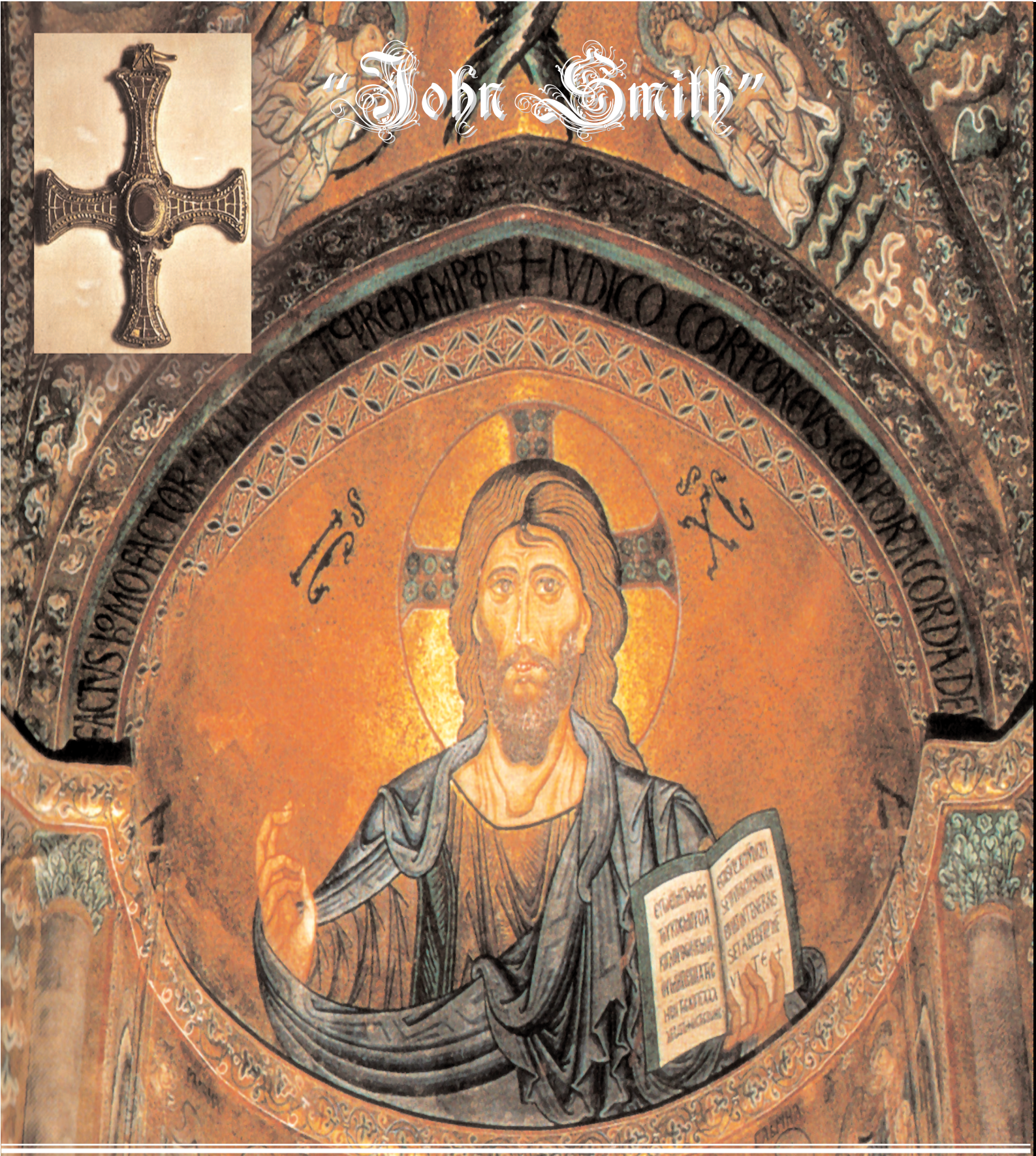


"John Smith"



The True History of
Christianity

Let him who seeks continue seeking until he finds.
When he finds, he will become troubled. When he
becomes troubled, he will be astonished ... Jesus said
... For nothing hidden will not become manifest, and
nothing covered will remain without being uncovered.

The apocryphal *Gospel of Thomas*, a 4th Century 'heretical' text discovered at
Nag Hammadi, Egypt, in 1945.

Many others, who oppose the truth and are the
messengers of error, will set up their error ... thinking
that good and evil are from one (source) ... but those of
this sort will be cast into the outer darkness.

From the *Apocalypse of Peter*, also found at Nag Hammadi.

“Jesus said, ... For there are five trees for you in
Paradise which remain undisturbed summer and
winter and whose leaves do not fall. Whoever
becomes acquainted with them will not experience
death”.

The apocryphal *Gospel of Thomas II:19*, also found at Nag Hammadi.

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The True History of Christianity

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

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Part I

Beginnings

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

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

In *The True History of Christianity* 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.

THE ARAB INVASION OF
IRAN

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

THE MAGI AND THEIR
SPECIAL POWERS

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 Khorasmia, 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 FALL OF KHOREZM

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

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

Under new suppression orders Persian writing was banned, Magian fire temples refurbished as mosques, and non-Islamic Iranian *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 muezzin should have been standing atop the minaret, his wail calling the faithful to the mosque. Instead, fearful citizens looked seaward in horror as hundreds of serpent-prowed ships glided ashore. They had sailed far just to get there, all the way from Russia, under orders from their king.

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

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

THE MAGI RETALIATE,
ATTACKING ISLAMIC
SETTLEMENTS IN SPAIN

THE MAGI DID NOT
DISAPPEAR

The venerable paganism of the wizards

There is an old saying "to the victor go the spoils". Our understanding of the nature and history of paganism has suffered greatly as a result of the Dark and Middle Ages, for it was during that tumultuous era that the Church sought to suppress and eradicate the '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 naive term that conceals an amazingly wide range of beliefs. The term "heathen" possesses a similar quality. In Olden Rus', the word *pogan*,² which was derived from Latin, differed from other terms for "a pagan" like *yazychnik*³ or *busorman*.³ It meant "bad", "filthy", or "dirty". *Pogan* is most likely a word used by Christians during the post-conversion era when referring to devotees of the "Old Faith". Another interpretation is that it was used when speaking of certain pagans who deliberately defiled themselves with filth, or who had a different standard of hygiene. Throughout greater Europe the word "pagan" need not have applied merely to those who revered bonfires in towers or woodland clearings. Mediaeval clerics could just as easily use it when speaking of Muslims, or Jews, followers of "the Jewish superstition". In the *Hodoeporicon of St Willibald*, Huneberc of Heidenheim terms the Arabs "pagan saracens". Here formal religions, complete with their own holy texts, are derided as "paganism" and "superstition".⁴

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

HISTORY WAS
REWRITTEN BY
CHRISTIAN, MUSLIM
AND JEWISH
AUTHORITIES

PAGANISM, WHAT IS IT?



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

HUNNISH FOLK
VENTURE BACK INTO
EUROPE FROM DISTANT
EURASIA



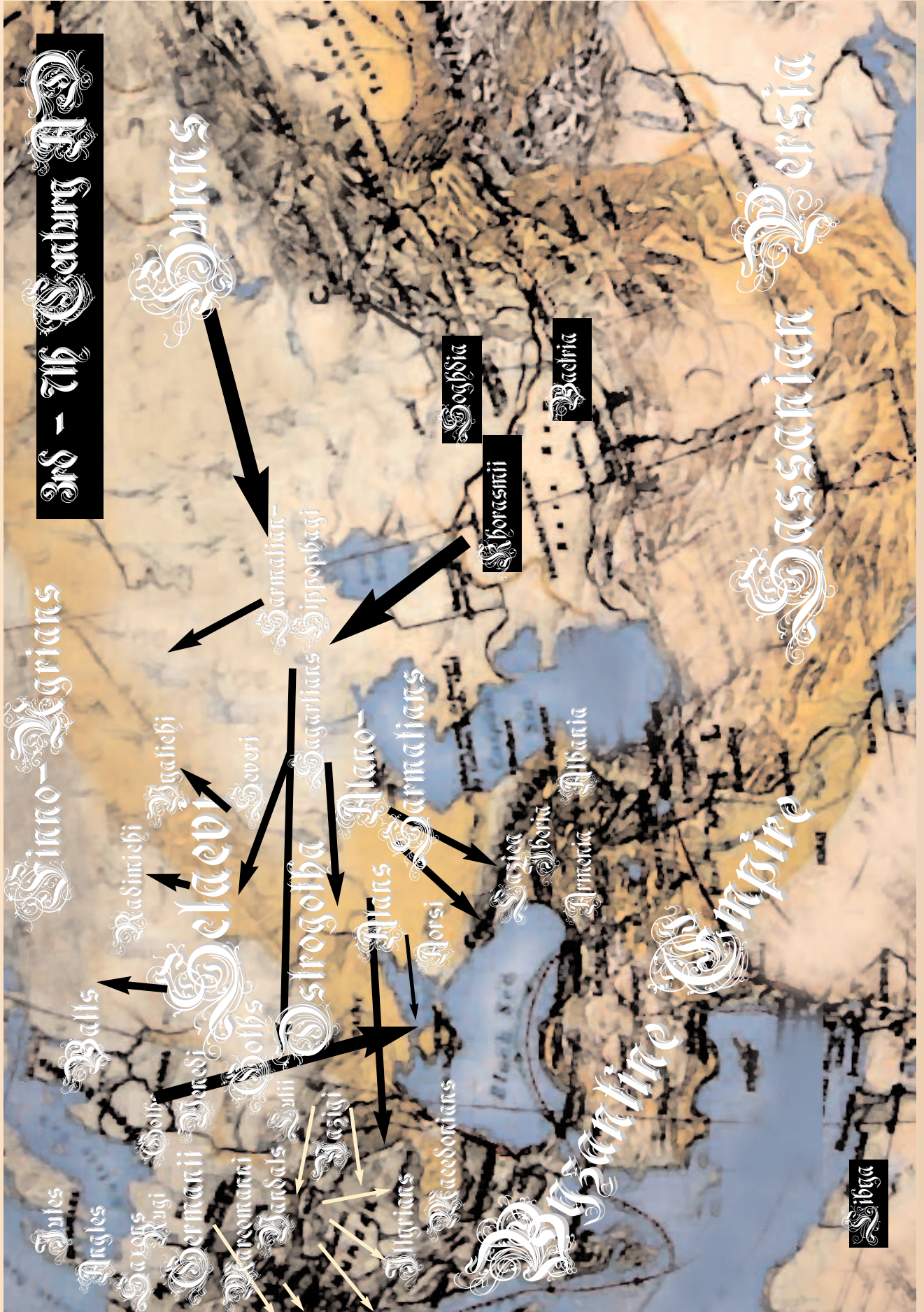
The remains of the so-called "saltmen". This 3rd Century AD Sassanian Persian body possesses white hair. Under a different light it appears to have had a reddish hue.

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

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

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





Methodology

The Indo-European research controversy

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

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

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

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

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

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

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

AFTER THE SECOND
WORLD WAR THE TERM
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PERSIAN KINGS WERE
ARYANS

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".¹³ For example we have the Lithuanian word *Dievas* and the Latvian *Dievs* which meant "a god" or "the sky". Then there is the Old High German word for "god" *Ziu*, and the Greek *Dios* ("God"), or the Latin *Deus* ("a God") and *Divus* ("divine"). It can also be found in the Old Icelandic as *Tivar* ("the gods"). These many terms are cognate with the Old Indian *Devus* ("God").¹⁴

An apparently different Russo-Baltic tradition, which intimates that the *Daevus* are malign beings, seems to have stemmed from the Avestan Persian word *dev*, meaning "a demon". This tradition may well be embodied in the Slavic word *divii* ("something that is wild, untamed or savage"), the Latvian *diva* ("a monster") or the Greek *daimon* (derived from *daio* "to distribute fortune"). Whether celestial or subterranean, these gods had amazing powers, as is indicated by the Polish *dzio*, 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 *Remains of Japhet*. Through this broad-based enquiry he deduced that the languages of Europe, India and Iran were fundamentally related to one another, in fact part of the same linguistic stock; of similar pedigree. Even so his observations failed to coax enough discerning minds to more fully examine the implications of his discovery.

