existed in Khazaria (particularly Manichaeism), but, as in China and Babylon, they suffered constant social repression. Although Judaism was the state religion, other faiths were permitted equal worshipping rights. Khazar cities were divided into religious quarters, each of which was governed on a street level by the laws of the religion that held the reins of power there. Since the upper class and royalty were of the Jewish faith, many Jews came to Khazaria knowing that they would receive the khagan's protection. The story of the Khazar polemic no doubt means that an undetermined number of the European Jewry were in fact only proselytes, and not of the semitic Jewish tribe by blood, an embarrassing and ugly thought to many Jews, and not one to be readily admitted. Yet we would do well to believe that there was already a considerable number of full-blood Jews living over that way. Post-exilic accounts allude to healthy numbers in Anatolia.

The Cellic and Caulish Wagi

Contention arises nowadays on the issue of Druidic origins, and more especially whether they belonged to the traditional inhabitants of the British Isles or entered Britain with the Celtic migrations somewhere between 500-600 BC.754

The Celts who formerly lived in the Balkans and Central Europe, and whose linguistic cousins, the Tokharians, lived in Asia, as far east as the Tien Shan mountains, had an organised pagan religion. Their druidic religious customs seem very much like those of the Magi. This is hardly surprising when you consider that the Celtic word draoi (ie; "a druid") translates as "a Magus". Druids studied in special pagan colleges, they had similar gods, and most importantly a formal dualistic religious calendar (which is nowadays termed the Coligny Calendar, after the place where the bronze plates were found). Pliny the Elder appears to associate Druids with the Magi, in more than just a linguistic sense, when he states:

"Magic flourished in the Gallic provinces, too, even down to a period within our memory, for it was in the time of the Emperor Tiberius that a decree was issued against their Druids and the whole tribe of diviners and physicians. But why mention all of this about a practice that has even crossed the oceans and penetrated to the utmost parts of the earth? At the present day, Britannia is still fascinated by magic, and performs its rites with so much ceremony that it almost seems as though it was she who had imparted the cult to the Persians". 755

Firstly Druids, diviners and doctors were held to be part of a certain tribe that only inducted nobles, as was the case with the Magi also. Not only does Pliny divulge they were practictioners of magical rites akin to those of the Persians, and equally engrossed in it, but that the art itself had migrated into places quite distant to Persia, Britain and Gaul foremost.

About 50 BC Caesar relates that Druidry was, according to indigenous legends lost in misty antiquity, native to the British Isles but spread to continental Europe, and it is perhaps because of this that Pliny adds "it almost seems as though it was she who had imparted the cult to the Persians".

One might guess Caesar's sources were impeccable, in all probability the Arch-Druidic king of the Gaulish Aedui tribe, Divitiacus. Despite his supposedly close friendship with the latter it is exceedingly unlikely that Divitiacus broke druidic protocols on secrecy to curry favour with his new Imperial overlord. What I do find curious is a lack of primary sources detailing the Celtic wanderings from central Europe as far West as Ireland. Whether this means the Druids accompanied them the whole way, or were chanced upon in the British Isles by the newly arriving tribes has never been adequately resolved.

Druidic initiations consisted of vestiture, oaths of loyalty and reticence, and finally tonsuring that shaved away hair on the front part of the head, leaving the back long⁷⁵⁷ (precisely the same tonsure found among the Medes of Persia⁷⁵⁸). Augustinian missionaries sent from Rome to the Celtic Church described the haircut as "the tonsure of Simon Magus". The Celtic name for this tonsure was the berrad mog,⁷⁵⁹ perhaps stemming from the Iranian priestly title Aberad, that is the Magus, or indeed Mog who brought the sacred water and milk to the altar when Haoma (the white Magian drink of eternal life) was mixed.

So began their long indenture to the druidic novitiate, which saw them head to unmentioned locations throughout the countryside for training in their arts, rites and sciences. Luckily the Book of Ollambs has survived, for

DRUIDRY

Druid means 'a Magus'

PLINY STATES THEY PRACTICED MAGIC, INSINUATING THEIR CRAFT WAS THE SAME AS THE PERSIAN RITES

AROUND 50 BC
CAESAR REPORTS
DRUIDRY WAS
INDIGENOUS TO
BRITAIN

DRUIDS HAD A SPECIAL INITIATION

THE CHARACTERISTIC
HAIRSTYLE OF THE
DRUIDS WAS TERMED
'THE TONSURE OF
SIMON MAGUS'

DRUIDS LEARNED NATHS
BY HEART, IE; POETIC
CYCLES

Persian Magi learned Nasks by heart

IN PERSIA THESE ORAL CODES WERE PRESERVED IN WRITING it describes in elaborate detail the druidic curriculum, year by year. It began with studies in Ogham script, grammar, philosophy, epic prose, law, ancestral tales.

In the 6th year of their study, in addition to secret poetic devices, they learned 24 greater and 24 lesser Naths, a poetic cycle imparting knowledge. The 8th Magian book of Dinkard describes the Magi's academic syllabus. It mentions "21 parts of its divisions, which are called Nasks". That is 21 Nasks, 3 less than the 24 druidic Naths. If Naths were a Celtic rendering of the Persian Nasks one can account for this shortfall by taking into account the loss of 180 chapters of Magian philosophical teachings under Greek rule, purged from the Persian Rivyats, and so reducing their number from 1085 to 905. In short, if Druids were Magi, they perpetuated a form of Magianism practiced before Alexander's destruction of the Persian Empire (ie; very ancient, very primitive, and no doubt contained a variety of Achaemenid and even pre-Achaemenid traditions and observances). The first seven were gathic in nature (ie; rites and prayers), while legal matters filled the final seven. Each nask was filled with its own peculiar information, all arranged in grammatically precise metrical lines, as an aid to mnemonic acquisition. In this respect they must have conceptually resembled Naths in more than just cursory ways.

For example the Persian *Pagag Nask* contained regulations for ritual slaughter, particularly of sheep, the nature of work and ceremonies. ⁷⁶⁰ It set down who sacrificial meat was to be shared out to, which portions belonged to fire and which to water.

"And whatever is about a season festival; where the appointed place is, when one celebrates it, and when it has fully elapsed; the assembly of the season festival, and the donation for the feast; where and when the celbration is possible, in what proportion the provisions are to be given out, and when to be prepared and divided; where its advantage is (ie; in whose honour the sacrifice is made), and what benefit there is from it to the good creations both spiritually and materially". 760

Pagag Nask set guidelines for the selection of fitting ritual officers, as well as purification rituals.

"As to the selection of the president of the feast there is this, namely, what ability is requisite for that presidentship. The allotment of the portions, and giving them sooner to those who are sooner in need of them (ie; to feed the poor first). Scoffing before priestly authorities, who are great and good, and when they do not give a portion to the authorities are cases when the season festivals are not to be considered as celebrated". To It speaks of "the control of sin and computation of the portions, and more on the same subject. About the rotation of the day watches, days, months and seasons of the year - which are when it is summer and winter and the appearances therein which are owing to the motion of the constellations. Where the coming of the righteous guardian spirits (ie; the Fravashis) into the worldly existence occurs, in those ten days which are the end of the winter and termination of the year, because the five intercalcary gathic days among them are

for that purpose".760 A good many of these observances might have had a local format, all the while adhering to the wider fundamentals of Magian ritual craft.

DRUIDS HAD SPECIAL COLLEGES

KINGS KEPT DRUIDS BY THEIR SIDE The Druidic heirarchg

Druids formed their own colleges and of itself this, I believe, conclusively proves they perpetuated a variety of teachings or customs, probably imparted by sages and spiritual mentors well known in their day; hence the distinctions between Druidic sects.

A typical Celtic king maintained an elite retinue some ten in number including a druid, bard, stewards, a prince, doctor, musician and seancha. The Irish situation seems replicated in Scotland. Adomnan wrote of the Pictish heathen priests in Scotland, calling them Magi. They in particular served as advisors under their king Broichan. We could be forgiven for thinking that these concurrences are just a coincidence or a mis-translation, if it were not for the fact that there were substantial elements of Magian religion present in Slavia and other parts of Europe in ages past. The Celts seem to have formulated their own words for Magi - draoi ("a druid", "a Magus") and bandraoi ("a druidess", "a witch"). Druidic white magic (pireog or piroige) was dedicated to protecting man and beast, and aiding the production of dairy produce like milk, butter, cheese and cream. Draordeact (maleficia) was baleful sorcery utterly contrary to pireog.

ARCH-DRUIDS

Arch-Druids, the highest rung of Celtic society, were the indefatigable companions of high kings, the principal high priest, prophet, sacrificer and lawman of a given Celtic nation. This makes the Arch-Druid similar in stature to a Persian magupatan magupat. "One presides over all these Druids, who possesses the supreme authority among them". And Once he passed away he was replaced by a successor of accomplishment and renown, a situation that might give rise to bloodshed should there be multiple candidates with a claim to the high favour.

Coloured robes dilineated they remaining Celtic social classes, making it illegal to wear clothing dipped in dyes reserved for other social groups. For Druidic robes were the colour of white, signifying the colour of purity and wisdom. The main garment consisted of a white shirt or jacket, over which was worn an additional robe slung sideways across the shoulder, draping down the front of the body. They might also wear a cape with a pointed hood. Around their neck was a necklace or chaplet of clear beads, possibly crystal (termed "glain"). Bards dressed in much the same fashion, though in blue.

Ovates or vates formed the next heirarchical layer beneath druid and bard dressed like both the latter, excepting for green fabric and beads, and a high staff.⁷⁶⁶ In daily matters vates served as scribes and were trained in, and utilized the arts of, astronomy and medicine.⁷⁶⁶

As can be shown in the *Book of Leinster*, internecine warfare drew out into the open the tribal associations and aristocratic patronages permeating druidry. Druids were found amongst the ranks on either side during a conflict.⁷⁶⁸ For sake of an analogy Catholic padres gave the last rites to mortally wounded soldiers on both sides of Omaha beach on D-Day.

The popular druidic name Taliesin is thought to be built from the root words *tal* (the front or forehead) and *lesin* (radiant, glorious and fair). In Russian the latter word has exactly the same meaning, but is, in other forms, associated with species of ash tree, amongst which is the Rowan tree (a tree greatly prized by the Druidic elite, perhaps even more so than the oak).

Taliesin provides his own slick oral autobiography in epic prose: "It is I who am a diviner and a leading bard, who know every passage of the cave of silence; I shall liberate Elphin from the belly of the stony tower; I am Taliesin, chief of the bards of the west, who will loosen Elphin out of the golden fetter"." "If you be primary bards to the master of sciences, declare ye mysteries that relate to the inhabitants of the world:"

Pruisie esucation

Caesar tells us that "Druids preside over sacred things, have the charge of public and private sacrifices, and explain their religion. To them a great number of youths have recourse for the sake of acquring instruction, and they are in great honour among them. ... They ... settle all their disputes ... appoint rewards and penalties; and if any private or public person abides not by their decree, they restrain him from the sacrifices. Whoever are so interdicted, are ranked in the number of the impious and wicked; all forsake them". They are the impious and wicked; all forsake them". They are the impious and wicked; all forsake them". They are the impious and wicked; all forsake them". They are the impious and wicked; all forsake them". They are the impious and wicked; all forsake them". They are the impious and wicked; all forsake them". They are the impious and wicked; all forsake them they are in great honour among them.

Irish jurisprudence, known as Tara law (after the place of that name) frequently employed 12-person juries. Apostates and criminals were often subjected to excommunication proceedings and, as in medieval Christian times, the banishment was associated with the power of a drawn sword, the power to cleave away the good from the bad, forcing transgressors to live a fugitive lifestyle, where all were duty bound to kill them on sight.⁷⁷³

"Instigated by such advantages, many resort to their school even of their own accord, whilst others are sent by their parents and relations. There they are said to learn thoroughy a great number of verses. On that account, some continue at their education for twenty years. Nor do they deem it lawful to commit those things to writing".

Not that they lacked a means of writing, for from early times they noted domestic and commercial correspondence using the Ancient Greek alphabet. It was their teachings that they refused to commit to paper, yet another point of concurence with the Magi who, in Parthian times, wrote most secular tasks in Greek lettering.

They were said to be versed in the sciences. The herbad-like Celtic Vates, who were subordinate to the Druids, allegedly excelled in the craft of the stars, not to mention Geography and mathematics. These subjects, this hidden lore, permitted them an understanding of the "size and shape of the world". Another of their specialties was learned scientific astronomy akin to that known throughout Greece, Egypt and the Orient. The Gaulish mercenary Caius Suphicius calculated a lunar eclipse, and warned the Romans in advance. Only one wise to mathematics and

DRUIDS OF VARIED
RANKS WORE
DISTINCTIVE CLOTHING

SOMETIMES ARCH-DRUIDS WERE INSTALLED AS A RESULT OF MILITARY CONFLICT

TALIESIN WAS A FAMOUS DRUIDIC BARD

ONLY DRUIDS WERE
ALLOWED TO MAKE
SACRIFICES

Druids were judges

DRUIDS WERE NOT
ORIGINALLY ALLOWED
TO PUT THEIR CRAFT IN
WRITING

DRUIDIC SCIENTISTS

THEY TAUGHT SECRET
LORE ABOUT THE SIZE
AND SHAPE OF THE
WORLD

planetary orbits could perform such a feat, and let it be sufficient proof of their expertise in performing the requisite computations. As time went by the prohibition against written records seems to have been lifted, thereafter resulting in a flouring of Druidic literature that was entirely burned to ashes by the general populace at the instigation of St Patrick.⁷⁷⁶

Pruisie ritualism

HAVE WORSHIPPED THE PLANETS

DRUIDS ARE KNOWN TO

THE GAULISH GRAND SHRINE OF ARGENTOMAGUS

Druids had special powers

DRUIDS USED INCENSE

THEY CELEBRATED

SPECIAL CONTESTS IN THE
BOYNE VALLEY EACH
YEAR

THE OLD GATHERINGS
CONTINUED WELL INTO
CHRISTIAN TIMES

DRUIDIC ALTARS

Caesar reveals the names of their gods ... Mercury, Apollo, Mars, Jupiter and Minerva. As an historian it would be difficult to declare with absolute certainty that these divinities were the very same gods worshipped by Romans and Greeks. Caesar might only have been approximating the status and function by using Roman terminologies for the benefit of his readership. Subsequent excavations in Gaulish *Argentomagus* validate his testimony as beyond reproach however, and add oriental divinities into the equation. Some will see these eastern heathen gods as arising from devotions imported into Europe with Roman military converts or foreign auxiliaries brought west to do service for the Empire. Then again they may have been deities peculiar to this Gaulish druidic enclave, and/or certain colleges of Druids from the first.

Druids wielded spiritual powers denied to ordinary mortals.⁷⁷ They were very often recipients of the second sight (known in their tongue as *an dha shealladh*)⁷⁷ which, as was the case with Magian magu power, was inherited through a long line of ancestors. Druids possessed *geasa*, that is compelling words of power that repelled demons and even bound them into service.⁷⁸

Druidic ceremonies demanded the participation of three primary officers, namely the head man or *Cadeiriaith*, the lunar representative *Goronwy* who was stationed in the west, and lastly the *Fleidwr Flam* who marked the sun at its meridian strength.⁷⁹ Other lesser initiates assisted them in the performance of ritual acts, including an assistant who sat next to the Principal officiating druid and one who took an active part in the initiation process (the *Ys yw wedydd*).⁷⁹ At other times they performed purificatory baptisms, funeral rites and marriages.

In *The Throne of Taliesin* the bard tells us of incense, and myrrh, and aloes, from beyond the sea.⁷⁰⁰ Such a detail might have been Christian except for the variety of incenses which look to be allied to pagan druidic rites.

Druidic games and celebrations normally began on August 1 in the region of Tara, characterised by fires and assemblies in the Boyne valley. At such events oral epics recounted tales of the festival's origins in those parts, and the folk's part in honouring the memory of Taillte, a spanish blue blood married to a Firlbog king that fell at the battle of Magh Tuireadh. That war saw the end of the Firbolg colony in Ireland. So the Celts saw fit to honour the woman who raised Lug, one of the greatest heroes of Ireland's Tuatha De Danann people. [76]

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

"According to presbytery records of Applecross, dated September 5, 1656, an inquiry was made into a bitter complaint by the parish minister, of certain superstitious practices prevalent on the island of St Mhaolrubh. The worthy cleric reported that the people were accustomed to sacrice bulls on the 25th day of August, the day dedicated to the Saint. After the sacrifice of the animal there were frequent approaches to the chapel ruins and circulating round them ... those desirous of knowing their future or good fortune in travels, after depositing an offering in the holy well tried to force their head into a hole in a round stone. If successful all was well, but misfortune was sure to follow if the attempt failed. This well was allied to a saint".

Over preceding centuries wells were connected with druids who had crossed over to the other side, beyond the land of the living, especially those who passed away in close proximity to the water source.⁷⁸³

Druids had special altars called *cromleac* or *fanleac*, and many were no doubt dedicated to good forces. Yet some of them were capable of procuring curses. This was achieved by walking anti-clockwise around the altar stone (ie; in the opposite direction to the sun) uttering the desired malediction, while holding a fragment of the stone. He is probably no coincidence that in Gaul, where the druids once brandished enormous power, that the most important pre-Christian temple was the Grand Shrine of *Argentomagus* (which means "Silver Magus"). The site was used for the ritual slaughter of herd beasts over a very long period, and ultimately destroyed by the Christians. And then there was *Rouen* (formerly called Rotomagus ie; "a wheeled Magus"), *Durnomagus* and *Nijmegen* (*Noviomagus* ie; new Magus), all of which were situated in lands populated by the Franks.

Here again many have fallen for a "red herring". Through 20th Century eyes they applied our currently poor

understanding of the term Magus, and perceived that Magus really only ever meant "a sorcerer", when it actually meant just that, a Magus, a priest or priestess of a religion once centred about Iran, but by no means confined to that area.

Then again, druids had a very great deal in common with the Greek pagan gnostic Pythagorean philosophers, and many similarities to the Hindu Brahmans; that much is known. So perhaps Magian druids were only one segment of the overall druidic population, even more so if the term druid related to the "religious caste" of Celtic society.

In typically Eastern style, the Celts had four main castes, headed by the druids, and the royal warriors named *Riogh*, which stems from the Sanskrit *Rig* ("sun"). In India, where very little changes, Muslim and Christian clergy are loosely considered as part of the Brahman caste. Although they are not Hindus, such a classification simply serves to signify that they are holy men.

Nevertheless the druidic philosophical outlook may have been formed in the bowels of Parthia, with the result that they espoused an accumulation of Magian, Hindu, Buddhist and pagan gnostic thought. It should be recalled that in the late 3rd Century AD, the Celts (and presumably their druids) invaded the Balkans, especially Greece, where they sacked the Temple of Apollo and the Delphic Oracles (where the power of the Pythonian genius dwelled strongly). pagan gnostics are unlikely to have demolished holy sites of this significance, and so we have cause to equate aspects of Celtic paganism with a conglomeration of oriental faiths, probably Magianism. Their race migrated westward into Europe, eventually ending up in Gaul and Ireland - new lands for an old people. It is perhaps on account of this that the Celts knew philosophies similar to those of the ancient Greeks. Perhaps the Celts first learned of the existence of Ireland from the Greeks (whose astronomer scientists were allegedly visiting there perhaps as early as 400 BC) and decided to settle there. Other Celts peopled the east, serving as mercenaries in Syria, Asia Minor and Alexandrian Egypt.

The druidic religion was connected with the Far-East from earliest times. There was a holy oak situated in Galatia (Turkey) where Celtic leaders met every year, a pivotal gathering attended by a council of 12 leaders and several hundred figures delegated to participate. Yes, they came to Turkey from as far away as Ireland. Two locations in Olden Rus' carry the title Galicia, perhaps indicating that they were locales linked with Galatia, and hence with druids. Druids wielded ultimate power over the masses in Ireland, and at the same time their unquestionable authority was recognised as far away as Carthage and Asia Minor. Druids voyaged across many warring Irish counties free of molestation, healed disputation between foreign kings, and could journey to regions as remote as the Ukraine with little trouble.

On the other hand there are only two recorded instances in which druids were mentioned as living gods. This does not necessarily mean that druids weren't seen as living gods by their underlings. Only a few surviving historical references made it through from that period.

With the passage of years I am even more convinced that Druidry was a religious caste. There are so many divergent testimonies about the names of their gods that it is impossible to assign them a single orthodox tradition that remains universal for druidry as a whole.

Omophagia was probably known to certain druids, for anecdotes portray them eating raw flesh. We hear of a peculiar rite in the Banquet of Dun n n-Gedh "The poet chews a piece of flesh of a red pig, or of a dog or cat, and brings it afterwards on a flag behind the door and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him". Details the Taces masticated raw horse meat, such the Hippophagi 'horse eaters' of Hyperborea.

The Lugnassadh Eured Lug introduces a supreme being hardly similar to Zeus, and more akin to Ahura Mazda or Horus. Perhaps it indicates yet another substrata of Celtic worship, different from the equally archaic Greek and Indo-European elements.

"The Eye of the Great God ...
The eye of the King of the living
Pouring upon us at each time and season
Pouring upon us gently and generously
Glory to thee, Thou glorious sun
Glory to thee, thou Sun, Face of the God of Life"."

DRUIDS WERE
PROBABLY A RELIGIOUS
CASTE

CELTS SACKED THE
TEMPLE OF APOLLO
DELPHINIOS

A DELEGATION MET IN TURKEY EACH YEAR

SOME DRUIDS WERE MORTAL DEITIES

SOME DRUIDS ATE RAW
FLESH

THE SUN, EYE OF THE GREAT GOD

Such a being is a far cry from the subterranean Pluto sometimes mentioned in relation to druidic devotions, or to the Bacchic *omophagia* and Pan-worship of Dionysianism.

As a rule Roman Christian writers do not launch into invective when discussing Druids, as their intercourse appears to have been rather cosy and congenial, leading to an inherited culture of druidical teaching inside the Christianity espoused by Gaels of the British Isles, whether Scotsmen, Welsh or Irish.⁷⁹⁴ This if nothing else highlights the relative closeness of the two religious streams which, for a time, shared the same breathing space. In Ireland the term Caillach seems to have applied to by Ban-Draoi and Christian nuns without diffidence.²⁹⁵

Siberian and Asiatic Mag

Magianism and shamanism (esp. Bon and Buddhism) share a number of common features, and these allow one to make inferences of vital significance, not the least of which is an admission that the two were somehow factually related to each other.

Clear evidence of this synthesis is found in *Qormusta* (ie, *Ahura Mazda*), the lord of the Tengri celestial divinities known to the Mongols, and the originator of heavenly fire. It is said that he threw his eternal foe, Erlik Khan, from heaven, imprisoning him in the underworld. During the end times, Erlik Khan would bring the onset of chaos and calamity, by emerging from this prison in company with iron hell-riders to lay waste to the world. Neither *Qormusta* nor the Buddhists will be able to defeat him. As you will see in the following schematic, the form of Mazdaism known in Eurasia seems drawn from Zurvanism. Alternatively *Qormusta* was simply plugged into their pantheon, becoming for all intents and purposes a Persian module subsumed into a growing accumulation of Bon and Buddhist traditions.

Mongke Tengri (Supreme god)

QORMUSTA (Chief celestial ruler) 99 Celestial Tengri gods

ETUGEN EKE (Earth mother)
77 female goddesses of the earth

Erlik Khan (Lord of Devils)

Demons and hags

It is difficult to date, with any certainty, the time frame for shamanism's assimilation of dualistic Iranian beliefs and practices, or indeed whether they had always been present since prehistoric times. What we do know is where it happened: Eurasia and Central Asia, and to this I will add European Russia. For this reason Magi came to be known by less-Persian terminologies in Central Asia and the European fringes;

Russian	Volkhv	"a Magus" ⁷⁹⁷
Russian	Volshebnik	"a wizard" or "a sorcerer"
Finnish	Velho	"a Magus" ⁷⁹⁷
Turkic	Veli	"a protector", "a (pagan) saint"
Bulgarian	Vl″khva	"a magician" 797
Estonian	Volu	"a witch"
Slovenian	Volhva	"a fortune-teller"
Old Norse	Volva	"a sibyl, witch, prophetess"
Old Irish	Draoi	"a Magus", "a druid"
Turkic	Виуи	"spell, magic"
Turkic	Виуиси	"magician, sorcerer"
Rasdi	Rasdis were asiatic shamanic white Priests. If R	

Rasdi Rasdis were asiatic shamanic white Priests. If Rasdi was derived from Raspi (a white Zoroastrian priest.) then this kind of shaman was an ancestor of Magi who had fled Iran into shamanic territories to escape persecution at the hands of Muslims.

MAGIANS INTERACTED
WITH THE BUDDHISTS
THROUGHOUT EURASIA



Fig 38.1.



Fig 38.1.

Fig 38.1. Tibetan Buddha statue. Fig 38.2. Devil-shaped crucible designed to receive the blood of sacrificial offerings.

The intermarriage of dualism and shamanism might have originated in that blurred epoch when prehistoric animism evolved into formal pagan religion. *Magu* (the Magian spiritual power) might thus have been a form of shamanic ecstasy. However, dualistic animism is not universal to shamanism, and mainly confined to the Urals and Siberia. Because of the close geographical proximity of this area to Iran, the Iranians are the obvious source of their dualism, especially when one considers the substantial level of Iranian linguistic material found among not only the Finno-Ugrians, but the Mongols (which of itself intimates Indo-Iranian cultural ties with the Mongol shamans).

The most archaic Buddhist temples paradoxically prove to be the most exquisitely executed of all, hewn from immortal substances like granite. Outwardly they replicated the forms of local Indian temples (of wooden construction), but strangely show the influence of Iranian stonecraftsmen. These particular masons probably built the temples for the Buddhists in the first place, or, at the very least, were responsible for introducing their construction techniques into the Buddhist religious community.

In spite of this it is still possible to assert that Indo-Iranian religion originally had shamanic roots. Perhaps *Magu*, the magical ecstasy of the Magi, was derived from the shamanic ecstasies of antiquity, but differed from primordial shamanism in that it had accumulated around it a formally codified religion complete with its own holy texts and mystical regime.

Darker aspects of the craft radiated out from Mesopotamia. Based on a whole host of Neo-Assyrian wall inscriptions, and the discovery of goat skulls, and the wings of noble birds and buzzards at Zawi Chemi Shanidar (which are datable to 10-9,000 BC), archaeologists have inferred that certain Babylonians and Assyrians were dressing in ritual costumes which allowed the wearer to appear as an anthropomorphic winged-goat entity. Such imagery might have represented a demi-human deity or spirit, or may even have been a very early Assyrian-style portrayal of *Ahriman*, and a range of other very powerful demons. This might lead one to suspect that mankind's earliest organised religion (that of the Babylonians) was a direct outgrowth of prehistoric shamanism, a form of (radical dualistic) animism which they would later implant into their progenitor over millennia, as cultural ties between adherents to shamanism and Iranian religiosity were upheld.

But then again, *Magu* may have constituted a separate form of ecstasy, closely related to that of the shamans, and which came to have an influence on shamanism, owing to a vigorous insemination of Magian beliefs. This seems all the more certain considering shamanism was modified by a range of southern customs and beliefs, especially from Iran.⁸⁰² The birth of dualistic animism might be traceable to the centuries following the Islamic conquests of Central Asia, which obliterated Magian culture and presumably smashed into oblivion the Central Patriarchate of Khvaniras, the Northern Patriarchate of Vorobarst, the Eastern Patriarchate of Savah, and the southern one of Fradadafsh. Large bands of roving Magian inhabitants inevitably cascaded into the surrounding countries, where Muslims had not ventured at that point in time.

Bon and Buddhism are subjects so vast that I could not possibly hope to fully incorporate them into this work. We will begin by examining the Tibetan experience in a search for clues to Iranian influences. Tibet was repeatedly immersed in foreign religious and sacramental traditions. In its earliest transformation Tibetan tribesmen drifted from prehistoric animism into the welcoming arms of Bon shamanism, under the influence of the Bonpos (Bon shamans). The new religious trend was not of Indian or Chinese origin. According to legend it was imported from Tazig (possibly Tadhikistan in Central Asia, a region geographically close to Iran) by an ascetical high priest called Tonpa Shenrap who was seen as a god in this world and the next. He didn't come to convert the area, simply recover his horses from a greedy, thieving demon. This could be a potential and significant point of entry for the Mazdean traditions, but by no means the only point of exposure. After all the Eurasian Scythians (who were members of the Achaemenid Persian federation almost a thousand years previously), and their eastern descendants the Hunns, were long exposed to Magianism. These barbarians practically owned large tracts of inner and outer Eurasia.

Bon shamanism included a range of nominally shamanistic observances, but also required the worship of kings as divine beings presently ruling in the material world; the sons of heaven.⁸⁰⁴ Unlike typical steppe shamans, the Bonpos formed the nucleus of a royal priesthood, charged with tending the kings needs in this life and the next.⁸⁰⁴

Bon was a major deviation from Hinduism and Buddhism (and their cyclic reincarnations) in that they perceived a post-mortem judgement of souls who lived on in a spiritual world beyond ours. Death was an event horizon, a crossing over. Once there souls continued to watch over earthly relatives.

The next major development was the conversion of Tibetan King Songsten Gampo, who adopted Buddhism in the 7th Century AD, in preference to Bon. Abandoning Bon caused a spectacular rift with local Tibetan tribesmen





Fig 39.1 and 39.2 Mesopotamian reliefs often show men dressed as animals.



Fig 39.3. Bon swastika



Fig 40. Golden deer on the horizon of Lhasa,

BON SHAMANISM DIFFERS FROM BUDDHISM

BUDDHISM DISPLACES
BON IN TIBET UNDER
KING TRISONG DETSEN

BAD OMENS SUGGESTED GODS AND DEMONS WERE VERY ANGRY ABOUT IT

NEWLY BUILT BUDDHIST TEMPLES WERE ATTACKED BY DEMONS

BON WAS EVENTUALLY
INTEGRATED WITH
BUDDHISM, MANY OF THE
OLD WAYS LIVING ON
INSIDE THE NEW

INDO-IRANIAN RELIGIOUS
TERMS FOUND TO BE IN
BUDDHIST USAGE

and aristocracy. 806 Buddhist monks of Nepalese and Chinese extraction were finding their way into the royal court at Lhasa from 763 AD onwards, no doubt upsetting regional power-sharing arrangements in secular and religious matters. 806 Culture shock set in as Bon shamanic priests were shunted from society, forced to migrate west. 806 The new priesthood began re-organising Tibetan society more along the lines of technologically superior China and India. The land now acquired a thriving Buddhist intellectual culture. With it came all the trappings one associates with civilised advancement, in particular a new written script, novel juridical precepts, nifty scientific arts, crafts and the like. Buddhism radically changed the nature of the Tibetan kingship and its allegiance to Bon. 806 Now the king was an incarnation of Tibet' patron spirit Avalokitesvara. 806

Buddhism is a heavily gnosticised and highly evolved form of shamanism, where through meditation and spiritual enlightment adepts and laity alike hope to escape earthly reincarnation and its many woes, by spiritually merging with the divine. In Tibet, under the new order, it took the form of diamond-path Buddhism. The greatest exponents of this path to enlightenment were the Bodhisattva, or saints. The most venerated of all these was the Buddha, who in earthly form appeared as the Nepalese Shakyas king Suddhodana famed for renouncing many aspects of the material world in favour of the spiritual. Escaping reincarnation was only possible by attaining Nirvana, the previously-mentioned mystical state desired by all Buddhists, divorced from all the cares of material existence.

The crucial showdown between Buddhism and Bon took place in the year 762 AD, during the reign of King Trisong Detsen (reigned 755-815). While Buddhism had introduced many novel improvements to the Tibetan gentry, things were not going well for Buddhism in the mind of common folk. Ill omens gripped the land, inauspicious happenings many attributed to the denigration of Bon shamanism. See Curses. By some coincidence the grim signs coincided with the arrival of a new Indian priest at Lhasa. The very moment he entered the king's court to organise Buddhist affairs, the demons of the land became wroth. Within a short time he was driven from Tibet, widely regarded as the cause of the calamities. So to reverse the failed season the wizard Padmasambhava, one knowledgable in necromancy (a known practioner of child sacrifice), was called in from India, to fight the demons laying waste to the earth. He was very powerful, so mighty that even the king bowed before him. In effect he was there to exorcise Tibet, not only of its demons, but Bon shamanism. The old faith was just about to be demonised.

Samye was chosen as the site for the first monastary and temple. ⁸⁰⁹ The project was plagued by difficulties; structural damage and shortages of building materials predominantly. Once Padmasambhava had expelled or enslaved the region's resident demons (the klu) and spirits by exorcisms and peace offerings (valuables tossed into the nearby lake) things died down marginally. ⁸⁰⁹ He could now commence constructing the new holy place, which he dedicated to the Aryan vedic gods Indra (the demon-fighting champion and war god) and Brahma (the creator), both of whom were traditionally venerated by Hindus. ⁸⁰⁹ According to lore the super-exorcist press-ganged the entire area's unspiritual denizens into his service for the purpose of using them to build the monastary during the hours of darkness. ⁸⁰⁹

Simmering animosity between Bon and Buddhism resulted in 150 years of internecine conflict and tit for tat killings of royalty and other notables. Repression of the former culminated in the slaying of a reigning monarch Ralpacan, the son and successor of King Tritsug Detsen. Owing to strong grass roots support for Bon, devotees of the new school of Tibetan Buddhism were left with no other option but to retain many Bon traditions and rituals. The new way was merely superimposed on the old in a number of respects.

Indo-Iranians and the people of Mesopotamia are regarded as having played an immense role in the formulation of the more formalised shamanic beliefs, not only in Siberia, but Central Asia.⁸¹¹ For instance, Pre-Buddhist Tunguskans believed in Buga as their supreme god, a deity whose very name is certainly derived from the Iranian Baga (god), and thus similar to the Slavic word Bog (god).⁸¹² These tribes had their own shamanistic sacrificial priests who performed rites for the appeasement of Buga, but interestingly their prehistoric shamanistic counterparts did not pay homage to Buga.⁸¹² Therefore, two strains of shamanism existed side by side in the Tunguska region. The shamans of the heavily dualistic Iranianised variant were probably hereditary, as was the tradition among the Magi.⁸¹²

As with the Magus-Kings, the great khans were sons of heaven; gods no less. In the pastoralist communities of Central Asia, Magian holy sites took the form of tents. In the case of the asiatic shamanic traditions, the domed yurt tents represented cosmological features. The roof was the vault of heaven, the central support post, the pillar-axis that supports heaven. In the middle of the tent stood a nine-step birch ladder that reached up through the

smoke-hole, the heavenly aperture. By ascending the ladder the shaman exited the aperture, his soul flying skyward into the celestial region. 813 Shamans made their spiritual journeys to the underworld in like manner. 814

These customs inevitably seeped over the Urals into Russia, with the Finno-Ugrians. One curious facet of Finnish shamanism is that it was, by and large, hereditary, which is a substantial deviation from the normal means by which shamanic power was acquired. S15 Lapps, Votyak Finns and the Ostyaks held that shamanism could only be inherited by birthright, however the shamanic vocation only became active at the behest of the Greatest Supreme God. S15 In other words if you did not come from specific bloodlines, you could never enter states of shamanic ecstasy. However full blown mystical shamanism would not develop in every member of that family line, but only in those whose calling had been signalled and actuated by omens from the omnipotent god. S15

Considering druids allegedly originated in the east, and met frequently in Galatia, Turkey, it is no small coincidence that Eurasian shamans and the druids possessed a dualistic cosmological view. Both believed in the existence of an inverted tree of life (eg; Seahenge), which in both cases grew upside down, with its roots planted in the heavens and whose trunk and foliage worked their way down into the underworld. Sife This is, to my mind, fairly conclusive evidence for a "Tree of Death" which belonged to the counterworld, and which was the topsy-turvy opposite of the "Tree of Life". This mystical teaching is also reminiscent of the Kabbalistic Jewish tree of death, so it must have been of some antiquity. Bear in mind also that the Celts marked the progress of time, not by the passing of days, but the passing of nights. Thus to them, sunset was the beginning of each new day, not sunrise. Sife

The Buryat tribes of the Urals, like the dualistic Magi, also professed that the cosmos was a war zone between two groups of opposing factions of gods, one white and the other black, one good the other evil. These deities resided in three respective cosmic zones; the celestial realm, the underworld, and this world (the place where a mixing of the two forces occurs). These deities resided in three respective cosmic zones; the celestial realm, the underworld, and this world (the place where a mixing of the two forces occurs).

Magian similarities exist even further eastward, among the Mongols. The supreme god of the Mongols was not given direct worship by the masses; instead, idols subordinate to him received homage. These were not made of wood, but from felt, silk or stuffed hides. Mongols bowed to the south in adoration of these idols, and offered them the hearts of beasts sacrificed to them, which were later eaten. Any form of disrespect to the idols was punishable by death. A captured Russian Christian prince was threatened with martyrdom for refusing to prostrate himself in front of the Mongol idols. For this transgression the outraged Mongols wished to execute him by kicking him in the heart, but thought it better to slit open his throat from ear to ear.

The *Tatar Relation* states that the Mongols believed that their armies and their religion would be destroyed by the Christians, and that whosoever remained after that battle, would convert to the faith of the area in which they settled. ⁸¹⁹ A variety of other superstitions were recollected by the friars, including the importance of killing those who had touched the wagon in which their idols rested, or spat food on the ground, or spilled milk deliberately, or defiled their hut. ⁸¹⁹ The pollution of one's living quarters could only be alleviated through employing a magician who understood the way to cleanse the location. ⁸¹⁹ Such a magician might have been a Magian cleanser, or similar.

Mongols advocated that a man should take the wife of his brother, if he had been killed. ⁸¹⁹ This custom was of course similar to that of the Magi, and forbidden by the Church. Mongols were not however endogamous. Crime, adultery and rebellion were punishable by execution. ⁸²⁰ Such beliefs closely resemble facets of Magian scripture.

Despite this the Magi might also have been a powerful Iranian off-shoot of the Aryan/Indo-European brahmanic priestly caste, that resulted from a past religious schism concerning the *daevas*. Like the Brahmin priestly caste the Magi were supposed to have considered themselves Aryans⁸²¹ as is stated in the Pahlavi texts and the notes of Herodotus.

The Magian priesthood, which claimed direct descendancy from King Mingochir and the Kayan kings, 822 attained full religious hegemony in Persia (Iran) through successful power-plays under Cyrus the Great, and brought about the transformation of traditional Zoroastrianism, by incorporating the lofty philosophical beliefs and ritual customs of the Medean Magi. 823 It should be stated at this point that the Medean Magi were not linked to the bloodline of Zoroaster's Zoroastrian priesthood. As I have mentioned so far, these Magus priests penetrated Zoroaster's white priesthood and in time turned infant Zoroastrianism into a religion based on the Zurvanite trinity, which held as its main deity the etherically unknowable time god of the Medean astronomers (who ruled over a white son, a black son, and all creation), plus an aggregate of Aryan gods, including the *daeva* Indra.

Finns living near the Volga and the Urals seem to have had some knowledge of the Rus' and Bulgar Magi also.

These Finns of the Mordva tribe (who were known to have partaken of raw flesh feasts) were noticeably different

AHURA MAZDA
WORSHIPPED UNDER
THE EPITHET
QORMUSTA

THE GREAT KHANS
WERE SONS OF HEAVEN
WHO HAD COME DOWN
INTO THE MATERIAL
WORLD

MONGOL SHAMANISM

MONGOLS BELIEVED
THEIR RELIGION WOULD
DIE OUT, AND THEY
WOULD CONVERT TO
CHRISTIANITY OR
ISLAM

LIVING GODS
FREQUENTED CERTAIN
FINNISH DISTRICTS

RUSSIANS WERE TERMED SIMURGS, AFTER SIMURG, THE MAGI'S FERTILITY GOD

RUSSIAN MAGI WERE CALLED VOLKHVY

MAGI VISITED BABY JESUS IN THE NEW TESTAMENT

from some other revered inhabitants of the area, who roasted their meat. These folk the Finns called *Mos-chum*; the men who were as gods,⁸²⁴ a race of wizards who lived under ground. References to the *Mos-chum* might be allusions to Magian interaction in an intrinsically shamanistic environment, leaving behind the seeds of their venerable culture, in the form of dualistic animism.

Perhaps these wizards were the same as those encountered by Mongols somewhere near northern Russia, who went beneath the earth to escape the light and sound of the sun. There they supposedly played music and made merry until after sunset.** Strange behaviour for people living in an Arctic wasteland where nothing grows, wouldn't you say? You'd think they'd be only too happy to feel the warm glow of the sun, but they weren't; they hid from it. Drawing on Magian scripture, these northern wizards may have been the so-called apostles of evil.

Wolkhug-The Russian Rag

The Mediaeval Persian poet Khaqani (a Muslim) admits that the pagan Russians were Magians, by calling the Russian people Simurgs, that is, worshippers of Simurg, the fertility-bringing, bird-like god of the Magi - the Griffon-bird, otherwise known as the bat, or indeed vulture. While some have been tempted to attribute Russian Simurg-worship to an informal absorption of Sarmatian Iranian customs by the Slavs, this avenue is blocked by the fact that the Russes had a coherent pagan priesthood in Mediaeval Russia, which may have resembled that of the Wendish *Flamens* (fire-priests).

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

Volkhv is also found in Russian translations of the New Testament, when referring to the Three Wise Kings, the Magi enunciated in the Book of Matthew. The oldest of the original Ancient Greek Gospel manuscripts uses the term Magos.

Variants of the term *Volkhw* are also found in the Bulgarian, Slovenian, Finnish and Estonian tongues, meaning "a magician", "a fortune-teller", "a Magus" and "a witch" respectively. This suggests that *Volkhwy* were known in the Balkans, Central Europe, the Baltic and Finland also. There were among the *Volkhwy*, magicians of varied special ranks, so sorcerers and sacrificers who performed the ordinances of the pagan ritual order. In this we find hints that they belonged to an organised form of paganism, a religion. It was probably very elaborate, for they were literate, and possessed their own learned culture. In olden folklore the *Volkhwy* were astronomer-astrologers, wise men, sorcerers, and custodians for the "black books". These tomes contained legal procedures and text, spells, and ancient written lore, including ancestral epic legends. Succinctly, the Russian heathen priesthood acted as guardians for ancient pagan knowledge and wisdom, and were possessors of special powers; just as the Magi were.

Since the Russian *Volkhvy* were supposed to have been Magi, they were by inference a unique brahminic-style priesthood, one born from the Aryan traditions, but which came to differ from the brahmanic priestly lines because their blood was of royal Magian extraction (and consequently traceable to King Mingochir or Manuskihar). So, like the Magi, the *Volkhvy* priesthood could only be entered by selected individuals possessing the blood inheritance of the Magi, which had been perpetuated by next-of-kin marriage throughout that same line of ancestors. It was they who performed a different range of arcane ordinances and magic born long ago in Medea. They owned amazing knowledge which, like the Brahmans, they held as their domain alone, by birthright. To "know and rule" was their niche in life, just as others came into the world to push a plough, or to fight. With esteemed learning, they became masters of warriors and serfs. Under them, the pagan Rus' had as their "state-religion" the rites of the Magi, those who wielded planets and nations.

The Mediaeval Muslim chronicler Al-Nadim stated that in pagan times learning was the preserved domain of the sages. The right of an individual to be accepted for training as a sage was determined by the nature of their natal horoscope, which had to display celestial portends of their future intelligence. This is of course a reference to the selection of pagan Gnostic priests. Although Magi were required to have the requisite bloodline before they could undertake priestly training, it is nonetheless plausible that an auspicious horoscope would have aided one's chances of acceptance.

An uncertain number of Volkhvy were connected with the Russian princes.⁸³⁴ As a matter of fact some Rus'

royals were themselves recorded as having a *Volkhvy* bloodline, as for instance the mother of Vseslav of Polotsk.84

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

A similar connection with power and divinity is found in the Old Icelandic *megn* (noun. "strength") and *megn* (adj. "strong" or "mighty"), as well as *megin-hyggja* ("wisdom"). So This power was manifest magically in certain runes, the *megin-runar* ("the mighty or powerful runes"). Then there was *magnast* ("to increase in power"), *magn* ("strength" or "power") and *magna* ("to charm", "to make strong by magic"). We also find the terms *as-megin* "the strength of the gods", as *as-megir* "the sons of the gods", and *goth-borinn* ("born of the gods"). Such terms may once have applied to the Magus-priests of the Norse *Al-Madjus*.

Some experts on European witchcraft believe there are significant similarities between European and African witchcraft. North African warlocks gained their powers from a mystical ability known as *mangu*. It is tempting to perceive any likeness between *magu* and *mangu* as purely coincidental. Yet the Magi frequented certain parts of northern and north-east Africa looking for balsams, frankincense and other vital aromas required by their ritual ordinances. Perhaps through their agency native Africans came to inherit *Magu*, by interbreeding with them. That is not to say that such a union was holy in Orthodox Zoroastrian opinion. In fact Magian scripture speaks of negroids as belonging to the dark side. Not only was their skin black, but they were skilled in black magic, owing to their alleged origin in the sexual union of a demon and a wicked witch (a priestess skilled in black magic). Hence the origin of the Old Icelandic term *heljar-skinn* ("negroid" or "dark-skinned", literally "hell-skin" or the "skin of the damned"). See endnote 450 for a more in depth discussion on this racial epithet.

Entourages of Russian *Volkhvy* served their respective lieges in a variety of governmental and administrative roles. An excellent parallel is found in the Magi, for they aided the Persian kings by scrupulously attending to matters of law. They versed the people in it, and passed sentence on oath-breakers, criminals and the like. As judge, jury and executioner it was their duty to consummate the dictates of law by carrying out the floggings and executions in person. Being sagacious, Magi formed the nucleus of a kings's advisory committee. Thousands of kilometres away, and in an earlier period, we hear of many "round-eyed" Myag ² at the Chinese Imperial court. All courts are considered to the respective to the people in a variety of governmental and administrative roles. The same period at the period of the period o

Following his journey through Rus' Ibn Rusta (an Arab geographers travelling in pagan Rus') commented that the pagan Rus' Slavs were ruled by priests (Doctors) who the Slavs deemed to be living gods and judges, whose decrees were simply not to be questioned. If a *Volkhw* requested that such and such a sacrificial offering be made, it had to be given; irrespective of a person's wishes. These living gifts were then sacrificed on a hanging tree. In ancient Persia, it was the Magi who performed such hanging sacrifices. Looking for the closest possible historical precursor for pagan Rus' religion it is difficult to go past the Magi, or even the pagan gnostic philosophers and Chaldean sorcerers, in some respects.

From Volkhw, the words volshebstvo ("magic"), volshebnik ("a wizard" or "a sorcerer"), volshebnitsa ("a sorceress"), and volos ("hair") are derived.⁸⁴⁵

The Estonians used another word when denoting "a magician" (maag). The Russian equivalent to the Estonian maag was mag, which also meant "a magician or wizard". The Russian terms ved'ma ("witch"), koldun ("sorcerer") and volkhv ("Magus") illustrate three specific classes of magician in Russia, sub that an improper usage of these words can sometimes make it difficult to distinguish between the three within a given text. This is something that a researcher must be mindful of at all times. The same can be said for the Estonians. The Estonian term noiakunst meant "magic", or literally the arts of the Noid ("sorcerers"). Once again a distinction is made between magic and sorcery, a distinction found not only in Russia, but across most of Europe. More specifically noikunst is derived from Noid, which in Estonian means "a sorcerer" rather than maag (an Estonian term for "a magician"). Noid is cognate with noai'di, meaning "a Lappish shaman". Thus noidkunst was related to Lappish sorcery and shamanism, not the arts of the Magi.

Mag and Maag undeniably emanated from the Old Persian word Magus, which applied to the priestly class of the Magi, and more specifically the Sassanian term Mog, used from the 3rd Century AD onwards to describe their Orthodox Zoroastrian Magi. Magus penetrated into Greek (Magos), Latin (Magus), Arabic (Al-Madjus) and German

Magu

AFRICAN WITCHCRAFT

CERTAIN WHITE MAGI FELT NEGROIDS WERE BORN FROM THE MATING OF DEVILS AND INFERNAL WITCHES

MAAG

Noid

SHAMANISM

Mog

(magishch). **In some cases the term was no doubt deemed applicable to any given sorcerer. And yet there are a great many instances where it is used in what could conceivably be, its proper context. For instance in mediaeval Western Europe, blood Magi are spoken of by name, often in connection with the royal houses, especially those of the Franks. **In other words Magi of a certain bloodline were frequently found in royal company.

Considering that the Hungarians were known as Magyar (pronounced Majar), their word *magerka* (a white felt hat) might be related to Magianism, given that the white Magi wore tall white mitres. This is more than reasonable considering the Khorezmian ancestry of the Hungarian Arpad dynasty and their heathen Magyar bonfire priests, who went by the name *Magoch Magus*, an unswerving reference to Hungarian Magian fire-priests.

In the mediaeval Russian *Primary Chronicle* it mentions that the pagan priests which Oleg "the Sage" consulted were of two varieties; *volkhwy* and *kudesniki*. So The words *Volkhw* (masculine singular), *Volkhwa* (feminine singular) and *Volkhwy* (plural) translate directly as "Magus". Now if they were Magi then theoretically they must have been one of the historically known classes of Magi. So we must look for further evidence of the Magi who worshiped the Iranian deities if we are to validate the picture so far emerging. We will now examine a variety of information which enables us to make this identification.

Despite the fact that *Volkhw* cannot be derived from the Russian word *volk* ("wolf"), based on our current understanding of morphological change in the Russian language, there was more than likely a connection between the two words, for the *Volkhwy* could reputedly turn into wolves. Consider the following terms, all of which mean "a wolf" - vl'k' (Old Russian and Bulgarian), volk (Slovenian), vuk (Serbo-Croat), vlk (Czech), vilk (Polish), vilkas (Lithuanian), vilks (Latvian), wulfs (Gothic), varkas (Old Indian), vargr (Old Norse) and varga (Avestan). Volkhw might also be linked with the Hittite (ualh) and the Etruscan (velkh), words meaning "to hit or strike someone or something". This last analogy might have some substance when you consider that Magi often bludgeoned their sacrificial offerings with a cudgel, and inflicted penitential scourgings on the unworthy.

