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- 380 Jones and Pennick. A History of Pagan Europe, p.186
- 381 Vlasova, M. Novaya Abevega Russkikh Syeverii, p. 70-71
- 382 Freake. Agrippa Book III, Chapter XXXIV, p. 573
- 383 My Russian-English translation of an excerpt from Book Of Jossipon, The Table of Peoples. Petrukhin Nachalo

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- 385 Vermes, G. The Complete Dead Sea Scrolls in English, p.451 1 Qap Gen, 1 Q20
- 386 Vermes, G. The Complete Dead Sea Scrolls in English, p.453 1 Qap Gen, 1 Q20
- 387 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 96
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- 389 Ibid. , Vol III, p. 115
- 390 Ibid., Vol IV p. 571
- 391 Ibid., Vol III, p. 493-494
- 392 Ibid., Vol II p. 214
- 393 Ibid., Vol I p. 110
- 394 This table of plantsuffs was compiled from information contained in Vernadsky, Maksimov and Excavations in
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- 396 Excavations in the Medieval City
- 397 Vasmer, M. Vol III, p. 139
- 398 Excavations in the Medieval City
- 399 Vasmer, M. Vol III, p. 729
- 400 Vasmer, M. Vol III, p. 287
- 401 Vasmer, M. Vol IV, p. 122
- 402 Vasmer, M. Vol III, p. 578
- 403 Vasmer, M. Vol II, p. 149
- 404 Vasmer, M. Vol I, p. 305
- 405 Ibid., Vol IV, p. 226
- 406 Ibid., Vol I, p. 526
- 407 Murray, M. The Witch Cult of Western Europe
- 408 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 780
- 409 Laing. The Ynglinga Saga:2
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- 415 Fell, C. (trans). *Egil's Saga*, p. 202
- 416 Laing. The Ynglinga Saga:5
- 417 Mallory, J. P. In Search of the Indo-Europeans, p. 61
- 418 The Portable Medieval Reader, p. 482, Source: Yule, H. Cathay and the Way Thither
- 419 Laing. The Ynglinga Saga:4
- 420 Olmstead, p.157
- 421 Ibid. The Ynglinga Saga :2
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- 423 Frazer, J. G. The Golden Bough, p. 276
- 424 Three Books of Occult Philosophy, p. 573-575. Included from the writings of C. Agrippa

- 425 This would place them in Scythia at the time of Herodotus' journey there, and perhaps indicates that these witches were linked with the Gothic and Scythian Magi who dedicated their lives to the pursuit of war, and who built sword-ziggurats to the war god, which Herodotus called Ares.
- 426 The Oxford Illustrated History of Medieval Europe, p. 109-110
- 427 Tschan. The Chronicle of the Slavs, p. 61
- 428 Shayast La-Shayast XV:18
- 429 Cotterell, A. (Ed), Keall, E. J. The Penguin Encyclopedia of Classical Civilisations, p. 189
- 430 The Oxford Illustrated History of Medieval Europe, p. 105-112
- 431 The Oxford Illustrated History of Medieval Europe, Bronsted, Johannes. The Vikings, A History of the Vikings
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- 433 Shanahoe A rich area Naithi O'Raicli
- 434 Dewing, H. B. History of the Wars VIII:VII12-13:6, p. 149
- 435 Ibid., VIII: VII12-13:6, p. 149
- 436 Dewing, H. B. Procopius II: xxvi:1
- 437 Christian, D., p. 282
- 438 Schenker, A. M. An Introduction to Slavic Philology, p.18
- 439 Schenker, A. M. An Introduction to Slavic Philology, p.7
- 440 Dewing. II: xxvi:1
- 441 Vernadsky, G. *The Origins of Russia*, p. 219. Cf. pp.201, 203, 209, 210, 215-220, 224-225, 235 for Vernadsky's opinions about the importance of Tmutorokan, and pagan Russian naval activity in the region. So too, the apparent collusion of the Norse fleet which attacked Cordoba, Seville, Pisa and other western European targets.
- 442 The Vikings, pp. 34, 35, 55, 56
- 443 Ibid., pp. 34, 35, 55, 56
- 444 Ibid.
- 445 Dodge, B. The Fihristi of Al-Nadim
- 446 A History of the Vikings, p. 214-215
- 447 Oxenstierna. The Norsemen, p.107
- 448 Jones, G. A History of the Vikings, p. 214
- 449 Marsden. The Fury of the Northmen, p. 124, and Jones, G. A History of the Vikings, p. 214
- 450 Zoega. Western readers will probably be disgusted by this Nordic linguistic reference, which preserves extreme anti-negroid undertones, and what some would call white supremacist notions. Still this is a history book. So a little bit of background is warranted under the circumstances, to explain it in an historical context. Firstly racism is not peculiar to Europe's Aryan immigrants. It's found on every continent throughout the world ... India, Japan, Vietnam, China, Rwanda, Iraq, Israel etc. Since the happenings of WWII white Caucasians have been touted as super-racists *par excellence*, when infact they have embraced racial diversity on a scale never attempted among any other 'racial group'. In the case of the Aryans, the following factors played a decisive part in crafting a xenophobic psychology found throughout certain points in their history.
- * Genetic preservation. Fair hair and complexions are recessive genetic characteristics. By interbreeding with negroes and Asiatics the fairer skinned segment of the Aryan nations would eventually disappear. In fact the very existence of blondes is undeniable evidence for exclusive interbreeding within that same gene pool over a long period of time. Otherwise it would have died out a very long time ago. Having said that the Persian Empire was built of diverse racial and tribal building blocks. This did not necessarily result in racial inter-breeding on a massive scale, merely societal coexistence united under the king's law, a unified rule frequently undermined by disunity among racial groups.
- * Natural order Magians were very big on natural order ... things are the way they are because that's the way they were intended to be. Acting contrary to the natural order was considered inverted demonic behaviour. For instance women were tasked with rearing children. This was never questioned simply because women were physically equiped with breasts to feed infants. Men do not have breasts, but are physically stronger, and so better suited to hunting and protecting the group. And so this is what they do. It sounds very primitive, but it has stood the test of

time since the stone age. Now if we take this concept to another level and suggest that humanity consisted of varied primitive racial archetypes (eg; caucasians, semites, mongoloids), interbreeding between these groups might be deemed contrary to the natural order, since it was by the Creator's will that they fell into these categories originally.

- * Geopolitical conflict Caucasian Europoids (blondes, red-heads, brunettes) had settled in distant China and Siberia some 4,000 years ago. Archaeology gives some insight into their initial east-meets-west experience. In the early phase they lived apart from Asia's traditional inhabitants, wandering the countryside as nomads. But as time went by they progressively interbred with indigenous locals, whether in China or India. Several hundred years before Christ the Asiatics started pushing Caucasians out of the region, compressing them back in toward Europe. From this came a period of two-way mistrust and military conflict between Europeans and Asians, mainly due to, as has been supposed, the former's predatory raiding.
- * Aryan mythology Now in relation to the racialist ideologies encapsulated by the word heljar-skinn, certain unspecified schools of Magi, without question, identified particular human races as belonging to the devil, on the basis of philosophy and certain visual indicators (the relative lightness and darkness of skin colour, physiological traits, disorderliness, crime, laziness, intellectual sloth, a tendency to destroy rather than build civilisation etc). These views were enshrined in Iranian mythology. For example; "This, too, they say, that in the reign of Azi Dahaka (the Demoness of Greed) a young woman was admitted to a demon and a young man was admitted to a witch, and on seeing them they had intercourse: owing to that one intercourse the black-skinned negro arose from them". (Bundahishm XXIII:2). Negroes became, in effect, part human, part demon. This was of course not typical of all Magians, only the white isolationists and preservationist elements. Many Magi mixed in with the Hindus and Semitic races of the Near East, especially during the early period when Asuras and Daevas were adored in equal measure.

Olmstead, p.124. As a point of reference the Babylonian monarch Hammurabi seems to have taken pride in his treatment of negroid or Indian subjects stating 'I was not careless nor was I neglectful of the black heads whom Bel presented to me and whose care Marduk gave to me'. It looks to be a boast, indirectly stressing that his impeccable and lofty regal behaviour stood well above that of his subjects who, one might guess, thought rather differently about the matter. In some respects Persian monarchs hoped to model themselves on Hammurabi in this respect, though some may have adhered to a more dualistic perception of the matter. This gave rise to a certain multi-culturalism which had its own pitfalls for the integrity of the Achaemenid Empire, not the least of which was the profusion of different languages which, at times, must have made the Persian army difficult to coordinate.

* Philosophical/Religious conflict The Aryan priesthood widely regarded Jews as demon spawn, not so much because of their race, but owing to their theology. The Magi expounded that, based upon the scriptured activities of Yaweh, the god of the Jews was the 'fiend who is leader of the hell which is the den of the gloomy race, whom the devilish defiled ones and evil people glorify by the name of the Lord, and offer him homage'. (Sikand-Gumanik Vigar XIV:82-86)

"In these three modes (Judaeo-Christianity, Judaism and Islam who equally teach of god's jointly merciful and punitive aspects) the sacred being gives evidence of different kinds about his own creatures. One is this, that he himself is Aharman; one is this, that he is himself the deluder of the creatures; and, in the other, he makes his own creatures confederates involved with Aharman in deluding". (Sikand-Gumanik Vigar XI:273-275)

Jewish Magi, being party to the old Aryan cosmology, did not fall under the same level of anathaematisation as their pharisaic and sadducean brothers. That is because they felt god was not the ultimate source of harm. Through their efforts notions of the devil begin to infiltrate rabbinical judaic literature in the post-exilic era. The *Book of Job* seems to indicate the existence of an independently-acting evil, destructive force, unrelated to the supreme being. It, and its fiendish ilk, wandered about the world, suggesting that its preferred dwelling space was the material world. The new-fangled teaching, alien to pre-exilic judaic ideologies, undeniably comes from white Magianism, inevitably imparted to certain Jewish priests and rabbis, plausibly in the royal courts of Cyrus and Darius. The following *Old Testament* scripture will give you a better idea.

'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan. Whence cometh thou? (ie; where in the hell have you come from?) Then Satan answered the Lord, a, and said, From going to and fro in the earth, and from walking up and down in it'. (Job I:7)

The statement "Whence cometh thou?" is a profoundly important portion of this scripture, a novel yet wierd introduction to Jewish monotheism. Here god appears to greet the Evil One as though they'd never met. From here

it appears to diverge into a sort of Magian Zurvanism as Satan tells the Lord he can make even his most pious creations despise him as their creator. God decides to put Satan's theory to the test and accepts his dare. But first of all Satan suggests that god should invoke the calamaties personally, saying 'Put forth thine hand now, and touch all that he hath, and he (the pious man Job) will curse thee to thy face'. 'And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord'. (Job I:11-12) In other words god said 'Satan, you go and do it'. 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause'. (Job II: 3)

Here the devil is sufficiently powerful enough to entice the supreme being into destroying a righteous and innnocent man. What follows for Job is a period of relentless, excruciating destruction and chaos. Under the more ancient rabbinical model you have to take out an eraser and remove the devil entirely from this picture. This leaves only a single deity, who, if you displease him in only some small way, your punishment may be out of all proportion, and in no way related to your level of spiritual piety.