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

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

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

Only in the late 1800's did the likes of Frazer, Muller, Darmesteter, and West begin to attempt the seemingly impossible, and evaluate the significance of these concurrences. Tangible results took form. But before too long their new discoveries were steered towards sinister ends, while studies in Aryanism were still in their infancy. On the looms of Nazi historians the "Aryan myth" was woven. Science had now "proven" the existence of a master-race, and surprise, surprise, it was Nordo-Germanic, to the exclusion of many other Europeans, who shared a similar cultural pedigree. With this myth a whole nation of industrious men and women were serenaded, and lured to the destruction of their families and country, as Germany prepared to do battle with all the great powers of the time. Carnage enveloped their neighbours on every side as Germans tried to lift themselves from their problems by reliving those glorious days of old, a thousand year Reich. Jews and other condemned elements of

OFFSPRING LANGUAGES
OF THE INDO-EUROPEAN
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FOR SEVERAL CENTURIES
SCHOLARS HAVE STUDIED
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LINGUISTIC DEBRIS OF THE
ARYANS, AND THEIR
IMPACT ON LATER
EUROPEAN CULTURES

19TH CENTURY
BREAKTHROUGHS

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

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 *Daevans* (a class of gods still worshiped by the Hindus of India), something suggested by the fact that the word for "god" in many European languages are related to the Sanskrit word for the *Daeva* gods, as mentioned. While it is true that Indo-European words for "god", belonging to this etymology, continued to be used after the conversion to Christianity when referring to the god of the Christians, there is every reason to believe that the heathen priests of Eastern Europe and the Urals region, continued to understand the original context of the words.

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

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

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

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

The Book's Design

Because this book contains a wide range of topical information, it is worthwhile saying a few words about its compilation, and address some of the problems associated with historical documentation and research in general. For the remainder of this chapter you will be presented with some of the key pieces of evidence which support one of the book's primary themes, namely that many traditions of paganism persisted in eastern Europe as late as the

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

Discovering the past is a difficult proposition!

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

But what is evidence?

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

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

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

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

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

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

Firstly, some writers hope to fathom the truth as best they can. Such writers hope to provide hard and reliable evidence, and present it in an objective manner. The truth always has been a rare commodity, throughout any age. It can be forgotten, and also rewritten or undone in the future to accommodate changing social, political and religious motives. These are all factors we must consider when analysing our information.

Other authors hope for prestige amongst their academic peers. Scholars of this calibre congratulate currently

accepted theories and pander to public opinion. Even when they have privately noted facts contrary to the prevailing theories, they are likely to sacrifice these observations to maintain their already established reputation. One's peers might not like what you have to say, so it is better to not rock the boat.

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

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

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

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

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

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

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

The nationalistic agenda

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

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

MODERN MAPS
REPRESENT PRESENT DAY
REALITIES.

TIMES CHANGE, PEOPLES
CHANGE; MAPS CHANGE
ACCORDINGLY

early 20th Century would have unfolded differently had they traced Aryan history beyond Germany's borders. The nationalistic agenda is therefore one of the greatest liabilities to the formation of sound historical reconstructions.

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

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

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

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

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

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

If you had trouble recognizing any of these names, then I am quite sure that you will be equally hard pressed to identify their languages, customs and religious beliefs. The point is this, that to explore the history of ancient nations with a belief that they had an ethnic composition identical to what it is today is totally wrong, and highly likely to conceal the real beliefs and customs of the people who lived there. Are the many Iranian words and customs of Europe purely coincidental, or are they the 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 Allemani throughout Germany and France. With the exception of the Scandinavians, it seems the Teutonic nations were on the move. Progressively Gaul became more germanic during the 7th Century AD. Prior to this Goths controlled the Ukraine, in unison with (Iranianised) white Scythians and Indo-Iranian Sarmatians.²¹

The waters to the north of Ireland were once called the Hyperborean Ocean, thus indicating that Ireland (Hibernia) was somehow connected the "Hyperboreans" who inhabited the lands of Russia and Scandinavia as far back as 500 BC or even earlier, if we can rely on Herodotus' accounts concerning them. Nowadays many would dispute the

THE GREAT GERMANIC
MIGRATIONS

factual existence of the Hyperboreans, yet Herodotus proved to be correct in what he said concerning so many other other seemingly incredulous details.

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

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

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

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

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

The Byzantine work *De Administrando Imperio* mentions that Croats and Serbs were related to non-Christian kinsmen, of the same tribes, residing in the east "beyond Turkey". In the case of the Serbs this tallies well with the Caspian homeland depicted in Claudius Ptolemy's *Cosmography*.²³

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

IRELAND AND THE
HYPERBOREANS

THULE

SERBS AND CROATS ON
THE MOVE

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

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

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

Linguistics

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

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

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

Indo-European family

Indo-European emerged as a linguistic group from Proto-Indo-European, the embryonic antedeluvian Aryan mother tongue. Proto-Indo-European existed between 5,000 and 2,500 BC.²⁵ With the exception of Basque,

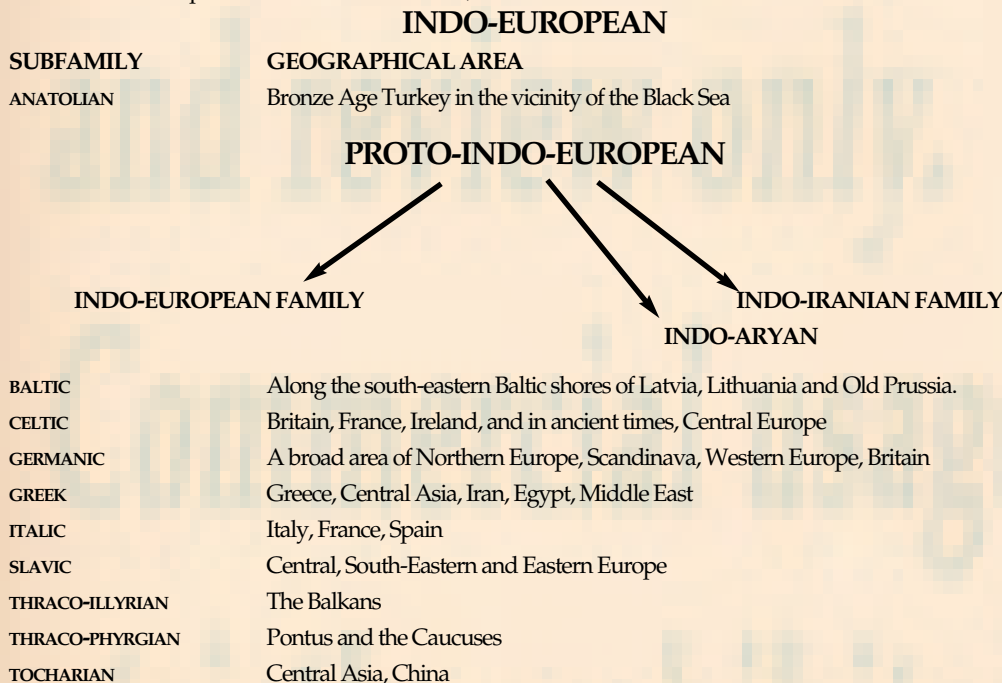
MACRO STUDIES PROVIDE
NEW RESEARCH AVENUES

LINGUISTICS



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

PROTO-INDO-EUROPEAN



BREAKDOWN OF THE SUB-FAMILIES

ANATOLIAN

Hittite
Luwian
Lycian
Lydian
Palaic

THRACO-ILLYRIAN

Albanian
Illyrian
Thracian

THRACO-PHYRGIAN

Armenian
Grabar
Phyrgian

SLAVIC

W.SLAVIC

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

S. SLAVIC

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

E. SLAVIC

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

BALTIC

Lettish
 Lithuanian
Old Prussian

ITALIC

NON-ROMANCE

Faliscan
 Latin
Oscan
 Umbrian
 ROMANCE
 - E. Romance
 - Italian
 - Rhaelo-Roman
 - Romanian
 - Sardinian
 - W. Romance
 - Catalan

- French
 - Ladino
 - Portuguese
 - Provencal
 - Spanish

CELTIC

CONTINENTAL

BRYTHONIC

- Breton
 - Cornish
 - Welsh (Cymric)

GOIDELIC

- Irish Gaelic
 - Scots Gaelic
 - Manx

GERMANIC

E. GERMANIC

- Burgundian
 - Vandalic
 - Gothic

N. GERMANIC

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

W. GERMANIC

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

GREEK

Aeolic

Arcadian

Attic

Byzantine Greek

Cyprian

Doric

Ionic

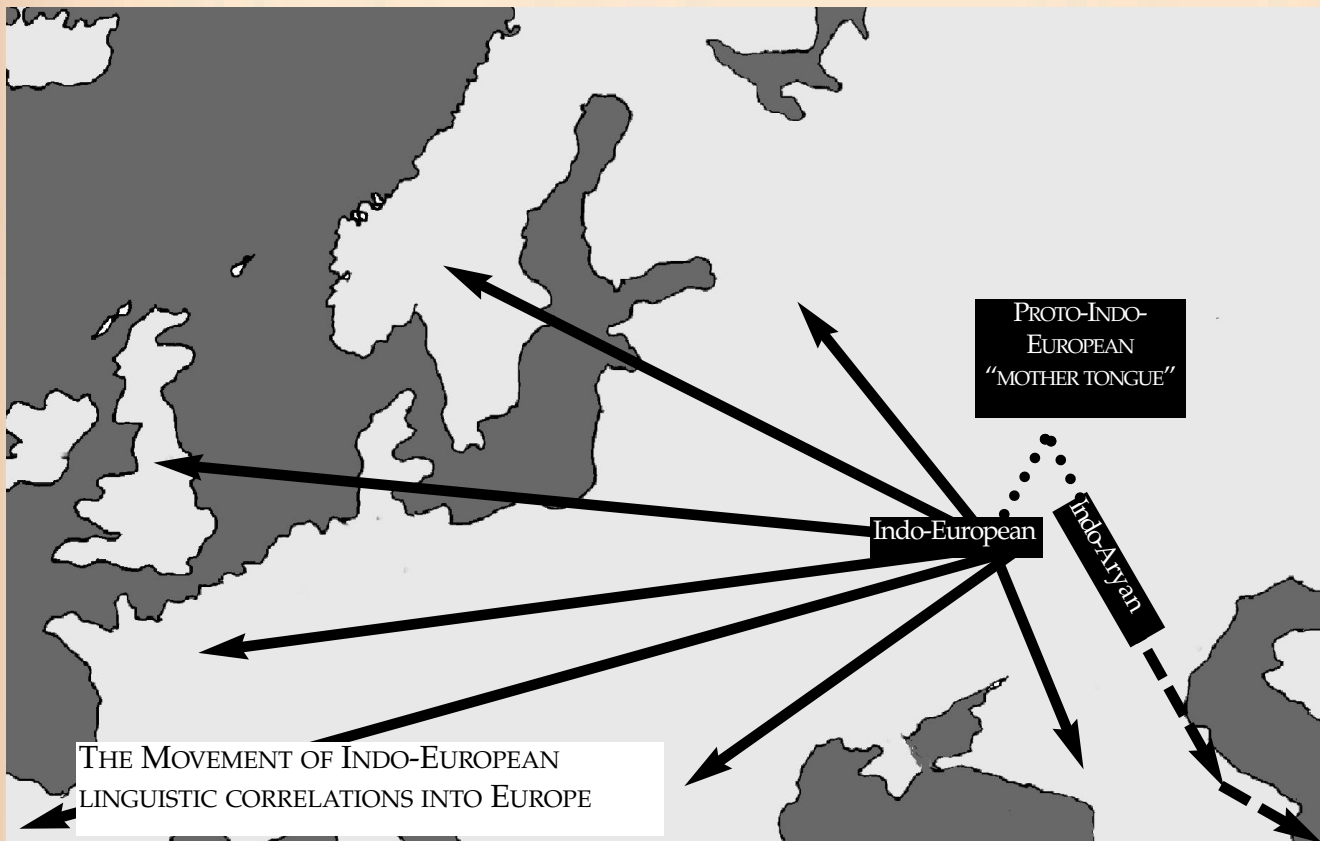
Koine

Ancient Greek

Modern Greek

TOCHARIAN

Tocharian A (Agnean)Tocharian B (Kuchean)



