusty band of Sogdian Manichaees, and embarked upon a mission to convert his many subjects.52 This he achieved in a very short period by apportioning his populace into self-governing 10-person Manichee cadre groups.53 This had the effect of bringing the faith to the very lowest rungs of Uighur society. As happens with any spontaneous conversion polerice, there was dissension among various societal groups.54 Little co-operation could be expected from the nobility, or the far-travelling Turkic nomads who rejected many aspects of Manichee asceticism.55 Sporadic schismatic anti-Manichee revolts materialised which blasted holes in the Uighur trade and governmental infra-structure.56

It took until 795 AD for the Manichaeans to establish any credible presence among the high-born Uighur families.57 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.58 There the Elect vied with Buddhist and Nestorian Christian preachers for the attention of the masses.59 As a consequence of this Uighur society became polarised between the countryfolk who adhered to a traditional Mongol shamanic lifestyle, and highly literate Manichaean mercantile groups and city-dwellers.60 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.61 Such heterodoxies may have been formal.

**Manichee Texts**

- The Living Gospel
- Treasure of Life
- Treatise
- Book of Mysteries
- Shapurnan
- Psalms and Prayers
- The Book of Giants
- Historia Arcana

Other Manichaean titles scribed by various authors after the 2nd Century AD were:

- Immundissimi Manichaei
- Letters of Mani
- Coptic psalms
- Mysteries of Mani
- Pragmateia
- Manichaean myth
- The Gospel of Life
- Adam, child of demons and his salvation
- Hymn cycles
- Mani, apostle of Jesus Christ

**They were constantly repressed by other religions**

Manichaeans helped bring down Magian society through their infighting.

Manichaeans gained favour with the Central Asian Turks.

Many crossed the river Oxus into the Turkic heartlands.

In 762 AD the Uighur Khagan converted to Manichaeism.

He tried to impose it on his society.
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 Franciscans 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.’

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 Franciscans, 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 Manichaean 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 Manicheism, 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 Franciscans 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 Manicheism 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. 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.

It comes as some surprise to learn that Manicheism 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 be accept Africans who dare to apply for admission to ecclesiastical orders, because some of them are Manicheans’. 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 fuelled by a threat from their powerful Manichaean 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. 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
A SCHISM AMONG THE ARAB MANICHEES

One leader was Buzurmihr

A schism among the Arab Manichees

Nevertheless this doctrinal point later gave rise to a schism between mainstream Manichaism and a group which 9th-10th Century AD Arabs called the Dinawwariyah, which was led by a dissenting member of the Elect named Mihr. These schismatics moved their headquarters away from Babylon to the Amu Darya river. Other leaders such as Buzurmihr and Yazdanbakhht created further chinks in Manichaean unity with the result that the Manichees became split into the Al-Mirkiyah and Al-Miklasiyah factions.

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. Any potential resurgence was very short-lived though, as Muslim authorities of the Abbasid Caliphate suppressed the putsch and started hunting down Manichees, from the lowest to the highest. 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.

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, Manichaeanism 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

Manichaean 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.

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 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.

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 inseminating Eve. It 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, Manichaeanism could no longer spread by missionary endeavour, nor could it be passed down to descendants, who would have been unlawfully born in any case.

Once born, Cain sired 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 inseminating Eve. Once he was born Eve arose from a second sexual encounter between the archons. Thenceforth 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. After a further successful attempt the imprisoned archon power impregnated Eve with a child called Cain, who was also called the Red Man. 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. 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. Taking pity on the newborn, Adam made off with the babe to protect it. 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.

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. There fetid water tainted the landscape.

In the heavens were the Mazendaran demons, who swallowed all the light radiating from the two great luminaries, the sun and the moon. Periodically the Glorious ones (the Lords of the Zodiac), attempted to spring the incarcerated light from these Mazendaran jails, by bringing the virginal daughters of Time (which were associated with the zodiac) before these aerie demons. 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. This entrapped light climbed up out of the soil in the form of trees, cereal crops and bushes. 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. 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.

The Elect saw it as their duty to undo the harm of creation by liberating the imprisoned light. 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. 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.

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.

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. 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 spawning by baseless, anti-Manichean 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
The ultimate Manichaean 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 Manichaean 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).

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 themself 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.46

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.46 For this reason we might guess that they were watched by their followers like hawks.

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 Manichaean way of life, we see the intense scrutiny the Elect lived under.46 Apparently the Manichaean 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.46 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.46 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.46

As one of the Elect, a Manichaean 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.46

**The fruit feast**

To explain the importance of Manichaean 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.46 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.46

The souls of those who were simply hearers were merely guarded from the demons by the angelic essences.46 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.46 From that time their soul remained in limbo in this world until one day liberated by an Elect.46

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.46 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.

Whenever the Manichaean communal fruit feasts took place the Listeners gathered in their local place of worship, normally a building with walls elaborately decorated in asiac geometric and floral symbols.46 From Manichaean 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.

The fruit feast was central to Manichean ritual. Augustine tells us their holy foods consisted of those edibles which were receptacles for light particles (i.e. 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.

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. 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 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.

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 mushrooms, filling their distended bellies to bursting point.

Certain inhabitants of the pre-Islamic Volga Bulgar region were said to have written in Manichean script, and this seems indicative of a Manichean presence there. During the 10th Century these devotees were flushed out Arabia by reprisals against them, but 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 arbus and harbuz. These were derived from the Persian gurba (melon) via the Kipchaq, Turkish and Crimean Tatar words of similar form. In the Ukrainian gurba means ‘a pumpkin’. 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, baklavan also, the Slavic word for ‘egg-plant’ (of Arab/Persian origin).

One Russian word for a garden bistan came from the Turkic/Persian bastan. In an eastern religious context this word might have applied to holy groves, or perhaps even Manichean orchards.

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.

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. With the commencement of the ceremony, the Elect scoffed down cakes, flowers, fruit juices, beans, mace, cereal grains, beer, mushrooms, filling their distended bellies to bursting point. In Rome some of the things they ate were regarded as rare foreign vegetables, 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. 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.

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’. 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. Manicheism, 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, which for Manichees was their version of the Christian Paschal sacrifice.
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, though hearers who wished for a higher level of involvement with the cult could serve the Elect as personal servants, or warrior Guardians. 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 pacifism 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 Montseguer, 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.

Every day at dawn, a Manichee had to wake from slumber and, after having washed themselves, lay prostrate on the ground before the rising sun as prayers were uttered. Like the Magi, the Manichees had other prayer sessions scheduled for various times of the day, in accordance with the position of the sun. 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 commandments were as follows:

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 in matters religious
9. Do not perform magic

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. 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.

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’. 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) 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. 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’.

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 Basilieus, 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, 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. 489

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’), 490 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. 491 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. 492 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-lys and swastikas on their stecci carvings, 493 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. 494

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...
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’.

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.** 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 perilous 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.** Both parties were so adamant in their claims, that it developed into a fight to the death.** 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.** Consequently both factions returned home, a coffin a piece.** 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.
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 inquirers 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. 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.

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. 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. 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. In short, the Bogomils had proven themselves capable intriguers and proselytisers. 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. 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, and the total expurgation of their written works, which, it was guessed, would shun their teachings.

The Bogomil anti-pope

Stoyanov deals with the surprise emergence of heresy in medieval Europe, including ‘The Antipope’, 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.

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. 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, showing once again that (Magian) Bulgars and heresy were like candles on a cake.
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. 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. It was a known Bulgar practice, caused by the constrictive tightening of turbans and head bindings.

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. 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. It is unlikely these figures received such a rapturous welcome if they were part of some obscure Bulgar 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-Manichaean 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, the future home of the relics of the Three Wise Kings, destined to lay in the grand imperial cathedral.

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, Zorvanism, Manichaecism and magical gnosticism, with Paulicianism and Manichaecism being the least influential of all the sects involved. Rampant low-key devil worship of the Chaldean variety was employed by Bogomils, an activity without too much difficulty tied to Massalians, Slavic dualistic Volkhey 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 daemons.

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’ Volkhey Magi and Chaldeans. These newcomers brought their quasi-Zorvanite 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. 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 Volkhey document discovered in an Albanian heathen monastery possessed an unusual Magian-style chronology, roughly synchronised with the Christian calendar. At face value Balkan heathers were 1,000 years into the period of renovation brought by Sraoshu, 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. 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
generations.

And due to their great diligence and zeal in the dissemination of the Bogomil creed, they had a full heretical
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'. 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.

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 outbursts of simony and concubinage in certain parishes, as frenzied magical
activities (including necromancy), and advanced stereoscopic star maps 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. 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. 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-Manichaean
splinter groups were still extant in the Balkans in the 1600-1700's.

The heretical hierarchies

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, leaving a priesthood consisting of apostles (bishops) and
prophets (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, Manichaean and pagan gnostic priesthoods.

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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

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. Everywhere the same recurring theme of devil-worship and fortune-telling seemed to crop up. 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). 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 19th Century AD that they chanced upon demi-Christian spell scrolls, with Christian prayers written backwards, in cyrillic mirror writing. Certain Novgoroders were etching topsy-turvey 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 tracts 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 'upside-downness'. A considerable number of zmeiovik (serpent) medallions were also found at Novgorod, 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', the black 'Our Father', in connection with maeflict 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.

Heresies 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. Some claimed apostolic succession, others to the contrary. 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, Manichaeeans lambasted it as 'Babylon the Great Whore', which stood in
opposition to the blinding light of their Elect.\textsuperscript{30}

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'. 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.

\begin{center}
\textbf{THE MOVEMENTS OF MEDIAEVAL CHRISTIAN HERETICS}
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\textbf{KEY}
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- Known route
- Probable route

\begin{center}
\textbf{MAGIC RETURNED TO EUROPE IN FULL MEASURE}
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\textbf{DUALISM CONDEMNED DURING THE 4TH LATERAN COUNCIL}
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Aside from these Norse activities one wonders if the west-east, Arnulf-Vladimir-rasate pact ever really got 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! 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.

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.

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. 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.

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. 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 889 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 Volkhyr in force during the year 1024 AD. 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 that 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 persecution 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. 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. For Zigabenus, his tussle with the Bogomils' Babylonian thought processes 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" 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 Penaevlajets, 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 Zimoses (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. 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...
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. Singled out for more intense scrutiny was Philippopolis, 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. These were to some extent intertwined, something obvious to Orthodox onlookers in the trial of John Italus, in the year 1082 AD.

Next Alexius attempted the eradication of the bold and exceedingly evasive Bogomils, who had ‘weaseled’ 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). Even at this early stage, the highest strata of Byzantine clergy was being infiltrated by the ‘snakes’, as they called them.

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. 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!
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 Manicheaeism, 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.554

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 worshipped as living gods, figures such as Eon, Adelbert, and Tanchelm of Antwerp, only some of many whose names were never recorded.555 While there are accounts of such figures dating
The church called them Antichrists

Some of them forced bishops to worship them

They were able to muster bands of people, and led them on looting sprees

They came like thieves in the night

Just some of the more influential anarchists

Bohm could gather up to 70,000 people

The heretics performed well on the battlefield

The Adamites

And so war came

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. 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.

Who were these men the Church called Antichrists or false-Christs? While we might think that Eon Jesus Christ 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.

The Adamites, Hussites and Taborite Brethren, were all led by apocalyptic visionaryaries 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. 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, Jess Fritz, Thomas Muntzer, Matthias, Hans Hut, Bockelson, the loom-worker Niklas Storch (the Bohemian), Janko Wirsberg (under an unnamed Fransiscan absconder claiming to be the Messiah), ‘The Master of Hungary’ and Emico of Leiningen. 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. 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. 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 magic and preaching heresy against the body of the Church.

The heretics had many astounding military successes, predominantly because they had acquired substantial military backing from bands of roving mercenaries. Termed Brabancans, 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.

In the early 1400’s there were the Adamites, who, like the Mazdaikites, adhered to a communist-like lifestyle, sharing all property, and the women folk amongst each other. Under their spiritual leader (and see match-maker) Adam-Moses, the Adamites focused on Christ’s words to the Pharisees, ‘Harlots will enter heaven before you do.’ 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.

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. 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 Manichaens). 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. 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.

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. 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 Manichaens 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 Manichaens 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, Albigenese 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.

**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, and numerous anecdotes of the Church’s ongoing problems with handling the resident blood-Magi of Europe, 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...
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..." 566

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' sacraments 567 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 Judaeco-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 sorcerors 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 drom or Haoma consecrations and desecrations. But later (according to Malleus Maleficarium) 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. 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. 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. 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. Is this evidence
of the infiltration of the Catholic Church as much as 1,000 years ago by discrete bands of Bogomils and
dissentent Volkwy 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 spurn 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.

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. 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)
cluded measures to ensure that elected popes were installed with 66% or greater backing among the cardinal
bishops. 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.
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 unknown to the bishop was to be excommunicated if found guilty. To impose personal fees of this nature, in this fashion, amounted to simony.

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.

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. The latter emphatic observation was highly predictable considering that pagan priests in Western Europe fulfilled important roles within the pre-Christian civil administration. 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 ‘noble’ was synonymous with ‘heretic’.

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. 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-Manichaean 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.

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.

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 impudent;
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 which 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, 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:

‘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’.82

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’.83

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 into poverty and obscurity, unable to be confirmed. 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 and wizards, 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’.83

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." 

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 ensue among notable sages about this Agrippa fellow’s innum fides. Was he worth the risk?

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 sacrifice, 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 repugnant 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".

Undoubtedly Agrippa speaks ill of demoniacs for openly calling themselves Magi, all the while entertaining a wrongful fondness for black magic and infernal demonolatry. 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.

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 retributions 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, judaizing 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 blasphemy, and subject to the curse (of excommunication)." 

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".\(^{256}\)

Ffreke, 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".\(^{260}\)

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".\(^{260}\)

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".\(^{260}\)

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’.\(^{260}\) This naturally indicates that trial bodies understood that these folk were practicing a more recent form of popular witchcraft, 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.\(^{260}\) 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,\(^{260}\) who lived ‘on milk and honey’\(^{260}\) and who had a wide range of food taboos, including the consumption of bread.\(^{260}\) These priests allegedly applauded the ordination of practicing criminals, including murderers,\(^{260}\) and freely interacted with local pagans. If true, the implications
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’.291

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’,292 which Christians felt compelled to eject from Louis’ royal company.

Frankish royals – 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 East283 who, in the 9th-11th Centuries, were giving the Byzantine emperor and patriarchs a very hard time in
relation to paganism and heresy.284

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.285 Apparently Basil seemed quite unaware of this and wanted the implications of it further explained to him
by Photius. Photius only too willingly obliged.286

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.287 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.288

Back in the age of the heathen, the German kings could only ever be drawn from specific blood stock.289 It was
the custom, say, of the Heruli and Burgundians that they choose their kings from among the royal family
bloodlines.290 As a rule, these bloodlines were regarded as coming from the God Woden or from a serpent (in the
case of the Merovingians).291 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.292 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.

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.293

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.294 The papacy and a number
of princes worked furiously to suppress the custom of hereditary rulership.295 Not that medieval hereditary rulers
were bad, it’s what lay behind it all that was a cause for concern at the Vatican.296 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.297 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.\(^{64}\) 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.\(^{66}\)

Louis the Pious entertained the presence of numerous diviners, including ones who performed pantomimes.\(^{67}\) 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.\(^{68}\) As a rule their poetry and songs were especially tailored to suite the occasion.\(^{69}\) Frequently compositions contained references to past events and ancestries, not to mention that bygone age, the pre-Christian epoch of heroes and fantastical beings.\(^{70}\) 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.\(^{71}\) 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.\(^{72}\) 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.\(^{73}\)

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.\(^{74}\) 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.\(^{75}\) 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.\(^{76}\)

Major Frankish royal bloodlines were the Saliens, the Angevins and lastly the ‘accursed’ Hohenstaufens (under whose patronage the Gothic cathedrals were erected).\(^{77}\)

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.\(^{78}\)

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.\(^{79}\) 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.\(^{80}\) The Hohenstaufens had extensive ties with French bloodlines, and were regarded not only as of royal blood, but of divine descent.\(^{81}\) 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.\(^{82}\)

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.\(^{83}\) Others followed suite. The Bulgars, Croats and Serbs offered their loyalties to the papacy too,\(^{84}\) and the Russian prince Isyaslav sought out closer links with the Vatican around the year 1075 AD.\(^{85}\)
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.

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. 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.

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:

"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'."

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.

For example the initial examination of a witch or wizard required them to swear by the four gospels. Now if they passed that test, they were then asked a variety of questions focussing on the bloodlineage of their parents, former places of abode, and in particular if the accused 'had lived in foreign districts, especially in such places as are most frequented by witches'.

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. 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. 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 Volhovy (i.e. Magian) grandmothers. 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. 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. 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. 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 (i.e. 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. 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 recind such unions, if indeed they had been validated in the first instance.

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. 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'...

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. 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. 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, 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.

The level of disobedience and misconduct was so widespread that every clergymen 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
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.

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. 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.

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. 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.

The eastern Church still permitted its clergy to wear beards and long, whereas Rome was more fastidious. Catholic priests were almost always to be clean shaven, and their hair close-cropped and tonsured.