A comparable event is chiselled into the teachings of the Magi, the most likely source of the doctrines which led to the tale of Job. In Magian theology, god is the fountain of endless light, originator of all purity, wisdom and goodness. This tranquility came to an abrupt end the moment the dark spirit of evil stumbled across the light, somewhere in infinity. 'The evil spirit, on account of backward knowledge, was not aware of the existence of Auharmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. Desirous of destroying, and because of his malicious nature, he rushed in to destroy that light'. (Bundahishn 1:9-16) He was convincingly beaten back, though returned with reinforcements to attempt a victory through renewed violence and supreme malevolence. And the devil beheld all that god had made and he was jealous indeed at their magnificence. The wicked spirit imperiously declares that he will ensnare all god's special creations, enticing them to worship him, and his entirely different value system. He will lure mankind into worshipping the abomination himself, namely the root source of all desolation. He would usurp the place of their true creator, masquerading as the divine being, so as to win over creation from its original source. For this reason the white Magi identified the doctrine of a creator-destroyer (the single principle), as the cardinal sin, the very reason for mankind's fall from grace in the first place.

As in the tale of Job, the Magi tell us that the material world is the devil's domicile; "Hell is in the middle of the earth; there where the evil spirit pierced the earth and rushed in upon it, as all the possessions of the world were changing into duality, and persecution, contention, and mingling of high and low became manifest" (Bundahishn III:27)

In Magian legend a similar dare to that found in Job, from the Evil One to the supreme being, proved to be the origin of the war between light and darkness. 'And Auharmazd spoke to the evil spirit thus: "Appoint a period! so that the intermingling of the conflict may be for nine thousand years'. Then the evil spirit, unobservant and through ingnorance, was content with that agreement' (Bundahishn I: 18). It amounted to a declaration of war, of finite duration. The battleground? ... the chessboard of physical existence. So began the primordial duel.

The sublimely pure and majestic spiritual being lauded by the Magi wasn't good at destroying through fighting. It wasn't in its nature. To hold his ground in the world Ahura Mazda needed the assistance of loyal servants, ready willing and eager to tackle evil-doing head on, to cross swords with the Evil One and his earthly minions. Normally these servants took the form of kings, white magi, soldiers, doctors, teachers, judges, lawmen and imperial officers, very often incarnate angels and saints. Their job was to suppress lawlessness and chaos throughout the world.

* Under siege Aryan Magians were hunted down like filth for the last 2,000 years, mainly for daring to suggest that the god of the Judaeo-Christians, Jews and Muslims is practically indistinguishable from the devil when you sit down and examine their holy texts in elaborate detail. Their real crime was to suggest that the supreme being is a whole lot more loving and compassionate than he is portrayed in these other faiths. Spiritual damnation did exist, but it was not an act of god, merely a parting of the ways on Judgement day. One flock goes off to the heavenly father, the other to their father in the underworld. They were chased out of their homelands, slaughtered throughout Iran and Europe. As they were squeezed into smaller and smaller parcels of land, especially after the European conversions to Christianity, they became significantly vengeful. In this book you will see their forces attacking various locations, whether it be Jewish Khazaria, Iran, Moorish Spain, the Holy Roman Empire and

Byzantium, followed by enemy counter-attacks and ceaseless warfare. As you will see in Part II many of them were left with no other option than to convert to one of these other faiths or be stripped of property and title, burned alive, tortured or summarily executed. It was like repeatedly thrusting a stick into a wasp's nest. At the end of it all you end up with a lot of very angry people who just want to be left alone, to live life according to the ways of their ancestors ... or else!.

- 451 Stoyanov, Y., p. 124 and Heer. The Medieval World, p. 239
- 452 Flint, V. The Rise of Magic in Early Medieval Europe
- 453 Cross, Sherbowitz-wetzor, The Primary Chronicle, p. 64
- 454 Vernadsky, G. The Origins of Russia
- 455 Byzantium, Rozvitok davn' orus' kogo staroukrains' kogo naukovogo tekstu, illustr 10
- 456 The Ship as Symbol in Prehistoric and Medieval Scandinavia, p. 176
- 457 Thorpe, p. 77-78.
- 458 Vernadsky, G. The Origins of Russia, p.219
- 459 Erdoes, R. AD 1,000 Living on the Brink of Apocalypse
- 460 Thorpe
- 461 Schenker, A. M. An Introduction to Slavic Philology, p.10
- 462 The Ship as Symbol in Prehistoric and Medieval Scandinavia, p. 186-194
- 463 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 289
- 464 Ibid., Vol III, p.168.
- 465 Byzantium The Apogee, p.150
- 466 Vernadsky, G. The Origins of Russia, p. 175
- 467 Ibid., p. 256
- 468 The Vikings, A History of Pagan Europe
- 469 Tschan. The History of the Archbishops of Hamburg-Bremen
- 470 The Vikings, A History of Pagan Europe
- 471 The Vikings, and A History of Pagan Europe, p. 179.

Vernadsky, G. The Origin of Russia, p. 89. Alternatively it was derived from Askal, an Arab word denoting the Alans.

- 472 Zoega, p. 20
- 473 Orchard, A. Dictionary of Norse Myth and Legend, p. 129
- 474 Daniel, G. The Slavs, p.214
- 475 Dodge, B. The Fihrist of Al-Nadim
- 476 The Oxford Illustrated History of Medieval Europe, p. 104
- 477 The Oxford Illustrated History of Medieval Europe, p. 111
- 478 St Olav's Saga
- 479 St Olav's Saga: 118
- 480 Dennis, A., Foote, P., Perkins, R. Laws of Early Iceland Gragas. K115, p. 184-185
- 481 The Vikings, p. 34, 35, 55
- 482 Jones, P. and Pennwick, N. A. History of Pagan Europe, p. 166
- 483 Webster's Dictionary
- 484 Witches and wizards always sought the council of their ilk to obtain specialised knowledge, witches both living and dead. In 1588 Alison Peirson was convicted of summoning "the spreitis of the Dewill ... "speciallie in the visione and forme of ane Mr. William Sympsoune, hir cousing and moder-brotheris-sone, quha sche affermit wes ane grit scoller and doctor of medicin". (Murray, M. The Witch cult in Western Europe, p. 35)
- 485 Zoega, G. T., p. 500
- 486 Ibid., p. 500
- 487 Ibid., p. 500
- 488 Ibid., p. 500
- 489 Vasmer, Vol IV, p. 156
- 490 Ibid., p. 158

- 491 Ibid., Bundahishn V:1
- 492 Ibid., Bundahishn XXX:33
- 493 Orchard, A.
- 494 Turville-Petre, E. O. G. Myth and Religion of the North, p. 283-284
- 495 Turville-Petre, E. O. G. *Myth and Religion of the North,* p. 283-284. A comparable translation of the text in Turville-Petre is also found in Mc Ginn. *Visions of the End*, p. 80-81

"Elijah fights for eternal life, and wishes to ensure the kingdom for those who seek righteousness, for this reason he will be helped by the one who rules over heaven. Antichrist stands side by side with the Old Enemy (ie; the Devil) ... then the Day of Judgement will drive through the land, travelling with fire as a visitation to the people".

- 496 2 Thessalonians, Revelation 12: 7-12, and Revelation 17-19
- 497 Orchard, A. Dictionary of Norse Myth and Legend, p. 128-129
- 498 Mc Ginn. Visions of the End Apocalyptic Traditions in the Middle Ages, p. 81. Muspilli :54
- 499 Wolfram, H. History of the Goths, p. 113
- 500 The King James Bible
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- 502 Turville-Petrie, E. O. G. Myth and Religion of the North, p. 9-10
- 503 Ginzburg, C. Ecstasies, p. 162-163.
- 504 Orchard, A., p. 186
- 505 Ibid., p. 118
- 506 Shilov, Y. Prarodina Ariev, p. 479
- 507 (Pahlavi Texts Part V) Dinkard VII:II:27
- 508 Murray, M. A. The Witch Cult of Western Europe, p. 68
- 509 Cross Sherbowitz-wetzor. The Primary Chronicle
- 510 Vernadsky, p. 49
- 511 Laing. The Ynglinga Saga:9
- 512 Ibid. The Ynglinga Saga:15
- 513 Turville-Petrie, E. O. G. Myth and Religion of the north
- 514 Palsson, H. and Edwards, P. Vikings in Russia, p. 27
- 515 Laing. The Ynglinga Saga:1
- 516 The Archaeology of Novgorod Russia, p. 92-93
- 517 Vernadsky, G. The Origins of Russia
- 518 Vernadsky, G. The Origins of Russia, p. 124
- 519 West, W. The Pahlavi Texts Part I, Bundahishn XIV, XVIII, XIX, XXIV
- 520 Metropolit Ilarion. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 108-109
- 521 Simonov, P. Essential Russian Mythology, p. 15
- 522 Vasmer, M., Vol III, p. 622
- 523 Krishchuk, M. Ukrains'ka Mifologiya, p. 28. My translation.
- 524 Metropolit Ilarion, Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu and Krishchuk.
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- 525 a Vernadsky. Vasmer.
- 526 Krishchuk, M. Ukrains'ka Mifologiya, p. 8
- 527 Flint, V. The Rise of Magic in Early Medieval Europe
- 528 Heer, F. The Holy Roman Empire
- 529 Williamson, G. A. (trans) The History of the Church, and Comby, Jean. How to Read Church History, p. 60
- 530 Comby, Jean. How to Read Church History, p. 60, 80
- 531 Ibid., p. 91. An extract from Life of Constantine III:7-16
- 532 Vernadsky
- 533 Vasmer, M., Vol III, p. 777
- 534 Krishchuk, M. Ukrains'ka Mifologiya, p. 8

- 535 Vasmer., Vol III, p. 246-247
- 536 Donigher O'flaherty, W. Rig Veda 2.12:3, 8,10,13
- 537 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 411
- 538 Portable Medieval Reader, p. 428, Source: Ordensritter und Kirchenfursten Trans H. F. Schwarz, Insel-Verlag 1927
- 539 Metropolit Ilarion. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 98
- 540 Vasmer, M., Vol IV, p. 156-157
- 541 Vernadsky, G. The Origins of Russia, p. 101
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- 544 Ibid., p. 106
- 545 Zoega, p.169
- 546 Ibid., pp. 169,175
- 547 Wolfram, H. History of the Goths, p.135
- 548 Ibid., p.108
- 549 Vernadsky, G. The Origins of Russia, p. 77
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- 554 Vernadsky, G., p. 77
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- 557 Ibid, p. 72
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- 564 Vernadsky, G. The Origins of Russia, p. 174-175
- 565 Cross, Sherbowitz-wetzor, The Primary Chronicle, p. 64
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- 571 From notes taken from a book on the Rus'/Bulgar fur trade
- 572 As shown in *The World of Islam* p. 198
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- 576 Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol III, p. 494
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- 578 Vernadsky, G. The Origins of Russia
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- 580 Vernadsky, G. The Origins of Russia
- 581 My notes regarding a book on the Rus'/Bulgar fur trade.
- 582 Schenker, A. M. An Introduction to Slavic Philology, p. 56
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- 592 Skelton, Marston and Painter. The Vinland Map and the Tartar Relation, p. 100-101
- 593 Vernadsky, G. The Origins of Russia
- 594 Ibid., p. 219
- 595 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 72 "The Russes set out across the sea, and began to ravage Bithynia. They waged war along the Pontus as far as Heraclea and Paphlagonia, and laid waste the entire region of Nicomedia, burning everything along the gulf. Of people they captured, some they butchered, others they set up as targets and shot at, some they seized upon, and after binding their hands behind their backs, they drove iron nails through their heads".
- 596 Rawlinson, The Histories Book IV:103.