Slavic sub-family

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

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

THE SLAVIC INDO-EUROPEAN SUB-FAMILY

SLAVIC AND NORSE LANGUAGES SPLINTER 1,000 YEARS AGO

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

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

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

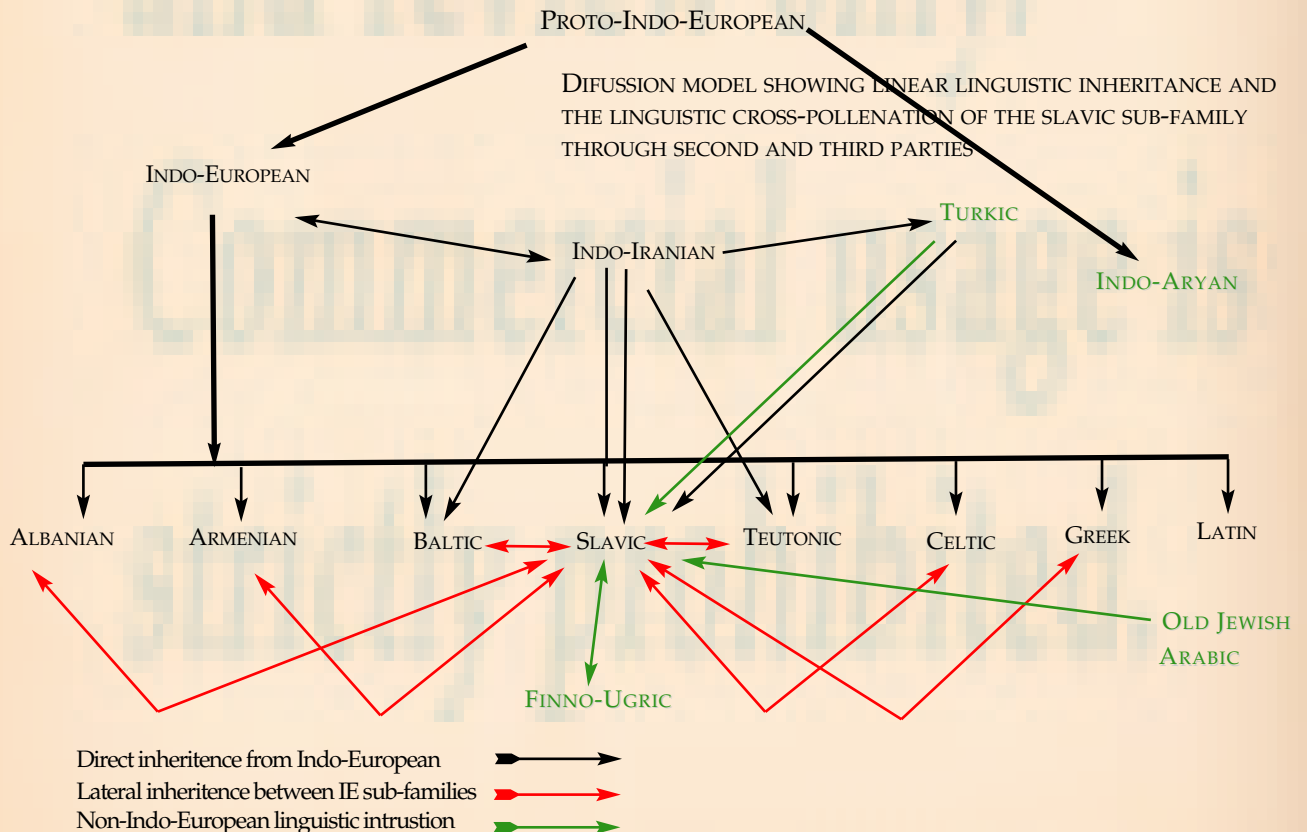
The Scythians, Alans, Cimmerians and Sarmatians were all native-speakers of Indo-Iranian languages,²⁸ and it has been linguistically and archaeologically established that they had lasting contact with Assyrian and Persian civilisation.²⁸ Parthians, Soghdians and Bactrians also belong properly to this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

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

INDO-IRANIAN SUB-FAMILY

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

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

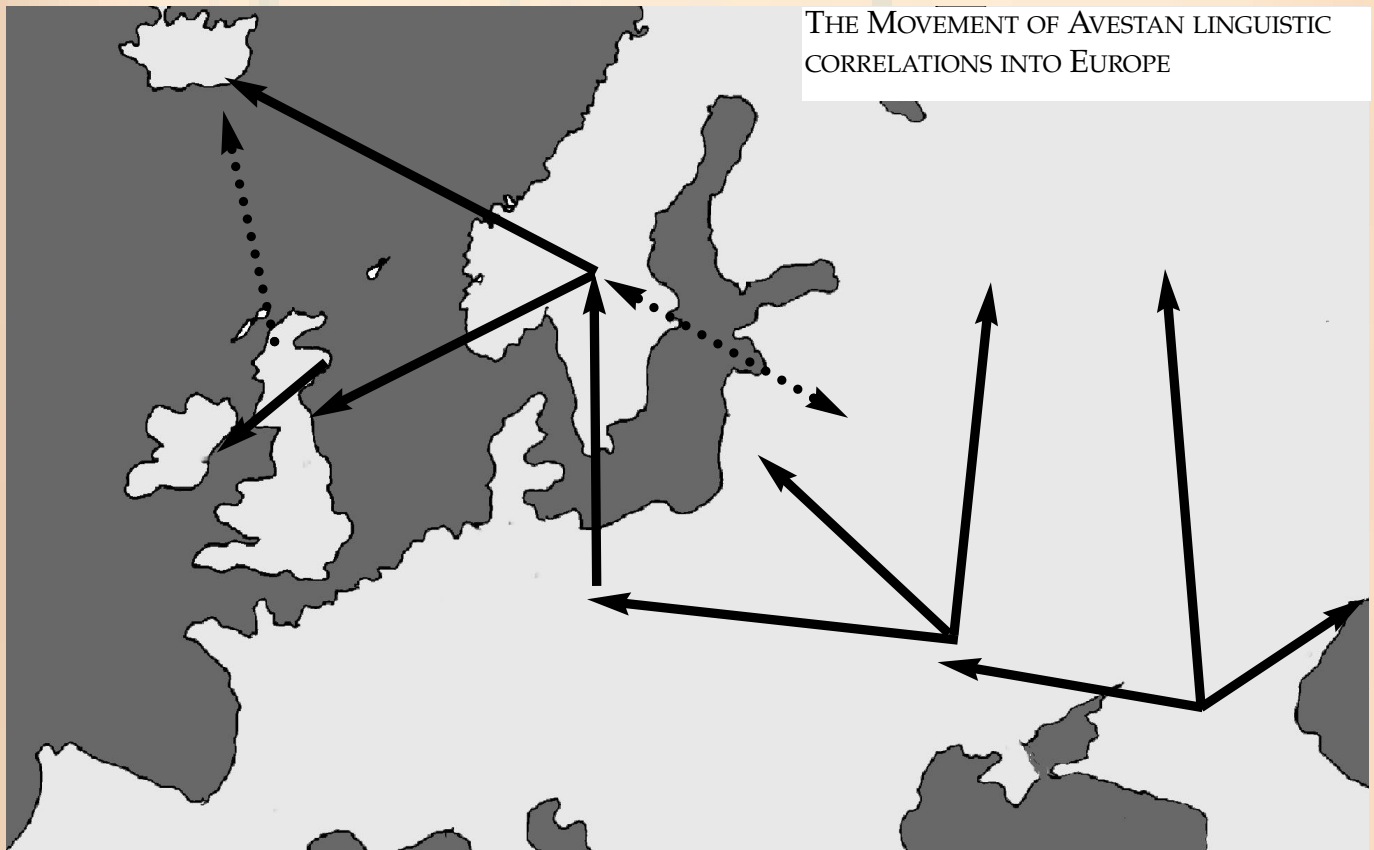


pagan priests termed "Magi". This provides further mounting evidence of the Magi, who traditionally spoke many of these words, and who recorded those same words in their holy texts, in Avestan Persian. Later the Magi used Middle Persian for religious purposes, and even later, after the collapse of their religion, they employed local languages for the propagation of their faith.

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

Indo-Iranian

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



Non-Indo-European families

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

Caucasian family

CAUCASIAN

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

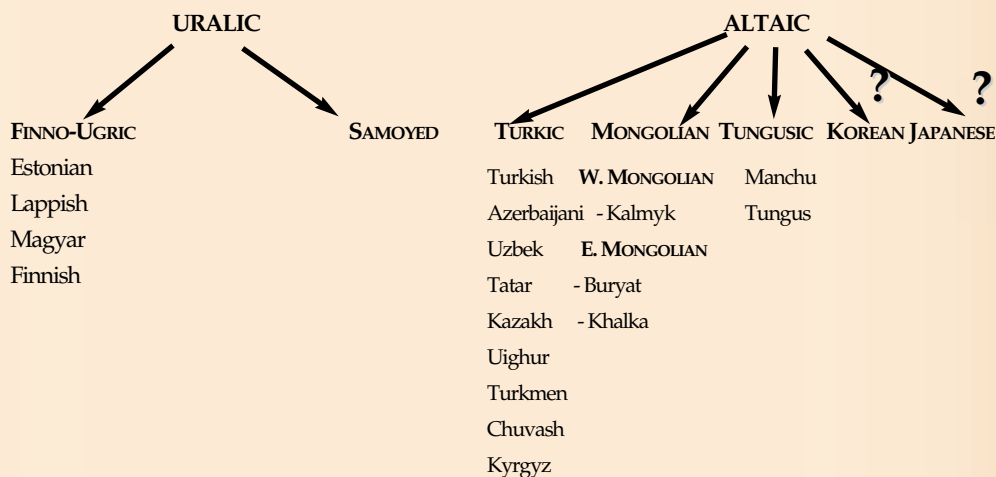
URAL-ALTAIC

Ural-Altaiic family

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

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

URAL-ALTAIC FAMILY



ASPECTS OF HUNGARIAN LANGUAGE SEEM TO HAVE Sumerian AND Akkadian ROOTS

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

Afro-Asiatic

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

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

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

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

Non-Slavic word correlations

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

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

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

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

OTHER LINGUISTIC LINKS

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

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

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

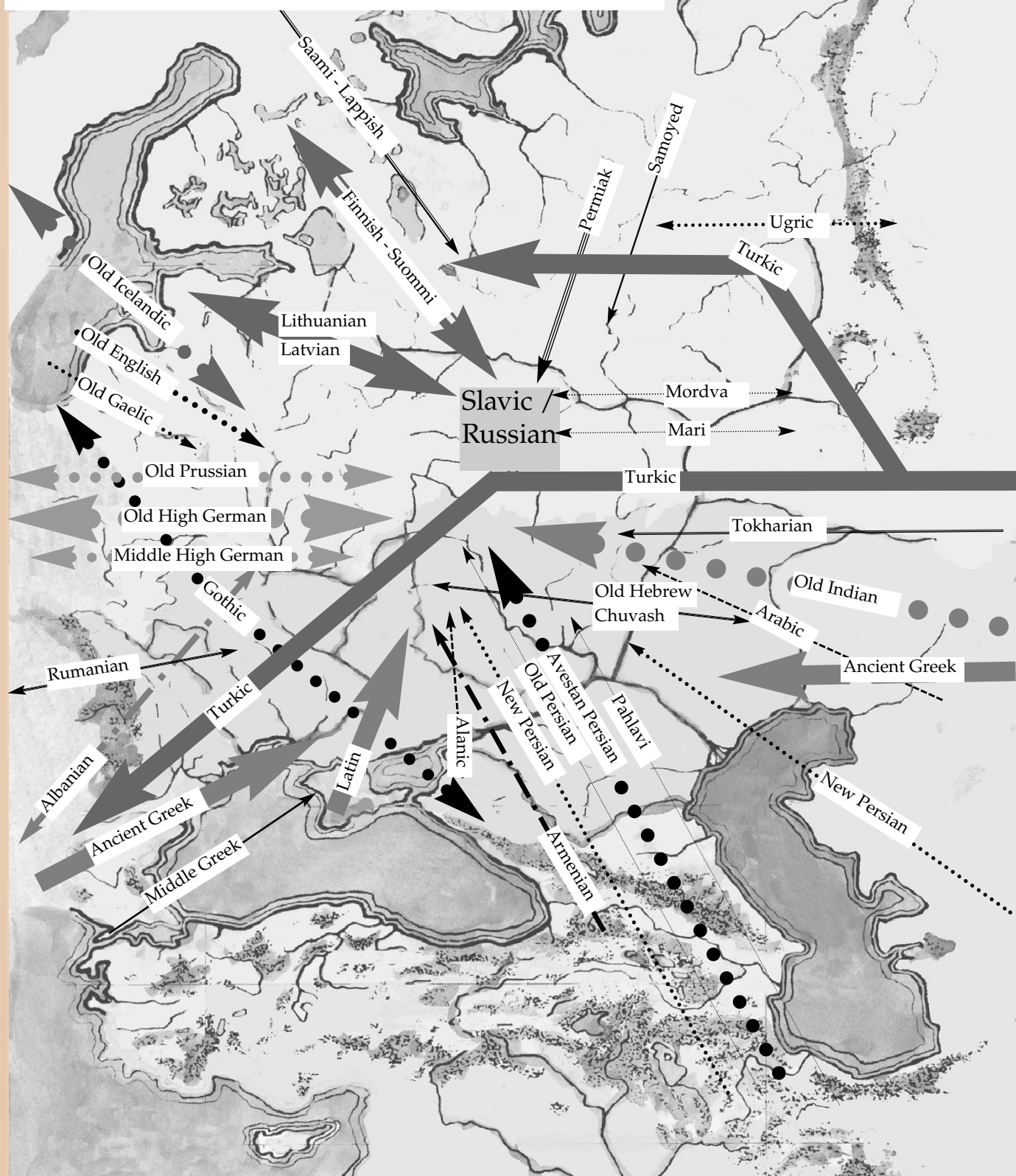
Findings

SOME WORDS SUGGEST
ANCIENT RUSSIA
ENJOYED CONNECTIONS
WITH BRITAIN AND
IRELAND

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

Factors against survival

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

ACCIDENTAL MODIFICATIONS TO RELIGIOUS TERMINOLOGY

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

DELIBERATE ALTERATIONS TO RELIGIOUS TERMINOLOGY

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

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

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

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

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

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

SOMETIMES PEOPLE
ABANDON THE USE OF
RELIGIOUS "COMMON
TONGUES"