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 untoured ‘Pope of Heresies’ in Bulgaria, 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 concubines (described as Focaria - 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 their children and keep the bloodline alive.

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. 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.

The marriage ban

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 comandeer the priesthood through a series of very
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. 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, 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. 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, 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.

In Bruno of Segni’s treatise On Simonia, the simoniae are portrayed as holding immense sway in the medieval Church, peccable priests who freely entered marital bonds that reformist Rome could only deem unholy. It was also noted that one could barely find a normal, non-simoniacal priest, owing to the fact that many had been ordained by simoniacl bishops. 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. 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. 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. 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. 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. But the weightier cult imprisoned the locals so that the unprincipled candidate could take the role of bishop there unopposed.

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 Faxairi concubines kept by the English clergy sought to give
Catholic priests had to be celibate, these ‘priests’ not just one child, but many, many children.\(^{11}\)

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; even! String 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!\(^{12}\) 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.

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.

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:\(^{13}\) ready to hand out remedial punishments to the dissenters.\(^{14}\) There the petulant priest threateningly brandished the sword of excommunication before them, as the prize for opposing his reforms.\(^{15}\) 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.\(^{16}\) The battered clergymen made off into the streets, armed themselves, and set out to give battle to the archbishop’s men.\(^{17}\) 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.

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.\(^{18}\) St Stephen’s parish priest, Lord Gilbert, a man of the royal blood, had overstepped all bounds.\(^{19}\) Multiple canonical crimes mired his record.\(^{20}\) 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.\(^{21}\) 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; pawnng holy books, gambling, drunkenness, sexual incontinence (whether with adulterers, or concubines or by casual carousal), brawling, pastoral sloth.\(^{22}\) 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.\(^{23}\)

Frankish priests were renowned for their flagrant disobedience towards papal authority.\(^{24}\) Even so their rejection of the reformist agenda did not constitute the same level of disloyalty displayed by Merovingian clerics.\(^{25}\)
Consequently the mere release of the papal encyclical *Ordericus Vitalis* in their region was by no means a guarantee that it would be observed. 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.

One Brother Berthold of Regensburg earned considerable repute as a public orator on apocalyptic themes, thematic indeed under the circumstances. All over Germany he travelled gathering many townsfolk to his meetings. 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.

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. In 1219 AD a sixty-man delegation of Italian Franciscan brothers turned up in Germany knowing virtually nothing of the German language. 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'. 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 Franciscan 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? 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 clergyman 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, unconvecting 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!
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, 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. Baptism was never a feature of Manichaeism, so while 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. Building on them could be even more spiritually risky. By their estimation the ancient paganism apparently still contaminated the site.

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. In 6th Century AD Cornwall, a Welsh cleric by the name of Samson came across a pagan ceremony being performed before an ‘unholy idol’. 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. 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. In his opinion preachers had to be flexible and non-dogmatic to win over their confidence. 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. The 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.

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. Pagan rites were prohibited during the killing and butchering of livestock. Instead meat was blessed in the name of Christ. 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.\textsuperscript{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 asic 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.\textsuperscript{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 Caucasuses and Ancient Sumeria.\textsuperscript{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.\textsuperscript{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 stonemasons 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.
**Church designs from Armenia, Russia, Britain**

![Fig 20.1. Fairy chimneys, Turkey.](image1)
![Fig 20.2. Medieval Armenian churches.](image2)
![Fig 20.3. Circular Russian stone tower; Middle Ages.](image3)
![Fig 20.4, 20.5, 20.9. Church towers, medieval Ireland.](image4)
![Fig 20.7, 20.10, 20.11, 20.12. Church towers, medieval Ireland.](image5)
![Fig 20.8. Russian architectural model of a tower. Medieval pagan Russia.](image6)

**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 20.8. Russian architectural model of a tower. Medieval pagan Russia.
Persian influences on Catholic masonry

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 sphinx. genie.

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. 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. 5.
Fig 23. 6.
Fig 23. 7.
Fig 23. 8.
Fig 23. 9.
Fig 23. 10.
Fig 23. 11.
Fig 23. 12.
Fig 23. 13.

Fig 25. 1. A cover for a Christian holy bell, of Nordo-Irish manufacture, 11th C. Co Tipperary, Ireland.
Fig 25. 2. Anglo-Scandinavian lintel decoration from Much Wenlock abbey, Shropshire England.
Fig 25. 3. Leonine portal guardian, 1200 AD, Telemark, Norway.
Fig 25. 4. Bed post from a Pagan grave mound, 9th C. Norway.
Fig 25. 5. 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. 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 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.** 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 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 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.
ANGLO-SAXON MONUMENTAL WORK, "CATHEDRAL"
ANGLO-SAXON MONUMENTAL WORK, *** CATHEDRAL
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
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
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.
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 butresses.
Mazdaean influence in Catholic masonry

Fig 35.1. Anglo-Saxon winged sun disk.

Fig 35.2. The dynastic winged sun disk of Xerxes I, king of Achaemenid Persia.

Fig 35.3. Sculptured Catholic angel from Europe.

Fig 35.4. Persian Magian angel from the Cave of Victory.
The Three Wise Kings in Catholic religious artwork

Depictions of 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.
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.

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’.” 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), griffins (p. 827), gargoyles (p. 654, 826, 834), centaurs (p. 823, 825) and creatures similar to male divus (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).

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.

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, 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.

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. These earliest Romanesque buildings are thought traceable to Norman influences between the 9th and 12th Centuries AD. Many strange creatures adorn their walls, some with weird facial masks and woven beards. Germany was probably a further source of inspiration. 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. 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, 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.

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.

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.

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’. 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.

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’. This same barbed comment likewise appears in European witch trials, where indicted witches were said to be ‘of the race’. 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. 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;
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.  

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.'

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 reformists 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. 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), 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), 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...
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 Manichean 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
heretics are being prepared for execution.\textsuperscript{67} Here the heretics are likened to Christ, for in both cases they are being prepared for death at the hands of earthly authorities.\textsuperscript{67}

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.\textsuperscript{69} In this state he is shown with a halo. As in many of his paintings, demons have a triumphal grip on the world,\textsuperscript{69} 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.\textsuperscript{69} 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;\textsuperscript{66} 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.\textsuperscript{66} 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 Manichaean doctrines. 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.\textsuperscript{69} 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.\textsuperscript{68} 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.\textsuperscript{66} 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.\textsuperscript{66} 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.\textsuperscript{66} 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
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.

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 Franciscan 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
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’ 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 alway 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 resounding-ly popular magical arts is sound, particularly when viewed in light of the examples she provides. 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.

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
Armageddon) is but one of many examples. This marriage of ideas is, once again, interpreted as the dabbings 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.

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. 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.”

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. Official Church denunciations of these ventures into uncharted 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.

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.

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. 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.

Medieval congregations were well disposed towards some priests and not towards others. 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 clergymen was. 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 Malefici Magi (who were dualistic wizards, many of whom toyed with the dark side). 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.
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’.

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’.

‘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’.

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’.

This penitential garb was to be worn at all times for a prescribed period. 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. 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’.

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’.

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 ‘behave and be on their guard not to do or say anything which may enable the prisoner to anticipate his death’.

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).

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.

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.

‘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’.

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. 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. 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 Valledolid. 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 1243 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 ‘scarce believe it’. The Chancellor appeared especially traumatised after seeing many sons of the nobility incinerated. Their ages ranged from 9 through to 14. The cases against some suspects may have been damning, for he states that certain officials ‘must be executed’. 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’. 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. For God had made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (ps lxxxii) … they are sacred and, by virtue of their duty and their office, invulnerable even to the spells of witches. 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’. 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 wound 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.”

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’, the ‘Ordeal of Over-eating’, ‘Ordeal by walking on a water-filled bladder containing instruments of wounding’, and the ‘Ordeal of Cold’. The barsom or heat ordeals were recorded in the Nikadum text. 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. By some coincidence the Old Norse trial of hot iron was roughly similar, and required the person to carry the iron
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.\(^\text{28}\) 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.\(^\text{29}\)

"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."\(^\text{30}\)

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".\(^\text{31}\)

In the West, during the Christian era, consecrated baptismal water was employed in trials,\(^\text{32}\) where the water itself declared the drinker guilty or innocent. If guilty the water condemned the accused (perhaps by affecting the offender with misfortune or sickness). The notion that holy water was capable of dealing out punishment to wrongdoing was so engrained into the Magian psyche,\(^\text{33}\) 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.\(^\text{34}\) Much the same rational 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 Islamisation 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.\(^\text{35}\) 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.
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)’.

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. 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 Hency, leaving their forces stretched to the limit, particularly after the debacle at Marzikert, 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
Orthodox Christian
Military operations
against the heretics

Balkans. 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 Magi and other dualists, as long as they were loyal to the Islamic authorities.226

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.

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.227 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.228 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

seven thousand Wends fort dating to this period of the northern crusades, and less than 1000 in Bohemia

and its environs.229 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.230 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.231 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.

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 1230’s.232 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.233 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.234 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.235

As the pope had feared, pecuniary interests and power-quests had got the better of the situation, as heedless

aristocrats forged ahead unchecked, with dear designs on establishing their own petty kingdoms.236

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).

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. 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.

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.

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). 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.
Chapter VII

The mediaeval and later witches

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; i.e., 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 Volkikhv, 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, robbed 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. The Scandinavians, French and Germans eclipsed the 5,000 executed in Spain by immortalizing or strangling a supposed 150,000 witches, 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.
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, specially 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:722

<table>
<thead>
<tr>
<th>Century</th>
<th>Place(s)</th>
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<tr>
<td>9th</td>
<td>Aachen, Mainz</td>
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<tr>
<td>8th</td>
<td>Clovesho, Leptinnes, Rome</td>
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<tr>
<td>7th</td>
<td>Braga, Merida, Toledo x4</td>
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<td>6th</td>
<td>Agde, Aoxerre, Lyons, Narbonne, Orleans x2, Braga x2</td>
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<tr>
<td>5th</td>
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<td>4th</td>
<td>Elvira</td>
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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:

\[
\text{"Inquisitors deputed by the Apostolic See to inquire into the pest of heresy should manifestly not have to concern themselves with,}
\text{diviners and soothsayers, unless these are also heretics, nor should it be their business to punish such, but they may leave them to be}
\text{punished by their own judges."}^{729}
\]

\[
\text{"For it is the same with those who worship and sacrifice to the devil. For if they do this in the belief that there is any divinity in}
\text{devils, or that they ought to be worshiped and that, by reason of such worship, they can obtain from the devil what they desire in}
\text{spite of the prohibition or permission of God, then they are heretics."}^{731}
\]

Some cases were too hot to handle. Only the hand-picked were appointed to delve into them:

\[
\text{"The Inquisitors of the sin of heresy deputed by the Apostolic See or by any other authority have no power to try such offenders}
\text{(schismatic Bishops and other high dignitaries) on any sort of charge, or to proceed against them under pretext of their office,}
\text{unless it is expressly stated in the letters of commission from the Apostolic See."}^{734}
\]

\[
\text{"an Inquisitor need not interfere in the case of a man who is to be punished as a malefactor, but not as a heretic, but may leave}
\text{him to be tried by the judges of his own Province."}^{736}
\]

\[
\text{"Let the bishops and their representatives strive by every means to rid their parishes entirely of the pernicious art of soothsaying and}
\text{magic derived from Zoroaster (NB this reference to Magian ritualism). ... We strictly forbid the temporal lords and rulers}
\text{and their officers in any way to try or judge this crime, since it is purely an ecclesiastical matter, and it speaks of the crime of}
\]

hersy". 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".  

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 astronomers and casters of horoscopes and fortune-tellers".  

"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".  

An ultra-sacred 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 hersy".  

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, 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, 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 hersy 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 hersy 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, vineyard, orchards, meadows, pastureland, corn, wheat, 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 tarded, as also of applying potent remedies to prevent the disease of hersy 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 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), gems, rings, and disks of precious metals (talismanas) into Germany was starting to get out of hand. The whole thing had turned into a virtual explosion.\textsuperscript{26} 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.

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 Slavic 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.

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 could 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 magistrature’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. 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.”

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 seems 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. 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”. He was compelled to rescind a number of his articles in a signed testimony, amongst which was the assertion that “Magio (magic) ought not be called maleficium (black witchcraft), nor Magi (magicians) malefici (witches)”. He argued that scripture recommending capital punishments for witches cannot and should not be applicable to the Magi. What Cornelius was attempting to do was educate the masses about the differences between white (Magi) and black sorcerers (witches). 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 bellowing cliches from the sidelines, he was preaching from ground zero.

> “Some will 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 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 conscieties 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”.

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 ensnared 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*
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:

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 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.

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. For God had "made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (Ps lxviii) ... they are exempted and, by virtue of their duty and their office, invulnerable even to the spells of witches". 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". Here Jehovah's earthly judges are not only living gods, but sons of his.

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 Vigor*, 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" (i.e. 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. 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. For God had "made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (Ps lxviii) ... they are exempted and, by virtue of their duty and their office, invulnerable even to the spells of witches". 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". Here Jehovah's earthly judges are not only living gods, but sons of his.

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served in the subterranean hideouts, caves and temples of the Roman Mithraic legionsaries 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 Remembrance, 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 Janus and Genii for themselves. Some nations have animals - even repulsive creatures - as gods, and many things more disagreeable 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 run upon gods, with foreign rituals, they swear their images on their fingers (a reference to engraved gem rings); they pass sentence on the monsters they worship and invest food for them; they inflict dire tyrannies on themselves, resting only fitfully even when asleep..."."

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, foxes, 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.".

Combining both accounts we might guess the black Magi worshiped water-rats and other loathesome creatures. Regarding the Iron Age Druids, Pliny, in his imically anti-Magian style, expressed the following:

"Magic continued to be practiced in the two Gallic provinces within living memory. The princepate 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...".

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.

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
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. 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.

The Antichrist

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, 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 demonology held that Antichrist would be a Magus, an Arch-Magus, nay one of the most powerful Magi the world had ever seen. Nostradamus referred to him as Mabus, perhaps a garbled reference to Magus, and the biblical Simon Magus was but an amateur alongside him. 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. And he would fully absorb their tuition, accruing the highest possible level of occult power and understanding. 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. 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.

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 Antipa, the great devil or anti-god. In Pskov, Russia, there is a tradition that the Antichrist (Antikhrist) would be only half demon, so presumably he was half something else, man perhaps.
In Scandinavia we find the word Antikrîstr (Old Icelandic: “Antichrist”), but am at a loss to know if it applied to a devil there or not. By inference the shady Antikrîstr was probably the enemy of Heita-krîstr (Old Icelandic: “the white Christ”). 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. 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 Keresa (which comes from an Iranian appellation for Jesus). A coincidence? This ideological coalescence proved to be the primary basis for mediaeval dualistic Christian heryesy.

In Rus’ the devil was known by nicknames, 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”), Katsii (perhaps a corruption of Kot, the Russian word for “cat”), Lukovii (a colloquialism born from the word Lukuriy 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 Kat - Cat!), Dil’ko (Pa or Pop!), Okh (from the Slav exclamation Akh, or Okh - pairs, moans and gasping), Me’nik (“the dear one”), Nimechik, Lyak (of uncertain meaning, but perhaps it came from Lyagushka meaning “a frog”, or a reference to the Polish Lyakhi 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 Lëbisti, “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 Enam (“a wild goat”), Inam (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”). 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 Arkhmandra, the great demon of Russia’s Tul’ region. Related to Yaman is Yaman Tia (“the dear one”), Pa or Pop! (“the mountain”), the Bashkir name for a certain peak in the Urals. 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 Kot or Katsii 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), kozta (Ukrainian), kozsa (Chuvash), though I personally cannot see why such a link is implausible. Is the Russian demonic nickname Kat really the Albanian keth, and Katsii 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 kozel (the Slavic word for “a bully 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 Romney (ie; Gypsy) word katts.

Murray mentions that Satan’s name among the Basques of Spain was Janicot or Cot. 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...
root throughout Europe under Roman patronage. Ahriman (or Kronos) was sometimes portrayed as a lion, 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. 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 witchcraft. 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 Magianism found in pagan Russian society, but the Slav word for “a god” is bog (pron. bok), the plural, gods, is bogi (pron. bogey). The Slavic bog, originated in the Avestan baga meaning “a god”. 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 Deis Arimanius and the Celtic word for the Devil was Puck (who appeared as a goat). According to Murray both of these words entered Britain as bog phonetically (the Slavic word for God), but underwent minute linguistic alteration. Therefore puck and Puck can be equated with the Slavic Chernobog. Even so the Celtic is especially close to the Avestan Bega, 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-Madjas brought knowledge of him into Ireland and greater Britain. In Scandinavia the word for “a billy-goat” is bok, and goats known as ged (God), which seems close to get meaning “a god”. Ultimately the words bok, log, bouca, puck come from the Iranian word baja, 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 Amadan (The Lord of Winter and the Welsh underworld). And in Ireland there was Annan (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. Annan 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 massacre-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 Carabancias, 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.77 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 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,77 dates which have been maintained since the earliest records were kept, stretching back some 250 years.78 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.79 There they seize the best looking goat of all after a merry old chase.80 Following this the beast is pampered, well fed, and brought back to Killorglin in preparation for the festival.81 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.82 Bandsmen head the procession playing pipes and drums, and are accompanied by flag bearers.83 The goat is carried along behind them, held in its cage.84 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.85 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,86 though until 1875, the use of scaffolding was absent from the proceedings.87 Until then Puck was traditionally hauled up to the heights of Castle Conway.88 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 dissociate 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,89 as onlookers exalt the only remaining King in Ireland,90 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.91 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.92 Before them, the vikings had probed into the area some time around 945 AD, but were beaten back along the river Laune.93 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.94 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.
During World War 1, a goat drama bearing some small resemblance to the Puck tradition, was recorded by Evreinov, a Russian folklorist, in Belorussia. 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. 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. To the rear were musicians, as well as a pair of girls impersonating gypsies, dressed as males, their faces coloured black. 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.