And then we have a broad selection of common pan-Slavic words meaning "a werewolf" (volkolaka (Russian), vovkulak (Ukrainian), v′rkolak (Bulgarian), vukodlak (Serbo-Croat), volkodla (Slovenian), and vilkolak (Polish)). 851

These terms applied to men who could adopt the shape and mannerisms of a wolf. According to Professor Ginzburg many European werewolves fought against demons, on behalf of creation and the fertility of the fields. The wolf-folk repeatedly featured in Russian folklore from the Middle Ages right through to the 19th Century, and the *Volkhvy* were widely implicated as wolfmen. See *Volkhvy* sometimes gathered in their own small societal groups, leaving homes and families, and heading out into the forests in wolf form, to run with the pack. In the Tul' region, one tradition has it that they transformed into wolves for a full seven year period. But they could also change shape at certain crucial moments in their lifetime. At other times it was for the duration of a curse placed upon them by enemy sorcerers. Generally speaking though, Rus' *Volkhvy* inherited their shape-changing ability from ancestors past, who were themselves sorcerers. The notion of hereditary lycanthropy (Russian: *oborotnichestvo*) was so integral to Russian lore about werewolves that they were seen as a specific breed of humanity. Wearing wolf-skins was a known feature of Russian shape-changing, and this, doubtless to say, facilitated the *Volkhvy*'s transformation, taking them beyond the realms of a simply spiritual state. Appropriately attired, they had become physically transformed into wolves, in real life. The factual existence of such garments is confirmed by the Polish word *vil'chura* ("a wolf-skin coat"). See

The word *Volkhvy* also appears to be connected with the Russian term *volshebstvo* (meaning "magic"). This interrelationship between the word for "wolf" and the word for "magic" might even signify that the *Volkhvy* Magi were practitioners of the dreaded wolf sacrifice first detailed by Plutarch; the ultimate ceremonial invocation of the infernal, which was recorded in antiquity as having been performed by the *Zurvanite* Magi. If this was the case then the word *volshebstvo* might indicate that the *Volkhvy* practiced "wolf magic". *ST

So we have Magus sorcerers who were connected with both wolves and magic. In an attempt to unravel the true nature of the Slav pagan priests we must then turn to Magian scripture, for it is here in *Bundahishn* that we hear of demon-creatures akin to *khrafstras*, the "wolf-species", which incorporated every breed of cat, including the lion, and certain men. ⁵⁵⁸ In the *Zend-Avesta* and the Pahlavi texts there are a number of references to two-legged wolves, princes, idolators and sacrificers, long situated near the Zoroastrian heartlands; "demons with dishevelled hair", the "men of iron", "servants of the infuriate spear". Later in this book we will examine the contents of *Bahman Yast III*, a Zoroastrian text which gives us a very clear description of a nation of people who practiced the ancient art of devilworship. In these references we find compelling evidence that a certain proportion of the Rus' *Volkhvy* may in fact have been the same two-legged wolves and sacrificers mentioned in the Persian texts. If this is so then we might

VOLHVY AND WOLVES

LYCANTHROPY

BUNDAHISHN SPEAKS OF THE WOLF-SPECIES, INCLUDING WOLFISH MEN associate the *Volkhvy* with the Medean/Zurvanite Magi found in classical texts. On the strength of evidence certain *Volkhv* were black magicians, evil by name and by nature.

The dark arts certainly seem to have found their way into Eastern Europe. What Helmold mentioned about Wendish (Western Slav) paganism hints at dualistic doctrines and the accompanying ceremonies. They offered a libation to the god of goodness, and the demon responsible for misfortune;

"The Slaws, too, have a strange delusion. At their feasts and carousals they pass about a bowl over which they utter words, I should say of consecration but of execration, in the name of the gods - of the good one, as well as of the bad one - professing that all propitious fortune is arranged by the good god, adverse, by the bad god.

Hence, also, in their language they call the bad god Diabol, or Zeerneboch, that is, the black god.". 599

The black Magianism of the devil-worshippers might have penetrated rather deeply into Europe. The white Magi spoke of the "vexation owing to various degrees of promise-breaking". By breaking solemn oaths, one could perform unhallowed witchcraft; evil, maelific magic. And it is here that we discover the nature and psychology of the European warlock. The English word "warlock" originated from the Old High German words wærloga or wærlogan during the Middle Ages. These words meant "to lie", "to betray", or "one given to performing black magic". In England this became wærloga (Old English), and warloghe or warlach (Middle English), meaning "one that breaks faith", "a scoundrel", or "a devil". Thus we might suspect that quite apart from their use of harm magic, that warlocks were also involved in crime, covenant breaking and most likely devil worship. Once again we find a major parallel between the doctrines of the Magi and the beliefs of European witches. The warlocks probably emulated the impropriety of Ahriman and Chernobog, the 'Father of Evil and Lies'.

The Old High German words wærloga or wærlogan might be in turn be related to the Slavic word volokh. ⁸⁰² Volokh denoted a Rumanian of the Volokhi tribe that resided near Transylvania, in a region which later came to be known as Wallachia (just near Bohemia). This tribal name is perhaps linked with the term volokha which means "a shirt" or "an animal hide". ⁸⁰³ Could it be that the Slav Volkhvy were volokhi warlocks that dressed in animal hides, perhaps a wolf (volk) pelt?

Some linguists doubt a relationship between the Old Icelandic term *Volthva* (later *Volva*) and the Russian words *Volkhva* or *Volkhva*. I, on the other hand, believe the phonetic similarity is of a sufficiently high order to consider a connection between the pagan Russian prophetesses and the Norse *Volva* who were portrayed as sybilline prophetesses and witches in the Sagas.

The heathen Norsemen associated wolves with murderers. Their *hel* was home to such miscreants, a "sunless" place where wolves gnawed at the bodies of the damned;

"I saw a sunless hall, North-facing on a dead man's strand,

A poison-dripping roof above, a wall of worming snakes all round;

There waded through its marshy wastes wolf-like and murdering men;

There Nithogg suckled on damned flesh, the wolf gnawed human flesh: need you know more?" 864

In the Old Icelandic a *vargr* is both "a wolf", "evil-doer" "a fugitive criminal", which is cognate with the Slavic word *vrag*, meaning "enemy" or "a devil". ** These ultimately came from the Iranian *varga* ("wolf"), as did the following Old Norse kenning (a saying) "*Varga i Veum*", which meant "a wolf in a Holy place". The latter saying, which is of some antiquity, most likely refers to defiled persons entering holy sites. And it was not a term of endearment.

From the testimony of the Arabs who saw these pagan Russian priests, one recorded function of the *Volkhvy* was to sacrifice animals and human beings. ⁸⁶ In Rus' the *Volkhvy* priests strung people up by the neck on a hanging tree. We know they frequently chose their victims by sortilege (the casting of lots), and yet at other times the victim was a criminal, which calls to mind the same druidic practice. In any case the Old Icelandic word *vargtre* (literally wolf-tree) reveals the significance of the wolf-tree, the hanging tree upon which criminals (ie; "wolves") were strung up until their life was extinguished. Apprehended criminals and black magicians were themselves summarily hanged by the authorities in the post-conversion era, as is evidenced in the *Primary Chronicle*.

Iranian Magus priests executed non-royal criminals in a roughly similar way, draping the flayed remains of executed criminals from a tree top. During a dispute between the Persian king Pacurius and the Armenian leader Arasces, the Magi intervened to determine whether or not the vassal had violated his solemn treaty oath with the Persians. The was a concealed matter, and the Armenian was unlikely to compromise himself willingly, so until he

THE DARK ART

RITUAL LIBATIONS
EQUALLY FOR GOD AND
THE DEVIL

WARLOCKS

NORSEMEN ASSOCIATED
WOLVES WITH CRIME
AND THE THE
UNDERWORLD

CRIMINALS WERE
HANGED ON A WOLF
TREE

confessed the Magi could not punish him. To effect a complete admission of his guilt "the Magi, after putting the whole tent under a spell by means of some magic rites, bade the king" to try and elicit the truth from Arasces. The spells worked, and the hidden lies which were made under damning oaths leapt forth. Then at length the Magi passed judgment against him as having violated the treaty and the oaths". Arasces was incarcerated for his part in the conspiracy in the Prison of Oblivion (an eternal dungeon from whence there was no return), whereas Bassicius, not being of the royal blood, was flayed and had his straw-packed skin hung in a tree.

Thus we have two contradictory views of the wolf-priests; one as agents of creation, the other servants of evil. It is my contention that *Volkhvy* of uncertain number cleaved to the white or black side, while others might have performed both white and black rites. In Russian folklore the *Volkhvy* did not incline entirely toward white magic, for at least some of them toyed with the black arts, and this made them dark witches. ** Helmold tells us as much.

A clue as to whether the Volkhvy knew black magic may reside in a form of magic which the Norsemen (and perhaps even their Volva) practiced, which was called seithr magic, which normally required the the recital of a song, but it might also include the incision of runic characters into a variety of objects, be they stone, a wooden pole, or a piece of bone. The power of the seithr rites stemmed from ergi, that is ritual inversion, or indeed perversion. In Scandinavia seithr was considered unmanly, often because the magicians dressed as women while performing the spells. Though Vasmer claims such correlations are untrustworthy, I suspect that seithr might be related to the Slavic word setorat' which meant "to complain of something" or "to lament something". Setorat' is derived from the Old Russian noun seta, meaning "grief or sorrow". 899 The Serbo-Croat word sjetovati ("to wail or mourn over the loss of something") is related to sjeta (which like the Russian meant "grief" or "sorrow"). These are also connected to the Gothic sair ("an ache" or "pain"), the Old Irish sair or soeth (meaning "suffering" or "hard labour"), and the Old Irish saithar or saethar. Moreover we find in the Lithuanian saisti and saichiu, meaning "to tell the future" or "to prophecy", in addition to saitas ("an amulet").89 Coincidentally the Italian word for Saturn (that maelific planet) is seta. Based on this wide range of terms, it's difficult to believe that seithr was specifically Scandinavian in origin. As you will read, the rites of the black Magi were directed towards causing not only defilement throughout the biosphere, but grief, lamentation and suffering to those who served the lord of creation. Only in the Lithuanian and Old Norse languages can we linguistically link the concepts of suffering and mourning with ritual magic with any certainty, though I believe seithr was originally known as far south as the Balkans. If for arguments sake the Volkhvy were wolf-priests and practiced seithr grief-magic through ritual inversion and perversion, it is likely that they ritually interacted with the evil principle, either occasionally or as a rule.

Naturally there are certain problems associated with dating the origin of the *Volkhvy* priesthood, but the writings of Herodotus mention a civilisation of Scythian Ziggurat-building magicians on the steppes (c. 500 BC), whose customs and magical practices bore all the hallmarks of a Babylonian or Assyrian society, that had been liberally immersed in Persian secular and religious customs. If they were Magi, then they were living in Bronze Age Russia.

The words *zhrets'* (Ukrainian) and *zhrets* (Russian), although translated as "priest", unequivocally signify the person as a "sacrificer". ⁵⁰ When all is said and done the word *zhrets'* (Old Slavonic: *zh'r'ts'*) had an Indo-European genesis, so perhaps the nature of their sacrificial duties belonged to an Indo-European forum too. Interestingly, Lenormant delineated between a *Magus* and an *Arthravan*, on the basis of one being a sacrificer (whether by clubbing or strangling the victim), and the other a fire priest.

The two primary Slav gods were polarised enemies, a black and a white deity, one a lord of heaven, the other the ruler of the Underworld, both of which were subordinate to the four-faced father of the Gods Svarog, the shining god. ⁸⁷¹ This resembles Zurvanite dualistic doctrine, a pagan trinity which formed during the Persian Achaemenid era, and allowed for the performance of white and black magic throughout their society.

If there was a factual inter-relationship between Rus' paganism and Zurvanism, that would make the Russes descendants of Magian Zurvanite heretics evicted from Central Asia and Iran during or before the 3rd Century AD, for worshipping demons and Aryan idols, and who constructed elaborately decorated temples to house the *daeva* idols and the holy fires. Such a migration would coincide with the one described in the *Ynglinga Saga*. At the very least the Russes were inheritors of Magian Zurvanite teachings.

Under the Zurvanite variant of Magian cosmology the spiritual war going on between the two brothers *Ahriman* and the Good Sun, came about as a result of a dare. ^{\$72} On that fateful day when *Ahriman* lay down the challenge to his father and brother, the supreme god granted both sons vestments of power, which conferred upon

GOOD GOD, EVIL GOD

them miraculous abilities. To the black son was given the black and fiendish robe of *Az*, the power of evil, the planets and harlotry. And to the white son he granted a dazzlingly white garment of perfect goodness and truth. As the ages progressed these two gods mustered their own specialised priesthoods and granted them the right to wear the robes of their respective master. And so it came to pass that the priests of the Black God earned the right to wear ritual clothing the colour of ash, or the black garment of *Ahriman*, while the white priests donned the snowy white robe of *Ahura* Mazda. From this arose an enduring spiritual duel between the rites of white and black magic.

The Magian Rus' Volkhvy probably absorbed most of the Brahmans, sages and bards of the much older Indo-European order, those who served the cults of Agni and Soma (which were worshiped by the Slavs as ogon' and Sima) on a regional basis. At the very least they exerted a far greater influence over the pagan Russes than the Brahmins did. That much can be guessed since the Rus' heads of state patronised Magian idols such as Simurgh. The ready absorption of Slavic Vedic devotees by the Magian Rus' royals was probably attributable to the fact that Zurvanites allowed for the worship of both Ahura's and Daevas, and hence assumed the appearance of an Avestan religious movement, which had an accumulated wealth of Vedic ritualism and terminology, such as Indra worship.

Without Magi no Persian could offer sacrifices; who but them was empowered by the gods to do so? This is another major point concerning the *Volkhvy* Magi ... the pagan Ruses believed the *Volkhvy* were the only ones capable of making offerings to the supreme gods on behalf of the people.⁵³⁴ Without the Magi, mankind was cut off from the creator, his servant gods, and any hope of mystical aid in the struggle for survival epitomised by the *Khorovod* (a sunwise dance of life) and the *Smrtno Kolo* (a counter-clockwise dance of death), an anti-perambulation.

The rituals that the white and black Magi performed were inexorably linked to the drinking and pouring of libations; the life-sustaining milky *Haoma* in the case of the white Magi, and the corrupted *Haoma* libation of *Ahriman's* black Magi called *Az*. Linguistic evidence suggests that the Russian Magus sorcerers mixed drinks of a similar nature, draughts which unleashed magical powers that caused events of their choosing to transpire in this world.

Only a handful of Russian words begin with the root char-; charodyeika ("a female sorcerer") and charodyei ("a male sorcerer"), chary ("magic" or "spells") and charka ("a cup" or "a goblet"). And in the Ukraine we find chari ("spells", "magic" or "witchcraft"), charivnik ("a sorcerer" or "a magician"), charivnitsya ("a witch" or "an enchantress"), charuvati ("to bewitch" or "to charm someone"), charivnist' ("charm"), and charka ("a cup" or "a goblet"). From both the Russian and Ukrainian one can discern that white sorcery and black witchcraft were intrinsically linked with cups or goblets.

Using Greek, Persian and Hindu religious texts we can infer that these word survivals are a reference to the pouring of libations to invoke the aid of gods, perhaps by the Magi or Neo-Pythagoreans. These libations took the form of mead, but they could be beer or wine, or, as I contend, *Soma* and *Haoma* (the holy drinks of the Hindu Brahmins and Iranian Magi respectively).

The fact that the above mentioned terms are virtually identical in Northern Russia and the Ukraine means that the libations may have represented a uniform body of religious rites performed in the north and south of the country. Thus the charivniki were white magicians or evil warlocks who wielded cups, and with those same cups, they performed libations, dances and songs, which gave rise to sorceries and enchantments. The Old Russian word chara ("a cauldron") was derived from the Old Indian carus, but is also cognate with the Old Irish coire, and the Old Icelandic Inverr, all of which meant "a cauldron". Presumably all these terms shared a common genesis, one rooted in magical ritual. Another opinion is that *chara* stemmed from the Eastern Turkic word *chara* ("a large bowl or cup"). 876 Considering that the Rus' cauldrons bore a Vedic name it is plausible that they might also have been employed in rites of adoration to the Daevas. The Russian word for "spells" (chary) seems phonetically linked with the cauldron (chara). The same could be said for the words char (Old Slavonic, Serbo-Croat, Czech) meaning "sorcery", and chara (Slovenian) "magic".456 Since both the Brahmins and Magi used cauldrons in their magical rites, linguistic evidence for the custom might be equally found in the Vedic or Avestan. But as it happens these words are best equated with the Avestan chara (meaning "the means" (by which something is accomplished)), and the New Persian chara or chara ("the means {by which something is accomplished}", "to help or aid", "craftiness or slyness"). [57] We are thus presented with a root word like char- that was linked to cauldrons, large cups and bowls, utensils which, on the strength of linguistic evidence, were undeniably used to perform magical ordinances, that were, one might guess, conceptually connected with acts of goodness, as well as ruses and deception. The existence of the Russian word charusa ("an impenetrable bog or swamp") might also indicate that chalices and cauldrons were used to carry out RITUAL LIBATIONS
ASSOCIATED WITH
RUSSIAN WITCHCRAFT

CAULDRONS

SPITTING

KOLDUNY WERE
BASICALLY
PRACTITIONERS OF
CHALDEAN SORCERY
LIVING IN RUSSIA

bogs by archaeologists. Slavic linguistic correlations between demons and bogs intimates that there was a connection.

Perhaps these words are also related to the Russian verb *charandat'* which meant "to spit (phlegm or mucous)".

black sorcery in the vicinity of bogs. In a number of places around Europe cauldrons have been excavated from

Perhaps these words are also related to the Russian verb *charandat'* which meant "to spit (phlegm or mucous)". According to Vasmer the word *charandat'* was obscene, that is one with profane or malign connotations. On this basis we might suspect a connection between black magic and the act of spitting mucous into wash water. Ibn Fadhlan saw a band of Russes do this very thing in the upper Volga region.

Slavic vocabulary connected with the performance of magic is derived from a Magian rather than brahmanic milieu, but shows evidence of a vedic influence. This provides us with further evidence of an ancient Zurvanite Magian presence among the Slavs. And due to the survival of these ancient arts, cauldrons continued to be integral to the performance of European witchcraft beyond the Middle Ages if witch trial records are anything to go by.

The Polish *Czar* (pron Char, meaning "a sorcerer") cannot be linguistically equated with the later Russian word *Czar* (pron Tsar') meaning "a ruler". To Despite this variation in the initial letter of both words, there may have been a factual connection between magicians and the Russian royals. Consider the Czars and *Bieloknyazi* (the white sorcerers of the pagan Slavs, which in literal terms meant "the white princes"). Even during the Russian revolution the Czars army was called "the White Guard".

Koldung - The Sorcerers

In the Russian language we have another series of related words concerning sorcery - Koldun^{xvo} (masculine), Koldunitsa (feminine) and Kolduny (plural). Koldovat' is the verb stemming from this, meaning - "to perform a spell or act of sorcery." Other words in nearby regions seem allied with the Russian word Koldun - kaldune (Middle High German): "entrails"; calduna (Latin): "the warm entrails of a slaughtered animal"; kaldoun (Czech): "goose entrails"; koldun (Polish): "a type of pie made from a mixture of meat and cheese"; koldibai (Russian): "to be limp or lame". Koldyga (Belorussian), koldygats', kal (Armenian), halts (Gothic) all carry the same meaning of "limp" or "lame". Accordingly one might suspect that the rites of the Kolduny included the ritual slaughter and disembowelment of an animal (or human) victim, from whose entrails the sorcerer or sorceress proceeded to make predictions about the future, or unleash magic.

A solution for the problematic question of the Russian *Kolduny* sorcerers may well exist in the voluminous works of the Muslim encyclopedist Al-Nadim. In the impressive *Fibristi of Al-Nadim*, he wrote of the *Al-Kaldani*, ⁵⁰ a 10th Century Arabic word relating to the dualistic Chaldean astrologers living in Iraq at that time, and throughout preceding centuries. In that part of the world, two different terms were applicable to them. The Chaldean sorcerers of Harran were specifically known as *Al-Kaldaniyin*, whereas the Chaldean "Sabeans" of Southern Iraq were called *Al-Kaldani* (Arabic: *Al* - "the", *Kaldani* -"Chaldeans"). Another Arabic form of the same word *Al-Kaldaniyun* was much more general in nature, and referred to the many dualistic cults operating throughout the Eastern Islamic world (such as Magi, Manichees, Marcionites and so on). ⁵⁸¹ As you will recall, one would have expected 9th Century Cordoban sources to employ this last term relating to the Norse *Al-Madjus* attacks on Moorish Spain, but instead they veered from this fuzzier label and repeatedly wrote the aforementioned *Al-Madjus* in connection with both the attacks and al-Ghazali's subsequent diplomatic mission to the king of the Magi in European waters.

The similarity between the words *kaldani* and *kolduny* is certainly compelling. Moreover, the mid-19th Century Russian folklorist Maksimov used one further word, *koldun'ya* (nominative plural), which varied from *kolduny* (nominative plural). We do not know whether the difference between the two words concealed divergent meanings known only in their day. If for instance *al-kaldani* was to *kolduny*, as *al-kaldaniyin* may be to *koldun'ya*, they may have denoted Chaldean Sabeans and Harranian Chaldeans respectively. Coincidentally Aramaic-speaking Chaldeans still exist in Iraq and Iran nowadays, but they are Apostolic Christians, and in no way practitioners of the ancient heathen Chaldeanism described over the next few pages.

Anyhow, during a campaign against the Byzantines, Caliph Al Ma'mun encountered a very large group of *Al-Kaldani* as his invasion force made its way westward. Upon interrogating them to determine the nature of their religion, the Caliph was greeted with a certain degree of indecisiveness, and no straight answers. He asked them whether they were Christians, Jews, Muslims, or Magi, to which the answer was no in each case. Al-Ma'mun arrived at the realisation that they were members of a race of Chaldean idol-worshippers, who a generation previously, in the time of his father, were known as the *Ashab al-Ra's*. At that the Caliph threatened to liquidate

CALIPH AL MA'MUN WANTED TO EXTERMINATE THE ASHAB AL RA'S every last one of them unless they became *dhimmis* by conversion to either Judaism, Islam or Christianity by the time he had returned from his war on the Greeks.⁸⁸³

In the Islamic world *dhimmis* were classified as non-Islamic infidels bound for heavy taxes, devoid of all legal rights. Christians and Jews fall into this category. All others not possessing a holy book could be killed, and it was entirely lawful to do so. The *Al-Kaldani's* lack of response to the questions posed by the Caliph is telling. Either they felt threatened by the prospect of having to reveal to the Caliph exactly who they were, or their priests prohibited them from revealing the core teachings of the Chaldeans to the non-initiated, or it was philosophically difficult to explain the nature of their faith to the Caliph in a few words or less with an army standing all around them.

Sensing the imminent peril they were in, a large number of these idol-worshipping Chaldeans converted to Christianity, a somewhat lesser number became Muslim.⁸⁸⁴ They were required to dispense with their smocks and long hair (including a lock of hair from each side of the head, similar to the peots worn by Jews), though paradoxically they still continued to wear their holy belts.⁸⁸⁴ This type of hairstyle was not unknown in Rus'.

Al-Nadim went on to say that a Sheikh (who was somehow linked in with the many Magians serving in the Caliphate's governmental apparatus) formulated a solution for the Al-Kaldani's predicament by suggesting that they tell Al-Ma'mun that they were Sabeans, just to save their necks. That is because Sabeans were one of the few religions deemed acceptable in the Koran, on account of their ancestry to Abraham (Ibrahim) and "people of the book".

"Believers, Jews, Christians, and Sabeans - whoever believes in God and the Last Day and does what is right - shall be rewarded by their Lord; they have nothing to fear or to regret". 585

But fate intervened. With the strange death of Al Ma'mun on his way home from the Byzantine campaigns, the newly Christianised pagan Chaldeans automatically reverted to their old faith in droves, while those who adopted the Islamic faith were unable to abandon it for fear of the drastic reprisals that would certainly have ensued.

"Moreover those among their number who had become Muslims were unable to recant, as they feared they might be killed. They continued, therefore, to be masked by Islam".884

Al-Nadim further stated that these particular Muslims (and we might guess Christians) resolved to continue observing the ancient rites of Chaldean magic and ritual enshrouded in secrecy, despite the risk that this entailed. To facilitate this they formulated their own peculiar marital codes, designed to conceal and protect Chaldeans living in Muslim countries. The *Al-Kaldani* wed womenfolk who were still adherents of the old faith, but in the east anyway, the menfolk of the *Al-Kaldani* were to outwardly adopt the faith of the area in which they lived (these Chaldean converts they called *Banu Ablut* or *Banu Qaytaran*). Thus it was predominantly the women who worshiped the gods of the old faith in the manner of the Chaldeans. If a significant proportion of the mediaeval and renaissance witches practiced the Chaldean rites, this last point might explain the disproportionate number of European female witches indicted compared with male wizards and warlocks in varied geographical regions.

The situation was remarkably similar in Russia. According to popular folk tradition there, the arts of the *Kolduny* were passed on in a matrilineal fashion, mother to daughter and so on. Where the mother gave birth to a son and a daughter, the son was raised as a sorcerer, whereas the girl became a witch. If for some reason these witch-wives could not hand down their knowledge they suffered immense torment. The early mediaeval Russian *Primary Chronicle* states; "even down to the present day women perform magic by black arts, poison, and other devilish deceits".

Despite the fact that witch-wives or spae-wives feature in certain Norse Sagas relating to pagan times, it is difficult to establish any firm connection between the *Al-Kaldani*, the Russian *kolduny*, and the following Old Icelandic *spamaeli* ("a prophecy"), *spa-dis* "prophetess" or "a spae sister", *spa-mathr* ("a prophet"), *spaleiks-andi* ("a prophetic spirit").⁸⁹⁹

In Rus' those with *Kolduny* ancestry who were unwilling participants in the craft, and wished to avoid their family duty to continue with the arts, frequently turned themselves in at the monasteries. There they lived on as remorseful penitents together with anyone found performing miracles throughout the wider community. This probably explains the means by which Chaldean arts entered the 'Orthodox' Christian monastaries, something known to have occurred in Christian times. Where a penitent relapsed, there was every opportunity to teach what they knew of these rites to fellow brethren, since Chaldeanism was a form of pagan gnosticism. It was no doubt on account of this that Orthodox Christian commentators reported an upsurge of shunned Chaldean magic and devilworship within the Byzantine monastic system.

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MEDIEVAL CHALDEANS PRACTICED AN ANCIENT ART OF RITUAL SORCERY

MUSLIMS WERE NOT
ALLOWED TO MARRY
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KOLDUNY TURN
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CHRISTIAN
MONASTARIES

Anyhow Abu Zurarah and another sheikh stamped out the practice of marrying Chaldean women in Islamic countries. These were prohibited liaisons, forbidden wives. Despite their intense opposition to these sorts of mixed marriages, the Hurranian Islamic jurists continued to witness sizeable groups of these Chaldean Sabeans locally. According to Al-Nadim, those Chaldean Sabeans who had converted to Christianity or Islam, still continued with the old rites (including dualistic magic) right down to the 10th Century AD at least, when his Fihrist was written. But were the *Al-Kaldani* really Chaldeans or Sabeans? Although Al-Nadim's account of the naming of the *Al-Kaldani* as Sabeans is about as straightforward as you can get, I remain intrigued that Ptolemy situated an Are Sabee (Latin: The Sabean Altar) in Mesopotamia in his 2nd Century AD atlas, *Geographia*. Nor is it easy to understand why the "Alphabet of the Kings" (which resembles Sabean characters) is the script most frequently used by mediaeval alchemists and magicians.

One Nestorian Christian eschatological text records the presence of Chaldeans alongside the Buddhists, Christians and Zoroastrians of Central Asia. Thus they confirm what Al-Nadim adequately explains; that Chaldeans were alive and well during Islamic times, and what is more they were expecting the arrival of a saviour named Bel. 22

It is equally plausible that the religion/philosophy of the *Al-Kaldani* was not a survival of the old Chaldean rites, but a cross-pollination of Magianism and the philosophies and sciences of ancient Greece which had taken place as early as 400 BC, but centred on the period 300 BC-200 AD. Linkages of this kind probably became a whole lot more formalised following the arrival of the exiled Greek Philosophers at Harran in the 6th Century AD after the closure of their Athenian school of philosophy. By that time there would already have been centuries of interaction between the Magi and the philosophers inside Mesopotamia.

What may well have developed in Iraq is a dualistic philosophical religion which carried features of Greek pagan gnosticism and Magianism. Unlike Magianism, the creed of the Chaldeans was a proselytising faith, meaning that the cult possessed apostle priests who were tasked with spreading the sect's doctrines throughout mankind.

Their principle temple complex, once located at Harran, was destroyed during the 13th Century Mongol conquests, though the Chaldeans had already been thrown out of their temples centuries before that. Their main holy site was converted into a shrine dedicated to Ibrahim, and the remainder of the Chaldean shrines swapped over to Islamic usage. It is plausible that the *Al-Kaldani* (ie; the *Ashab al-Ra's*) migrated elsewhere between 7th and 10th Centuries AD, and rebuilt some, if not all of these temples, at other locations. Since *Al-Kaldani* and *Kolduny* are so similar in both name and nature, I theorise that the Rus' *Kolduny* sorcerers were the descendants of heathen *Al-Kaldani* banished from the Abassid Caliphate, or who eluded the Mongol decimation. Just a quick look at any map confirms that a journey from Harran or Chaldea (in provincial Byzantium) to the vast expanses of Russia is relatively short.

In the *Sumerian Wonder* Professor Francisco Jos Badiny provides intriguing research on the Magyars (Hungarians), providing evidence that their language contains important Sumerian and Akkadian elements. Yet a century before him, Lenormant was busy highlighting the apparent similarity between these ancient tongues, and a variety of words found in a broad spectrum of Finnish languages, to which the Hungarian is linguistically relegated. These words are likely to have been preserved from very ancient times, but might have been bolstered by additional arrivals of magicians from the Near East during the Islamic age. Considering this, it is possible that Mesopotamian/Chaldean magical traditions were used by segments of the Slavic, Magyar and Finnish community. Indeed Orthodox Christian clergy were livid about the Chaldean rites they frequently encountered in their part of the mediaeval world, practiced by wayward parishioners and by monks in particular.

As discussed later in this book Prester John, an eastern Magian Christian superhero, waged war against a federation of princes, whose ethnicity was Persian, Medean and Assyrian. The latter alliance was traceable across centuries, at least from the time of Cyrus the Great. Under this gracious Medean patron Assyrian culture was not only tolerated, but resurrected from the dead with his blessing, following its demise at the hand of the Babylonians. Old allegiances survived. Assyrian royals still had a certain degree of autonomy in the 7th Century AD, and were still on friendly terms with their former liberators, the Magi and Persian nobility. If a large portion of the Bulgars and Magyars were Magians, it necessarily follows that some of their monarchs might have had a very ancient Assyrian pedigree. This appears to be the case.

The age-old adage if at first you don't succeed try, try, and try again was very much on their minds. At the turn

EXILED GREEK PAGAN GNOSTIC SCIENTISTS EMIGRATE TO HARRAN, THE CHIEF CITY OF THE CHALDEAN WIZARDS

Prester John

SOME BULGAR KHANS WERE ENEMIES OF CHRISTIANITY of the 8th Century AD, Byzantium was twice crippled by the weight of Muslim besiegers, with the second stranglehold broken only with the aid of Tervel, the Bulgar Khan. If the Byzantine Emperor thought he had found a new friend in the Bulgars, he was sadly mistaken. Barely one hundred years later, in around 811 AD, Constantinople recoiled in horror as the unstoppable Bulgar army of Khan Krum went on the rampage throughout Byzantium's Balkan provinces, ⁹⁹⁵ defeated successive Emperors, and inflicted upon them the ultimate indignity; they slew Emperor Nicephoros, and made a golden cup from his skull, from which Krum guzzled his libations. ⁹⁹⁵ Krum's act of fashioning Nicephorus' cranium into an item of feast-time table talk may indicate that he adhered to customs once commonplace during Scythian times (1,300 years earlier), as is evidenced by Herodotus' comments;

"The skulls of their enemies, not indeed of all, but of those whom they most detest, they treat as follows. Having sawn off the portion below the eyebrows, and cleaned out the inside, they cover the outside with leather ... if he is rich, he also lines the inside with gold; in either case the skull is used as a drinking cup". ***

The widely reported use of decorated skulls as drinking vessels, in a region spread from Europe to Asia, seems historically untrustworthy once the dubious standards of post-modernist scholarship are applied to the accounts. Despite the fact that Herodotus saw this first hand, they, some 2,500 years later, maintain that he was a liar, who defamed the Scythians, to portray them as sub-human. However, the unearthing of a craft house dedicated to the production of skull chalices at Bel'sk, Russia has proven beyond doubt that the Scythians were making them for that purpose. They were very popular. ⁸⁹⁷

Livy, a Roman from around the time of Christ recorded that the Celts drank libations from skull-cups, many of which had been decorated with gold. This custom may or may not have been an independent invention. Skull cups were apparently used by the Indo-European Tocharians too, which might indicate the existence of the same Scythian custom among Asia's Celtic cousins. Coupled with the fact that they also spoke a form of Iranian (that resembled Celtic in some respects), one can guess that the Tocharians had factual connections with the Scythian nations. The control of the same separated that they also spoke a form of Iranian (that resembled Celtic in some respects), one can guess that the Tocharians had factual connections with the Scythian nations.

The name Krum (a name also used by Franks and Celts) is, I believe, cognate with the Slavic root word Grom, which I think aptly describes the personal qualities of any man named Krum. Consider the following Russian words - grom (thunder), grom-it' (to annihilate, to smash asunder, to ransack, to rout or defeat an enemy, to flay), grom-ko (loud), grom-ada (something massive or enormous), grom-ykhat' (to rumble), grom-ila (a robber, house-breaker, or stand-over man), and grom-ozdit' (to tower above). Little wonder then that Krum the Bulgar was regarded by some in the eastern Church as an embodiment or revisitation of the terrifying Assyrian conquistador Sennacherib (of the House of Sargon), whose name originally meant "the God Sin (the Moon God) has compensated the brothers".

Sennacherib's self-congratulatory commemorative stone columns have survived. They show him slaying prostrate war prisoners. These were just some of a number of Assyrian Royal stellae (engraved memorial stones) which still bear victory inscriptions boasting of; stone victory columns draped in flayed human skins, of cairns of decapitated enemy heads, of prisoners being burnt alive, of the sacking and razing of cities with fire, of the flaying or impaling of victims. Such comments are in no way a mischievous diabolisation of their war activities; these were victories written in stone by their own royal decree, and we might guess indicative of the terror which the Assyrian rulers wanted to live in the hearts of their enemies.⁹⁰⁰

So serious were the setbacks experienced by the Byzantine military in their encounters with this new menace, that Byzantine citizens felt inclined to call on supernatural aid. During a mass held by the Patriarch with the aim of lifting the Bulgar siege on Mesembria, soldiers disrupted the service by encircling the tomb of the deceased Emperor Constantine V with the hope of conjuring him forth from his sleep in the sepulchre, to once again lead their forces into battle. [30]

At the Battle of Adrianople the Emperor's forces greatly outnumbered those of the Bulgars, since he had mustered troops from even the most far flung eastern provinces, in the hope that he could thus crush Krum once and for all. Spearheaded by Macedonian troops the initial engagement went well for Byzantium, in fact beyond all expectations. However at the very moment Emperor Michael was poised for the kill, he had to watch in shock as the sizeable Anatolian contingents, commanded by an Armenian relative, ran off the battlefield, for no reason whatsoever, leaving the Macedonians to be slaughtered. It has been theorised that these troops, the Emperor's most battle hardened, merely pretended to panic, when in reality they were part of an elaborate plot which at its height saw the abdication of Emperor Michael I Ragabe in favour of Leo V, the very commander of the forces who quit on

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SCYTHIANS AND CELTS
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BULGARS AND SLAVS USED PERSIAN/ASSYRIAN-STYLE HELMETS

BULGARS OFFER THEIR SERVICES TO THE MEROVINGIAN KINGS

IN MEROVINGIAN TIMES
THE CATHOLIC CHURCH
WAS BUILT AND
GOVERNED BY THE
NOBILITY

POPE GREGORY SAID THE EUROPEAN KINGS HAD SPECIAL MYSTICAL POWERS him! Krum was no ordinary ruler, but a priest-king of vigour and martial achievement. The well encamped pagan forces of Krum, this "New Sennacherib", "C choked Christian Constantinople for many long months. As the heathen war bands stood waiting outside the battlements of the Holy city, Krum performed very elaborate human and animal sacrifices outside the gates of the city (giving benedictions to his troops in Assyrian style by sprinkling them with river water using bound foliage), which we might think greatly demoralised the encarcerated Byzantine populace. If news that Krum was laying waste to all Constantinople's surrounding extra-mural suburbs, setting them ablaze and slaughtering almost every living thing was causing concerns inside the city, then reports that he was preparing siege weapons and gantries to breach the city's elaborate defenses were even more worrying.

You may ask where they obtained their siege technology; the know-how to build engines capable of breaching Constantinople's walls? A proto-Bulgarian inscription found at Preslav confirms they had siege towers, and canopies⁹⁰³ suitable for protecting sappers and ramming crews. Proto-Bulgarian terms for fortified defenses, especially ditchwork allow one to conclude an Iranian origin⁹⁰³ for their military engineering. Bulgar camps built during the 7th Century AD were admirably protected with palisading mounted on raised mounds some 40 meters thick. The most notable of them can be found at Nikulicel, Dobrudzhan, the Danube and Bessarabia. Since these words are flavoured by Central Asian Turkic language,⁹⁰³ we know that they developed these engineering skills in and around the Caucuses, and Tajikistan. Even more amazingly their word for "a helmet" has a Sumero-Accadian etymology.⁹⁰³ So what you may say; but the Bulgar helmets were stylistically similar to those worn in Mesopotamia some 3,150 years prior to Krum's time, during the reign of Sargon himself.

From modern Parsee practices, we might guess that those families eligible for the Magus priesthood had to submit a family member for training in the arts at least every three generations. During the early conversion years this was probably publicly noticeable, though the further the Christian era progresses, those still loyal to the old ways would have done so secretly, behind the veil of Christianity, in secret meetings no doubt. If on the other hand European Magians didn't observe the same Parsee regulations on entry into the priesthood, then this observation would be either partly or fully invalid. In any case we are unlikely to ever know.

Political alliances between the Frankish and Bulgar royals existed earlier than 893 AD. In 862 AD the Frankish Monarch Louis the Pious had struck a treaty with the Bulgars, a nation which Rome and Byzantium considered riddled with heretics. He was the formalisation of a connection that had existed at least since the time of the Merovingian Magus-King Dagobert (reigned 629-638 AD). For it was during his reign that some 9,000 Bulgars came to live under the Merovingian kings. Though Magus-kings, the history of Merovingian rulers between 481-751 AD is generally one of cooperation with the Catholic Church, gifts of money, land, monasteries and the hereditary ecclesiastical dynasties which Rome outlawed from the 11th Century AD onwards.

You see Merovingians were part of what was then known as the *Adelskirche*, the Church of the nobility. ⁹⁰⁶ It was financed by the high-born, administrated by aristocratic prince-bishops and arch-bishops. In short, it was their property. Most of their clashes with the Roman Catholic prelates centred around custodianship of royal monastic benefices, and differences of opinion between Church doctrinologists and the dynasty about the nature, virtues and entitlements of the magical blood which ran through these royals. ⁹⁰⁷

The royal blood of both the Bulgarian and Merovingian Magus kings and princes appears to have had a common source, and this may prove to be the very reason for their interaction with the Bulgars in matters relating to politics and religion. The Merovingian Magus kings were supposed to have been ancestors of a union between a female forebear and a massive serpent which dwelt in the depths of the sea. 908

Nothing of the mystical origins of Merovech and his dynasty are however alluded to in the writings of Gregory of Tours, perhaps signifying that he thought better not to record their royal-myth for posterity.⁹⁰⁹

The Mediaeval Bulgarian Magus prince Boyan was the grandchild of the Great Serpent Volos, and presumably many other Bulgar royals were also. But was the Merovingian sea serpent and Volos one and the same?⁹¹⁰

According to the testimony of Pope Gregory, the Magus royals of western Europe had genuine powers which the Christian priests were hard pressed to match. Demons shuddered as their royal names were called upon by those in need, and the sick were healed simply by coming into contact with items owned or touched by them. Their blood was magical in nature and capable of bringing life and plenty to the soil.⁹¹

The battle of wills between Rome and the royal families (which had the preternatural powers, rights and authority of Magus blood) was the essential cause of the early rift which caused the princes to go on the counter offensive against Rome, hoping to maintain the autonomy and integrity of their bloodline against Rome's attempts

to reform them. With Charlemagne's coronation in 800 AD came the fall of the Merovingian dynasty. Even so I have long wondered what lingering influence the blood-descendants of the long-haired former Magus-Kings still exerted among the Franks of Carolingian times. It appears that during the time of Bulgaria's relapsed prince Vladimir-Rasate that certain important Franks with royal blood (such as Arnulf) and Bulgars like Vladimir had a common agenda; they were planning a formal offensive against Rome and Byzantium, hoping against hope to re-install paganism!

If there really was such a plan, what other pagan troops could have been added to this planned revival, to improve its chances of success? What about the Norseman? What about the Rus'? What about Finns? What about the eastern and western Slavs? What about the Alans? What about the (Black and Silver) Bulgars? What about the Crimean Goths and Saxons? What about the military reactionaries attached to two hundred thousand dualist Paulician Magian-Christian heretics foolishly relocated to the Balkans by the Byzantine authorities?"¹²

Would anyone be in it? Well it would depend on the strength of their leaders, and their willingness to cooperate with each other toward that common goal, if indeed it was common to all of them. If there was such a plan then they would need all hands on deck to topple the big boys of Christendom. Vladimir Rasate and his pagan colleagues among the 9th-10th Century AD Franks must have considered eastern Slav participation in this war to be absolutely vital to the success of any such campaign.

Is this information fact or fantasy? Many of these peoples did participate in sustained military operations against Byzantium and Rome at one time or other during the 9th and 10th Centuries, and not only against them, but the Muslims also. The only problem is there is not a great deal of information on the actual reasons for the widespread warfare.

Although the siege lifted with Krum's mysterious death, the Bulgar threat persisted, and repeatedly came back to haunt successive Byzantine Emperors until this people was eventually baptised into the Christian fold by a mixture of swordsmanship, diplomacy and missionary zeal. As with much of eastern and western Europe, the Church's attempts to convert the pagans began with the conversion of the king to Christianity, at least nominally, and following this it was hoped that paganism would die as subjects followed suit. Bloodletting was sure to follow where a Bulgar royal drifted into the arms of Christian preachers. Malamir, son of Khan Omurtag murdered his brother Enravotas for daring to convert to the alien Christian faith.⁹¹³ Around 893 AD, Khan Boris tried to introduce Christianity to his subjects. His attempts to eradicate idolatry, temples and pagan sacrifices met with only limited success, and he endured increasingly militant opposition for his troubles.⁹¹⁴ It would seem that despite his adoption of Christianity, paganism was particularly well enshrined within the upper strata of Bulgar society, and well supported by the community. Eventually he ended up having to exterminate most of his boyars (nobles), who rose up against him to the last, but not until after they had worked the entire country-side into a lather of civil disobedience. Khan Boris even had to put out the eye of his own son, Vladimir-Rasate, after he was discovered trying to re-kindle and trigger a full-scale pagan resurgence, by forming a formal military-pact with the Carolingian King, Amulf. 915 We know that Arnulf and Vladimir had plans for booting the Greeks out of Bulgaria, but whether he was party to the young Khan's plans to resurrect "the rites of paganism" 916 is hard to pin-point. If European royals were in any way Magianised, we might easily understand the recurring phenomenon of royals relapsing into the pagan faith, something which occurred in England, Bulgaria, Russia and similar places. Vladimir-Rasate of the Bulgars, Vladimir I of Kiev and Eric the Victorious were just some of the factual and rumoured backsliders. And in Essex, King Sigehere "began to restore the derelict temples and to worship images".917

Chaldean eustoms and traditions

The key teachings of these Chaldeans, equally descendants of Abraham, were conveyed to Al-Nadim and a number of other Muslim authors, and committed to paper. By the *Al-Kaldani's* reckoning the created cosmos was the product of a single deity who was boundless, omnipotent, unfathomable and practically unknowable. This high god, who they referred to as the "Great Power", had sent forth a range of apostles (namely the Chaldean philosophers). These apostles were charged with taking his message to the rest of the world, and acted as custodians for a whole range of pagan gnostic magical, philosophical, scientific and religious doctrines.

The Great Power created all things yet soon lost all interest in directly controlling the the daily affairs and activities of his creations. This right and role he bestowed upon subordinate angels and gods, who in effect were left in control of the physical universe. Besides the Great Power, the other principle deities of the cult were Agathodaemon, Hermes Trismegistus, and Arani (Heron).⁹¹⁸ Hermes Trismegistus was a tutelary god possessing

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THEIR ATTACK PLANS
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THE 'SLY' ACTIVITIES OF ARNULF AND VLADIMIR-RASATE

CHALDEANS BELIEVED IN THE GREAT POWER

THE GREAT POWER
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SPECIAL FOOD TABOOS

CERTAIN CHALDEANS
PRACTICED THE
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CHIEF DEVIL.

CHALDEANS WORSHIPPED

unparalleled wisdom, philosophy, intelligence and knowledge of the sciences. Hermes' discourses were taught to those seeking philosophical enlightenment and can be found in a variety of Hermesian texts, such as were found among the Nag Hammadi treatises unearthed in Egypt in the mid to late 1940's.⁹¹⁹

Like the priests of old Babylon the *Al-Kaldani* pursued wisdom, revered goodness and abhorred any form of wrongdoing. They were prohibited from engaging in sexual immorality or crime.⁹²⁰

The *Al-Kaldani's* eschatological views were similar to those of the Magi. Like the Zurvanite Magi, they believed that the suffering of the departed souls of wrongdoers was only to be temporary; some 9,000 years in duration. Unlike the Magi (who believed *Ahura* Mazda didn't want to kill his children, simply chastise those enarmoured by evil-doing, by the power of kings, their soldiers and officers) Chaldeans believed the "Great Power" was prone to fits of anger and mercy at the same time, but would transform into a god of mercy alone, at the end of the 9,000 year period. The latter point was a fundamental belief of the Zurvanite Magi. 918

Maintaining personal purity was of some importance to the *Al-Kaldani*. They practiced purificatory ablutions, and were required to undergo a gruelling 30-day regime of fasting, in addition to further fasts. Like the Magi, they believed that contact with menstruating women brought defilement. So there were periods when they couldn't enjoy conjugal relations.

The *Al-Kaldani* had their own peculiar range of food taboos, which appear to have drawn upon Jewish, Muslim, Magian and Neo-Pythagorean teachings. For instance pigeons, swine, asses, taloned birds and dogs were not to be eaten, nor were beans, lentils and several other plants. Each Beans, lentils and pigs were widely cultivated in Russia as early as Scythian times, and were probably eaten by most Russians. However this is not to say that there were others in pagan Rus' who did not eat these things, folk such as the *koldumy*.

Unlike the Magi, the *Al-Kaldani* did not believe it necessary to marry one's kin,⁹² and were required to observe strict morality within marriage, for example confining their sexual activity to procreation alone. Therefore the cult was not Magian in nature, though in truth it carried many outward similarities. Even those Arabs who had some understanding of Magian lore may have found it difficult to distinguish between Magi and Chaldean Sabeans. Though they were not specifically incestuous or given to marrying their own kind, it was often the case that they did so. The Chaldean mode of dress at first glance seemed Magian. They wore lengthy hair, with a lock on each side of the head, and a specific kind of robe or tunic (perhaps one could even call it a type smock). Their characteristic hairstyle may have led onlookers to guess that they were Jewish magicians, descended from Abraham (as the Sabeans were). Accordingly Chaldean temple sites in Europe might have earned the title of synagogues. Witch trials in which Jews were convicted of sorcery need to be looked at fairly closely, for the defendant might have been a Kabbalist, or a Judaised Chaldean.

Chalbean ceremonies

The most powerful ceremony of the Chaldeans was termed "the Mystery of the North". "24 One had to face toward the north, and in particular towards the pole star, while performing an elaborate daily schedule of prayers, which included stretching prostrate on the ground a prescribed number of times, at morning, noon and night. "This was done in adoration of the God of the North who was both prince of demons, and father of the many genii and devils which he dispersed across the face of the earth in a prior epoch." "Establishment of the North who was both prior epoch." "Establishment of the many genii and devils which he dispersed across the face of the earth in a prior epoch."

The Chaldean devils (*daemones*) brought a wealth of good fortune to those who worshiped them by invoking the name of the supreme god. Having recited the divine name the *dæmones* were compelled to come and render service to the summoner. The belief that devils were luck-bringers is fully in accordance with the Neo-Pythagorean and Chaldean ritualism detailed by Iamblichus in *On the Mysteries of the Egyptians, Chaldeans and Assyrians*, and a feature of Russian folk belief concerning devils. Chaldean theory required that *daemones* be conjured to live inside stone and wooden idols, in order to bring divine power to the effigy. And what should we find in the *Primary Chronicle*, but magicians stating that their demon gods were "black of visage, winged and tailed ... mount up under heaven", obedient to the supreme god of the Christians. This could be interpreted as a childish attempt by the chronicler to ridicule their religion, but it could be a reference to Chaldean *daemone* worship, explained in a very abstract or relative fashion. Nestor also tells us that the Rus' pagan idols were beaten with rods to punish the demons living inside them. Again this may provide clues for the perpetuation of the telestic art of idol crafting in pagan Rus'. In *Europe's Inner Demons* Norman Cohn claims that any talk of factual, organised devil worship is pure nonsense, because in a number of cases witches sought to control demons, not by doing evil, but by doing good.

On account of their purity they were able to call upon the divine name for help when summoning up and bossing about *daemones*. It is a very good point that he raises; but unlike Norman I see Chaldean philosophy as the basis for these particular trends in witchcraft and devil-worship. This avenue is something that Cohn had never even considered. As stated, Chaldeanism was but one form of witchcraft.

Sabean Chaldeans paid some attention to planetary worship, to whom they offered ostentatious animal, and even human sacrifices. Normally prayers were given as offerings. For example, prayers were recited on behalf of the sun as it entered the ascendant, descendant, midheaven and *imum coeli.*928 Specific Chaldean beliefs about the planets were noted by Plutarch;

"The Chaldeans declare that of the planets, which they call tutelary gods, two are beneficent, two maleficent, and the other three are median and partake of both qualities". 929

Al-Nadim said one of their less savoury rites included the killing of a young baby during Ab (August), though attendance and participation in the ceremony was optional. Only certain Chaldeans celebrated the northern mysteries. During the proceedings a child was reduced to powder by grinding up its body and bones, then mixing the powdery remains with a specially concocted libation. The desire to commit evil acts might not necessarily have been the motive for the sacrifice. It could just as easily have been a display of love and piety toward their god, at least equivalent to that of Abraham, who was prepared to sacrifice his own son to the Most High God. This is what Nadim preserved in relation to a Chaldean August rite;

"They slaughter the boy and then boil him until he disintegrates. Then the flesh is taken and kneaded with fine flour, saffron, spikenard, cloves, and oil and made into cakes as small as figs ... This takes place every year for those who observe the mystery of the north. No woman, slave, son of a slave girl, or lunatic eats it (the cake) or watches the slaughter of this child ... The priests burn whatever remains of the bones, the organs, the cartilages, the veins, and the jugular veins as an offering to the gods".