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

COMMON RELIGIOUS
LANGUAGES

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

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

DELIBERATE ERADICATION OF THE LANGUAGE

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

DID EUROPEAN PAGANS
USE AVESTAN PERSIAN
DURING THEIR
CEREMONIES?

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

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

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

Aids to survival

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

LACK OF SCHOOLING, LACK OF CONTACT WITH MISSIONARIES

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

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

SCHOOLS HELPED DE-PAGANISE EUROPE

COMMONALITY OF WORDS

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

WORDS SIMILAR TO THOSE YOU ALREADY KNOW ARE EASIER TO REMEMBER

Lateral linguistic correlations

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

AND THE CULTURAL/LINGUISTIC CONTACT CONTINUED

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

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

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

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

RUSSIAN CORRELATIONS WITH THE OLD IRISH

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

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

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

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

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

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

FREQUENCY AND TYPES OF WORDS INHERITED

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

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

LINGUISTICS IS NOT
ALWAYS PERFECT

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

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

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

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

WORDS TIRELESSLY
MUTATE

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

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

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

WORDS PASSED DOWN
THROUGH ONE'S
ANCESTORS

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

Fingerprint for an Indo-Iranian colonisation of Russia

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

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

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

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

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

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

Evidence collectively suggesting an Indo-Iranian colonisation of Russia

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

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

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

EXPATRIATE INDO-IRANIAN COLONISTS BEGAN USING THE LOCAL VERNACULAR

Archaeology

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

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

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

EXCAVATION DESTROYS A SITE

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

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

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

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

THE EARTH DOES NOT
EASILY YIELD ITS HIDDEN
SECRETS

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

MUCH STILL AWAITS
DISCOVERY

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

PEOPLE SCAVENGE FROM
ARCHAEOLOGICAL SITES

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

SOME PEOPLE LIVE ON
TOP OF ARCHAEOLOGICAL
SITES

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



Fig 2.1



Fig 2.2

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

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

Fig 2.3. A massive citadel formerly existed at Bam, Iran. This 2,000-year-old mud brick construction was reduced to an amorphous pile of clay and dirt by an earthquake a few years ago.

Photographs are all that record its previous grandeur for all time



Fig 2.3



Fig 2.4

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

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



Fig 2.5



Fig 2.6

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

their land.

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

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

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

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

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

History

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

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

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

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

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

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

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

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

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

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

ANCIENT DWELLINGS
ARE RARELY FOUND
INTACT

DOCUMENTS WRITTEN
ON BARK OR
PARCHMENT ARE
SELDOM FOUND

HISTORICAL SOURCES
ARE VERY VALUABLE
INDEED

WHAT APPEARS TO BE
HISTORICALLY
UNTRUSTWORTHY
MIGHT BE FACTUAL

DATA CAN BE
AMBIGUOUS

NEGATIVE HISTORICAL
REFERENCES DO NOT
NECESSARILY SIGNIFY
DUBIOUS PROPAGANDA

UNPALATABLE EVENTS
STUD THE HISTORICAL
RECORD

UNPALATABLE EVENTS
ARE A PART OF REAL
LIFE

HYPER-CYNICISM
TOWARDS PRIMARY
SOURCE MATERIAL CAN
HAVE UNHAPPY
CONSEQUENCES

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

IT CAN ERASE THE
TRUTHFUL EVENTS OF
HISTORY

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

IT CAN ENSHRINE LIES AS
THE TRUTH

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

HISTORICAL SOURCES
BELONG TO ANOTHER
TIME AND ANOTHER
PLACE

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

TEMPLE PROSTITUTES?

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

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

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

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

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

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

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

Adam 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".*⁴⁵

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

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

WERE THE WITCH
BURNINGS A
GOVERNMENT
CONSPIRACY?

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

WERE MEDIAEVAL
MONKS IN THE HABIT OF
TELLING LIES?

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

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

HE WANTED TO WRITE
ABOUT THE HISTORY OF
HIS DIOCESE

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

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

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

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

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

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

Greeks knew nothing of Darius' Persian capital at Persepolis until its thorough sacking by Alexander the Great.⁵³ So when it comes to knowledge of the Persian Empire nothing could more glaringly illustrate the threadbare nature of classical Greek and Roman sources. For deeper enlightenment one must look toward Jewish, 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.⁵⁴ It was at that time undecipherable, until German scholars and a Dane turned their minds to it some time later.⁵⁴ Thus the key to deciphering the script of the early Magi was finally broken in the first years of the 19th Century.⁵⁴ Only then could academics re-discover the religious teachings and history of the Magians and Zoroastrians, recorded in their ancient tongue. Prior to then all we had was a mere handful of sketchy classical Greek and Roman sources whose poor references (in terms of quality and quantity) are

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

WE ARE LUCKY THAT PAST WRITERS DID PUT PEN TO PAPER

MANY EVENTS WENT UNRECORDED, EVEN IN THEIR DAY

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

VERY FEW WESTERNERS VISITED THE ANCIENT PERSIAN CAPITOL

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

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

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

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

Heretics

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

GENETIC STUDIES HELP IDENTIFY PAST RACIAL AND CULTURAL INTERBREEDING



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

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

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

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

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

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

Folklore and mythology

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

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LEGENDS AND MYTHS
ARE HARD TO PROVE

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

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

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

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

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

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

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

Religious texts

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

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CULTURAL INDICATOR

ARE MYTHS AND
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FOLKLORE

ORAL TRADITIONS ARE
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RELIGION OF THE INDO-
EUROPEANS

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

SOMA AND SIMA

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

COMPARISONS WITH THE
RIG VEDA, PAHLAVI AND
AVESTAN TEXTS

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

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

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

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

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

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

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

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

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

THE NAMES OF ISIS

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

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

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

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

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

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

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

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

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

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

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

WHAT WAS AN ARYAN?

RELIGIOUS TEXTS
SOMETIMES CONTAIN
INACCURACIES

BUT THEY CAN ALSO
HOLD IMPORTANT
HISTORICAL
INFORMATION

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

Art

ARTWORK AND SYMBOLS

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

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

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

Cultural interaction

CULTURES BORROW OF EACH OTHER

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

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

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

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

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

Fig 3. 1

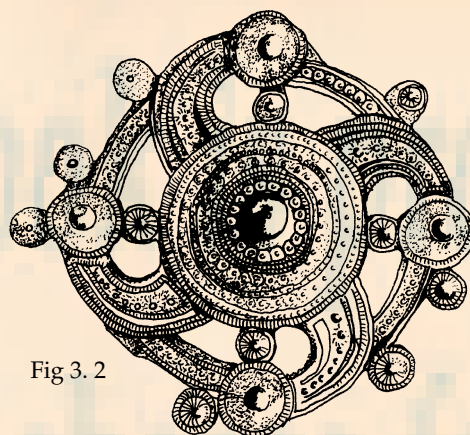
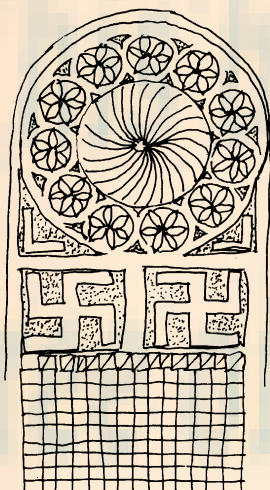


Fig 3. 2

Fig 3. 3

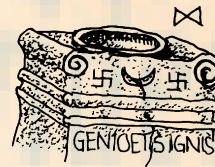


Fig 3. 4



Fig 3. 5



Fig 3. 6



Fig 3. 7

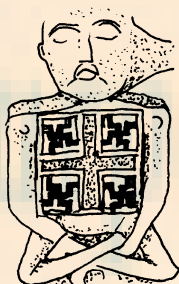


Fig 3. 8



Fig 3. 9

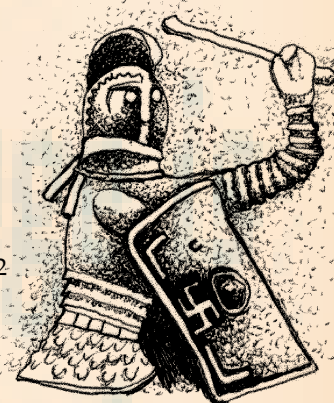


Fig 3. 10



Fig 3. 11

Fig 3. 12



SWASTIKAS

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



Fig 3. 13

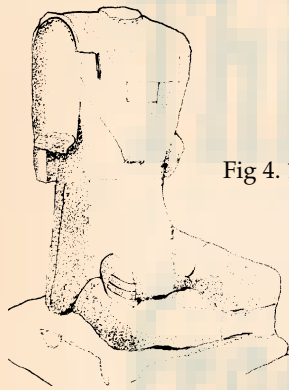


Fig 4. 1



Fig 4. 2a

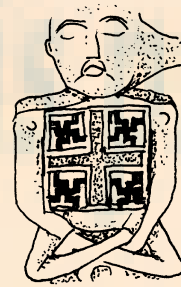


Fig 4. 3



Fig 4. 5

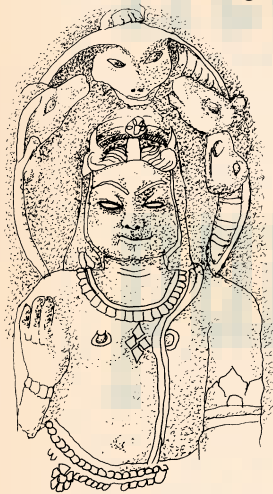


Fig 4. 4

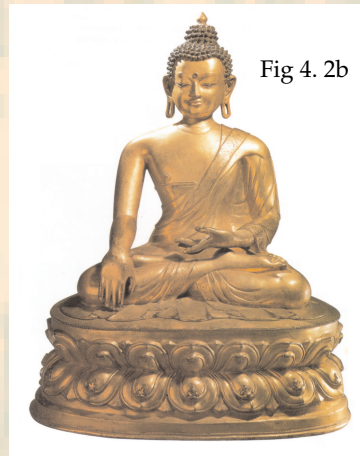


Fig 4. 2b

Fig 4. 6



Fig 4. 7a



Fig 4. 7b



Fig 4. 8



Fig 4. 9

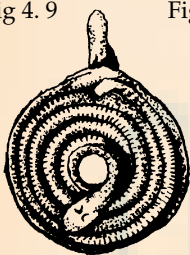


Fig 4. 10



Fig 4. 11a



Fig 4. 11b



Fig 4. 12



INDO-EUROPEAN IDOL CRAFT

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

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

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

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

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

Fig 4. 6. Parthian bust with torque.

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

Fig 4. 8. Bust from Parthia.

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

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

Fig 4.11a. Torque, Iron Age Germany.