"They (the Tauri) offer in sacrifice to the Virgin (the Tauri told Herodotus she was the daughter of the Trojan King Agamemnon) all shipwrecked sailors, and all Greeks compelled to put into their ports by stress of weather. The mode of sacrifice is this. After the preparatory ceremonies, they strike the victim on the head with a club ... and nail the head to a cross ... The man who has taken a captive cuts off his head, and carrying it to his home, fixes it upon a tall pole, which he elevates above his house, most commonly over the chimney ... These people live entirely by war and plundering".

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- 599 Ibid., pp. 64, 196
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- 601 Ibid., p. 218
- 602 Petrukhin, V. Ya. Nachalo Etonkul'turnoi Istorii Rusi IX-XI Vekov, p. 273
- 603 Vernadsky, G. The Origins of Russia, pp. 116, 124
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- 629 Zoega, G. T. A Concise Dictionary of Old Icelandic, p.279
- 630 Wolfram, H. History of the Goths, p. 69
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- 632 Ibid. and Lane-Fox Pagans and Christians
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- 639 The Oxford Dictionary of Superstitions, p. 6
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- 643 Ibid., p. 112
- 644 Ibid., p. 203
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- 647 Ibid., p.106
- 648 Mierow, C. C. The Origin and Deeds of the Goths XVI:89
- 649 Ibid. V:39
- 650 Ibid. XI:67-73
- 651 Sylvan Guthrie, K. The Pythagorean Sourcebook and Library, p. 141 Diogenes Laertius, The Life of Pythagorus:1
- 652 Wolfram, H., p. 110
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- 654 The Origin and Deeds of the Goths X:67
- 655 Dewing, H. B. Procopius VI: xiv:2
- 656 Wolfram, H. History of the Goths, p.108
- 657 Dewing, H. B. *Procopius VI: xv:1-4*. Thule may not have been an island at all. Mainland Scandinavia was portrayed as an island on ancient map, such as Ptolemy's, and still fulfills the required latitude for Thule.
- 658 Ibid. Procopius VI: xiv:2
- 659 Sylvan Guthrie, K., p. 149. Diogenes Laertius, The Life of Pythagorus:19
- 660 Ibid., p.147 Diogenes Laertius, The Life of Pythagorus:19
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- 662 Wolfram, H. History of the Goths, p. 351
- 663 Vernadsky, G. The Origins of Russia, p. 65
- 664 Stoyanov, Y. The Hidden Tradition in Europe
- 665 Petrukhin Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p. 265-267. See also Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum
- 666 Olmstead, p.59
- 667 Laing. The Ynglinga Saga:37
- 668 History of the Archbishops of Hamburg-BremenII:18
- 669 History of the Archbishops of Hamburg-Bremen II:19
- 670 History of the Archbishops of Hamburg-BremenIV:18
- 671 Timber Castles, p. 84-87

- 672 The Ancient Slavs, p. 49
- 673 Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987 1. Proto-Bulgarian Inscriptions in Greek Letters, The Preslav Inscriptions, p. 1-2. e. karloukovski@uea.ac.uk
- 674 Cotterell, A. (Ed), Keall, E. J. The Penguin Encyclopedia of Classical Civilisations, p. 190-192
- 675 The involvement of Magyars in support of a fledgling Christian regime is difficult to reconcile with a host of other information indicating that a certain number of Magyars were Magian. Were these particular Magyars of another faith, say Christians, Animists, Muslims or Jews? Or might the garrison have been indirectly led by white Magi deeply concerned by the political activities of other Magi to their north? With a name like Amos, one might guess that the Magyar force was headed by a Christian or Jewish Magyar.
- 676 Vernadsky, G. The Origins of Russia
- 677 Vernadsky, G. The Origins of Russia and Ukrains'ke Yazichnitstvo
- 678 Vernadsky, G. The Origins of Russia
- 679 Cotterell, A. (Ed), Keall, E. J. The Penguin Encyclopedia of Classical Civilisations, p. 189
- 680 Vernadsky, G. The Origins of Russia, The Primary Chronicle
- 681 Culican, W. The Medes and Persians, p. 29
- 682 Lozko, G. Ukrains'ke Yazichnitstvo
- 683 Stoyanov, Y. The Hidden Tradition in Europe
- 684 See Archaeology of the USSR. These predate medieval western blast furnaces by several centuries.
- 685 Vernadsky, G. The Origins of Russia
- 686 Stoyanov, Y. The Hidden Tradition in Europe, p. 112
- 687 Ibid.
- 688 Olmstead, p.64
- 689 e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite* po severnoto i zpadnoto Chernomorie, Varna 1987 Proto-Bulgarians 7, p. 3
- 690 Ibid., Proto-Bulgarians 8, p. 3-4
- 691 Ibid., Proto-Bulgarians 9, p. 2
- 692 Ilarion, Mitropolit. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 159
- 693 Vernadsky, G. The Origins of Russia, p. 110
- 694 Lozko, G. Ukrains'ke Yazichnitstvo, p.23
- 695 Vernadsky, G., p. 110.
- 696 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 409-410
- 697 news.bbc.co.uk/1/hi/sco/tech/702478.stm 12/12/2004 and which also featured in an article in issue 56 of Opto and laser in Europe.
- 698 Pahlavi Texts Part I, p. 131
- 699 Moulton. The Treasure of the Magi, p. 167.
- 700 Lozko, G. Ukrains'ke Yazichmitstvo, G. Lozko, p. 99
- 701 Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka
- 702 Ibid., Vol II, p. 85-86
- 703 Ibid. Vol I
- 704 Ibid., Vol III, p. 273
- 705 Lozko, G. Ukrains'ke Yazichnitstvo, p. 11
- 706 e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite* po severnoto i zpadnoto Chernomorie, Varna 1987
- 707 Mierow, C. C. The Origin and Deeds of the Goths XI:67-73
- 708 Ibid., Proto-Bulgarians 1b, p. 3
- 709 www..uib.no/smi/paj/Frolova.html.
- As pointed out by Prof O. Frolova during the third Nordic conference on Middle Eastern Studies, Joensuu, Finland, 19-22 June 1995. As evidence she drew upon existing copies of al-Qazwini's mediaeval work.

710 - An English translation of German and French passages contained in Marquart. Osteuropaische und Ostasiatische Streifzuge (eastern European and eastern Asiatic Migrations) 1903.

711 - Vasmer., Vol III, p. 655

712 - e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987

713 - Dodge, B. The Fihrist of Al-Nadim

714 - Cross, Sherbowitz wetzor. The Russian Primary Chronicle - The Laurentian Text

715 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 262-263

716 - Ibid., Vol I, p. 94. Zaehner.

717 - Vasmer, Vol II, p.100-101. Znakhar', a Ukrainian, Bulgarian and Prussian word for 'sorcerer', also found in faroff Astrakhan (an Alanic city in the Caspian-Azov region), is likewise derived from znat', signifying they were sorcerers graced with knowledge.

718 - Ibid., Vol I, p. 304

719 - Ibid., Vol I

720 - Zoega

721 - Zoega, p. 500

722 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 243

723 - Ibid., p. 266

724 - Ibid., p. 673

725 - Agni Purana II, p. 492. Agni Purana 174:21

726 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 236

727 - Ibid., Vol I, p. 234

728 - Zoega

729 - Websters Dictionary

730 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 236. The comparable Old Russian term was knigochyei (Vasmer, Vol II, p. 263)

731 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol II

732 - Thorpe, L. The History of the Franks IX:5, p. 483

733 - Vasmer, M. Vol IV, p. 44

734 - I first obtained a copy of the *Book of Veles* in mid-1999 and was stunned to see how many points in the text matched various findings in *Before the Burning Times*, which was virtually completed by that time. Many of these features could only have been deduced via a multi-disciplined study, incorporating historical, mythological, historical and comparative religious sources. If it is a forgery, then it would probably have been a collaborative effort between academics. The dating of the inscribed boards becomes crucial. If for arguments sake they dated to before 1850 AD, the chances of them being a forgery are negligible, because the information contained in them was simply unavailable to academics prior to that time frame.

735 - Jones, H. L. Geography , Strabo 15:18

736 - Archaeology in Ireland, p. 314

737 - Badiny, Francisco Jos, The Sumerian Wonder 1974, p. 249

738 - Dodge, B. The Fihrist of Al-Nadim

739 - Ynglinga Saga:5

740 - Thanks to Dr Paul Cubberley, professor of Russian linguistics, for advice given on this point.

741 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p. 24. Vernadsky's theorises that the Old Rus characters were a glagolithic-style script devised by St Constantine, p. 239-240.