The similarities between the rites performed by these pagan Chaldean practitioners, and the ceremonies of the "People of the Little Keg" ⁹³¹ (a western Mediaeval group of Christian heretics) are quite amazing, and probably no coincidence.

At no stage were Chaldean sacrifices to be made in the name of the supreme god. Instead everything was to be delegated and apportioned to the subordinate deities which the Great Power had created to implement his will throughout the future. This is another point of similarity with the pagan Rus' rites, for they did not make offerings to Svarog directly.

Animals were ritually slaughtered in batches of 7, 8 or 9 (depending on the month of the sacrifice) for each of these lieutenant gods, most of them burned alive.⁹³⁴ Herd beasts were the main creatures sacrificed, as well as birds of various kinds, especially the cock.⁹³⁵ Having cut the throat of the victim the dead or still-twitching offering was incinerated; in no case was the sacrifice eaten. The effusion of blood from the open neck wound was the crucial moment of the ritual, and accordingly the name of the god being invoked or worshiped was recited as the blood began to flow.⁹³⁵ Whether blood geysered forth from severed arteries, or simply trickled gently from a puncture wound, the effect was the same, an outpouring of life-giving power. In Chaldean ritualism, bloodletting provided energy for magical rites. The Greek philosopher Pythagorus wrote of such details long before the Arabs. After studying Chaldeanism he "was shocked at all the blood-shedding and killing" required by their art.⁹³⁶

It came to the attention of authorities during mediaeval witch trials, that certain rites of black witchery demanded the slaughter of chickens, dogs and cats, and blood effusions were a feature of these ritual killings. However, the witches could just as easily achieve the same or similar results by pricking themself. Lancashire witches pierced their bodies to get bloodflow; "witches as have sharp bones given them by the devill to pricke them ... their devill receiveth bloud from the place, pricked with the bone".

The Chaldean ritual for killing bulls and other such creatures was to liberally pour wine over the head of the victim. The reaction of the victim to this outpouring served as an augry as to the acceptability of the sacrifice. The severed head was scrutinised for portentous signs, which were gleaned from the way the head, tongue and eyes moved. Tollowing this the sacrifice was incinerated, and the rapidity and completeness with which the offering was consumed by the flames served to indicate the attitude of the god towards the offering, or served as a reply to

EACH OF THE PLANETS
HAD ITS OWN NATURE
AND DUTIES

CHALDEANS SACRIFICED A BABY IN AUGUST

THIS RITE HAD SOME SIMILARITIES WITH A CEREMONY CARRIED OUT BY CERTAIN EUROPEAN WITCHES

ANIMALS WERE USUALLY SACRIFICED; BURNED ALIVE

BLOOD FLOW BROUGHT
MAGICAL FORCES TO
FRUITION

ALL SACRIFICES WERE ANNOINTED WITH WINE

THE DECAPITATED
HEAD OF THE SACRIFICE
WAS CAREFULLY
OBSERVED FOR SIGNS

THEIR RELIGION HAD A TALKING HEAD

EACH PLANET HAD ITS OWN TEMPLE

THEY HAD A HOLY MOUNTAIN, FROM WHICH THEY OBSERVED THE STARS, THEIR GODS

THEY HAD A DUALISTIC CALENDAR

IN CHALDEANISM MAY DAY WAS THE FEAST DAY OF HELIOS, THE SUN

CRONUS WAS PROBABLY WORSHIPPED IN BRITAIN UNDER THE NAME CERNUNNOS

THE DEATH OF TA-UZ

ELABORATE FEASTS WERE CONDUCTED IN HONOUR OF VENUS

the person's request for divine aid. ⁹⁹ During the Rus' funeral on the Upper Volga, Ibn Fadhlan noticed that the pagan onlookers were extremely pleased with the manner in which the death ship, the sacrificed concubine, dog, cock, horses and cattle were consumed by the flames; the conflagration quickly devoured the ship leaving only a small wispy vortex of smoke rising up into the heavens. ⁹⁴⁰

The other Arab name for the *Al-Kaldani* (*Ashab Al-Ra's*⁹⁴¹ which shares a phonetic similarity with Rus' or Ros) was derived from the fact that their religion possessed a talking head, severed from a man whose countenance resembled that of the god Mercury. If such a person was found among members of the cult during their travels, they captured and slew the individual, but not before subjecting them to various planetary rites. The snatched victim was manipulated in such a way as to prompt Mercury to enter into the person's head. This was achieved by skillfully stretching the victim's neck as long as they could before the act of beheading. Following the completion of this ritual the head was able to prophecy.⁹⁴²

The *Al-Kaldani* had a major temple constructed for each of the planets, each with a specific geometric design; some were circular temples, others oblong, others square, pentacle-shaped or triangular. At Harran these temples existed in a clustered group, situated just near a holy mountain, from which celestial phenomena was observed by the Chaldean astronomers. According to Al-Masudi every temple had its own basement area which contained a number of idols through which the priests spoke to assembled devotees by means of tubing. One site in Harran served as a centre of initiation for Chaldean boys who were making their rite of passage into manhood.

Their feasts, especially those dedicated to the God of the North, followed a specific calendar of observances, which Al-Nadim went on to detail at some length. This sacrificial regime was dualistic in nature, and conceptually similar to the pagan Rus' dualistic ceremonial calendar, with white and black days. At specific times of the year demonolatry was practiced in addition to the worship of idols consecrated to celestial deities. On the 27th and 28th of August "they have mysteries, offerings, slaughters and burnt sacrifices to the north, who is the greatest god, as well as to the devils and the jinn whom he has controlled and scattered, giving them good luck". On May 1st the Al-Kaldani adored the sun, whereas on the 2nd they made offerings to a Lord of Devils, under the name Salugha. Another feast was held in honour of a time god, who is best equated with Zurvan or Kronos.

Every weekday was dedicated to one of the five planets and two luminaries, each a divinity. For example Sunday was the sacrificial day of the sun god Helios. According to one Russian Chronicle, Helios was another name used by the Russes (or at least a certain proportion of them) when referring to Dazhbog, the sun God.

Monday was the day of the Moon god Sin.

Tuesday was dedicated to the planet Mars under the name Ares.

Wednesday was the day of sacrifice to Mercury under the name Nebo.

Thursday was the day of sacrifice to Jupiter, who was also called Bal.

Friday was the day of the planet Venus under the name Belit.

Saturday was the day of the planet Saturn under the name Cronus.

945

Fossilised remnants of the Chaldean weekly calendrical observances survived into the modern era, coming by way of the Germanic nations. Sunday (the day of the sun), Monday (the moon's day), Tuesday (the day of *Tiwaz* (the Germanic war god), probably derived from the Chaldean divinity *Ta-uz*), Wednesday (Odin's day), Thursday (Thor's day, Thor being the Scandinavian thunder god), Friday (the day of Frey. However I believe it comes from his sister's name, Freya, the goddess of sex and love, who can otherwise be equated with Venus), and finally Saturday (the day of Saturnus, the Great Maelific, who can also be equated with Satan). The same assignation of days can also be found in French and Italian.

In the Chaldean list you may have noted a number of deities worshiped not only on the steppes of Russia during Scythian times, but also in ancient Britain. These gods also appear in the Jewish apocryphal *Book of the Secrets of Enoch*. 946

The Chaldean god *Ta-uz*, was worshiped by women alone, who lamented that he had been killed and his body ground to powder beneath a mill stone. Such was their love for him that an emulation of this tragic event may have been the basis for their annual baby sacrifice, which took place less than a month later, in August. Accordingly the infant sacrifice might have been akin to that which Abraham was prepared to make for love of his god, only in their case the priest followed through, and *Ta-uz* was the recipient.

One of their most spectacular and lavish feast days was dedicated to the Goddess of Beauty and Love, Venus, who they addressed by the name Belit. An elaborate floral-clad shrine or grotto was erected during the festival to house the idol, and in front of which many different kinds of animals were slaughtered. She was not the only

female god of importance. Another goddess that received adoration was a certain mistress who ruled over the herds. She was associated with goats, and possessed her own herd. On the last (30th) day of every passing month, a special gathering was held, at which the presiding priest ascended a 9-stepped raised rostrum. Members of the congregation filed past the raised priest and were repeatedly whipped with a switch of tamarisk, 48 a plant traditionally used by Magi for their barsom twig wands. All present were implored to go forth and multiply in great numbers with a view to regaining the prestige their religion once enjoyed. The faithful were urged to go out into the world to gain sovereign authority and rule over peoples of every nation, and were tasked with destroying Churches and Mosques in their area. 48

THEIR PRIEST PREACHED FROM A ROSTRUM

HE FLOGGED THE CONGREGATION

"Then he preaches a sermon to them, in which he calls (prays) for all of them to live, to increase the number of their offspring, and to gain power and superiority over all nations, that their sovereignty and days of rule may return to them and that the congregational mosque of Harran may be destroyed, as well as the Greek Orthodox Church and the market street known as the Women's market. Before the Byzantine kings uprooted them when they conquered (Harran), it was in these places that their idols used to be"."

HE TOLD THEM TO BECOME RULERS OVER OTHER RACES

After the priest alighted from the raised dais, he collected a small quantity of silver coinage from every person present (to bolster the temple coffers) and then proceeded to share out the ritual feast. Splinters of pine wood were burned at this time.⁹⁴⁸

FEBRUARY WAS
PARTICULARLY
DEDICATED TO DEVILWORSHIP

The rites of February particularly concerned the adoration of demons and the God of the North. 949 Priests indulged in theurgic rites evidently cajoling the planets into action.

AL-NADIM'S
DESCRIPTION OF THE
CHALDEAN RITES WAS
ALLEGEDLY MORE
FAITHFUL THAN THOSE
OF HIS COLLEAGUES

Al-Nadim stated that some devout Muslim translators who worked on recording the Chaldean mysteries did so in a biased and lacklustre fashion, with the result that the *Al-Kaldani* were misrepresented on a number of points. He went on to say that a primary Chaldean text in common usage among the *Al-Kaldani* was a much more faithful account of their mysteries, and the basis for his Fihrist entries concerning their faith. For example Al-Nadim stated that the *Al-Kaldani* held Aristotlean views on the nature of physical existence, and beliefs close to those contained in the book *Meteorologica*. One of their primary religious texts was *Discourses of Hermes on Unity*, which means that it was similar to certain items within the Coptic Nag-Hammadi cache of pagan gnostic texts.

AL-KALDANI MADE MAGICAL KNOTS, TALISMANS AND ENGRAVED GEMSTONES

The Al-Kaldani had a treatise which detailed the rites, incantations and operations used to create magical knots, as well as talismanic images and devices, incised gemstones, or amulets from the body parts of various animals (eg; the wing bones of certain birds worn slung around the neck). Al-Nadim further claimed to have seen the specially incised signets and gemstone seals which they carried, and had explained to him some of the basic premises of such devices. In On the Mysteries of the Egyptians, Chaldeans and Assyrians, the pagan gnostic philosopher lamblichus made mention of rites not dissimilar to those specified by Al-Nadim. Whether or not lamblichus' work was similarly twisted by Mediaeval Islamic copyists and translators who translated it into the Arabic is open to debate, but I personally doubt it.

WERE THE AL-KALDANI
THE SAME AS THE
YATUKIH SORCERERS
CONDEMNED BY THE
MAGI?

The Old Russian word *Edukar'* ("a doctor of teaching", or "a knowledgeable person") has hazy orgins, but is thought to have stemmed from the Iranian word *Yadu-kara* ("sorcerer"), the Middle Avestan *Yadu* ("a sorcerer" or "a magician"), which still continued to be perpetuated in the New Persian as *Jadugar*. ⁵⁵² In all probability the *Yadu-kar* were the sorcerers portrayed in the *Avesta* as performing the infernal mysteries of *Yatukih*, magical rites directed towards *Ahriman*. Therefore we might guess the presence of Iranian devil-worshipping sorcerers in pagan Russia who practiced telestic idolatry, and Chaldean intellectual culture, and who were enemies of the Orthodox Zoroastrians, but friends to the Zurvanite.

CHALDEANS WERE
PERSECUTED BY BOTH
THE MAGI AND THE
BYZANTINES

Since the *Edukar'* can be identified with the *Yatukih* on phonetic grounds, I incline towards the view that in a number of instances the black Magi were actually Chaldean academics, and that the Chaldean "Mysteries of the North" was simply another name for *Yatukih*. So we have a Russian "Kolduny connection" with the *Al-Kaldani*, and a Russian "*Edukar'* connection" with the *Yatukih* sorcerers condemned as evil wizards in Orthodox Zoroastrian texts. This suggests that dark wizards were chased off by the Byzantines and white Magi, and were probably living in rural Russia. Perhaps for this reason the Russian *kolduny* and the black Magi were widely reported to have worn lengthy dishevelled hair and ragged beards. One type of Russian *Koldun* was the *Baal'nik*, who made special consecrations using incantations. We might therefore make a connection between the Russian *Baal'nik Koldun* and the headman of the *Al-Kaldani*'s temple of Baal (perhaps the Chaldean Jupiter). It may well be that these Russian Chaldeans were descendants of the "Assyrian" devil-worshippers who the Magi claimed were "uprooted" from Asia Minor by the Byzantine Emperors. There they lived alongside the Magians and many other types of pagan living in exile. The *Fihrist of Al-Nadim* corroborates the Magian texts with regard to the displacement of the

IN GENERAL,
MEDIAEVAL RUSSIAN
ORTHODOX
DOCUMENTATION
YIELDS LITTLE
INFORMATION ABOUT
THE PRACTICING
PAGANS IN RUS'

Chaldeans, perhaps confirming the historicity of Zoroastrian reports of anti-Chaldean Byzantine military campaigns conducted inside Anatolia.

Whereas in bygone years the Chaldean priests, priestesses and head men had practiced their magical rites free of harm, their extremely ancient faith had to slide from public influence and view after Babylon and Assyria fell to Medean and Persian troops. If it was to have any chance of maintaining its autonomy, anonymity would be their foremost asset in the struggle to preserve the religion. They were survivors. So, as white Magian, Byzantine Christian and Islamic religions sequentially inherited governorship of the Chaldean homeland, each had to contend with the pagan resilience of the locals. Amid repeated waves of failed conversions (which saw Chaldeans feign membership of these newer religions, all the while "unrepentently" and vehemently clinging to Chaldean sorcery and philosophy), waves of repression were unleashed against them to rid Anatolia of their worrisome presence. Despite Islam's ascendancy to ever newer heights of popularity, the Arabs still had them loitering about Harran in the 10th Century AD, but in diminished numbers. Obviously many had genuinely converted. Yet one cannot help feeling that the reason why late Mediaeval Islam did not suffer from the same frenzied outbursts of witch trials as the Roman Catholic Church, is because the *Al-Kaldany* had been forced to leave the area or abandon their religion, and those who did remain had no rights under Muslim law anyway. The later destruction of Baghdad and Harran by the Mongols may have caused further emigration of Chaldean and Muslim refugees from the war-ravaged zone.

In other words Chaldean religion was still largely intact as late as the 10th Century, clandestinely practicing their arts throughout Muslim Egypt and Arabia⁹⁵ on some scale. Al-Nadim's testimony corroborates, if not verifies, what Iamblichus, the Greek pagan gnostic said of them. In accordance with Chaldean pagan philosophy, devils and spirits could be summoned and commanded by invoking the name of the supreme god. Exactly who this high god was, and what name he should be summoned by, depended of course on the prevailing notion of the supreme godhead in the area in which they lived. Throughout the Muslim world Chaldeanism had a distinctly Islamic flavour, while in Christendom Western European witches tailored their arts to reflect the Christianisation of their society. There they drew down the power of the holy Trinity - Father, Son and Holy Spirit. Al-Nadim had the following things to say about the Chaldeans found among the Muslim flock. Witness the Islamicised face of Chaldeanism!

"The exorcists and magicians assert that the devils, Jinn, and spirits obey and serve them, being directed by their command and their prohibition. The exorcists, who pretend to observe the sacred laws (of Islam), claim that this is because of obedience to Allah ... Thus invocation is addressed to Him, and oaths by the spirits and devils are by His help, with the abandoning of lusts and by consequence of religious practices. Moreover, (they claim) that the jinn and the devils obey them, either because of obedience to Allah ...

The (other) magicians assert that they enslave the devils by offerings and prohibitive acts. They (claim) that the devils are pleased by the committing of acts which are forbidden and which Allah ... has prohibited. Thus the perpetrating of things such as abandoning prayer and fasting, permitting blood, marrying forbidden women, and other kinds of evil actions is also pleasing. This is common practice in Egypt and the nearby regions: the books which are written there are many and extant ... A person who has seen this (state of affairs) has told me that there still remain men and women magicians and that all of the exorcists and magicians assert that they have seals, charms of paper, sandal, jazah, smoke and other things used for their arts".55

Thanks to archaeologists we have a series of ancient pre-Zoroastrian Chaldean tablets, entitled the *Wicked Spirits*. They contained expulsions and shielding formulae designed to protect the practitioner, some of which took the form of imprecations. In this respect Al Nadim's exposition of Mediaeval Chaldean magic and demonolatry can be vindicated. Foremost among the offending spirits were three species of demon known to the Chaldeans as *Utuq*, *Gigim* and *Maskim* (from lowest to highest potency). ⁹⁵⁶ Of the *Maskim* it was said:

"On high they bring trouble, and below they bring confusion. Falling in rain from the sky, issuing from the earth, they penetrate the strong timbers, the thick timbers; they pass from house to house. Doors do not stop them, bolts do not stop them, they glide in at the doors like serpents, they enter by the windows like the wind, they hinder the wife from conceiving by her husband; they take the child from the knees of the man; they make the free woman leave the house, where she has borne a child. They, they are the voices which cry and which pursue mankind". "

CHALDEANISM STILL PRESENT IN THE 10TH CENTURY AD

ARAB CHALDEANS USED THE NAME OF ALLAH TO CONTROL DEMONS AND JINN

MEDIAEVAL EGYPT

SOME DAEMONES LIVED IN THE UNDERWORLD

MAGICAL OBJECTS
CRAFTED BY THE
CHALDEANS COULD ALSO
BE FOUND IN ARABIA

Many of these beings lived beneath the earth, under water especially, and far beneath the sea in particular. Another fragmented tablet describes this underworld known to the Chaldees. It called it the "foundation of Chaos", sa jail from which there is no escape, where there is no food to speak of save the dust, where no light comes, where dirtspeckled aerial demons, in their multitudes, fly thickly, even so far as licking the ceiling of the underworld's vault.

Al-Nadim went on to describe Chaldean engraved gems, plus stone and bead talesma throughout much of the Middle-East, although he adds that they had been "rendered vain". Iamblichus already told us of these things long prior, but Al-Nadim knew of their mediaeval presence first-hand. Additionally, as a result of these arts, many specialist treatises dedicated to the Jinn and demonology could be found in their keeping throughout much of Arabia, often quite detailed.

In so far as the Jinn are concerned the *Qur'an* describes their primordial creation, and how, along with man, they would be judged by Allah on Judgement Day; "He created man from potter's clay, and the jinn from smokeless fire". "99

As this section draws fast to a close, I must draw your attention to comments made by some writers on the topic of European witchcraft. They say that witchery was largely a fictitious phenomenon scraped together by a number of mediaeval Catholic clergy, built on older stories and plenty of imagination. As further proof of this they proclaim that witchcraft did not exist in the Middle East, or in Orthodox Christian countries. This is simply untrue. Sadly, whatever Russian Orthodox Church texts concern contemporary paganism are hardly explicit, adding hardly anything to our search for what actually took place in pagan Russia. Their pens were far more busy recording the glorious ascension of Christianity, the magnificence of their rulers, the conversion of their race, and the path towards inward moral reform. Be that as it may, the Chaldeans are mentioned in the sermons of Klim Smolyatich, but only in terms of their weakness when compared with god. Klim's homily is more likely to have been a moral lesson for his parishioners rather than a direct reference to local Chaldeans.

On the other hand, Russian folklore greatly supports my contention that Chaldeans were present in Slavia. In the folk tale Prince Vladimir's Quest (which rivals the official account of the conversion polemic contained within the Primary Chronicle), Vladimir sends three observers Mladan, Oleg and Vachtan to discover a new faith for the Russian people. 900 This faith was to replace their homage of the many gods which inhabited their environs, and their excessive reliance on the stars and astrology for guidance.960 They visited many places and were unsatisfied with what they saw until they ran into a dwarf. 50 He advised them to go far to the east into Mesopotamia, to the city of Babylon, the city of the seven hills.⁹⁰ Upon arrival they discovered black-clad worshippers prostrating themselves before metallic or stone idols, as females garbed in black danced around a censer emitting a plume of thick billowing smoke. 40 All the while a choir uttered unnerving discordant chants as an accompaniment to the proceedings. 40 Their primary god was a female, who I associate with the black mother, Geh, the great whore, mother of dark witchcraft (as described in the Magian texts). Having felt themselves deceived by the dwarf the three Russians made off. Eventually, they had a dream of a holy maiden (the Virgin Mary) who guided them to the City of the Sun, which surprisingly turns out to be Constantinople, the city where they would find the light, truth and joy which Vladimir sent them in search of. Behind this tale we find the story of their unrequited search for a new faith in Babylonian religion. Their City of the Sun was not Khorezm (a former homeland of the Croats, and the Hungarian Arpad dynasty. Iranian: literally "The Land of the Sun") as one would suspect, but Constantinople. Whether the real version of the myth lay at Khorezm, but was later shifted to Constantinople the further they entered the Christian era is debatable. The search for the City of the Sun reveals an underlying strata of heliolatry superimposed over Christianity - such were the beliefs of the dvoeveriye, the pagan Christians.

A 13th Century Chaldean-style spell scroll unearthed by archaeologists in Novogorod confirms the existence of the dark craft in Russia beyond all doubt. The spells were written backwards in the form of prayers to the Virgin Mary, making them "anti-prayers". These were the sort of pagan observances so frequently condemned by the Russian Church as unholy. But their relative absence in relation to the 150,000 other scrolls unearthed there show that, in the cities at least, it was not widespread. Having said that, only 10% of the old city has been excavated so far.

On top of that we have a number of *zmeiovik* medallions (designed to be worn!) featuring the cross of Jesus on one side and the head of a medusa-like fiend on the other. The latter is quite plausibly a depiction of Ahriman, since a similar relief of the arch-fiend is found in Persia, in the form of the Evil One being crushed under the hooves of Ahura Mazda's steed. Ahura Mazda's steed.

Likewise there can be no mistaking the intended symbolism of a deliberately manufactured inverted cross found in Scandinavia. The principles behind the object in question seem related to *ergi*, an art of ritual inversion

MAN WAS MADE FROM CLAY, THE JINN FROM SMOKELESS FIRE

SOME HAVE SAID THAT WITCHCRAFT WAS AN EXCLUSIVELY WESTERN PHENOMENON

THIS IS INCORRECT

CHALDEAN-STYLE SCROLLS IN RUSSIA

RITUAL INVERSION

BLACK MAGIC IN RUSSIA DEVILS IN THE LOWER ATMOSPHERE

PERVERTING PAGAN RITUALISM

DESECRATING BREAD AND SALT

BRINGING DISEASE

KOLDUNY ACTIVE AFTER NIGHTFALL

CHALDEANS
IDENTIFIABLE AS BLACK
MAGIANS

FIELD BLASTING

POTIONS

KOLDUNY PROVIDED COUNTER-MAGIC

theoretically connected with infernal wizardry.

The situation was far different in the countryside. For example in the Russian district of Penzen, *kolduny* supposedly used candles, aspen and wands of witch-hazel during their devotions. As with the *Al-Kaldani*, Russian *kolduny* were allegedly practitioners of ritual inversion. They were notorious for attending Church services and then disrespectfully turning their back on the priest and iconostasis where Jesus, Mary and the Saints are portrayed in religious art. Profanities were supposedly the order of the day at Easter time. They recited the Easter resurrection prayer backward then began yelling obscenities. The unholy consecrations of the Russian *kolduny* (termed *porchi*) involved necromancy, devil-worship, desecration, and even performing the dance of St Vitus. For this reason I am inclined to identify Rus' black Magians as heathen Chaldean *kolduny*. The Mediaeval anti-witch treatise *Malleus Maleficarum* states "it can be said that the devils deputed to work are not in Hell, but in the lower mists". Clearly a Chaldean explanation was posited by Kramer and Sprenger for the abilities and activities of devils, as professed by the witches.

It would seem that they were blasphemously mocking not only Christian rites, but Magian pagan ceremonies still extant in Russia. On *Velikiy Chetverg* (ie; Holy Thursday) *koldumy* held their own fire ceremonies during which aspen was burned. Fellow sorcerers and sorceresses soon converged on the scene of the fire requesting to receive portions of this ash from the ringleader. The Old Russian word for *aspen* (a species of poplar tree) was *osin*, which bears a superficial resemblance to *yasen'* ("the ash tree"), and therefore *yasna* (the name of the Magian *Haoma* ritual). Even though Russian *koldumy* used the ashes of burned poplar for magical purposes, there is no reason to include it as a candidate for the mantle of *Haoma* on the strength of this linguistic correlation, ostensibly because it does not resemble the plant described in the Magian texts.

In Rus' bread, salt and water were desecrated at other times and strategically flung in certain locations, especially near cross-roads. Eggs or a knotted bundle made from a shirt, belt, cross, chain and coal, were put there too. **S Whosoever retrieved these things (which are especially identifiable with Magianism) would be afflicted by disease generally speaking, and through them, the *koldumy* brought diseases and plagues into the villages. **S The depositing of bread at cross-roads is probably indicative that Magians left consecrated loaves at cross-road shrines by their priests and priestesses. Hence the desire to pick them up, and eat of them.

Koldumy slept during the day, and come night time they set off to be about their business, carrying a staff with an iron crook at the end. They mostly dressed the same, with a sheep-skin jacket girthed by a belt-sash (kushak). Their countenance was terrible, their grin that of a wolf, their eyes vulpine. To have them look at you was all the worse owing to the powers of witchcraft that flowed from those eyes. This the peasantry called "the wolf gaze".

Russian sorcerers could astral travel, or in other words, make their soul leave their body and send it on journeys. At other times they mutated into animal form. **Nolduny* used iron blades, cats, frogs and snakes as aids to performing sorcery, in addition to poplar ash. **Northees were classic features of black Magianism, if we are to believe the Zoroastrian texts. **Kolduny* displayed further black Magian features described in the Avestan and Pahlavi texts. **Kolduny* rendered cattle lame by rubbing their hand along the beast's back.**I Moreover they destroyed the crops raised by the peasantry out of hatred for bread and cereal grains, and to make their austere lives even more troubled.**I

They performed another rite eminently feared by the peasantry. According to it bread was broken on its right and left side, then twisted into a knot. The ripped and knotted loaf was not sprinkled with salt (as would normally be the case in any white Magian or Russian household), but was instead intentionally despoiled with ashes, dirt from a grave plot, egg-shell, and old grain. The ash used in the ritual was to be taken from the hearth of the intended victim, who was to be attacked by the black magic of the unholy loaf. This bread caused poverty and fires on the person's property, and made their cattle drop due to sickness. It could even lead to death. It was widely believed throughout Belorussia that such a rite would prevent a harvest across many fields. A conceptually similar ritual was known in Western Europe, and featured in an undetermined number of European witch trials.

In the Sarapyl' district, in the Vyatka region of Eastern Russia, *koldumy* apparently laced wine and beer with a specially prepared incense. The tainted draught caused mental disorientation, rendering whomsoever had imbibed the drink unable to find doors. Where *koldumy* managed to make a person drink wash-up water, the victim was supposedly drained of their strength.⁹⁷²

Kolduny had a good side as well; for a price. Russians who believed themselves vexed sought the services of

another *koldun*, who performed counter-magical rituals, to relieve the burden imposed on them by the enemy sorcerer. ⁹³ Wedded couples often had them protect the family home using diverse rituals. ⁹³

As stated earlier, evil witches were notoriously present in the far north of Russia, particularly near the exceedingly frigid White Sea. Folklore remembers them as black of visage, perhaps negroid or Indian, or perhaps simply allegorically black in heart and body. Their infernal powers came to them in a reversed version of confirmation, when the spirit of evil entered their body, in the form of demons, traditionally embodied as toads, frogs and serpents.

Evidence for European Chaldeanism appears in Western sources too, mainly in the form of spell scrolls written in Chaldean and Hebrew. ⁹⁷⁵ The 1376 text *Directorium Inquisitorium* provided unmistakably Chaldean details about certain witch-rites. After laying face down on the ground many times, and with songs, "they lacerate their own flesh (to draw blood). Out of reverence for the demon or by his instructions they wear white or black vestments. They worship him by signs … burn candles or incense, they sacrifice animals and birds, catching their blood". ⁹⁷⁶ The famous protestant theologian Calvin, did however think to brand Western witches as Chaldeans, drawing, in places, from *Old Testament* passages. ⁹⁷⁷

"He (God) hands the Chaldeans over to be impelled by Satan, having chosen them as His ministers for this task. Satan with his poison darts arouses the wicked minds of the Chaldeans to execute that evil deed ... and befoul them by the crime". ⁹⁷⁷

Consider also the details recorded in 1376 (by the Inquisitor Nicholas Eymeric) concerning the arts of the witch-heretics at Aragon, France. He mentioned; Bloodletting, animal sacrifices (by burning), collecting the blood of the sacrifices, invoking demons, paying homage to demons through their chastity; Wearing robes either black or white in colour, as a given demon required; Using propitiatory hymns, incenses and aromas for unholy purposes; Kneeling before demons; Using sigils and unidentifiable words to worship particular demons; Burning candles; Conducting rituals similar to Baal worship.

CHALDEANS ARE
MENTIONED IN
MEDIAEVAL WESTERN
SOURCES BY NAME

MEDIEVAL EUROPEAN WITCHES ENACTED RITES SIMILAR TO THOSE OF THE CHALDEANS AND BLACK MAGI



From this point on the reader will not fail to notice a perceptible relationship between aspects of this heathen Chaldeanism and the faith of the Yezidis. Much of what you are about to read is written in the present tense, largely because the cult is still largely functional in Iraq and Khurdistan to this very day, though, I must add, chastened by the relentless cycle of Islamic persecution and murder.

One of their prayers dedicated to Melek Ta'us, whose metallic image is that of a peacock, includes the following stanzas of adoration; "Thou art lord of grace and good luck. Thou art king of Jinns and human beings, King of the holy saints, Lord of Terror and praise ... god of the sun and of the fire ... thou has created Jesus and Mary" ⁹⁹⁹ which end in a supplication for the removal of sins. How remarkably well these beliefs seem to resemble Chaldean devotions to the God of the North, King of all the Jinn and spirits, dispenser of luck.



The organisational infrastructure of their faith is seven-fold, as follows, in descending order;

1. Sheik The Yezidis sheik is their faith's supreme office holder. He presides over a conclave of regional sheiks, from whom he was selected based on merit, and who biannually visits Yezidis everywhere in a grand tour of their scattered villages. All Sheiks are said to possess miraculous powers, including the banishment of noxious creatures, healing, and the dispensing of health-giving benedictions upon agriculture and herds.

Yezidis sheiks dress in flowing white robes, and encase their hair in a black turban. The primary Sheik inherits his post only by a linear descent to Yazad, administering the affairs of their people, and caring for Sheik Adi's tomb (Yazad and Sheik Adi being the alleged originators of the sect).

To facilitate the tomb's upkeep the Sheik levies monetary tithes from all the Yezidis, collected personally or via groups of tithe-gathering Cawwals (priests) dispatched throughout every region (including Russia! according to the *Mashaf Resh*). Members of the sect are free to decide whether they shall give or not, but in practice those who refuse to hand over donations are ostracised at the Sheik's command. On their travels Cawwals deliver Adi's tomb dust squeezed into small, nut-sized balls resembling clay nodules. Sel

Another Sheik, with an entirely different office, follows in their footsteps, venturing around the countryside to obtain live chickens (often slaughtered as sacrificial offerings during Summer festivals).⁹⁸¹

The Sheik presides over an earthly spiritual court, deliberating upon the alleged misdeeds of Yezidis brought



A SHEIK RULES THE YEZIDIS

before him. 82 By far the worst sentence he can hand down is excommunication, which sees the guilty stricken from their communities and their faith. 82

A reigning sheik's fiery hearth attracts special reverence from believers, for it is the seat of his spiritual power. ⁹⁸³ One might guess that in times past it attracted a retinue of hearth keepers whose primary task was to ensure its proper upkeep and regular endowment with kindling. ⁹⁸³ Even the simple act of gathering kindling attracts certain pageantry in Yezidism. ⁹⁸³ Believers fossick for pieces of timber on a mountain near Sheik Adi's shrine, ascending its slopes with a rope noose about their throat. Along the way they collect up wood, bind them into a faggot with the rope and later return to share it out amongst sectarians.

2. Emir The Emirs or princes.

3. Cawwal Cawwals are wandering musicians that play an integral role in their festivals and devotional ceremonies.

4. Pir Pirs are roughly equivalent to Yezidis parish priests, who don black robes and gird their head with red turbans. **Although Pir means "old man" or "elder" in Persian, I believe it related to the word *Pyraethi*, which Strabo used as the title of Magian fire priests who tended fire altars within outdoor enclosures. In Sassania *Pyraethi* probably fell from use, replaced by by the title *Arthravan*. I also mention in passing that Strabo mentions *Pyraethi* participated in ceremonial processions associated with Omanus (ie; Ahriman - the spirit of evil according to Zoroastrian scripture). These references are at least a thousand years older than the earliest recorded mention of Yezidis (here referring to the originators of the modern Yezidis).

5. Kochak Seers and prophets are relegated to the category of Kochaks, who are forbidden to inter-breed with anybody outside the priesthood. They receive visions of Melek Ta'us and other angels dignified in their writings. At other times they make contact with souls hovering in the ether. Yezidis go to Kochaks to have their dreams interpreted, or to hear from loved ones on the other side. Kochaks might also ascertain whether transmigration has taken place, and what form the person's soul has assumed in the rebirth.

6. Fakir

7. Mulla

The faithful bow low in the presence of officers from *pir* upwards, kissing their hand upon meeting. To some extent Yezidis heirarchical classifications are roughly similar to Mazdean officers.

Head Sheik Magupatan Magupat

Regional sheik Magupat Emir Dastur

Cawwal - Pir A

Pir Arthravan Kochak Herbad Fakir Herbad Mulla Herbad

Tezisis ritualism

The essential articles of Yezidis faith were recorded in a secular document of more modern provenance requesting their menfolk be excused from Ottoman military service, drafted by Emir Hussein and witnessed by no less than 17 chieftains and high-ranking religious figures. On this basis we may assume the mentioned points, which were enough to have them rendered unfit for the Sultan's military service, are a proper account of their fundamental traditions, and clearly do not represent their full range of observances.

Their creed demands that believers perform an annual six-day pilgrimage to meet the high sheik each September. Additionally they are required to enter the presence of Melek Ta'us image (otherwise known as the Sanjaq) twice annually any time throughout April and the end of November. They must make visible acts of piety and submission to the sun, at sunrise, as the solar corona first breaks through the darkness, as the ascending heliacal sphere first emerges from below the horizon. Though they must be careful to do so in the abscence of non-believers, which one might think contaminated the purity of the ceremony and secured privacy of worship for a creed avidly pursued by its enemies.

THE EMIRS

PIR, PRIEST

KOCHAK, SEER AND PROPHET

Worshipping Melek Ta'us is a pivotal act in Yezidism

SOME RITES TAKE PLACE AT SUNRISE

"When they notice the sun rise, they kiss the place where the rays first fall; they do the same at sunset, where its rays fall last. Likewise the kiss the spot where the moon first casts its rays and where it last casts them. They think, moreover, that by the multiplication of gifts to sheiks and idols they keep troubles and afflictions away." 986

THEY EAT SHEIK ADI'S TOMB DUST EVERY DAY

Under no circumstances are they to attend morning prayers at the Mosque, for they are duly bound to slay those who recite Islamic devotional prayers, then commit suicide. Believers must check in at the residence of their local Pir to inform them that their fasting has commenced, and must hold firm until they return to him later in the day, at which point the fast concludes, and is sealed with consecrated wine. Very often when they do eat during fasting seasons, but it is a single meal consumed after sundown.

Animals are slaughtered for the April solemnities in keeping with one's financial status; Cattle or sheep by the rich, and poultry the poor. 987

A three-day fast dedicated to the venerable ancient patriarch Yezid is also observed in December. During Spring another fast of one month and ten days duration takes place, roughly sychronised with the Orthodox Christian Easter fast. Forty days on diminished sustenance is fairly gruelling, and so they have a custom analogous to those found in medieval Catholic Europe, allowing individuals to fast on behalf of another, especially the old and frail. Those who feel so inclined can exculpate their misdeeds by furnishing the Cawwals with sin payments.

Prayer is not one of their scheduled religious obligations, aside from the passage they enunciate each morning at sunrise, since their priests, as intercessors for the Yezidis, pray on behalf of all, and in particular those who pay them handsomely. It would be true to say they see in prayer a certain inefficacy, as was explained in Sheik Adi's discourse on the matter "God commanded me to tell you that there is no need of prayer; believe in the power of Melek Ta'us and you shall be saved"."

Yezidis holy sites vary in form. On one hand there are the flute-spired, white-washed temples found on Mt Lalish. Their interiors are illumined by countless lamps fueled by olive oil. Elsewhere they might be an uncomplicated building erected near a spring, and where stand the mulberry trees so often affiliated with their sect. Infirm Yezidis make pilgrimages to the latter, hoping to be cured by tying pieces of cloth in the trees, the fabric possessed by disease causing spirits. And nobody dares untie one of their rags for fear of contracting a malady. The possessed by disease causing spirits.

Acts of Idolatry are considered far superior to fasting, as an act of devotion. This much cannot be doubted, for in the *Mashaf Resh* it clearly states "They worship of any idol, such as Seyed-ad-Din or Sheik Sams is better than fasting", "91 and also stipulates that "Every Friday a load of gifts is to be brought as an offering to an idol". "91 Idol sanctuaries are also integral to matters of law and commerce, for in such locations oaths were foresworn, as the person stood within a magical circle. "91

Whensoever wandering Cawwals chance upon one of their sect's idols on their lengthy journeys, they light oil lamps before them in adoration.

Each sect member must, under pain of being branded an infidel, carry tomb dust from Sheik Adi's sepulchre, and eat a pinch for breakfast every day. 992 Should any member depart this world without swallowing the said dust, he is automatically heretical, and therefore a non-believer.

Kawwals and Pirs perform a 'last rite' over dying Yezidis, urging them to not lose faith in their beliefs, even as they draw their final breath. To seal the rite they slip Sheik Adi's sepulchral dust into the person's mouth. Hereafter Kochaks help in burying the deceased, powdering their face with Adi's powder, heaping sheep droppings over the plot, and offering up a funeral feast which mourners attend. Hereafter Kochaks help in burying the deceased, powdering their face with Adi's powder, heaping sheep droppings over the plot, and offering up a funeral feast which mourners attend.

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

Yezidis purity laws disallow the utilization of eating utensils and items of personal heigene where the objects are also shared by Muslims, Jews and Christians.

As for their food taboos, beans, lettuce, cabbages, seafood and meat may not be consumed by the faithful.

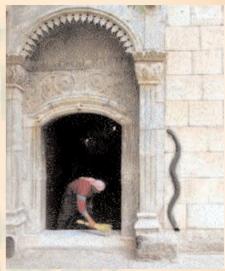


Fig 41.1. The entrance to Sheik Adi's shrine.

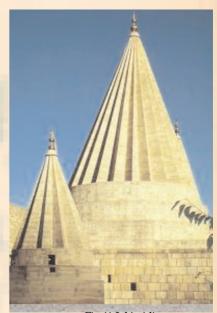


Fig 41.2. Yezidis shrines on Mt Lalish.

Sestivals

They have a jealously-guarded text called 'The Revelation', or Kitab Al-Jilwah in their tongue, which contains important teachings on Melek Ta'us. It states their art was propagated; "by means of oral tradition, and afterward by means of this book, Al-Jilwah, which the outsiders may neither read nor behold". Stevidently they, like the Magi, had a culture of concealment when it came to their primary treatises and teachings, and these writings happily co-existed alongside those same teachings left fully-intact by oral transmission.

Al-Jilwah, Chapter II mentions their belief in the transmigration of souls via metempsychosis; "my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or a third time into this world or into some other by the transmigration of souls".

According to their teachings wealth, secrets and miracles are three things bestowed on mortals by their lord. "All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another. I reveal my wonders to those who seek them, and, in due time, miracles to those who receive them from me". 97 Chapter III of Al-Jiwah also informs us that earthly power and material wealth are considered a distinctive mark of Melek Ta'us' favour.

Yezidis profess that Islamic, Hebrew and Christian writings contain diluted remnants of the Yezidis creed, adding that any of their teachings that run contrary to the essential tenets of Yezidism (which are kept strictly secret), are to be utterly disregarded.⁹⁹⁸

They sacrifice white cattle to the sun, and at the New Year festival also.⁵⁹ Believers call the sacrificial beast the Kabdus, which is butchered and boiled in a cauldron, from which pilgrims devour the hallowed meat.⁵⁹ Prior to attending the sacrificial ceremony, plgrims take ritual baths in the water of Zamzam, the miraculous spring waters that well up from

beneath the Sheik Adi shrine. 1000

Upon their passing the Yezedis sheiks are deified, and to each is dedicated a tomb, the earliest surviving sepulchre belonging to one who came into the world in 1078 AD.¹⁰⁰⁰ In the afterlife a massive council of sheiks sits in the presence of Sheik Adi, still wielding supernatural power from beyond the grave, and it is for this reason that Yezidis gain intercessions by visiting these tombs in times of need.¹⁰⁰⁰ One such holy place bears a plaque dedicated to "Sheik Shams Ali Beg and Faris". In this instance shams might be derived from Shamash, a former name for the sun god, thus supplying a meaning of Sun King Ali Beg.

Yezidis pilgrims expand upon their devotional pilgrage to Sheik Adi's shrine by visiting the mausolea of regional importance where they burn incense and lamps. ¹⁰⁰⁰ Pilgrimage sites of greater retutation, such as the tomb of Sheik Mohammed, attract festivals where visitors enjoy the tunes of religious piping and tambourine playing amid dancing. ¹⁰⁰⁰ The sacred image of Melek Ta'us is paraded on just such events, led by candle-bearing pirs throughout the throngs, until finally ending up at the household of the Yezidis who paid the greatest sum of money for the privilege of hosting his emblem. ¹⁰⁰⁰

The grave of the saintly Sheik Adi Ben Musafir, in Ba'adri, becomes the scene of a yearly procession of flagellants on the 10th day of August. Trains of penitents make their way down smokey, bitumen-lit streets, flogging themselves with scourges.¹⁰⁰¹

Yezidis miracle workers intermingled with Islamic Sufi mystics from time to time, and it appears that one such saint was executed in early 10th Century Baghdad.¹⁰⁰²

According to the Yezedis ritual calendar, New Years day (Sarsal) falls on the initial wednesday each April. Sarsal always elicits fearful solemnity from believers, for it is on that day that the Supreme Deity convenes a council of angels, at which he reveals what events will transpire throughout the coming year. This may well be a continuation of earlier Babylonian beliefs that affix precisely the same significance to New Years day. Accordingly their conduct is demure as they seek atonement for their spiritual transgressions. Religious music is effectively banned during this event as a mark of respect, though the people decorate their portals with floral garlands made from red wildflowers and lillies. Foodstuffs are consumed and distributed at gravesides during Sarsal, in commemoration of departed kinsfolk.

One of their oldest tombs dates to 1078 AD

SHEIKS EXHIBIT MYSTICAL

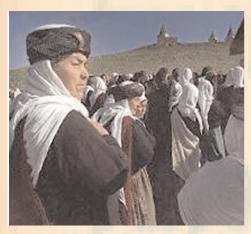


Fig 42. Yezidis devotees gather for festivities.

POWERS FROM BEYOND
THE GRAVE

YEZIDIS PILGRIMAGES

PIPES AND TAMBOURINES ARE PLAYED

SOME YEZIDIS PERFORM MIRACLES

AN ANGELIC COUNCIL DETERMINES EVERYONES FATE FOR THE UPCOMING YEAR

Dezibis myths

Yezidis pass down through the generations a body of heartfelt religious myth. Some relate to the creation of the world. God formed the bird Angar, on whose spine sat the pearl, his dwelling place. He also created various Meleks (angels), the foremost being the illustrious Anzazil (aka Melek Ta'us. Anzazil cannot be found in Agrippa. The closest name would be Azazel, a potent aerial demon. Equally interesting is their assigning to Ta'us the additional name of Lasiferos (ie; Lucifer). His all happened on a Sunday, but on Monday Dardael was formed, on Tuesday Israfel, on Wednesday Mikael, Thursday Azrael (probably Azariel*), Friday Semnael (possibly Samael*) and lastly on Saturday he fashioned Nurael (ie; Nuriel*, also called Uriel). Each of these Melek incarnated into human form at the command of their creator. For instance in earthly form Nurael went by the name Yadin. Each of the Meleks, or more properly archangels, became objects of adoration. Those marked with an asterix were recorded in the writings of Cornelius Agrippa during the Renaissance, leaving one to conclude that the art of the Yezidis were known to Europe's fledglings of the age of enlightenment.

Only after establishing the archangels did the Most High command the formation of heavenly subdivisions, the creation of stars to populate the stary firmament, and luminaries to shine over the world - by day the sun, and by night the moon. To Yadin was given the task of designing mankind and all the creatures of the earth, each of which was encased in a bag (perhaps representing the birth caul enshouding the unborn in the uterus).¹⁰⁰⁴

At this point the divine pearl descended upon the earth, splitting into four parts, thereby releasing waters pent up inside it.¹⁰⁰⁴ The newly created Archangel Gabriel was added to the seven Meleks, and invoked to arrange the pearly fragments into their proper place. He flew down from heaven, alighting on Mt Lalish, from which time he did his maker's bidding. And so earth took the form of a globe, as Gabriel positioned the upper and lower hemisphere, as the earth shook. The constellations of heaven were fully arrayed only at this point, taking the positions we presently see today. Gabriel was instructed to form Adam by converging the primary elements, and placing the spirit in him. Having done so Gabriel ferried Adam to the heavenly paradise, to acquaint him in the High God's laws, which prohibited him, and his ancestors, from consuming wheat products. Adam's fall was attributable to Melek Ta'us who advised him to consume wheat grain, despite god's prohibition, and so produce numerous offspring.¹⁰⁰⁴ From the moment he ate of it, Melek Ta'us evicted Adam from paradise forcing him to return and inhabit the earth. For companionship god gave him a wife called Eve, made by Gabriel from his left shoulder.¹⁰⁰⁴

Their inherited mythos, as found in the *Mashaf Resh*, proclaims that Yezidis have Adamic lineage, created by god in an earthenware jar, when both conceived of procreating singly and without intercourse. To achieve this Adam and Eve produced seed, placing them in two different pots. Adam's seed produced a male and female, from whom the Yezidis arise, whereas the remainder of humanity sprang up in Eve's pot, from corrupted and polluted worms, generated by Eve's seed, and suckled by Adam. At that point they hoped to discover what would happen if they comingled their seed, and upon doing so, sired the remaining earth inhabitants. 1004

Yezidis therefore form an entirely separate class of *homo sapiens sapiens* which it is their duty to preserve from defilement by staying seperate from the earth's other inhabitants, in racially homogenous Yezidis communities.¹⁰⁰⁴

With the passing of time god allowed Melek Ta'us free passage to earth for the purpose of assigning kings and dynasties. 10045

Each millenium the Most High god sends a religious leader, to re-calibrate the teachings of those on earth. Mu'awiya, a personal servant of the Prophet Mohammed, was one such messenger, who fathered the great patriarch Yezid (ie; Yazad) by an old crone in her 80th year. ¹⁰⁰⁴ Insofar as this myth is concerned Islamic tradition perpetuates a confused distinction between Mu'awiya and Yazad. It holds that Yazad is none other than the Caliph of the Umayyads Yazid ibn Mu'awiya, deeply hated by Shi'ites everywhere for his role in the slaying of Imam Hussein, grandson of the prophet Mohammed, on the "Plain of Sorrow and Misfortune". ¹⁰⁰⁴

They say that King Solomon (Suleiman the Magnificent) received their teachings, via the ministrations of the archangelic elect.¹⁰⁰⁴

The Mashaf Resh castigates the Islamic, Jewish and Christian faiths for insinuating that Melek Ta'us was evicted from heaven. 1004

Today's Orthodox Zoroastrians are riled when commentators associate their faith with that of the Yezidis. While there are perceptible Magian elements in Yezidism, their teachings about the supreme being lack dualistic

YEZIDIS CREATION MYTHOS

THE ARCHANGELS

MT LALISH IS THE YEZIDIS EQUIVALENT OF MT OLYMPUS

YEZIDIS SPRANG FROM ADAM, THE REMAINDER OF HUMANITY FROM EVE

> YEZIDIS ARE NOT TO INTERBREED WITH OTHER RACES

YEZIDIS APOSTLES ARE PERIODICALLY SENT TO EARTH

YEZIDIS PROFESS THAT KING SOLOMON WAS PART OF THEIR FAITH ORTHODOX
ZOROASTRIANS DISAVOW
ANY CONNECTION WITH
THE YEZIDIS

FOR THE PAST THOUSAND YEARS MUSLIMS HAVE HUNTED DOWN YEZIDIS LIKE ANIMALS, PARTICULARLY IN KHURDISTAN

THE MASSACRE AT HAKKARI

ONLY 50,000 YEZIDIS REMAIN understanding. By my estimation they should be associated with Chaldeanised, non-Orthodox Zoroastrian Magi who, in addition to that, were exposed to Manichaean ministrations. What emerged from this was a faith outwardly incorporating Jesus Christ, yet in their fundamentals were Chaldeanised Magians through and through. That Sheik Adi's tomb is situated on the grounds of an abandoned Christian monastary near Mosul, at Ash-Shaykh 'Adi, is highly significant. Perhaps Christian monks sought to sanctify Mosul's local heathenism by building a church on the old Yezidis cult site. Alternatively the monastary was established or even re-settled by heretical, overly-Christian Yezidis.

Nowadays Yezidis still have the sword of Damocles suspended over their head, especially Khurdish sectarians who have been tirelessly subjected to purges, man hunts, slave trading operations, forced prostitution and so forth.