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

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

GRIFFONS

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

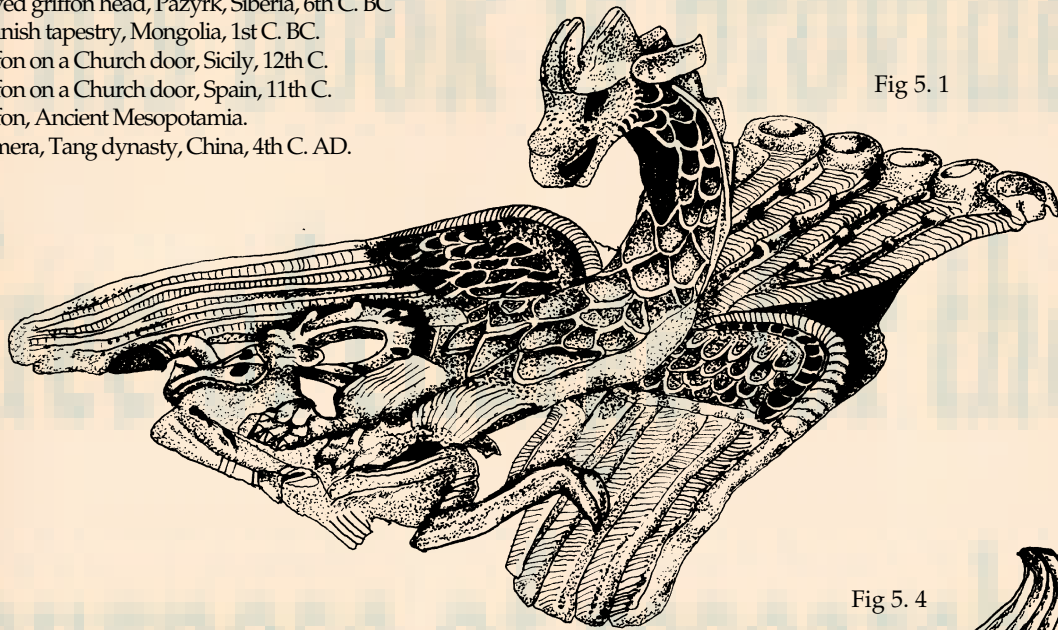


Fig 5. 1

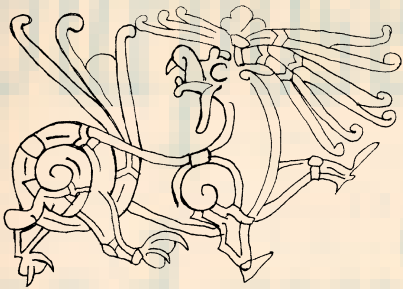


Fig 5. 2



Fig 5. 3

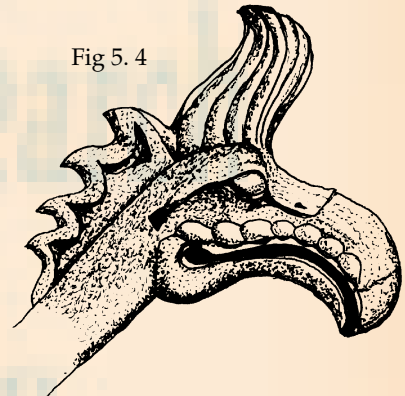


Fig 5. 4



Fig 5. 5

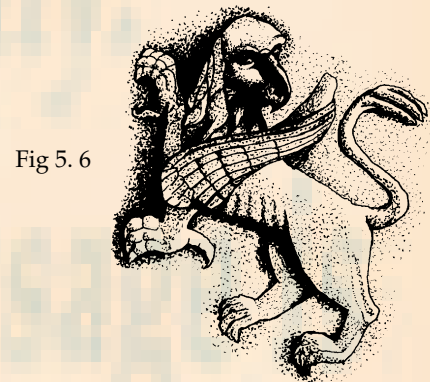


Fig 5. 6



Fig 5. 7



Fig 5. 8

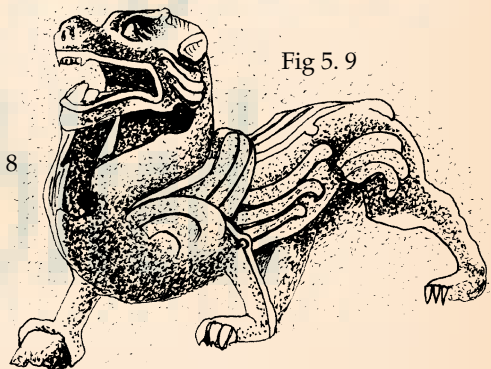


Fig 5. 9



Fig 6. 1

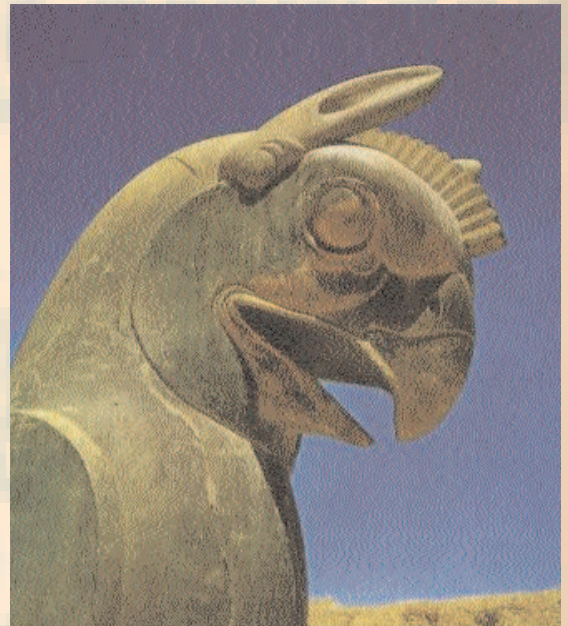


Fig 6. 2



Fig 6. 3



Fig 6. 4

Fig 6. 5



Fig 6. 6



GRIFFONS AND VULTURES

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

Fig 6.2. Griffon. The Achaemenid capital of Persepolis.

Fig 6.3. Griffon, Siberia.

Fig 6.4. Griffon, Siberia.

Fig 6.5. The head of an Indian vulture.

Fig 6.6. Eurasian Griffon vultures.