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 Manganeses 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.

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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, bogart, boggle, bogie and bog (Welsh). 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. Bogeys danced with witches during the night and harmed little children, something parents had to be constantly watchful for. The light of day robbed them of their power, with the result that they could only operate after sundown. 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.

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.

A GOAT FESTIVAL ONCE HELD IN BYELORUSSIA DURING THE WINTER SOLSTICE

WHO ORIGINATED THE PUCK FAIR?

LINGUISTICALLY RELATED WORDS FOR “A GOAT” ARE FOUND AMONG THE SLAVIC, CELTIC AND GERMANIC PEOPLES
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 (nask 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 cleanliness and uncleanness." 20

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." 24 Here he associates inverted crosses with the devil-worshippers.
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".

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.

From primary historical accounts these holy duties (or should I say unholly duties, because that is the term they would have preferred to use) included sinking ships, crop trampling using wide soled footwear (which probably left trampled shapes in the wheat fields), destroying bridges, blasting the fields with storms and hail (through storm-raising magic), the destruction of both man and beast, 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 sprinkleth 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”.

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;

"trumpit down Thos. White’s ric in the beginning of harvest, 1661, and she had broad soales and trampit down more".

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.

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 Satan (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”.

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. Her harlotry pleased the menfolk present while “Satan” ravished whichever young witches had been diligent in their acts of destruction. 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 Bundahisht). 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.
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, who was betrayed as the true head of the world-wide religion (college) of the infernal witches, a creed which for varied reasons, paid 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”. 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”. 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 Manichaean 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” Manichaean 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” Manichaean 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” 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. 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
The Forbidden History of Europe - The Chronicles and Testament of the Aryan

Conrad of Marburg could tell a witch at a glance. He burned them without trial.

The Estonians believed witchcraft was hereditary. So too the Russians. 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 or evidence that the accused's mother had been a witch and her mother before her. If such evidence was lacking, the case against the accused became a lot flimsier.

In France witchcraft was a blood inheritance. Take the case of a 60 year old French woman named Jennette Huart, 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 ...

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.

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 hand 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.

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 Justices."
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.**

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 Medieval French society, whose ancestral homeland went undocumented.

**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 fairies 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. 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. **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;:

"He being demanded how he kneweth when anye man is bewytched: 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 hills, where as there is great hapes of earth, as namely in Dorsetshire. And betwene the houres of xii and one at noone, or at midnight he voeth them. Whereof (he sayth) the black Feries be the wors***

A similar thread emerged in Yorkshire, in the year 1653:

There was (the 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 Civil Laws, as being very 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.

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.***

By the reckoning of others, fairies fell into two basic categories; the good and the bad fairies, who dispersed favours or curses according to their nature. The Feja (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 astramancer, 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.

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
opportunity they had to mix with a large gathering of local villagers and townsmen.

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 *Fer*. In Iran, the Magian words for "a fairy" were *parik* or *parti*. Some Magian female names reflected associations with the fairies *Parin* (fairy-like), *Parindokht* (daughter of a fairy) or *Parizad* (born of a fairy).

Spaniards and Italians probably gave them a slightly different name; *dona de fuera* (Spain) and *donna di fuora* (Italy). 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.

There is a degree of uniformity in what the Irish believed about fairies, whom they also termed *The Good People*. Fairy Raths were commonly situated on many farms, but the more eminent raths in Ireland were found at Dundrom and Shaen Hill. In form they were circular embankments surrounded by hedges and briers. It was widely held that they should be left untouched for fear of the misfortune that would follow. Left to their own the raths became thickly overgrown with copses of trees and thorny plants. 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. In spite of the elaborate taboos designed to prevent trespassing on Raths, 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.

Details recorded concerning the destruction of certain raths on a Kilkenny farm in the year 1850 are of utmost interest. 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. These they sold to eager folk after work, and made their living accordingly. 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 raths 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 raths 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 raths 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 miraculous. It was during the potato famine it is amazing that the ancient bones of deer and domesticated livestock fetched any sort of price.

Clearly the power that resided in them was metaphysical, active for what might seem to be an eternity.

The Welsh also believed in the existence of fairies. Until last century it was customary for Christian Welshmen to sell white cattle for bargain prices, just to get them off their property. The rationale for this lay in the fact that they were too similar to the dairy cows of the fairies. 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.

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 raths 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".197

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.198 Troll-aukinn meant "one possessed by a troll".199 Troll-dormigr was an adjectival meaning "belonging to witchcraft", and Troll-dowr "witchcraft" itself. There witch sabbaths were seen as troll-gatherings.200

In Southern Europe witches were called donna de fuera (Spain) and donna di fuora (Italy),201 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,202 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.203 They sacrificed various animals at their gatherings, which were in turn resurrected by means of a wand.204 They did so to prevent the world ending.205 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.206 Such a fairy queen was also associated with other companies of Italian fairies, only there she was called La Matrona, La Sabia Sibila (ie; a wise sybil, or indeed a Sabean Sybil).207 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".208

That the Italian fairies were particularly connected with Sicily may be significant. If they were Sabean 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.

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.209

In Russia the pagans had their own library collections formerly known as the Chernoknizhniks ("the black books").210 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.

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 znamen', and they were wrongly confused with sorcerers and witches at the village level on a regular basis.211 This particular brand of magician had varied specialisations, serving as a
healers, surgeons, poisoners and apothecars. 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 plant stuffs. That they had specialised sub-classes indicates that each field of expertise was fairly comprehensive.

The connection between herbalists and sorcerers is preserved in the Bulgarian word tsvetnik, which meant “a sorcerer”, whereas in Russia and Slovenia the same word more properly meant “a folk physician”. The situation was not too dissimilar in Western Europe. Remy recounted how learned the witches were when it came to manufacturing and distilling a broad spectrum of poisons:

“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.”

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 spirts of the Dewill ... “speciallie in the visione and forme of ane Mr. William Symposone, hir cousing and moder-brotheris-sone, quha sche affermit wes ane grit scoller and doctor of medicin”.

Their botanical knowledge was skilfully applied to prepare cures for people and livestock, or make floral wreaths which they draped on trees in adoration of the gods.

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

Elements found in a number of witch trials show that coven heads were worshiped as living-gods, or, more properly, un-deified as Satan or some other devil, to whom the witches offered their children, their wombs and dedicated their lives. 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”.

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;

“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 they duties and good works by the will of Ahura Mazda, or be they by the will of Ahriman, they proceed from him”.

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.”
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 1381;

"when he comes to be adored, he appears not in a humane forme, but as the witches themeselves depoyed, as soon as they are agreed of the time that he is to mount upon the altar there to be worshiped by them, he instantly turneth himself into the forme of a great black Goat, although in all other occasions he vseth to appeare in the shape of a man."

Walking, living, breathing, demon-hags were known too. In 1506 AD, at Schwyz, there appeared a haggish crane clothed in filthy garments, with cloven hooves and an elaborate headdress. Sheer terror to onlookers, petrified of the pestilence that was sure to follow. 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" is connected with their words for "an overcoat" or "an overgarment" (hacele, lacedle). 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"). 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.

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" koza (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). 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.

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 azys, the Latvian azis, the Old Prussian azak, the New Persian az, the Old Irish ag, and the Old Indian ajas. 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 internal libation offered to Ahriman, the winged, horned goat of the underworld by the black Magi), and az' (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.

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 sedulously 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.
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”!

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 neck two black men, a little too close for comfort.

"This system which is condemned (shameful) is the system of the magicians. Those informed about it claim that Bishulhk 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 she remembers the ordinances of religion and employs that which is repugnant to the mind.

It is also said that Bishulhk is the Devil himself. Another person has stated that Bishulhk 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, bony foot, with cloven heels."

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 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. 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.845 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 deuell wes clad in one blak gowne with a blak hat upon his head ... His face was terrible, his noise lyk the beh of an egle, gret bournyng eyn; his handis and leggis wer herry, with clawes upon his handis, and feit lyk the griffon.”846 A hypothetical reconstruction of such a person is shown in fig 44.2. 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 devill wess with them in likeness of ane black man ... the devill 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 tatte (tattered) gown and ane ewill favoured skull bonnet on his head; hauing ane black hook in his hand.”847

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 “devell, clad in a blak gown with a blak hat upon his head, preachit unto a gret number of them”848. “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 linen of divers colours wrapt about, and long garters upon his stockings”.849 At Torryburn the devil wore a pointed hat with flaps covering the nape and cheeks.850

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 cherny (meaning “black”) is related to another Slavia-wide term chert (pronounced chort), meaning “a devil” or “the devil”.851 From chert we get chernoe slovo (“swearing” or “blasphemy”).852 Chert is related to the Russian cherny (“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.853 These are related to the Norwegian har, meaning “black”. Consider also the word Hvarr 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 Slavic 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

\[\text{Fig 44.1. Artistic reconstruction of the bird-man witch from North Berwick.} \]

\[\text{Fig 44.2. A Mesopotamian bird genii - a man dressed as a bird.}\]
The depiction of the devil as a goat spreads throughout Europe; those who have incurred his wrath. The second stance presupposes that misfortune, and disease particularly, come from the devil, via his hexing-agents the *kolduny* and *ved’my*. 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 maldections, 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.

Consider the following title that applied to priests of darkness from Eastern Europe. In the last chapter I discussed the *Garabancias* or *Garabancios* (the black Magicians of the Magyars and Slavs). The key to understanding them lies in the Gypsy tongue. *Garabancias* is almost identical to the Gypsy word *Garabancisos*, 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 (or Ahriman) their lord and master. This also tallies with the account of the Prussian “black Priest”, and his apparent reverencing of crime.

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).

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).

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.

Cranial deformations are routinely found in pagan Bulgar graves, and owing to the conical 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 BC 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 Filist 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”.

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 Volkhvy Magi, but we cannot confirm that these were jabbing instruments used in blood letting. They might also have been styli 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. 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 would be beatin if we were absent any time, or neglect any thing that would be appointit to be done. Aller Elder, in Earlesent, told be were often beatin. He is bot soft, and could never defend him self in the last, bot grett and cry, quahan he would be scourging him. But Margaret Wicks, in Auchterame, told he would defin his self firand, and cast up his handis to keep the strakis off from her. ... He would be beatin and scourging us all up and downe with cards and other sharp scourges, like naked gwhastis; and we would still be crying, “Pittie! pittie! Mercie! mercie, our Lord!” But he would have neither pittie nor mercie. When he would be angrie at us, he would gaine at us lyk a douge, as if he would swallow us up”.

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 Aspate-stra and the Sraosha-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

Figure 45.1. Horned headress found in Hungary.
Figure 45.2. A horned man. From a Medean ornament.
Figure 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
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*.

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.\(^\text{861}\) *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.\(^\text{862}\) Both Arab and European witches were alleged to have ridden (magical) wooden staffs during their Sabbatical assemblies.

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”\(^\text{865}\). A similar practice was probably found in Scandinavia. In Old Icelandic *gandr* meant “a magical staff” and *gand-reith* meant “a witch-ride”.\(^\text{866}\) The term *renna gondum* meant “to ride a witch-ride”, 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

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.

<table>
<thead>
<tr>
<th>Race</th>
<th>Date</th>
<th>Festival Name</th>
<th>Features</th>
</tr>
</thead>
<tbody>
<tr>
<td>Witches</td>
<td>2 Feb</td>
<td>Candlemas</td>
<td>Bonfires</td>
</tr>
<tr>
<td>Russians</td>
<td>27 Jan–3 Feb</td>
<td>Volos Festival</td>
<td>Bonfires</td>
</tr>
<tr>
<td>Celts</td>
<td>1 Feb</td>
<td>Imbolc</td>
<td>Bonfires and purification</td>
</tr>
<tr>
<td>Witches</td>
<td>1 Nov</td>
<td>All Hallow E’en</td>
<td>Remembrance of the dead</td>
</tr>
<tr>
<td>Celts</td>
<td>1 Nov</td>
<td>Samain</td>
<td>Edible foodstuffs left out for the dead</td>
</tr>
<tr>
<td>Russians</td>
<td>22 Oct</td>
<td>Pryadko</td>
<td>Remembrance of the dead</td>
</tr>
<tr>
<td>Witches</td>
<td>1 May</td>
<td>May day</td>
<td>Bonfires</td>
</tr>
<tr>
<td>Celts</td>
<td>1 May</td>
<td>Beltain</td>
<td>Bonfires, human sacrifices to Belenos.</td>
</tr>
<tr>
<td>Russians</td>
<td>6 May</td>
<td>Volos Festival</td>
<td>Libations on bonfires</td>
</tr>
<tr>
<td>Witches</td>
<td>1 Aug</td>
<td>Lammas</td>
<td>Big gatherings of multiple covers</td>
</tr>
<tr>
<td>Celts</td>
<td>1 Aug</td>
<td>Lughnasa</td>
<td>Fertility rites and remembrance of the dead.</td>
</tr>
<tr>
<td>Russians</td>
<td>1 Aug</td>
<td>Saviour God festival</td>
<td>Cattle are slaughtered, and dead ancestors remembered. Fruits are shared and eaten</td>
</tr>
</tbody>
</table>
Academics in the field of 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 between harvest times, solstices and equinoxes. 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 concluded, not unreasonably, that the witch bonfires were lit to cause increases in cattle herds, rather than enhanced levels of agricultural produce. 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 feast days 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 feast days 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 their festivals, history shows that 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. Yet *tein-eigin* may divulge the ultimate origin of the rite, and explain its pan-European nature. The Irish *tein* or *teiri* is apparently distantly related to the Slavic *tepliy*, which is derived from Old Indian words for warmth and heat (*tapati, tapate* and *taptam*), or the Avestan *tapateiti* “it is warming” or the New Persian *taftan* (“to give warmth”, “to be on fire”, “to shine”). The Latin *tepo* “to be warm”, and *tepitis* “warm” possesses the same ancient linguistic genealogy. 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 Britain 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 *beli 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 *denu* (“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 festivals. 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 it was called Shamash. This detail calls to mind the brawl between St Patrick and some pagan Irishmen, which gave rise to the legendary 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 *Baltin*, could lead one to translate it as “a Bal fire”, or “a Baal fire”; yet another potential correlation with Chaldeanism.
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.

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. It was, according to the authentic tradition found throughout much of Britain, broken into portions, one deliberately blackened. 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. 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-loot. Blackened bannock bun was the last meal eaten by the so-called “druid prince” ritually killed in the bogs at Lindow, England. 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, I 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.

1. As in the West young women (sometimes wearing animal masks) were not under-represented, performing erotic parades or acts. This frivolity was followed by the rending apart of a sacrifice on Wednesdays, Fridays or Saturdays. Devotees were said to arrive for their hours of debauchery on stolen horses, or bewitched brooms. As in the West young women (sometimes wearing animal masks) were not under-represented, performing erotic parades or acts. This frivolity was followed by the rending apart of a sacrifice (usually a goat), so that it was torn into the tiniest pieces. These morsels of flesh were then strewn around the surrounding landscape, or maybe eaten. There was also much song, drinking and riotous orgy. This description of a Russian witches Sabbath, therefore contains features with obvious Dionysian parallels, plus other elements...
which featured in Late Mediaeval and Renaissance sabbaths in Western Europe.

In Finland witches no doubt convened on specific locations. In the Kävevala these were called "the grounds of wizards." 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. 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." If it were true, the well-born personages involved would have been playing a very risky game indeed. Surely 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. In France De Lancre observed that they very often performed their rites in the vicinity of some natural water source. According to one Francoise Secretain a certain French woman had "une infinité de fois au Sabbat & assemblée des Sorciers". (trans: "gone to the Sabbath an infinite number of times, and the assemblies of sorcerers"). 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, who was enthroned before them, whereas Sorcerers and Sorceresses (as opposed to witches) merely knelt. The situation was similar in Russia, according to their folklore kholodny sorcerers were thought to have frequently interacted with the ved'ma witches, and would sometimes be found attending the witch-gatherings.

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. 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 fancy (perhaps for security reasons, or maybe to add to the chaotic, or disorderly nature of their ritualism). 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.

The devil often turned up in his excellent raiment of horns and tail. Sometimes his horns were three in number, with the central horn formed by a lit candle positioned between the other two. A three-horned crown was found in Ireland, 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. For example, the candles used by the witches were often a replica of ones used during the Christian mass, 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. 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 Becquit’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". 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,
The 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, which was a sort of honour roll of crime. Perhaps he did this to brag about his followers to colleagues in other provinces.