Uncorroborated reports dating to the early 7th Century demonstrate an extensive Muslim penetration of Khurdistan, accompanied by pillage, the wasting of property and so forth ... deaths unknown. An anti-Islamic uprising by a few thousand Yezidis is believed to have taken place about 906 AD, eliciting the vengeance of Hamadani, the Islamic governor based in Mosul. Yezidis agitators evidently fled their homes only to re-settle in Hakkari. Upon discovering their whereabouts around 980 AD, an Islamic vigilante posse many thousand strong rode up and encircled Hakkari to prevent any route of escape. What ensued was a frightfully bloody massacre, aimed at deterring any future insurrectionists. By the time the Muslims had finished all that remained were a couple of thousand shocked survivors, spared only by agreeing to convert to Islam. The remainder of their compatriots, presumably including prisoners and wounded, and perhaps even the corpses of those slain in the mayhem, were nailed to crosses all along the main highway to Mosul, stretching off into the distance some 25 kilometres away. One can only guess what this grim spectacle resembled over the following week, as the relentless sun beat down on their distended, blackening remains. These macabre adornments of Islamic primacy must surely have attracted birds and buzzards aplenty.

When Khurdistan was first brought under Islamic control, Muslim forces once again had difficulty restraining their swords from the local populace. The source *Fars Name* professes half a million families were put to death in 1107 AD. What is equally astonishing is these rapacious genocidal activities were never considered a crime by the society that ordered this kind of behaviour, seeing in it an act of deep devotion to Islamic ideals.

Yezedis tribes nowadays number in excess of 50,000 individuals, predominantly situated throughout Iraq at Mosul, and in the regions of Jezireh, Sinjar and Midyat. But considering what they've been through it's amazing there are any left at all.¹⁰⁰⁶

Between the 1200's and 1918 no less than 27 major acts of atrocity were perpetrated against the Yezidis. As for instance the events at Sheykhan 1799, where about 25 villages were razed to the ground by a combined force of Bedouin and soldiers of the Ottoman sultunate ... death toll unknown. Barely a century later the same style of attack on Sheykhan was revisited by the Ottoman governor Omar Wahbi Pasha, this time resulting in the forced conversion of 14,000 believers. And I want to stress, these are only the recorded incidents, perhaps only the tip of the iceberg. For this reason Yezidis have, since time immemorial, travelled and worked with weapons at their side. This may explain why they hate nosey outsiders (Muslims especially) snooping around their villages.

Wagus, the Rosetta stone of European paganism

This book is the product of one very major inference; If the Rus' pagan priests, and those in other parts of Europe, were Magi, then they must have employed a fair portion of the religious rites recorded in the *Avesta* and Pahlavi texts. It's a logical enough assumption. In talking of the Magi we are dealing with an ordered religion complete with its own priesthood, theology, texts, rites and teachings. Such an inference is about as watertight as saying mediaeval Christians, Jews and Muslims used the Bible, *Torah* and *Qur'an*. For this reason I will repeatedly employ passages from the Avestan and Pahlavi scriptures as an aid to understanding the paganism, folklore, words and mythology found in Eastern and Western Europe. Time and time again you will find in these texts multiple layers of customs, gods, words, beliefs, religious feasts and ritual equipment also found among the heathen Russes, Finns and Scandinavians.

Ritual is one area that can be gainfully employed in any historical reconstruction, mainly because they have such long lifespans, and are highly resilient to any kind of change. As a rule of thumb, rituals often have

accompanying holy books which have survived, and this is a big windfall for the researcher, because we can access the pagan mind on a level that would normally be quite impossible. Just as the Vedas are a valuable means of delving into the Aryan/Indo-European psyche, the Magian texts also permit us an understanding of Magian ethics, social structure and ritualism. But are comparisons between Magian scripture and 10th Century AD Eastern and Central European pagan Magian customs utterly futile; were they the same in the 10th Century AD as they are today?

Firstly you have to remember that Magianism is supposedly the world's second oldest organised religion. According to the late Professor James Darmesteter, the same *Yasnas* sung by modern-day *Mobeds* (Orthodox Zoroastrian fire-priests) in Bombay (and America and elsewhere), were most likely the same ones used in ancient Persia and India, almost unchanged after the passage of 1,000 years! The 20th Century Parsee *Mobeds* are for all intents and purposes Gujarati-speaking Indian citizens, yet they still recite the *Yasna* ceremonies in the same Persian jargon handed down to them by their long-exiled ancestors.

These inferences are all the more easier to make once you realise that the Magi stringently adhered to their customs, traditions and ritualism to the very letter, just the same as Orthodox or Catholic priests do their best to propagate the rituals and teachings of the early Church. Even today the Indian Parsee Mobeds, through rote-learning, memorise half the voluminous *Avesta* before they're 20, just by the strength of their intellect;¹⁰⁰⁸ pretty outstanding wouldn't you say! And what is even stranger, is that they did so without understanding much of its contents because it was originally written in Persian! What greater proof could you need that it was possible for the Magian pagans to have pursued their faith across ages fairly free of corruption and without them ever having needed to put their teachings in writing. Yes, you have it, a religion without a need for written religious texts. But the minimum prerequisite for the suitability of mnemonic lore is a system of priestly education with an intact infrastructure.

According to Moulton, the Parsee priests he met in the 19th Century AD had little or no understanding of the wording for the *Yasna* rituals, but were simply conforming to the rigid rules of exactitude practiced by their peoples from the time of their arrival in India in the 10th Century. For this reason I contend that for the most part the Magian texts are so unchanged over the last 1,000 years that they do provide a relatively reliable window through which to view the Magianism of a millennia ago. Accordingly the European Magi probably performed rites similar to those of the Magi in India.

Despite the Magian tradition of committing their holy texts to memory, many of their hymns and religious law codes were nonetheless written down in tetrads (small prayer books). Furthermore, the word *tetrad* also happens to be the Greek pagan gnostic word for a small book, and the Russian word for an exercise book. The use of the word *tetrad*' in Russia is at least datable to the 11th Century AD¹⁰¹⁰ if not before. Moreover, the Russian word for "a prayer" *molitva* comes from the verb *molit*' meaning "to implore or entreat". This word came from *moliti* (Old Slavonic, Serbo-Croat), and *modliti* (Old Slovenian, Czech) which carried the same meaning. These are linked with the Lithuanian word for "a request" *malda*, which in turn came from the Hittite words *mald* and *maltai* meaning "to ask". 1011 Thus elements of Russian paganism have linguistic features stretching back even into Aryan Hittite times.

The Wolkhug's role in society

The Volkhvy Magi together with the Slavic pagan gnostic philosophers formed the inner sanctum of the pre-Christian intelligentsia. Collectively they were the focal point of their society, prodigies who devoted their lives to studying the movements of the celestial bodies and their affects upon the existence and behavior of all matter on this planet. The ancient "sciences" which they had inherited from their forebears facilitated these daily observations of the heavens. Being Magi, the Volkhvy would have believed that all the celestial bodies and zodiac were imbued with definable qualities, energies and personalities which when positioned in various ways created a myriad of effects that manifested themselves upon the earth, influencing both fate and the elements. The Slavic zodiac is indeed the same as that once found throughout Greece, Rome, Egypt and Iran, and still consulted in western society until this day. FIRE, AIR, WATER AND EARTH

CREATION IS PROTECTED BY SPHYNXINE ANGELS

The Magi and pagan philosophers further preached that all matter was composed of combinations of four pure elements; earth, air, water and fire, which according to the white Magi it was man's duty to protect from the pollution of other dissimilar elements. Thus white Magians strived to prevent the defilement of these elements at the hand of *Ahriman*, the unholy witches and demons who were hell bent on mutilating the world of creation.

Various combinations of these main elemental essences produced various effects readily observable in nature throughout the year. After all, nature was merely the dynamic interaction of elements, through which the life, death and prosperity of all was governed. Without light, water, fire, air and earth, nothing could ever exist.

In Magian doctrine mythologised entities and spiritual beings personified these elements. The prosperity of these spirits was of paramount importance; if they were offended or destroyed then the side effects could be catastrophic. Crops could fail, blizzards would become more severe, cattle could die or fall barren, and the earth would turn fallow. To this end the Magi ensured that the proper range of prayers and sacrifices were offered to the various life-dispensing divinities and their antithesis, the rapacious demonic vitae.

Whilst many nature cults preferred to retain the magic of the spoken word by oral tradition, the *Volkhwy* are thought to have possessed their own form of writing which was used to record their spells, religious festivals and rites. *Volkhwy* utilised the *Ruxski pismeni* for such purposes, scripts probably known only amongst their *Volkhwy* colleagues, plus the Moravians, Balkan Slavs and the Bulgars.

In real terms, the *Volkhvy* played the most significant role in the socio-religious hierarchy of the early heathen Russian tribes. They helped administer tribal law, taking into full account the way in which a tribe had to fit into its environment. They provided anesthetics and medicine, and performed surgery (perhaps including scientific autopsies, and invasive brain surgery, skills not unknown to the Medean Magi) and embodied a direct link between mere mortals, the gods and their minions.

Due to the fact that so little was written about the heathen priests of Eastern Europe during the early Mediaeval period it is difficult to ascertain whether or not these priesthoods possessed subordinate offices, just as the Magi once did. For example, was there an internal ranking among the black priests, or the Magoch Magus, the Bieloknyazi or the Rasdi? Since many of these priests were supposed to have been Magi, and due to information that has survived concerning the Rus' Volkhvy, it is easily tempting to think so. We shall shortly look at compelling evidence which shows that the Volkhvy religious structure closely resembled that of the Magi. But first I must examine data relating to their approximate numbers in Slavia, because it helps us make even more informed guesses about the Magian priesthood in Eastern Europe.

Calculating precisely how many Magus priests and priestesses lived in Russia is a difficult proposition. At the peak of the *Volkhvy*'s reign in Rus' their Magi were apparently so numerous that they were present in each and every settlement throughout Rus'; that is a staggering number.¹⁰¹² This need not be an overly dramatised figure, since the Magi taught that each settlement, and indeed each house, should have a holy fire. In private homes though, the flame was maintained by householders rather than priests or priestesses.

From ogon' (Russian: "fire") comes the Russian word ognishche." In Russian the suffix -ishche means "a shelter". Thus an ognishche was a building, or perhaps even a pavilion, specially allocated to shelter a fire, rather than a simple hearth or oven. In pagan times these fire houses, were evidently part of the Russian "fire cult" which according to folklore, was once present throughout most of Russia, and according to later opinion, in Lithuania too. 1014 The Norsemen had fire-houses also, calling them Elda-hus ("fire house"), which came from the word Eldar ("fire"). 1015 These fire houses were of course additional to whatever fires they kept in their own homes, and might have served as places where rituals were performed, such as the grove cabins kept by the Finns. In myth the livinggod Odin is described as "the long-haired friend of the altar fire". 1016 For this reason, his brand of sorcery, and the religion he supposedly spread among the Germanic and Scandinavian peoples, obviously incorporated aspects of asiatic dualistic fire worship.

As recently as last century the inhabitants of Vilnius could still show you where the eternal fire burned, and where the pagan priestly attendant once lived. In the case of Vilnius, folklore recollects that there was only one fire-priest, or at least that is what it had been reduced to after Christianisation.

Fire-houses were traditionally established near tracts of arable land, and, again according to Russian folkloric tradition, were, since the age of Rurik, maintained by the settlements. Onsidering the avalanche of Magian data, especially where Russia is concerned, one can guess these fire-houses were connected with the religion of the white Magi then resident in Russia.

FIRE HOUSES

ODIN WORSHIPPED AT A FIRE ALTAR

One figure no doubt linked with the fire cult was the *ognishchanin*. Some translate *ognishchanin* as "a bailif", others as "a hearth -keeper". However *ognishchanin* is more correctly associated with the term *ognishcha* ("fire-house"), which differs from the word *ochag*, 1019 the Russian word for "a hearth". Accordingly an *ognishchanin* was more properly a "fire-house man", one who played some special sacerdotal function at a fire-house, or was specially appointed to administer a fire-house. In Old Persia such a person would have been called an *Arthravan* (a wizard charged with maintaining the holy fires), which literally meant "a fire man".

While every home had their own fire, that still did not make a given resident an *ognishchanin*. That an *ognishchanin* was more greatly valued than ordinary folk is evidenced by Mediaeval Russian laws, which though tailored for Christian society, were still nonetheless survivals of older pagan laws. One could escape punishment for killing a person by paying the family a sum of money. So under their legal charter it became necessary to establish what specific price should be paid to them in silver ingots (*grivna*):

Officer of the prince 80 grivna¹⁰²⁰
Prince's steward 80 grivna¹⁰²⁰
Prince's farm manager 12 grivna¹⁰²⁰
Prince's farm overseer 12 grivna¹⁰²⁰
Stable master 80 grivna¹⁰²⁰
Tutor/nurse 12 grivna¹⁰²⁰
Labourer 5 grivna¹⁰²⁰

Ognishchanin 80 grivna, but if the Ognishchanin had been killed near a barn or cow-shed the offender was to be slaughtered without mercy, pursuant to Article 21; no payment in lieu was acceptable. A subclause invoked the death penalty for killing the Ognishchanin's lowly assistant steward under the same circumstances.

The only other mandatory death penalty was Article 40, which provided for the summary execution of thieves caught near a barn. 1021

Clearly an *ognishchanin* was roughly equivalent to a prince's many officials in terms of blood-price, but to kill either him, or his lowly assistant (ie; the sorcerer and his apprentice) near a barn or cattle enclosure drew down a horrific penalty from the prince.

Since ochag ("a hearth"), comes from the Turkic, "22 certain aspects of Russian fire-lore may have had some sort of Turkic ancestry, perhaps Bulgarian, and hence Magian Bulgarian. All things considered it is, without question, traceable to the Asian continent.

Land-owners and ploughmen also performed ancillary duties in relation to the maintenance of fire-houses. These people were known by names which indicated their duties as tenders of various classes of fire. The priormentioned fire shrines were especially common throughout the forests of Northern Russia, but were also established on the steppe as well, over a period stretching from Rurik's time until as recently as last century. That there were so many of these fire-houses in antiquity suggests an intact and extensive infrastructure for the Russian pagan priesthood, the Russian Magi. Magi traditionally celebrated fire ceremonies in towered belfries, structures once built by the heathen Russians too, and for similar reasons.

If, based on this evidence, the number of *Volkhwy* allotted to settlements in pagan Rus' were true, there might have been thousands of blood-Magi interspersed throughout the Russian clans. So let us examine the question of numbers, to see if there is any basis for this. For a start the 6th Century Sassanian King Chosroes II had some 12,000 fully-trained Orthodox Zoroastrian fire priests at his command. After factoring in the number of trainee Magi studying in the Herbadestan seminaries we can probably double that number. to 24,000 That's without including the more archaic schools of Magi originating out of the older pre-Sassanian colleges and traditions. During Chosroes Byzantine war the heathen Slavs probably encountered quite a number of Orthodox Zoroastrian Magi

In the earlier period of the Magian faith, when the more grandiose fires of Persia burned on lofty places, and at the heights of the temples, a group of eight priests and initiated deacons performed the *Haoma* ceremony. From the 7th Century AD the numbers of Persian priests were drastically reduced due to the intensity of the Islamic Jihads in Central Asia, and the murder of priestly Magi. Subsequently the number of fire-priests required to perform the ceremony was reduced from eight to two; a desperate and unpalatable measure introduced to save the Mazdaean religion from total collapse. The following is a schematic layout of a Magian fire altar, and the placement of each Magus participating in the rite. 1024

OGNISHCHANIN - A
FIRE-HOUSE MAN

KILLING AN
OGNISHCHANIN OR HIS
ASSISTANT WAS
PUNISHABLE BY DEATH

CHOSROES HAD 12,000
MAGUS PRIESTS AT HIS
DISPOSAL

MANY MAGI DIED DURING THE JIHADS

FIRE ALTAR LAYOUT

HAVANAN
HE WHO BRINGS THE
HAOMA FILLED MORTAR,
AND STONES TO THE
ALTAR. HE SQUASHES AND
STRAINS THE HAOMA.

RATHWISKAR
HE WHO ASSISTS IN THE
WASHING AND PERFUMING
OF THE WOODS, AND
HELPS MIX THE HAOMA

ATAREVAKHSH
THE FIRE -TENDER WHO
GATHERS, DRIES AND
PURIFIES THE SACRED
WOODS, THEN BRINGS IT TO
THE YASNA CEREMONY. HE
FEEDS THE FIRE

ZOTA

HE IS THE HEAD PRIEST WHO
PERFORMS THE OFFERING
ACCORDING TO THE DUE
RITES. HE BEGINS THE
CEREMONY BY CALLING ALL
THE PRIESTS INTO POSITION,
MORTA
THEN THE CONGREGATION

CAUIDRON

SROSHAVAR'Z
THE MAGUS WHO READS
PARTS OF THE YASNA, AND
OTHERWISE ASSISTS THE
ZOTA IN PERFORMING THE
HAOMA CEREMONY

FRABARDAR
HE WHO BRINGS THE
PROPER EQUIPMENT TO THE
ALTAR AT THE PROPER
TIME, SUCH AS THE
STRAINING RING,

ASNATAR
HE WHO CLEANSES ALL
EQUIPMENT USED DURING
THE CEREMONY

ABERAD
HE WHO BRINGS THE
PITCHERS OF SACRED
WATER AND MILK TO THE
ALTAR TO BE MIXED WITH
THE HAOMA JUICE

THE POSITIONING OF MAGI AROUND THE HOLY FIRE ACCORDING TO THE OLD ORDER OF THE RITE.

Ever since the 7th Century AD, every time a Zota Magus (in Central Asia and India) began the roll call of the priests, the assembled attendees were reminded of just how perilous the situation had become for their faith. Before those turbulent years of the Muslim conquests, when the people gathered for the *Haoma* ceremony (on the solstices and equinoxes), the *Zota* called for a priest to fill each position, in turn. He would mention the post of say *Asnatar*, and the Magus who fulfiled that office would say, "I will come". The *Zota* would do so for each of the seven other ceremonial offices at the altar until all eight members had assumed their correct position at the altar. ¹⁰²⁵ Then the congregation, the saints and all the faithful departed were invited to attend.

However in the centuries following the time of the Muslim conquests, the *Zota* summoned each Magus priest into position, but there would be a deathly silence until only one voice replied, that of the *Raspi*, who answered on behalf of Magi who no longer existed (most of them had been brutally slain, abandoned the priestly vocation or emigrated), and filled the roll of every other office bearer. He busily fed the fire, brought the milk and water, cleansed the equipment and so forth. From Lozko's description of the Russian *Volkhvy* ceremonies, it is fairly certain the Rus' Magians followed a more archaic form of the *Haoma* rite and employed the older number of eight Magus priests in the performance of the *Haoma* ceremony. Because Rus' Magians had no such problems ensuring that these eight positions were manned, it suggests there were probably more Magi living in Russia and the Baltic in the 10th Century AD than there were in Islamic Central Asia and Iran! In olden times the Magi were known to have used the larger "crew" of deacons and priests at the bigger ceremonial fires, and it is possible that the same number of Magi were required at the smaller hamlets and settlements.

In olden times the Magi used the large "crew" of priests at the bigger ceremonial fires, and it is possible that the same number of Magi were required at smaller hamlets and settlements. While it shall remain forever impossible to accurately gauge how many Magians inhabited Rus', these ceremonially-based clues may yield some rough estimates of the Rus' Magian population. We will now examine several demographic models to field some hypothetical population figures.

MODEL 1 - THE NUMBER OF MAGI IN RUS'

The first model presumes that there was a Magian presence in each of the 70 main early Mediaeval Rus' cities and towns, and that eight white Magi, plus a number of Ehrpats (priests and priestesses under training) were present at these locales throughout Rus', whereas (due to a shortage of priestly sacrificers) there might have been only two Magi to tend the Vahram fire-houses of each lesser settlement.

When major *Haoma* ceremonies were performed at the turn of the seasons I believe they would have been celebrated in the major city and town centres only; to admit otherwise is to say that there were eight male Magi for every Rus' settlement. If on the other hand Magi performed the full *Haoma* rite at the smaller settlements then four times as many Magi were required for that locality. The resident Magi of these minor populated settlements would

FROM THE 7TH CENTURY
ONWARDS THE NUMBER
OF PRIESTS USED DURING
THE CEREMONY WAS
REDUCED TO TWO

perhaps have been bolstered by an influx of wandering Magi (the Magian equivalent of Christian hermit monks), who could help them fulfil the eight requisite positions of the formal *Haoma* ceremony. As you will see in Chapter VIII Magi of the migration period frequently travelled about in tent-covered wagons, a great many housing a holy fire.

Thus, according to this model, there were probably 560 male Volkhvy needed to perform the ceremonies in all the 70 main cities and towns of Rus'. The number of villages, hamlets, pogosts and family stockades that would have existed in mediaeval Rus' is unknown, but there could have been between five and ten minor settlements for every town and city in the land. This is very conservative estimate, and there could have been many, many more.

In the more remote settlements, Russia wide, there may have been an additional 700-1400 Magi performing the daily schedule of prayers and fire observances (for the regular feast days). So in total there could have been between 1,260-1,960 male Volkhvy. As stated, this could be a doubtful figure owing to the fact that the Magi had groups of wandering priests who visited small farms and outposts to carry out their sacrifices and perform the Yasna ceremonies in their homes. They would have used the home hearth fire for such purposes or brought flame from the fire temple. These wandering Magi were probably newly graduated novices who had freshly completed their long studies, and were perhaps still searching for a warrior-protector, as was the Magian custom.

There would have been an equal number of Volkhva (Magus priestesses), and maybe 5 times the over all number of adult male and female Magian Ehrpats (students) studying in their colleges.

	Cities and towns (70)	Lesser settlements (350-700)	Sub-total
Volkhv	560	700-1,400	1,260-1,960
Volkhva	560	700-1,400	1,260-1,960
Ehrpats	5,600		5,600
Total adult Magi	6,720	1,400-2,800	8,120-9,520

MODEL 2 - THE NUMBER OF MAGI AMONG THE BULGARS

In the next couple of tables I hope to illustrate the spontaneous growth of Magian communities in northern and southern Russia, following the settlement of Bulgars in the region from the Caucuses and Silver Bulgaria. They are purely hypothetical, and based upon the theoretical demographics of Bulgar Magians who had been in Rus' for two generations since their arrival. This Magian populace must have included graduate Magi and their adult children undertaking the training of an Ehrpat, plus their younger offspring born since they arrived in Russia. The breeding rate is based on between 1,260 and 1,960 Magian couples over three generations.

Option A

The following table shows the potential breeding rate of three endogamous generations, giving birth to around six children per family. It assumes that every Magian couple followed their sacred duty to breed offspring. This table differs from the previous one in that it takes into consideration the number of smaller children that had not begun training for their vocation as Magi.

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

Option B

As with the previous table, the next figures are based on an initial number of between 1,260 and 1,960 Magian couples. However under this sub-model only half of the couples bred, each couple having an average of 6 children. In every successive generation only half of these children interbred with each other or with other relatives within different degrees of consanguinity, again having 6 children on average.

It should be remembered that it was deemed grossly sinful for the white Magi to avoid the next-of-kin marriage, and even more damnable not to have children, especially sons. Accordingly the following table is unlikely to reflect the Magi's intense desire to breed.

	Generation 1	Generation 2	Generation 3
Total Magian couples	630-980	945-1,470	1,417-2,205
Total Magian children	3,780-5,880	5,670-8,820	8,502-13,230
Total Magian individuals	4,410-6,860	6,615-10,290	9,919-15,435

These figures do not take into account the number of indigenous Baltic, Southern Slavic, Bulgar, Polish or Magyar Magi still clandestinely residing in their respective countries, or living in exile in Rus' following the conversions of their respective nations during the 9th-10th Centuries AD. *The Primary Chronicle* speaks of 12 magicians being hung, and the odd few executed. Besides them the remainder are unaccounted for. Where did they all get to?

During the 989 AD Rus' pagan diaspora and Volkhvy exodus which is theorised to have occurred following Russia's conversion, many Slavic Magi inevitably left for the still-pagan Baltic states, where Adam of Bremen mentioned that the average home was packed with magicians, necromancers and soothsayers of every conceivable shade. As you will soon see, under the crushing weight of the Holy Roman Empire's anti-pagan crusade, which drove deep into the Baltic during the 13th Century AD, many pagans, a number of which were also believers in Jesus, would die where they stood. Still others were dislodged from their homes and safe-havens, and with nowhere else to go, started moving out into Europe to network with relatives abroad. Some of best potential refuges were with highly ranking nobles, and even Kings. The fugitive pagans, now caught in a no-mans-land of Christianity, went every which way, and upon being apprehended in many parts of Europe, provided ready fuel for the great witch fires that set Europe ablaze some 500 or so years ago. Others chose to dwell in the officially heathen Duchy of Lithuania.

MODEL 3 - THE BULGAR FIGURES MODIFIED BY A KNOWN INCREASE RATE

It is unrealistic to expect to glean a realistic average annual percentage increase in population size; there are just too many factors at work; famine, warfare, migrations and so forth. Nevertheless between the years 1000-1237 AD the population of Novgorod is calculated to have risen from 20,000 to 50,000. This means a 250% increase in the population over 237 years, or 1.05% per annum. Model 3 uses this percentage increase as a benchmark in conjunction with a hypothetical generation duration of 35 years, and applies the rate to the figures shown in Model 2. Thus the increase in the Magian population per generation is deemed to be 36.75% per generation.

	Generation 1	Generation 2	Generation 3
Total Magian individuals (Option A)	8,820-13,720	12,061-18,762	16,493-25,657
Total Magian individuals (Option B)	4,410-6,860	6,030-9,381	8,246-12,827

MODEL 4 - MAGI BORN IN THE ROYAL HAREMS

Let us assume in Model 4 that Magus priests were only allowed to be born from the pagan Slav Royal harems, sired by the Grand Prince himself. I greatly doubt the validity of this model since each Magian couple was quite capable of automatically giving birth to a blood-Magus, but even so it allows for the possibility that slightly different customs were observed in Russia.

In *The Primary Chronicle*, Khagan Vladimir is reported to have had some 800 concubines and 10 wives. It is altogether unrealistic to determine how many women in these harems gave birth to his children annually, but it might have been between 0 and 800 per annum, depending on whether or not his harem existed for the sole purpose of breeding children. In Part II we will examine Magian breeding practices within Western Christendom, because early Mediaeval accounts suggest that Christian priests suspect of heresy, astrology and magic were having large numbers of progeny, and had many concubines.

One other method I've conceived entails comparing the ratio of excarnated and non-excarnated skeletal material in a given area. Based on the findings of Russian archaeologists working sites in Siberia and Central Asia the excarnation ratio is around 5%, or 1 in 20. If this theory holds true roughly 5% of Russia's Magians were of the blood.

OFFICES OF THE SUBORDINATE MAGI

The pagan Rus' religious ceremonies used a number of auxiliary staff and priests who performed vital roles in the performance of these rites. The Russian offices¹⁰²⁶ were similar to those of the Magian *Haoma* priests, and were as follows;

PAGAN OFFICES IN RUS'

- 1 Head priest
- 2 Assistant priest and reader
- 3 Tender of the fire, wood collector and purifier
- 4 Equipment bearer and usher
- 5 Sacrificial-gift bearers
- 6 Cleansers
- 7 Plant gatherer
- 8 Temple guardian

TENDER OF THE FIRE, WOOD COLLECTOR AND PURIFIER

The Slavs had priests who performed the role of fire tender, wood collector and purifier, which would make their functions equivalent to those the Magian *Atarevaksh*. Such a priest might have been known in Slavia as a Sobimir. We know that an *Atarevaksh* was charged with chopping, examining and purifying timber to feed the eternal flame during the five daily ceremonies. The Magi considered it sinful to place flawed kindling into the holy fire, and so wood had to be inspected thoroughly before it was lovingly fed into its consuming flames. Even kindling for the campfire or home hearth had to be checked for imperfections. Wood that was rotting or green, or being eaten by worms and other parasites, was never suitable to place on any fire. The Magian text *Visparad* mentions that the wood had to be well dried, so the Magi would probably have collected their timber a year or so before hand and left it to stand, allowing it to dry out and mature enough to to be used as fuel. In his *Geography*, Strabo calls this type of Magus *Pyraethi*. 1027

EQUIPMENT BEARER AND USHER

The Slavic ceremonial role of equipment bearer and usher was similar to that of the Magian *Frabadar*. Frabadars ensured that all the proper equipment was brought to the *Haoma* ceremony, and at the appropriate time of year, ushered one family at a time into the temple to receive the holy drink. He probably also maintained good order during the ceremony.

SACRIFICIAL-GIFT BEARERS

In Slavia this ceremonial position equated with that of *Aberad* Magus. The *Aberad* brought pitchers of milk and holy spring water to the altar during the *Haoma* ceremony. At other times of the day the *Aberad* relieved devotees of the gifts they wished to bestow upon the gods, and brought them into the inner sanctuary, into the presence of their deities.

CLEANSERS

1. The heathen Russian cleansers probably had a role similar to the *Asnatar*. This type of cleanser served in the office of washer and baptiser, tasked with purifying every piece of ritual equipment used by the Magi officiating at a given ceremony. In this connection we find a superficial similarity between the Magian title *Asnatar* and the Old Norse term *Suthmautar* (those who shared meat at the Norse pagan assemblies). [1038]

In Old Icelandic we also find *ausa*, which meant "to sprinkle" or "to pour". ¹⁰²⁹ This meaning appears in two contexts clearly connected with pagan rites. One was "pour it over the ash tree" and the other usage was intertwined with baptisms or sprinklings with earth or water. For this reason I suggest that *ausa* was distantly related to *asnatar*.

2. Another form of Magian cleanser was known as a *Rathwiskar*. Whenever buns, pancakes, woods, green twigs or plantstuffs were to be burned as sacrificial offerings, they had to be doused with a little spring-water in order purify them, and left to dry for a short while on the altar, close to the fire. This purification of offerings was carried out by the *Rathwiskar* cleanser, who also assisted with the straining and mixing of the *Haoma*. Besides these ceremonial responsibilities, such a Magus was also required to consecrate the sacred spring water and perform the *Bareshnum* ceremony for penitents.



Fig 43. Might this Celtic pitcher have been used to carry water or milk in a cermonial procession? Animal handles were a common feature on Persian ceremonial containers.

ASSISTANT PRIEST AND READER

THE ASSISTANT PRIEST

The Magus who filled the role of *Sroshavar'z* was the Zota's assistant priest. In Iran and Central Asia (following the 7th Century) this role was taken over by the *Raspi*, the new word for an assistant priest, who had to single-handedly carry out the ritual tasks originally assigned to a total of seven subordinate offices during the *Haoma* ceremony. In pagan Rus' however, he would have only been required to undertake the duties of a *Sroshavar'z*. Before the ceremony began, the reader recited, and sung elements of the Gathic hymns, which moved the officiating *Volkhv* and much of the pagan congregation to tears.

PLANT GATHERER

HAOMA STRAINING

Russian plant gatherers were probably Magi fulfiling the traditional role of *Havanan*. The Havanan was tasked with gathering the *Haoma* plant and bringing it to the altar during the *Haoma* ceremony, carried inside the mortar used to squash it. He also brought the *varesa* (the straining ring with bull's hairs attached), and the straining cloth used to wring the last juices from the pulpy mass remaining in the mortar. On a normal day, the *Havanan* also gathered local medicinal herbs, and made trips to major trading centres abroad as required, where he could get the sorts of precious woods, herbs and spices needed by the entire community. They were normally accompanied by merchants while doing business overseas. We know the Norsemen had the word *Hver-gaetir* (Old Icelandic: "a cauldron-keeper" or "a cook")¹⁰³⁰ but have no evidence that it was used in a ritual context.

FIRE GUARDIAN

Armed fire guardians normally stood watch at the entrance of temples and sanctuaries, to prevent the desecration of the sacred precincts.

CHOIR

Following the lead of the reader, and at times prompted by the head priest, the polyphonic refrains of the choir swung into action, allowing the crowd to become immersed in the mood of the moment, and mentally prepared to receive the drink of immortality. The choir was probably composed of Ehrpats, accompanied by musicians.

The hierarchy of the Wagi

In pagan Rus' rulers had their own personal Magus sacrificers. In one Rus' temple we find the glagolithic inscription "Az esm' Mirobog, zhrets Ol'gov" which means "I am Mirobog, Oleg's Sacrificer". Zoroastrian and Zurvanite law prescribed that every pagan ruler sponsor and protect his own Magus, who would become the principal sacrificer for his settlement and all who lived in it. Naturally, the more important the settlement, the more prestigious the Magus needed to perform the required ceremonies, on behalf of their sponsor. Because the fullest range of traditional Volkhvy "clerical" terminologies never survived the transition to Christianity, and because they were essentially a Magian "mystery" priesthood, reliable Persian terms are used here as a point of reference. However, as with the subordinate initiates, the Volkhvy internal rankings may well have been known by more Slavicised names.

EHRPAT

An *Ehrpat* was an elder, deacon, theologian, scribe and/or tender of god's fire. In the eastern world, the *Ehrpat* wore a rounded turban as headdress, which was normally of white cloth. Whether they wore them in pagan Rus' or not is not recorded however. Turbans were fairly common in the Volga area, especially among the Finns, but from a historical perspective it is difficult to evaluate whether this adoption of the turban was a result of Muslim or Zoroastrian influence.

ZOTA

The Zota Magus was the head priest of a given ceremonial group, who offered up the supreme sacrifice of the Haoma on behalf of the people. He summoned together the priests and congregation to begin the ceremony, and ensured that all ritual observances were performed to the letter, free of defects in their execution.

DASTUR / RATU - HIGH PRIEST

"it is necessary to maintain the religion by rule (dastur), and to practice obedience to the commands of the high-priests; and every duty that people perform they should perform by their authority. For it is declared in the good religion, that, if they accomplish as many good works as the leaves of the trees, or the sand-grains of the desert, or the drops of rain, which they do no perform by command of the high-priests, or to their

PAGAN CHOIRS

PRIESTS WHO WORE TURBANS

satisfaction, no merit whatever attains to their souls, and for the good works they have done they obtain sin as a recompense. While such a one is living it is not proper to call him righteous, and when he dies he does not attain to heaven, and not a single archangel comes near him. He does not make his escape from the hands of the demons and Ahriman, and he does not obtain a release from hell. Because duty and good works attain to the soul on those occasions when they perform them with the authority of the high-priests and those acquainted with the religion, and when they give them one-tenth of those good works".

A *Dastur* was the Magian high-priest of a given district, roughly equal in status to a Christian bishop, an office bestowed upon them by a *Magupat*. They were also termed *Ratu*. Great temporal and spiritual power lay in their hands. As with all Zoroastrian/Zurvanite priests, *Dastur* wore a pointed mitre or rounded hat. Only a *Dastur* could light the holy flame in a temple, or restart the lower-grade altars which had to be snuffed out and re-lit annually.

I believe the term *Rotu*, 1033 which referred to a pagan Slav religious brotherhood, might have been derived from the word *Ratu*. If so the *Rotu* was probably a college of *Ratu* Magi residing in the Balkans in the post-conversion era.

MAGUPAT

The office of *Magupat* was roughly similar to that of a Christian archbishop or metropolitan. He ruled over a number of *dasturs*, their *Volkhvy* communes and settlements. The highest ranking *Volkhvy* were known by the title "Doctor", and, according to Professor Vernadskiy, probably resided in Tmutorokan in the Caucuses. It is probable that the *Volkhvy* rank of Doctor was equal to that of *Magupat* (the official title used by the Eastern Magi). Moreover the Zurvanites also had a sect of Magi known as the "Doctors of Islam". So there could be a plausible connection between the *Volkhvy* Doctors and the Doctors of Islam who formerly resided in India

MAGUPATAN MAGUPAT

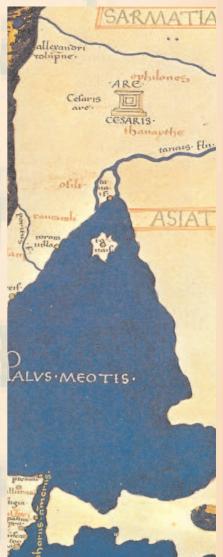
The Magupatan Magupat was a supreme Magus, of comparable status to a Christian patriarch or pontiff. Amongst the Magi there were probably only ever five of them at any one time; one for each of the original Magian "patriarchates". Whether they were reduced to two in number as the Muslims destroyed three of their major Patriarchates is hard to say, but nonetheless a logical assumption.

The pagan Russes also had a supreme Magus, who stayed close to the *Velikiy Knyaz'* (Grand Prince) at his main seat of power, as his constant companion and confidant whenever he travelled. He was regarded in those days as the principal "Sacrificer of the Realm". But who was he? Whether the *Velikiy Knyaz's* prime Magus was formerly known in Roman times as the *Pater Patrum*, the Mithraic pagan *Pontifex Maximus*, is pure conjecture, but one worthy of very serious consideration. In support of this conjecture, Ptolemy's c. 150 AD world map utilises his own brand of cartographic notations. Conspicuous is the depiction of five large Magian-style fire altars, and two sets of columns; the only holy sites appearing on his world maps. They were situated in Libya (Are Neptuni), Babylon (Are Herrulis or Herculis), Medea (Are Sabee), Russia (Alexander's altar) and one site in the Southern Ukraine - Are Caesaris, ie; Caesar's altar¹⁰²⁵ (which is depicted in a manner identical to a royal Persian fire altar). Why, in 150 AD, were there no temples worth drawing on the Greek /Roman/Indian mainland, but only in Russia and the east? Why was Caesar's Altar located in the Southern Ukraine, and not in Rome? Clearly Ptolemy, one of the most famous scientists of the ancient world, saw these as major world cult centres, perhaps the most important, at least in his eyes.

And there is an even more tantalising option. Since all Magi were blood relatives, the *Magupatan Magupat* of Rus' may even have been the venerable Patriarch of all the Magi (known as the *Peer-e-moghaan*, ¹⁰⁵⁶ or *Masmoghan*, which means "the Great Magian") whose former seat of power lay in the heavily fortified Iranian city of Rai, from whence he ruled the entire Magian world. In ancient times this Magian "godfather" most likely acted as a mediator between all cult variants, trying to iron out any disputation that arose when sects started stepping on the toes of other groups. The *Peer-e-Moghaan* might have relocated to Russia after having been squeezed out of the traditional Magian homelands of Persia, Babylon or Silver Bulgaria by the violence of the Muslim onslaught. Yet it is far more likely that such an eminent personage migrated to China with the greater part of the Magian royals. Liaisons between the Magi and the Chinese were

THE HIGH PRIESTS

Fig 44. A depiction of Caesar's altar in the southern Ukraine, as shown in Cosmography, a copy of Ptolemy's 2nd Century AD map.



RELIGIOUS FIGURES HIGHER THAN HIGH PRIESTS

A BULGAR ANTI-POPE WAS SUPPOSEDLY LEADER OF THE HERETICS

THE BALTIC PAGAN DIVINE PRIESTHOOD

NECROMANCERS IN
MONASTIC-STYLE ROBES

THEOCRATIC RULE IN THE BALTIC REGION

CHRISTIAN TEUTONIC KNIGHTS INVADED THE AREA already well developed by the time Magian Iran was destroyed. Even before 1,000 BC, numerous Magi are believed to have been employed at the Chinese imperial court, serving predominantly as expert astrologers and doctors. The Chinese once wrote of them using an ideogram resembling the sign of the cross, an insignia later energised and popularised by Christianity. [1037]

During the Middle Ages one of Rome and Byzantium's gravest political and religious concerns was the existence of a Bogomil Anti-Pope¹⁰³⁸ in the Balkans, a key figure whose name cropped up time and again in matters relating to heresy. Perhaps the "Supreme Magus" who formerly resided among the Rus' later re-emerged in Mediaeval history as the untonsured Anti-Pope mentioned by Stoyanov, he who had shifted into the Balkans following the conversion of Rus' to Christianity. There he welded the heretics and magicians into a single coherent Bogomil movement, by an agreed oath of brotherhood. His success in achieving this can perhaps be attributed to the fact that he as the only truly common link between all the various cults, and an extremely unifying force amongst the pagan elements. But, did so many organised cults join forces under the *Rotu* following a formal council, during which a planned collaboration or amalgamation of Magi and heretics was discussed, and formally figured out between all parties? Or would it be a haphazard amalgamation that would take centuries? Could such a hypothetical council have been in any way linked with the military pact being organised between the Bulgar Prince Vladimir-Rasate and the Frankish Magus-King Arnulf? Many questions still remain.

As early as 1075 AD, Adam of Bremen spoke of an organised pagan priesthood, complete with monastic-style raiment and their own pagan "Pope", then operating among the Prussians and Balts. This priesthood included god-priests¹⁰⁵⁹ who were comparable in internal status to a Christian bishop. I believe that Adam's observations are nothing less than a description of a Zoroastrian or Zurvanite *Magupatan Magupat* and his *Dasturs*, very likely saturated with exiled *Volkhvy*, plus substantial elements of the indigenous Baltic Magus priesthood.

But what variety of Magian did they represent? Did they favour good over evil, or evil over good? From Adam of Bremen's accounts of the Old Prussians, and his high praise for them, 1040 one gathers that they were the epitome of "white" or Zoroastrian piety, with moral standards perhaps even in excess of the surrounding Christians. They drank holy milk or mead according to their station in life, and prized goodness, peace and hard work in the fields above all else. If this was the case, then they may even have had their own Zoroastrian priesthood, which would never have fully integrated with the white and black Magi of the Slav Zurvanites, who would have been responsible for the idol temples in the lands of the Germans and Western Slavs. An unknown number of heathen Baltic priests were in no way allied to the "white" Magi. For there were among them divinators and necromancers garbed in dark, hooded "monastic" robes, perhaps indicating they were black priests, those who interceded before the infernal deities, bringing tithes. Indeed the *Treaty of Christburg* relates that the Balts had predatory priests who greatly lauded the crimes and infamy of their followers. 1041

Whether these Baltic sorcerers, were in any way linked with the Mediaeval dualistic Balkan Christian heretics (such as the Bulgar Bogomils and the Massalians) is likewise unknown.

A strange turn of events occurred throughout the Baltic beginning some time around 1400 AD. Under siege from the Church-inspired task force of Teutonic knights, the Balts accepted a pagan Pontiff to discretely rule over the entire region, instead of a king. ¹⁰⁴² This meant a swap to theocratic rule, whereas previously this had never been the custom. Only uncertainty surrounds this man. Where had he come from .. Bulgaria? Rus'? or had he always been there? Or, was he only one of many high ranking pagan priests (magupats), spread out over several nations? In the Baltic there was still talk of these man-gods in the 16th Century! This much is certain. If this pagan High Priest of the Balts turns out to be the same as the religious leader of the Russes, or equal to the Bulgar Anti-Pope, it most likely indicates simultaneous (or even a moving centre of) pagan operations in the Balkans and on the German frontier. It may well be that the very presence of these divine-figures (who were the glue holding the old pagan faith together), was one of the extenuating factors prompting the Teutonic knights to occupy the Baltic in the first instance. The mobility of the black and white Magian presence is telling. We see them in ancient Rus', Finland, Scandinavia, Hungary and among the Bulgars. That they milled in the Baltic region during the 13th Century helps validate an actual movement of "heretics" and witches (some of whom were engaging in devil-worship) into the Holy Roman Empire, something revealed by inquisitorial authorities in France, Germany and Scandinavia. They proved to be the motive for German killing sprees in the Baltic ... a kind of anti-heresy, "Christian Jihad"; Rome's last ditch attempt to force the Magi and Magian-Christians (adherents of a form of Christianity described in great detail throughout Part II) back out of Europe.

So came the Northern Crusades. Hostilities broke out against the Polish pagans during the Wendish Crusades

of the mid-12th Century and progressed on to the anti-Prussian Crusades as Catholic Germans steamrolled their way eastward. The fighting was very bloody, on both sides of the fence! Beginning in 1226 AD and ending c.1274 AD, the subjugation of the Prussians was finally accomplished, allowing the Germans to pierce far into Baltic heathendom. Victory for the Teutons was complete and utter. Everywhere insurrection was violently quelled, regardless of the cost. After decades of combat, the once densely inhabited area of Samland was reduced to a pocket of little more than 20,000 inhabitants. The Magi, the intercessors of pagan society, were earmarked for annihilation by sword and fire, and with their demise would come the fall of state paganism.

CONFLICT BETWEEN
THE PAGANS AND
CHRISTIANS
CHARACTERISES THE
12TH-13TH CENTURIES
IN EASTERN EUROPE

WHAT DOES A

LIKE?

MAGICAL OBJECT LOOK

Priestly accoustrements

The Magi required a wide range of apparatus for both ritual and magical purposes. 1043 Almost all the Russian magical apparatus described below (with the exception of the sword, ring, and trident) were used by the average mediaeval European Magus. In the following range of equipment, it is almost impossible for archaeologists to prove that a given artifact was crafted for ritual usage alone. After all, none of them have flashing neon signs, which highlight their original magico-religious usage for the untrained eye. Be that as it may, there are many items that could, without doubt, have been used by Magians in their ceremonies, especially when one considers the Magian presence in Rus', and distinct archeological parallels for such equipment in Iran. Without a foreknowledge of this historical context, interpretations which dub a given artifact as magical are often seen as wildly speculative. Yet it should be remembered that something as seemingly mundane as fire and cattle were worshiped in Slavia. No archaeologist could ever grant spent ashes and bovine skeletons a religious interpretation on the strength of a find, unless they were ritually altered in some observable way. Only interpolating linguistic and historical sources readily allows for such interpretations, a practice many archaeologists are loathe to includge in, believing that it somehow detracts from the scientific nature of their discipline. On the contrary, cross-disciplinary activity provides very useful interpretative tools. As you are about to see collectively it confirms what folklore has long told us all along, that European witches were once living beings, folk reverencing a plethora of spirits and gods with pointy hats, brooms, cauldrons and other paraphernalia.

ROBES FILLED WITH
MAGICAL POWER

THE SACRED THREAD

THE ROBES OF THE MAGI

As you have already read, the white and black Magus priests received robes of magical power from their respective gods; their priestly weapons in the cosmic war between good and evil. Without these garments the Magi were unable to fight the spiritual war, or offer up sacrifices for the people, since divine power was imbued within the fabric itself.

In Aryan tradition, the power of a Brahman came from a sacred thread slung over his shoulder. For the Magians it was such a thread, spun by virgins and woven into their white robes, that gave the white priests their "white" magical abilities. Considering the principles of ritual inversion, the black robes worn during the performance of infernal sorcery were probably spun by temple prostitutes, who, according to the Magi, were affiliated with the devil-worshippers.

Volkhwy robes consisted of a full-length white garment with extremely full sleeves and a large hood attached to it, though it is possible that it might be a bonnet with a large veil draped down the back. Though similar to the vestments worn by Zoroastrian priests, these robes were embroidered on the front and did up at the sides by means of studs¹⁰⁴ (a feature of Parthian dress).

Magi dressed like priests of the Brahmin caste, who traditionally wore a clean linen shirt, carried a staff, and encompassed their lengthy locks of hair with a head ring. Beards of some length, and plaiting were the norm amongst them. While moving about rural provinces they dressed in "the skins of fawns or gazelles (or, I suspect, ibex)". Das A slightly different tradition existed in Russia, for there the Volkhwy Magi donned wolf pelts. Assyrian artwork depicts the more ancient Magi in varying terms, but commonly as men wearing calf-length pointy-tipped boots, pointed headdress, headbands and leopard-skin cloaks. These ancient Magi are also depicted in artwork with lengthy robes, and a stole (a scarf-like length of cloth) draped around the neck (which hung down the front of the robe). Das a stole (a scarf-like length of cloth) draped around the neck (which hung down the front of the robe).

Magian headdress varied. It could be a turban, or headwear either dome-shaped, pointy or flat-toped. A 1,000 BC weather-mummified Caucasian (presumably Iranian) corpse chanced upon in Eurasia may confirm one element of black Magian attire. A female found wore "a 60 cm high black, brimmed conical hat identical to the witch's headgear of European folklore". 1048 In the 500 BC mound-covered Celtic "prince tomb" of Hotchdorf, the interred royal wore a

WHITE ROBES

VOLKHVY WORE LONG

GARB SIMILAR TO THAT
OF THE BRAHMINS

THE MAGI WORE ROBES
AND STOLES



pointy white hat made of birchbark.¹⁰⁴⁹ He was, by my estimation, one of the white princes, and a Celt for that matter. A wagon was also found within the buried death-house, together with a cauldron (which contained mead remnants) and drinking horns.¹⁰⁴⁹ His body, bedecked in gold (including a torque), lay on an elaborate bronze divan supported by six effigies, each with a wheel between the legs.¹⁰⁴⁹ Though unmentioned in the source, there seems to be a remarkable resemblance between the imagery found on the couch and Scandinavian bronzework of the same period.¹⁰⁵⁰ Perhaps these dress codes enjoyed wide popularity, for some 1,700 years later, in the 13th Century AD, the Russians of Galich were described as wearing "felt caps, pointed and very high".¹⁰⁵¹

According to Strabo, "most of the (Magian) people wear a double tunic that reaches to the middle of the shin, and a piece of linen cloth round the head; and each man has a bow and a sling." He also mentioned the linen shirt worn beneath their over-shirt.

From linguistics especially, we can educe beyond all doubt that Magian ritual dress was worn in Mediaeval pagan Rus', and well into the Christian period for that matter. The Magian treatise *Shayast La-Shayast* provides details on the precise design and manufacture of the mandatory white Magian holy *kustik* belt and sacred linen shirt mentioned just previously. ¹⁰⁵³ One style of shirt had two halves (a shirt and a "skirt" or apron. If pleated, some might even liken it to a kilt), and the other was a single pattern smock. We find potential evidence of both styles in Russia. In Novgorod for instance, a pagan metallic wand was excavated surmounted by a figure that seems to be wearing a pleated kilt of some kind. A one-piece smock was excavated on the Swedish Isle of Birka c. 9th Century. It was of Eastern Slav genesis ¹⁰⁵⁴ and of the same style that continued to be worn throughout much of Russia and Slavia, even until this century.