742 - Vasmer, M. Vol II, p. 670

743 - Zoega, G. T. A Concise Dictionary of Old Icelandic, p. 500

744 - Vernadsky, G. The Origins of Russia

745 - Vernadsky., p.208

746 - Cross Sherbowitz-wetzor The Primary Chronicle, p. 93

- 747 Vernadsky, G. The Origins of Russia
- 748-Though it is possible to say that Thor resembled Perun in some ways, and therefore Indra.
- 749 Vernadsky, G. The Origins of Russia
- 750 Christian, D., p. 282-283
- 751 Ibid., p. 285
- 752 Schenker, A. M. An Introduction to Slavic Philology, p.7
- 753 Schenker, A. M. An Introduction to Slavic Philology, p.29-30
- 754 Secrets of the Druids, p.10
- 755 Secrets of the Druids, p.15
- 756 Secrets of the Druids
- 757 Secrets of the Druids, p.78
- 758 See Rawlinson. The Histories.
- 759 Berresford-Ellis. The Druids, p.80-83
- 760 Pahlavi Texts Part IV, p. 15-17. Dinkard VII
- 761 Secrets of the Druids, p.16
- 762 Fletcher, R. The Conversion of Europe, p. 246-247
- 763 Secrets of the Druids, p. 92
- 764 Secrets of the Druids, p.12
- 765 Secrets of the Druids, p. 94
- 766 Secrets of the Druids, p. 95
- 767 Secrets of the Druids, p.84
- 768 Secrets of the Druids, p.71
- 769 Secrets of the Druids, p.88
- 770 Secrets of the Druids, p. 309
- 771 Secrets of the Druids, p. 309
- 772 Secrets of the Druids, p.12
- 773 Secrets of the Druids, p.50
- 774 Secrets of the Druids, p.12
- 775 Secrets of the Druids, p.51
- 776 Secrets of the Druids, p.26
- 777 Secrets of the Druids, p. 121
- 778 Secrets of the Druids, p.18
- 779 Secrets of the Druids, p.81
- 780 Secrets of the Druids, p. 89
- 781 Secrets of the Druids, p.23
- 782 Secrets of the Druids, p. 142,207
- 783 Secrets of the Druids, p. 207
- 784 Macalister. The Archaeology of Ireland, p. 367
- 785 Mac Mullen, R. Christianity and paganism in the 4th to 8th Centuries, p. 184
- 786 Fletcher, R. The Conversion of Europe, p. 100
- 787 Berresford-Ellis. The Druids
- 788 Berresford-Ellis. The Druids, p. 26-27
- 789 Berresford-Ellis. The Druids, p. 47
- 790 Ross. Life and Death of a Druid Prince, p. 124
- 791 Berresford-Ellis. The Druids
- 792 Secrets of the Druids, p.72
- 793 Secrets of the Druids, p. 113
- 794 Secrets of the Druids
- 795 Secrets of the Druids, p.72

- 796 The Diamond Path, p. 92-93
- 796a The Diamond Path
- 797 Vasmer, Vol I, p. 346-347
- 798 Eliade, M. Shamanism
- 799 Eliade, Shamanism, p. 501
- 800 The Penguin Encyclopedia of Classical Civilisations, p. 229
- 801 Black & Green. Gods, Demons and Symbols of Ancient Mesopotamia, p. 33
- 802 Eliade, M. Shamanism, p. 502
- 803 The Diamond Path, p. 11
- 804 The Diamond Path, p. 12
- 805 The Diamond Path, p. 12
- 806 The Diamond Path, p. 15
- 807 The Diamond Path, p. 16-17
- 808 The Diamond Path, p. 38-39
- 809 The Diamond Path, p. 40
- 810 The Diamond Path, p. 19
- 811 Eliade., p. 501
- 812 Ibid., p. 498-499
- 813 Krupp, E. Skywatchers, Shamans and Kings, p.53
- 814 Krupp, E. Skywatchers, Shamans and Kings, p.53
- 815 Eliade, M. Shamanism, p. 15
- 816 Ibid., p. 169 and Celtic Heritage.
- 817 Ibid., p. 10
- 818 Skelton, Marston and Painter, The Vinland Map and the Tartar Relation, p.88
- 819 Ibid., p.90
- 820 Ibid., pp.92, 94
- 821 Rawlinson. The Histories.
- 822 West, W. The Pahlavi Texts Part I, Bundahishn LXXIX:3
- 823 The Zend Avesta Part I, Introduction xlvii: 15
- 824 Ginzburg, C. Ecstasies, p. 262
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- 828 Metropolit Ilarion, Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 174-175
- 829 Vasmer, M., Vol I, p. 346
- 830 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 109 and Metropolit Ilarion, p. 174
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- 833 Dodge, B. The Fihrist of Al-Nadim
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- 835 Metropolit Ilarion. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 175
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- 837 Zoega, p. 286
- 838 Zoega, p. 37
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- 846 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 355
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- 866 Petrukhin. Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p. 148-149
- 867 Procopius I:V:16-20
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- 872 Stoyanov, Y. The Hidden Tradition in Europe
- 873 Lozko, G. Ukrains'ke Yazichnitstvo
- 874 Lozko, G. Ukrains'ke Yazichnitstvo
- 875 Russko-Angliiskii Slovar'
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- 880 All information on the *Al-Kaldani* has been taken from Dodge, B. *The Fihrist of Al-Nadim (Volumes I and II)*, especially the ninth part, section 1.
- 881 Dodge, B. The Fihrist of Al-Nadim, Vol II, p. 745-746
- 882 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 384
- 883 Dodge, B. The Fihrist of Al-Nadim, Vol II, p. 751
- 884 Ibid., Vol II, p. 752
- 885 Dawood, N. J. The Koran The Cow, p. 15
- 886 Dodge, B., Vol II, p. 752-753
- 887 Maksimov, S. V., p. 337
- 888 Cross, Sherbowitz wetzor. The Russian Primary Chronicle The Laurentian Text, p. 153
- 889 Zoega, p. 397
- 890 Stoyanov, Y. The Hidden Tradition in Europe
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- 892 Christian, D A History of Russia, Central Asia and Mongolia, p. 312
- 893 Dodge, B., Vol II, p. 755-756
- 894 Myths of the Middle Ages
- 895 Julius Norwich, John. Byzantium. The Apogee
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- 897 Christian, D., p. 145
- 898 Bord, Janet and Colin Sacred Waters Holy Wells and Water Lore in Britain and Ireland, p.7
- 899 Mallory, J. P. In Search of the Indo-Europeans, p. 60
- 900 Roux, G., p. 319. Also Quest for the Past, p. 82-83
- 901 Julius Norwich, John., p. 13-19
- 902 Stoyanov, Y. *The Hidden Tradition in Europe*, p. 115-116. As stated in *The Ancient Slavs*, p. 42, Pliska, the old capital city of Bulgaria was apparently founded under Khan Krum. There a large palace was built using what seems to have been classical Roman architectural principals. Pliska remained the Bulgar capital until the relocation of primary rule to Prejslav.
- 903 Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987 1. Proto-Bulgarian Inscriptions in Greek Letters, The Preslav Inscriptions, p. 1-2. e. karloukovski@uea.ac.uk
- 904 Julius Norwich, John., p. 71-72
- 905 Stoyanov, Y., p. 111
- 906 Fletcher, R. The Conversion of Europe
- 907 Flint, V. The Rise of Magic in Early Medieval Europe
- 908 Flint, V., p. 352
- 909 Fletcher, R., p. 258
- 910 Simonov, P. Essential Russian Mythology, p. 14
- 911 Flint, V., pp. 381, 383
- 912 Stoyanov, Y. The Hidden Tradition in Europe
- 913 Fletcher, R. The Conversion of Europe, p. 339
- 914 Stoyanov, Y. The Hidden Tradition in Europe, p. 123.

The conversion of the Bulgars to Christianity, and the pagan revival which followed are also depicted in the Bulgarian movie *The Last Pagan*, which is noteworthy not only for its portrayal of the events, but the turbaned Magi who helped incite Vladimir-Rasate to abandon the new faith of his father.

- 915 Ibid., p. 123.
- 916 Fletcher, R. The Conversion of Europe, p. 362
- 917 Ibid., p. 289
- 918 Dodge, B., Vol II, p. 746
- 919 Robinson, J.M. The Nag Hammadi Library, p. 330-338. Cf. Asclepius 21-29
- 920 Dodge, B., Vol II, pp. 746, 748-749
- 921 Ibid., Vol II, p. 748-749
- 922 Ibid., Vol II, p. 749
- 923 Ibid., Vol II, p. 751-752
- 924 Ibid., Vol II, p. 757. Livestock were sacrificed and burnt. There was also feasting and libations, as well as the smelling of roses.
- 925 Ibid., Vol II, p. 759
- 926 Taylor, T. On the Mysteries of the Egyptians, Chaldeans and Assyrians
- 927 Cross, Sherbowitz wetzor. The Russian Primary Chronicle The Laurentian Text, p. 153
- 928 Dodge, B., Vol II, p. 746-747
- 929 Babbitt, F. C. Moralia De Iside et Osiride: 48
- 930 Dodge, B., Vol II, p. 759
- 931 Cohn, N. Europe's Inner Demons

- 932 Ibid., Vol II, p. 747
- 933 Vernadsky, G. The Origins of Russia
- 934 Dodge, B. The Fihrist of Al-Nadim, Vol II, p. 757
- 935 Ibid., Vol II, p. 748
- 936 Sylvan Guthrie., p. 124-125.
- 937 Murray, M. The Witch Cult of Western Europe, p. 153-154
- 938 Ibid., p. 153
- 939 Dodge, B. The Fihrist of Al-Nadim, Vol II, p. 764-765
- 940 For the full account cf. Erdoes, R. AD 1,000 Living on the Brink of Apocalypse
- 941 Dodge, B. The Fihrist of Al-Nadim, Vol II, p. 751
- 942 Ibid., Vol II, p. 753-754
- 943 Dodge, B., Vol II, p. 755-756
- 944 See Before the Burning Times, Chapter VIII, p. 433-437 for the reconstructed ritual calendar...
- 945 Ibid., Vol II, p. 760
- 946 Barnstone, W. The Other Bible
- 947 Dodge, B., Vol II, p. 761
- 948 Ibid., Vol II, p. 762-763
- 949 Ibid., Vol II, p. 764
- 950 Ibid., Vol II, p. 749-750
- 951 Ibid., Vol II, p. 754
- 952 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 10
- 953 Maksimov, S. V., p. 386
- 954 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 42
- 955 Dodge, B. The Fihrist of Al-Nadim, Vol II, Chapter VIII
- 956 Lenormant, F. Chaldean Magic, p. 13
- 957 Lenormant, F. Chaldean Magic, p. 30
- 958 Lenormant, F. Chaldean Magic
- 959 Dawood. The Qur'an. The Merciful. Surah 55:17, p.376
- 960 Simonov, P. Essential Russian Mythology, p. 108-114
- 961 Brisbane, Judelson and Huggins. The Archaeology of Novgorod Russia, p. 98-99
- 962 Brisbane, Judelson and Huggins. The Archaeology of Novgorod Russia
- 963 Boyce, M. p. 107
- 964 Maksimov, S. V., p. 338
- 965 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 338-339
- 966 Summers, M. Malleus Maleficarum, Part I, Question 4, p. 90
- 967 Maksimov, S. V.
- 968 Ibid., p. 341
- 969 Ibid., p. 342-343
- 970 Ibid., p. 348
- 971 Ibid., p. 349-350. However unrelated it may be, one chap I met in Ireland in 1998 claimed that he saw his parent's farm in County Galway fall on very lean times. Their property had faltered agriculturally despite their intense efforts, whereas all the surrounding farms were thriving. To make matters worse they found an object resembling a nest, hand woven, placed at one corner of the field. From this arose suspicions that their misfortune was not entirely natural ... witchcraft perhaps.
- 972 Maksimov, S. V.
- 973 Ibid., p. 340
- 974 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 70-71
- 975 Fanger, C. Magic in History Conjuring Spirits Texts and Traditions of Medieval Ritual Magic
- 976 Kors and Peters. Witchcraft in Europe 1100-1700, p. 85-86