From Western accounts we learn that these groups sometimes rendezvoused to perform ceremonies inside a Church, 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.

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, but the Smrtne Kolo, the Dance of Death as performed by the Slavs, especially in the Balkans. 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 whosoever had done good or insufficient evil toward others.

The liturgy which followed consisted not of holy words, but blasphemies and profanities from the very depths of the abyss. 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 sabbath sabbath".

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.

In the year 1692 AD an English protestant Reverend was indicted for leading a coven;

"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".

"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".

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 turns a preacher under the drell of hellish doctrine; for the drell of this type 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.

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. 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."

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. Rather often he appears as a ringleader, with a gloss of “the devil.” 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.

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. Being of Iranian stock their name probably originated from the Avestan word Az (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.

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 werefolk 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, 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 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. Likewise the food was of a deliberately appaling nature, the meat rotten and black looking. In many instances pies were said to have been made from the corpses of babies, or the putrefying remains of exhumed bodies. 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.

Consider the parallels between European witches and the black Magi found in the following Magian text;

“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 libations 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?
One faction of European “Waldensian heretics” called “the People of the Little Keg” demand attention.

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.

The inhabitants of an area near the mountains (the Urals?) 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. While in their labyrinthine shelters, they made a cacophony of noise using drums and other musical instruments. 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.

Strange though, Russian peasants and woodsmen speak of the Albastiy, Lopastiye or Lobastiy, evil forest beings who appeared after nightfall accompanied by gales and storms. In the Urals these Albastiy, Lopastiye or Lobastiy were called Lopastiye, which is a reference to them being diggers of the ground, perhaps miners. Finns supposedly shared the same region with the Mos-chum wizards, who lived underground and were like gods. Might these collective testimonies and folk recollections be evidence for a race of sun-hating nocturnal black magians and their underground caves dwellings?

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 mrachha (“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.” From these correlations come the Russian word morokun (“a sorcerer”). Since these terms come from mnik 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 appaling 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 Devil's name. With sorrow, and sighs, and middle shame; We sell destroy horses and hald; Both steep and novt in till the field. Little good mall come to the fore Of all the rest of the little store".

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. Meat was boiled in the cauldron, and all present ate of it. These cauldron rites may have been a variation of Yasna VIII and Yasna IX:II, 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". 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 unholliness of milk-stealing or abuse:

"Many they are, and evil, who make milk go lost ...the herd-gift going to waste".

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".

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. 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. As with the accounts of the Western European witches, the Russian witches ate the meat of cattle plus bread at their festivities. 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 dawn of the day, and we brought the ox with us hom to Aulderne, and did eat all amongst us, in an house in Aulderne, and feasted on it".

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'stvo, 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,
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.”

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. 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 cofi (“a hole”).

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, free of torture (thus amounting to a free admission
of guilt);

Q  If it is true that the devil ... advised her to kill Nicolas Pierrot, 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.

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”. 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.” Additionally she is alleged to have slain some of her own relatives (to gain an inheritance), and many
head of stock on adjoining properties.

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.” 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.” 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." The Devil’s guests always complained about the failed and unfulfilling nature of the meal, which is not so surprising. Next they began “dancing in circles, always by the left (ie the wrong way, or anti-sunwise)”. Lastly attendees stood with their backs facing each other to “sing very obscene chants” and “have intercourse in a filthy manner”. The filthy intercourse mentioned for this sabbath was a form of sexual inversion “copulation from behind or with demons, sodomy, promiscuity, incest and homosexuality.”

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 “hairelyk a multi-sek; a hudge nature, verie cold, as yce”.

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.” As baudy 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.”

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. 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. While he appeared as a black man (perhaps a negro), he later “changed his appearance from that of a man into a black dog.” 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”.

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”. 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”. Bravo!
Desecrations

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 rational 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 whonesoever 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".

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. Dinkard VII highlighted the demonic nature of ceremonial irregularities. 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 ground, ground (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.

In the district court of Parnu Estonia in the year 1641 AD, a peasant wife was accused of cursing wedding beer with snakes. The breed of Estonian witchery she practiced involved the desecration of beer with serpents, toads and other noxious pests. 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".

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. 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, having the diuels name stamped thereon in stead of Jesus Christ".

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. ...

Centuries later we have the trial of Godfrey at Aix. The magician allegedly poured consecrated wine on his followers in the name of Lucifer, in order to promote fertility among them. 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. Suchan this examinant saith is a hee, and the other a shee. Many hymns they drinke of her milke boxed. 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".

Fig 50. Medieval depiction of the devil and a hare stealing milk from a cow.
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.\(^{45}\) It’s a seemingly meaningless detail, but considering the existence of Magianism in Rus’, and that one of the most glorious and victorious moments of the Yaroslavl 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.\(^{46}\) 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.\(^{47}\) 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 kravish 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.\(^{48}\) 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”.\(^{49}\) He also spoke of their wizards’ knives and “witch-arrows”.

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.\(^{50}\) 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.\(^{51}\) 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).\(^{52}\) At a crucial point in the mass, at the very instant the priest uttered Khrisostomous Vespers (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.\(^{53}\) 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.\(^{54}\) As we know from Russian folk tradition they rarely attended Christian services, but saved their most outlandish efforts for the holiest of feast days.\(^{55}\) 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 maldictions and obscene language. The Russian word *rugat’* is found throughout much of Slavia.\(^{56}\) It differs marginally in form, variously meaning “snering” and “mockery”, “profanity”, “desecration”, “blasphemy”.\(^{57}\) 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”).\(^{58}\) This admirably illustrates a once widespread belief that obscenities were a demonic form of blasphemy and cursing.
Grain stealing

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. 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.

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; 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.

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;

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."

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.

Even more enterprising English witches were charged with trying to destroy flour mills. 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;

"The devil held the pleughe, and Johne Yoworge in Mebestowne, our Officer, did drywe the pleughe... and all we of the Coeven went still up and downe with the pleughe, praying to the Divell for the fruit of that land, and that thistles and brieris might grow there".

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 spiritting away other people’s crops by magic. He was indicted ...” 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'"

Rights 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."  

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 metamorphosising, 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. "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 underground 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". 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. They could also become horses or birds. Magpies were another favoured form for Russian shape-changing witches.

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". 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. They could then metamorphosise into smoke, cats, dogs, horses, snakes, pigs and the like, and consequently gained power over nature and mankind. 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 whips or diverse armaments in hand, they sought to vanquish the "black" invaders during the night battles, who in turn strived to slay those from the lands above.

Sometimes if the forces of good were 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 despisers and foreign
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, calves, foals, fruit 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. 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, 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

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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.
the ancestors of Turkic “black shamans” who had previously invaded Iran from Turkestan, bringing their devil worship with them, as was alluded to in Bahram 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”.33 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.34 Most interesting of all was the appearance of these witches and vampires.35 Each of them had fire issuing from their body oriﬁces.36 Each had menacing teeth and nails, as well as lengthy dishevelled hair.37 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.38 Several combatants began grappling with the vampires as the infernal beings attempted to suck blood from them.39 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.40

Shape-changers are also recorded in Muslim countries, where their mystics often donned horned headdress.41 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.42 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 battle were later recalled in accounts of the witch trials of Europe where witnesses recollected having observed witches riding fellow-coven members like horses, complete with bridle in the mouth.43

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.44 According to Finnish lore, “man eating, the fellow-drowning places” were to be found at those cabins.45 This steed he addressed as “O good horse of Demonland”.46 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.47 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”.48 But it was a steed all ﬁery, and he beseeched the Old Man of the sky to bring rain upon its ﬁres.49 After the rains fell he tamed the demon horse, and placed the bit in its mouth.50 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”.51 To once again attend the gatherings, Lemminkainen dressed for battle, and ordered his underling to “harness up the battle steed for me to go to the feast, to the Devil-crowd’s revels”.52

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”.53

“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”.54
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 usefulness of the guardian spirits of the righteous in the ceremonial and obeisance of these ten days, and their abundant gratification therefore; their cessation 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”.

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.

“...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”.

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;

“... 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”.

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. Different races allotted varied names to the shape-changers.

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<tr>
<th>Name</th>
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<td>Garabancias</td>
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<td>Benandante</td>
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<td>Burkudzauta</td>
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One group of pagans-Christians caught in the midst of the persecutions was the benandanti, who the inquisitors first encountered in Italy in the year 1575. The benandanti believed they could shape-change at certain times of the
year to fight the evil witches.  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. They stated that the good angel "stood near our standard." 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." Elements within the group were confused by aspects of their beliefs. 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. They had their own princes, and followed Scythian customs. These tribesmen, he claimed, could change into the shape of wolves at particular times of the year. 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 Rimbert the matter of the dog-headed men in Scandinavia arises. These the 9th Century AD missionaries termed Cynocephali. Were they fictitious Rimbert had asked, or were they men who needed to be converted? Rumour had it that the dog-men dwelt in villages, wore clothing, tilled the soil and kept livestock. 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. 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). 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. They made their way into the villages seeking food and alms, but wished misfortune on those stingy enough to turn them away empty handed. That such recent ceremonies have an historical precedent is proven by renditions of men dressed as animals in mediaeval illuminations.

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 Wizil folk meant the "wolf-people" or the "terrible-people." As to be expected, the Mongols met with various kinds of shape-changers during their conquest of European Russia, the Ural and Western Siberia. Much further eastward, near Tibet, they encountered wolf-people who consumed the bodies of their kin after they had died. 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. 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. These dogs raged against the Mongols in huge packs, a veritable army of them, and inflicted a heavy toll on the ragged Western horde. On his mission to the Great Khan, the Fransiscan monk De Bridia learned that Mongol horsemen had also chanced upon dog-headed men in the (Ural?) mountains near Russia.

Even later, in 1587, 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. They otherwise dressed in peasant-style garb, that is, in the characteristic white smock of the Slavs.
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. Certainly there is linguistic and historical/folkloric evidence for such a finding, not only there, but in Russia, Germany and the Baltic zone.

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. In the opening years of the 17th Century there were 18 recorded trials held at Meremoisa (Estonia). Some 31 individuals were prosecuted for shape-changing. Thirteen of them were male, and the remaining 18 female. 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. As they bounded through the forests by night they hunted small game. They operated in groups, moving about after dark as a wolf pack might. 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. 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. 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.

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). 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.

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. 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/ Volkov claimed he could do). They professed to be the ultimate adversaries of the witches, a point which typifies them as holy beings and champions of the good, rather than ferocious predatory beasts. 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. 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. Similar reports of Wolf-people persisted there from ancient times, through to the 13th-14th centuries. 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. To allay the priest's trembling heart the werewolf entered into religious discourse. 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. 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 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."

"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 paws as if it were a hand. And immediately the shape of an old woman, clear to be seen, appeared.""

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. 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”. It recounts tales of the Tuatha de Danann, a Northerly race that plucked Ireland from the hands of the Firbolgs. Fertility gods, spirits and demons featured in the religion of the legendary Tuatha de Danann. 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’.

Shape-changers

As the name okruton’ 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 wererecreatures, who were also called Kresniki among the Slavs (literally meaning ‘Defenders of the Cross’). 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
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.  

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's 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 SUBJECT 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 Eruil 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.

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 all known laws.

Asgard, the realm of the gods, and in Norse Mythology, the hall of the gods. The place where the gods live and their most important task is to ensure the order of the universe. Asgard is not a physical place but rather the spiritual realm where the gods reside.
decency and were condemned by all known laws.  

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. 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 “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 uncleanly to their person or clothes; and of going to a menstruous woman, or wizard”. Those who “muttered phrases at the time of contamination by dead matter” 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”.

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 Azarug (a type of cult) were frequently found guilty of committing atrocities against people who they had captured. Tales of cannibalism against bodies of the sick are also characteristic of this group. If someone fell seriously ill, their relatives ghoulishly congregated around them and allegedly devoured the corpse while they yet lived.

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".
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’-wisp, 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 demonology we can now appreciate that the notion was present in pagan Russia, and therefore attributable to black Magianism. You see говно the Russian word for “shit” comes from гове (Bulgarian, Serbo-croat, Slovenian), ховно (Czech) and говна (Polish) which stem from the Russo-Slavic говати (“to vex”, “to bewitch”, “to cause distress or disturbance”) and the Slovenian говен (something “foul,” “filthy”, or “disgusting”), which in their turn originated from the Old Indian гутас or гутам (“filthy” or “dirt”), and the Avestan word гутха, or the Armenian гут, which relate to “manure” or “droppings”. 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. Бусурман, Басурман and Бешерман were words used in Old Russia when referring to “pagans”.

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 Бусурман and the Turkic Мусуран. According to one interpretation these words are connected with the Russian word мусор which means “filth” or “refuse”. 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 Bundahishin as having invaded Iran and introduced their demons to the Magian faithful.

Germans and Greeks spoke of the Pechenegs and more especially the Slavs as being disgusting uncleans 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 Vyatchians, 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 Fadhlan and the Germans described the pagan (Rus’) Slavs as an extremely dirty people. 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.

Ibn Fadhlan 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 mucus and spit phlegm into it. Some commentators have said that Ibn Fadhlan’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 Fadhlan’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 Fadhlan’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 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 Russians were incinerated on a funeral pyre, and yet it was only the corpses of their lovely slaves who were left out for the ravens and hounds to consume. Ibn Fadlan 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.

Other necromantic methods performed by the witches included the exhumation of mortal remains for their use in magic. 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.

**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. 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 Schurterliche and the Stopfer. During festivals the Schurterliche dressed in masks and dresses (kilts?), and made their way into the villages to rob houses. The term Stopfer indicates that they had the role of piercing things. 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. 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 malefic 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 Bedun'ya or Beduitsa ("a witch", "a sorcerer" and "a brigand"). 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.

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".
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.1023 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 cliche, 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.

"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 Garmhancias, is related to gnobar (Russian and Ukrainian), and gnobarz (Polish), all of which mean a "gravedigger".1024 It is possible that these are related to the Old Slavonic word gnobiti, 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 grhnati and the Avestan gararvaniti, 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 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. 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;

"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:

"Haste 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."

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)).

## 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

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 manner, 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
That moved in the same direction as the Sun. I believe Khorovod is a word built from the Russian words khoroshiy (the Good one) and 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 plotting courses, funeral processions entering a graveyard - the list is endless.\(^{1230}\)

The pagan Slav Koliada incorporated the piped music and drums of masked actor-musicians\(^ {1230a} \), who led the community in the dance (notice the similarities here with the witches of a much later period).\(^ {1230} \) Directly associated with this Slav rite was the presence of a horse that was golden in colour, or alternatively a black steed.\(^ {1230} \) 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.\(^ {1230} \) 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
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. 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.

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. 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. 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;

- 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 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-turvyness. 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;

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 Devil's followers professed that

Lucifer's reign was soon to come

The Pope shuddered

Luciferians said that

God would fall, and

The Devil would attain power

They said we should do things contrary to God's law

Lucifer's arrival would coincide with unprecedented global calamities

Heaven would be devastated

The world would turn upside down

"... blaspheme against the Lord of Heaven, and in their madness say that the Lord has done evil by 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".

"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
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. 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. 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."  

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. They advocated that god was ruler of this world, whereas his enemy ruled in heaven. 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:

Out of order, and the poles for to forc,
And the rivers for to turn the course.
The mountains level, and the sky to drive
Under the Earth .... "xii.

Under the Earth
"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".

Remembering that the Kalevala was compiled in 1835, it is impossible to assign an 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.

The Luciferian creed was characterised by a soul-body dualism that amounts to a direct inversion of standard Manichaean 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;

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 cease begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness”.

From the above scriptures we can deduce that traditional black Magians believed that;

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.

In Sweden an alleged oath of fealty to the devil, made by witches, included the confession “may my soul never return to heaven”. 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.

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 Varstansar 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 Spitaman! becomes buried in the earth; the evil spirit (Angra Mainya) 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". 

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-worshiping liars and heretics were committed to the ground, they were seized by the great fiend, broken by the corruption and stench of death, but re-formed 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 subterraneous 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 coffin'd 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 stifferd eyeballs, and gnawing the yellow nails on the withered hand".

As has already been mentioned, the black Magi of the pagan Slavs believed that Antichrist (i.e; 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, Eretnita, Eretnitna) 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. This is an obvious reference to heretics (Old Russian: Erelik), who legend has it lived out in the forests, or under the earth. These Eretniki were Kolduny (i.e; 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 Varstansuar 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. 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 unpentant, 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.
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 Oggea, according to the famous mathematicians Adrastus of Lagis and Dion of Neapolis". "...and in reliance on these 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", 164

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.

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.

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.

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.

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.

Heretical nocturnal frivolities were already present in Western Europe some 100 years prior to the first recognised arrival of the Cathar heretics. 165 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. 166 This might be
one reason for the spontaneous eruption of the Luciferian doctrines in Christian France around 1022 AD, 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. 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. I will now expound several reasons why this may have been so.

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, kutsi, kudza, 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.
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 Nebenen. Despite being an Egyptian religious text, it carries significant Magian influences.