In so far as the shirt is concerned we do not find a word survival of *sapikih*, which was used in Sassanian times when referring to the Magian sacred shirt. What we do find though is a much older Persian word *kurta*. The name of the Russian knee-length linen smock (*kurtka* or *kurta*) comes from the Old Persian word *kurta*, a term once used to describe Persian holy shirts. It was to be found in the Turkic as *kurta* ("a short dress or skirt") not to mention Parthian and Soghdian ("a shirt"). We also find a similar connection with the Old Norse words *kyrtill* ("a shirt") or *kyrtle* ("a tunic"). In the Interval of the Interval

Building further on this argument, Mediaeval Russian males also wore a knee-length overgarment known as a *svyato* (which is cognate with the Slavic words *sventa* or *sveta* {"holy" or "saintly"}). The word *svyato* evidently originated from the Avestan Persian *spenta* (a word also meaning "saintly" or "holy", and which referred to the Magus saints), rather than the Latin *sanctus* or the Greek *hagios* (which applied to Christian saints). For this reason I suspect Russian men wore a Magian holy outer garment over the top of their *kurta*. Since they trussed themselves about the waist with the obligatory sash belt, it is plausible that the linen shirt went ungirdled, and the belt was worn around the *svyato* instead. Nevertheless they might have worn two sash belts, one securing their shirt, the other their *svyato*. It is my contention that these varied holy shirts were worn by Magian Turkic tribesmen (probably Bulgars), Russians and many other Slavs, plus an undetermined number of Norsemen too.

Zoroastrians (and presumably Zurvanites) considered it sinful to take off the shirt and sacred girdle (*kustik*) because of their efficacy in providing protection against the *drugs* (demons). It was a crime punishable by whipping to walk more than a few paces without the belt on. So when Magians changed their clothing, and re-girdled, they did so in a stationary position. Accordingly the Magian sacred shirts often became very dirty, owing to the fact that they were removed only with great trepidation. Is it a coincidence that another Russian word for "a shirt", *rubashka*, comes from the root word *rub*, which implies they were grubby in appearance? Well they were heavily soiled in Leo the Deacon's account of the Russes he encountered. Only Prince Svyatoslav's white smock was free from the ingrained sweat and dirt that so tarnished the clean appearance of his many Rus' troops. In the colder months it was evidently worn under clothing, with its hem left hanging out, giving the impression of a dress, apron, or even a kilt, which had been attached.

Magian scripture tells us that the *kustik* belt's protective power lay in a magical thread sewn into it. Pagan Russes also wore this type of "uniform" (a white smock and belt) and considered it obscene to remove their sash belt, which was of the same dimensions as the Magian *kustik*. What is even more overwhelming is that the Russian word for "a sash" or "a belt" is *kushak*, and therefore similar to *kustik*. *Kushak* is also the Turkic word for "a belt", so it is possible that the concept of a *kushak* sash belt was imported into Russia with the Turkic Bulgars, but I am more

MAGIAN SACRED SHIRTS

Kurta

HOLY GARMENTS

THE SACRED BELT

THE MAGIANS AND RUSSES THOUGHT IT OBSCENE TO REMOVE THEIR BELTS

TO WEAR A BELT WAS TO BE ENLIGHTENED

HOODED ROBES

CEREMONIAL CAFTANS

HEADWEAR



Fig 46. A Persian gentleman respectfully carries offerings to the king. The face veil shown in this Persepolis relief was typically worn by Magi

inclined to think that it was a term mutually inherited by both Slavs and Turks. Consider also that the Russians have the word *poyasnit'*, which means "to put on a belt". The root word in this case is *yas* or *po-yas*, which suggest that a person became enlightened or illuminated through the act of putting on a belt. Due to the apparently Magian nature of the Russian attire, the source of this light and wisdom was most likely the sun, the divine *Ahura* Mazda. Thus *poyasnit'* was "to become enlightened", or be a true Mazda-yasner (ie; white Magian) by wearing the belt.

The Russian word *beliy* ("white") and the Lithuanian *baltas* ("white"), could be related to the Old Icelandic *belti*, as well as the Swedish, Danish and Norwegian word *balte* (all of which mean "a belt"). 1059 Here there appears to be a connection between "white" and "belt". I perceive this Nordo-Balto-Slavic phonetic connection as arising from the interrelationship between white Magians and the all-important *kustik* belt.

Russian and Finnish pagan priests probably wore a *kebenyak* also, a hooded overgarment or cape. The term is derived from the Turkic and Kirghiz words *kebanak*. These I link with the verb *kebovat'* (Russian: "to perform sorcery", "to tell the future"), a variant of which is found in the Finnish/Saami languages. In Saami a *kobbat* was "a summer garment", and related to the word *kobenyak* ("a hood", "a hat", "a bag", or "a sack"). Based on the Turkic affiliations with these words, such a magical garment was probably imported into Russia from Eurasia, together with other oriental religious traditions.

Russians wore caftans just as the Magians once did. *Sarafan* (Russian: "a caftan") comes from the Turkic *sarapa*, or the Persian *serapa*, which meant "a garment of honour", or "a ceremonial garment". Doubtless to say these were not Christian ceremonial caftans, but Magian (Turkic shamans and Buddhist monks wore safron robes, rather than the more impressive Magian caftans, during their rites). As in Magian times the Russian caftan was traditionally worn with a girdle.

Russian women commonly wore a pointy tiara-like headdress known as the *kokoshnik* (so called because it resembles a cock's crest), which secured a veil in place. Strabo tells us that "Persians wear turbans not unlike those of the priestly Magi". From other accounts we know that the full attire consisted of a colourful caftan worn over a linen shirt (kurta), plus a turban of sorts (worn by Ehrpats especially). Turbans not dissimilar to those of the Magi were worn by Finns all along the Upper Volga, presumably as far north as the lands of the Volga Bulgars. As for Russian usage they seem absent from written sources, but are seemingly depicted in manuscript illuminations.¹⁰⁶²

As in Scythia, Mediaeval Russians continued to wear pointed hats, often lined with fur along the rim.¹⁰⁶³ Similar hats were worn by Magians. In Russia the lavishness of a hat was related to the wearer's social status.

The name *shober*¹⁰⁶⁴ (which applied to Russian coats of Persian design) was linguistically derived from the Arabic.

Foot cloths were commonly worn in Russia, providing adequate extra insulation against the biting coldness of their frigid environs. Since Magians were required to wear two shoes at the same time on each foot, foot cloths might also have represented the second shoe. There is also a striking similarity in the boot style preferred by Mediaeval Russians and the Magians.¹⁰⁶³

MASK

The Rus' *Volkhvy* had to wear masks to perform their ceremonies correctly. ¹⁰⁶⁵ Because they were Magi, then the type of mask that Lozko refers to would probably be the Magian mouth veil. A mask, handkerchief or veil of cloth was traditionally worn tied around the mouth of any Magus who stood in the presence of the holy fire, ensuring the priest did not desecrate the sacred flame by breathing on it.

In the *Primary Chronicle* we discover that some Rus' pagan priests performed their ceremonies or pantomimes wearing comedy masks. The Magi simply did not wear comedy masks during a traditional *Haoma* ceremony, so this might mean that there were other pagan priests in Rus' who were not Magi, and who performed rituals that were essentially Buddhist or pagan gnostic in nature, perhaps Dionysian, Mithraic or Neo-Pythagorean. Nonetheless the Magi did perform divine comedies, a form of spiritual theatre during which important religious and mythological events were portrayed. By emulating the actions of the gods they believed they could bring about the same series of miraculous events in day to day existence.

CUPS AND HORNS

The drink of immortality was always held in an ornate vessel of some kind. It could be a cup, a rhyton (a drinking horn), a gold or silver "chalice", or a ritual bucket (for mead). In connection with this, a great number of conical glass cups have been unearthed in mediaeval pagan settlements throughout Rus' and Scandinavia. This

The Forbibber History of Europe - The Chronicles and Testament of the Argan



Fig 47. 1.	Medo-scythian drinking horn mount. It can also be classified as Graeco-Scythian in style. From the Kuban, Russia.
Fig 47. 2.	The Anglo-Saxon Taplow drinking horn
Fig 47. 3.	A silver chalice from Scandinavia. It does not conform to a Christian style. The Norse motifs thereon also resemble Turkic
	and Central Asian interlacing. It is impossible to determine whether it had a secular or religious usage.
Fig 47. 4.	Ram-headed drinking horn, Gaul.
Fig 47. 5.	This libation horn is used in a modern Hindu linga temple situated in India.
Fig 47. 6.	Medean ram-headed drinking horn, from the Koban region of Russia, 5th C. BC.
Fig 47. 7.	The magical barsom twigs used by the Magi.
Fig 47. 8.	Sassanian or Romanesque-style bowl, Uppsala Sweden, 11th C. AD.
Fig 47. 9-10.	Feasting equipment from the Ladoga area of northern Russia, 10th C.
Fig 47. 11-12.	Sassanian-style bowls from the russo-scandinavian region, 10th C.

Fig 48. 1



Fig 48. 2



Fig 48. 3





Fig 48. 4



Fig 48. 5

PERSIAN UTENSILS, POSSIBLY RITUAL

- Fig 48.1. Sassanian plate, royal hunt scene.
- Fig 48.2. Achaemenid Persian plate
- Fig 48.3. Simurgh plate
- Fig 48.4. Sassanian plate, royal deer hunt scene.
- Fig 48.5. Royal plate depicting Chosroes, the Sassanian king.
- Fig 48.6. Persian pitcher and drinking rhyton.



Fig 48. 6

The Forbidden Sistory of Europe - The Chronicles and Testament of the Argan

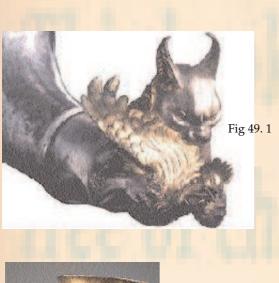




Fig 49.3



Fig 49.4



Fig 49.5

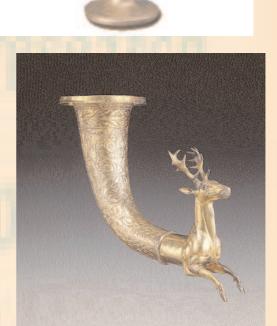


Fig 49.2

Fig 49. 6

DRINKING RHYTONS

- Fig 49. 1. Simurgh rhyton
 Fig 49. 2. Pegasus rhyton
 Fig 49. 3. Achaemenid Persian rhyton
 Fig 49. 4. Achaemenid Persian rhyton
 Fig 49. 5. Scythian rhyton
 Fig 49. 6. Scythian rhyton

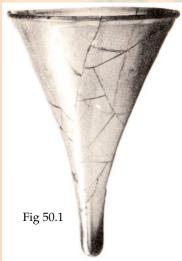




Fig 50.1. Scandinavian glass drinking horn. Fig 50.2. It's highly unlikely this Pagan artifact is a valkyrie, as many assume, but a depiction of a priest or priestess with a conical libation cup in hand, and wearing a pointed hat, plus a girdled cape or caftan worn over a pleated shirt or skirt. It was evidently made by pagan craftsmen, and therefore reflects a genuine mode of Norse pre-Christian ceremonial



Fig 50.3. Mediaeval Slavic glass drinking horn. The same style of vessel is found throughout the Nordo-Teutonic sphere also. See 50.1 and 50.2.

style of drinking vessel resembles the glass *Haoma* cups of the Magi (called *hawan*). Similar libation cups can often be seen in the hands of people depicted in Pecheneg funeral statues, and on the wall reliefs of the Iranian *daklumas* (death houses) and Darius' royal monuments, or even on Assyrian reliefs.

Glass goods were a luxury item during the pagan era, in Scandinavia and Eastern Europe, appearing mainly as bowls, small beads, bangles, and of course these conical cups. Linguistics sheds some light on the ethnicity of the glass-blowers who crafted them. The Old Russian word for "glass" st"klo is cognate with st"klo or tsklo (Bulgarian), steklo (Slovenian), stklo (Old Czech), szklo (Polish), staklo, sklo or tsklo (Serbo-Croatian). **Ost Therefore Slavs applied similar terminology when referring to the produce of this specialised trade. The Balts evidently shared the same technology considering their use of the words **stiklas* (Lithuanian: "glass" or "a phial") and **stikls* (Latvian: "glass"). **Institute of the Old High German stechal ("a wine cup"). **Institute of the pagan era, in Scandinavia and Eastern Europe, appearing these conical cups. Linguistics sheds some light on the ethnicity of the glass of the same technology considering to the produce of this specialised trade. The Balts evidently shared the same technology considering their use of the words **stiklas* (Lithuanian: "glass" or "a phial") and **stiklas* (Latvian: "glass"). **Institute of the words **stiklas* (Lithuanian: "glass"). **Institute of the words **stiklas* (Latvian: "glass"). **Institute of the words **stiklas* (Latvian:

Goths were the only Europeans to fashion glassware outside of the Roman empire during the 4th Century AD. Archaeologically this "Chernyakov glass" tradition was distributed across a broad expanse of land, spanning between the Ukraine, through the Carpathians (where the main Gothic glass production centre was situated), Latvia, Lithuania, Russia, Czechoslovakia, and Scandinavia (where the heaviest imaginable concentrations of these artifacts are found). ¹⁰⁶⁸ In short, we find Gothic glass

goods in geographical regions that share a common linguistic inheritance regarding glass and glassware. These were also areas where ethnic Goths dwelt. In the Gothic and Old High German it more specifically denoted a drinking cup, or more particularly a libation cup or chalice.

Owing to its similarity with the previous words, the Old Icelandic *stikill* ("the pointed end of a horn")¹⁰⁰⁰ enables us to guess that the Goths crafted pointy glass drinking horns (perhaps for ritual usage, but at the very least for drinking bouts); again something already known to archaeologists. This might account for the presence of these same vessels in Slavia, Germany and Scandinavia over a broad time expanse, even into the Mediaeval pagan era. They could also be found in Anglo-Saxon England as well. Since the Goths had their own pagan priesthood, of either a Magian or pagan gnostic persuasion this explains why these Gothic glass conical horns (fig 50.1) so closely resemble Magian *hawan* libation cups.

Aryan-pagans used horns, or wooden and ceramic cups to hold the ritual drink *Soma*, the foremost sacramental libation of the Hindus. For them, *Soma* was the "cup of clarified butter", a cup which was usually placed at the head of a devotee after they died.

The drinking horn mount shown in Fig 47.1 is of triangular shape, and can be identified as Medo-Scythian. That is, it originated in the milieu of the Magi and Scythians. It played a similar function to the triangular mounts on a horn found at the 6th-7th Century AD royal Anglo-Saxon site of Sutton Hoo, in East Anglia. Other artwork, seemingly Medo-Scythian in nature was also discovered at Sutton Hoo.

In Achaemenid times there were four distinct types of drinking vessel, three of which were incapable of being placed down without spilling the contents. ¹⁰⁷¹ These were rhytons (drinking horns), short metal cups ending in an animal head, and conical beakers. ¹⁰⁷¹ Libation buckets were the last type of drink receptacle, and were made from metal or ceramics. ¹⁰⁷¹

Sassanian Zoroastrian rhytons were large in comparison to their earlier Parthian and Achaemenid variants, characteristically terminating in an equine sculpture. 1072

For their part the Medes decorated their drinking apparatus with the typical ram's head motif. The depicted rhyton (fig 47.6) comes from the Koban region of the Caucuses, not far from Russia. The Koban exemplar was of Medean manufacture, and therefore used by Magians in that region, or brought there as pilfered booty. Owing to the close connections between Persia and this area, it is more likely to have been used for its original purpose, rather than simply transported there by accident.

BARSOM TWIGS

During a *Haoma* ceremony, the officiating Magus priest held a bundle of magical twigs in his left hand, and a single twig in his right as a prayer was recited. *Barsom* twigs opened a connection between the physical and metaphysical world, and were traditionally made from tamarisk twigs, though at some point during the past 1,000 years the Parsees have variously used pomegranate twigs, or metal wands. The magnificence of a given *Yasna* (*Haoma*) ceremony was determined by the number of *barsom* twigs used; the larger the bundle, the more powerful and glorious the rite. For the duration of the ceremony the *barsom* twigs rested upon a *mah-rui*, a metallic wand

stand with crescent-shaped ends. *Barsom* twigs were originally cut from the tree with a knife as the *Ashem Vohu* prayer was uttered, and subsequently blessed with holy water during a ritual known as the *khub*. These twigs were gathered together and bound up a prescribed number of times with a *kustik* belt or date palm leaf (fig 47.7). In all these ritual faggots resembled brooms, making it highly noteworthy that the word for "a broom" throughout various parts of Europe was *besom*. So there is clearly a linguistic association between Magian *barsoms* and European *besoms* (brooms, and indeed European witches' brooms). Many wands were burned in the sacred flame, but following a typical *Haoma* ceremony leftover *barsom* twigs were issued to the faithful to take back to their homes, for use during the blessing of meals, during the Magian grace. Consecrated green *barsom* twigs were kept on a high shelf in Zoroastrian / Zurvanite homes to impart protection to residents. These had to be sufficiently far from the ground to prevent women from accidentally defiling them by coming too close to the *barsom*, while menstruating. Eastern Finns were known to have kept similar "twigs" in their Lud cabins, and in just the same manner, but we cannot connect them with *barsoms* linguistically. Norsemen used lot-twigs, naming them *blaut-tein*. ¹⁰⁷³

STRAINING CLOTH

The Magi needed to strain the pulverised *Haoma* plant within the mortar to extract its life-saving essence. The *Haoma* straining was often the longest part of the preparation, and was carried out by a Magus performing the role of *Havanan*. To sieve the pulp they used linen, lace or woollen cloth spun, and woven on the looms of virgins and spinsters. Similar kinds of cloth were known in Rus', either manufactured on their own looms, or imported. The looming of wool and the making of lace were highly specialised tasks, requiring adequate looming facilities and skills. In Western Europe, the best of these workshops existed in Spain, England and Flanders. The importation of woollen cloth to Rus', from the Flanders area, is known from the archeological context, so there was definite maritime contact between Rus' and the Lowlands during the pagan and early Mediaeval era. We have no historical evidence that cloth was used in a ritual context in pagan Russia however, but being Magian they no doubt did so.

Although unspecified by Lozko in her details of *Volkhvy* ritual equipment, the *Haoma* strainings performed by the Rus' Magi may have required the use of a large, often unclosed, ring made of precious metal, to which between three and seven lengthy strands of hair from the tail of a white bull were affixed. Such a ring (which the Magi called *varesa*, or *waras fuliyan*) could only be used as long as the bull lived, and had to be reconsecrated for use before each ceremony. The heavy *Varesa* rings, designed of precious metal, were supposed to be discarded once the bull had died.

Varesa rings were depicted in ritual scenes engraved on Mithraic gems, providing proof that Roman Mithraism and certain Egyptian rites contained common features of Magian ritualism. They also resemble a ring shown in the hand of a horned dancer embossed on the well-known libation horn unearthed in Denmark. Throughout the Celtic and Germanic world large numbers of what seem to be torques have been found in votive deposits. Were these



Fig 51.6

SACRED BUNDLES OF TWIGS

HOLY RINGS

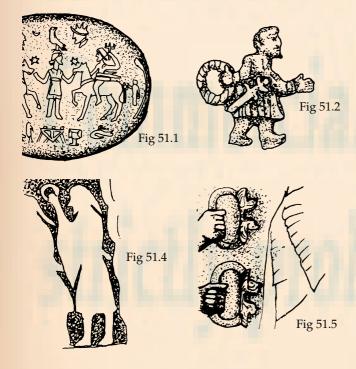




Fig 51. 1. Mithraic cameo.
Fig 51. 2. Latvia, 11th C.
Fig 51. 3. Persian Magus and varesa.
Fig 51. 4. One of the ringbearers found on a Gotland picture stone.
Fig 51. 5. Genii amulets carried by an Armenian during a

Magian ritual procession. Fig 51.6. Magus carrying a torques just exquisite pieces of jewellry, or could they have been discarded *Haoma* straining rings? If some of them were straining rings, then the eyelets at each end of these many torques may have been used to attach and anchor the lengths of bovine tail hair.

BLESSED RODS

The Magi also had a type of rod with a piece of iron running down the centre, and a cut gem at one end. It may have closely resembled the "wand" remains unearthed at the Sutton Hoo burial. 1074

A Magus' rod was supposed to have been surmounted by a cut diamond, (which were probably used for astronomical purposes, possibly for the drilling of shafts through rock, crafting talismanic gemstones, or shaping other substances considered too hard for metal tools. Some astronomical devices in the *Almagest* required precision cutting and drilling to achieve the proper results.

The Magi were supposed to have maintained the lapidary skills of ancient Babylon. One account of Simon the Magus' miraculous abilities (from St Clement of Rome) states that he could bore through solid rock as if it were mere clay (no doubt the action of a diamond tipped drilling rod). Engraved gems were sometimes found in the keeping of witches during the Inquisitions, so these magical rods were quite possibly used to execute these mystical etchines.

Norsemen probably used magical rods, for the term *tein-vondr* "a wand" or "a rod" exists in Old Icelandic, ¹⁰⁷⁶ as does *spa-gandr* ("a divination rod"). ¹⁰⁷⁷

Special rods were also used by the heathen priests during the tending of the sacred fires, to heap the ash in a special way, and shift sacred woods into position for combustion.

CAULDRON AND TRIPOD

The cauldron was a quintessential item of Magian equipment, needed to boil the milk, holy spring water and *Haoma*. Cauldrons were also used by the Aryans to boil the horse sacrificed during the *Asvamedha* ritual. Mediaeval Europe experienced the return of cauldrons (once widely used during pagan times). If one lends credibility to the sort of details that emerged during the witch trials, cauldrons were being employed by the white and black "witches" during their assemblies. The ceremonial use of these cauldrons by both groups of witches is not so much evidence of "Hubble, bubble, toil and trouble", but much rather the ongoing performance of Magian (or even Aryan pagan) sacrificial rites during the Middle Ages.

As discussed, *chara* was a Slavic word for "a cauldron", and linguistically it preserves the connection between magic and the cauldron, not to mention the oriental origins of these concepts. We find another Russian term for "a cauldron", *kotyol* (and variants of it), mutually shared by the diverse Slavic and Germanic-speaking nations. Some have guessed that it came from the Latin word for "a basin", *catilus*. This is where the English word *kettle* comes from

Another Old Russian word *kub* has an archaic etymological origin in the Old Indian *kumbhas* or Avestan Persian *kumba*, both of which mean "a pot". The latter terms evidently gave rise to the Old Russian *kuba* ("a large vat or cauldron"), which later mutated into the Russian *kubok* ("a goblet" or "a chalice") and *kub* ("a cauldron"). ¹⁰⁷⁹ English obtained the word 'cup' through this same Aryan linguistic line, but specifically via the Latin *cuppa* ('a cup'). ¹⁰⁷⁹ If the Russian terms drew strength from the Old Indian and Persian, they certainly referred to both ritual and domestic utensils and cookware. If it is technically closer to the Roman, it was derived through Slavic and Roman contact, most likely with soldiers, and hence, without any shadow of doubt, Mithraic brethren.

Other utensils were needed to contain the holy butter (to fuel the fire), spades, cauldrons and diverse ritual cruets, plates, platters, straining bowls and bowls. The Old Russian word *chasha* meant "a cup" or "a bowl". The same word was found in the Bulgarian and Serbo-Croatian. It also appears as *czasza* (Polish), *chishe* (Czech), and *kosi* (Old Prussian), 1080 not to mention a few other independently evolved forms found in the Baltic region. There is a similarity between these words and the Old Indian *casaka* ("a cup" or "a goblet") and the Armenian *chashak* ("an eating utensil"). To this I will also add *tashta*, Avestan for "a bowl" or "a saucer", vessels used during the *Haoma* ritual. 1080 Thus, bearing in mind the Magian presence in Rus', it may well be that the word *chasha* (and its variants) entered into the Baltic, Russian, Bulgarian and diverse Slavic lexicons with terms like *dron tashta* ("a dron platter used in Magian services") and *surakhdar tastija* (a straining plate with nine holes punched in it, again used in the *Haoma* ceremony).

A number of artifacts found in Scandinavia and northern Russia display not only Russian manufacture, but substantial Sassanian Persian stylistic features. For this reason they may have been ritually used, but it is impossible to prove they had anything beyond secular use. One notable exception is the Simurgh pitcher found in Russia.

MAGICAL CAULDRONS

SACRAMENTAL UTENSILS

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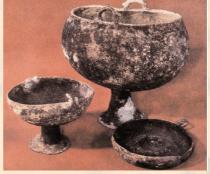


Fig 52.1. Scythian cauldron Fig 52.2. Just one form of kettle formerly used by the Magians. This one some 20 cm high. They used other more basic designs also.

Fig 52.3. One panel from the Gundestrup cauldron, Jutland, Denmark. Note the elephants, griffons and menacing wolf or dog, as well as the head band and torque worn by the figure depicted. Fig 52.4. An example of a highly

elaborate Medean cauldron. Traditionally they were not as ornate.



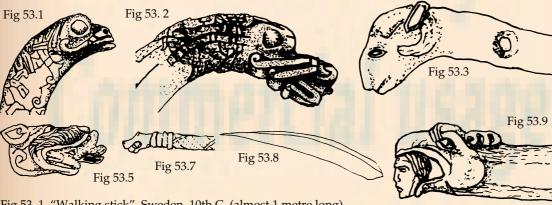
Fig 52.4.



Fig 53.4



Wands were sturdy wooden sticks, or precisely carved bone objects, both of which tapered upwards into a slender point, and were used by the Magi and various pagan gnostic sects to direct magical forces and cosmic energies. This they believed could alter events in this world, or bring about certain outcomes. Wands were made from a variety of woods 1081 most likely cut from a tree within the sacred grove, not just any tree. According to descriptions of the Rus' wands published by Lozko,1052 their shapes varied. On the basis of their general shape, some could be loosely compared with the 6th Century (Swedish) Lindholm wand, 1083 but Lozko mentions that they were often ornately incised with intertwined zoomorphic creatures, or creatures with hands, nor do they appear to have been etched with runes or similar characters.



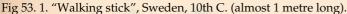


Fig 53. 2. Hiberno-Norse crook, 11th C. Dublin.

Fig 53. 3. Ram-headed wand, Russia, 10th century.

Fig 53. 4. Heathen Russian wolf wand

Fig 53. 5. The head of a metallic wand, Russia, 10th century.

Fig 53. 6. Scythian carving depicting a wolf or dog devouring a deer.

Fig 53. 7. The handle of a wolf- or dog-headed earspoon, Russia, 10th century.

Fig 53. 8. The Norse Lindholm wand with the aaaaaaRRRnnn.bmuttt alu inscription.

Fig 53. 9. Wand depicting a griffon with a man's head in its beak. Possibly represents a man wearing a bird costume.

Fig 53. 10. The head of a Magyar magical shepherd's crook, of a type used until this century to control their flocks. Hungary, 19th C. AD.





HEATHENS HAD THEIR OWN RELIQUARIES



Fig 54.3



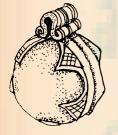


Fig 54.4. This crystal sphere was set in a Russian-style mounting.



Fig 54.5

Magical badges of office

Much of the mage's "miraculous" magical apparatus was contained in his or her own pagan reliquary. For many pagan Europeans these heathen reliquaries were small cupreous receptacles in which they respectfully held swastika and runic amulets, varied animal teeth, amber, and precious gemstones (with talismanic virtues). 1084

Other styles of reliquary could be found, in various shapes and sizes, from cloth bags and animal skin pouches, to chests. For instance at least one wolf-shaped pagan reliquary has been found in Europe. ¹⁰⁸⁵ The shape of this particular pagan reliquary might be purely coincidental, yet it could also indicate that some of the pagan magicians operating in early Mediaeval Europe were related to the pagan priests of the Slavs, the Volkhvy "wolves", or indeed Volkhvy who had migrated onto the continent following the conversion of Kievan Rus'. Volkhvy of either sex (especially women) probably used the same sort of magical paraphernalia as the Magi.

Sacred metal and stone mortars were operated by the Havanan during the course of the Haona ceremony, to crush the sacred Haoma. Toloch', the Modern Russian word meaning "to crush" comes from the Old Russian tlku and tolchi, meaning "to push something around", or "to strike", "to smash", "to sound something", or "to spurt out". 1086 Variants of it can be found in the Slovenian, Ukrainian, Belorussian and Serbo-Croat. 1086 Now I suggest that the correlation between "to strike", "to smash", and "to sound" is derived from one element of the Magian Haoma rite. In it the Havanan pushes the Haoma around inside the mortar, smashes the sacred plant with the pestle, thus causing the life-giving Haoma essence to spurt out. Upon completion of the Haoma crushing, the Magus repeatedly struck the mortar with the pestle causing a metallic ringing to sound.

The Old Russian, Bulgarian, Czech and Serbo-Croat word for "a mortar" was stupa, or minute variations of the same word. In the Slovenian it was stopa, and in the Polish stepa. These are supposedly related to the Middle-low-German stampe and the Anglo-Saxon stampe and the Old High German stampf.¹⁰⁸⁷ Pest or pestik, the Russian words for "a pestle", can also be found in a variety of other Slavic languages. 1088 The ancestry of the word is uncertain, but it might be the Old Indian pinasti ("to grind something into a powder") or pistas ("ground" or "crushed"). 1088

TONGS AND LADLE

The Russian word for "a ladle" is cherpak, and the verb cherpat'. It is remotely possible that cherpak is connected with the Avestan chamach, the ladle used to pour butter onto the sacred flame. The Russian for tongs, shchiptsy might be related to chipyo, the Avestan word for the set of tongs used to feed the holy fires, and turn the combusting fuel.

CRYSTAL

Since Volkhwy are believed to have known the arts of lapidary, and kept books on the subject of crystal-gazing we can assume they used crystalline prisms or balls to see spectres or portends of the future. The crystal ball shown here (fig 54.4) was found in Gotland, and worn around the neck like jewellry.

In distant Britain, crystal balls were found in the graves of well-to-do Anglo-Saxon women, together with silver spoons that had been pierced in the bowl numerous times. 1089 I believe these spoons were either used for ritual straining, or similar to the fire spoons used by magicians, when placing offerings of incensed wood into the holy fires. As in Persia wooden sacrificial chips were probably placed into holes that pierced the bowl of these spoons. Such devices enabled fire-tenders to hold offerings over the holy fire without burning their hands. A similar device was chiselled into a Mithraic statue of Kronos, though the head was not spoon shaped in that particular example. As with the Gothic crystal ball illustrated, Anglo-Saxon crystal balls were mounted inside strips of metal, which wrapped around them, and permitted them to be slung from the belt.

Crystal balls were used by the Celts too. The druids habitually carried crystal spheres known as "Serpent eggs" which were believed to impart various powers. Being caught with one inside the Roman capital was enough to get you executed. A great many centuries later we find a man crystal-gazing in a 1499 AD woodcut, with a dog lashed to his arm. 1091 Dogs were of course esteemed by the Magi for their ability to keep evil at bay!

MIRROR

Polished metal or glass mirrors had long been used by pagans as a reflective surface in which to look for demons and the souls of the dead during necromantic communal seances, or to summon friends, relatives, and heroes from beyond the grave. We know that heathen Russes had written works on this form of divination.

Mirrors were used for magical purposes in the ancient world, and at least one fancy bronze mirror was found in Ireland. While the mirror was used for reasons of vanity, it is also possible that it served as a necromantic device. It may also be that mirrors were used for signalling purposes over long distances on the steppe. Hunnish horsemen were observed doing just this during the thick of battle. Evidently a pre-agreed series of flashes conveyed information to the observer.

LENSES

It has been hypothesised that lenses were used by the pagan Rus' astronomers during star-gazing sessions, ¹⁰⁹² or to scrutinise the face of the moon or sun for important signs. They probably had further application in specialised handcrafts, particularly the fashioning of exquisite jewellry. You've already seen physical, historical and linguistic evidence for the existence of lenses.

TALISMANS

In the ancient world talismans were produced by diverse means, especially low and high magic. In Iran, when a young person came of age, the Magi gave them a small bag of amulets which they wore around their neck, just in front of the throat. This they believed would provide protection against harm. Pagan Russian mystical wards and amulets often bore esoteric images of animals.¹⁰⁹³

One particularly interesting talisman was a disk recovered during the Novgorod excavations. This circular plate of bone was etched with a 9-rayed solar disk being smothered by a dragon (an image also common to the Baltic area), and lacking any written inscription. The real meaning of the motif found on the disk, I believe, can be found in the Magian text *Dadistan-i-Dinik LXIX*. The causer of eclipses was Gokihar, a large 'beast of the apocalypse' with a long head and tail, ¹⁰⁹⁴ a creature destined to be flung down upon the earth preceding the Resurrection. Every so often it would devour the sun. This may have been a magical device to cause or prevent eclipses, or designed to free the sun from Gokihar's jaws. Lead scrolls were often used in Greece and Rome to lift fevers, or for the etching of permanent curses, following which they were buried. At least one lead scroll was excavated at Novgorod.

SWORD

From pagan Rus' we have no mention of the *Volkhvy* wielding a sword during their rituals. But the most famous of the Rus' magicians were all warrior princes, and thus did carry them. Originally the Magus sorcerers used their magical iron swords (with boxwood handles) to gain control over spiritual entities which they had summoned.

Clues as to whether the *Volkhvy* Magi once wielded swords of dazzling iron can be found in the words *mech* (Old Slavonic), *mich* (Ukrainian), *mech* (Bulgarian), *mach* (Serbo-Croat), *miecz* (Polish), *mekeis* (Gothic), *mækir* (Old Icelandic), *mece* (Old English), *maki* (Old Saxon), *miekka* (Finnish).¹⁰⁹⁵ These are believed to have come from the Latin word *masto* ("to kill" or "to cut someone's throat"), though they might also be related to the Middle Persian word *magen*, which specifically means "a sword".¹⁰⁹⁵ The Middle Persian *magen*¹⁰⁹⁵ connection seems particularly strong in the case of the Teutonic languages. If the European Magi were sword-bearers we are able to identify them not as Brahman or Zoroastrian Magi, but as the Zurvanite dualist Magus-wizards who had been run out of Central Asia many hundreds of years prior.

STYL

Lozko mentions that the Russes had sharpened bone or metallic implements decorated by various images.¹⁰⁹⁶
These enigmatic pointed instruments are actually of uncertain usage, but may have been wands, lancets or writing implements.

Since writing was deemed an almost magical pursuit, it may be that these wand-like objects were used as styli to etch birch scrolls and wax or clay tablets. From the Novgorod excavations we know that mediaeval Russians wrote on birch bark scrolls by etching characters onto their surface. Many of the styli¹⁰⁹⁷ found there had a spade-like end, used to smooth the surface of frequently-encountered waxen tablets (known as *tsery*).

Lozko also tells us that these implements possessed images at one end, in various poses. Since Slavs were recorded as having body scarring and tattoos it is equally possible that these objects acted as blood-letters, or were used to tattoo marks onto a devotee's body. Certainly Balkan pagans spilled their blood during acts of witchcraft to satisfy cloud demons, for the release of one's blood seems to have had a quasi-necromantic function, serving as an offering to the demons.

LENSES TO SEE THE
HEAVENS

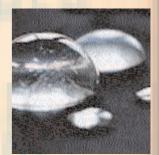


Fig 55.1. The Gotland lenses.

TALISMANS PROVIDED
PROTECTION AGAINST
HARM, WHETHER
SPIRITUAL OR PHYSICAL

Fig 55.2. Tsery wax tablet holder, complete with wolf stylus.



STYLI WERE USED IN RUSSIA

SACRED MEDALS

MEDALS AND MEDALLIONS

The pagan Russes were medals or medallions of precious metal, hung from the neck or pinned to clothing. These were used during the performance of sorceries, or served to protect the wearer. Some medallions took the form of eastern coinage, even Sassanian dirhems. Others were belt plaques of the sort used to decorate status belts and riding equipment throughout the Russian steppe and Central Asia. Medals were also commonly worn by Gypsies.¹⁰⁹⁸

MAGICAL JEWELLRY

GEM AND JEWELLRY TALISMANS

The pagan Russes apparently possessed magical talismans made in the form of fibulas, brooches, gems, buckles and other items of an aesthetic nature. These were normally etched with solar or lunar symbols, or cosmological montages composed of "totemic" animals.

It is difficult to assess what these Russian objects actually signified, but in classical magic, gem talismans were sometimes engraved with animal images. These were precious stones or crystals allied to each of the seven planets through "astral magnetisms" drawn down from the celestial sphere using closely-guarded rituals. Stones were usually tumbled, rubbed, cut, ground and incised with writing and commanding magical symbols, usually in the form of strange animals like lions, dogs, gods, asses, eagles, bears, bulls and serpents (just to name a few things). These engravings enabled the bearer to control the energies flowing from a planet which the gem was allied to, by virtue of the type of gem used, and the variety of magical signs drawn on it. Such energies could be re-directed to effect the aims of ritual magic. Talismanic jewels were just some of the badges of office handed over to a pagan gnostic, Mithraic initiate or Chaldean sorcerer after their initiation.



Fig 56.1. Serpent grivna amulets, no doubt similar to the Bulgar snake-amulets reported at Varachan.

- Fig 56.2. Sassanian talismanic brooch.
- Fig 56.3. Pendants with comical faces, Russia.
- Fig 56.4. Hammer talisman, with the shaft crafted in the form of a horned man, perhaps a goat.
- Fig 56.5. Assorted Lappish and Finnish Pagan amulets
- Fig 56.8. Golden koltsy amulet, early mediaeval Russia. Note the halos encircling the helmeted heads of the bird warriors.
- Fig 56.9. Pagan Russian lunula amulet.

The Forbissen History of Europe - The Operations and Testament of the Argan

Fig 57.1





Fig 57.11

EUROPEAN BUDDHIST ARTEFACTS

Fig 57.1 Buddhist women, Mongolia. Fig 57.2. Decorative chains of a sort worn throughout the Baltic zone, including Scandinavia, Finland, Slavia, Germany, Latvia, Lithuania. Also found in places like Indonesia, via the same religious influence.

Fig 57.3. Decorative ornaments worn on chains, Russia, Finland, the Baltic and Scandinavia.

Fig 57.10

Fig 57.4 Buddha, Helgo, Sweden

Fig 57.5. Asian Buddha, Tibet.

Fig 57.6-8 Large brooches, Sweden. More likely to have been worn as belt ornaments than pinned to cloaks.

Fig 57.9. Stave church, Norway.

Fig 57.10. The palace of Thai Buddhist royalty.

Fig 57.11. Tibetan mandala painted on a *thanka*, or temple banner. This one depicts the legendary hero of Bon, the High Priest Tonpa Shenrap. Note the varied skin colours of the seated devotees surrounding him. Some are clearly white Caucasian, others Hindus and Asiatics, and still others with a much darker Dravidian complexion.

THE MAGI ADVOCATED PENITENTIAL SCOURGING

LINGUISTIC TRACES OF THE PRACTICE ARE TO BE FOUND IN RUSSIA

SERPENT-SCOURGE

IT WAS A ROYAL CHASTISEMENT

FLOGGINGS COULD
EXORCISE DEMONS FROM
A WRONG-DOER

PAGAN PRAYER BEADS

THE DIFFICULTY OF IDENTIFYING PRAYER BEADS IN AN ARCHAEOLOGICAL CONTEXT

THE WHIP AND SCOURGE

In *Chips from a German Workshop*, Max Mueller examined Aryan words relating to punishment. He amply demonstrated that they preserved fossilised religious notions about punishment; it was a form of spiritual purification. According to the Magi, suffering bodily chastisement for the sins of the flesh was to take place in this world and the next. Iranian holy books¹⁰⁹⁹ prescribed how many lashes were to be meted out for each offense or sin. These floggings were to be incurred for even minor transgressions like impure thoughts.

Two different types of whip are mentioned by the Magi; the *Aspahe-astra* and the *Sraosho-karana* (Zoroastrian terms). The first a thick horse whip, the second a fearful metallic scourge.

The Old Russian *chertu* and *cheresti* ("to cut") came from the proto-Slavic *ch'rto and *ch'rsti. ¹¹⁰⁰ These are traceable to the Lithuanian *kirtis* ("a blow"), the Old Indian *kartanam* ("a cut"), and the Avestan *karantaiti* which relates to cutting. Moreover *chertu* and *cheresti* are related to *cherta*, the Old Russian word for "a line". ¹¹⁰¹ One might guess that this correlation related to the cutting of lines with blows, even more so because the root of the aforementioned Avestan progenitor word *karantaiti* formed part of the word *Sraosho-karana*, the title for the Magian scourge. We also find the word *cherchega* (meaning "a whip" or "to flog or lash"), also known in the Old Russian as *ch'rchega*. ¹¹⁰¹ *Cherchega* had evil connotations, perhaps indicating that such whips had fallen from grace in Christian times, though such an instrument would naturally be scary in its own right.

The Magian scourge was originally invented to slaughter snakes thereby earning the name "furious serpent-scourge", and its appearance varied by "the length, glitter and weight of the weapon". ¹¹⁰² The penalty for assault and other offenses against someone's person was measured in terms of wounding, the severity of which had to befit the crime. ¹¹⁰³ Penalties were normally expressed as a 1/4, 1/2, 3/4 or a full wound, which would be inflicted on the criminal. The wealthy could avoid retributive wounding by paying silver dirhems; blood money no less. Small wonder then that scourges saw service in Ancient Rome, where Persian Mithraism previously flourished.

Good deeds merited boons, or graces that alleviated the pains inflicted on souls in the afterlife, and reduced one's own period of suffering during the 3 day ordeal of purgatorial molten metal, which was to occur at the end of time. More serious affronts to goodness, that merited death, were not to be carried out without the permission of a *dastur*. Only the Magi conducted scourgings or executions, but in the next passage we discover that other royals probably played a similar role in remedial punishments, for their scriptures mention a nask;

"about where there is a household, village, communal or provincial petitioning for the royal chastisement of sins offecting the soul". 1104

Penal scourging was commonplace in Rus' during pagan and Christian times. Beatings were not only a penance, but a cleansing, and at the same time a form of exorcism, that unseated and chased demons from the host within whom they dwelt. In many places rods or staffs were sometimes used for this purpose.

Until last century the Eastern Finnish tribes of the Votyaks and Mari performed expulsion rituals aimed at purging their settlements of demons, often around New Year. Participants rigorously beat dwellings with staffs. The sturdy rods, now infected by the presence of evil, were thrown into a flowing river to be carried away from the settlement. Dispensing with evil in a river is also found in the Russian *Primary Chronicle*, where the Christians thrashed the pagan idols with staffs of iron, and threw their effigies into the swift currents of nearby river. The Finnish custom is likely to be fairly old, unless of course they sought to emulate the behaviour shown in the aforementioned Chronicle, which is doubtful

PRAYER BEADS

The Magi, Buddhists and Hindus used prayer beads during acts of personal worship. Very often they were a magical string threaded with seeds. With the beads passing nimbly through their fingers the Magian faithful offered prayers of worship to the angels, archangels and *fravashis* by the *Srosh Yast*, *Farvardin Yast* and penitential prayers. These prayers were extremely repetitive, offering worship to ancestors, saints, *Yazatas*, *Sraosha* and so on, with each intended recipient of the prayer being addressed individually.

In an archeological context it is not an easy task to distinguish between a necklace and a chaplet of pagan prayer beads. Pagan Slavs had strings of coloured glass beads which are interpreted nowadays as necklaces. The beads were of three kinds, plain round beads (the most common), followed by beads encircled by ribbing, and the third trend was beads with diverse impressions and creative coloration. Such beads were found at Novgorod throughout every cultural layer, from the earliest to the latest.

Another type, the *limonky*, were little yellow lemon-shaped beads that abruptly disappeared from the archaeological record during the 11th Century in Novgorod. This was either due to their loss of popularity, the

loss of the technique used to manufacture them, or even that they had some pagan significance, which saw them forced from public usage. This last option would still not account for their sudden end (even though they were associated with pagan burial mounds), mainly because the level of paganism was so great that the people would have been inclined to disregard, for the most part, any moves to ban them by the Church, if they were an integral part of the old faith. There would need to be an analysis of these Slavic beads whenever they are found associated with skeletal material, but I am unaware of whether any such specific studies have been done. If they were associated with both male and female remains, and in locations which would lead one to conclude that they were not worn about the neck, then I believe it might indicate that they were in fact chaplets rather than simply necklaces.

If Saxon paganism hypothetically had Magian or Indo-European roots, as it seems, then we should expect to find chaplets there also. Many objects were imported by the Anglo-Saxons of Britain from overseas,100 things such as (rock) crystal balls (which were even used by the druids), and beads of amber, crystal, amethyst and garnet. Many such items originated in the Baltic area, but entered Britain via the Merovingians in France. 1108 Archaeologists have confirmed that the number of beads to a string varied greatly, and that they were worn as necklaces. Anglo-Saxon bead strings were probably necklaces, unless chaplets were worn.

With the rise of Christianity, Christian missionaries might have combated the pagan chaplets by introducing the Catholic Holy rosary, or Orthodox prayer strings, which directed the newly converted towards acceptable forms of Christian prayer.

A century after the conversion of the Russes to Christianity, the pagan priesthood could still draw an immense following. In a Primary Chronicle account pertaining to the late 11th Century we hear of a miracle working pagan magician (who was regarded as a god) making his way into the thriving heart of medieval Novgorod, hoping to win the people over. Only a short while after arriving he immediately drew much of the populace to his side. It was a bold venture, walking into such a great city, but he did so. Clearly the people still placed much hope in him and the other Volkhwy still at large. The enormous civil disturbances which stemmed from his mustering of the closet pagan Novgoroders was only halted once he was put to death in front of his followers.

CHRISTIAN PRAYER STRINGS AND BEADS WERE A MISSIONARY TOOL

The essence of what the holy wizards professed is embodied in the following passage of Magian scripture;

HOLY WIZARDS

"And the speaking of Ahura Mazda thus: "I am he whose thoughts are good, O evil spirit! he whose words are good, and he whose deeds are good; the sky is my garment, which was first produced from that substance of the worldly existences which is created as the stone above all stones, that is, every jewel is set in it; good thoughts, good words, and good deeds are my food, and I love those of them who are in that place through good thoughts, good words, and good deeds". 1109

From this prose arose the stereotypical image of wizards clad in glistening white robes decorated with stars, moons and other astronomical imagery. The white Magi were born to serve society as sacrificers, tasked with nourishing the fertility gods and angels of creation during formally organised feast days. Such were the priests and priestesses of life, hope and prosperity, the guardians of Order, Truth and Justice. This, the life-affirming creed of the white Magi, might well be preserved in the Old Russian word zhivoi ("live" or "living"), which was derived from the Vedic and Old Persian. 1110

These were the wise, well-meaning, good-thinking, well-armed priests and priestesses of the creator, who served Him and Spenta Mainyu (the Holy Spirit) by arousing the people to willingly side with good over evil, for they believed that evil in its many forms had to be directly confronted and defeated in this material world.

Without the white Magi, Haoma, "111 the milky libation that sustained the celestial fertility gods, would disappear from the face of the earth and humanity would be left all alone, robbed of immortality and the Magi's magical artifices forever. Although Magus priestesses inherited their extensive magical powers via the proper bloodline and baked the holy unleavened dron loaves, they were not under any circumstances allowed to make Haoma sacrifices; this was the role of the male priesthood.

The basis for pagan feasts (which were offered to the gods) can be found in the writings of the Alexandrian Christian theologian Origen, who mentioned that the pagan divinities needed to be fed their sustenance by man if they were to survive at all. In the role of "white priest" the Magus donned the sacred white robe to perform sacrificial ordinances of "supreme piety", namely the tending of Svarog's holy fires (the svarogichi), which burned as eternal PURE WHITE FINERY

LIBATION OF THE SACRED BEINGS flames in their fire temples and groves. Their duties included presenting the sacred and life sustaining drink *Haoma* to the White God and Svarog. The holy libation was drunk from various types of vessels like goblets or cups, but more especially from rhytons and drinking horns, signifying the pre-existent bull. These objects were sometimes capped at one end, allowing the drinker to sound the horn once the *Haoma* was spent. *Haoma* was extremely holy in nature, a drink deigned to bring life, food, happiness, plenty, virtue, strength and protection against the destructive blows of Black God, the abysmal fiend who daily attempted the destruction of the world through disease, carnage and pests. Other offerings to the White God (the Good Sun) were the fruits of the earth, their toils, their money, their hopes and love. The vessel in which the sacrifice was usually delivered was, so to speak, a cornucopia, a horn of plenty, a holy grail. In Zoroaster's scheme of things the yellow *Haoma* was considered to be a filthy drink, but nonetheless a pre-figuration of Zoroastrian *Haoma* and the white *Haoma* dispensed during the banquet of the final *Sayoshant*.

WARLOCKS - THOSE WHO
ARE WISE IN EVIL

The black Ragi

If the white Magi were devoted to doing good, then their enemies the black Magi, *Ahriman's* devilish apostolate, felt the opposite way;

"The grumbling of the evil spirit (Ahriman) thus: "I am he whose thoughts are evil, O beneficent spirit! he whose words are evil, and he whose deeds are evil; what is dark is my garment which is very thick, with lower corners here, so far as many go, it is still darker; evil thoughts, evil words, and evil deeds are my food, and I love those of them who are in that place through evil thoughts, evil words and evil deeds"."

Militant black Magi were the descendants of magicians who patronised a god of time and his son, the god of the underworld. Among the Slavs these militant black magicians were called *Garabancias* (and possibly the *Volkhvy*), so presumably they served Chernobog, the Prince of the Underworld, and by inference *Angra Mainyu* (the Unholy Spirit), and the seven planets. *Ahriman* lovingly bestowed miraculous supernatural powers upon those who loyally rendered unto him the sacrifices. According to Plutarch certain Magi versed in the dark rites offered the "wolf-sacrifice" of *omomi* (*Haoma*/Hom) to the Evil One, the living sin that had come into the world. Evil and wrongdoing was the spiritual drink that sustained the Black Lord, an unwholesome brew of vice, greed, cowardice, idolatry, lust and harlotry, rebellion, lies, and slander. This libation of lawlessness was known as *Az*, and it was drunk from a "black" chalice. The black priests were known by their works ...

"The craving for the fiend, the assistance of the fiend, and the gratification of the fiend by him who is an apostle of the demons". ... "the persuader to evil and the organiser of distress" ... as well as "confusion owing to his speaking deceitfully in the world, and the connection with him of an awful and swift death" and "the wicked follower and assistant of theirs in defeating righteousness, and also in destroying the greater religiousness of the world and making the soul wicked in the end". 1113

"The apostasy of apostates being a religion produced by Aharman ... apostasy and priesthood, and the apostates and priests, are fraternal opponents, and whenever the priesthood and multitudes of the priesthood are triumphant multitudes of the apostates of apostasy perish, and when the multitudes of the apostates of apostasy are bold, the priests of the priesthood are weak"."

The white Magian Sudkar Nask mentioned the ill-favoured destiny of "A human being when he contentedly reverences a demon in spiritual lordship and priestly authority". Here the activities of the devil's priesthood are mentioned, and next we read of their wicked ceremonials, blasphemous recitals, and their greedy, wanton, stenchfilled, ill-favoured inner predispositions. These maelific arts stood in complete opposition to the well-disposed fertility ceremonies of the holy Magus wizards; as explained in the 9th nask Baris, which "contains particulars about ... the ill-advisedness of falsity, stinginess, and ignorance ... the blessing and cursing, the good will and ill-will of the good ritual and evil ritual, the good statements and evil statements ... and of the evil thought, lust, wrath, unrighteousness, and many other demons". 1116

The book of *Yasna* contains more evidence of the beliefs of the demonolators who raged against the 'white' religion of *Ahura* Mazda...