- 977 Ibid., p. 211
- 978 Ibid., p. 86-87
- 979 www.sacred-texts.com/asia/sby/sby14.htm 23/12/2004
- 980 www.sacred-texts.com/asia/sby/sby15.htm 23/12/2004
- 981 www.sacred-texts.com/asia/sby/sby33.htm 23/12/2004
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- 984 www.sacred-texts.com/asia/sby/sby33.htm 23/12/2004
- 985 www.sacred-texts.com/asia/sby/sby16.htm 23/12/2004
- 986 www.sacred-texts.com/asia/sby/sby12.htm 23/12/2004
- 987 www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
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- 989 www.sacred-texts.com/asia/sby/sby32.htm 23/12/2004
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- 992 www.sacred-texts.com/asia/sby/sby16.htm 23/12/2004
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- 995 www.sacred-texts.com/asia/sby/sby07.htm 23/12/2004
- 996 www.sacred-texts.com/asia/sby/sby07.htm 23/12/2004
- 997 www.sacred-texts.com/asia/sby/sby08.htm 23/12/2004. Al-Jilwah, Chapter III
- 998 www.sacred-texts.com/asia/sby/sby09.htm 23/12/2004. Al-Jilwah, Chapter IV
- 999 www.sacred-texts.com/asia/sby/sby28.htm 23/12/2004
- 1000 www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
- 1001-www.tenets.zoroastrianism.com/deenf.html
- 1002 www.sacred-texts.com/asia/sby/sby28.htm 23/12/2004
- 1003 www.sacred-texts.com/asia/sby/sby29.htm 23/12/2004
- 1004 www.sacred-texts.com/asia/sby/sby11.htm 23/12/2004
- 1005 www.nadir.org
- 1006 www.sacred-texts.com/asia/sby/sby43.htm 23/12/2004
- 1007 www.nadir.org
- 1008 Moulton, J. H. The Treasure of the Magi, p. 137
- 1009 The Treasure of the Magi. Unfortunately Moulton regarded their penchant for rote-learning as symptomatic of their lack of intelligence, when in fact it really signified their desire to propagate their faith in a relatively pure and undefiled form. It's a demanding method that mindless crettins should steer well clear of. Although Moulton studied the Zoroastrians, such comments show that he held their priests in little regard. These were men of extreme piety, albeit a piety which others may not appreciate.
- 1010 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka
- 1011 Vasmer, M., Vol II, p.642
- 1012 The Balts and Ukrains'ke Yazichnitstvo, G. Lozko, p.8
- 1013 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 406
- 1014 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 410
- 1015 Zoega, p.110, 111
- 1016 Fell, C. Egil's Saga
- 1017 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila
- 1018 Vernadsky. The Origins of Russia. Dmytryshyn. A History of Russia, p.69
- 1019 Vasmer, Vol III, p.177
- 1020 Vernadskiy, G. Medieval Russian Laws, p. 30-32
- 1021 Vernadskiy, G. Medieval Russian Laws, p. 41

1022 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol III. p. 177

1023 - Boyce, p. 142

1024 - See Dinkard IX - XXXIII: 1-6, The Zend Avesta Part I footnote p. 64, and Darmesteter's commentary on p. 262 of Pahlavi Texts Part IV

1025 - Visparad.

1026 - Information on the sorts of offices filled by the subordinate Slav priests has been gained from *Ukrains'ke Yazichnitstvo*, *G. Lozko*, p. 10-14 *and* 24-28.

1027 - Geography, 15: 3: 15

1028 - Foote and Wilson - The Viking Achievement, p. 401

1029 - Zoega, p.27

1030 - Zoega, p. 219

1031 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 64-65

1032 - West, W. The Pahlavi Texts Part III, Sad Dar VIII

1033 - Vernadskiy, G. The Origins of Russia

1034 - Lozko, G. Ukrains'ke Yaznichnitstvo, p.8-9

1035 - Cosmography, plate IX, XVII and XX.

1036 - The Zend Avesta Part I, Introduction xlviii

1037 - Elizabeth Wayland Barber. The Mummies of Urumchi, p.201

1038 - Stoyanov, Y. The Hidden Tradition in Europe, p.190

1039 - Gimbutas, M. The Balts, p. 183

1040 - Ibid., p. 25

1041 - Jones and Pennick. A History of Pagan Europe, p.166

1042 - Gimbutas, M. The Balts, p. 183

1043 - A great many of these items are mentioned in Lozko, G. *Ukrains'ke Yazichnitstvo*, p.10-15, Barret, F. *The Magus*, *Encyclopedia of the Occult*, p.262, the *Avesta* and *Pahlavi* texts.

1044 - Lozko

1045 - Jones, H. L. Geography 15: 1: 71, Volume VII, p. 125

1046 - Culican, W. *The Medes and Persians*, p. 47-48. This mode of attire resembles that of the Egyptian Horus priesthood. In their case the leopard-skin cloak symbolised the suns victory over Seth or Sutekh (the demonic brother of Horus, cognate with the Devil himself).

1047 - Culican, W. The Medes and Persians, p. 27

1048 - Bahn, P. G. Tombs, Graves and Mummies, p. 152

1049 - Ibid., p. 106-109

1050 - For those wanting to see this for themselves compare the Hotchdorf examplar in Bahn, P. G. Tombs, Graves and Mummies, p.108 with those found in Kaul, Fleming - Ships on Bronzes - A study in Bronze Age religion and iconography (Vol I and II) - National Museum of Denmark

1051 - Nicolle, D. Armies of Medieval Russia, p. 24.

1052 - Strabo - Geography 15:3

1053 - Shayast La-Shayast IV: 1-14

1054 - The Northern World

1055 - Vasmer, M Etimologicheskiy Slovar' Russkovo Yazyka, Vol II, p. 429

1056 - Gordon, p. 379

1057 - Tkach, Y. History of Ukrainian Costume, p. 21

1058 - Tkach. The History of Ukrainian Costume, p.19.

1059 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol I, p. 118

1060 - Ibid. , Vol II, p. 220

1061 - Ibid. , Vol III, p. 561

1062 - Tilke, M. Costumes, Patterns and Designs, p. 26

1063 - Tkach, Y. History of Ukrainian Costume, p. 22

1064 - Tilke, M., p. 26

1065 - Lozko, G. Ukrains'ke Yazichnitstvo, p.14

1066 - The Zend Avesta Part I, Introduction

1067 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 752-753

1068 - Heather, P. - The Goths, p.77-80

1069 - Zoega, p.407

1070 - Culican, W. The Medes and Persians, p. 141-142

1071 - Ibid., p. 120

1072 - Ibid. p. 122

1073 - Foote and Wilson. The Viking Achievement, p. 401

1074 - The Sutton Hoo Ship Burial, Angela Care Evans p. 92-93

1075 - I believe that the level of perfection achieved in the crafting of stone idols and earlier stone architectural forms, as noted in India (performed by Persian masons), Egypt (especially), and to a lesser extent Greece and Rome, was achieved, in a number of instances, without any great need for metal tools. Instead rock sufaces were hewn and shaved back quickly and easily with the aid of dolerite (a very hard rock which archaeologists have found shaped into hand tools), or by diamond tipped cutting instruments, and diamond dust scourers (for polishing granite, basalt, etc) which the Babylonian gem engravers are known to have used.

To give you an example of the excellence attained by these craftsmen we find in India a casket dating to the Mauryan period (c 322-185 BC), which was made to house Buddhist relics. The object was carved from a large piece of crystal and is one of the finest examples of stonework ever seen in Asia. (*The Penguin Encyclopedia of Classical civilisations*, p. 215.)

1076 - Zoega, p. 434

1077 - Ibid., p. 397

1078 - See The God of the Witches and The Witch Cult of Western Europe.

1079 - Vasmer Vol II, p. 394

1080 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 320

1081 - See Dadistan i Dinik XLII and other references.

1082 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 13-14

1083 - Kieckhefer, R. Magic in the Middle Ages, p. 48-49

1084 - Fletcher, R. The Conversion of Europe, p. 251

1085 - Flint, V. The Rise of Magic in Early Medieval Europe

1086 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol IV, p. 73

1087 - Ibid., Vol III, p. 788

1088 - Ibid., p. 250

1089 - Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms

1090 - Berresford Ellis, P. The Druids

1091 - The Dictionary of Symbolism, p. 273

1092 - Lozko, G. Ukrains'ke Yazichnitstvo, p.92

1093 - Ibid., p. 12

1094 - Gokihar might be related to the astrological terms, the two nodes of the dragon, which were composed of a head and tail.

1095 - Vasmer, M. Etimologichesckii Slovar' Russkovo Yazyka, Vol II, p. 612-613

1096 - Lozko, G. Ukrains'ke Yazichnitstvo, p.12

1097 - Brisbane, Judelson and Huggins. The Archaeology of Novgorod, Russia, pp. 162, 165, 183

1098 - Appendix of L. Cherenkov, Gypsy-Russian / Russian-Gypsy Dictionary (Kalderash dialect), Moscow Russky Yazyk

Publishers 1990

1099 - Cf. The Zend-Avesta Part I Vendidad

1100 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 349

1101 - Ibid., p. 349

- 1102 West, E. The Pahlavi Texts Part IV, Dinkard VIII:XVIII:6
- 1103 Darmesteter, J. The Zend-Avesta Part I Vendidad, p.102.
- 1104 West, E. The Pahlavi Texts Part IV, Dinkard VIII:VII:15
- 1105 Frazer, J.G. The Golden Bough, p.549
- 1106 Novgorod the Great Excavations at the Medieval City, pp. 66, 93
- 1107 Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms, p.162
- 1108 Ibid., p.120
- 1109 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXX:6
- 1110 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 51-52
- 1111 Haoma was a ritual drink made by the Magi. It was believed to grant immortality.
- 1112 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXX:6
- 1113 Ibid., *Dinkard IX:XLV:8-9*
- 1114 Ibid., Dinkard IX:LIII:2
- 1115 Ibid., Dinkard IX:XVIII:1
- 1116 Ibid., Dinkard VIII:IX1-3
- 1117 Yasna LXII: 3-4
- 1118 West, E. The Pahlavi Texts Part IV, Dinkard IXXLIV:19
- 1119 The Rivyat of Bahman Pungyah:18-20
- 1120 Dadistan-i Dinik LXXII:3-5
- 1121 Legends relating to Keresasp, Pahlavi Texts Part II, p. 376
- 1122 West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:2
- 1123 Flint, V. The Rise of Magic in Early Medieval Europe, p.179
- 1124 Vasmer, M., Vol III, p. 585
- 1125 Ibid., Vol III, p. 584
- 1126 Orchard, A., p. 186
- 1127 Cotterell, A. (Ed), Keall, E. J. The Penguin
- Encyclopedia of Classical Civilisations, p. 186
- 1128 Turville-Petre and Orchard
- 1129 Simonov, P.
- 1130 West, W. The Pahlavi Texts Part I, Bundahishn VI
- 1131 Selections of Zad Sparam V:1-2.
- 1132 Lozko, G. Ukrains'ke Yazichnitstvo
- 1133 Laing. The Ynglinga Saga:7
- 1134 Ibid. The Ynglinga Saga :10
- 1135 War in Ancient India
- 1135a Branston. The Lost Gods of England, p.95-96
- 1135b Branston. The Lost Gods of England, p.97
- 1136 West The Pahlavi Texts Part I, p. 87. Dadistan i Dinik XXXVII:27.
- 1137 Dawood. The Qur'an. The Confederate Tribes. Surah 33:9, p. 294
- 1138 Laing. The Ynglinga Saga
- 1139 Ibid. The Ynglinga Saga:11
- 1140 Ibid. The Ynglinga Saga:13
- 1141 Flint, V., p. 65
- 1142 Ibid., p. 64
- 1143 Palsson, H. and Edwards, P. Vikings in Russia, p. 56
- 1144 Mc Ginn, B. Visions of the End
- 1145 Palsson, H. and Edwards, P. Vikings in Russia, p. 57
- 1146 (Avesta Part I) Vendidad Fargard VIII: V: 31-32
- 1147 West, W. The Pahlavi Texts Part III, Sad Dar VIII:1-2,6