"I am the Cat which fought near the Persen Tree in Anu (Heliopolis i.e. The City of the Sun) on the night the Nef-er-Acher were destroyed. (This war over a tree can be compared with the assaults of the black Magi and the forces of evil on the Hainan 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 Persen Tree in Anu, these words have reference to the slaughter of the children of rebellion, whereupon the Cat 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)."

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 stricked from all Egyptian monumental masonry. Only the occasional statuette of him remains.

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 Destiny66 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?, Bil?). 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 Gah, 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. 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 seest 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 burn 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 wax rich 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 thyne 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 lusteth after are departed...
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”. 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 Catharisism, then sprouting in France around 1022 AD. About 1207 AD a Cistercian abbot, one Ralph of Coggeshall promoted decreets of the Luciferianism present in Rheims during the 1100’s. 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. Many points require mentioning, as for instance his likening of Publican morals to those of Simon Magus. 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). 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”. The Luciferianism in this case appears to have been appended to Manichaism, 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”. Their womenfolk supposedly pretended to be models of chasteness, all the while they discreetly behaved like whores. 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 Manichaean 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”. So there may have been rogue demonolators in their midst. Consider the following passage of Manichaean scripture, which is bursting at the seams clear of lurid sexual behaviour. That is not to say that all the reports of diabolical activity were untrue. One possibility were called) were bound to rigorous vows of poverty and chastity, a total distancing of oneself from the evil, devil-like, 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-Manichaean (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
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-Manichaicism, might outwardly have appeared as a twisted and wholly unorthodox form of Judaism, festooned with magicians. According to Manichaean (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-Manichaenians. Admittedly lions are not black in colour, but from the Manichaean 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-Manichaean 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-Manichaean 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 Manichaicism, with the traditional pietist Manichee creed flipped upside down through the teachings of black Magian infiltrators, keen on bringing the world out of order.

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;

<table>
<thead>
<tr>
<th>SCHOOL OF WITCHCRAFT</th>
<th>OBJECT OF VENERATION</th>
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<tr>
<td>1. Magianism</td>
<td>Chaldean/Iranian daemones</td>
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<tr>
<td>2. Dionysianism</td>
<td>Titans, fauns, satyrs</td>
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<tr>
<td>3. Mithraism</td>
<td>Chaldean/Iranian daemons</td>
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<tr>
<td>4. Inverted Manicheim</td>
<td>Jewish angels</td>
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<tr>
<td>5. Chaldeanism</td>
<td>Chaldean, Babylonian and Assyrian daemones</td>
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<tr>
<td>6. Dualistic animism (shamanism)</td>
<td>Evil spirits and Buddhist demons</td>
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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-Platonicanism 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 Itil 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 it is 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 Manichaeanism 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. Bearing this in mind it was far more common for them to draw blood from themself using a jabbing instrument than an unrestrained string of ritual killings. The following is a precise list of sacrificial methods used by the witches. In practically every case the maelific offering had a necromantic aspect.

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.

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. 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

Usually the sacrifices were much more sedate; milk or bread fed to a familiar who was considered to be a
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 (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".

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. 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". 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.

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.

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 offereth something of his goods to his patron, some his dogge, some his hen, and some his cat". 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.

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. A pie was made from the rotting flesh carved from its head and appendages so as to render them invulnerable to confessing their arts.

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 callously maims or slaughters another's horse or cattle shall pay a 12 grivna fine, and for the damages, amends to the owner".

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 another’s horse or cow, but what does this mean “callously 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, 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 alters 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 year 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
The Magi taught that it was very sinful to kill a cock. 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. 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. The pagan Gnostic priests of Egypt inspected their white sacrificial bulls at some length, and rejected them if even one black hair was detected. 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. 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.

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. 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. 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. We know from Diodorus that the children chosen for sacrifice were of noble parentage, a custom also noted among the Celts. Priests participating in the sacrifice of the noble youngsters played tambourines and pipes, and wore masks. 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. Parents had to watch their children killed in this fashion without weeping at any stage. 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.

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

"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".

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:

"Tears and plaints 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".

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. Only in Europe, it seems to have applied to menfolk also. The Primary Chronicle reported the following pagan Russian sacrifices.

"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, Ded'Ieg, Striebo, Sivran'g', 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."

From one British witch trial we hear that ...
"They sacrifice their own children to the devil before baptism, holding them up in the air unto him, and then thrust a needle into their brains." 1082

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 trinitarianism, 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 Annastris, 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:

"they burne their children when they haue sacrificed them" 1086 or "This must be an infallible rule, that everie fornight, or at the least every month, each witch must kill one child at the least for her 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-kindle 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. 1089

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." 1090

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.

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 spurring 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.

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".

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".\(^{1091}\)

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".\(^{1092}\)

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".\(^{1093}\)

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".\(^{1094}\)

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 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;

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!

   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.

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 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. They sought to bring much harm to mankind by their misdeeds, mainly by milk stealing and crop damage.

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 focessing on the pagan nature of their organisation? In other words paganism, Witchcraft and heresy were separate issues, and not inter-related.

   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, 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 described 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 Volkhy 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.

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 fé, a formal part of the legal process with regard to these two “crimes”, that preceded the possible execution of a capital sentence. The “Act of Faith” was an organised public gathering convened in the village or town square. There the convicted offenders was 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. 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. Those who had been convicted of “Crimes against the Faith” were collectively stood atop a platform, and each permitted to have their say. 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. 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).

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.

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.
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. 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. 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.”

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”.

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.

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 Olav Tryggvason seized the moment at the Thing assembly at Tunsberg, Norway, demanding that all the sorcerers and witches be expelled from his lands. 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. 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 Olav 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".* 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."* 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. 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. 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”*. 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. 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 hosed by the suspect then the person was less likely to have been an active witch. 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...
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.

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?

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. 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. 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.

**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. 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. Not until the 1400’s did secular Danish legal codes contain provisions for trying witches. 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.

But below we will examine what I believe was their most likely fate, in that time when records were neither made nor kept.

To achieve a conviction a witch had to be caught performing the act. 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. This penalty probably reflects a more ancient pagan tradition for the punishment
and lynching of witches and other serious criminals.\textsuperscript{1111}
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.\textsuperscript{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.\textsuperscript{1113} They said Yan had no right of jurisdiction over them.\textsuperscript{1111} Yan disagreed. His response was to have them beaten and tortured in the field, ordering their beards excruciatingly plucked out.\textsuperscript{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."\textsuperscript{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.\textsuperscript{1111}

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 vigilant justice not unlike that portrayed in the ‘western’ movie “Hang ‘em High”. Doubtless to under these circumstances. They had captured the offenders, they were so to speak “guilty”; all that remained was to already been fielded), the remainder of the Chronicle entry seems perfectly feasible and logical. There was no trial

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 Volkely (ie; Magi) ... believe me, you are burning innocent people!”.\textsuperscript{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

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.\textsuperscript{1126}

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.\textsuperscript{1127} 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.\textsuperscript{1128} 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.\textsuperscript{1129} Having heard what the sorcerers had to say, the Senate referred the matter to the jurisdiction of the civil court system.

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 Laxadala Saga. Kotkel and his family;

“were making life unbearable with their thieving and sorcery, and enjoyed the protection of Hallstein the (pagan) Priest”.\textsuperscript{1130}

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.\textsuperscript{1131}

“Everyone felt that death was the only proper end for people who performed the kind of sorcery that Kotkel and his family had done”.\textsuperscript{1132}

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”.\textsuperscript{1133} 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,

“Olaf said that Kotkel and his wife and sons must be put to death immediately - “however belatedly”.\textsuperscript{1134}

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”.\textsuperscript{1135} 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.\textsuperscript{1136} They tracked him down and captured him with a view to killing him. To prevent Stigandi from boxing the surrounding country side with his evil eye,\textsuperscript{1137}

“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”.\textsuperscript{1138}

This outlaw was bludgeoned to death with stones, thereby ridding the area of his worrisome activities.\textsuperscript{1139} 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.\textsuperscript{1140} References to witches having to be caught red handed were omitted,\textsuperscript{1141} 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. 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 of 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. 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 Tryggvasson. 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 kolduny?

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. 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-Manichaean cults. One can only guess how swollen the Paulicians had become by the 12th Century. No doubt inter-breeding 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.
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”.

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-portended 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 Avramij 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
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.

**Hey 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 further consideration. The patient is told she has hallucinations and must simply learn to accept the reality of the psychiatrist's office. However, 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.

Immensely 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. 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! 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. 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. We continued to postulate 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...
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. 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 there 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.”

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 whomsoever 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 WWII 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
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 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
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*.

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 *Instruciones - 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 extra-judicial 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.”

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.” Sidky is another fan of this theory.

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

<table>
<thead>
<tr>
<th>Offence</th>
<th>Tried (% M/%F)</th>
<th>Executed (% M/%F)</th>
<th>acquittal rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>making a person ill or maimed</td>
<td>205 (57%/28%/ 15% unknown)</td>
<td>65 (40%/48%/15% unknown)</td>
<td>68%</td>
</tr>
<tr>
<td>killing with death magic</td>
<td>24%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>devil-worship</td>
<td>15%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>harming cattle</td>
<td>12%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>harming person or property while</td>
<td>11%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>in vulpine form</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Witchcraft related theft</td>
<td>6.5%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>blasting fields</td>
<td>2%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>libation desecration</td>
<td>2%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fire-starting</td>
<td>5%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TORTURE: Commonplace.
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

<table>
<thead>
<tr>
<th>Tried</th>
<th>Executed</th>
<th>Acquittal Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>710</td>
<td>115</td>
<td>84%</td>
</tr>
</tbody>
</table>

FINLAND 1665-1684

<table>
<thead>
<tr>
<th>Tried (%M/%F)</th>
<th>Executed</th>
<th>Acquittal Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>474 (11%/89%)</td>
<td>104 (49%)</td>
<td>78%</td>
</tr>
</tbody>
</table>

TORTURE: Little or none.

SOCIAL STATUS OF DEFENDANT/ACUSER

<table>
<thead>
<tr>
<th>Defendant</th>
<th>Accuser</th>
</tr>
</thead>
<tbody>
<tr>
<td>lower class</td>
<td>69%</td>
</tr>
<tr>
<td>burghers</td>
<td>26%</td>
</tr>
<tr>
<td>military, clergy, administrators</td>
<td>4.6%</td>
</tr>
</tbody>
</table>

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.

NORWAY 1551-1760

<table>
<thead>
<tr>
<th>Tried</th>
<th>Executed</th>
<th>Acquittal Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>863</td>
<td>280</td>
<td>68%</td>
</tr>
</tbody>
</table>

white magic | 33%
making a person ill or maimed | 16%
killing with death magic | 19%
devil-worship | 16%
harming cattle | 6%
harming someone's luck | 1%
infertility and discord in relationships | 1.7%
blasting fields | 2.4%
fire-starting | 7%

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

<table>
<thead>
<tr>
<th>Tried (%M/%F)</th>
<th>Executed</th>
<th>Acquittal Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>474 (11%/89%)</td>
<td>151</td>
<td>68%</td>
</tr>
</tbody>
</table>

TORTURE?

.8% OF SUSPECTS WERE TRIED AND EXECUTED ON THE BASIS OF INFORMATION EXTRACTED BY TORTURE.

IN ENGLAND 90% OF THOSE ACCUSED WERE WOMEN.
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 (98.5%)

TORTURE: Insufficient details

HUNGARY 1520-1777

- Tried: 932
- Executed: 449
- Acquittal rate: 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.

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 councils were another ground-breaking 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. 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.”

“These 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.”

MALLEUS MALEFICARUM CONTAINS SEXIST COMMENTS

In England women were the main accusers of female witches. 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.

We might also consider that some women were falsely accused of the crime by their husbands and shadowy mistresses hoping 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 Maleficiam, 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 themself by tendering to the authorities incorrect information or inopportunely 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...
The Forbidden History of Europe - The Chronicles and Testament of the Argan

The number of trials proceeded with caution in witchcraft. One way to discredit prosecution witnesses was by torturing them, which could lead to false confessions. 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 paid scant regard to the concept of innocent victims. During the attack on the stronghold of Neo-Manichaean 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-Manichaism 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). 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.

"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..." 1150

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 spur the torments, while others would rather lie than bear them, unfairly incriminating themselves and also others”. 1151 Julius was probably one of these hapless souls. 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. 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. 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 she should discover anything, they all told the said Rebecca she should endure more tortures on earth than she should in hell and the said Rebecca told this informant that she promised to keep all their secrets; and moreover they all told her, that she must never confess anything although the rope were about here necke, and she ready to be hanged.”

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 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 themsele. 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
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.

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 themself 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. """"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. Surprisingly their statement conformed to the so-called heretical depravities alleged by the French crown.

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, 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.

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. And Templars wore the pure white shirt and belt of their order, even at night as they slept. 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. Those of relatively low rank neither offered, nor received a kiss, but simply bowed or nodded. This was known as the “kiss of peace”. 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
The Forbidden History of Europe - The Chronicles and Testament of the Argan

POWERS OF DISCRETION

ENTAILED PHYSICAL ABUSE

DIFFERENT METHODS OF INTERROGATION COULD BE USED. NOT ALL OF THEM

JUDGES HAD WIDE POWERS OF DISCRETION

SOMETIMES CLERGY PROTECTED ACCUSED WITCHES FROM ANGRY MOBS

MORE WORK NEEDS TO BE DONE ON THE IMPACT OF TORTURE

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. 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.
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.
PERIODIC REPRIALS AGAINST SURVIVORS WHEREVER FOUND
MISSIONARIES ARE ACTIVE WHILE THE POLEMIC IS TAKING PLACE
THE LEGAL SYSTEM IS DENIED TO MEMBERS OF THE OLD FAITH
PUBLIC HUMILIATION
THIS HAPPENED IN MUSLIM AND CHRISTIAN COUNTRIES

5. INITIATE VIGOROUS SEARCHES AIMED AT FLUSHING OUT THE LAST OF THE RELIGIOUS LEADERS, TEXTS AND ORGANISATIONS WHICH HAD ESCAPED THE INITIAL PERIOD OF REPRESION.

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.

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.

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. It is on record that the degradation experienced at such social events caused a great multitude to convert.

The situation was much the same throughout Islamic society. Non-Muslim citizenry were termed Dhimmis, that is second-rate citizens with no right to legal representation or redress under Islamic law. Again, suspects were automatically guilty where Muslims brought allegations against them.

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.

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. 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 dissenion 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
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. 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. 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 sorcerors, 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.” 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. That is despite frequent threats that troops and cavalry would be used to break up communal meetings of this kind. Nevertheless the assemblies continued as always, until the Estonian holy sites were finally destroyed, in the late 17th Century, early 18th Century.

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. 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. 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 demonolatry 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 demonolatry 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, Manichaean, 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 condenominal 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."

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.
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 relapses, 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.
Potential reasons for similarities between Christianity and Magianism

Because the Church and New Testament outwardly seemed to have much in common with the scriptured Zoroastrian faith, it particularly lent itself to the absorption of Magian Christians, 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. 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.

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. 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 excarnation 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..."
The理念 is laterally related to a topic found in Ragnarok, or the ‘Armageddon’ of the Magi, was such a time, the onslaught of the evil legions.

to arise during a time of great woe in the world, or to once again defend their race from tyranny and oppression.

As with the Iranians, it was almost universally believed that these figures were destined to awaken 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 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.

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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.

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.²²²

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;²²³ 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 enticings 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...
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 alumnæ. 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.

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
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, 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.

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.

For example Goes (from the word goao), meant ‘a wizard’, ‘an impostor’ or ‘a seducer’. From this also comes the term Goetia, a form of sorcery employing ritual inversion to procure the allegiance of devils. 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 misconceived 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.

Mantionomai (‘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’. 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.

To do so we must first examine the word pharmakon (‘a physician who dispenses remedies’, or alternatively ‘a poisoner’), which, somewhat incredulously, is nowadays translated in the bible as ‘sorcerer’ or ‘magician’. Pharmakon (‘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?

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 lisois (aconite). The mystical lisois 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

Sorcerers are condemned in the New Testament? Some or all?

Goetia, ritual demonolatry

Divining in a raving trance

Witchcraft and herbalism

The powerful and toxic plant aconite
O’Flaherty examined the use of the drug in the Hindu world. She equated the use of *bisina* (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, blurt out conversation from the hereafter.

Magian scripture speaks of certain devil worshippers in their part of the world, the ‘raving ones with dishevelled hair’, the servants of ‘the Serpent’, the fury-drinking Aššumaŋuha (as mentioned in the Avesta and Pahlava texts).

In the 4th Century AD Bishop Eusebius 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 *bis* poisoning. In the cited case it was administered in wine. By his account *bis* 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.

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*, 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 majus* - 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 opened, 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. 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, *bis* 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. 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. 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 rigorously 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 legal 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).

The Dastur high priest commanded *it is necessary for us to seek a means, so that one of us may go, and bring intelligence...*
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.’ 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 single 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’. 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.’

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.’ (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.’ (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 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’.

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’.

‘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’.

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, healers, herbalists and chemists rank amongst the damned. White witches, it seems, aren't specifically mentioned at all.