ALLIED WITH DEMONS

AND ROBBERS

THE WOLF SACRIFICE

ORGANISERS OF DISTRESS

PERSUADERS TO EVIL

APOSTATES

UNBELIEVERS

BLASPHEMERS

GREEDY

PRACTITIONERS OF RITUAL PERVERSION

"..and for the encounter with, and the dislodgement of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas (possibly meaning the Zandiks, the

worshippers of the Drugs ie; devils), and the sorcerers, of the covenant breakers, and of those who tamper with the covenants. Yea, we sent it forth for the encounter with, and for the overthrow of the murderers of thy saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death". 1117

Having examined the likely etymology of the English word "warlock" it is interesting to note that Magians associated 'covenant breakers' with sorcerers and devil-worshippers. These devil-priests were warlocks in the true sense of the word, practitioners who bastardised standard white Magian ritualism. Their maltreatment of the rites was made manifest by "yelling, united assault, evil food, and other affliction owing to the wicked in the earlier half of the night". "118

In Iranian religion crime and infernal ceremonial irregularities formed the nucleus of the devil's arts "owing to theft and terror, obstructing the roads, the dread of the wayfarers, and the disturbance of prisons". This was due to "the devil and disgrace, foreign magicians and those who act after their proceedings (ie; their ceremonies and assemblies) and become committers of crime ... and we are told of their crime". In other words individuals left their ceremonies hell bent on criminal behaviour. The inspiration for these misdeeds irradiated their hearts from unspiritual mentors in the underworld below:

"for of those seven evil-doers (the arch-demons), one was Az-i Dahak by whom (evil) witchcraft was first glorified; he exercised the sovereignty of misgovernment, and desires a life of the unintellectual for the world. One was Azi Sruvar, by whom infesting the highway in terrible modes, frightful watchfulness of the road, and devouring of horse and man were perpetrated. One was Vadak the mother of Dahak, by whom adultery was first committed, and by it all lineage is disturbed, control is put an end to, and without the authority of the husband an intermingling of son with son occurs. One was the Viptak (the originator of sodomy) ... carrying on a practice which effaces and conceals the race of the living". 1120

Demons such as these were destined to be challenged by all good white Magians throughout their daily lives. The great Iranian hero Keresasp petitioned *Ahura* Mazda;

"Grant me, O Auharmazd heaven or the supreme heaven! for I have slain the highwaymen who were so big in body" ... "And if those fallen highwaymen had not been slain by me, Aharman would have become predominant over thy creatures". 1121

Nikadum nask contained further information on "highway robbery, and of the cursing owing thereto". 1122

The mere concept of a religion (or a sub-component thereof) dedicated to the performance of evil in its purest form, is one which many have difficulty comprehending. Such a creed seemingly defies all rational thought, and for this very reason a number of academics in the field of witchcraft won't accept that a religion of evil could ever have existed. And yet there was a logical basis to this cult, for it expounded black Magian doctrines that inquisitors later termed "the Luciferian doctrine", elements of which were recorded dating back to the Mediaeval Rus' period, in Roman times, and in the scriptures of the Magi.

In addition to paying homage to *Ahriman's* demon children, the black Magi made further sacrifices to the idols of the ancient *Daevas*, the old Aryan gods which they added back into the Zoroastrian cosmological view. This became the very reason for their exile from their former Persian homelands, where Orthodox Zoroastrians considered them devil-worshippers, the enemy of goodness. This is of course an exercise in ideological semantics. Hindus see daevas as divine.

By living a "deviant, criminal and corrupt" lifestyle, one fed the Dark Lord, invigorated and strengthened him with the "unholy manna" of Az, just as Haoma sustained the Russian sun god Dazhbog (Ahura Mazda). During Chernobog's "mysteries" the black Magi probably wore black or grey robes and pointy or rounded headdress of similar darkness. From Plutarch's description of the wicked Magi, we can infer that Volkhvy wishing to enact evil sorcery performed an inverted Haoma ritual. So they dug a pit or hole, where the sun cannot shine, and concealed there the blood of a slaughtered wolf mixed with the pulverised remains of a plant called Omomi (a corruption of Hom or Haoma, the Magi's sacred immortalising plantstuff). They then called upon the powers of the Unholy Spirit, and all the powers of Hell. Otherwise they buried some other sacrifice, or roasted flesh in the sacred fire (an act forbidden to traditional white Zoroastrians).

The black Magi were also responsible for making sacrifices to the *daemones* of the atmosphere, which gave them the power to raise storms. They often times did so by releasing the smoke of various fumigants "such as seared blood or incense" into the air. 1123

It is possible that throughout history the black Magi deliberately became members of other religions, but their

THEY GATHER AT
NIGHT TO YELL THEIR
PRAYERS

HIGHWAY BANDITS

APOSTLES OF INIOUITY

KERESASP SEEKS
HIGHEST HEAVEN FOR
KILLING OFF CRIME
LORDS

THE EVIL ONES WERE
CHILDREN BORN OF THE
DEVIL HIMSELF

very presence was masked by a clever deception. The secret implantation of black Magi into other religions allowed them to defile holy things and, even better, to corrupt the orthodox teachings of varied religions through an injection of heresy. The white Magi professed that heresy and apostasy were vile religious dogmas of the black Magi, that is they disseminated a religion of false religion or perverted known rubrics through ritual inversion. Such Magi would have practiced their rituals in secret, or influenced other faiths to such a degree that they acquired an undercurrent of evil, and a need to worship demons. In its most evolved form dualism erupted in host religions as the dark god attached itself like a leech, and fed off it. Based on the discovery of a number of magical gems, it is highly likely that some of these Magi were to be found among the priests and sacrificers who served the religious needs of the Neo-Pythagoreans, Gnostics and Mithraic brotherhoods. As you will see in my next book, some were also quite at home inside the Christian community.

Pagan saints - the fravashis

Saints were an authentic tradition both before and after the coming of Christianity. There are numerous examples from the Middle Ages indicating pagans professed some departed souls, especially those of kings, became saints, and could aid the living after death, through the power of their life's works. Consequently, Christianised monarchs such as the Emperor Charlemagne proved their allegiance to the new order by jettisoning the ways of their ancestors, devising elaborate laws to thwart the continued worship of pre-Christian saints. In Rus', Prussia and Poland especially there is every reason to believe that the concept of saints originated not from Christianity, but the Magian sphere. I say this because the Russian word for something sacred or holy, or a saint (svyatoi, svet, sveta, sveto) comes from the Avestan language of the Magi, rather than the Latin (sanctus) or Greek (hagios). The Old Russian and Old Slavonic was svyat'. The same saintly terminology was common to other Slavs also; svet, sveta, sveto (Bulgarian, Serbo-Croat, Slovenian), svatu (Czech), swietu and sventa (Polish), sventas (Lithuanian), swenta (Old Prussian). They come directly from the Avestan words spenta (meaning "holy" or "saintly") or spanah (meaning "sanctity"). Svyat' is also connected with the Old Indian word svantas meaning "thriving" or "prosperous", but clearly the meaning is much closer in the Avestan.

Svyatets was another Russian word meaning "a saint" or "a holy man", 1125 and possessed the female variant, svyatsa ("a holy woman"). It is also found in the Lithuanian as sventikas. 1125 Such holy ones were no doubt white Magian holy saints.

Another lesser used Russian dialectal word *svyatosha* (which comes from the same root meaning "a saint" or "holiness") paradoxically meant something "unclean" (perhaps meaning "defiled"), or "a demon". Was *svyatosha* a corruption of the Rus' pagan word for a saint? Ibelieve so, and what is more, I am convinced it originally meant an anti-saint, the powerful remnants of a black Magian soul or warlock, that, according to the white Magi, transformed into demons and serpents upon arrival in the Abyss, and which were capable of returning to plague the earth with gross misfortune and vengeance.

Such is the possible origin of a Norse myth recalling serpents that attacked the roots of the holy ash tree in unison with the destructive Nithhogg. These serpents had once been mortals, 1126 only after their death, they aided and abetted the destruction of the Norsemen's most holy icon. I venture to guess these myths were started by Norse *Al-Madjus*. Another option is that *svyatosha* was a slang word used in the Christian era to demonise the pagan saints.

By striving with all one's might on behalf of the good an individual became one of the holy immortals, one of the white *fravashis*. Together with the *yazatas* (Iranian winged genii) they formed the vanguard of the sun's shock troops and sentries. The Asii (Alans) undoubtedly payed homage to the ancient Magian *yazatas*, for the Ossetian word denoting "angels" and "spirits of the mystical world" was *Izaed*, and therefore related to Magianism not only linguistically, but spiritually.

After deviously slaying the arch-heretic Mazdak and his supporters during a feast, the Persian King Chosroes was referred to by the additional title *Anoshirvan*,¹¹²⁷ which signified that he had earned a soul that cannot die. Evidently through this act of crushing the heterodox, he was, as it were, "canonised" in the eyes of true Magians, becoming a powerful white *fravashi*.

Dying in battle, or laying down one's life for a good cause was another sure way of becoming a holy *fravashi*. The Norse in particular held similar beliefs to the Magi on this subject; being killed in action was no disgrace. On the contrary it was the highest possible honour one could achieve, for the fallen were often the best men, personally selected for death in battle by Odin.¹¹²⁸ Odin needed as many good warriors as he could lay his hands on, so that they could one day accompany him during the great heathen apocalypse of Ragnarok. In Magian lore, such men would have been seen as holy immortals, the warrior sentinels patiently awaiting the attack of the fiendish legions,

WIZARD SAINTS

Russian words for 'a saint' come from Avestan Persian, not Greek or Latin

THE HOLY FRAVASHIS

DYING HONOURABLY IN BATTLE LED TO SURE SAINTHOOD beasts, serpents and anti-heroes that were to rage across the star bridge, to assault the walls of heaven. In the Norse Valholl fallen vikings feasted, made merry and honed their combat skills in readiness for the big day. To fetch them, Odin sent warrior maidens, the valkyrie, the "choosers of the slain". Among the Slavs the mythological, winged, quasi-animalian women known as *Vila* performed a similar function to the Valkyrie.

Like the Magi, the pagan Russians believed that there was no reincarnation; one's ancestors were quasi-deified and continued to live on in the afterlife, supplying assistance to the living. According to Magian doctrine some souls were far greater than one's ancestors, these were the kings of old, saintly Magian fravashis (holy heroes), and black Magian anti-heroes, the black fravashis. As in Magian times, the ancient Russes payed homage to fallen champions and Volkhvy Magi, honouring them with an idol. This observance was evidently a continuation of an old Achaemenid and Parthian practice outlawed by the iconoclastic Orthodox Zoroastrian authorities of the Sassanian Empire.

Fravashis figured heavily in the Iranian (and presumably the pagan Rus' and Norse) mind, for during the final apocalyptic battle, the black Fravashis (those who were alive in death) would join the black angels and that living death Ahriman, as they pushed forward to assail the heavenly fortress, built around the devil's escape hole. The sentinels on those battlements were angels and white fravashi saints, heroes of goodness (such as kings) who would one day charge out of heaven's gates, falling in behind their Saviour (Sraosha) in his solar chariot, heading a column of mounted angels with spears, ready to slay the Fiend and his contrary legions. 1130

"Ahura Mazda prepared another rampart, that is stronger, around the sky, which is called "righteous understanding". And he arranged the guardian spirits of the righteous who are warriors around that rampart, mounted on horses and spear in hand, in such manner as the hair on the head; and they acquired the appearance of prison guards who watch a prison from outside, and would not surrender the outer boundaries to an enemy descended from the inside". 1131

We know that the pagan Slavs erected idols dedicated to the Magi,¹¹³² so the original Rus' pagan saints might simply have been ancestors, or someone of far greater potency such as a fallen chieftain, battle-hero or Magus.

Dibite fravashis

Odin's religious system (of the *Aesir* ie; the Asii, the Alans) required the worship of chiefs and royals as gods. His followers made votive offerings not only to him, but to the twelve other chieftains of the race of the Aesir. Even before Odin had died bodily, it seems his servitors and venerators placed all their trust and hopes in him, and the power that dwelt within him. For his word was all power; all life, all death; as he willed it, yet so would it be.

"His enemies dreaded him; his friends put their trust in him, and relied on his power and on himself. ...

People sacrificed to Odin and the twelve chiefs from Asaland, and called them their gods, and believed in them long after". 1133

It was only after his death that the cult of Odin more fully developed, for he had, like all good heroes, taken his place high in the heavens, his soul having been taken there by the far-reaching cremation smoke.

"Odin died in his bed in Swithiod (Scythia?, Russia?, Sweden?); and when he was near his death he made himself be marked with the point of a spear, and said he was going to Godheim (the home of the Gods), and would give a welcome there to all his friends, and all brave warriors should be dedicated to him; and the Swedes believed that he was gone to the ancient Asgaard, and would live there eternally. Then began the belief in Odin, and the calling upon him. Odin was burnt, and at his pile there was great splendor. It was their faith that the higher the smoke arose in the air, the higher he would be raised whose pile it was; and the richer he would be, the more property that was consumed with him".

Odin's cremation rite appears Aryan in style, especially the marking of his body with a spear point, following his peaceful death in bed. Aryan *Ksatriyas* (warriors) were not permitted to die a peaceful death, it was damnable and inglorious, for their salvation was to live and die by the sword.¹¹³⁵ But if they died peacefully after surviving all their combats, they could still attain the salvation of warriors if a friend or relative scarred their corpse with a weapon.¹¹³⁵ The Norsemen likewise held that a serene death was a degrading and unfitting end to a man's life. Being killed by weapons was the only entry ticket.

In the afterlife warriors killed in combat resided with Odin in Valhalla, feasting and sharpening their fighting skills for the *Gotdammerung*, the end of days holy war of Fimbulwinter, yet to be fought against the great wolf.

MORE ON THE HOLY SAINTS

ODIN DIED CONFINED
TO HIS BED

HIS CULT THRIVED
AFTER HIS FUNERAL
BLAZE TRANSPORTED
HIM TO THE HEAVENS

ODIN'S CREMATION HAS ARYAN FEATURES

IN THE AFTERLIFE FALLEN
WARRIORS FIGHT TO THE
DEATH, BUT ARE
RESURRECTED EACH DAY

THE HOLY IMMORTALS
FORMED HEAVENLY
BATTALIONS

VERETHRAGNA, THE
ANGEL OF VICTORY,
ACCOMPANIED THEM TO
WAR

MUSLIMS ALSO BELIEVE IN CONCEPTUALLY SIMILAR INVISIBLE WARRIORS

FREY DIED SO THEY KEPT HIS MORTAL REMAINS AS RELICS TO ENSURE FERTILITY THROUGHOUT THE LAND

THE MORTAL REMAINS OF KINGS HAD SPECIAL POWERS Whether in this world or the next, one of Odin's greatest saintly patronages was that of imparting victory on the battlefield. In some respects Odin's men resemble the warrior saints of Aryan tradition. The Lay of Vafthrudnir says "All the Einheriar (holy fallen warriors) in Odinn's barracks crack each other's crowns every day; they bundle up the dead, ride back from the fight and down sit to drink all healed". 1135a The ghostly warriors appear in the Lay of Helgi the Slayer of Hunding, where they are described as "High under helmests across the field of heaven, their breastplates all were blotched with blood, and from their spear points sparks flashed forth". 1135b

In Magian lore the military *fravashis*, such as the Holy Immortals, were truly a force to be reckoned with, those living *fravashis* of the past, and the present, and those yet to be born. All were joined together in one eternal moment, one great heavenly army. During earthly combats warriors could count on the assistance of ghostly, holy, angelic stormtroopers from above, whose ranks they would one day join on the heavenly battlements. ¹¹³⁶ *Farvardin Yast VII-XII* 'We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go'. They were 'the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding ... most strong ... harmless to those who are true, who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety'. God's warrior champion Mithras would likely be there too and the soul-weigher 'Rashnu and the awful cursing thought of the wise and the victorious wind'.

Verethragna, the deified Aryan angel of Victory, accompanied men into battle, in the form of a metal-jawed boar. Although he was a spiritual being, Verethragna plausibly took the form of a battle standard, perhaps even a boar effigy mounted on a staff, carried into the depths of the fracas in the tight grip of a brave soul, deeply honoured by the privelege of doing so.

Islamic teaching professes a belief in ghost warriors. "Believers, remember God's goodness to you when you were attacked by your enemy's army. We unleahsed against them a violent wind and invisible warriors". 1137

Odin's kindred had power over the fertility of nature. During the reign of Njord the lands were fecund, and the people thrived. And it was at that time that all of the man-gods passed away, leaving their followers to worship them with blood-sacrifices.¹¹³⁸

"In his days were peace and plenty, and such good years, in all respects, that the Swedes believed Njord ruled over the growth of seasons and the prosperity of the people. In his time all the diar or gods died, and blood-sacrifices were made for them". 1139

"When it became known to the Swedes that Frey was dead, and yet peace and good seasons continued, they believed that it must be so as long as Frey (or perhaps his skeleton) remained in Sweden; and therefore they would not burn his remains, but called him the god of this world, and afterwards offered continually blood-sacrifices to him, principally for peace and good seasons". 140

It may well be that the Swedes retained Frey's skeletal remains for seasonal veneration and homage.

Traditions concerning the living-gods of the heathens continued for some time. In the Middle Ages European sorcerers and diviners had their own pagan relics.¹¹⁴¹ Conceptually they were exactly the same as relics of Christian saints, but due to their 'unholy' nature their usage was positively frowned upon by the new order. While pagan relics can in no way be considered Christian, the line between them was in some cases fairly blurred. The case of St Brigit is a good example. She was a pagan Goddess in Ireland, but by the time the transition to Christianity had occurred, she was still being venerated, though this time as a Christian saint. By my reckoning this glaringly illustrates a Christian faith being a product of the transformation or renovation of the pagan Magian faith (ie; conversion!), rather than an alien creed thrust upon them against their will. In Christian times the glaringly good Brigit had found her niche as a Christian saint carrying a cup, and accompanied by a milking cow, which hints that originally she had been a divine white *fravashi* who was greatly loved by the people; in short, a pagan white saint. The blood or body parts of dead kings, like those of the apostles and the saints exuded powers of good fortune and healing, to help the people in their times of need.¹¹⁴² Similar customs appear to have been present among the Scandinavians.

The utilisation of black necromantic relics (eg; the bones of the ungodly), was wholly different from using white pagan relics; in fact an act of apostasy. White pagans and Christians were on common ground where black relics were concerned. If the Magian texts are anything to go by the white Magi were much preoccupied with denouncing them too, and executing the witches responsible. The wise Magi were just as committed to the eradication of evil as the Church, and perhaps even more heavy handed.

Wlack fravashis

According to Magian dualistic doctrine, black fravashis appeared in three main forms;

- Demons, khrafstras and snakes sired by Ahriman as he brooded in the Abyss.
- 2. Homosexuals, transvestites, corpse-burners, criminals (brigands, murderers) and bastards, who through the strength of their wickedness, and the grief they had caused to the innocent, became transformed into demons in the after life; the living dead. The most powerful of them however, were believed to be homosexuals or disciples of the devil, who had been executed by the authorities for their crimes, either summarily, or though proper legal channels.

3. Criminal black Magus priests and priestesses, who in this life were already considered to be incarnate demons.

While the white Magi became deified through the goodness of their deeds, black Magian intercessors mutated into demons by doing wrong. In *Shayast La-Shayast XV:23*;

"It is declared, that of him whose begetting is owing to the demons, of him who commits sodomy, and of him who performs the religious rites of apostasy of none of the three do they restore the dead (ie; they are not resurrected), for this reason, because he whose begetting is owing to the demons is himself a demon, and the soul of him who commits sodomy will become a demon, and the soul of him who performs the religious rites of apostasy will become a darting snake".

In *Chapter XXXVI* of the *Book of Arda Viraf*, Arda spoke of the many suffering beings he saw tortured in the underworld, after he had journeyed back from there, bringing a message for the living. They resembled the serpentine *Naga* beings known to the Hindus;

"Ialso saw the soul of a man who stood up, in hell, in the form of a serpent like a column; and his head was like unto a human head, and the remaining body, unto a serpent. And I asked thus: "What sin was committed by this body?" Srosh the pious, and Adar the angel, said thus: "This is the soul of that wicked man who, in the world, committed apostasy; and he fled into hell, in the form of a serpent".

Similar views seem to have been current in Mediaeval Rus'. In *Yngvar's Saga* the Rus' pirates who attacked Yngvar's flotilla were termed "human devils". 1143

Centuries earlier Procopius saw Domitian and Justinian as "evil demons, and what the poets called scourges of mankind ... who had assumed human forms, and become something between men and demons, and thus convulsed the whole world". 1144

In Yngvar's Saga, a noisy demon is said to have materialised before Soti, one of Yngvar's men. He warned Soti that "Dragons ate the body of the king and his daughters, and it was into dragons that some people believe they were transformed". 1145 Perhaps apostasy is insinuated in this passage.

A major teaching of the Magi was that sodomy was not only demonic, but it actually turned the perpetrator into a *Daeva*; it deified them, but in an infernal way, making them deathless gods of the underworld. For this reason white Magians were highly homophobic, and given to killing rather than discriminating against homosexuals.

"O Maker of the material world, thou Holy One! Who is the man that is a Daeva? Who is he that is a worshipper of the Daevas? that is a male paramour of the Daevas? that is a female paramour of the Daevas? that is a she-Daeva (she-devil)? that is in his inmost self a Daeva? that is in his whole being a Daeva? Who is he that is a Daeva before he dies and becomes one of the unseen Daevas after death.

Ahura Mazda answered: "The man that lies with mankind as man lies with womankind, or as a woman lies with mankind, is the man that is a Daeva: this one is the man that is a worshipper of the Daevas, that is a male paramour of the Daevas, that is a female paramour of the Daevas, that is a she-Daeva, that is in his whole being a Daeva: this is the man who is a Daeva before he dies, and becomes one of the unseen Daevas after death: so is he, whether he has lain with mankind as mankind, or as womankind". 1146

THE SAINTS OF EVIL

DEMONS SPAWNED IN
THE ABYSS

EVIL BORN INTO THE WORLD OF HUMANITY

SODOMITES, SERVANTS
OF THE INFERNAL ONE

APOSTATES APPEARED

AS SERPENTS IN THE

AFTERLIFE

TRANSVESTITES

THE WORSHIP OR
VENERATION OF
ANYBODY WHO HAS
BEEN, OR WHO IS TO BE

EXECUTED FOR CRIMES, IS

A FORM OF DEVIL

WORSHIP

INFERNAL RELICS FOUND
AT THE GALLOWS

THE BODY PARTS OF
EXECUTED CRIMINALS
GAVE WRONGDOERS
SPECIAL POWERS IN THE
PERFORMANCE OF CRIME

SOME CHRISTIAN PRIESTS HAD FALLEN IN WITH THE DEVIL WORSHIPPERS The Iranian Sad Dar text adds "it is necessary to practice abstinence from committing or permitting unnatural intercourse. For this is the chief of all sins in the religion; there is no worse sin than this .. and it is proper to call those who commit it worthy of death in reality" ... "And Aharman, the evil one, becomes more joyful, owing to this practice, than owing to the other sins ... for the soul itself of that person becomes extinct".¹¹⁴⁷

Under white Magian law, killing homosexuals had redemptory and salvific effects; for every one a believer slew in the act they would have one of their death sins fully expiated.¹¹⁴⁸ The above references also hint that some of the black Magi were transvestites. It is known that cross-dressing was practiced by the heathen Finnish "shamans", but unfortunately we know not why they robed themselves like women. Cross-dressers may have been present (to an unknown degree) in Scandinavia, at Uppsala during the pagan era, if Adam of Bremen's reference to the unmanly behaviour and effeminate gestures of their priests is trustworthy.

The Magian anti-saints (living mortal-demons), were worshiped by certain segments of Iranian society, as the following Iranian scripture states; "The ceremonial worship of those worthy of death, which they do not perform by way of renunciation of sin, is the ceremonial which is demon worship". 1149

Human skeletal remains were repeatedly used in necromancy by Mediaeval *maleficii* (ie; black magicians) according to Hincmar.¹¹⁵⁰These were, I believe, the remains of black *fravashis*, that is, the mortal remains of deceased black witches and warlocks, whose undying souls, or much rather phantoms, were at the beck and call of their summoner.

Crime was for them a ritual act. It was a long standing tradition that thieves and brigands could gain magical protection while in the act of robbing homes by procuring the body parts of an executed criminal, preferably one who had been put to death for committing murder.¹¹⁵¹

For our purposes, the trial of Anne Marie de Georgel in 14th Century France is particularly illustrative, for "she had not ceased to do evil, practicing all manner of filthiness". Together with her life-threatening cauldron rites, during which cadavers were boiled, she was supposed to have "frequented the gallows-trees by night stealing shreds of clothing from the hanged, or taking the rope by which they were hanging, or laying hold of their hair, their nails or flesh". 152

Whippings were apportioned in Estonia, to three offenders caught making off with the clothes of a hanged man in 1526. They did so to enhance the amount of sales made by their brewing business.

In Europe shavings from a hanging tree, or a gibbet were believed to heal a number of remedies, such as ague or aching teeth. Any rope which had been used to hang someone, be they a criminal or a suicide was deemed most lucky. Executioners made quick money on the side by selling nooses to patrons wanting good fortune. In England right down to the 19th Century, only moments after an executed criminal had been cut down, the menfolk made a mad scramble up the tree or gallows to get their hands on what remained of the hangman's rope. ¹¹⁵⁴ I contend that this was a form of white pagan relic, which in their eyes, was used to sacrifice the criminal. Although it could be construed as a black relic, but it depended upon the interior disposition and motives of the person who acquired it.

On the other hand, any body part of a criminal could have served as a black relic if it were exhumed and treated in the right manner. These relics may have aided the tempest-conjurers, for it was also once held that on hanging day there would be atmospheric disturbances of some kind.¹¹⁵⁵

Warlocks and white witches alike opened and removed the contents of specific graves to reach even greater heights in the magical arts. Acquiring the body parts of certain people gave them this power.¹¹⁵⁶

Based on the results of excavations in Britain, one archaeologist has speculated that Anglo-Saxon graves were frequently opened and emptied for reasons other than financial enhancement, either to carry away grave goods (as was witnessed during the Rus' funeral on the Upper Volga), or to steal skeletal remains.¹¹⁵⁷

Corpse exhumation and mutilation continued beyond the pagan era into the Mediaeval period. I personally have no doubts about the factual existence of the necromancers during the Middle Ages, and long before that. The year 1318 AD led to the uncovering of a large society of male necromancers, amongst whom were no less than eight men of the cloth. They had tomes of spells, magical mirrors, and various magical imagery which they employed in the summoning of evil angels (perhaps black Magian warlock *fravashis*). The accused were deemed part of an organised society of necromancers, which Professor Cohn regards as merely a long-standing Church jargon, rather than a factual account. 1158 I sway to the contrary view, that they were, in reality, part of a widespread cult, a religion much detested by both the Church, the Muslims and the white Magi.

The 1320's saw a spate of French witch trials in which clergy were implicated. In France in the year 1326 AD, two clergy were tried by a Cardinal for the crime of practicing black magic. Most interestingly they were found to

have been amputating the limbs or severing the head of any criminal that had been hanged by the authorities for crimes. These were, I am willing to bet, regarded as black relics, for it is mentioned that the body parts were seen as storehouses of satanic spiritual power, which enabled the malefactors to unleash maelstroms and death magic. Sometimes incidents of corpse decapitation might have been misconstrued as necromancy, when in fact they were penitential rites carried out by white Magi.

The practice of harnessing black fravashis probably originated in the pre-Zoroastrian arts of the Chaldeans, Akkadians and Sumerians, which continued long after the dissolution of their respective societies. Before the ascension of Orthodox Zoroastrianism the more ancient Magi probably performed these ceremonies, as Lenormant intelligently deduced last century. Such rites were simply elements of the mystical melange then plastered all over Iran and Mesopotamia. The following is an Akkadian conjuration designed to defend the reciter from ill-omened happenings, to protect one from death. It required the assistance of certain types of souls, souls made infamous by misdeeds:

The practice was

VERY ANCIENT,

STRETCHING BACK TO

SUMERIA AND

AKKADIA

AFTER DEATH THE

ANTI-SOULS OF EVIL

OF THEIR OWN

DOERS HAVE A LIFE ALL

"He who in the gaol dies of hunger, he who in the gaol dies of thirst, he who being hungry in a pit beseeching (is therefore reduced to eat) dust. He who in the earth or in the river perishes and dies, the female slave who possesses no master, the free woman who has no husband, he who leaves an infamous memory of his name, he who leaves no memory of his name, he who in his hunger cannot recover, he who falls ill and cries at the beginning of an incomplete month, Spirit of the heavens, conjure it! Spirit of the earth conjure it!" 1159

"The consecrated prostitute with the rebellious heart, who abandons the place of prostitution, the prostitute of the god Anna, who does not do his service ... Spirit of the heavens, conjure it! Spirit of the earth, conjure it!"

Other demons could be summoned to come to the conjurer's aid:

"Painful plague, violent plague, plague which never leaves man, unremitting plague, the lingering plague, malignant plague. Spirit of the heavens, conjure it! Spirit of the earth, conjure it!" 1161

Sin, the magician and witch

Odin was reputed to be a great magician and shape-changer. He could control the forces of nature, and like so many Slav princes could adopt the form of an animal to undertake mystical voyages to places quite distant. Odin evidently knew the dualistic arts of white magic and of witchcraft, the latter normally being the domain of women. This has a parallel in the Chaldean arts, as does the manner in which he embalmed the head of Mime, following which it gave prophesies. But the Aesir were no strangers to magic, even before they learned the occult rites of the Vanir.

Odin had a dark side as well, which points to him practicing white and black magic. If it suited him he could become a necromancer and tomb robber. He tutored his subordinate priests in the magical arts, and on account of this, magic became widely practiced in Europe. Odin, his priests and his kin were seen as nothing less than living gods by their followers, and the people continued to make the appropriate offerings to them ever afterwards.

Subsequently some pagan Norsemen were schooled in *maleficia* (harm magic), but it proved too draining and unseemly for them to engage in it. Instead it was the womenfolk that cleaved towards this particular facet of magic.

"Odin could transform his shape: his body would lie as if dead, or asleep; but then he would be in shape of a fish, or worm, or bird, or beast, and be off in a twinkling to distant lands upon his own or other people's business. With words alone he could quench fire, still the ocean in tempest, and turn the wind to any quarter he pleased. Odin had a ship which was called Skidbladnir, in which he sailed over wide seas, and which he could roll up like a cloth. Odin carried with him Mime's head, which told him all the news of other countries.

Sometimes he even called the dead out of the earth, or set himself beside the burial-mounds; whence he was called the ghost-sovereign, and lord of the mounds. He had two ravens, to whom he had taught the speech of man; and they flew far and wide through the land, and brought him the news. In all such things he was pre-eminently wise. He taught all these arts in Runes, and songs which are called incantations, and therefore the Asaland people are called incantation-smiths. Odin understood also the art in which the greatest power is lodged, and which he himself practiced; namely, what is called magic. By means of this he could know beforehand the predestined fate of men, or their not yet completed lot; and also bring on the death, ill-luck, or bad health of people, and take the

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ODIN KNEW OF FATE

ODIN WAS A GOOD FRIEND, BUT A VERY BAD ENEMY

SEVERAL ROYAL
BLOODLINES RULED
THROUGHOUT SCYTHIA

KHAGAN AND KNYAZ'

KINGS AS AN
EMBODIMENT OF THE SUN

THE CZAR WAS LIKE A FATHER OF THE ENTIRE LAND

THE JAPANESE EMPEROR SHONE LIKE THE SUN

KHAGAN APPEARS IN CHINESE AS KEKUAN

EARTHLY WEALTH WAS A SIGN OF A LORDLINESS IMPARTED BY HEAVEN

strength or wit from one person and give it to another. But after such witchcraft followed such weakness and anxiety, that it was not thought respectable for men to practice it; and therefore the priestesses were brought up in this art. Odin knew finely where all missing cattle were concealed under the earth, and understood the songs by which the earth, the hills, the stones, and mounds were opened to him; and he bound those who dwell in them by the power of his word, and went in and took what he pleased. From these arts he became very celebrated. ... He taught the most of his arts to his priests of the sacrifices, and they came nearest to himself in all wisdom and witch-knowledge. Many others, however, occupied themselves much with it; and from that time witchcraft spread far and wide, and continued long (Beyond the Middle Ages I would say).." 162

"... but when he (Odin) was in war he appeared dreadful to his foes. This arose from his being able to change his skin and form in any way he liked". 1163

The Rogals who ruled Rus'

According to Professor Vernadsky, several co-existent princely bloodlines pooled forces to form the Rus' Rurikid royal dynasty - that of the Norsemen (Rurik), the Asii (Alans), and Slavs. The Bulgar high-born must, of necessity, be added to his list, in no small measure. Seniority among them was undecided at first, but by Vernadsky's reckoning from the reign of Khagan Svyatoslav, only Rurikids had the right to hold supreme power. Some dignitaries went by the Central Asian title *Khagan*, whereas others were known as *Knyaz'* or *Velikiy Knyaz'*. These two classes of royal title serve to differentiate between those princes of Nordo-Gothic stock (*Knyaz'*), and those of more eastern ancestry (*Khagan*).

This coalition of princes from diverse ethnic backgrounds, was hailed by their subjects as Sun-princes, the sons of Dazhbog (ie; sons of the Slavic sun God). Some Norse kings must have belonged to this lineage, considering that the term *Doglingr* a king, a descendant of king Dag (*Dag* {meaning "the day" in Old Icelandic} comes from the Iranian word for the sun). One such son was the mythical king Agni from Uppsala, his name akin to the Hindu fire god *Agni*. Perhaps the Swedish king Agni was a personification of the Aryan fire god, a son of the sun.

Sun-Kings had probably lived in Europe for countless generations, dating back to the incursions of the Indo-European *Riks* (kings who were like the sun), or the time of Roman domination, when Mithraic legions and Sarmatian auxilliaries transported the Iranian creed all over the continent. But, as with the Hungarian royals, a good many of them may have traced their origins to Khorezm, which, in the language of the *Avesta* means "The Land of the Sun" - *Khvar-zem*. 1167

The Russian Golubinaya Kniga ("The Book of Deep Wisdom") states "We have a white Czar (king), a king over other kings". 168 "Nobody is as god-like, as his royal majesty (the Tsar)", who was also called "the white Czar" or "the red-sun". 169 Of them it was also said "The sun shines in the sky, and the Russian Tsar' (shines) on earth". 170 "Without the Tsar', the people are waifs, the land a widow". 170 The term Tsar', in these instances, is of later usage, though the concepts associated with them were pagan, with a distinctly Arthurian feel, and far more ancient.

In this respect they were not dissimilar to the Japanese emperor, who until comparatively recent times was seen as a divine being, a Sun-King. The similarity between the Japanese and pagan European royals is not due to Atlantis or universal consciousness, but the widespread primordial influence of vedic traditions, largely transmitted throughout the east and west by way of Buddhist missionaries and shamans.

The varied use of *Knyaz'* and *Khagan* (both meaning "a prince") by various members of the house of Rurik is barely commented upon by Rusists (those who study ancient Rus'), yet this point is of extreme importance. The fullest significance of the Khazarian, Turkic and Rus' term *Khagan* can only be seen by analysing the nature of Turkic royalty, and similar Asiatic, and more specifically Turkic and Persian words. From the 6th Century AD, Turkic leaders were called *Kaghans*¹¹⁷¹ (from the Chinese *Ke-Kuan*, meaning "great leader"), and those of the royal blood known as *Beg*. ¹¹⁷¹ *Beg* is linguistically affiliated with Azeri and Turkic words like *bag*, *bak*, *baj*, ¹¹⁷² which have the same meaning also. At this point a linguistic connection becomes apparent between the Russians, Norse, Persians and Turks. *Beg* is probably related to the Old Norse *bog* ("an important person"), and the Slavic *Bog*, and Avestan *Baga*, both of which meant "a God". ¹¹⁷³

The concept of wealth was integral to Turkic notions of godliness and lordship, a theme also found in the Norse *Ynglinga Saga* in relation to the religion of Odin, who, we are told, had connections with Turkland. The same could be said for the Slavic. Slav words like *bogatiy* (denoting "wealth") were related to the Avestan Persian *Baga* ("a Lord" or "a God").¹⁷⁴ It is also connected with the western Slavic word *bog* (meaning "property", "birthright",

"fate", "lot", and the Old Indian word bhagas, which has practically the same meaning. In Latvian the word bagatigs meant "princely". I am unable to confirm a potential relationship between these words and the Old Icelandic att-bogi "family lineage".1175

KHAGANS RULED OVER THE TURKIC NATIONS

Turkic power resided in their warrior class and the affluence of the Khagans. 1176 Turkic linguistic correlations seem to indicate that their shamans and Khagans belonged to a certain bloodline. Kan (the Turkic word for "bloodline") was related to Khan ("a leader").1177 By implication Khagans had a similar bloodline. Other Asiatic royal titles are riddled with these same connotations. For example Bogdykhan (Chinese for "the Emperor") is a composite word formed by adding the suffix Khan onto bogda and bogdo (Mongolian and Kalmik words meaning "greatness", "heavenly", "holy", "a saint" or "saintly").1178 The Persian word Faghfur is found in the Chinese as Baghbur "son of Heaven".1178 The cult of these "sons of heaven" centred upon the idols of their kings, which were assiduously worshiped by their subjects. Al-Nadim reports that many Chinese Emperor-worshippers fainted in the presence of his idol, trembling in fear and admiration.¹¹⁷⁹ Boga and Buga were Mongolian words for "a shaman", and it is more than likely that these came from the Avestan Baga ("a god")1150 At various points in this book you will discover that the apparent interchangeability of these terms was attributable to blood-Magi who were performing a shamanic role in Inner and Outer Eurasia.

THE CHINESE EMPEROR

IEWISH COHENS MAY BE RELATED TO THE

KHANS

THE GOTHIC PRINCES

A KNYAZ' IS AN EARTHLY LORD

THE WHITE PRINCES

BULGAR PRINCES WERE A PIVOTAL FORCE IN THE FORMATION OF RUSSIA

The noble Khazarian Jewish bloodline of the Cohens (Hebrew: "a priest (of the temple)") might be linked with, or derived from the title Khan (as used by Turkic Bulgarians), or Kaghan (as used by Khazarian and Rus' rulers). This may have stemmed from the close affiliations the once-Turkic Khazars' had with the Turkic Bulgars, who were major participants in the foundation of the Khazarian state. Inevitably the title and function of Khagan lived on among the Jewish converts.

Vernadsky believes that the term Knyaz' (prince) was derived from the Gothic word Kunnigs. He further noted that many Gothic kings and princes chose to end their names in the Slavic suffixes -amir or -imir. 1181 But, if we are to accept his use of the word Kunnigs, then Knyaz' could just as easily have come from Konungr, or Kununghr and Kunungr (the western and eastern Norse words for "a king" respectively). The only problem with this is that the title Knyaz' was by no means confined to Russia and the Germanic speaking countries. The existence of the royal title in Poland, Central Europe and the Balkans, lands far beyond Norse sway, yields other possible interpretations.

Behind correlations in the words Knez (Bulgarian: "elder"), Knez (Serbo-Croat and Slovenian: "a prince" or "a count"), Knjez and Knez (Polish: "a Lord" or "a priest"), 1182 we find clues that a Knyaz' was both a prince and a lordly priest. Another possible comparison with Knyaz' is to be found in the Old Norse word Knyja, which meant "to beat or flog". Knyja is not however recognised as being linguistically related to Knyaz', though the superficial resemblance is interesting. But if we did assume that there was a conceptual relationship between Knyaz' and knyja it is possible to infer that a Knyaz' originally meant a princely priest of royal blood, tasked with scourging recalcitrants. In the Magian book of Vendidad flogging criminals was the preserved domain of the white Magi, the Wise Kings. If a Knyaz' was a white Magus-Prince, then he would also have been a "flogger", a dispenser of sacred royal justice, which removed the stain of chaos from society, through the enforcement of law and order.

In like manner, the white pagan Slavic priests of Central Europe were known as Bieloknyazi (literally "the white princes"). 1183 Thus, on the strength of probabilities, any Russian royal bearing the title Knyaz', was a white wizard. Since Norse pagan, pagan Slavic and Magian religious thought seem closely related, it is possible that a Knyaz' was a Magus-prince, in both Russia, Central Europe, the Balkans and Scandinavia.

There are no historical records of elaborate Norse and Germanic ties with the Serbs, Croats and Czechs in the Balkans, besides that of the Goths. Therefore the widespread linguistic ties must belong to a more remote prerecorded period, or are indicative of the movement of Slavic royal personages and titles into Scandinavia and Germany. While it is believed that the oldest form of Knyaz' lies in the Germanic Kuningiaz, I am greatly inclined to favour the hypothesis that the term moved westward from the Slavic lands, if for no other reason than the fact that the Magi must have been in Russia before they migrated to Germany and Scandinavia. This is a logical assumption since the migratory route from Iran into Scandinavia and western Europe leads directly through Russia, Central Europe and the Balkans.

Magian Bulgar princes were also a major, perhaps even dominant component of the Rus' royal family. St Vladimir, son of Svyatoslav, was originally known by Bulgarian versions of the name (Vladimir' or Vladimer'), instead of the Russian Volodimer', which only appears in one instance throughout every existing manuscript of those early times. 1184 Not very Nordic for a senior Rurikid prince! In fact, it's not very Russian! It is also noteworthy that HUNNS AND BULGARS
TRAMPLED THE STEPPE AS
THEY EMERGED OUT OF
EURASIA. SEDENTARY
SLAVIC FARMERS WERE
MARRIED TO THEIR CROPS

Vladimir's father Svyatoslav refused to live in Kiev, and instead moved his court to Pereslavyets in Bulgaria, which was in his words, "the centre of his realm". On face value it would seem that some of the Khagans, such as Svyatoslav and Vladimir, may have been Bulgars. And if that was the case, then Vernadsky's assertion that only (Nordic) Rurikids had the right to the post of Grand Prince following the death of Svyatoslav is incorrect.

In the 8th Century AD Theophanes the Confessor tells us as much, revealing that "When the Bulgars became the masters of the seven tribes of the Sclavini in the vicinity, they resettled the Sebereis to the east, and the remainder of the seven tribes to the south and west up to the land of the Avars". "186

A century previous to that the Huns lorded it over the Slavs. In the opening years of the 7th Century certain Slavic tribes, who were serving as slave labourers under a Hunnish khagan, caste off the yoke of bondage by arms.¹¹⁸⁷ How short their freedom was.

One other piece of information worth adding can be found engraved into a border marker on the Byzantine-Bulgarian frontier. The stone was raised in 904 AD (ie; contemporaneous with the Russian Buzh temple inscription) and duly witnessed by one Theodore on behalf of the Bulgars. Interestingly Theodore's official title was written in the same manner as that of Mirobog, Oleg's principle Magus sacrificer. Compare *Theodorou Olgou tarkanou* (Theodore, Oleg's Commanding officer or Champion) with *Mirobog zhrets Ol'gov* (Mirobog, Oleg's Sacrificer). The word *tarkhan* was a Turkic, Bulgar or Alanic word meaning a high ranking officer, or even the warrior-champion of their people. Among the Alans and Turks, the heroic *tarkhan* did battle with the champion of the opposing army, to settle disputes with minimal bloodshed. As you will see, they can be equated with incarnate battle-angels, like Persian *yazatas*. In 1022 AD such a one-on-one fight occurred between Mstislav the Rus' Christian prince of Tmutorokan and the still-pagan Alano-Gothic ruler of the Kasogians, Rededya. The blind Varangian prince Haakon (who dressed in a robe of spun gold) who allied himself with Vladimir' (c 1024 AD), may have had a name derived from the word *tarkhan*.

The pagan Rus' aristocracy consisted of *Boyars* (originally termed *Boyarin*, *Barin*, *Bolyare*, and *Bolyarin*). As with the Rus' royal title *Khagan* or *Khan*, *Boyar* happens to be a Bulgarian Turkic word.¹¹⁹¹ There is a noticeable absence of Norse aristocratic terms like *Yarl* in Kievan Rus'. If Rurik was a Norsemen of some kind, as stated in the *Primary Chronicle*, he was one often surrounded by the Turkic Bulgar nobility.

From depictions found on Roman ritual fire shovels and Persian wall reliefs, we know that *Sol Invictus* (the Roman Mithraic sun God) wore a golden crown spiked with thorns of sunlight, as did the kings who performed his sacerdotal functions on earth. In Mithraic art *Sol Invictus*, the Good Sun, was sometimes represented as a fresh-faced young man with a luminous halo and golden crown, carrying an orb and scourging rod in his hand.¹¹⁹² The closest parallel to this can be found in Mediaeval depictions of kings, who not only wore golden crowns but carried a rod and orb in their hand, only by this time the orb bore a cross on it.

Two emblems of the Magi were more closely related to the European monarchs than anything else; the double headed eagle and the trefoil - the clover or *fleur-de-lis* (which saw usage in Babylon and Egypt). The double-headed eagle was linked with the Aryan Hittites, and the Seljuks, but later found its way into the royal arms of the Russians, Germans and Prussians.¹¹⁹³ The earliest possible adoption of these Mesopotamian images may be traceable to royal marriages that took place in ancient Scythia. There is at least one instance when Assyrian royals inter-married with Scythian monarchs, as in the case of Esarhaddon's daughter.¹¹⁹⁴ *Even as late as the Middle Ages some European royal fleur-de-lis were trefoils of the most archaic form.* Stripped of artistic embellishment they were the same as what can be found engraved into ancient Assyrian or Egyptian monuments.¹¹⁹⁵ This older type of trefoil appeared similar to a trident; yet another point of similarity with the Rus' royal tamga (heraldic insignia).¹¹⁹⁶

The double-headed eagle was used by western European royals too. It was embossed onto things such as mediaeval English royal trade weights, the drinking horn of a Bavarian Emperor (15th Century AD), and a number of coats of arms. It was also the primary emblem of the Romanov dynastic bloodline (for all intents extinguished by the Communists at the murder of Czar Nicholas and his family).

Central Asia was a melting pot of oriental religion and philosophy. It his highly likely Hunnish rulers were of varied religious affiliations, and this is perceptible in names used by Bulgar Khagans. Kana Subigi Bayan was also called Bezmer (660-663 AD), a name probably derived from the Zoroastrian term Burzem-Mihr (the name one of their three great fire temples). Khan Persian who ruled between 836 and 852 AD is a clear candidate for Zoroastrian beliefs also.¹¹⁹⁷ The Bulgar Khan Ditsen (who ruled between 814-816), may have observed Tibetan-style Buddhism, his royal name derived from King Detsen (see p206). The same might be said for Bulgar royal titles like Kun Tengride Ulug Bolmish, Kuch kuchluk Bilge Khagan (reigning 821-824), possibly an earthly incarnation of the

FLEUR-DE-LIS AND THE DOUBLE-HEADED EAGLE

MOST EUROPEAN ROYALS
HAVE USED THE DOUBLEHEADED EAGLE AS AN
INSIGNIA OF MONARCHY

BULGAR LORDS VARIED IN THEIR RELIGIOUS ALLEGIANCES

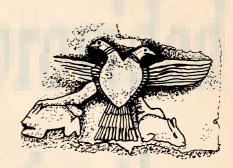
The Forbisser History of Europe - The Chronicles and Testament of the Argan



Fig 58.1. Close view of the Aryan King Darius' crown - note the suns which line the band.



Fig 58.2. Drawing of a Roman relief depicting Sol Invictus.



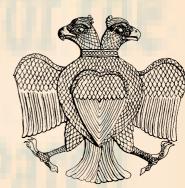






Fig 58.3. Different styles of *fleur-de-lis*.



Fig 58.4. Sarmatian plaque found in Russia. The clothes worn are parthian in style. Note the trident standard.

Fig 58.5. A trident standard near a stone cairn memorial raised in honour of Ghengis Khan.

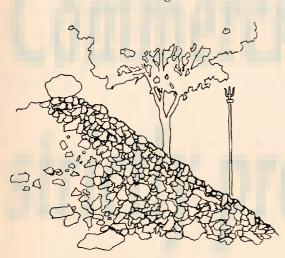




Fig 58.9. The doubleheaded eagle insignia of the German Emperor Frederick II was inverted on his death.

(Top) Fig 58.6. Double-headed eagle of the Hittite kings, signifying their lordship over the east and west.
(Middle) Fig 58.7. Double-headed eagle embossed into an ornate, sixth-Century Sassanian plate.
(Above) Fig 58.8. The base of (the German) emperor Sigismund's drinking horn c. 1400 AD.

Tengri celestial gods known especially to the Mongols. Khan-Caesar Tervel (705 AD) might have been a Mithraic lord. ¹¹⁹⁷ Kana Subigi Sabin (764-766) may have been a Chaldean Sabaean, Kana Subigi Umar (766) a Muslim convert, and Kana Subigi Pagan (764) a heathen. ¹¹⁹⁷ In each case the king is an earthly manifestation of a saint or archangel, part human part divine. In some cases, depending on their religious system, they were a Rex Deus; a god-king.

Despite all efforts, it is impossible to positively establish that *Riorik* and Rurik (the first ruling monarch of the Rus' state) were one and the same person. Though if Vernadsky's assertion that he was Riorik is correct, then it is worth mentioning that he would have had large land holdings in Frisia, at Rustringen. After having been outlawed in Denmark, Riorik's kinfolk obtained this Frisian land as a fiefdom from Charlemagne in return for their allegiance in Charlemagne's wars with the Danes. Riorik might thus have been a man of once-Danish stock, raised in close contact with Franks and Frisians. Later, he inherited full control of the fiefdom, only to have it confiscated by Lothair, Charlemagne's successor as ruler of the Franks. With no place to call home, Riorik put to sea with his family of Danish exiles, plundering many of the nearby coastlines until he became a thorn in the side of the Christian authorities. His destructive raiding fleet of 350 vessels repeatedly hit locations in France, Frisia, Germany and England. To put an end to his marauding Lothair returned Rustringen to the dispossessed clan of Riorik, but it was too late. He already had a taste of the viking (pirate) lifestyle, seeing how swiftly one could accrue wealth by raiding, rather than industrious labour. The sparkle of Byzantium's immense wealth dazzled and overwhelmed the man, he just had to have it. As Vernadsky speculated, this was the real reason for Riorik's enterprising venture against Constantinople, via the lands of the Slavs; bigger prey, bigger dividends.