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- 1148 Zend-Avesta Part I, p. 102
- 1149 Shayast La-shayast VIII:4
- 1150 Flint, V., p. 215
- 1151 Larousse Dictionary of World Folklore, p. 217.
- 1152 Witchcraft in Europe 1100-1700, p. 95
- 1153 Ankarloo and Henningsen. Early Modern European Witchcraft, p. 259
- 1154 The Oxford Dictionary of Superstitions, pp. 172, 189.
- 1155 Ibid., p. 431. Magians also believed tempests accompanied the departure of very holy souls.
- 1156 Murray, M. The Witch Cult in Western Europe
- 1157 Arnold. An archaeology of the early anglo-saxon kingdoms, p. 193
- 1158 Cohn, N. Europe's Inner Demons, p. 131
- 1159 Lenormant, F. Chaldean Magic, p.7
- 1160 Lenormant, F., p.5-6
- 1161 Lenormant, F., p.5
- 1162 Ibid. The Ynglinga Saga:7
- 1163 Ibid. The Ynglinga Saga:6
- 1164 Vernadsky, G. The Origins of Russia, p. 279
- 1165 Vernadsky, G. The Origins of Russia, p. 315 and Slovo o polky Igoreve.
- 1166 Zoega, p.102. For information on king Agni see Turville-Petre. Speculum Norroenum, p. 89
- 1167 Vernadsky, G. The Origins of Russia, p. 33
- 1168 Korinfskii, A. A. Narodnaya Rus', p. 105
- 1169 Ibid., p.105
- 1170 Ibid., p.105
- 1171 Christian, D., pp. .252,255
- 1172 Vasmer, M., Vol I, p.141
- 1173 Ibid., Vol II, p.155
- 1174 Ibid., Vol I, p. 182
- 1175 Zoega, p. 39
- 1176 Christian, D., p. 256
- 1177 Ibid., p.256
- 1178 Vasmer, M, Vol I, p.183
- 1179 Dodge, B. Chapter IX, Part II
- 1180 Eliade, M. Shamanism, p.4
- 1181 Vernadsky, G. The Origins of Russia, p. 69
- 1182 Vasmer, M, Vol II, p. 266
- 1183 Jones and Pennick. A History of Pagan Europe, p. 187
- 1184 Hollingsworth, P. The Hagiography of Kievan Rus', p. 6
- 1185 Cross Sherbowitz-wetzor., p. 86
- 1186 Schenker, A. M. An Introduction to Slavic Philology, p.20
- 1187 Schenker, A. M. An Introduction to Slavic Philology, p. 22
- 1188 Vernadsky, G. The Origins of Russia, p. 255-257
- 1189 Ibid., p. 149
- 1190 Cross Sherbowitz-wetzor., p. 134-135
- 1191 Vasmer, M., Vol I, p.183
- 1192 Mithras Mysteries and Initiation Rediscovered, pp. 77, 94, 105
- 1193 The Concise Encyclopedia of Heraldry, p.49
- 1194 Culican, W., p.41
- 1195 Concise Encyclopedia of Heraldry, p. 165-178.
- 1196 Vernadsky, G. The Origins of Russia

1197 - http://spophistikatedkids.com/turkic/70%20Dateline/bulgar%20datelineEn.htm and http://www.kutriguri.com/body_9.html

1198 - Vernadsky, G. The Origins of Russia, p. 207

1199 - Eliade, M Shamanism

1200 - Dewing, H. B. Procopius VII:xiv:23

1201 - Tschan, J. The Chronicle of the Slavs, p. 219

1202 - The synopsis is an overview of material supplied in *Shamanism*, Encyclopedia Britannica, the Vedas, the Mahabharata, God's of the Ancient Northmen, Ukrains'ke Yazichnitstvo, Ulrains'ka Mifologiya, The Avesta, the Pahlavi texts, Ecstasies, Encyclopedia of Religion, European Mythology, Gods and Myths of Northern Europe, History of the Vikings, Peredistoriya Davnikh Rusiv, The Balts, some books on the Celts, The Origins of Russia, World Mythology and Standard Dictionary of of folklore, mythology and legend..

1203 - Dodge, B. The Fihrist of Al-Nadim

1204 - Mongait, A. L. Archaeology in the USSR

1205 - Christian, D. A History of Russia, Central Asia and Mongolia, p. 251

1206 - Christian, D., p. 256-257

1207 - Agni Purana I, 40:21, p. 109

1208 - The Tokharians have been equated with the Yuehzhi in ancient Chinese historical sources, a folk characterised by their white Caucasian complexions and red, brunette or blonde hair. Following hostilites with the Chinese (the most catastrophic being in 140 BC), the Yuehzhi were largely expelled from the Tarim Basin region. Many of them were Buddhists, and therefore carted their belief system toward the setting sun.

The later Huns possessed Caucasian and Eurasian physiology, and their constituent tribes controlled a broad expanse of land stretching from Europe to the quite distant Tarim Basin area. The period of the Hunnish excursions into Europe typified the westerly dispersions of these diverse nations out of Asia, which, as mentioned, began in earnest from the second century BC onwards, owing to heightening levels of conflict with the Chinese.

1209 - Vasmer, M., Vol IV, p. 401

1210 - Christian, D., p. 216

1211 - Vasmer, Vol IV, p. 401

1212 - Nock. Conversion, and Sylvan-Guthrie The Pythagorean Source-book and Library

1213 - Vasmer, M., Vol III, p. 118-119

1214 - Ellis Davidson, H. R. Gods and Myths of Northern Europe, p. 87

1215 - Vasmer, M., Vol I, p. 118

1216 - Yasna 32:5

1217 - Tschan. The Chronicle of the Slavs, p. 159

1218 - Nock. Conversion

1219 - Ibid., p. 130-133

1220 - Ibid., p. 125

1221 - Ibid., p. 127

1223 - Jones, H. L. Geography 15: 1: 73, Volume VII, p. 127

1224 - Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p. 12

1225 - Nock, A. D. Conversion, p. 42

1226 - Ibid., p. 395. The Papyrus of Nebseni: 45-46

1227 - Ibid., p. 576-583. The Papyrus of Ani: 1-42

1228 - Ibid., The Papyrus of Nebseni: 15-24)

1229 - Ibid., p. 395. The Papyrus of Nebseni: 45-46

1230 - Ibid., p. 390-391. The Papyrus of Nebseni: 19-22

1231 - Ibid., p. 393. The Papyrus of Nebseni: 32-35

1232 - The mutual recognition of gods, by various foreign creeds in antiquity, is amply illustrated by Nock.

1233 - Bond, Janet and Colin - Sacred Waters - Holy Wells and Water Lore in Britain and Ireland, p. 14

1234 - Lewis, B. The Middle East, p. 30

1235 - Encyclopedia Britannica Macropedia, (Languages of the World) p. 628, The Marvels of Zoroastrianism, The Zend-Avesta

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1236 - Mallory, J. P. In Search of the Indo-Europeans, p. 48

1237 - Christian, D.

1238 - Vasmer, M., Vol II, p. 210-211

1239 - Warner, Elizabeth. Heroes, Monsters and Other Worlds from Russian Mythology, p. 51

1240 - Stoyanov, Y., p. 275.

1241 - Christian, D.

1242 - Vernadsky, G. The Origins of Russia

1243 - Vasmer, M., Vol II, p. 99

1244- Encyclopedia of Religion, p. 356. This trinity is, I believe, the true origin of the Bogomil or more especially the venerable Massalian trinity (see p. 781), heretical creeds which arose among the Balkan mediaeval heretics, and no doubt the result of Pagan Slavs migrating into the Balkans following the conversion of Kievan Rus'. This point will be addressed later throughout Part II.

1245 - Stoyanov, Y., p. 282

1246 - Vernadsky, G. The Origins of Russia, p. 111

1247 - The extensive "pantheon" of Russian gods which you are about to read has been constructed from the following sources; Dokhristiyans'ki Vruvannya Ukrains'kovo Harodu, Metropolit Ilarion, Ukrains'ka Mifologiya, Mikhailo Krishchuk; Ukrains'ke Yazichnitstvo, Galina Lozko; Dictionary of Gods and Goddesses, Devils and Demons, Manfred Lurker; Encyclopedia of the Gods; Essential Russian Mythology; Heroes, Monsters and other worlds from Russian Mythology; The Illustrated Encyclopedia of Myths and Legends - Arthur Cotterell; New Larouse Encyclopedia of Mythology; Novaya Abevega Russkikh Sueverii; Standard Dictionary of Folklore, Mythology, and Legend; World Mythology; Bundahishn and the Rig Veda

1248 - Thus Spake Zarathustra p. viii.

1249 - Korinfskiy, A A. Narodnaya Rus'. The Magian word for the fire within the human body was Vohu-fryan and the fire within trees and plants Urvazist.

1250 - Standard Dictionary of Folklore, Mythology and Legend.

1251 - New Larousse Encyclopedia of Mythology, p. 317.

1252 - Vasmer, M., Vol II, p. 640

1253 - Vasmer, M., Vol III, p. 569

1254 - Yasna LXII:6 The White Magi believed that the holy flame was the Son of God, the child of the brilliantly shining Ahura Mazda.

1255 - Vasmer, M., Vol III, p. 570

1256 - The Ancient Slavs, p. 37

1257 - The Archaeology of Ireland, p. 364

1259 - Lozko, G. Ukrains'ke Yazichnitstvo

1260 - Metropolit Ilarion. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 115-116

1261 - As with the Greek Hopolites of the Homeric era, the Slavs placed great religious significance to their shields.

They hung their shields on the gates of any place they conquered, and banned from their libations any man who left the battle field without their shield.

1262 - Lozko, G. Ukrains'ke Yazichnitstvo

1263 - Stoyanov, Y.