As part of its spectrum of boogy-man terminology, the New Testament also employs the words mageia ("magic") and magesio ("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'. By no small sleight of hand, the word term Mageuo, 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' had fallen on the King's bad side.

Mageuo, 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". 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". 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
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 bothe these former civilisation never entirely died away, dwelling, as it were, in Samaria, among the Magian Samaritans of West Manasseh. 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’ What he is really doing here is giving gnosticism a silver bullet. By default Manicheaism 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.

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*.

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 Manichanism. 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 Caucuses. In Armenia and England the *pagan priests and flamen's swapped straight over as Christian clerics*.135

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.

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 an 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). 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.

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.
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”.

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 said, 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.”

“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”.

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 Messiahsip)” 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.

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’.  

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)’.  

‘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’.  

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?’  

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 *goynem*, 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 hated
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'.

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'.

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)'.

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;

"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 dissented 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?"

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'. 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.”

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'. 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'.

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.

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
The Forbidden History of Europe – The Chronicles and Testament of the Aryan

Jesus Condemns the Rabbits

“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 spaketh 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.”

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’.

Some of Christ’s Parables Shielded a Secret Body of Teaching from the Uninitiated

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 the Messiah, and hear it from Christ’s own mouth. His reply to such an eager crowd is surprisingly blunt.

Eusebius Claims Only John, James and Peter

The three main Christian Judaisers were taught the highest of the Christian Mysteries

Eusebius states that only John, James and Peter were taught these higher mysteries, with the comment that “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 spaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

Magi Slaughtered the Devil’s Creations

There may even have been a hierarchal 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.”

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 khrafsras (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’. In practice only certain breeds of fowl were killed.

Gnats, flies, cockroaches, spiders, mice, moths, snakes, scorpions, toads, lizards, centipedes, worms and the like wereSolomon's Chaldean-style rites of exorcism. In this case the demons were rebel powers, fallen creations who may have been more white Magian in their underlying principle than Chaldean.

Debates between Magi and Rabbis took place infrequently. A hitherto unknown Magus seals his theological dispute with a Jew by discussing the existence of khráfstras, enquiring whether or not Jews felt Yaweh was responsible for creating ‘vermin and creeping things’. His listener answers in the affirmative. Such replies must have left nervously incredulous Magi worryingly shaking their heads. Jesus appears to use a khráfstras 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 household 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; 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'.

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 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.’

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).’

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...
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 judaizing 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?”. 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’. 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 made these weeds, what does that tell us about Yaweh, the high God of Judaism?

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’. When it comes to demon smiting, Magian scripture portrayed Sraosha as the ultimate demon-killer.

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 listeners 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 (Artharvan) 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 plant stuffs, 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
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!'

'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.'

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' ... 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
**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:

> "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 cloak 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 *Snaosha* 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. Much later, in medieval Kievan Rus’, the same topic also emerged in the *Epistle of Klim Smolyatich*, a Russian preacher. 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."

**PATERNITY BY BLOOD AND BY NATURE**

He concludes by saying, “In tracing thus the genealogy of Joseph, Africamus 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.”

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 1* it is recorded as follows:

Abraham, Isaac, 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, Abiad, 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 siege of an enemy city.

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 they 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.

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.

“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 meant, 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
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.

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’.

‘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’. 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’ân 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”.

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." 130

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." 131

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.

Hymn 4Q400 mentions the word "gods" (denoted by čelôm or čelim). 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. 4Q405 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." 132

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." 133 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.

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." 134

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." 135 Hymn 12 refers to them as "teachers of lies and seers of falsehood, have schemed against me a deceitful scheme, to exchange the Law-engraved on my heart by Thee for the smooth things (which they speak) to thy people." 136 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
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.212

"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".212

"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).212

A full scale massacre of fellow Israelites is recommended where a number have apostacised.

"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".212

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".212

The Essene wise men corncised 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'.

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.

The Essene War Scroll mentions angelic military operations during the end times, directed against the 'wicked Gentiles';

"against the sons of Lud; during the third, against the remnant of the sons or Aram, against Le; and Hal and Togar and Mosha 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".212

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!’”.

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’.

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 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;
The Forbidden History of Europe - The Chronicles and Testament of the Aryan

THE ARYAN KINGS HAD A CERTAIN ECUMENICAL FLAIR WHEN IT CAME TO HANDLING THE RELIGIOUS AFFAIRS OF SUBJECT PEOPLES

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'". 1259

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

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" 1257 Thanks to his munificence the Jewish temple was finally completed in the year 515 BC. 1257

VARYING 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.

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.

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

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Cyrus the Aryan king released the Jews from their Eastern captivity

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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'" 1259

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through repeated reading. His avid readership needed replacement copies.\textsuperscript{1296}

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.\textsuperscript{1298} 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.\textsuperscript{1299} 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.\textsuperscript{1300}

The Community Rule, a Sabbath-obserbant 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.\textsuperscript{1301} 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.\textsuperscript{1302} Current concensus 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\textsuperscript{1303} 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.\textsuperscript{1304} Essenes adhered to traditional Jewish Kosher laws, ate dressed in clean white garments, but only after purificatory ablutions.\textsuperscript{1305}

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).\textsuperscript{1306}

Azazel was one of the four great demonic princes, namely Samael, Azazel, Azael and Mahazael.\textsuperscript{1307} 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”.\textsuperscript{1308} 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”.\textsuperscript{1309} 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’).\textsuperscript{1310} It was far simpler than the prayer schedules proposed by Chaldeans, Magians and Christians.

Their traditions were somehow associated with those of Melchizidek (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 Maccabaean 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.
There they established a second Jewish temple see at Leontopolis,239 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'.240

Dressed in clean white linen they ate a common meal after grace, giving 'homage to God as the sustainer of life'.241

'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').242

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.

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).243 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.244 At this stage there is no recorded evidence of Persian intercalation methods in maintaining the exactitude of their solar calendar over centuries.

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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.

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”. 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:

AHURA MAZDA (SUPREME GOD)

SPENTA MAINUY ANGRA MAINUY
Also called the Holy Spirit, Also called The Spirit of Wickedness,
begetter of Asha ('the Truth') begetter of Draj ('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)

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 Melchizidek)', taking 'his stand in the assembly of El (God), in the midst of the gods’. 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).

In the Melchizidek text 'gods' is denoted by the term Elohyim (Hebrew: 'gods', 'magistrates', 'the very great', and 'angels') being the plural of Elahh (Hebrew: 'God', 'the Deity'). 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.

arche 'magistrate', 'power', 'principality', 'rule')
arke 'arche', 'author', 'captain', 'prince')
archo 'to reign or rule over')
archo 'archon', 'chief', 'magistrate', 'ruler', 'prince')
theos 'God', 'the Supreme God', 'magistrate')

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...'
'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. 'Whether 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 Melchizidek 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 Judaean 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 Melchizidek teaching.

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 Melchizidek..."
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. 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. 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 layed 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. 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.” 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;

YAWEH (THE MOST HIGH)

THE HOLY SPIRIT
Gods (divine beings such as magistrates, Murderers, fallen angels and devils, princes, Essenes, Melchizidek), Angels

THE SPIRIT OF INQUITY

YAWEH (THE MOST HIGH)

THE SPIRIT OF TRUTH
Gods (divine beings such as magistrates, princes, Essenes, Melchizidek), Angels

AHRURA MAZDA

THE SPIRIT OF TRUTH
Gods (divine beings such as magistrates, princes, Essenes, Melchizidek), Angels

The classic difference between Magian and Essene doctrine is best shown by comparing the following:

Melchizedek brought food and drink to Abram 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)”.

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 undisputed Title, and this also accompanied with peace and tranquility.

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 *’ilah* ‘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.
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 glory 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'.

You will note Grigorii’s reference to certain “laws of nature” as the cause of mortality. Such phraseology adverts 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’. 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 παραδείσεως, a Greek word appearing some three times in the Christian bible. 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 worshipped 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”.

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 of 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”.

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
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 showed 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”.

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 evangelical 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 Simeon Hacraph is this Peter, the second Alousi, whom we call Andrew, the third Janaishik, this is James the Greater, the fourth Polipos, whom we call Philip; the fifth Barachiah, this is Bartholomew; the sixth Johana, whom we name John the seventh Tarmuni, whom we call Thomas; the eighth is called Maron, whom we call Matthew; the ninth is Johaoel, this is James the less; the tenth is Catepha, that is Thaddeo; the eleventh Sanum, who is Simon the Canaanite; the twelfth Mataliah, 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 invoke them, we plainly see and confess”.

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’.

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”.

The heavenly holy city of the Magian righteous is briefly described in Farrvardin Yast 1:3 ‘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 resplendent 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) Plate tried to absolve himself by presenting a case to Emperor Tiberius, that Jesus be declared a god before the Roman Senate. He failed.
EPILOGUE

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 “Hel”) 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
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, worshipped 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 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. 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. 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. It is conceivable this cult headquarters alone was killing at least 18 people per year. 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. 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.
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.

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 mass murder 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.

Besides investigating the horrors associated with this Abrasax cult, modern Belgian law enforcement agencies have had recurring nightmares concerning a band of balavera-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. 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. The motive? It doesn’t appear that there was one ... all of these victims were ordinary people just going shopping when these characters started mowing into them with random shotgun fire. 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.

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 she should discover anything, they all told the said Rebecca she should endure more tortures on earth than should be in hell and the said Rebecca told this informant that she promised to keep all their secrets; and moreover they all told her, that she must..."
Late medieval witches were threatened with death at the hand of their own sect members. 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 impetuous 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; whereas 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 neck tied with his own neckcloth to a small stick thrust into a hole above the lintel of the chimney”.

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 disenchanted 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 cowled 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;

“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 Rendezvous of Witches, or the dancing places of those little Puppet Spirits which they call Elves or Fairies”.

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 crop circles produced by means of witchcraft?
"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
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 Pyrenees 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.

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.

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 clown 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.

Traditional revelry with an ancient pedigree can be found not only in Lambert Germany, but in Killorglin, 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 heresy. 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
the soil. Underground mausoleums can be found in France and Germany too.

We hear tell of the Volkhvy in Permia and Siberia even as late as the 19th Century AD. On the eve of the year 2000, the Volkhvy Magi are apparently still active in Russia today, primarily in the more far-flung regions. 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 Kieška Vět'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. 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. 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. 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. 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. 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. 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 May’s 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
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 three 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.

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 claimed were witches who had been summoning anthropomorphic beings to haunt their village.\(^\text{108}\) 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.\(^\text{109}\) 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 *worshiped a rat.*\(^\text{110}\) 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.

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.\(^\text{111}\) 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 old religion of the Yezidis or “worshippers of the devil”, who dwell at the present time (c. 1877) in Iraq 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”. 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 Tà’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 Quedlinburg reliquary, showing Christ as Lord of the Zodiac, 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 Missal written by Dom Gaspar 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 Imprimatur 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 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. By the late 17th Century not a few ministers of the post-reformation Anglican Church were still held to be expert astromancers.

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. The latter view is best illustrated in the trial of
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.

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. These folk were, it would seem, inheritors of an older pre-Christian religious tradition, probably that of the Magi.

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. He adds "No curate or bishop, not even the archbishop of Auch, can pardon them; that right belongs to the pope of Rome alone."

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. 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.

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" plying their trade, Christian clergy are being spat on by passersby, purely on account of the Church’s slide into decadence?

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 unreasonable 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 Bundahishn 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”.

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. 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.

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. 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. 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 violence
- Destruction of property
- Religious desecrations and thefts, especially from church buildings and graveyards
- Grieviously harming animals
- Paedophilic interference with children
- Kidnapping
- Homicide, sometimes in a ritual context, and suicide

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.

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.

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-spearred 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 kinfolk 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 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 seems 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...
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 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. Hence 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 unfailing 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 reveille 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
The sacred eternal flame. The Shrine of Remembrance, Melbourne Australia
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 (i.e.; 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 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
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. 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 enthranced 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
consumate 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
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
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.

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+. 
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 squirmish 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 immortal 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 differences 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 Führer, but was compelled to abdicate the throne in order to marry Ms Simpson, an American divorcee. Eventually calibre international figures were forced to distance themselves from the Reichsführer 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".

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 Führer order, no evidence of which has ever been found. If it did exist it was only ever conveyed verbally, and if written was 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 svastigi.

Throughout his early years Hitler was not an anti-Semite.

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.
The Forbidden History of Europe - The Chronicles and Testament of the Aryan Nations

The year 1945 brought an end to the Reich

Totentücher were frequently destroyed in the closing phase of the war, leaving only one intact for the Mauthausen camp (1939-1944). 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. 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 Wermacht 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).

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 anymore. 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 embrace 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.

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 ‘till the death. What an unlikely bunch ... old German gentlemen and boys, Aryan Swedish freedom fighters and
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 Wermacht and bewildered remnants of the SS were in an advanced stage of rout, 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".

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 Wermacht deserts 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 Gotterdammerung ... the slowly unfolding war between the Gods.
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); are-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 clause 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 Nuremburg 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
The one thing revisionists have in common is their research deliberately or inadvertently 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 Nuremburg 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 Canadian 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 attourney, theatening 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 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 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.

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
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
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 accommodates 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.
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.

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.

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.  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.

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 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.

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.” 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.

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 judaizing 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 internal 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,
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.

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-Monarchial 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 annointing 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,
one coincidentally used by Hittite Kings of ancient Mesopotamia. 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”.

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.

“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”.

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”.

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 vicesides 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
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!

**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
Satnic 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 un sanitised 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 and 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.

Empty places of worship.

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.

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.

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?

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.

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.

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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Is this the end?
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Appendix I
CITIES, TOWNS AND WATERWAYS
The Forbidden History of Europe - The Chronicles and Testaments of the Aryan

Racial Map C. 900-1100 AD

Sweden

Poland

Hungary

Bulgaria

Black Sea

Byzantium

Aegean Sea

Hamdanids

Tulunids

Abbasids

Fatimids

Seljuk Turks

Khorezmian

Caspian Sea

Provincial area

Rue tribe

Foreign tribe

0 100 200
Key events in the rise and fall of the Rus’ state

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 Khazar 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.

Askleid 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.

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. 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.
Persistent low-level skirmishes between Rus' and Byzantine forces took place. This was the supposed year of the Khazar polemic, during which Christian, Muslim and Jewish holy men 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.

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.

The Bulgarian Khan Boris converted to Christianity, though many of his subjects remained committed pagans.

The Tmutorokan Rus' negotiated a separate trade and friendship treaty with the Byzantines.

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.

Rurik died and Oleg became the de facto Velikiy Knyaz' of the Rus' by virtue of his fosterage of Rurik's son, Igor'.

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.

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.

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.

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 tribe, the Tivertsy and the Ulchians, 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.

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 townsfolk 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 help 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.

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 Asi (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 Bouid 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.

945 Ol’ga became a Christian. The Varangians made trouble concerning the sudden interest in Christianity and under pressure from some exiled Norse priests 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 Bulgarian 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 Pensionslavets, the place he loved, and from there reigned over his rapidly growing empire. Perhaps he believed that from Pensionslavets 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. 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 title land), and to his youngest son, Vladimir, he entrusted Novgorod itself. The Novgorod title 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 tithe 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 Zimesces. 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 Zimesces.

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.
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 Vyatchians 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.

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.

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.

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.

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 Volkhvy 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 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.

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 Belasitsa 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.
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 Volkhvyy, 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 Svatopolk and assumed power, following his brother’s humiliating rout. Svyatopolk fled, seeking the protection of Pecheneg clan Beys. 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. 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. To this end Eymund ceaselessly prodded Yarisleif into military actions against his brothers. 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. 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 Filoque, 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 Caucasuses, 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 Kniaz’ Dmitriy’s victory over the Mongols at the fateful 1380 AD battle of Kulikovo Pole. The offensives launched by Tsar Ivan III Grozniy (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 Maleficae 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 Khudabak ("Gift from God").

Bozhok and Bozhko
"Little god" or "Dearly loved god"

Bogumir or Bozhimir
"The fire of god". Perhaps a slavicisation 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 slavicisation 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 Vaidas ("knowledge") or the Avestan Vaidah ("a possession").

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 bujan, then it would have meant "wealthy". 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 (i.e., 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 Darimih, a popular Iranian colloquialism for a fire temple “Dar-i-mih” (“Gate of Mithra”).

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 Bakhtafrid “blessed by good fortune”.

Dovgan’
“One who walks 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”

Mirolyub
“Lover of peace” or “Lover of the Fire”

Miroslav

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”.

Odinen's
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” (i.e., 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”, i.e.; 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 *natri* or the New Persian *nati* (both of which meant “for the sake of”), 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”). To this word was appended *char* (“a spell”, “sorcery”), *chata* (“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”). 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 Svar meaning “hostility” or “enmity”, “a quarrel”, or “a wrangle”. Under these circumstances Svar might have meant “quarrelsome one”, or “hostile one”.

If it was derived from Old Icelandic and Old Saxon words meaning “an answer” or “to answer”, Svar might have meant “one who answers”, or in other words a “soothsayer” or “seer”.

**Svarg**

“Swarog” or “sky”.