In this chapter, I seek to explain the diverse forms of paganism practiced in Pre-Christian Europe, by resorting to the comparative method of analysis. We will examine the implications of the Indo-European and Indo-Iranian migrations, and what influence their array of formal eastern religions may have had on the formation of Russian and European paganism. This allows us to readily explain a whole range of observances common to European paganism, and not only that, but to categorise the various manifestations of European paganism as animism, aryanism, dualism and pagan Gnosticism. Due to the weighty amount of scattered and seemingly unrelated pagan information provided here, the key sub-units provided give us a framework against which we can measure the elder rites and beliefs.

We do not know when paganism first began. Perhaps it was with Neanderthals who made offerings to the spirit of a deer they had just killed, or sprinkled sweet yellow flowers on the body of a dead family member. At the very least it originated in the Neolithic, among the roving families of skin clad hunters that scoured the forests in search of game and other edibles. Unlike modern man, who treats our earth as a saleable commodity, "stone age" man saw it as something majestic, wild and uncontrollable; and even more than that, it was alive. On the walls of his cave dwellings he drew pictures of mighty images, that filled his mind with wonderment. Included among them are what can be construed as ceremonial scenes; menfolk dancing while wearing animal skins and antlers. With such pictures he recorded epic hunts, the struggle between his life, and the life of a beast, or hoped to draw down magic capable of sustaining food stocks in his area. In the oldest form of paganism, Prehistoric Animism (also called shamanism), there were no gods. Instead the spirits of one's ancestors, the land, the water, as well as fire and air remained active, both here and in the afterlife. The spirit essences were awe inspiring, but thankfully none were incapable of being manipulated by the shamans, gifted mystics whose personal repertoire of magical words, charms and songs gained control over such forces. These more primitive sorcerers helped put order into the unexplainable. In its earliest form shamanism was not a formal religion with standardised ritualism (with the exception of ceremonies like the bear hunt) nor did their magic conform to any centralised occult system. Most of the shamans' powers came via a tutelary spirit guide that often appeared in the shape of an animal, or as a result of a sickness which saw them visit the netherworlds and suffer dismemberment at the hands of evil spirits, following which the person was reborn spiritually. With the re-fleshing of their bones they won powers denied to normal men. 1199

As time progressed the ancient Europeans encountered other races such as the Indo-European Aryans and Indo-Iranians, and as a result, other forms of hybrid shamanistic animism arose. Vedic Aryanism and Dualism (unlike prehistoric shamanism) owed their origins to the religious beliefs of the Aryans (both Vedic and Magian) who arrived in Europe in preceding millennia. Aryanism is characterised by a swollen multitude of gods, as well as spiritual beings (who could loosely be termed saints, heroes and genii), each of which might gain its own cult

PAGANISM COMES IN MANY FORMS

NATURE IS FILLED WITH LIVING FORCES

STONEAGE HUMANITY HOPED TO INTERACT WITH THESE FORCES

SHAMANS HAD SPECIAL POWERS

THEY FOUGHT SPIRITS

THAT BROUGHT

SICKNESS

ARYANS BROUGHT
THEIR WAY OF LIFE,
LANGUAGE AND
CULTURE INTO GREATER
EUROPE

following. As a consequence of this, these three forms of pagan religion were all highly susceptible to intertwining out in the wilderness, where diverse races mingled. The absorption of alien gods and religious beliefs, was therefore commonplace, acceptable, and even expected by subjugated peoples.

While the Celts, Germans, Iranians, Indians, Egyptians, Greeks, Romans and Slavs had differences in worship there are also similarities. But most researchers homed in on the differences. Consequently they they were unable to see the religiosity shared by the great civilisations of old. And from this arose a perception that they all had dissociate religious traditions, with separately evolved frameworks, and unrelated pantheons. However the pagan priests of the Greeks, Iranians and Egyptians did not share this view; they recognised the inter-connectedness of their faiths, attributing their origins to the Eastern Kings (of Atlantis), or to expatriate Trojans. For argument's sake, in the Forbidden History of Europe you will come to understand how it was that the Persian king Cambyses was seen as the offspring of the sun god, both in his native lands, and in Memphis Egypt.

In Europe, during the thousand or more years following the arrival of the Aryan migrations, the customs and rites of Indo-European Aryanism continued to exist in the host nations, with a relative level of homogenity, but diversified into what we nowadays refer to as the Celtic, Roman and Greek pantheons. This diversification process led to the formation of pantheons with many divergent practices, yet with an underlying homogeneity. Now in addition to the Indo-European religious customs one finds evidence of dualistic demonology, especially belonging to the Indo-Iranian milieu.

Greek, Celtic and Roman forms of Aryanism subsequently vapourised under Christianisation and the modernisation of their parent civilisations, leaving mediaeval Scandinavia, the Finnish territories, the Eastern, Southern and Western Slavia, Old Prussia, and the Baltic nations as the last remaining places in Europe where hard-core paganism still continued, complete with their swastikas, idols, celestial gods, demons, groves, sacred cows, fire-worship, sun-worship, naga snakes and highly decorated temples. Slavic religious customs were not homogeneous throughout all the tribes, judging by what Procopius stated in the 6th Century AD:

For they (the Slavs) believe that one god, the maker of lightning (perhaps Zeus or Perun), is alone lord of all things, and they sacrifice to him cattle and all other victims; but as for fate, they neither know it nor do they in anywise admit that it has any power among men, but whenever death stands close before them, either stricken with sickness or beginning a war, they make a promise that, if they escape, they will straightaway make a sacrifice to the god in return for their life; and if they escape, they sacrifice just what they have promised, and consider that their safety has been bought with this same sacrifice. They reverence, however, both rivers and nymphs and some other spirits, and they sacrifice to all these also, and they make their divinations in connection with these sacrifices."

Thus early pagan Slav religion largely entailed paying homage to a thunder god by slaughtering cattle, giving offerings to the water nymphs and spirits, and gaining portends of the future thereby. Beyond this Procopius recorded few precise details about their rites, but hints that they knew nothing of the astrological sciences (that he knew anyway). But, being the doorstep of Europe, it is small wonder that newer religious traditions found currency among the local peoples. Owing to this a much more complex religious picture had emerged by the 9th and 10th Centuries AD, if we are to endorse the historicity of the German chronicler Helmold, whose *Chronicle of the Slavs* was penned in the mid 12th Century AD.

"The Slaws have many forms of idol worship, for they are not all agreed upon the same superstitious customs. Some display in the temples fantastically formed images, as, for example, the idol at Plon, the name of which is Pogada; other deities live in the woods and groves, like Prove, the god of Oldenburg; of these no effigies are fashioned. They also carve out many deities with two, three, or more heads. But they do not deny that there is among the multiform godheads to whom they attribute plains and woods, sorrows and joys, one god in the heavens ruling over the others. they hold that he, the all powerful one, looks only after heavenly matters; that the others, discharging the duties assigned to them in obedience to him, proceeded from his blood". 1201

At this point in their history, just preceding their conversion to Christianity, a multiplicity of pagan religious traditions thrived throughout Slavia, which manifested themselves in a variety of idols, temples, and groves. As you will see, their idols, temples and rites bore an amazing resemblance to what you would find in India and Iran

Before I launch into the underlying themes forming the backbone of Slavic paganism I will give here a brief synopsis¹²⁰² of the various forms that paganism appears to have taken in Europe and the East during the 6th-10th

THE KINGS OF ATLANTIS

THEIR RELIGION
SPLINTERED JUST AS
THEIR LANGUAGE DID,
LEAVING REGIONAL
RELIGIOUS PRACTICES
BEARING MANY POINTS
OF SIMILARITY

THE THUNDER GOD

CATTLE SACRIFICED TO THE THUNDER GOD

THE SLAVS WERE NOT PREVIOUSLY ENAMOURED BY ASTROLOGY

DIVERSE SYSTEMS OF HEATHEN BELIEF FLOURISHED THROUGHOUT EUROPE Centuries AD. The general information cited under the next eight categories is just a prelude to a wider body of data spread throughout this book.

1. Prefistorie Animism

MAIN ADHERENTS:

Finno-ugric and Ural-altaic tribesmen.

Prehistoric animism was a carry over from the Paleolithic and Neolithic periods, when mankind worshiped the fickle forces of nature that surrounded him on every side. In Prehistoric animism, the function of religious leader was held by the shaman, a proven and respected "low magician" (ie; folk magician) with exceptional necromantic powers. Shamans had no firm priestly structure to speak of, and inherited their powers through illness, "calling", or bloodline. Prehistoric animism's rituals focused on communal gatherings around the shaman, who alone experienced spiritual ecstasy, then entered into spiritual realms above and below to thwart misfortune for the clan, or heal the sick. Magic was the highest form of power available, and through it shamans and heroes became as good as, if not better than, the spirits which lived in the twilight lands beyond. *Soma* ceremonies (the sacred drink of the Aryans discussed in Chapter V) were entirely absent, deformed people were venerated, and the dead were buried.

PREHISTORIC SHAMANS

2. Argan Prehistorie Animism

MAIN ADHERENTS: Finnish tribes in the Scandinavian sphere (Ingrians, Karelians, Votes, and formerly the Chud and Ves prior to their assimilation of Asiatic religious traditions).

This version of Prehistoric Animism employed a mix of mead *Sima* ceremonies (their word for the Aryan *Soma*), Aryan rituals, *plus* classic shamanism. Other important Aryan rites such as the horse sacrifice continued, but they were performed by a shamanic rather than an Aryan brahminic priesthood. There was widespread use of "low" magic in this forum, and the dead were usually cremated.

SOME SHAMANS
ADOPTED THE RITES OF
THE ARYAN INDOEUROPEANS

3. Qualistie Prgan Animism

MAIN ADHERENTS: The Turks, Chinese, Indians, Central Asians, Volga Finns and Bulgars, some Baltic Finns, and North-eastern Finns.

Asiatic and Uralic tribespeople who experienced contact with Iranian and Chinese dualistic philosophies, eventually developed their own brand of shamanism, which focussed on the war between the spirits/gods of light and darkness. In effect they were dualists, as stated by Al-Nadim; "the Chinese, they are all dualists and sunworshippers". Lamaistic shamanism of the type practiced in Tibet and China, is perhaps a perfect example of Dualistic Animism that once existed in Northern and Eastern Russia. In the far-East dualistic animism spread throughout parts of Siberia where the Chinese traded with the Altaic forest races. We know that this in fact occurred because the remains of a Buddhist-style bath house were found at Bolgar, in the Urals. 1204

Substantial Buddhist influences seeped into nomadic Eastern Turkic society, through the efforts of Chinese monks. 1205 These conversions had the added effect of taming the ravishing Turkic hordes which, during the 6th Century AD made merry pillaging various Chinese and Cental Asian states, extorting great sums of wealth. 1205 Fire, land and water-worship, paying homage to ones ancestors, and demonic exorcisms (performed in a typically Buddhist fashion using bell-ringing, incense and drums) were frequently encountered features of Turkic shamanism. 1206 Demons were also worshiped, as this line from the *Agni Purana* shows:

"Sacrificial offerings are made to demons, divine mothers, manes and guardian deities of the ground in due order". 1207

By some quirk of fate the word *shaman* (which came into the English language from the Russian) is derived from Tokharian¹²⁰⁸ and Old Indian words meaning "an ascetic Buddhist monk". The implications of this are obvious. Shamans in Northern Russia were referred to by a name elsewhere reserved for Buddhist monks, monks known as far away as Persia. Considering also the vedic linguistic survival in that region (with a religious slant), plus quasi-Buddhist modes of attire and custom, one might suspect the penetration of Buddhism into that region from nearby Bolgar. That the Russian verb *shamanit* means "to fall into a state of ecstasy" equally suggests the practice of Buddhist pagan mysticism in Russia.

A FORM OF DUALISTIC
ANIMISM WITH ARYAN
RELIGIOUS
OBSERVANCES

BUDDHIST INFLUENCES

AMONG THE TURKIC

EURASIANS

DEVIL-WORSHIP

SHAMAN COMES FROM A WORD MEANING "AN ASCETIC BUDDHIST MONK" WHITE AND BLACK MAGIC

TEMPLES, FLAGS, MASKS, COSTUMES

BODIES EATEN BY BIRDS

ARYAN WORDS FOR
"GOD" ARE FOUND
THROUGHOUT EUROPE

SOME 2,000 YEARS AFTER THE ARYAN INTRUSIONS INTO EUROPE, TRACES OF THEIR RELIGION WERE STILL TO BE FOUND

INCENSE, HORSE
SACRIFICES, LIBATIONS
AND SACRED MEALS

HOLY FIRES CALLED AGNI

Though generally lacking a hierarchical priesthood, these shamans specialised in either white or black "low" magical rites, and administered white and black sacrifices on separate altars, often in separate groves. Their white and black ritualism was related to the propagation of good and evil forces, performed to feed and appease the very gods which brought plenty to the lands, plus fend off the spirit demons of harm. While officiating, these shamans wore celestial planetary sigils pinned onto their crude animal skin shamanic vestments. *Soma* ceremonies were absent, sacred (barsom) twigs were venerated in special *lud* cabins, and the dead were buried whole.

In China and Tibet, Lamaistic shamanism (which permit the manipulation of demons and spirits) had a far more developed character, with its own temples, flags, masks, costumes and of course shamans. But these customs were inherited from India, and in many respects early Buddhist trappings and ritualism have a Hindu-like feel. As a consequence of the religious diversity present in the Kusan empire and Central Asia, Buddhism became impregnated with various Magian traditions, not the least of which was excarnation (See Chapter VII). As it happens the connection between Buddhist monks and shamans seems encapsulated in the New Persian *shaman*. Under this form of shamanism, excarnation or cremation were the most common funerary rites (as practiced by Eastern Finns, Tibetans and diverse Siberian tribesmen). The dead were suspended in trees for birds to pick clean, leaving only skeletons remaining. The bones were then gathered up and buried, or cremated.

4. Argan-bases paganism

MAIN ADHERENTS: Aryan-based paganism was practiced in Europe from the time of the arrival of the Indo-Europeans in the 2nd Millennium BC until around the 8th-10th Century AD (especially in Germany, Poland), but during the Middle Ages it only thrived in a relatively pure state in Slavia, the Balkans, Scandinavia and the Baltic, or as a committed underground movement within continental Europe.

Aryan-based paganism includes whatever religious traditions remained amid the cultural backwash left behind by the Aryans who once ruled in Europe and Asia. It focussed on the worship of Daevas, something proven by the fact that the word for "god" in many European languages originated from the Sanskrit word *Daevas*. Consider *Deivas* (Lithuanian), *Zeus* (Greek), or the Roman *Deus* (all meaning "a heavenly god"), all of which are derived from the class of Aryan divinities known as the *Daevas*. These were vedic gods in a number of cases, gods still worshiped in India today. While it is true that Indo-European words for "god", belonging to this etymology, continued to be used after the conversion to Christianity when referring to the god of the Christians, there is every reason to believe that the heathen priests of eastern Europe and the Urals region, continued to understand the original context of the words.

Aryan paganism was not a single religious teaching, but much rather a welding together of various Aryan customs centring around the performance of the old vedic sacrifices. Aryanism itself was a polytheistic religion, in which there was an almighty Creator and many, many subordinate Daeva and Asura (serpent) gods which were born from it to patronise areas of life, death and creation, as embodied by the holy wheel, or the circular dance of Shiva the Destroyer. Even today the religion of the Hindus (which came from a synthesis of Aryan deities, and the gods of pre-vedic India) supposedly has 600 million or so gods (many of which are only avatars, or reincarnations of preceding gods). This overwhelming number of gods doesn't mean a multiplicity of different religions, or a diversity of independently formulated unrelated religious traditions. This point is largely forgotten by many researchers trying to unravel the paganism which existed in Europe before the advent of Judaism, Christianity, Islam. All too often they conveniently construct "pantheons" peculiar to a specific race or civilisation, rather than looking at the underlying themes, sacrificial rites and myths attached to these gods. Just because the gods of say Egypt, Greece, Rome carried different names, from those which appear in the Vedic texts, it doesn't necessarily follow that they belonged to a different, unrelated religious tradition; consider Isis (p.50).

The priests and philosophers of these various religious traditions themselves admitted the inter-relationship of their gods. ¹²¹²
In all these religions, the primary acts of religious devotion appear to have had their roots in Aryan religious tradition. These rites included the lighting of incense, the offering of libations and sacrificial meals, the slaughter of horses and oxen, as well as the lighting of perpetual fires (which were venerated as the god Agni was in Aryan times).

The Old Russian word for fire was Ogon' or Ogn'. This is related to the Bulgar Ogn, the Serbo-Croat Ogan, the

Slovenian *Ogeni*, the Czech *Ohen* or *Ohme*, the Polish *Ogien*, the Lithuanian *Ugnis*, the Latvian *Uguns*. Agni was also found in the Latin *Ignis*, the Hittite *Agnis* and the Vedic *Agnis*. The same word does not appear to have survived in the Germanic, Greek and Celtic linguistic subfamilies though, perhaps supplanted by more modern words. However in the Norse *Ynglinga Saga* we hear of a Norse King by the name of *Agni*, a son of the sun.

The Aryan pagans believed that two different camps of gods existed, the Asuras and Daevas. In their view the Asuras were demons and the Daevas were the true gods. By drinking the *Soma* man could fly to the heavens and have free commerce with the Daevas. Their structured Aryan priesthood (the Brahmins) and leaders who wielded authority were alone entitled to make the sacrifice of *Soma* (the drink of immortality) to the Daeva gods in such diverse forms as mead, beer, porridge and milk based *Soma*. They also ritually slaughtered herd beasts, and feasted on the victim which had become sanctified through its sacrificial consecration, performed according to the Vedas.

Under Aryan-based paganism aspects of nature were personified as gods of destruction and procreation. These were;

DAEVAS

(The main Gods of the Heavens) Rig, Indra, Pusan, Soma, Agni, Varuna, Mitra **ASURAS**

(The Gods of the Underworld) Rudra, Nagas and other Asuric serpent demons

Under Aryan Vedic cosmology the world had been made by *Brahma*, from the cosmic egg which broke apart, and whose shell formed both heaven and the land. In another of their myths a giant was slain, from whose dismembered body all things were made. From various parts of his body came each of the castes, the main gods, and all livestock, the most esteemed of which were cattle. In their ritual life, people gave the fruits of their labour to the gods as an offering, and through their attention to duty gained lasting immortality and, it was hoped, an escape from rebirth. Similar ancient recollections are to be found in Finnish and Scandinavian mythos especially.

Aryan pagans resorted to low and high magic (ie; simple and highly ritualistic forms of magical ceremonies) to gain leverage over gods with uncertain motives, and their dead were always cremated. Idol temples were not generally built. Instead holy groves were venerated and served as centres of worship. In Chapter VII we discover a change from this older practice, which saw Aryan temples constructed in Europe to house the Daevas, as occurred in India where one finds ample Daeva temples, and forest shrines dedicated to the nagas (the snake-beings discussed in Part I).

The Aryan race's impact on ancient European societies is perceptible by thoroughly examining the remaining Aryan religious texts, which are supposedly the world's oldest holy books. These texts provided unique insights into what is arguably the world's most ancient systematised religion. Once combined with exhaustive anthropological and archaeological studies in Europe and Asia, and the meticulous analysis of European and Asian languages (which occurred late last century and still continues), we witness the spread and dominance of Aryan language and culture over a huge geographical area. This sphere of Aryan cultural-religious influence also enveloped the pagan Slavic lands, and continued to carry some weight there until the time of Russia's conversion to Magianism, and later to Christianity. During the pagan era multi-faced and many-armed idols were prevalent throughout the Slav lands, most likely worshiped by Aryan pagans and Zurvanite Magi. Equally importantly, some Slav deities carried the same name as those worshiped in India.

Aryanism was primarily a way of life that manifested itself through a whole series of tell-tale customs.

- Ever-present xenophobia, a fear of other unclean, dirty races, which had the ability to defile or desecrate
 an Aryan's purity, even through casual contact. Aryans sought to distance themselves from alien races,
 and would engage in warfare to maintain the purity of their lands and people.
- 2. Aryanism was patriarchal in nature, and women were not to be placed in positions of authority above men. The man was lord of his own house.
- 3. Aryanism reinforced the fundamental importance of the natural order of things and the role that every person was required to play in society (regardless of sex), by virtue of the life assigned to them by the creator. Thus, a male had to be the bread-winner, the woman the dutiful wife, the child silent and obedient, and so on.

ASURAS AND DAEVAS

BRAHMIN PRIESTS

THE WORLD CREATED FROM A CRACKED EGG

Daily LIVING AS A RELIGIOUS OFFERING

IDOL TEMPLES

THE VEDAS, THE
RELIGIOUS TEXTS OF THE
ARYANS

VEDIC PRACTICES
PARTIALLY DISPLACED
BY MAGIANISM IN
SLAVIA

XENOPHOBIA

PATRIARCHY

THE NATURAL ORDER

- 4. "Deviant" sexuality, or behaviour contrary to the natural order of life and the orderliness of the tribes was deemed impious, offensive and very often evil.
- 5. Women were required to wear a head covering of some sort.
- 6. They commonly referred to their holiest site being a World Tree within a grove (in European myth it was the Ash tree), a tree from which immortality sprang. This holy tree¹²¹⁴ and the ceremonial fire that burned beneath it was enshrouded by a protective curtain or tent, a holy of holies, into which only the high priest of the tribe could enter. Here he offered up the libation of milk and honey to the Creator.
- 7. Animals, specifically horses, were sacrificed to the gods, boiled in a cauldron and eaten. These were believed to be resurrected upon their arrival in the other world, where the gods lived. Therefore the brahmin sacrificers ensured they did not break the leg bones, which had the effect of crippling the swiftly-racing sacrifice in the hereafter.
 - People had to offer the gods the fruits of their labours, in accordance with their roles; the toils of their lives were in themselves a religious activity. Farmers sowed their grain and tilled the soil.

 Husbandmen tended their flocks and guarded their families. Warriors sought the bold conquest of opponents, wild beasts and impressionable young ladies. Priests studied, prayed and made offerings to the gods. Women bore children and maintained the house. Merchants sought wealth, fame and fortune through crafty deals and innovative products. It was perhaps only a bi-product of this mind-set that people tended to worship gods more relevant to their profession, or caste; thus, warriors worshiped the war god, farmers and husbandmen the fertility and procreative gods, priests worshiped the ultimate god and his adjutants, and merchants sought the favour of gods who fostered earthly wealth and trade. Rural gods presided in the country, and ruling gods in the cities. Everything had its place.
- 9. Aryans saw warfare in almost Darwinian terms; It was a fact of life, and only the strong would survive.
- 10. A belief that creation and life were fundamentally good.
- 11. A belief that alcohol or honest wealth were not evil.
- 12. A belief that everyone had to work hard for a living.
- 13. Worldly authorities were to be obeyed in every way, and the taxes due to them paid in full. Avoidance of these civic duties was deemed to be despicable, and frequently merited capital punishment.
- 14. Warriors often had an ascetical knot tied in their hair as a sign of piety.
- 15. Aryan paganism is littered with gods possessing many and varied forms, responsibilities and natures. Under paganism there was no crime in having a favourite or family god; but they were only one of many. Thus the specific Naga serpents and divinities worshiped locally varied from area to area. Delicately carved temples and groves were maintained in their honour.
- 16. The word Aryan denoted one of the noble, twice-born race. This reference to people being born twice seems at loggerheads with the latter day Hindu teaching of perpetual cycles of birth and rebirth, and for all we know, the original Aryans may have believed that you were born once in this world and once in the afterlife.

5. Early Soroastrian paganism

MAIN ADHERENTS: A few people in Rus' and the Baltic area (the term Balts comes from the Lithuanian word *Baltas* meaning "white"), 1215 namely the Poles, Old Prussians, Latvians and Lithuanians.

Zoroastrianism is that religion codified in the Avestan holy texts due to the efforts of one Zoroaster, a mighty Iranian prophet. The 12,000 year prophetic cycle of the Magi, which recounted the war between the spiritual and physical forces of light and darkness, was already 9,000 years gone at the time of Zoroaster's birth. This left only 3,000 years until the prophesied destruction of the demons and the forces of evil, which was to culminate in the supposed renovation of the universe. During the last 3,000 years would appear the last of the two great saviours Hushedar at the beginning of the 11th Millennium, and the victorious Sraosha, the Resurrector (at the end of the 12th Millennium), around the year 12,000 when heaven and earth would be born anew.

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

THE WORLD TREE

HORSE SACRIFICES

OUR DAILY TASKS WERE HOLY DUTIES

8.

SURVIVAL OF THE FITTEST

THE DOWNFALL OF THE DAEVAS IN IRAN

THE PROPHET ZOROASTER

A SAVIOUR TO BE SENT FROM THE GOD OF LIFE

spirits in a state of vicious collision, one of them being Spenta Mainyu, his dear son, the Holy Spirit. Angra Mainyu's point of origin was a topic of debate; Was it an alien force? The other son of Ahura Mazda? Was it spontaneously and inadvertantly created by a rogue thought in the Creator's mind? Or was it an alien, malicious, destructive, and intrusive force devoid of any connection to the supreme being whatsoever?

MANY CONTINUED TO WORSHIP THE AHURAS AND DAEVAS

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU (THE HOLY SPIRIT)

ANGRA MAINYU (THE SPIRIT OF WICKEDNESS)

The pre-eminent *Ahura Mazda* (The Wise Lord), also called the Father, the Good and righteous God, gave birth to two spirits which constantly bickered and contended with each other. According to Zoroaster, *Ahura Mazda* appeared as a radiant and glorious light very much like the Sun. Due to the many similarities between the Sun and *Ahura Mazda* (the One God), the Sun was regarded by Zoroastrians as a symbol of his towering majesty, full of warmth, life, happiness and illumination. As accomplished astronomers and astrologers, the Magus priests of old knew full well that the sun, like the planets, was a luminous sphere in the heavens. For them the Sun was their religious icon (just as the Cross was the principle icon of Christ).

From the beginning, Mazda shared heaven with two other pre-existing things; the first created man (Gayomard) and the first Bull (Gosh the heavenly bull), both of which were to be instrumental in the salvation of creation itself, by ending the war between good and evil via the agency of the bull sacrifice, which would take place at the end of time.

Angra Mainyu ("The Unholy Spirit") owed its continuing existence to a fall from grace in man, for in choosing to do wrong, man brought evil into being, where once it did not exist, and set it in opposition to the Good, which had always existed. In short it was acts, thoughts and motives that were intrinsically evil in nature. Inevitably though, the body and the deeds were united forever through their doing. Thus every wrong act, was one that should never had been, and one that was to be repaid in full.

Zoroaster's original vision for his priesthood, was that they would only act as defenders of creation, life, plenty and goodness. They were to be servants of goodness alone, a goodness embodied in the monotheism of a single benign creator with His subordinate Holy Spirit, that was being hounded to death by Angra Mainyu, the free-moving, unfettered Spirit of Wickedness. The true origin of the Spirit of Wickedness can only be guessed, but could had been self-generated accidentally, in the form of a dark thought or doubt by the Supreme God, or may had been brought into existence through man's "fall". It would be allowed to remain only for a fixed amount of time. Later it was to be done away with entirely, as would everything that had to do with death and destruction, leaving only the Good remaining.

As mentioned the Aryans maintained that Asuras were demons and Daevas the true gods, whose company man would join by drinking the *Soma*. Zoroastrianism's drastic ideological reversal of these two forms of gods saw Ahuras lifted up to the state of divine beings, and Daevas abandoned as demonic.¹²¹⁶ This teaching led to war between the two camps of gods and sent shockwaves throughout much of the eastern world.

In essence priests of this college originated from the direct teachings of Zoroaster, who reviled many of the traditions he saw in Iran, not the least of which was Hinduism, devil-worship and cattle sacrifice. There was probably very little separating this brand of Zoroastrianism from the Orthodox variety, ideologically speaking. Except that is for an absence of cattle sacrifice, and a complete renunciation of arts of sorcery inherited through contact with Chaldeans, Hindus and Babylonians.

6. Orthodox Soroastrianism

MAIN ADHERENTS: Practiced among the Parsees (in India), and elements of the waves of steppe immigrants, who worked their way into the Balkans, Eastern and Central Europe during the Middle Ages.

Orthodox Zoroastrianism is a term often given to the form which Zoroastrian dualism took following the post-Karterian reformation of the 3rd Century AD, as per the *Avesta / Pahlavi* canon. This is further explained in this and later chapters. A Magian priesthood (drawn mainly from the tribe of the Medes) existed to serve the needs of Orthodox Zoroastrians, but was led by white astrologer-priests only, who were revilers of magic. In the formative

GOD'S ENEMY WAS THE UNHOLY SPIRIT

THE HAOMA LIBATION

KARTER REFORMS THE ZOROASTRIAN FAITH THE GREAT DEMON

incorporated from the West, particularly from Greece. Avestan literature was born from this reorganisation, perhaps the greatest legacy of the long defunct Sassanian Empire. Conversions to other apostate faiths, especially to Christianity (which their clergy held in great contempt) had to be halted by the threat of execution. Evil had by this time become personified as a god, in the form of the great demon *Ahriman*, but he was not deserved of worship. Cremation of white Magian corpses was a capital offense, and the interment of bodies was similarly proscribed. Instead the Orthodox Zoroastrian priests saw to it that the defleshing of corpses was widely practiced, with the bones of the deceased collected up and stored in an ossuary. The main ceremonial offerings were the sacred *Haoma*, holy gruel and *dron* cakes. These rituals are further explained in Chapter VII.

Priests of this school engaged in astrological enquiry, but held dim views about the nature of the planets, largely

stages of Zoroastrian Orthodoxy many of Zoroaster's original thoughts were re-written and new concepts

Priests of this school engaged in astrological enquiry, but held dim views about the nature of the planets, largely through a clash of ideals with the Chaldees who were planet worshippers.

7. Castern Qualist paganism

MAIN ADHERENTS: The Islamic nations of the Middle East and Central Asia, Turks, Bulgars, Magyar, Asii, Volga Bulgars, Rus', Crimean and Erulian Goths, other steppe-dwellers and northerners, plus diverse Central and Eastern Europeans such as Bohemians, Vlakhs and Moravians.

The term Eastern Dualist paganism applies to the mish mash of varied oriental traditions practiced on a village, and even family level. Pretensions of Orthodoxy were utterly alien to this class of heathenism, for in practice it lived on as a hazy but intoxicating blend of Persian, Median, Hindu, Chaldean, Assyrian, Egyptian and Babylonian folk customs, myths, sorcery and ritual observances. The only apparent commonality among these ecclectic traditions was a strong belief in the dualistic forces tugging away at the universe.

Beginning around 480 BC the pronounced dualistic notions of the Medean Magi crept into Zarathustra's moral reforms and began dictating major changes. During the 5th Century BC they helped ensure that Aryan daeva-worship was added back onto the Zoroastrian ritual calendar, a practice considered debased by Zarathustra. By re-instituting daeva-worship, in the Aryan tradition, but with all the trappings of a Zoroastrian priesthood and ritual, they diminished the sovereignty of Ahura Mazda, since in the original Aryan version Ahuras were demonic. But even more than that, they had figured out the perfect way of drawing the allegiances of Aryan devotees. The Medean Magi thus constructed a new religion, an admixture of the older Persian and Aryan religious thought that appealed to so many easterners.

The Daeva *Indra*, the object of adulation by Aryan warriors for millennia, regained his former prestige, along with Daevas of his kind. By bringing back the traditional idols and warrior god of the Aryan Daevas, the Magi were, in their own perception, worshipping the proper way by undoing the heresy of Zoroaster. Zurvan, the Timegod of the astronomers remained relatively obscure during this phase. As the Magus-wizards gained ever more power, the stage was set for a doctrinal revolution destined to seize the high ground within Zoroastrianism and thence influence over Persia. While it possessed an overall dualistic aura, it amounted to a doctrinal perversion of true dualism in that they relegated the father of demons to a son of the supreme being, cluttering dualism by the addition of a third principle.

In the Grecian West though, Zoroastrianism became synonymous with the priestly Magus-wizard, who doggedly observed the Medean rituals of planetary worship and cattle sacrifice. From that time westerners perceived Zoroastrianism as a militantly dualistic belief in two polarised brother-gods, steeped in magic.

Eastern dualism underpinned many sects, but the cult of Mithra (an occult warrior-brotherhood eventually favoured by Roman legionaries), was its best known face. During the 10th Century AD it was probably only to be found in Rus' and the Balkans, but it was almost certainly present as an underground movement in Britain and Europe, wherever the legions of Rome served or colonised. As you will see in Part II, some of them even had their own Mediaeval churches. Before the advent of Mithraism it was a supremely radical dualist philosophy, also commonly called Zurvanism, a belief that a nebulous creator/time god made two sons, a white son and a black one, both of whom were entitled to worship, and both of whom were fighting for their father's attention.

Zurvan (the god with four faces) was also analogous to the Hindu Brahma, the Aryan creator of the world. Among the Poles he was called *Svyatovit*, and among the Russes *Svarog*. He was said to be without form, and could

MAGIANISM

THE FIRE PRIESTS
STRUGGLED TO ENFORCE
A COHERENT, AGREED
RELIGIOUS SYSTEM
DEVOID OF
UNORTHODOXY

INDRA WORSHIP

not easily be portrayed. Zurvan had four principle natures or faces; namely Luminosity, Might, Wise Thinking and Time. The most obvious precursor to this trinity was that of *Brahma*, and his two children *Vishmu* and *Shiva*. Through it came the Iranian Zurvanite trinitarian paradigm. Further perplexing problems naturally arose as to where his sons, the two co-Gods came from; the origin of the white and the black god, and existence itself. Zurvan, the Time God, the Medean Magi's supreme deity of space, fate and time would surely account for any discrepancy. The Zurvanite godhead was as follows, and I include here other names for the two brother gods;

ZURVAN

AHURA MAZDA

AHRIMAN

In addition to adoration of the two Sons, Zurvanism allowed for the communal worship of Ahuras and Daevas, anthropomorphic Yazatas (good genii) and Dregvants (evil genii), by dualistic white and black sacrifices. Theirs was a powerfully new syncretic version of paganism, a blend of Aryan and semitic belief systems. Under their Zurvan, they had taken the middle ground, by welding together two irreconcilable and opposite ideals, making Ahuras, Daevas, good genii and devils an integral part of their religion. Zurvanism became so popular amongst the masses, that it was the prevailing form of Iranian religion throughout all of Asia Minor, and enjoyed wide public support, particularly in Anatolia. It was from this cogent sphere of dogma that the majority of Rus' Magian dissidents most likely originated, as is evidenced by the nature of the pagan Rus' ritual calendar. This is covered in Chapter VII. We might also think Germans were somehow mixed up in this. Owing to a reference by the Roman Tacitus, it has been theorised in some quarters that pagan Teutonic religion once held to a belief that the god of the heavens had two sons. But since he described the twin-brother gods in Roman terms it is difficult to know whether they were really the Pollux and Castor contained in the Aenaeid, or another unknown and unnamed pair of siblings from the same divine womb. Magian Zurvanite parallels are quite strong in this respect. There is a reasonable amount of evidence for Magian worship among the Magyars (eg, the Hungarian word for "Lord" is Ura, which phonetically resembles the Zoroastrian term Ahura.

What Helmold mentioned about Wendish (Western Slav) paganism hints at dualistic doctrines and ceremonies. They had a libation that was offered to the god of goodness, and the demon responsible for all misfortune;

"The Slavs, too, have a strange delusion. At their feasts and carousals they pass about a bowl over which they utter words, I should say of consecration but of execration, in the name of the gods - of the good one, as well as of the bad one - professing that all propitious fortune is arranged by the good god, adverse, by the bad god. Hence, also, in their language they call the bad god Diabol, or Zeerneboch, that is, the black god.". 1217

Cult worship of idols, fire and the use of *original Soma/Haoma* were a unique feature of this group, though idolworship represented practices alien to Persians strictly speaking. White families practiced traditional defleshing and burial or cremation of the bones. Black families, those who followed the dark side cremated their corpses. Astrology, divinational augries, sortilege and high magic were *pivotal acts of worship* to the planetary gods. *Grand dualistic altars*, formal religious feast days for devils and the celestial gods, hanging sacrifices and temples to house the holy fires and Aryan Daeva idols were just some features of this brand of paganism, which were in part absent from Aryanism.

8. Pagan Onosticism

MAIN ADHERENTS: Mesopotamia, Greece and Egypt were the former heartlands of pagan Gnosticism. But during the Middle Ages it could only be found in Southern Iraq, Harran, Rus', Byzantium, Eastern Europe, protected and nurtured by members of the Rotu brotherhood wherever they chose to live.

Pagan Gnosticism was a series of essentially dualistic religious traditions conceived in the temples, libraries and philosophical colleges of Egypt, Greece and Mesopotamia. They believed that the gods of nature, higher learning and goodness reigned in the heavens above, together with heroes and aerie daemones in the lower strata of the celestial sphere. The exact opposite of these gods and demi-gods were depraved and punishing Demons who inhabited the counterworld below. The counterworld (which the Greeks called *Antichthon*) was the exact opposite of the heavens, in every way, an altogether light-starved and unhappy abode.

FEAST DAYS FOR
CELESTIAL GODS AND
DEMONS

PAGAN GNOSTICISM ADMINISTERED BY PHILOSOPHERS The main forms pagan Gnosticism took were *Hermetecism, Neo-Pythagoreanism* (plus Neo-Platonism and variants of other ancient Greek philosophies) and *Chaldeanism* (as perpetuated by the "Sabean" Chaldean *Al-Kaldani* sect).

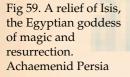
The principle elements of pagan Gnosticism were the performance of rites in adoration of the gods of the ancient world, plus the induction of intellectually gifted individuals into a massive body of well guarded and sacrosanct philosophical, scientific and occult knowledge which had been lovingly passed down from antiquity. The Middle Ages witnessed a lengthy period of renewed interest in pagan Gnostic teachings, which in many instances seriously clashed with the Church Magisterium. The tussle between the Papacy and the pagan Gnostics over the form and even the very existence of the old teachings and sciences prompted the formation of the great Universities of Europe. There those learned in pagan Gnostic concepts, and Church theologians, fought for the survival and supremacy of their respective doctrines.

In summation

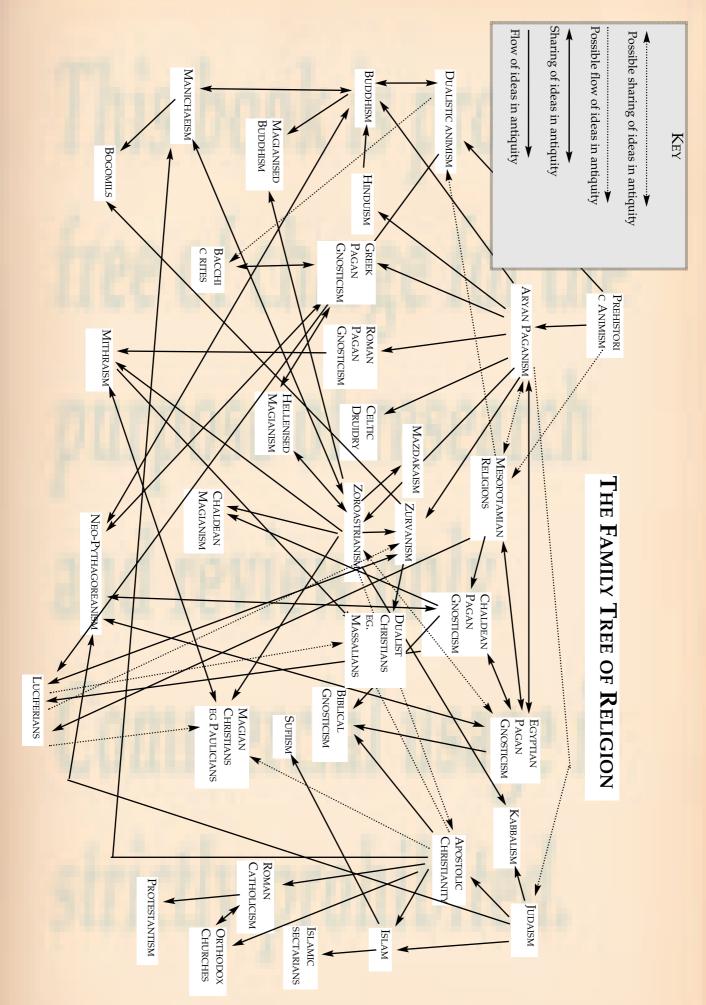
Briefly, types 1 to 3 were governed by shamans, some of whom had been exposed to Buddhist teachings and ritualism. Type 1 was mostly ignorant of Aryan vedic hymns and mythos; the epitome of the stone-age shaman. Of them all, only group 4 still had true Aryan brahmana, elders and chieftains. Only groups 5, 6 and 7 (as listed) practiced the making of *Haoma* and *Soma*, in their original narcotic/hallucinogenic form, rather than the alcoholic variants of mead and beer. Groups 1 through 7 had priests born into their vocation, whereas members of group 8 (and many of the animists) could only become priests through spiritual and philosophical initiation, or because they possessed an astrologically auspicious natal chart.

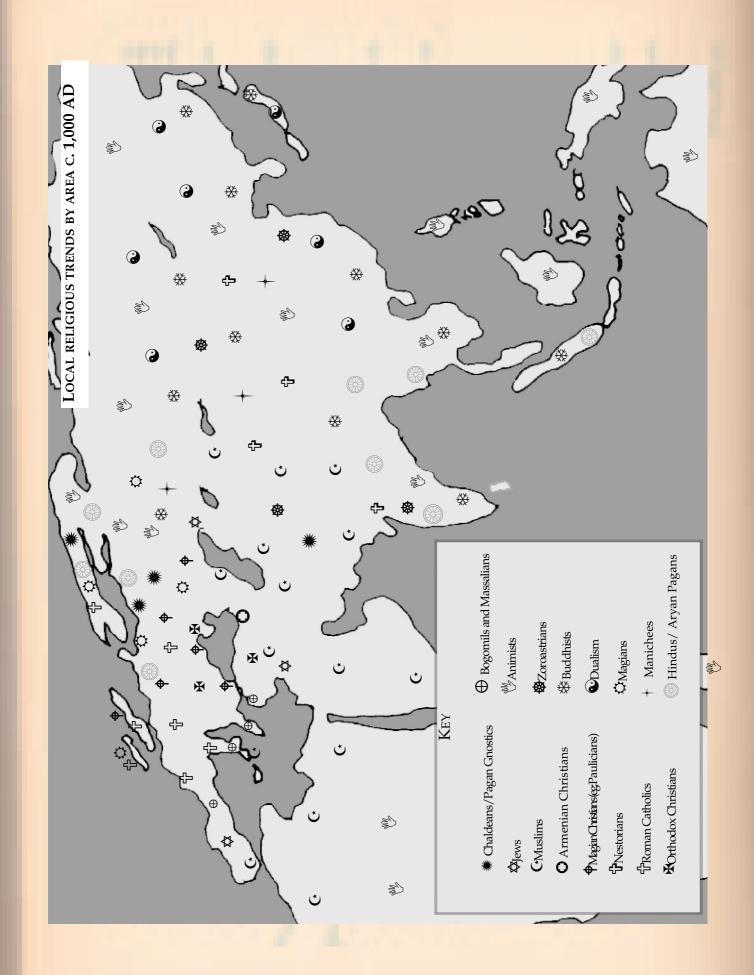
For the most part, dualism had eclipsed all other influences in Rus', leaving traditional shamanism and Aryanism celebrated only occasionally in the villages. Gods of these elder lineages were often absorbed into the pagan Rus' "pantheon" which I shall shortly describe, without a loss of cult. Before we advance yet further in our examination of paganism, it is profitable for us to examine the spread of ancient cults, which could take seed literally anywhere.

The following two pages reflect the mobility of religious customs across time and space, as well as their ability to influence the teachings and practices of other faiths.









Pagan gods with international credentials

Gods peculiar to foreign "pantheons" sometimes made their presence felt abroad, when the priestly families entrusted with the care and adulation of their idols migrated to new lands. ¹²¹⁸ Initially the priests and priestesses of the imported cults found it hard to make a living, but once more converts flocked to the new devotion, the need for cult begging diminished. ¹²¹⁸

Foreign divinities were transported back to Rome with increasing regularity, with Romans returning home from postings to regions distant indeed from the centre of the Empire. These citizens and soldiers dwelt in remote neighbourhoods possessing cultures and religions quite different from what they were accustomed to in a number of respects. And it was there that many became captivated by the profound philosophical and ritual nature of the Oriental mysteries. Frontier legions in Syria returned home to Rome having gained a liking for Syrian gods. Egyptian divinities, genii and daemones belonging to the Graeco-Oriental milieu of Alexandria made their almost imperceptible entrance into Rome with North African slaves and Roman officials who had completed periods of administrative service in Egypt. Not to be forgotten are the Anatolian sects, which had taken root among the Gauls and in North Africa, something which tends to support an original connection between the Celtic Druids and Asia Minor. A similar level of religious tolerance is found in Parthia (ie; Greek occupied Persia), where one was just as likely to see a Dionysian wall mural as a Persian sphinx.

Egyptian deities became icons of personal worship in Rome during the rule of Flavius, though, like other foreign deities before them, they were relegated to the city's outer limits, so as not to offend the sensibilities of Rome's citizens, and Romulus and Remus, the protector gods of the Empire. These private mystery religions had mixed fortunes under different rulers, like Cassius Dio, who was opposed to them, and to Hercules as well. They met with resistance because it was felt that they were diverting the masses from giving homage to the ancestral gods of the Romans. By neglecting the state gods, Rome, as a nation, only stood to lose favour with the divine beings which had raised her to such eminence in the first place. The propaganda campaigns against foreign gods had themselves been built upon the thinking of Plato, who was militantly opposed to degrading the pre-eminence of state gods. Sure, alien mysteries were for the most part permissible, and perfectly in keeping with pagan traditions, but they had to be monitored not only for their cultural impact on the host nation, but the potentially clandestine activities of their sagacious cult administrators.

During the period 70-134 AD especially, Roman women not infrequently payed their respects to alien female deities like Isis, Cybele or Bellona.¹²²¹ While Isis appears to have been tolerated more than the others, generally these female gods were held in some contempt by the authorities.¹²²¹

Even India was as close as ever, where the importation of Eastern religion is concerned. An Indian king sent Caesar Augustus gifts; serpents of immense size, and an idol known as a "hermes", that is a square post surmounted by a carved head. ¹²²³ According to Herodotus we might guess that similar idols could also be found in ancient Greece, at Athens. In Chapter VIII idols which easily fit the description of a "Hermes" are described. The only problem is they were found in Ireland and Slavia.

A holy place dedicated to a Roman goddess of navigation (Nehalamia) was once situated at Walichrum (or some say Westcapelle), in Mediaeval Frisia.¹²²⁴ There the missionary Willibrord broke asunder an idol, and was attacked by the sword-wielding pagan site custodian for his efforts.¹²²⁴ As it happens, a heathen altar stone was unearthed there this century, engraved with the name *Hercules Magusanus*.¹²²⁴ The etymology of the name suggests that local pagans had religious devotions which were an admixture of Magian and Ancient Greek religious concepts. It has been suggested that this altar was once connected with the site set upon by St Willibrord, but this has not been proven so far.

A Cappadocian monumental engraving confirms the absorption of Chaldean cultus into Magianism, especially the worship of Bel. 1225 There was a Magian presence in Egypt too, showing that the faith of Zoroaster was equally capable of implanting itself overseas. Egypt entered the Persian Empire after falling to the Achaemenid Persian kings. Magians no doubt played an important role in governing the newly-acquired satrapy, right up until the time Alexander the Great snatched it from beneath their noses in the 4th century BC. In practical terms Persian Magi probably had regular dealings with the Egyptian pharaonic priests, evidently leading to a two-way transmission of medical, religious and scientific ideas and modes of ritual expression. Magus priests found much to recommend in the Egyptian calendrical format, and so adopted it for Persian usage.

STATE GODS CAN BE JEALOUS GODS

ISIS, CYBELE AND BELLONA



Fig 60. The Parthian King Antiochus shakes hands with Hercules. This relief epitomises how formal the marriage was between Greek and Iranian religion

MAGIAN-CHALDEANISM

THE MAGI IN EGYPT

THE DIVINE PHARAOHS

EGYPTIAN ARCHIVES IN

THE TEACHINGS OF THE MAGI FOUND IN THE PAPYRUS OF ANI

PAGAN MORALITY IN EGYPT

PROFESSING THAT ONE HAS NOT SINNED

The mummies of the Pharoahs reveal that certain royal ancestors originated not in Africa, but somewhere in Eurasia. These were kings who had come to the fertile Nile Valley as migrants or mighty conquerors, and who raised the North Africans from obscurity, to the status of one of the greatest empires the world had ever known. Like the great Magian monarchs, Egyptian princes were no mere mortals. Pharaohs were divine beings, children of the sun; sun-princes. Symbols and customs profoundly connected with the Pharaohs were the Asian cobra, the vulture, royal incest, the lotus, de-fleshing rites and the winged solar disk, all of which were of Babylonian or Aryan provenance, but which Egypt adopted as its very own. Crooks and scourges are equally common royal motifs, the former signifying their pastoral leadership over their people, the latter their duty to punish violators of the king's laws. Even in the earliest dynastic periods, pharaoh's maintained vast archives, recorded by scribes who made their notations not in heiroglyphics, but in cuneiform. From this we might infer that the kings of Egypt, and their advisors had a far eastern Sumerian/ Babylonian connection; certainly the first Egyptian pyramid building skills would tend to support this. Moreover many of their religious concepts were similar to those of the white Magi, who, along with the Greeks, had interacted with the pagan Gnostic Egyptian priests in ancient times.

The *Papyrus of Ani* (which forms part of the written corpus known as the *Book of the Dead*) is so rife with Magian symbolism and eschatology, that it is beyond doubt that Magianism had come into Egypt, by no means in a pitifully diluted form. The supreme Egyptian god of truth played the role of judge between the sun (Horus) and the great demon (Set, Seth or Sutekh). Excarnation funerary rites were observed by the early Egyptians, they had *Ehrpat* priests, *Persen* cakes and an eschatological view similar to the Magi, in which a catastrophic celestial war takes place between the gods of good and evil, in heaven and about the *Persea tree*.