Fig 7.1



Fig 7.2

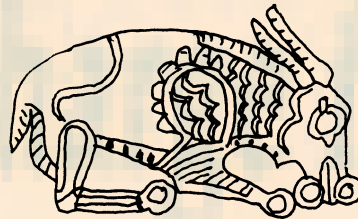


Fig 7.3

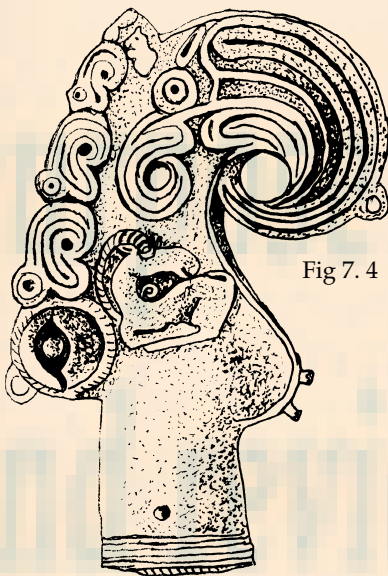


Fig 7.4

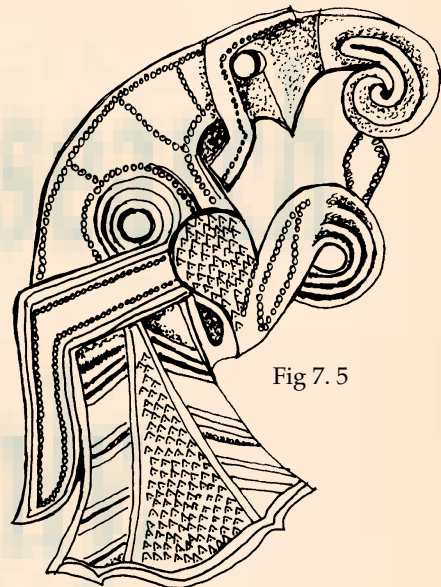


Fig 7.5



Fig 7.6



Fig 7.7

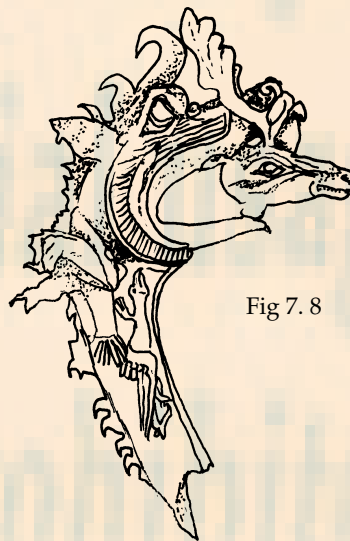


Fig 7.8

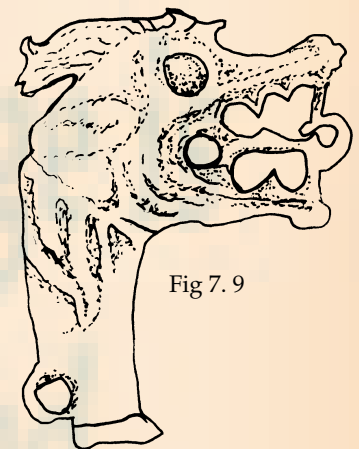


Fig 7.9

SCYTHIAN, NORSE AND SAXON ARTWORK

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

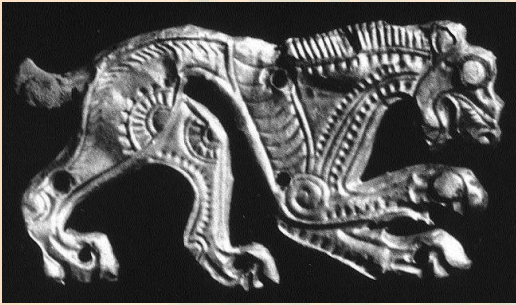


Fig 8.1

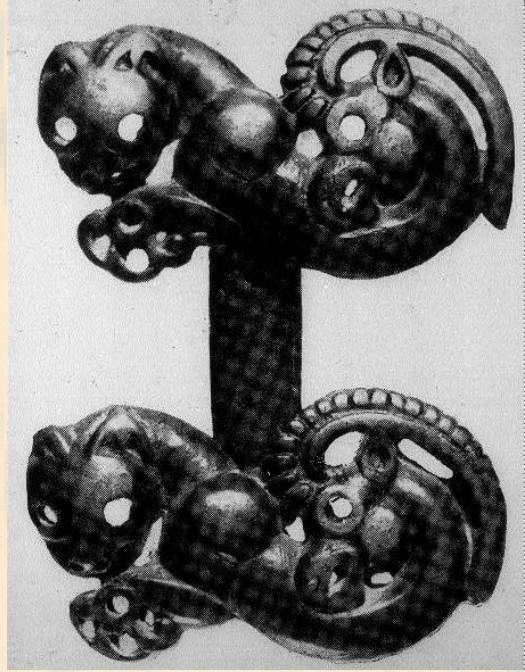


Fig 8.2



Fig 8.3



Fig 8.5

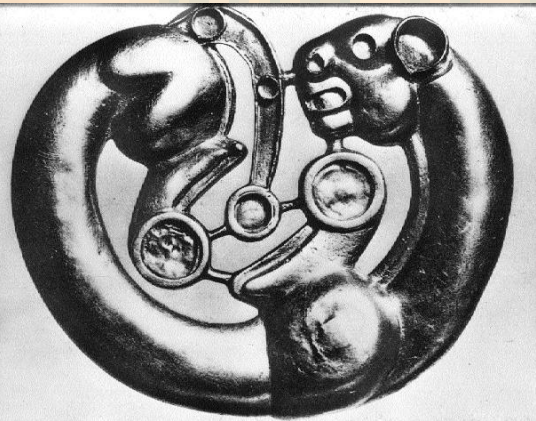


Fig 8.4



Fig 8.6

SCYTHIAN ART

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



Fig 9. 1



Fig 9. 2

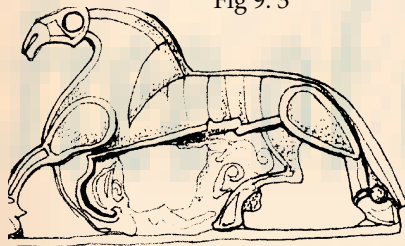


Fig 9. 3

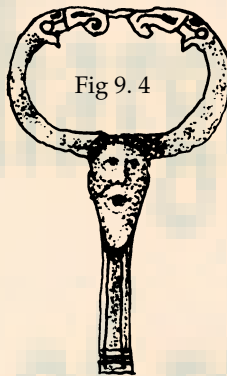


Fig 9. 4

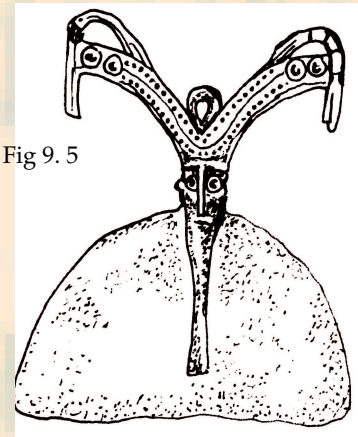


Fig 9. 5



Fig 9. 6



Fig 9. 7

Fig 9. 8

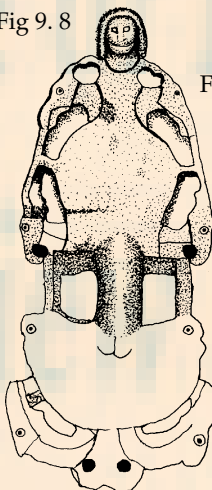


Fig 9. 9



Fig 9. 10



Fig 9.11

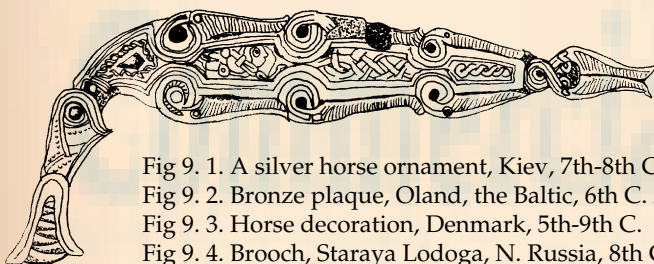


Fig 9. 12



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

Fig 10. 1



Fig 10. 2



Fig 10. 3



Fig 10. 4



Fig 10. 5

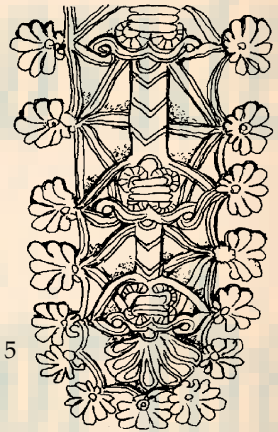


Fig 10. 8

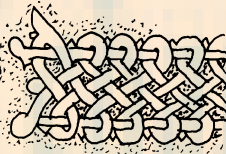


Fig 10. 7

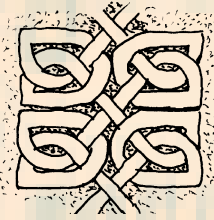


Fig 10. 11

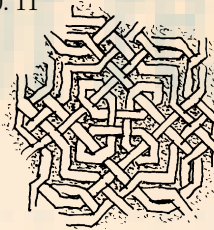


Fig 10. 12



Fig 10. 6



Fig 10. 10



Fig 10. 9



Fig 10. 13



Fig 10. 14

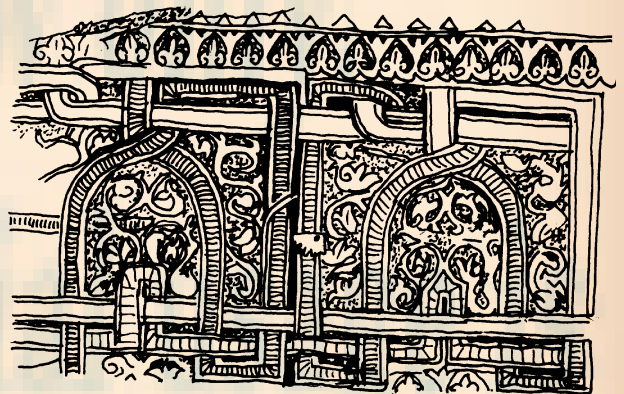


Fig 10. 1. Sword mount, 9th C. Sweden.

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

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

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

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

Fig 10. 6. Mediaeval Russian interlacing.

Fig 10. 7. Mediaeval Russian interlacing.

Fig 10. 8. Celtic interlacing.

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

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

Fig 10. 11. Arab interlacing.

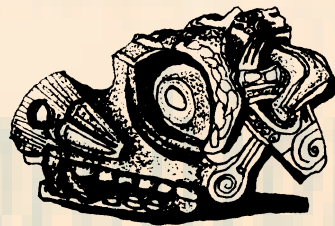


Fig 10. 15

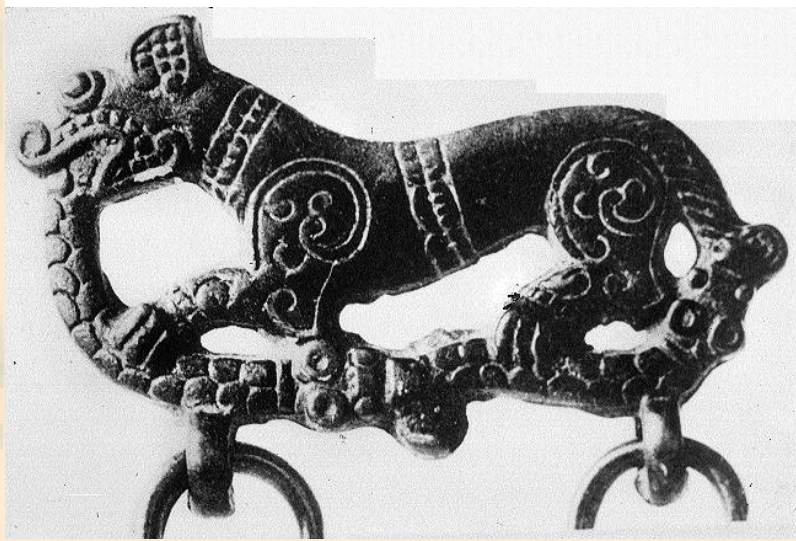


Fig 11.1



Fig 11.2

BUDDHIST IMAGES

Fig 11.1

Fig 11.2

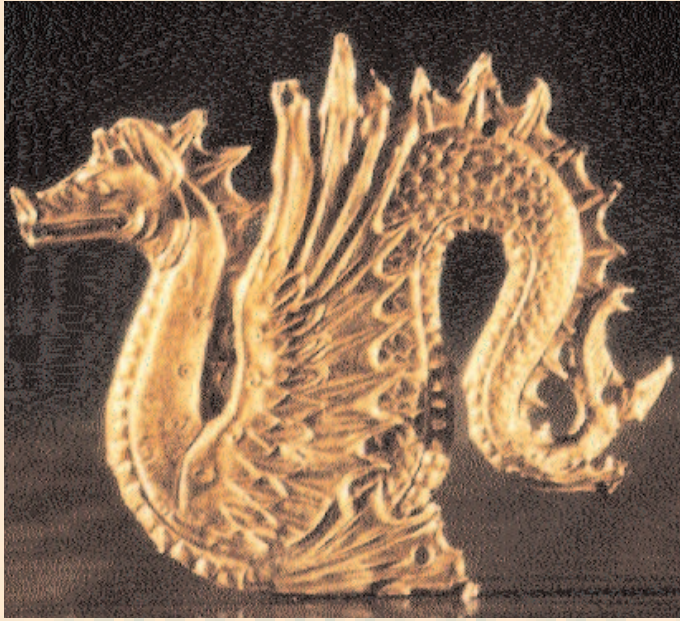


Fig 12.1



Fig 12.2



Fig 12.3

SCYTHIAN ARTWORK

Fig 12.1

Fig 12.2

Fig 12.3

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

Important comparative evidence

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

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

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

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

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

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

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

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

DUALISM; LIGHT
VERSUS DARKNESS

ANCESTOR WORSHIP

THE SOULS OF THE
IMMORTAL ONES

EXCARNATION

HEMP

A FEAR OF DEMONS

FEAST DAYS TO
APPEASE THE DEMONS

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

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

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

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

PAGAN PRIESTS

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

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

SUN DANCING

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

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

GRIFFONS

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

THE SUN GOD

FIRE-WORSHIP

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

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

FIRE, THE SON OF GOD

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

VOLKHYVY PRIESTS

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

DRINKING HORNS

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

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

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

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

- LIFE AFTER DEATH classical authors as being *teachers of Metempsychosis*.⁹³ For the Rus', life after death was beyond question, continuing on in an upper or lower kingdom following the transmigration of the soul. Belief in perpetual rebirth until liberation in its Buddhist or Hindu forms is not recorded in the Slavic lands. The Slavs, like Christians, Zoroastrians and Zurvanites, believed that an individual only lived once in this world.
- MAGI DENOUNCED BY THE CHURCH *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,⁹⁴ their activities, and their reputation as magicians and political manipulators. Indeed, a number of them had begun to infiltrate the western Church, for reasons which are discussed at length throughout this book. According to Spanish Muslims who experienced viking attacks on the Caliphate of Cordoba in the 9th Century AD, these Norsemen were *Al-Madjus* (the Magi).⁹⁵
- AL-MADJUS The Slavs had another name for their sorcerers; *Kolduny*. There is some reason to believe that these magicians were the same as the *Al-Kaldani* mentioned by the Muslim encyclopedist Al-Nadim,⁹⁶ who described them as Chaldean priests, astronomers and magicians who existed in fair numbers throughout the Muslim east during the 10th Century AD. These sorcerers apparently had books which contained ritualism and mysteries originating in Babylon, not the least of which were the sciences, horticulture, astronomy, horoscopy and rites concerning sorcery and devil-worship. The *Kolduny* are addressed in Part I, Chapter III.
- KOLDUNY The Slavs worshipped cattle⁹⁷ as holy animals; the only difference is that unlike the Hindus, the Slavs sacrificed them⁹⁸ in a manner reminiscent of the Aryans, Magi and pagan Gnostics. Slavs also had a deep respect for anything piebald⁹⁹ (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 pastoralists¹⁰⁰.
- CATTLE-WORSHIP The mediaeval historian Adam of Bremen referred to Norsemen, Prussians and Slavs collectively as Scythians. Its a seemingly innocuous, ill-informed comment; some would call it outright fiction. But as you have just seen in figs 13 to 16, archaeological material unearthed since the Middle Ages proves that Adam's comments nicely encapsulate cultural elements shared by these respective groups.
- THE SERVANTS OF THE DEVIL HARM CATTLE The intertwined serpents and woven zoomorphic motifs normally attributed only to the Celts and "Vikings", were also used by Bulgars, Slavs, Croats, Chinese and Ural-Altaic tribesmen. These have been discovered at Pazyrk in distant Siberia, tattooed onto proto-Caucasian bodies unearthed in Scythian-style "ice-tomb" burials, perfectly preserved in the permafrost since 500 BC.¹⁰¹ These Scythian images seem linked to the ancient conception of the Zoroastrian or Zurvanite Yazatas and dregvants (angels and devils), spiritual warriors of good or evil, which in the Iranian view appeared as zoomorphic, demi-human winged beings often with mixed body parts, derived from different animal species. Only rarely did they appear as winged humans. Similar artwork was still being perpetuated by Slavs and Norsemen during the Middle Ages. The Siberians, Prussians, Anglo-Saxons, Scythians, Rus', and Celts all practiced body art.¹⁰²
- INTERLACED PATTERNS Interlaced artwork normally labelled "Celtic" can be found across much of Europe (fig 10). Clearly the similarities in these designs over such geographically remote places hints that Norsemen, Slavs, Celts, Arabs and Central Asians had derived the style from a similar source, especially once historical and linguistic source material is taken into consideration
- SCYTHIAN TATTOOS On the wide expanses of the southern Russian grasslands, Scythian tradesmen of the 6th Century BC continued to manufacture ornaments bearing more ancient designs of Assyrian and Iranian provenance;¹⁰³ images of a sacred tree being nibbled by deer and ibexes. In a number of instances these animals are seen assailed by the fantastical winged creatures and griffons, motifs that predominated in both geographical areas. This situation arose because Scythians once shared common artistic themes with the Achaemenid Persian craft workers. But previous to this,
- EUROPEAN BODY ART
- ASSYRIAN AND IRANIAN MOTIFS CONTINUED TO BE USED IN SCYTHIA