**Svetozar**

Svetozar probably comes from sveto + zhar.

Sveto was cognate with svet, sveta, sveto (Bulgarian, Serbo-croat, Slovenian), svět(a) (Czech), swětu and sventa (Polish), svėt(a) (Lithuanian), and svęta (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 sverzor 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 semja (“seed”) 
bor I “assembly, gathering, meeting, collection, tax, harvest, gathering of s.t.”;
bor II “pine forest”, or “coniferous”;
bor IV “graveyard”.
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”
semja + bor I: “Seed gathering”, “Seed collector”, “Seed harvester”

Slovnisha
Perhaps derived from slovnik 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 Havanant or Rathwiskar, the crusher, strainer and mixer of the Hama libation.
If Smeshko came from smesh 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 sobinat “to gather”, “to collect”, “to prepare”
Based on sobor + mir it probably meant “a council fire”
Based on sobrati’ + 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)”. 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
Sudemir seems related to sud I “a court”, “a verdict”, “a trial”, “a judgement”, and sudit’ “to condemn”, or “to convict”.
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 sudemir 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 tvori’ (“to create s.t.”, “to do s.t.”) + mir, it perhaps meant “a fire-maker”.

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If it came from tvorog + mir it would have meant “fire-curds”.

Khvalimir
From khvalit’ + mir.
Khvalit’ 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’ + slavaz. 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 Barugul (“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.

Casestes

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 creator. 1

“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.”

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.”

The pagan Celts had a caste based society 4, as also the pagan Saxons. Adam of Bremen recorded that it was a capital offense for Saxons to marry outside of their social grouping. 5 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.”

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, warriornship, husbandry, and artisanship”.

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. 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, and with attention, and the decree, decision, 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".  

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 Volkhv Volkhvy Magi married among their own kind. It was one of their most fundamental duties. Volkhv 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."

"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 - 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. The Sanskrit word \textit{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. Everyman 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.
Social 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.

**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’). Ultimately this is where the English word ‘man’ comes from.

The Russian words *muzchina* 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* 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.

The 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 Volkivvy 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 Volkhy 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 every 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 Norsemen, 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 Volkhy 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.  

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 semi-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.  

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)...”  

“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”.  

“...hence it is prescribed (in the Santras 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.”.  

“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”.  

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, 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”.

**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 Volkhy, 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.29 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 Trmutorokan idol.30 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 dispersed 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.31

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”.32 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.

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**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 Volkhvys or Syvashchenniks / Pops (Christian Rus’ only)
- Kolduns/soothsayers

**DRUZHINA OBSERVERS / MILITARY DETACHMENTS**

- Bogatyry’ command (druzhina assets)
- Varangian troops / tax collectors
- Lower druzhina detachment

**TRIBAL MILITARY**

- *Bogatyry’ 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 Volkhvys, 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 Volkhy 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 Volkhy 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 Volkhy, 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. Journeymen 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 those 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 re-plants 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 in East and West Europe 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 Multibrudjage, 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 Volkhvy 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 *Svithjod hinn mikla* (Old Norse: the Greater Sweden, or Sweden the Great), or in the period following the “Call of the Varangians” *Rygaland* (Old Norse: Land of the Russes). Throughout this book you have continually seen evidence for Scythian expansivism into Europe and Scandinavia, via Russia. For this reason I postulate that “Scythia” was the original etymology of the Norse term *Svithjod* (“Sweden”). If this is a suitable etymology then Sweden was formerly known as *Svithjod* (“Scythia”) and Russia continued to be known by its ancient title “Greater Scythia”, *Svithjod hinn mikla*. Such a perception was present during the Middle Ages, for the medieval churchman Adam of Bremen referred to Scandinavia and Slavica 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 *guradam*, which was patrolled by the holy warrior-saints. Norsemen used a similar term for their settlements *gandr* (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 *Hómgardr* (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 *Koenugarth* (Old Norse: City of the King) by the Norsemen. Another Old Norse word which seems linked to that of Kiev is *Kunygargarth* (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**

*Kirpic*’, the Old Russian word for “a brick” comes from the Old Turkic *kirpic*, the Tatar *kirpic* or the Azeri word *karpic*, all of which mean “a brick”. 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 *dawas*. The Russian word for “a nail” *gvozd* 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” (drav’ or dranka) come from the words *dran*’ and *deru* “to tear or strip something”, and share a common linguistic genealogy with the Lithuanian *daru*, the Latvian *daint*, the Old Indian *drnati* (“to break”, “to snap”, “to split”), Avestan *dar*’ (“to split s.t.”), *deru* (Greek “to tear”, “to break”, “to slit”). 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 overlayed 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.4

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”.

**CRAFTSMEN’S 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 STEPPE**

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. 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. The latter luxury goods were embellished with animals and balanced aesthetic geometric designs. 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 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. Peasants also had several woven baskets in their abode which contained their
allowment 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
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, jewelry 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 of 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 sightly 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.

At 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 menfolk's 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 commission 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 bear skin 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".

**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".  

**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 Mitannians 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".

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".

**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 ceasing 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)."

"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)?"
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. 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. 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". 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 one's head.

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. 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.

"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".

They had extensive legal texts intended to clarify points of law. For instance the Nikahum nask contained a thorough treatment of assault, and its many and varied forms, and the atonements. The Magi also treated non-believers differently in their court system. 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 Volkhv wolf-Magi were known to have served primarily as the judge, jury and executioner. 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, 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. 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, 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.” 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 Kormchaya Kniga, “The Rudder”.

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”.

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. 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 zair, the Latin vir, the Latvian vīns, 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”). 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 swellind 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 Virm) and the family of his victim (the family’s compensation payment was known as Golovnichestvo). Whether the exact circumstances under which wergild 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 reinstitution of the wergild, 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. 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.

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 voice 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)."

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. 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”.

White Magian retribution against criminals was often swift and pitiless; frequently it permitted the immediate lynch 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.”

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-Existing, 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 Nikadem 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 Tyar'na 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 (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 internment, 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 Volkhv 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, the Ordeal of Over-eating, Ordeal by walking on a water-filled bladder
containing instruments of wounding, and the Ordeal of cold. The balsam or heat ordeals were recorded in the *Nikadum nask*.

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.

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. 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.

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 unholliness, then she was guilty.

**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, plus several thousand well paid Pecheneg mercenaries and a few hundred Bogatyrs. 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 fund 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. 86

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), tiargus (Lithuanian), tirges (Latvian), torg (Old Scandinavian), torp (Swedish), toro (Danish), turku (Finnish). These are probably connected with the Mongol word for “silk” targu, 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.

<table>
<thead>
<tr>
<th>MEASURE</th>
<th>METRIC</th>
<th>US/IMPERIAL</th>
<th>ORIGIN OF THE TERM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chetvert*</td>
<td>.5 ha</td>
<td>1.3 acres</td>
<td>Old Indian</td>
</tr>
<tr>
<td>Desyatín</td>
<td>1.0 ha</td>
<td>2.7 acres</td>
<td>Latin, Avestan, Old Indian</td>
</tr>
<tr>
<td>Sazhen*</td>
<td>17.5 cm's</td>
<td>7 in</td>
<td>Slavic</td>
</tr>
<tr>
<td>Vershok*</td>
<td>4.4 cm</td>
<td>1.7 in</td>
<td>Slavic</td>
</tr>
<tr>
<td>Versta*</td>
<td>1.0 km</td>
<td>.6 ml</td>
<td>Balto-Slavic, derived from the Old Indian</td>
</tr>
<tr>
<td>Pud*</td>
<td>16.3 kg</td>
<td>36.1 lb</td>
<td>Balto-Slavic, derived from the Latin</td>
</tr>
<tr>
<td>Chetverk</td>
<td>26.24 lt</td>
<td>.7 bu</td>
<td>Old Indian</td>
</tr>
<tr>
<td>Chetvert</td>
<td>.54 hl</td>
<td>5 bu</td>
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</tr>
<tr>
<td>Vedro*</td>
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<tr>
<td>Dola</td>
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<tr>
<td>Zolotnik</td>
<td>4.2 gm's</td>
<td>.15 oz</td>
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</table>

**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 desyatín 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 infered that large, horned cattle were their primary unit of currency." 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
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 золотники) and silver coins (серебрики) were only an imitation of the Byzantine бешанты. 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 Saxons, Norse and English traders, or with pagan Pilgrims.

In pagan times other currencies were used. The Russes used bands of linen as currency, not coins or precious metals.

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 гривна, they were not coins as such, but silver bars, and carried no stamp or impression whatsoever. The weight of the “standard гривна” was more or less uniform, 68 grammes.

In Old Russian гривна technically meant “ring, coin, necklace”, and in the Bulgarian “a bracelet”. Clearly they wore their metallic wealth on their person in the form of jewellery, often around the neck. Which makes it noteworthy that гривна was in turn derived from грива, which in Old Indian and Avestan Persian referred to the neck area.

It is possible a larger “trade гривна” 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 гривна 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 гривна unit may have existed to account for this discrepancy. If there was a larger trade гривна, then it would have been used by princes and merchants for trade with distant places. However, it may simply have been that the гривна 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 беляя, 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 золотники, golden dinars, серебрики, silver dirhems, беляя, silver pennies, silver pfennigs, Finnish arm rings, Lithuanian гривна, jewellery, multi-coloured glass beads, вевериста (Squirrel pelts), cowrie shells (from India and Arabia) and резана (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 Trmutorokan enclave, and the Crimea. Once through the heads at Trmutorokan, the Sea of Azov granted access to the Black Sea, and hence the Anatolian provinces of Byzantium, the Caucasuses 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 Volkdrv 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 Caucasus. 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. 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 un navigable 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. From the account of Leo the Deacon we learn that the warriors of mediaeval Rus' also used Scythian watercraft, 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.

**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 Rus’ 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* 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 *turma*. 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 *Chilarchus* 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 *Decurio* which in military terms meant a group of 10 men. Thus the rank *desyatnik* was a Slavicisation 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.
VELIKY KNIAZ’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 Kniaz’ 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 Kniaz’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 bogatyrs’ horsemanship 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. Bogatyrs’ 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 bogatyrs’ 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 bogatyrs’ heroically revealed 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. 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’ drouzhina 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 bazy” 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 drouzhina oath and became freemen. Such were the earliest beginnings of the Russian army. In Slovo o Polku Igoreve (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”, 104 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. 105 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”). 106

Second Echelon

LOWER DRUZHINA

The entire lower drouzhina 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 Prince's 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 Kievars, 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 townsfolk, 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 corselets 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. Assyrian warriors 800-900 BC.

Fig 69.2. The Frankish battle standards, of the Oriflammme 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. 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 shtit (Serbo-croat), scit (Slovenian), stit (Czech), szczt (Polish), saytan (Old Prussian), scitum (Latin), skildus (Gothic) and scath (Irish), all of which mean “a shield”.

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 darathr, the Old Icelandic word for ‘a spear’.

The Russian word for a dagger was kirzhall, a word of Caucasian provenance. It probably came from kanjar (Old Persian for a long, double-edged dagger). The Russian word for “a club” (dubina) came from the Slavic word for the “oak” (dub). Thus Russian clubs were most likely oaken cudgels. Bula (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.

The Slavic word for a spear 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.”

The Slavic 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, e.g; 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 traders. 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-brokering came to the fore, and they became major figures within the Moorish war machine in Spain. This sent tempers afire 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 devotedes 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). 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 (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".

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".

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)"

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".

The mothers of cowardly kshatriyas 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. 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). 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. 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 kinsfolk to other kinsfolk. 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 had 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 lies**

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”.

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, 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”.

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 Volkhvry, 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 Volkhvry 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”. 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. 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 engravings, 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 “relgious 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.

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”.

“A mother, mother’s sister, mother-in-law, maternal uncle’s wife, father’s sister, paternal uncle’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)”.

“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”.

They described the different classes of marriage;

“In the Brahman form, a maiden decked with ornaments is given (to the bridegroom), after he has been invited and honourably received (by the father). When he has 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”.

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”.

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. Seyashcheniks 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. 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. 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, tettel 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!

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”, 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.

**Bratchini & 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.

Since the Slav God Perun is thought to be a variant of the Aryan war god Indra, fused with Mithra, it is worthwhile 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. Whether such Mithraic penalties applied to the breaking a Perunic oath is anyone’s guess, but let’s 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 coliseum, 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. 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. Woollen cloth was frequently imported, loomed in either England or Flanders prior to arrival in Rus’.

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.

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.

The common people’s clothing was made from sirichyna, a coarsely woven but sturdy form of cloth made from flax and hemp fibres. Other items worn to enhance their dress were the nachil’ nik (head ring) 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). The lace-up, moccasin-like, footwear (woven from bast) worn by the lower-classes were called luchaky.

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, bears, foxes, wolves, 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.
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'.\(^\text{159}\) Unless the pagan Rus' discovered pearl cultivation independently, then the methods that they used might have been learned from either Britain,\(^\text{160}\) 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 \textit{Inchi} and the other \textit{zhemchug} (pron. Zhemchuk) which was used from at least the 11th Century AD onwards. \textit{Zhemchug} came from the Hungarian (\textit{gyongy}: Pearl) and the Middle Uighur (\textit{jonzu}: Pearl) which originated from the Chinese. \textit{Inchi} came from the Turkic and Azeri word \textit{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.\(^\text{161}\) 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 Manichaean 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 \textit{marzhan} or \textit{morzhan} meaning "coral" or "fine pearl".\(^\text{162}\) It can also be found in the Siberian, Irkut, Yakut, Turkic, Uighur, Kipchaq.\(^\text{162}\) These apparently originated in the Arabic, Armenian and Greek.\(^\text{162}\) 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.\(^\text{163}\) Pearl edging was not uncommon in Sassania.\(^\text{163}\) 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 Caucuses and Caspian region,
not to mention the Kuban area of southern Russia. Their jewellery, such as the small animals sporting dangling bells 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, 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’ jewellery possessing an Iranian precedent. Both the Persians and Medes (whether men or women) wore torques, arm-rings, earrings and other jewellery, sometimes inlaid with cloisonne enameling. 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.

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.

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 IV

Fig 71.1. Example of Rus’ writing supplied by Al-Nadim

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<th>Equivalent phonetic values</th>
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<th>Avestan Persian Characters</th>
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<tr>
<td>RUurk k dummme</td>
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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 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.
Ancient Greek
Etruscan
Cyrillic
Glagolitic
Ruthenian
Hebrew
Alphabet of the Kings
Zend-Persian
Arabic
Babylonian alphabet
Egyptian alphabet

* The cyrillics shown here were taken from a Mediaeval school copy board unearthed in Novgorod. They show a mixture of cyrillic and glagolitic scripts.
** Allowing for character rotation, these letters resemble Khazarian “runic” script, but have orbs.
*** I have been unable to find enough information on these two alphabets, to validate their background history for the reader. J. Drucker mentions that some of Waddell’s research was dubious, compiled and presented, and contained some flaws which stemmed from his agenda for planting the seeds of German anti-semitism into late 19th Century Aryan research. Having said this Drucker doesn't stipulate what sort of corruptions, if any, were embedded in the table of 21 Alphabets she reproduced in the Alphabetic Labyrinth, pg 288.

In the Origins of Russia, Professor Vernadsky spoke of the Rotu, a Pagan/Bogomil brotherhood, which served as an agent for the perpetuation of occult knowledge throughout succeeding generations, and which operated their own Pagan monastery in rural Avarania. I propose that his, and Yuri Boyarsky's comments regarding the Rotu, and the activities of the Bogomil indicators of Eastern and Western Europe, especially those dwelling in the monasteries, can be validated by an analysis of archaic alphabets and magical devices which are datable. Begin by comparing the 300 AD Pergamom characters with the sigils found on a 17th century talismanic scroll known as a “Seal of Solomon”, a Jewish Gnostic Kabbalistic device. Be sure to scrutinise the symbols taken from the 12th Century Kabbalistic tome, the Book of Raziel. At all stages, pay careful attention to the Glagolitics, Cyrillics, Egyptian and Babylonian scripts. You will soon see that the 17th Century exemplar shows the presence of symbols derived from Sanskrit, Glagolitics, Egyptian and Babylonian alphabets, all found in a highly specialised occult context. According to G. Vernadsky, the covert usage of Glagolitics can be found within Mediaeval monastic bookwork. The most curious feature of the magical signs found on these artifacts, is that they are deliberately fused together when written, so much so that one could almost deem them to be new characters. The same fusion method is used in Glagolitics, thus making it difficult to perceive the letter combinations occurring in a given word unless you know the alphabet, and the correct copying rules. For instance Babylonian and Egyptian characters could be rotated, or even inverted if the scribe wished.

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 "pista ruhsska". 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. It had been written in a script that he believed was purposefully designed by them from an eclectic collection of foreign scripts. 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 temple, so presumably glagolitics saw some usage and modification under the pagans. Glagolitics were also known to the Vlaks, 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. The homing pigeons they bred and trained were indispensible 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* 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. 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 layers 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 wierd 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.