As concerning the fight which took place near the Persea Tree in Anu, (these words have reference to the slaughter of the children of rebellion, when righteous retribution was meted out to them for (the evil) which they had done. As concerning the "Night of the Battle", (these words refer to) the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth)". 1226

Even a cursory examination of Egyptian morality reveals it to be almost identical to that of the Magi. The following recital contained confessions to the gods. These vocalisations of Egyptian morality could just as easily have come from the mouth of a sun-worshipping white Magian. Some 1,600 years have passed since the downfall of paganism in Egypt. In that time general cognisance of this level of high morality has been extinguished, leaving us with only Old Testament accounts portraying the Egyptians as sons of evil, while the Jews have the one and only license on holiness. Now archaeology advocates differently, allowing us to read their scriptures, and see into their minds and hearts;

"and I have not committed sin.. I have not committed robbery with violence... I have not stolen. I have not slain men and women... I have not stolen grain... I have not purloined offerings, I have not uttered lies.. I have not carried away food... I have not uttered curses... I have not committed adultery, I have not lain with men.. I have made none to weep.. I have not attacked any man.. I am not a man of deceit.. I have not stolen cultivated land.. I have slandered (no man)... I have not been angry without just cause... I have not debauched the wife of (any) man... I have not polluted myself... I have terrorised none... I have not transgressed (the law)... I have not been wroth... I have not blasphemed.. I am not a man of violence... I have not been a stirrer up of strife... I have not pried into matters..... I have not worked witchcraft against the king... I have never stopped (the flow of) water... I have never raised my voice... I have not cursed God... I have not acted with arrogance... I have not snatched away the bread of the child, nor treated with contempt the god of my city... I have not slain the cattle belonging to the god." . 1227

"I have not pillaged the lands which have been ploughed... I have not been a man of anger..... I have not turned a deaf ear to the words of truth". 1228

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

"Hail, Lord of Terror, Chief of the Lands of the South and North, thou Lord of the Desert, who dost keep prepared the block of slaughter, and who dost feed on the intestines (of men)"!. 1229

"The sinner who walketh over this place falleth down among the knives (of the watchers)". 1230

LORD OF TERROR

"May these watchers never gain the mastery over me, and may I never fall under their knives! Who are these Watchers? They are Anubis and Horus, (the latter being) in the form of Horus the sightless. Others, however, say that they are the Tchatcha (or, sovereign princes of Osiris) who bring to nought the operations of their knives; and others say that they are the chiefs of the Sheniu chamber".1231

This chamber was one of judgement, followed by one of torture.

"May their knives never gain the mastery over me. May I never fall under the knives wherewith they inflict cruel tortures". "1231

'Heresy' sprouted yet further from debates between the Magi and the great philosophical (Gnostic) thinkers of the Greeks, who between the 1st and 4th Centuries BC were militarily occupying Persia, following its capture by Alexander the Great. By the 1st Century BC the Greek gods and the Ahuras and Daevas of the Zoroastrian and Zurvanite heathens had become so intertwined that they had become one in the same. Zeus became "Zeus" or Zeus-Ormazdes; Ormazdes being a hellenisation of Ahura Mazda. As you will soon read in the descriptions of the pagan Russian divinities, this hellenisation was also present in the Rus' "pantheon", so it is possible they were philosophically connected. No doubt Greece, and Thessaly in particular, with their philosophical and occult pastimes, proved a potential meeting place for Greek and Iranian magical cults as they shifted further west in later centuries and entered into the Greek cultural arena. Stragglers from Xerxes invading Persians may have further cultured these ties.

Well just who were Zeus-Ormazdes (the name of a god chiselled into a rock face, amid commemorative religious inscriptions) and Zeus-Sarapis (a divine name found pressed into Alexandrian coinage), it's a little confusing. Was it Zeus or Ormazdes (the Magi's Ahura Mazda), Zeus or Sarapis (an Egyptian god)? The answer to this is intertwined with a factual melding of cult ideologies, resulting from pagan ecumenism, particularly among the heathen philosopher scientists. 1272 Many modern academics rigidly adhere to a view that Greek and Roman annalists simply labelled foreign gods with names used to address gods of similar virtues and roles within their own pantheons; for the benefit of their readership. One could then understand the approximate functions and status of gods worshiped in other lands. And this they most certainly did.

But what many have failed to see is that there was, in many cases, a perception that two or more different gods, worshiped many hundreds of miles apart, were in truth one and the same god, only named and worshiped slightly differently by different peoples. Whether this can be called pagan heresy, or whether it amounts to a revolution in heathen philosophy, granting a common genealogy to the gods of many different pagan nations, is difficult to resolve in each given instance. This is because the classical writers were guilty of something later mediaeval authors can be accused of, mixing their metaphors. Thus we find the high god of the Indians (Brahma) being called Zeus.

At Bath in England locals payed homage to the healing goddess Sulis-Minerva. 1233 This divinity evidently represents a fusion of the Roman Minerva and the local British god Sulis, both of whom were responsible for miraculous cures. 1233 Many Roman cult sites in Britain show evidence that local Celtic divinities were worshiped by their conquerors. For Roman devotees, there was no moral conflict worshipping a god held dear to the races they ruled. Perhaps Roman occupation troops were progressively being won over to the region's alien gods through a recognition of their power, but the gods of Briton might also have been in truth part of the Roman religious scheme, loosely speaking.

In the following schematic separate gods are fused into a single divinity, not so much a new god, but a new understanding of the gods, and in particular the supreme god.

SINNERS, BEWARE THE KNIVES OF THE WATCHERS

THE PAGAN INTELLIGENTSIA SHARED NOT ONLY SCIENTIFIC DATA, BUT IMPORTANT PHILOSOPHICAL QUESTIONS

THROUGH THIS CAME A FORM OF PAGAN **ECUMENISM**



PLACE: Priests:

India Brahmana



Egyptian philosophers



Persia Magi



Chaldea Chaldean philosophers



Greece Greek



al unifer



Internationally

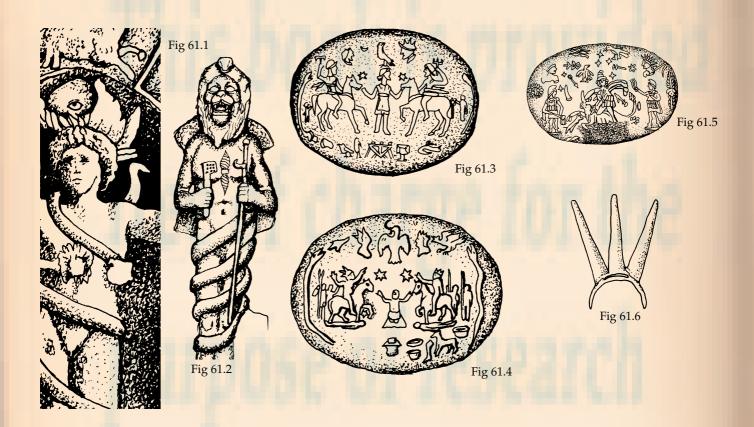


Fig 61.1. Kronos in its humanoid form. A third eye rests above his head Fig 61. 2. Kronos in its more conventional leonine form. Fig 61. 3-5. The three cameos shown were engraved by devotees of Mithraism, a form of Zurvanism. They depict the battle between good and evil in terms of two riders, and Mithras keeps them apart, being a sacral mediator.

Fig 61. 6. Note the similarity between this Irish headress (Co. Cork) and the Mithraic crown worn by the left rider in Fig 19.4.

The soundations of Aussian paganism

There once was a time when most of Asia-Minor, Central-Asia, the Middle-East, the Caucuses and the steppes were under the control of a religion, which very few people have even heard of today, mainly because it is a teaching nearing the point of extinction. Zoroastrianism, the 2,500 year old religion of the prophet Zoroaster (also known as Zarathustra) nowadays boasts only around 130,000 adherents world-wide. Theirs is a faith desperately trying to maintain its purity, propelled into the future by the teachings of their forefathers, as they await the coming of their "Messiah", the Sayoshant (Saviour). Over the past 3,500 years or more the Magian faith has not remained stale and static, but changed slightly, in line with the times. We will now trace the evolutionary path of Magianism through its various stages, including its effect on Russian state paganism.

Heresy, a term which normally conjures medieval Christian imagery, is, in reality, just a label signifying a manmade deviation from an original religious vision, a deviation from the path of "truth". One of the greatest taboos of Zoroastrianism was the existence of "false-hood" or "false-religion", which they deemed to be the embodiment of untruth, the most despicable kind of *druj* (Lie). Without a doubt the most popular heretical doctrine to ever infect the Magian faith was that evil was an intended part of the natural order, and came about when God gave birth to a good son and an evil son, both of equal yet opposite power.

With the introduction of homage to the great demon, Iranian society could no longer take for granted that the Radiant, Wise and Good Ahura Mazda would have mankind's fullest backing. Demonic feast days were instituted for the rightful worship and appeasement of the Princely deceiver, and his cohorts. In response to the ascendancy of devil- and Daeva-worship in Iran, a heated religious struggle ensued. With the full support of successive leaders like Ardashir I, Shapur and Bahram II, Karter (a powerful Zoroastrian religious figure) and the heads of the new Zoroastrian Orthodoxy, accused the Medean Magi of the following crimes against Goodness and The Truth;

- 1. Defiling the sacred *Haoma*.
- 2. The burning of flesh.
- 3. The sacrificial spilling of blood, which was sacred.
- 4. Building houses, shrines and towered vaults for banned Aryan Daeva idols.
- 5. The performance of the "repugnant" wolf sacrifice.
- 6. Wearing two priestly robes. Ahriman's black or ash coloured robe and the white garment of goodness.
- 7. Using magic, which they call *Yatukih*, the black mysteries. *Maleficia*, which meant the harming of others through magic (a term widely used during the Middle Ages and the witch trials) is an equivalent concept to *Yatukih*.
- 8. The enthronement of destiny and astrological sciences at the expense of the white Magi's "free will" principle.
- 9. Worshipping Daevas and dregvants or drugs (devils), thereby allowing Ahriman enhanced prestige and power in the world.

In classical Zoroastrian theological tradition dark ceremonials were a spreading amoeba, promoting the worship of demons under the guise of Magianism. The Zoroastrian Magi held that this heresy, above all others, was concocted by the will of demons, being a deliberate fabrication originating among the astronomer priests of the Medes who for political and religious reasons were trying to move in and take over the religion of Zoroaster. For this reason the Zoroastrian hierarchy relentlessly expurgated from its faith whatever it considered to be impious and impure lies. Inevitably the Zurvanite Medean Magi were "excommunicated" from Zoroastrianism, and gave birth to mainstream heretical movements with *extensive followings*. The main stages of Zoroastrian religious evolution were manifold, and always entailed fresh eruptions of heresy, followed by the expulsion of those same heretics from the fold. The formative stages of Zoroastrian religious evolution were;

2700 BC - 1,000 AD?	Aryan pagan Vedic traditions thrive, unwittingly preparing the foundations of	
	Zoroastrianism	
c. 618-573 BC?	The birth of Zoroastrianism. Devil-worship, idolatry and the old Magus priesthood	
	(the Karap wizards) were denounced at this time.	
c. 522 BC	Medean Magian religious influences penetrated the Zoroastrian priesthood.	
482 BC	The old Zoroastrian fire-priests succeeded in dethroning the Aryan, Iranian and	
	Babylonian idols and instituted the Zoroastrian calendar of feasts.	
c.475 BC	Zoroastrianism suffered serious setbacks as the Medeans succeeded in reinstating	
	daeva-worship and the building of temples to house the fires and Daeva idols	
c. 400-100 BC	The time of distinct hellenisation under Greek occupation. The Magi and the Greek	
	pagan Gnostics entered into a lengthy period of philosophical, scientific and	
	religious collaboration.	
c. 70AD-?	Mithraism gains ascendancy in Rome, Eastern and Western Europe.	
c. 226 AD	Ardashir standardised Zoroastrian ritualism and texts; thus began Orthodox	
	Zoroastrianism.	
	Prolonged friction ensued between the Orthodox Zoroastrian priests and the	
	Magus wizards (which fostered the Zurvanite and Mazdakite heresies, plus devil	
	worship) except for a period of religious tolerance under Emperor Shapur I.	
c.226-490AD	Sassanian authorities implemented and defended the new Zoroastrian Orthodox	
	reforms against the many religious movements then present throughout the East.	
	Emperor Bahram and his religious mentor Karter unleashed a reign of terror	
	against Buddhism, Hinduism, Judaism, Christianity, and Manichaeism, as well as the	
	Daeva and Drug worshippers, all of which were eliminated or driven out of the	
	Sassanian Empire, leaving Orthodox Zoroastrianism as the exalted state religion.	
c. 273 AD+	The execution of Mani, followed by the repression and victimisation of his devoted	
	Manichees. Manichees fled eastwards from Sassania in droves, into Turkic realms.	

ARYAN RELIGIOUS EVOLUTION

c.339 AD Renewed persecution of the Christians, including wide-scale executions.
 c. 528 AD Reprisals against the Mazdakite heretics.

In real life, ideas, whether "good" or "evil", can never be destroyed if the followers are fanatical; ideas only vanish without public belief and support. Humanity's time-honoured method for eradicating unwanted opinions and ideas was to censor or expel the people responsible, rather than allow people the use of their free will.

The expurgation of heretical movements from within Zoroastrianism began under the attempted enforcement and introduction of Zoroastrian Orthodoxy in several distinct phases, and this produced streams of dissidents. For their many transgressions, the Zurvanites and Mazdakites fled Iran and the Sassanian homelands, to wander, banished out into the steppes and beyond the setting Sun.

Finally, the destruction of Sassania under the great Muslim persecutions of 630 AD saw the beginning of an exodus of Zoroastrians and other dualists from Central Asia and the Caucuses. Whole communities converted to Islam or were shunted into China and India, and Eastern Europe. But these expulsions took them to other places besides the east, including Russia, Eurasia, the Caucuses and the Balkans, either directly across the steppes, or by migrations skirting the Black Sea via the Steppes or the Balkans. Even as late as the 9th and 10th Centuries AD, waves of Central Asian exiles were still coming into Russia and Eastern Europe from the steppes in ever greater numbers, causing all manner of strife.

The most significant and intense phases of religious dissension in Persia were;

628-573 BC Zoroaster and his supporters actively preached against Daeva and Drug worship
 271 AD The expulsion of Daeva-worshippers by Karter completed
 531AD The expulsion of the Mazdakites by Qobad
 630-930 AD Muslim attacks on Zoroastrians and the Manichaeans¹²³⁴

As you will have read in Chapter II, based on Vasmer's etymological study of the Russian language, a certain proportion of Russian words initially came from the Old Persian (46), but most from the Avestan (697), rather than the Pahlavi (28) or New Persian (201). They entered the Slavic lexicon through the ancestral linguistic inheritance of Proto-Indo-European, Indo-European and Indo-Iranian, and also through lateral linguistic ties.

Because Old Persian was heavily impregnated with Medean words, we might think that the 46 survivals of Old Persian are loan words acquired during the 28-year Scythian occupation of Medea, or to the period of co-operation between the Achaemenids and the Scythians. Numerically this is only a small number of survivals, hinting that contact between Iran and Russia had been scant in the period up to 500 BC and the adoption of the Avestan (which might have displaced these earlier words, if indeed it did supplant the Old Persian being spoken in Scythia). 1235

Dating the true origins of the *Avesta*, as with the Vedas, is an ordeal, largely because it is interwoven with legend. The *Avesta* was written in stages; the oldest texts being *Vendidad*, *Visperad*, *Yasnas* and *the Gathas*, as far back as the time of Zoroaster (618-590 BC, or as early as 1,500 BC according to some). Later came the *Gahs*, *Sirozah*, *Afrinagan* and *Nyayis* during that same period. The Avestan writings once existed in a large corpus of nasks (canonical texts) until destroyed by Alexander the Great in the years just after 331 BC. Under Greek occupation Zoroastrianism entered a period of drastic decline, and it was not until the reign of Emperor Shapur II (309-379 AD) that the surviving portions of the *Avesta* were completely re-gathered, but by that time the Sassanians were using Ancient Greek and more especially Pahlavi instead of Avestan. Thus written Avestan was probably only in general religious use throughout Iran between 618-331 BC and for specialised use from 309 AD onwards. In the intervening period it was inevitably recited orally, or employed by small numbers of Magian scribes when preserving scriptural and secular writing. However since Magian texts were sent abroad to protect them from Alexander, it is a distinct possibility that the Magi dispatched some of their Avestan writings to Eastern Europe during his occupation of their country, and thus Avestan could have been in Baltic, Slavic and Scythian use somewhere between 331 BC and 226 AD, before the advent of Sassanian Pahlavi.¹³²⁵

Linguists propose that a form of Middle Iranian slotted in between the decline of Avestan (especially around 300 BC) and the advent of Sassanian Pahlavi. Naturally when and where Avestan deferred its former pre-eminence to Middle-Iranian is impossible to demonstrate. Nor can we define the precise form of Middle Iranian at

HERETICAL SCHOOLS OF THOUGHT WERE DRIVEN FROM IRAN

ISLAM GAINED CONTROL
OVER IRAN

a given time, but it was evidently a language embodying a transitional mutation of Avestan into Pahlavi. Sarmatians, Scythians and Alans were speakers of this little defined Middle-Iranian.

While it is true that Avestan and Pahlavi were the common secular languages of their day, the Persian exiles in India continued to record their holy texts in those two languages. Thanks to their scribes we know not only their religion, but have a record of their antiquated linguistic history. Using the Parsees as a control group against which we can measure other expatriate Magians, it is likely that other scattered pockets of Magianism continued using Avestan and Pahlavi for religious purposes. Still this is only a presumption and, as discussed in Chapter II, they might have countenanced the abandonment of Avestan and Pahlavi, only to render their religion into Slavic, Chinese, Turkic and so on. As you saw on p 1087 there is evidence at least one pre-Christian Russian monarch was using Avestan script, but to record Russian words. If it happens that other groups of Magian exiles observed the same practices as the Parsees, and used Avestan and Pahlavi, then important inferences can be made.

The high incidence of ancient Greek linguistic correlations in the Slavic suggest primordial contact with Ancient Greece, and Graeco-Iranian Parthia, which presided over Iran from the downfall of Greek rule through to the foundation of the Sassanian Zoroastrian state. Contact between Scythians and Parthians were inevitably present, for Scythians were an important element in the elimination of Greek power in Iran, by acting in unison with the Indo-Iranian Saka tribes and the Parthians. Liaisons of some kind must have existed for this interaction to have occurred.¹²⁵⁷ Inevitably these spawned cultural and linguistic modifications to the traditional Scythian lifestyle.

Since Pahlavi was introduced by the Zoroastrian kings and fire-priests from 271 AD onwards (coins dating to 226 AD have been found with Pahlavi), until phased out by the Muslims (which is thought to have been completed by 881 AD), this would demonstrate that there was minimal contact between the Sassanians and Avestan-speakers of Russia during the period 271-881 AD. By interpolating the Slav Magi's minuscule adoption of Pahlavi with historical events, we can perhaps piece together what happened.

For a start there would have been almost no linguistic exchange between the Slav Magi and the Sassanians, a major point which would prove that the arrival of the Magi in Eastern Europe preceded, or was contemporaneous with the adoption of Pahlavi (Middle Persian) in Sassania. If there was no contact between the Eastern European Magi and the Sassanian Magi, then there must have been very good reasons. Either the Sassanians didn't know the Western Magi even existed (which is unlikely), or they didn't want to know about them. Pahlavi correlations were present in Rus', but a paltry 21 words as opposed to 687 Avestan, so it is likely that the Sassanians knew about the Western Magians, but wanted nothing whatsoever to do with them. One Russian word might provide such a clue.

Katyr, the dialectal form of the Old Russian word Kater (both of which meant "a mule") was also utilised by the Crimean Tatars, Azerbaijani, Turks and Kipchaqs (Katyr). It is remotely possible that Kater or Katyr were slang words used by the Zurvanite exiles when lambasting Karter the Orthodox Zoroastrian reformist who was the catalyst for the final stage of their expulsion from the Iranian heartlands. Did the pagan Slavs, and pagans of Northern and Central Asia see Karter as a stubborn ass? If so, then this linguistic survival probably indicates that Karter and the Orthodox Zoroastrian hierarchy were the reason why the Slavic Avestan-speakers lost contact with Iran. I believe this lack of interaction resulted from the mass emigration of Daeva and Drug (e; devil) worshippers from Iran before the 200's AD, though we know that Mithridates had already set up his own Iranian settlements in Russia about the 2nd Century AD. Throughout this book you will see an accumulation of evidence which strongly supports the theory that the Eastern European Magians were Zurvanite dualists that incorporated the worship of both the Daeva idols, and demons, both of which were present in pagan Rus', in addition to Iranian idols.

However, disregarding such compelling evidence, it is still nonetheless possible that there had been ties between the Western Magi and the Sassanians, but that it was largely unidirectional, with Magians leaving Iran to live in Eastern Europe. If this scenario transpired, then upon arrival they abandoned the use of Pahlavi, and resorted to local languages encapsulating the much older Avestan. Only Iranians unhappy with the Sassanian regime would have done this, individuals who did not agree with the Orthodox Zoroastrian reforms such as Manichees, Magian Christians or the last remaining Zurvanites who stayed behind in Iran, carrying out their rites in secret.

Another option is that some Magi throughout the region belonged to Zoroaster's original priesthood that first implemented his new religious vision for Iran, but which fell from grace, were expelled, and otherwise persecuted by the Medeans. These particular Magi only ever used the Avestan tongue.

PAHLAVI, AN
IMPORTANT LANGUAGE
IN SASSANIAN PERSIA

KARTER THE REFORMIST

Finally we have an influx of New Persian into the Russian, some 201 words. These words belong exclusively to the post-Sassanian period, a point which proves that Iranians were arriving in Russia probably between the 8th-9th Centuries AD. These were Iranians that had lived under Arab rule for some time (because they brought very little Pahlavi with them), and as we know, the Zoroastrian Pechenegs were such a people, and to this we might add the tail end of the Bulgar arrivals. Knowing hardly any Pahlavi means that they were probably Muslims, or were Magians that no longer used Pahlavi, instead speaking the vernacular New Persian to practice Magianism. If this was the case then the Magi had abandoned the use of Avestan and Pahlavi at that point, or so few Magi were left in the Islamic East that Magianism had been reduced to crude folk customs.

From the linguistic evidence I postulate that the following migratory phases transpired.

- The Old Persian dated to the Scythian era arose from Scythian soldiers returning from their stint in Medea, or to Scythian traders, chieftains and administrators connected with the Achaemenid court, or to words left behind by Darius' earlier invasion force.
- 2. The mass arrival of the Avestan in Eastern Europe and the Baltic between 618 BC-271 AD is attributable to;
 - i. Daeva and Devil worshippers of Zoroaster's time (625-573 BC).
 - Magian refugees from Alexander the Great's conquest of Iran (331 BC), again most likely Zurvanites or pre-Karterian Zoroastrian Magi.
 - iii. Magians who had lived in Parthia (238 BC-226 AD)
 - iv. The final expulsions of the Daeva and Devil worshippers (271 AD).
- A loss of contact occurred between the Western Magi and the Sassanian state between the late 3rd-9th Centuries AD.
- 4. Magian refugees that had been living in Arab-occupied Persia began arriving in Rus' from the 8th Century AD onwards. Some may have been refugees from the 930 AD Zoroastrian uprising which the Muslims violently suppressed, leading to the killing of white Magian the Magian rebels.

Thus the Indo-Iranian speaking Magians arrived in Europe at first via immigrant-invaders such as the Scythians, Parthians, Sarmatians, Massagetae, Roxolani, and then, for the most part, in company with exiled Zurvanite heretics, escaping the troubles of Asia Minor and Central Asia.

For over a thousand years (beginning c. 500 BC) this diverse conglomeration of "Zurvanite" adherents (who at that stage must have been feeling the extent of Karter's Orthodox Zoroastrian reforms, but were not greatly persecuted) decided to settle down and integrate with the indigenous Finns, who were animists or followed the ancient Aryan traditions. They proved very, very susceptible to conversion into their alluring cocktail of daeva gods and high magic.

The settlers which helped build the cities founded by Mithridates IV, as well as the descendants of captured Roman war prisoners were perhaps largely responsible for the emergence of Iranian dualism in Eastern Europe, in the form of Mithraism especially. At the pinnacle of Mithraism's popularity in Russia (some time before the 2nd Century AD), Caesar's mithraic altar (perhaps the most important of all Roman holy sites) was built in the southern Ukraine, and not Rome as you would suspect. Perhaps the positioning of the altar there was due to Trajan's preoccupation with the Eastern Frontier.

Later it was the entry of Magyars and Bulgars into the Ukraine, Russia and the Balkans, that truly reinforced Magian rule in the numerous Slav nations, and added extra impetus to the growth of heterodox Magian pagan belief systems. Upon arrival this wave of immigrants happened across the widespread worship of Zmeya-Volos (the Great Serpent) among the Slav peasantry, whose cult was a primitive relic of much earlier Magian migrations. This serpent was probably known to the Iranians as the demon Azi-Dahaka or even Ahriman, but may also have been regarded by local pagan Gnostics as Hermes-Apollo. Rites of devotion performed in adoration of this serpent were executed by Magus-wizards known as Volsvy (the priests of Volos), and later Volkhvy (the Wolves).

By the 10th-11th Centuries AD, the arrival on the steppes of Orthodox Zoroastrians running the gauntlet of

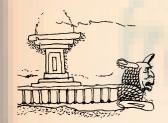


Fig 62.1. Persian royal altar dating to the 4th Century BC, the reign of the Achaemenid King Artaxeres III. Note its similarity to the following rendition of Caesar's Mithraic altar.



Fig 62.2 Caesar's altar in the Ukraine c. 150 AD.

Islam, gave rise to and cultivated the ferocity of the Pecheneg, Polovtsy and Kipchaq wars. For them, this encounter with the very daeva and devil-worshippers described in their scriptures would have left them with the distinct impression that they had walked into Ahriman's brooding nest, the vipers' pit.

All these many factors allowed for the formation of a distinctly Slavic and Baltic pagan religion, one which readily accrued innovations such as prehistoric magic, animism, dualism, philosophy and esoteric Magian wizardry (of both black and white variants).

TIMELINE FOR THE ARRIVAL OF IRANIAN EASTERN DUALIST PAGANISM INTO RUS'

Arrival of the Roxolani, Scythians, Cimmerians

5th-7th Century BC

Foundation of the Bosphoran city states under Mithridates IV

1st Century BC

Roman war prisoners and settlers live in the Ukraine and other places in Russia 1st-2nd Centuries AD

Arrival of the Bulgars, Serbo-Croats, Bohemians and Magyars from the East

Arrival of the Pecheneg, Kipchaq and Polovtsy hordes

5th-7th Century BC

1st Century BC

1

KNOWN INDO-IRANIAN
ARRIVALS IN RUSSIA

That massive population relocations can occur as a result of religious persecution has historical precedents; the Jewish diasporas are a case in point. Where violence lashes devotees, trails of traumatised refugees are certain to result. Historical sources, and modern international events, tell us that diasporas are the inevitable result where the persecution of a given nationality, political party or religion is lengthy and vicious.

To discover the olden beliefs about the coming of gods, spirits, demons and creatures into the world, we have to look towards historical texts like Iamblichus' *On the Mysterics of the Egyptians, Chaldeans and Assyrians*. According to traditional Slav beliefs, ¹²⁹ and the elaborate explanations of Iamblichus and other pagan Gnostics (which held essentially similar views), we learn that *the ancients did not believe that gods and mythical beings actually entered the world in the flesh, but made their way here by walking or flying about in a spiritual body or visible essence, or by entering into a person, tree or animal. The concept is very much like the American Indian spirit world, or the Australian Aborigines "Dreamtime", a belief in another equally real world. Linked with our own, it lay just beyond the horizon of our psyche, and could be met half way, or even entered by gifted individuals, or during a half-way meeting with those things that came into our world, often against our will or desire. Thus pagan life was not a mundane existence, but a twilight of reality, where two worlds collided, a world where one could just as easily meet a forest demon, as till the soil or shear a ram. The highest divine presence one could ever experience was the entrance of a deity or divine power into a human being, an event conferring upon them the ability to prophecy and perform miracles. Normally this is described by modern anthropologists as the shamanic experience, but for the Magi, it was known as <i>Magu*, a state of intense spiritual ecstasy.

Aussian paganism

It has become apparent that what the English-speaking world has been reading about Rus' paganism for the past 20 years is certainly significant, but exceptionally crude. Recent Russian and Ukrainian publications and reprints are just some of the things that expose a startling and unique style of Slavic polytheistic dualism at work, which possessed a cosmology very much like the Iranian Zurvanite heresy, especially the Mithraic variant, but I suspect with Neo-Pythagorean influences. In fact there is almost universal consensus among scholars specialising in Magianism that the Slavs were subjected to an immense wealth of Zurvanite religious traditions from Iran, largely because many of the Slavs were originally of Iranian or Turkic stock.

In the following catalogue of Russian divinities you will discover the presence of Indian, Iranian, Roman and Greek gods. Such an unmottley aggregation of gods from diverse "pantheons" greatly resembles the religious climate once present in Central Asia from the Macedonian conquests onwards.¹²⁴¹ It further highlights the importance of Vladimir's essentially homogeneous Iranian pantheon. As you will read in Chapter III, his choice of gods for the Kievans was a politico-religious statement about what the Slavs should believe, namely a somewhat purer form of Magianism.

Slavic paganism was undoubtedly dualistic. It was characterised by the worship of earthly gods, demons and the elder vedic Daevas of the celestial realms, by Magus priests who, by inference, wore the black, grey or white

WESTERNERS KNOW PRECIOUS LITTLE ABOUT RUSSIAN PAGANISM PAGANISM IS
CHARACTERISED BY
POLYTHEISM

THE DEVIL AS AN EMBODIMENT OF EXTREME FALSEHOOD

garments of power when making "white" and "black" sacrifices.

Rus' paganism entailed the worship of many gods, yet acknowledged a single omnipotent "summus deus" (supreme god) who was called *Svarog*. According to Slav beliefs, time and the cosmos, the living and the dead, the physical and the metaphysical, could only attribute their continued existence to the will of this majestic being, a magnificent, benign and wondrous radiance. All creation was born from its singular thoughts, and thus came to *be*. The miracles of a blade of grass, the endless skies, or putting fleeting life into flesh were all things of lasting wonderment to the human mind, seen as sure evidence of a master designer, architect and creator, rather than the random machinations of haphazard chaos. The universe was seen as the product of this supreme intelligence who left its signature of absolute cosmic *order* (with patron gods, known scientific laws and visible cyclic patterns of a predictable nature) interspersed with apparent chaos. So lofty and sublime was the androgynous Svarog that ordinary mortals were not permitted worship it. In this respect Slav paganism was conceptually similar to Chaldeanism. Instead mankind had to be content with lavishing their devotions upon the deity's two principle underlings, both of them subordinate to Svarog; namely Dazhbog (the Sun) and Chernobog (the Black God). This pair daily struggled against each other, with all the forces at their disposal. Slav paganism demanded that mankind help sustain the very existence of the gods, through the offering up of propitious sacrifices, and without which each deity would surely die.

Magian doctrine portrayed the Evil One as the unspiritual embodiment of unholiness and *druj* ("lies" and "falsehood"). It is perhaps then no small coincidence that the pan-Slavic word *zloi* and its variants (meaning "evil") are related to the New Persian *zur* ("a lie" or "falsehood"), not to mention the Alanic *aewzaer* and Avestan Persian *zbaraiti* ("bad"). Clearly Persian notions of evil had entered Russia in the dimness of dusty ages past. ¹²⁴³

In summation, the three main gods of the Rus' combined to form a trinity,¹²⁴ a triumvirate of a supremely omnipotent unknowable father god, and beneath him a white god and a black god. Between the white and the black god stood a fourth divinity, Perun, the lord of the whole world. This in itself may point to a pagan perception that Perun was like Mithra and Indra, the intercessors who stood between the two polar extremes of light and darkness, and who acted as the champion of the white god, and policemen of the Truth (see the entry for Perun on p. 156).

AN UNKNOWN NUMBER OF RUSSIAN MAGI BELIEVED IN A SUPREME GOD, CALLING IT SVAROG, THE SHINING GOD

SVAROG (THE SUPREME GOD)

DAZHBOG	PERUN	CHERNOBOG
(BYELUN, BELOBOG)	God of justice	(PAN, KAT, KUTSI, DID'KO)
(Rus: the White God)	and war	(Rus: the Black God)
Lord of the Celestial gods	Lord of the Earthly gods	Lord of the Demon gods

Slavic dualistic paganism differed considerably from Aryan paganism as it was once practiced by the Indo-Europeans of continental Europe, by, in dualistic style, incorporating the formal, intentional worship of demonic forces, in addition to good on a special calendar of religious observances (see dualistic calendar on p511). By doing so they had given birth to a need for "black sacrifices", which in extreme cases demanded hangings and the shedding of blood. This class of sacrifice was probably uncommon in Europe (besides war time), but not so rare in the East. What is more, from Mediaeval accounts we learn that the devil-worshipping Slav heretics may well have been Chaldean in origin.¹²⁴⁵

From the moment of its creation everything was subjected to a never ending cycle of birth and death, even the gods. Annually gods (such as the sun) would be born, grow stronger, then older, then die, 1246 then be reborn ad infinitum. The drama of existence was ongoing, just like a plate spinning on the head of a pin, an eternally moving wheel.

And so it was that two rival dualistic sub-pantheons of gods were carved from nothingness. One group, the gods of creation, who were cherished by the "white" families, were tasked with the propagation of life and plenty. Each creator god possessed counterparts in the sphere of destruction, an inveterate foe which made war against it. These gods of desolation, were dyemony (demons) empowered to pollute, thwart and dismantle life and physical existence, and perhaps ultimately annihilate the gods of creation if they got half a chance. Then there was Svarog

(the highest Zurvan), who did nothing but keep the wheels of time moving along without delay, waiting for neither man, nor planet, nor god, nor dyemon. And into this equation were fed humble human beings and their Magi, whom they regarded as mortal gods sent down to administer the daily affairs of this world, and who held the fate of physical existence in the palm of their hands. In the scheme of the Magi, man and the gods formed a symbiotic relationship; only creator gods could made us prosperous, but only man could keep them from possible demise at the hands of those darkest forces.

MAGI GUIDED THE FAITHFUL LIKE SHEPHERDS

Unclean forces deceived and swayed humanity, making them greedy, selfish and lustful for personal power, wealth and prosperity at the expense of others. It was they who promised humanity the world if they would rob the creators of their vital tithes. Likewise, grateful creator gods, (once strong again) often gave genuine thanks and aid to their supporters, for it was only through their continued timely intervention with the sustenance of bonfires, slaughtered beasts, blessed cakes and libations that the gods remained alive and strong, to fight on against evil and chaotic annihilation. Whilst the agents of "creation" and "destruction" were forged of equal potency, it was paradoxically only the intervention of Magi that changed the odds during the great battle, by favouring and feeding one side over the other.

Whilst certain gods, as you will soon see, were confined to the spectrum of fate and others to the sphere of the elements, the terrestrial and aerial daemones that the average Rus' had to deal with were able, at their whim, to infect all spheres of existence, by the agency of demons of fortune and elemental demons, all under the guidance of Chernobog, their supreme lord and Father. For, once made, all things were said to be affected by fate and luck, which in turn determined the kind of life that a person or thing would enjoy or suffer; such was the ebb and flow of the great cosmic war.

Our world belonged to the elemental sphere, and was constructed from four primary components (fire, air, water and earth). Each element appears to have been governed by certain celestial and earth gods. Each god, in turn, had special areas of jurisdiction over the spirits indigenous to their elemental species. Elemental entities (which the Magi called Yazatas), as distinct from spirits, were powerful zoomorphic genii who could appear in different forms and guises (as people, sphinxes or griffons), which dwelt upon the earth, and performed wondrous or magical deeds. These entities represented the often ferocious aspects of nature, and fought on the side of the creator. Yazatas were under the immediate direction of the celestial gods who were tasked with controlling the multitudes of spirits that covered the landscape. In almost every area these entities, especially those of water, were deified, attracting much local worship and veneration. And so it was that many European pagans considered themselves to be in the direct presence of god while near fire and water.

We will now scrutinise the "pantheon" of dualistic gods and demons worshiped by the Russes and Slavs. In many cases the dates of their respective feast days are shown.



THE OMNIPOTENT TIME-GOD

Without Its four faces, how would the elemental gods know the seasons, or when to sow or reap, or to send lightning or rain? When would the gods send new lambs and foals to the earth? And who would tell the planets how fast or how slow to move? All things, destiny, fate, luck, the cosmos, years, humanity and all creation fell under Its guiding hand. To the eastern Slavs this was *Svarog*, to the western Slavs it was *Svyatovit*, the prime mover of all the heavens. These terms appear to be Slavic words used when referring to Ahura Mazda or more specifically Zurvan.

THE GOD ABOVE ALL OTHERS

GODS OF THE HEAVENS

The celestial gods oversaw the creation and rejuvenation of the world, getting a better view from up there in Paradise, which the Rus' called Rai. Rai also happens to be the name of a major Persian city, full of luxuriant warehousing and plenty, which was the reputed birthplace of Zarathustra (known throughout the west as Zoroaster). Clearly, Russian pagan religiosity, or the idea of heaven anyway, was deeply rooted in Zoroastrianism, in either a purist or heretical forms. It is also significant that Rai was the tribal homeland of the Magian bloodline.

These heavenly gods accomplished their task of giving life and plenty to the world, while simultaneously doing battle with the forces of evil who hampered their every plan, and slowly polluted and smote created existence.

GODS REIGNING IN THE
HEAVENS

THE SUN BROUGHT NEW LIFE TO THE WORLD EACH DAY

DAEVAS

DAEVA-WORSHIP

SKY GODDESS

A POPULAR GODDESS

KUPALO'S FESTIVAL

All the four elements were seen as necessary in order to sustain life; air for breath, earth for flesh, water for blood and fire for warmth. If any one of these was missing then life could not exist, and nature began to die. The pagan Russians, like the Magi, held great reverence for these essential elements that combined to give nature its form; Fire, was the son of the sky, Wind the Lord, Earth the Mother, and Water the blood of the earth. And far above this world of ours the Sun, the mighty Dazhbog, transited the heavens. As the loving sun, his warmth, life-giving power and light put to death the crisp, chilling snow. With great tenacity he wrestled with the darkness and snow drifts that smothered the earth in the frosty robes of mourning, which throttled most signs of plant life, and caused animals to hibernate or flee South. As the melting snows transformed into pure and invigorating water, life came back to the lands in abundance. Water circulated about us, seen and unseen, feeding and enriching the soil, the womb of the world which was pregnant with manifold seed-children. This all signified the coming of Spring, when visible signs of the sun's victory could be seen everywhere. The tribulations and hunger brought on by the winter were vanquished, replaced with cheefulness, frivolity, gayly coloured blossoms, sweet scents, birds and bees; and all of a sudden both plant, man and beast felt alive. For what could bring a smile of gladness to a sullen face like the sun? What could fill a granary and bread basket like the sun? So great was their love for him!

Simargl', Dazhbog and several others were already discussed on p152-157.

Dana 19 Jan - 15 Feb Dana was the goddess of inland waters and the consort of the Magian fertility god Simargl' (see p. 152). She appeared as a young woman carrying an amphora of water which she pours out into the rivers and waterways, at the time of the spring thaw. She was a goddess of some antiquity, perhaps worshiped since Scythian times. Dana was the daughter of Lado and Lada and sister of Polelya. She was widely regarded as the equivalent of the Greek goddess, Artemid, but then again she might also be akin to Daena of the Zoroastrians, or the Celtic goddess Danu.

Dev 8 Nov - 19 Dec Dev was god of the heavenly vault, the daytime sky, the wee hours of the night and the great wonders of nature such as rain and storms. Its statue appeared as a young man swathed in long hair and crowned by a coronet of periwinkles. In his right hand he held a drinking horn, a sign of strength and life. Dev could impart miracles upon the fortunate, and his name was derived from the Aryan gods, the *Daevas*, or that of the Latvian supreme god, who also went by the name *Deivas*. Ultimately Dev (pron Div) is cognate with *Div*, a Persian word meaning "the Daevas". This means that an undetermined number of Slavs probably inherited Daeva worship by means of an Iranian religious medium, namely Zurvanism. Thus the Slavs observed a Magian faith, but still engaged in the heterodox worship of Daevas in addition to the Ahuras, a practice considered anathema by the post-Karterian Orthodox Zoroastrian religion. Theirs was the way of Daeval worship, from whence the English term Devil worship originates. In the Baltic area however, comparative linguists have established that the people of that region, though speakers of a language closely related to the Aryan tongue, had, in antiquity, begun to deviate away from standard Aryan religious terminologies, which indicated that their pagan faith had cast down the Daevas, and held the Ahuras in much higher regard.¹²⁵¹

Dolya 6 to 12 Dec Dolya was goddess of the evening sky, and linked with planets fortunate, and fate. Her irreconcilable foe was Nedolya, the goddess of calamity and misfortune. Dolya's idol appeared as a figure with largish breasts, and two big sapphires imbedded in its head, to serve as eyes. The index finger pointed to an object of her contemplation, while her left hand was placed over her heart. She was believed to be the equivalent of the Roman goddess Fortuna, and had some say in the movements of the planets which had a drastic impact on the fate of all things. We might therefore see Dolya as having originated in pagan Gnosticism.

Kupalo 25 Jun Kupalo represented the Summer sun and Summer itself, love, self-sufficiency, harvests, fruits, eroticism, joy, bathing and ablutions, perhaps including penitential washings. Kupalo was the mother of flowers, trees, shrubbery, grasses, fungi and so forth, and was present in the dew and rain showers promoted the fertility of the land. During her festivities the spirits surfaced from their elemental abodes to dance in the moonlight. A festival was held annually in her honour, as it still continues to be in certain regions of Russia and Serbia. During this festival the spirits met up in an almost carnival atmosphere. Similarly people gathered at the springs and temples, partly as a celebration of the occasion, but also to gain protection against the ravages of the innumerable

spirits who took over the forests for the night. This festival was most auspicious for the gathering of herbs of every kind, which was usually undertaken before nightfall. Kupalo appeared as a woman in long flowing verdant robes, bedecked in jewellry of metal, pine cones and needles, acorns, mushrooms, flowers and ribbons of all colours and descriptions. She was also known as Kupala or Kupailo.

Kolyada 25 Dec - 14 Jan (at the time of the Winter solstice). Kolyada was the God of winter, frost and the cold. He appeared as a stout old man with a silver-plated beard and long flowing hair; not unlike Ded' Moroz (the Russian version of Santa Claus!). He had a glistening snowflake in one hand and a sheave of rye in the other. Kolyada also went by the name of Didukh or Vasil'.

Mokosh' 01 Nov Mokosh' was also called Mokosh or Moksha, and some believe her name comes from the Old Indian word *Makhas* ("rich", "noble", or "a demon"). She was the goddess of women's luck, rain dew and the rainbow. Moksha was predominantly worshiped in Rus' by far-eastern Swedish colonists, and Finns (especially those of the Mordva tribe). For this reason Vasmer includes a variety of Estonian and Finnish etymologies (meaning "a river"), as being connected with the etymology of her name. Therefore Mokosh might once have been strictly a river goddess, perhaps even *Oksho*, another name for *Anahita*, the Magian water goddess.

Descriptions of her idol vary. She appeared as a woman with a bulbous head and long arms, or alternatively as a bronze, large headed woman kneeling, with dishevelled hair, and an open screaming mouth. In the latter form her hands rested upon a small domestic animal. This idol perhaps appeared identical to the Aryan rustic nymph *Urvasi*, at the precise moment when she yelled out in shock, after realising that the first of the two sheep sleeping at her feet had been stolen (as recounted in the Indian *Gandharvas*).

Moksha was moist mother earth, a personification of the highly fertile *chernozem* (literally "black dirt"), and all arable land. As the the earth mother, she portioned out life-giving cereals, berries, livestock and small game to the forests and farmlands of Rus'. Moksha was the mortal enemy of cold and ice, which strove to kill her plants, cereal crops, lambs, suckling piglets and seedlings. She often appeared as a large pregnant middle-aged woman in a bright green dress draped with all manner of beautiful flowers, and wore a coronet of daisies and dandelions about her head.

There is some reason to also equate Moksha with Demeter. Firstly both deities were seen as moist mother earth, portrayed in the form of black soil. Both were clothed in green robes, perhaps an allusion to their black earthy bodies being clothed in a garment of turf. Just as Demeter was a lawgiver, so too was Moksha. When Russian farmers wanted to seal oaths, they did so by placing a slab of turf and dirt on top of their heads. This might also indicate that Russians made their oaths to gods which were peculiar to their class, or caste. Perun was the oath-witness of warriors, Moksha of the farmers, Svarog of the White Magi, Chernobog of the Black Magi, and Volos of the artisans, traders, and musicians, and so on. Therefore Moksha might equally have been a Magian and Greek pagan Gnostic goddess.

Porovit The five-headed Porovit was god of the Summer Solstice, an ardent young man of exceptional beauty and radiance who embodied the Sun exalted in the midheaven. Naturally, life was at its peak during this, the zenith of Dazhbog's greatest power. Porovit symbolised the present triumph of the good Sun in the war against darkness. Since he had five heads, he was probably originally an Aryan Daeva idol.

Rugievit Rugievit was the seven-headed swordsman, with seven sheathed and one wielded blade, the god of swordplay and close-quarters combat. Again, most likely another Daeva idol.

Sima Sima was a god of the pagan Slavs and Finns. Bearing in mind that the Finns sacrificed horses during a typical *Sima* ceremony, sang hymns, and poured mead at those gatherings, there can be little doubt that *Sima* was really *Soma*, one of the most loved of all the gods worshiped by the Aryans. Sima was much more than a loan word, for it had sacral notions affiliated with it. Because *Soma* is much spoken of in the Aryan *Rig Veda* text, it is equally certain that *Sima* had a similar accompanying oral religious tradition in eastern Europe. How similar this might have been to the stanzas of the *Rig Veda* remains unknown. By the Middle Ages, the presumably ubiquitous offerings of the god *Soma* had long since faded away, with the result that the making of ritual *Soma* remained confined to the Hindus of India, who still deeply love him, but it was not unknown in Slavia and Finland too. From the *Rig Veda* we

A GOD LIKE SANTA
CLAUS

WORSHIPPED MAINLY
BY SWEDES AND FINNS

MOIST MOTHER EARTH

SHE DRESSED IN GREEN, AND WAS BEDECKED IN FLOWERS



Fig 63. The closest comparison we have to Rugievit is this sevenheaded Hindu Daeva Chandraprabha, a moon god. Yet we cannot prove whether or not the two were inter-related.

learn that *Soma* was a plant that became a god; once squeezed and prepared by the Brahmin priests, *Soma* underwent a dramatic transformation and became deified. He then undertook a journey through space and time to the heavens, and acted on man's behalf before the Daevas, especially before the Mighty Indra (See Perun). *Soma* was a bringer of health, happiness, and good fortune, and caused the priests to be as poets. The Finnish *Sima* libation (further discussed in Chapter V) had similar attributes attached to it.

Svarog In terms of his position within the pagan Russian religion, Svarog can be soundly equated with Zurvan (Magi), Brahma (Aryans), "Zeus" (Graeco-Iranian fusion), Aion (Greek Gnostics), Kronos (Mithraism) and Grannos/Cernumos (the Celts). To the Wends Svarog was Chetyregod or Svyatovit, and one Russian tradition equates him with Hephaestus. Svarog was the radiant all-knowing god, with the single, all-seeing eye, the ultimate creator god, the architect and craftsman of the cosmos, the heavenly smith of the sky, heaven, earth, the planets and forger of all that exists. His connection with smithing suggests a tradition about the old man of the sky, equally shared by the Finns (as described in the Kalevala epic), or even the mistaken inclusion of these same Finnish details under the banner of the Slavic Svarog. A variety of etymologies have been suggested for the name Svarog.

- The Old Indian word Svargas, meaning "the sky has found the greatest support". We find similarities
 in the Old High German Gi-swerc which meant "a thunder cloud", the dutch Zwerk "an overcast
 sky", or the Anglo-Saxon Sweorc "a storm cloud".¹²⁵³
- 2. The Old Indian Svaraj, meaning "an independent ruler" 1253
- 3. The Old Indian Svar, or the Avestan Hvara, both of which meant "the Sun". 1253

Some say Svarog appeared as a wizened and bearded old man of grave disposition, seated atop the clouds, scrutinising his realms. Svarog (the Shining One, or Shining Horn) was all things and nothing, the blueprint for the times of creation, whose appearance was unknown, but was believed to consist of a single head with four faces, under one hat, and had an all-seeing eye. It (the unknowable Svarog was thought androgynous) controlled the unstoppable march of time which affected all things under creation. It cared little for the moment; whether good or bad, all moments would pass; who or what under heaven and earth could refuse Its commands? Thus a mere glance from one of Its four faces would invoke an entire season, summoning the proper god of creation to enter into Its presence to be briefed on the pace of this year's handiwork. As the year progresses It called Simargel, then Kolyada, Kupala and Iarilo, each in turn. Svarog thus formed the main seasonal solar cycles and the circular planetary orbits. Svarog told Mars, Jupiter and Saturn to go much slower than the other planets; and so it is.

If Svarog was simply the Eastern Slav name for *Zuroan* then it is possible to infer that the demonic forces of desolation had a hold over him, for unlike the creator gods, they would not have needed to be summoned into Its presence. This inference is drawn from the story of the Black God's testy dare to Zurvan, as told by the Magi. Thus the "blackened ones" whimsically disrupted the lives of the Slavs at the most uncalled for times; rapacious war, destruction, plagues and pestilence could creep up on them at any time, these were hardly seasonal events, and not subject to the cyclic machinations of the time-god.

We do know that Svarog was the embodiment of the sky illuminated by the sun's rays and the one who sired every single god; Svarog was lord of all the elements and of fate. Svarog touched nothing on earth, but told the gods and entities to do as It wished, for the very gods were Its minions. Rather than being a manifestation of Zurvan, Svarog may have been Ahura Mazda, but since Svarog's name was never invoked, under pain of death, and owing to the absence of temples dedicated to It in Rus', this seems most unlikely.

The Rus' believed that Svarog was far too nebulous to be worshiped by ordinary human beings; only the Volkhvy "Council of Doctors" were permitted to offer Its due tithes. Thus, we may wonder whether or not the Volkhvy "Council of Doctors" was in any way related to the Zurvanite sect known as the "Doctors of Islam". No person could start a day's work unless the communal sacrifice had been offered to It (the Nameless One) via its son, the holy fire. No one was exempt from tendering produce for sacrificial incineration in that most sacred flame.

Svarog was seen as the upholder of justice, oaths and the truth. His aid was brought into being by the unsheathed sword driven into the earth, for where such iron laid naked, so too was Its justice revealed for all to see. This was the most awesome symbolism imaginable to the pagan mind, enough to made you tremble at the knees. Svarog could not accept untruth, and very likely loathed liars, who would not be permitted entry to heaven ...



Fig 64. Were these sword-like Baltic grave markers a reminder of Svarog's awesome power?

SVAROG, THE OLD MAN
OF THE SKY

THE HEAVENLY SMITH

SVAROG CREATED AND DEPUTISED GODS TO SERVE HIS NEEDS

SVAROG IS UNLIKELY TO HAVE BEEN A SLAVIC NAME FOR AHURA MAZDA