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

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

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

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

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

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

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

THE TREE OF LIFE

SIBERIAN POTTERY

SLAVIC TEMPLES
SIMILAR TO IRANIAN
FIRE TEMPLES AND
INDIAN IDOL TOWERS

EASTERN WEAPONRY

ASTRONOMY AND
ASTROLOGY

25-METRE TOWERS

SIGNS OF THE ZODIAC

ONLY THE MAGI COULD
PERFORM THE
RELIGIOUS ORDINANCES
OF THE IRANIANS

DRUIDS MEET IN
GALATIA, TURKEY

ASPECTS OF DRUIDRY
RESEMBLE MAGIANISM
AND THE ARTS OF THE
VOLKHVY

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

MAGIAN ZURVANISM

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

DUALISTIC PHILOSOPHY

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

THE MATING OF GREEK AND IRANIAN RELIGION

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

OLYMPUS, HOLY TO THE HEATHEN SLAVS

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

DIONYSIAN CULT CENTRE IN BRONZE AGE SCYTHIA

THE AMBER ROUTES

ONE TRIBE MAY HAVE BEEN CANNIBALISTIC

ROADS MADE BY THE PAGANS

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

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

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

CAESAR'S ALTAR IN THE

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

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

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

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

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

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

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

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

UKRAINE

ROMANS IN ANCIENT
RUSSIAINDO-IRANIAN
RELIGIOUS TERMS
FOUND IN THE RUSSIAN
LANGUAGE

Chapter 33

Magi - The magicians

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

A MAGUS POSSESSED
ROYAL BLOOD, AND THE
POWERS OF MAGU

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

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

THE MAGI SPECIALISED IN
VARIOUS FIELDS OF STUDY

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

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

Pythagorus also learned the rites of the Babylonian-Chaldean priesthood (which I shall discuss a little later), in addition to those of the Magi. Porphyry tells us they had special expertise in "astronomical theorems, divine rites, and

worship of the Gods",¹³⁶ but, having witnessed Chaldean witchcraft first hand, Pythagorus "was shocked at all the blood-shedding and killing".¹³⁷

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

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

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

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

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

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

SOME WERE TRICKSTERS
WHO CHARMED THE
MASSES WITH DISPLAYS
OF TECHNOLOGY

AS SCIENTISTS THEY
WERE POWERFULLY
INVENTIVE



Fig 13

SEEN AS THE "CHOSEN
AND PURE" LORDS OF
THE WORLD

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.¹⁴⁵ Even more than this the Magi were believed to be incarnate gods, angels and archangels, of noble or Aryan birth, their pedigrees signified respectively by the terms *Arizantava* and *Ariyazantava*. In fine they were not seen as wholly mortal, gifted beings preordained to be the "chosen and pure lords of the earth".¹⁴⁶ During the medieval Inquisitions they were still alive and well, though chided as a clandestine corporation of angelic beings. To a tenuously converted Europe, and a Church attempting to promulgate the magisterium, they were an unremitting disease that hung over the parishes and countryside.

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

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

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

Monotheism in Persia and Mesopotamia

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

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

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

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

IS GOD RESPONSIBLE FOR
THE PHYSICAL
DESTRUCTION OF
MATTER?

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

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

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

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

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

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

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

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

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

THE DEVIL

SOME SEE THE DEVIL AS GOD'S FALL GUY

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

THE AFTERLIFE WAS A SUBTERRANEAN AFFAIR

HELL WAS FULL OF SUFFERING

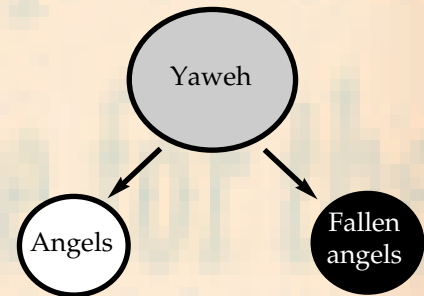
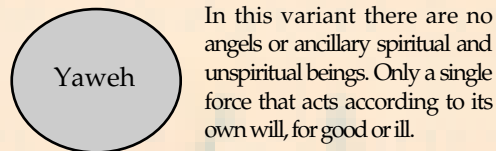
THE GREEK PAGAN GNOSTIC PHILOSOPHERS SUPPOSEDLY RECEIVED FAVOURABLE TREATMENT IN THE UNDERWORLD

THE MAGI BELIEVED IN A FUTURE RESURRECTOR

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

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.

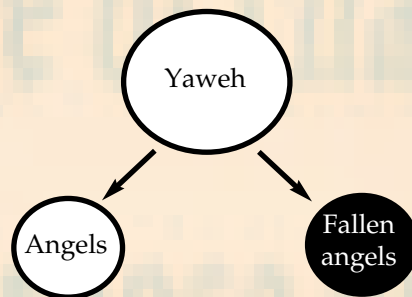
REBEL ANGELS



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

THE OLD TESTAMENT CONTAINS FOSSILISED EVIDENCE OF EVOLVING JEWISH MONOTHEISTIC MODELS

THEY WERE ON A JOURNEY TO TRY AND UNDERSTAND GOD



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

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

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.

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

MUSLIMS BELIEVE A DEVIL EXISTS ALSO, ALONG JEWISH LINES

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

ALLAH SENDS PUNISHING ANGELS

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

ANGELS OF DEATH

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

SATAN CREATED FROM FIRE

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

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

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

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

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

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

SATAN IS THE LORD OF DEVILS IN ISLAMIC DOCTRINE

SATAN CURSED BY ALLAH UNTIL JUDGEMENT DAY

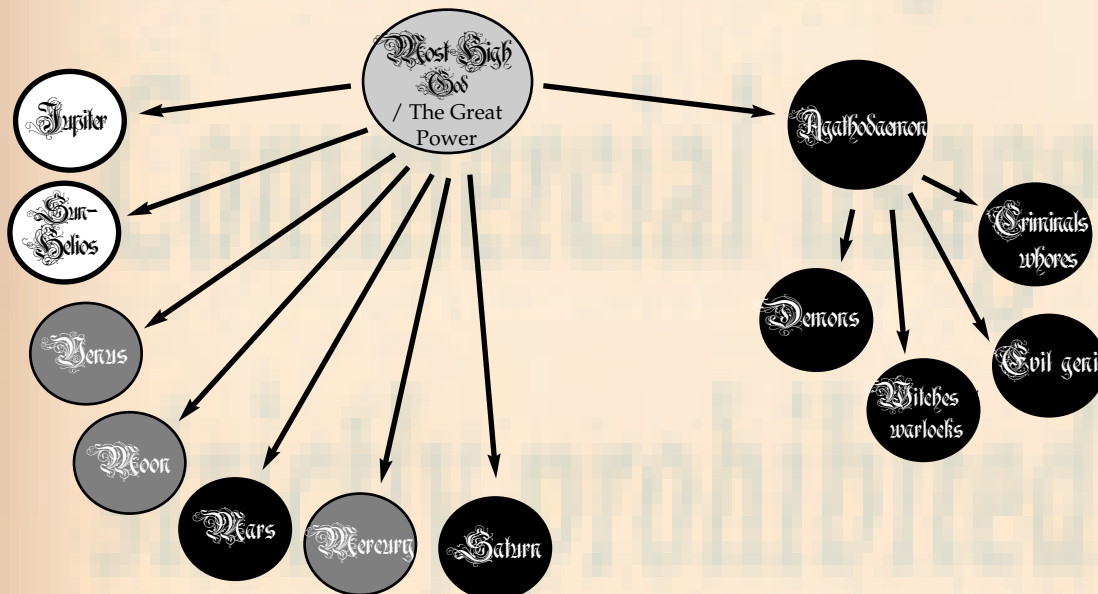
CHALDEAN WIZARDRY

The Great Power, the Most High God¹¹

Agathodaemon

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

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



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

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

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

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

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

IT STARTED OUT AS A WAR BETWEEN TWO MYSTICAL SPIRITS

AHURA MAZDA (SUPREME GOD)

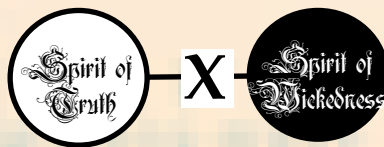
SPENTA MAINYU

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

ANGRA MAINYU

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

TRUTH AND LIES STOOD IN OPEN CONFLICT



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

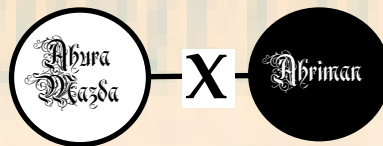
AHURA MAZDA

The White God, the Good God, the Creator

AHRIMAN (ALSO CALLED AHARMAN)

The Black God, the Evil God, the Destroyer

THE SPIRITS WERE CONVERTED INTO GODS

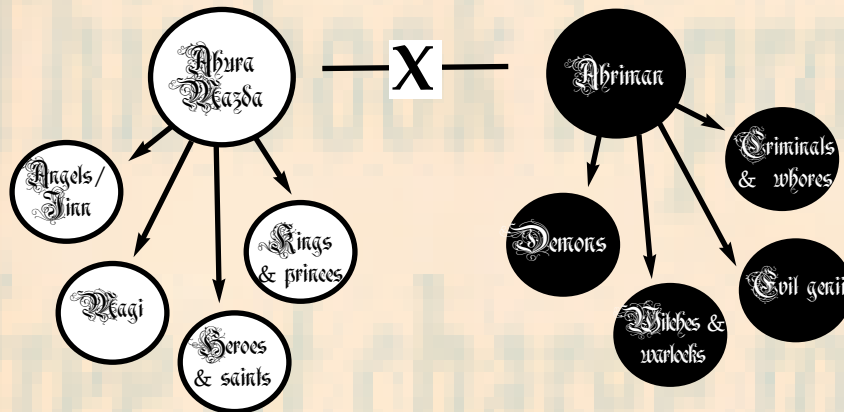


THE HEAVENLY LORD

THE INFERNAL LORD

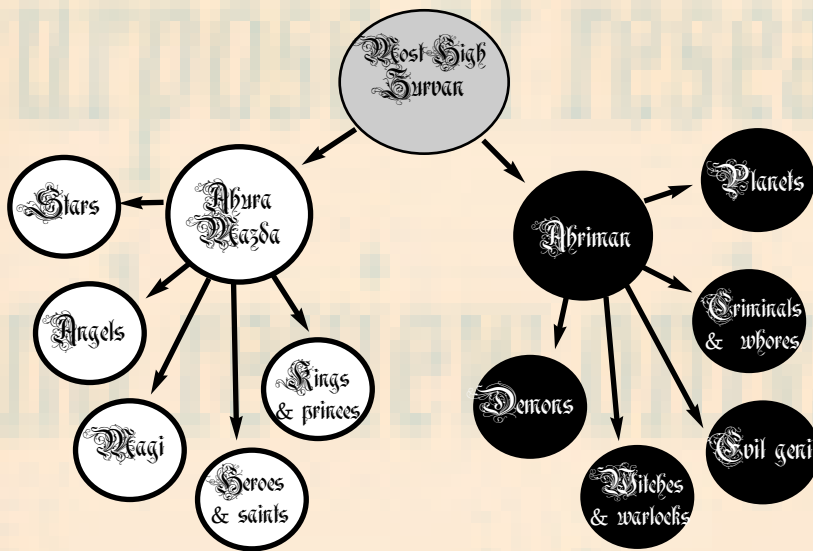
With the 'Spirit of Wickedness' elevated to the status of Prince Infernal, certain Magi gave him the rights of a God, with an entitlement to equal if not exclusive worship. Some, cleaving to both powers, felt it proper to bestow sacrifices upon both deities. They became the servants of two masters.