1264 - Krishchuk, M, p. 28

1265 - Ibid., p. 5

1266 - Mongait, A. L. Archaeology in the USSR

1267 - Rawlinson, G. The History, Herodotus.

1268 - From Plato's work *Timaeus and Critias* we learn that the Pillars of Hercules were also supposed to indicate the gateway to the fabled city of Atlantis, but the Pillars of Hercules were normally identified as being situated at the

Rock of Gibraltar.

1269 - Mattingly, H. The Germania

1270 - Krishchuk, M., p.15

1271 - Ibid., p.15

1272 - Ibid., p. 13

1273 - Ibid., p.15

1274 - Ibid., p.17

1274a - In Zoroastrian and Magian mythology, Gokard was the world tree that sprouted from the ocean on the first day. It provided the fruits and seeds that led to the restoration of the world and the immortality of creatures. *And here is where the similarity with Nemet' comes in.* The roots of Gokard were constantly being attacked by serpents, in particular the lizard, a beast dear to Ahriman, but nevertheless it stood defended by 10 large fish, creatures big and mean enough to chew through anything, and who fought only for Ahura Mazda. Towards the end of the world it became spindly, with a single root, and *denuded of foliage*, through the actions of the fiend.

Bundahishn XXVII: 2-7. From Gokard came three types of medicinal plants, some which cured bodily ailments, others to restored waning "vital energies" to the body, and others which performed both forms of treatment at the same time. Bundahishn makes mention that the Magi knew of 55 cereal grains, 12 medicinal plants and 110,000 other plants which supply dyes, gums, oils. But above all Gokard was the great tree of immortality. It grew at the base of the mountain from which all the water flowed. These life-giving waters nourished the tree. The fire bird landed on its branches and flew down into the water carrying the seeds of regeneration with it. After the great fire bird (Russian: Zhar Ptitsa) swished the grains in the water, the constellation Sirius caused the waters to rise up annually, which had the effect of spreading new buds and sprouting vegetation. Ancient Egyptians also realised that Sirius caused flooding.

Bundahishn XIX: 1-7. In the ocean, beneath that tree, was a mammoth creature that defended the good servants of Ahura Mazda. It was known as the three-legged ass. It was white and had many eyes, ears and mouths, plus a single large golden horn which sprouted a thousand smaller horns (a formidable set of antlers maybe?). The story of Gokard and the three-legged ass with ambergris dung carries possible linkages with the Haoma imagery found on a Rus' temple wall. If so, the poetically charged description of the ass was referring to a hart which stood in the presence of the mighty Haoma (ash) tree!

1275 - Krishchuk, M., p.18

1276 - Ibid., p.17

1277 - Ibid., p.15

1278 - Ibid., p.13

1279 - Zoega, p. 19

1280 - Krishchuk, M., p.15, and Metropolit Ilarion

1281 - Flint, V. The Rise of Magic in Early Medieval Europe

1282 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 11.

1283 - Krishchuk, M., p.17

1284 - Ibid., p.17

1285 - Ibid., p. 13-14.

1286 - Ibid., p. 15-16. Metropolit Ilarion., p. 113-114

1287 - Krishchuk, M., pp. 18, 27, 28

1288 - Ellis Davidson, H. R. Gods and Myths of Northern Europe, pp. 27, 201.

1289 - Krishchuk, M., p. 16

1290 - Simonov, P., p. 22-23

1291 - Krishchuk, M., p. 25

1292 - Vlasova, M., p. 35

1293 - Ibid., p. 39

1294 - Ibid., p. 42-43

1295 - Vasmer, M., Vol I, p. 182

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- 1296 Vlasova. Novaya Abevega Russkikh Sueverii, p. 112
- 1297 Simonov, P., p. 22-23
- 1298 Warner, E., p. 19-20.
- 1299 Bosley, K. The Kalevala, p. 83
- 1300 Ibid., p. 439
- 1301 Flint, V., p. 239.
- 1302 Summers, M. Malleus Maleficarum, Part I, Question 3, p. 78
- 1303 See Zend-Avesta Vol III in Yasna p. 33, 35, 40, 160 and numerous other Iranian references to the Drug (devils), and the worshippers of the drug.
- 1304 Vasmer, M., Vol I, p. 540-541
- 1305 Ibid., Vol I, p. 160
- 1306 The Medes and Persians, p. 144
- 1307 Vasmer, M., Vol II, p. 573
- <mark>1308 Pahlavi Texts Part IV, p. 224</mark>
- 1308a Archaeology of Ireland, pg343
- 1309 Krishchuk, M., p. 21
- 1310 Ibid., p. 23
- 1311 Cross Sherbowitz-wetzor, The Primary Chronicle, p. 91-93
- 1312 Ukrains'ka Mifologiya and Novaya Abevega Russkikh Sueverii, p. 60-61
- 1313 Krishchuk, M., p. 20-21, Vernadsky, G. and Lozko, G.
- 1314 Krishchuk, M., p. 20
- 1315 Vasmer, M., Vol II, p. 279
- 1316 Vlasova., p. 111
- 1317 Zoega, p. 18
- 1318 Lozko, G and Vlasova, M.
- 1319 Vlasova, M., p. 166
- 1320 Krishchuk, M., p. 23
- 1321 Frazer, J. The Golden Bough, p. 620, 655
- 1322 Vlasova
- 1323 Krishchuk, M., p. 22
- 1324 Gimbutas, M. The Civilisation of the Goddess, p. 243
- 1325 Krishchuk, M., p. 23
- 1326 Ibid., p. 21
- 1327 Gimbutas, M. The Civilisation of the Goddess, p. 243
- 1328 Laing. The Ynglinga Saga:16
- 1329 Krishchuk, M., p. 21
- 1330 Ibid., p. 21
- 1331 Ibid., p. 21
- 1332 Ibid., p. 25
- 1333 Vlasova, M., p. 269
- 1334 Lozko and Krishchuk
- 1335 Vlasova, M., p. 272
- 1336 Gods and Goddesses, p. 162-163
- 1337 Vernadsky, G. The Origins of Russia
- 1338 Krishchuk, M., p. 21
- 1339 The Pythagorean Sourcebook and Library, p. 1349. From Diogenes Laetius' Life of Pythagorus
- 1340 Sylvan Guthrie, K. The Pythagorean Sourcebook and Library, p. 149. Diogenes Laertius, The Life of Pythagorus:19
- 1341 Aban Yast IX 34
- 1342 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXI:8-10

- 1343 Simonov, P., p. 14-15
- 1344 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 107
- 1345 Ibid., p. 107
- 1346 Petrukhin. Nachalo Etno-kyl'turnoi Istorii Rusi IX-XI Vekov, p. 262-263
- 1347 As depicted in Nachalo Etno-kyl'turnoi Istorii Rusi IX-XI Vekov
- 1347a Metropolit Ilarion, Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 105-106
- 1348 Krishchuk, M., p. 231
- 1349 Ibid., p. 22
- 1350 Vlasova, M. Novaya Abevega Russkikh Syeverii, p. 87-89
- 1351 Vlasova, M., p. 87-89
- 1352 Vasmer, M., Vol I, p. 324
- 1353 West, W. The Pahlavi Texts Part I, Bundahishn XXVIII:35
- 1354 Vasmer, M., Vol I, p. 324
- 1355 Krishchuk, M., p. 25
- 1356-The names of these two demons are found in Darmesteter and Mills. Zend-Avesta Part I, p. 50, 3n
- 1357 Novaya Abevega Russkikh Sueverii has almost 9 pages dedicated to the Vodyanoy, which for the sake of brevity I will not include here.
- 1358 Vlasova, M., p. 94
- 1359 Krishchuk, M., p. 21
- 1360 West, W. The Pahlavi Texts Part I, Bundahishn XXVIII:38
- 1361 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 264
- 1362 Bosley, K., p. 585
- 1363 West, W. The Pahlavi Texts Part I, Bundahishn XXVIII:23-39
- 1364 Dmytryshyn, B. A History of Russia
- 1365 Moulton. *The Treasure of the Magi*. This same fire transference ritual is still carried out today by the Zoroastrian Parsees in India.
- 1366 Laws of Manu III: 202-207
- 1367 Laws of Manu III: 239-242
- 1368 Epistles of Manuskihar I:VIII:3. Etimologicheskiy Slovar' Russkovo Yazyka, Vol III, p. 578 Coincidentally the Anglo-Saxon word for "a pig" Su is similar to the Avestan word Hu, which also meant "a pig". From this we get the English word "sow".
- 1369 Pahlavi Part II, p. 311
- 1370 West, W. The Pahlavi Texts Part III, Sad Dar XIII
- 1371 Simonov, P., p. 23
- 1372 Maksimov, S. V., p. 103
- 1373 Vasmer, M., Vol II, p. 279
- 1374 Bosley, K., p. 94
- 1375 Vasmer, M, Vol IV, p. 349
- 1376 Ross. The Life and Death of a Druid Prince
- 1377 See the The zend-avesta part i vendidad.
- 1378 Korinfskiy, A A., p. 504
- 1379 (Pahlavi Part I) Bundahishn XIX: 18
- 1380 Oxford Dictionary of Superstitions, p. 387-388.
- 1381 Daniel, G. The Slavs, p. 154
- 1382 Encyclopedia of Religion p. 355
- 1383 Shayast La-Shayast X:35
- 1384 Frazer, J.G. The Golden Bough, p. 549
- 1385 Ibid., p. 552
- 1386 West, W. The Pahlavi Texts Part III, Sad Dar XVIII