Endnotes

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 Mortlal 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-Gamunik 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
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 - Reebuck. 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
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*
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) 1 John 1: 8-10
71 - As noted in (NT) John 20: 19-23
72 - Which was related to (NT) John 20: 19-23 and 1 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 Veridad, 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.*
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. 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
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. Ukrain's'ke Yaznichnistvo, 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. Nekhtes, Nevalomaya i Krestnaya Sila, p. 341
119 - Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 109
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
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.

See Baring-Gould and Vernadsky

See Vernadsky. The Origins of Russia

Baring-Gould, S. Myths of the Middle Ages, p. 13

Baring-Gould, S., p. 12

Pahlavi texts Part I, Bahman Yast III:10, p. 218

Warner, E. Heroes, Gods and Other Worlds from Russian Mythology

Baring-Gould, S., p. 12-13

Ibid. p. 12-15

Ibid., p. 11

Ibid., p. 14

Lozko, G. Ukrains'ke Yazichnistvo

Baring-Gould, S., p. 13

Skelton and Painter. The Vinland Map and the Tartar Relation, p. 68

Ibid., p. 70

Thorpe, p.226-231. See also the Vinland Saga and the Primary Chronicle.

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.


Yasna LXII:1-5.

Lane Fox, R. Pagans and Christians, p. 623

Heer. The Holy Roman Empire, p. 4. In the Greek Jesus’ name ‘the Christ’ allows for a play on words, consisting of cristoV “the anointed” and christoV “useful, good, agreeable, gracious”.

Cathedrals, p.82-83

Krishchuk, M. Ukrain'ska Mifologiya, p. 8. See also Lozko, G. Ukrains'ke Yazichnistvo

Flint, V. The Rise of Magic in Early Medieval Europe

Wolfram, H. History of the Goths, p. 49

Ibid. and Lane-Fox-Pagans and Christians

Stoyanov, Y. The Hidden Tradition in Europe

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 Cerinthis 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.


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 Fravashi (sainted souls) of the faithful. The most powerful amongst the Fravashis of the faithful, O Spaitama (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


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 - Barrstone, 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


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


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
The Forbidden History of Europe – The Chronicles and Testament of the Aryan

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, Bundahishn XI: 6
214 - Srosh Yast Hadhokht V: 18
215 - ***
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
222 - The Life of Christ, p.689
223 - Archaeology in Ireland, p. 385
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), sviatu (Czech), svietu and sventa (Polish), svantas (Lithuanian), sventa (Old Prussian). They come directly from the Avestan words svanta (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.a

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 fraovashis. 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 Smoashi, 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."

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 fraovashis 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 fraovashis of the holy Atareputis; We worship the fraovashi of the holy Ataredata; We worship the fraovashi of the holy Atarekithra; We worship the fraovashi of the holy Atarehvarenah..............We worship the fraovashi 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 fraovashi 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 fraovashis are to be broken'.

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. 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. 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 Colmville 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. Perhaps they came there to escape Roman anti-Christian reprisals. Whatever the case, Christians (of whatever shade) lived in Ireland earlier than 431 AD.

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'.

St Keyne was described as a little girl whose body glistened like the sun. 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, 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. 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. 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.

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. 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. Echoes of the old pagan sacrificial martyrdoms for the life of the land are all to 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. 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, 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 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.*

- Flint, V. *The Rise of Magic in Early Medieval Europe*, p.197-199
- The Life of Saint Cuthbert. We also find a pair of otters carved into Chartres cathedral
- (Pahlavi) *Bahman Yast III:42*
- (Avesta) *Farvardin Yast 101*
- *The Celtic Year*, p.1
- *The Druids*, p. 20
- *The Archaeology of Ireland*, p.3:46-347
- *Shayast La-shayast VIII:6*
- *The Druids*, p. 233
- *The Hagiography of Kievan Rus’*. intro bovi (n. 256)
- *Srosh Yast*
- *The Pahlavi Texts Part IV, Dinkard IX, XLIV: 11*
- Hollingsworth, P. *The Hagiography of Kievan Rus’*. intro bovi (n. 256)
- *Matthew 25: 31-41*

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 bovi* (n. 256)
241 - *Srosh Yast*
243 - *Matthew 25: 31-41*
247 - *(NT) John 6:47-58,60,66*
248 - *Luke XII*
Simon Magus was anathematised 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.
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.
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 2:7
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
The Magi were Pagan priests from Iran, astronomers and magicians. One Magian sect, the black Magi, worshipped demons.

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.
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
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 armaggedonish 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 - McGinn, 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
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 depositor 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
The Forbidden History of Europe - The Chronicles and Testament of the Aryans

510 - Ibid., p. 140-141
511 - Ibid.
512 - Ibid., p. 197-198
513 - Stoyanov, The Hidden Tradition in 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
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.
437 - Preface to the Anti-Manichaean Writings, p. 1
438 - Dodge. The Fihrist 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 - Fleer, 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. Dokhrisiyanskii Virtuvannya, Ukrains’kogo 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’Raici, 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 - Varniiski, G. The Origins of Russia, p. 313-314
516 - Varniiski, 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. Artsakhovsky and B. A. Kochin.
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. Ukrenische Yazychnistvo
536 - Stoyanov, Y., p. 142-146.
537 - Ibid., p. 145
538 - Ibid., p. 146
539 - Varniiski. The Origins of Russia
541 - Stoyanov. The Other God, p. 176
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 - Bernesford-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 Maleficaris, 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 - 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
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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.
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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
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780 - This was related to me by Patrick Houlihan, who has a variety of German newspaper cuttings on display, describing the Lambert festival.
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996 - The History and Topography of Ireland: 52, p. 69-72
996a - Frazer. The Golden Bough
997 - Macalister. Archaeology of Ireland, p. 355
998 - Macalister. The Archaeology of Ireland, p. 363
999 - Murray, M. The Witch Cult of Western Europe, p. 116-117
1000 - Ginzburg, C. Ecstasies
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1002 - Frawke and Tyson. Three Books of Occult Philosophy by Cornelius Agrippa
1003 - Murray, M. The Witch Cult of Western Europe, p. 160
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1005 - Ibid., Dinkard VIII:XXVII:3
1006 - Dawood, N. J. The Koran - The Table, p. 79
1007 - Lunde. The Fields of Gold, p. 317-318
1008 - Dadistan-i Dinik LXXII:3-5
1009 - Vlasova, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 251
1010 - Ibid., Vol I, p. 251
1057 - Kors and Peters. Witchcraft in Europe 1100-1700, p. 44-47
1058 - Ibid., p. 47-48
1059 - Sikand Gumanik Vigar X:59-60
1059a - The Other bible, p. 49. Manichaean Myth - from the speech on Gehmurd and Murdiyanag
1060 - Witchcraft in Europe 1100-1700, p. 95
1061 - Murray, M. The Witch Cult in Western Europe, p. 153
1062 - Ibid., p. 154
1063 - Briggs, R. Witches and Neighbours, p. 29
1064 - Erdoes, R. AD 1,000 Living on the Brink of Apocalypse, Glyn and Metropolitan Ilarion
1066 - Ibid., p. 154
1067 - Briggs, R. Witches and Neighbours, p. 29
1068 - Erdoes, R. AD 1,000 Living on the Brink of Apocalypse, Glyn and Metropolitan Ilarion
1069 - Murray, M. The Witch Cult in Western Europe, p. 154
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1071 - Vernadsky, G. Medieval Russian Laws.
1072 - Simonov, P. Essential Russian Mythology
1073 - West, W. The Pahlavi Texts Part III, Sut Dar XXXII
1074 - Simpson, J. European Mythology, p. 114
1075 - The Oxford Dictionary of Superstitions, p. 90-91
1076 - Rawlinson, G. The Histories
1077 - Reader’s Digest - Quest for the Past, p. 129-130
1078 - The Nag Hammadi Library, p. 147
1079 - History of the Archbishops of Hamburg-Bremen IV:6
1080 - Agni Purana II, p. 578. Agni Purana 222:18
1081 - Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 93
1082 - Murray, M. The Witch Cult of Western Europe, p. 156
1083 - Murray, M. The God of the Witches, p. 18
1084 - Stoyanov, Y. The Hidden Tradition in Europe
1085 - Summers, M. Malleva Maleficarum
1086 - Murray, M. The Witch Cult of Western Europe, p. 156
1087 - Ibid., p. 158
1088 - Ibid., p. 157
1089 - Girzburg, C. Ecstasies, p. 298
1090 - Murray, M. The Witch-Cult in Western Europe
1091 - Cohn, N. Europe’s Inner Demons
1092 - Ibid.
1093 - Ibid., p. 157
1094 - Maksimov, S. V. Nechistaya, Nevodnovaya i Krestrnaya Sila, p. 353
1095 - Stoyanov, Y. The Hidden Tradition in Europe
1096 - Summers, M. Malleva Maleficarum and Kamen, H. The Spanish Inquisition
1097 - Russell, J. B. A History of Witchcraft
1098 - For examples see A History of Witchcraft and Summers, M. Malleva Maleficarum
1099 - Reader’s Digest Quest for the Past, p. 259
1100 - Thorpe, L. The History of the Franks V:5, p. 260-261
1101 - Tschan. History of the Archbishops of Hamburg-Bremen II:38
1102 - Tschan. History of the Archbishops of Hamburg-Bremen II:55
This text emphatically attributes witch burning to pagan tradition. This led to a decree stating those who execute accused witches in this manner would forfeit their head.

An example of such a text is provided: *The Forbidden History of Europe—The Chronicles and Testament of the Arman, 1103-1109.*
1148 - Summers, M. Malleus Maleficarum
1149 - Sickly, H. Witchcraft, Lycanthropy, Drugs and Diseases, p. 16
1150 - Kors and Peters. Witchcraft in Europe 1100-1700, p. 259
1151 - Kors and Peters. Witchcraft in Europe 1100-1700, p. 259
1152 - Ankarloo and Henningsen Early Modern European Witchcraft, p. 100
1153 - West, E. The Pahlavi Texts Part IV, Dinkard VIII:XXXVIII:65
1154 - Ankarloo and Henningsen Early Modern European Witchcraft, p. 102-103
1155 - Murray, M. The Witch Cult in Western Europe
1156 - Cohn, N. Europe’s Inner Demons, p. 79-101
1157 - Ibid., p. 90
1158 - Jones, H. L. Geography, Strabo 15:20
1159 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 82-83
1160 - Fletcher, R. The Conversion of Europe, p. 347
1161 - Lewis, B. The Middle East
1162 - Dennis, Foote and Perkins. Laws of Early Iceland - Gragas
1163 - Christian. A History of Russia, Central Asia and Mongolia
1164 - Kors and Peters. Witchcraft in Europe 1100-1700, p. 251-252
1165 - Kors and Peters. Early Modern European Witchcraft, p. 282-283
1166 - Clark, S. Thinking With Demons. vii-x
1167 - Hutton. The Stations of the Sun, p. 425-426
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.
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 - *The Natural History*, p. 271. Aristotle said Zoroaster was a magician, whereas Herodotus advocated differently.

1199 - *John IV*

1200 - *Colossians I: 26-27*

1201 - *Ephesians III-IV: 4*

1202 - *1 Corinthians I:10*

1203 - *Galatians I: 11-16*

1204 - *Galatians II: 1-4*

1205 - *Galatians II:9*

1206 - *Galatians II:11-14*

1207 - *Galatians I: 8*

1208 - *Acts 14*

1209 - *The History of the Church IV: 5*

1210 - *John 8:12-19, 8:31-39, Matthew XXIII:15*

1211 - *Luke XXII:53*

1212 - *Luke XIII: 16*

1213 - *John IX:224-30*

1214 - *Mark IV:33-34*

1215 - *The History of the Church II:1, p.36*


1217 - *Boyce - Zoroastrians*, p.120

1218 - *Matthew XIII:24-30*

1219 - *Matthew XIII:38-40*

1220 - *Luke IX:1*

1221 - *The History of the Church I:7*

1222 - *Williamson, G. The History of the Church I*

1223 - *Franklin, Simon. Sermons and Rhetoric of Kievan Rus*, Appendix II

1224 - *Eusebius The History of the Church*, p.20-22

1225 - *Luke I: 9-13*

1226 - *Dodge. The Fihrist of Al-Nadim*


1228 - *Genesis III*

1229 - *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)*


1231 - *Williamson. The History of the Church I*

1232 - *Franklin, Simon. Sermons and Rhetoric of Kievan Rus*, Appendix II

1233 - *Eusebius The History of the Church*, p.20-22

1234 - *Luke I: 9-13*

1235 - *Dodge. The Fihrist of Al-Nadim*


1237 - *Genesis III*

1238 - *(OT) Daniel 12-4*
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 Boraitha 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 Abtinas.

"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‘ith, 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‘ith: 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 Jeshoshab 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‘ith, 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. Liza‘aḥ 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 thereafter? 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 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; Rashi 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. Amram 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 therewith, 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. xxxii. 36]: "The Lord will drive thee and thy king whom thou wilt set over thee," he concealed it; as it is written [2 Chron. xxx. 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. xvi.], 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 Tannaim; 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. Shamma b. Nahman 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. Eleazar, 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. Eleazar 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 Shemaiah 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 Rabha 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 Rabh: 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 Rabh 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. Haruna Dasa happened to be on the road. It began to rain. He said: Lord of the Universe, the whole world enjoys, but Haruna is afflicted. The rain ceased. When he reached home, he said: The whole world is in anxiety because no rain comes, only Haruna 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. Haruna 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. Thenceon 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
said: 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, 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. Simion b. Johai 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. Simion b. Johai thinks that the ark was taken into exile, differs from Ulla, who says as follows: R. Mathia b. Hershah had asked R. Simion b. Johain 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." Thence 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’Iman 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. Thence 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 clouds 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]: "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. 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. i. 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. 1. 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 vail, 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 vail 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. Joshia 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. Joshua 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. Joshua.

"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. Nehemia: 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 vail, 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 Taraine?) 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 Rabbai 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 Beraita: 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 Beraita 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. Johai, 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. Tephuloth). Whence do we deduce this? Says Ulla: It is written [Lev. xxii. 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. xxii. 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. xxi. 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’haman: (If the he-goats have become invalid, two others are required) how many shall he despatch as scapegoats? R. Na’haman 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.

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 Rabbi: 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? Rabbi 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 Rabbi'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: Rabbi 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, can choose which he likes? Said Rabha: Rabh holds as R. Jose that it is a merit to use the first (as mentioned at the end of the preceding chapter). Rabha said: It seems to us, that our Mishna is in accordance with Rabh, and a Bonaita 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 Bonaita 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. xxix. 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 Bonaita 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 Rabha: R. Jehudah holds, the duties to be paid this year may be paid the next year. Abayi objected: From the following Tosephtha: 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. xxxviii. 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. Zerai: 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 Rabha: 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 Tannaim 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 servant, 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, that Israelites should not be permitted to do it. Said R. Jose: It happened the conductor was Arsal of Tsipore, 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. Eliazer 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. Eliazer 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. xxx. 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 thereof, 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 Boraitha: 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 Boraitha: 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 halfway 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 Boraitha: 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. xxviii. 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. xxviii. "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. xxi. 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. xxi. 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.438 1 Qap Gen, 1 Q20
1281 - Vermes, G. The Complete Dead Sea Scrolls in English, p.451 The Heavenly Prince Melchizedek, 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
1286 - Plato, Timaeus and Critias, (trans. Sir Desomnd Lee) p. 111. Plato’s Timaeus 43
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
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. Novaža Alvega Russkikh Sueverii, p. 109
1303 - The Rise of Russia
1304 - Maksimov, S. V. Nechistaja, Nevodoma i Krestnaja Sila, p. 473
1305 - Juliet Butler. Marie Claire, p. 54-60
1306 - Magazyn o Magicznej Stronie Zycia “Wrozka”, No1, January 1998
1307 - Vlasova, M. Novaža Alvega Russkikh Sueverii, p. 266
1308 - Baigent. From the Omens of Babylon – Astrology and Ancient Mesopotamia
1309 - Lenormant, F. Ophidian Magic, p.233
1311 - Le Felvär, Dorn Gaspar. Saint Andreu’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
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.

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 Rusiv
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. 503-506
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*
This page contains a list of references and footnotes. It appears to be an index or bibliography page, possibly from an article or book. The references include works on various topics such as ancient history, Pahlavi texts, and the history of archbishops. The footnotes cover a range of subjects from the origins of Russia to the history of the Archbishops of Hamburg-Bremen. The text is written in English and references works from 1991 onwards.
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. Etimologicheskiy Slovar' Russkovo Yazyka, Vol II, p. 75, and Vernadskiy. The Origins of Russia, p. 128-129
60 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol III, p. 307, and The Origins of Russia, p. 129
61 - Vernadskiy, 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, Namada 1:34-38
65 - Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 122
66 - Vasmer, M. Etimologicheskiy 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.
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 Meneh, p. 226
75 - Portable Medieval Reader, p. 428, Source: Ordensritter und Kirchenfursten - Trans H. F. Schwarz, Insel-Verlag 1927
76 - Vasmer, M. Etimologicheskiy 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
80 - Ibid., Dinkard VIII: 58
81 - Ibid., Dinkard VIII: 55
82 - Ibid., Dinkard VIII:XVII:37
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. Etimologicheskiy 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
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 Polku 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
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
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
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