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



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

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



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

ORTHODOX ZOROASTRIAN MAGI REGARDED THE ZURVANITE TEACHING AS PERNICIOUS HERESY

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

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

ZURVAN, THE MOST HIGH

AHURA MAZDA

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

AHRIMAN

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

THE DEVIL WAS THE
ENEMY OF EVERYTHING
THE CREATOR EVER MADE

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

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

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

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

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

IN ZURVANISM THE
DEVIL MAKES A DEAL
WITH GOD

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

AT THE END OF TIME
THERE WILL BE A
FRIGHTFUL CONFLICT

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

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

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

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

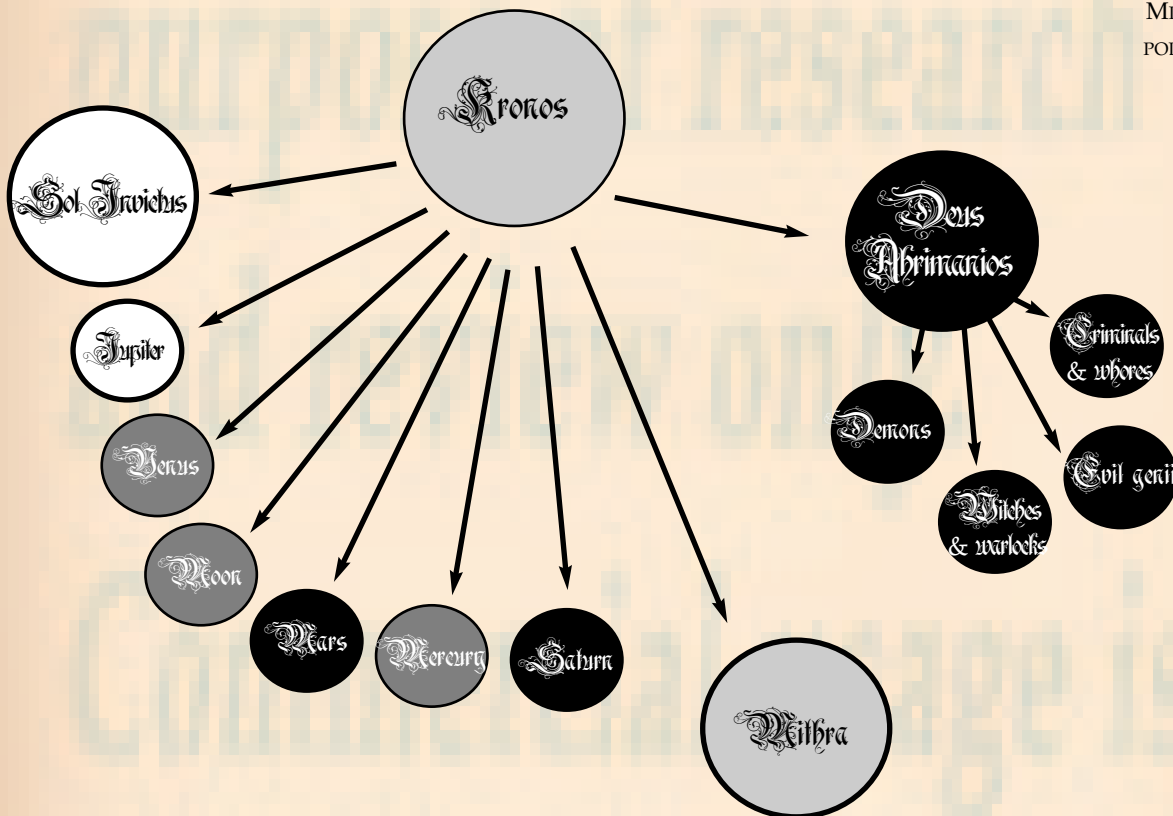
Others lent their support to the Dark Lord. These were Ahriman's unswerving black Magian priesthood and devotees, an entourage desirous of fulfilling the dare made to Zurvan by Ahriman on that fateful day. Such were the families beloved of the Evil One, obedient and eager to lay down their lives for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

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

THE DEVIL HAD HIS OWN PRIESTHOOD

IN ROME ZURVANISM BECAME KNOWN AS MITHRAISM

MITHRAS WAS GOD'S POLICEMAN/HITMAN



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

THE KINGDOMS OF LIGHT
AND DARKNESS MINGLE
IN THE MATERIAL
UNIVERSE

Kingdom of Light

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

Kingdom of Darkness

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

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

SOL INVICTUS

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

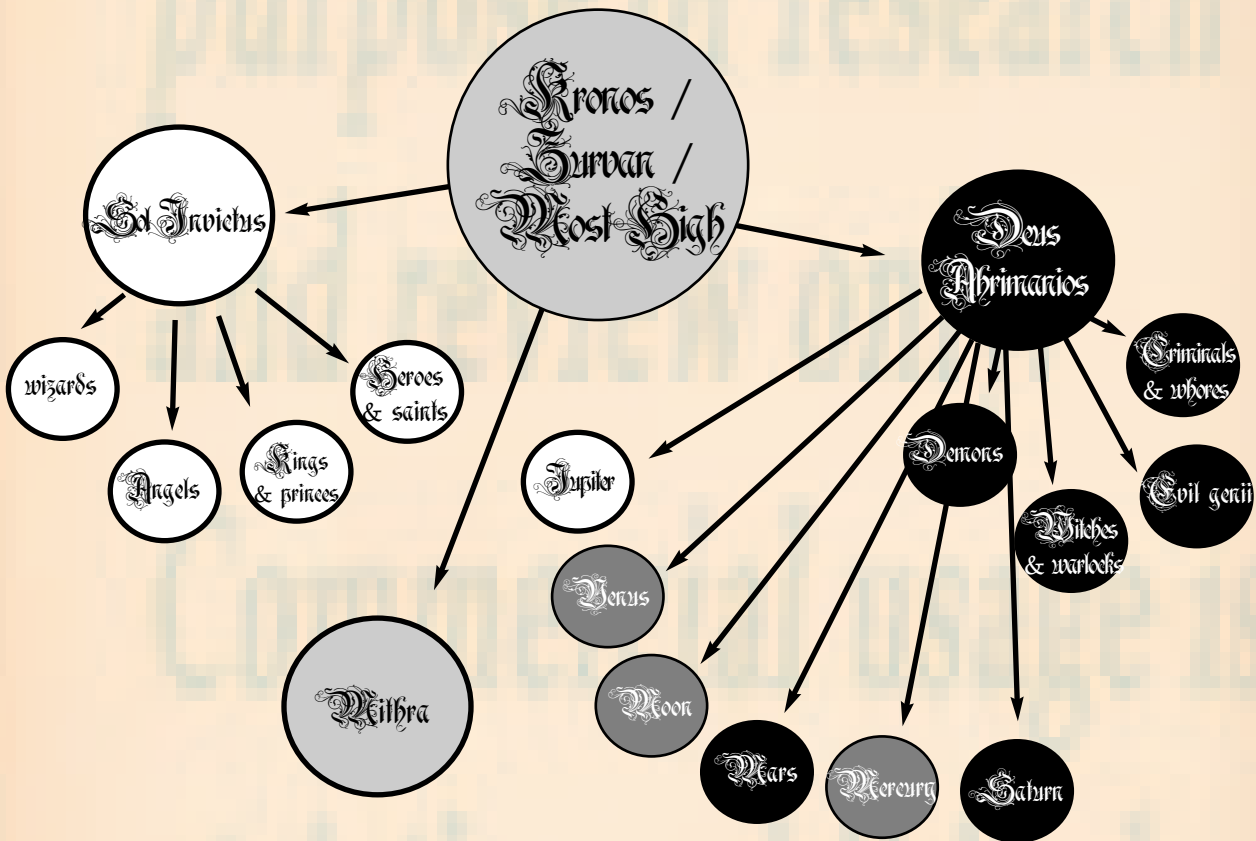
KRONOS

MITHRA

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

DEUS ARIMANIOS

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



ARGUMENTS ABOUT THE
MORALITY OF CALLING ON
THE CELESTIAL POWERS

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

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

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

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

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

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

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

HOW MANY TYPES OF "MAGI" WERE THERE?

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

1. PRE-ZOROASTRIAN MAGI

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

THE ARYAN PROPHET
ZOROASTER

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

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

2. ZOROASTER'S "MAGI"

ZOROASTER KILLED

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

HE SUFFERED MIXED FORTUNES

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

A KING GAVE HIM SANCTUARY

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

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



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

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

3. THE MEDEAN/ZURVANITE MAGI

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

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

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

4. THE POST-KARTERIAN ZOROASTRIAN FIRE-PRIESTS

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



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

5. MITHRAIC MAGI

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

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

THE PONTIFEX
MAXIMUS OF THE
MITHRAIC
BROTHERHOOD

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

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

MITHRAS AND SOL
INVICTUS WORSHIPPED
OUTDOORS IN GROVES

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

KRONOS AND THE DEVIL
WERE PRAISED IN
UNDERGROUND VAULTS

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

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

MAGIANISM AND PAGAN
GNOSTICISM COMBINE

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

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

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

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

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

LATER CATHOLIC POPES RETAINED THE TITLE

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

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

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

MAGI AND CHALDEANS EVICTED FROM ROME

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

MAGIANS DIVIDED THE WORLD INTO RELIGIOUS PATRIARCHATES

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

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

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



ISLAMICISATION
DECONSTRUCTED THE
ANCIENT RELIGIOUS
BOUNDARIES

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

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

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

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

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

War amongst the Aryan gods

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

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

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

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

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

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

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

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

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

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

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

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

HIS FIGHTING WAS OF A SPIRITUAL NATURE

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

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

WATER WAS TO BE LEFT PURE ALSO

MAGIANS WORSHIPPED IN SACRED GROVES FIRE ALTARS IN GROVES

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

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

THERE IS A WAR
BETWEEN GOD AND THE
DEVIL

The great cosmic battle

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

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

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

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

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

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

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

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

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

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

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

THE GREAT WHORE
SERVED THE DEVIL IN AN
ADVISORY ROLE

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

THE DEVIL BECAME A
SERPENT

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).²³³ Wherever he and his vicious serpent demons landed a hill or mountain grew ... *"As the evil spirit rushed in, the earth shook, and the substance of mountains was created in the earth"*.²³⁴

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

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

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

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

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

WHERE THEY LANDED
HILLS AND MOUNTAINS
SHOT UP



Fig 16. Horse
nebula

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

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



ECOSYSTEMS WOULD
COLLAPSE

MAGI HOPED TO STAVE
OFF THE EVILS OF THAT
TIME

THE TECHNOLOGIES OF
UR

JOURNEYS TO DISTANT
EURASIA

CHARIOTS AND WAGONS

CHARIOTS IN BRITAIN

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

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

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

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

The Indo-Europeans

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

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

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

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

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

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

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

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

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

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

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

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

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

ARYAN MECHANICS
MAKE HORSE-DRAWN
VEHICLES

THEY WERE
ACCOMPLISHED METAL
SMITHS

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

THEY BUILT EXTENSIVE
FORTIFICATIONS

THEY WERE RELIGIOUS
PEOPLE



Fig 17. Ancient Aryan charioteer.

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

CITY STATES WERE BUILT
THROUGHOUT IRAN AND
CENTRAL ASIA

THE ARYAN INVASIONS

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

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

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

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

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

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

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

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

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

writings of 1380 BC.²³¹

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

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

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

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

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

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

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

ARYAN GENES
DISPLACE DRAVIDIAN
Y-CHROMOSOME
HAPLOGROUPS

BABYLON COLLAPSES

OLD EUROPE

INDO-EUROPEANS
VENTURE INTO EUROPE

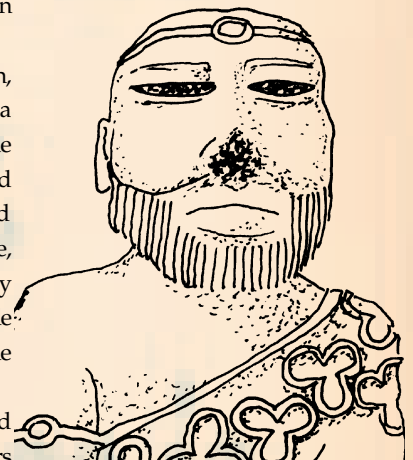


Fig 18. Bust found in the Indus Valley, supposedly that of an Aryan king

INTER-BREEDING
BETWEEN CAUCASIANS
AND ASIATICS

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

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

The Aryan hordes

THE ARYAN INVASION
THEORY

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

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

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

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

INDIA POSSESSES OTHER
NON-ARYAN LINEAGES

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

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

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

SOME EVIDENCE FOR CHINESE AND INDO-EUROPEAN INTERACTION

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

ARYAN RELIGION BECAME VERY POPULAR THROUGHOUT INDIA

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

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

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

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

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

ARYANS ORIGINALLY PROHIBITED SOCIAL MOBILITY

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

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

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

ARYAN PUNISHMENTS

WERE EXTREME

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

ARYAN FEUDALISM STILL EXISTS IN INDIA

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

EGYPTIAN AND GREEK LEGENDS MAKE REFERENCE TO THE ARYAN INVASIONS

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

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

Against the Aryan Invasion Theory

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

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.

NOT EVERYBODY AGREES WITH THE ARYAN INVASION THEORY

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

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

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

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

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

The Aryan Penetration of Europe

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

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Fig 19.1



Fig 19. 2

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

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

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

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

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

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

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

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

THE UKRAINE FEATURED
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SETTLEMENTS ENGAGED
IN AGRICULTURE

ACCORDING TO ONE
PROMINENT RESEARCHER
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