- 1387 Encyclopedia Britannica and the Natural History
- 1388 Dodge. The Fihrist of Al-Nadim
- 1389 Encyclopedia Britannica
- 1390 Zaehner, R. C. The Dawn and Twilight of Zoroastrianism, p.196
- 1391 Zaehner, R. C. The Dawn and Twilight of Zoroastrianism, p.197
- 1392 Dodge, B. The Fihrist of Al-Nadim
- 1393 One book I used in researching this book (*Ancient Inventions*, a collaborative effort by a large team of archaeologists and historians) is full of technological innovations which the Chinese and Central Asians constructed.
- It is just possible some of these inventions originated from these earlier Persian texts which Magians sent to the Far-East.
- 1394 Encyclopedia Britannica, the Alphabetic Labyrinth and Secrets of the Alchemists p. 25.
- 1395 Encyclopedia Britannica
- 1396 Cosmography plate XVII
- 1397 The Times Atlas of World History pp. 314, 316
- 1398 Encyclopedia Britannica
- 1399 Nag Hammadi Library, The Discourse of the 8th and 9th: 61-62
- 1400 The Nag Hammadi Library
- 1401 The Hidden Tradition in Europe and The Three Books of Occult Philosophy
- 1402 Natural History II:85
- 1403 Natural History VII:125
- 1404 Natural History XXXVI:83
- 1405 Natural History XXXVI:148
- 1406 Natural History XXXVI:84
- 1407 The Histories Book II: 148-150
- 1408 Natural History XXXVI:104
- 1409 Natural History XXXVI:81
- 1410 Natural History VII:85
- 1411 The Readers Digest Book of Facts. As depicted in the Penguin Encyclopedia of Classical Civilizations)
- 1412 Natural History XXX11I:128
- 1413 A translation of these tales is listed in Three Books of Occult Philosophy, C. Agrippa, p. 707
- 1414 Heer. The Medieval World
- 1415 Ibid., p. 239
- 1416 Dodge. The Fihrist of Al-Nadim
- 1417 Barnstone. The Other Bible
- 1418 Badiny, Francisco Jos, The Sumerian Wonder 1974, p. 249
- 1419 Heer. The Medieval World, p. 239
- 1420 TIbid., p. 235
- 1421 Flint. The Rise of Magic in Early Medieval Europe
- 1422 Heer. The Medieval World, p. 238
- 1423 Ptolemy's Theory of Visual Perception, p. 65
- 1424 The Pythagorean Sourcebook and Library, p. 61
- 1425 Freake. The Three Books of Occult Philosophy, p. 459
- 1426 West, E. The Pahlavi Texts Part IV, Dinkard V: III:4-5
- 1427 Ibid., Dinkard IX:I:21
- 1428 Rivyat IV:23 of Dastur Barzu Qiyamu-d-din
- 1429 West, E. The Pahlavi Texts Part IV, Dinkard VII:VII:3
- 1430 Zaehner, R. C. The Dawn and Twilight of Zoroastrianism, p.176
- 1431 Zaehner, R. C. The Dawn and Twilight of Zoroastrianism, p.176
- 1432 Encyclopedia Britannica

1433 - Bosley, K. The Kalevala, Introduction XXV

1434 - Agni Purana

1435 - Agni Purana I:63:17

1436 - Agni Purana I:63:20-21

1437 - From Viking to Crusader, p. 257, and The Northern World

1438 - Mallory, J. P. In Search of the Indo-Europeans, p. 56

1439 - Kamen, H. The Spanish Inquisitions, p. 103

1440 - The struggle between the Roman Catholic Church and the Pagans and intellectuals who guarded the "forbidden books" in Western Europe formed the backdrop for Umberto Eco's justly famous novel (and movie) *The Name of the Rose.* Another film *The Life of Michael Nostradamus* eloquently depicts the efforts of the Pagan intelligentsia to keep the old knowledge alive, though after the death of his wife, he felt that the human cost was too high, and it better to burn the venerable writings.

1441 - Hollingsworth. The Hagiography of Kievan Rus' - St Avraamij of Smolensk, p. 135-163

1442 - Ibid. p. 142

1443 - West, E. The Pahlavi Texts Part IV, Dinkard IV: 26-27

1444 - Vlasova, M. Novaya Abevega Russkikh Sueverii,

1445 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 17

1446 - Metropolit Ilarion *Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu*, p. 221. Despite his generally good footnotes, Hilarion does not indicate which mediaeval texts these names were taken from, nor the earliest dates for such sources.

1447 - Metropolit Ilarion. Dokhristiyan'ski Viruvannya Ukrains'kovo Narodu, p. 221

1448 - Ibid., p. 221

1449 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 413

1450 - For examples of these maps see Skelton, Marston, and Painter. The Vinland Map and the Tartar relation.

1451 - Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 150

1452 - For exact reproductions of these maps See The World of Islam p. 198.

1453 - Summers. Malleus Maleficarum, Part III, p.415-416

1454 - Vernadsky, G. The Origins of Russia, p. 110-112

1454 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 113

1455 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 191

1456 - Metropolit Ilarion, Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 221

1457 - Vernadsky, G. *The Origins of Russia, George Vernadskiy* p. 125. The Magyars did use the white poppy for surgical purposes. Moreover, the hole left in the trepinated skull uncovered at Kiev was sealed over by a sheet of silver, before the scalp was stitched back up.

1458 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 361

1459 - Nikadum Nask

1460 - West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:4

1461 - Olmstead, p.131-132

1462 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 638

1463 - Ibid., Vol II, p. 349

1464 - Ibid. Vol III, p. 607

1465 - M. Mednikova. Post Mortem Trepanations in Central Asia: Types and Trends, p.269

1466 - Portable Medieval Reader, pg 448 Source: Memoirs of Usamah - Trans P. K. Hitti, Columbia University Press 1929

1467 - Flint. The Rise of Magic in Early Medieval Europe

1468 - Thomas, P. C. General Councils of the Church, p. 83

1469 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 477-478

1470 - Vernadsky, G. The Origins of Russia and Ukrains'ka Mifologiya

1471 - West, W. The Pahlavi Texts Part I, Bundahishn XXVII:24

1472 - Lozko, G. Ukrains'ke Yazichnitstvo

1473 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka

1474 - Stoyanov. The Hidden Tradition in Europe, p. 208

1474a - Robinson, D. Journal of Danish Archaeology, Vol. 10 "Plant Remains from the late Iron-Age/Early Viking Settlement at

Gammel Lejre, p. 191-198 and Vol II, Andersen, S. History of Vegetation and Agriculture at Hasing Huse Mose,Thy Northwest

Denmark since the Ice Age

1475 - Growing Roses, p. 7-8

1476 - Ibid., p. 7-8

1477 - Ibid., p. 18

1478 - Ibid., p. 8

1479 - Ibid., p. 9

1480 - The Natural History Book XIII

1481 - Deiss, L. Early sources of the Liturgy

1482 - Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 87

1483 - Vasmer. Vol II, p. 312

1484 - Eliade. Shamanism, p. 401

1485 - Ancient Inventions, p. 341-342

1486 - Flint

1487 - Agni Purana

1488 - Great Books of the Western World, Encyclopedia Britannica, Vol 16, The Almagest. Appendix A, p. 466-470

1489 - The Fihrist of Al-Nadim

1490 - Heer, F. The Medieval World, p. 296

1491 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 64

1492 - Roux, G. Ancient Iraq, p. 252

1493 - Zoega, p. 92

1494 - West, E. The Pahlavi Texts Part IV, Dinkard VIII:IX:3 and Dinkard VIII:X:1

1495 - Murray, M. The God of the Witches, p. 90

1496 - Metropolit Ilarion, Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu

1497 - Vasmer. Vol II, p.519

1498 - The Natural History

1499 - From the Omens of Babylon - Astrology and Ancient Mesopotamia

1500 - Olmstead. History of the Persian Empire, p.9

1501 - The Fihrist of Al-Nadim (Vol I and II)

1502 - Dadistan i Dinik XXXVII:27

1503 - The World of Ancient Times, p. 373

1504 - To be honest, there are a number of obvious flaws in his map, but if you take into account that he drew it in the

2nd Century AD, without satellite photos, it is magnificent.

1505 - This table has been compiled from data contained Great Books of the Western World - The Almagest

1506 - Three Books of Occult Philosophy, p. 826. It was not uncommon for ancient tomes to be lost or destroyed. We only

know of their contents from comments made in the writings of their contemporary colleagues. Unfortunately we will never be able to read it for ourselves.

1507 - Jones and Pennick. A History of Pagan Europe, p. 180

1508 - Mattingly, H. The Aricola and the Germania, p. 108. The Germania: 9

1509 - Berresford-Ellis. The Druids, P Berresford-Ellis, p. 50-69

1510 - The Witch Cult of Western Europe, p. 21

1511 - See the Almagest and Ancient Inventions, p. 123

1512 - Encyclopedia Britannica, Great Books of the Western World, Vol 16

1513 - Instances where Europeans set foot on Australian soil before Captain Cook's arrival escaped the historical record. We see aboriginal cave paintings of ships in Arnhem land, and obscure etchings thought to have been left by

sailors on the Western Australian coast. By and large they seem largely mythological, as for instance the mahogany

ship, guessed to be a Portuguese shipwreck. Travellers occassionally claim to have seen buried in sand near Port Fairy, but it has eluded the clutches of professional and amateur archaeologists so far, if indeed it exists at all. Far more bizarre is the case of the Geelong keys, a set of keys hacked from the walls of a mine during one of the earliest phases of Victorian colonisation, in the 1800's. They caused a sensation at the time but subsequently disappeared so that we can no longer verify the matter. Perhaps they constituted physical evidence of a pre-British European presence on the Australian mainland, perhaps even a very ancient one considering that they were found embedded in underground sediments.

1514 - Cosmography - Plate II

1515 - Ancient Inventions, p. 350

1516 - The Histories, p. 103

1517 - Reader's Digest - Quest for the Past, p. 180-181. One scholar has written a book which shows that some of the data supplied by Ptolemy was potentially forged by himself (or later transcribers), with the odd measurement fabricated using predictive mathematics to validate Ptolemy's theories. His main accusation against Ptolemy is that his work is too accurate, even by modern standards, though I am willing to suggest that this might only be because Ptolemy used data which had been tested and retested by his predecessors over centuries, or even the product of data extracted from astronomical computers they used such as the Antikythera mechanism shown on p. 518

1518 - Ptolemy's Theory of Visual Perception - An English translation of the Optics With Introduction and Commentary - A. Mark Smith

1519 - Almagest I: 12

1520 - Almagest V: 12

1521 - As shown in *Ancient Inventions*, p. 417. The artist's reconstruction of Papus' version of a dioptra shown in *Ancient Inventions* appears to have been embellished when compared with the excerpt that appears in the *Great Books of the Western World - The Almagest*. If Papus' account is fuller and more precise, then a *dioptra* looked similar to a surveyors instrument.

1522 - Horizon Book of Ancient Greece, American Heritage Publishing Coy William Harlan Hale, p. 345 and Ancient Inventions, p. 121-123

1523 - Encyclopedia Britannica, p. 725

1524- Encyclopedia Britannica

1525 - Encyclopedia Britannica, p. 775

1526 - Encyclopedia Britannica. Sikand Gumanik Vigar IV: 39-45 shows that the Magi held this same heliocentric view.

1527 - Lozko, G. Ukrains'ke Yazichnitstvo, G. Lozko p. 9

1528 - Such as those mentioned in Ancient Inventions, pp. 485-487

1529 - Natural History, Pliny the Elder, Book VII:193

1530- See the Almagest, Appendix A, p. 466

1531 - As is depicted in The World of Islam p. 193

1532 - Encyclopedia Britannica.

1533- Britannica p. 654 Vol 1.

1534 - Dodge, B. The Fihrist of Al-Nadim

1535 - The Almagest

1536 - The Epistles of Manuskihar II:II:9

1537 - Britannica p. 584 Macro: Mathematics: History of Greek mathematicians.

1538 - The Almagest and Encyclopedia Britannica

1539 - The Rise of Magic in Early Medieval Europe

1540 - This system used multiples of 6 and 60. Based upon an equation found on a tablet unearthed at Kuyunjik, we know that Babylonians toyed with numbers of such immensity that they would never again be written by human hand until the Rennaissance. With astronomically unfathomable numbers like 196 thousand billion, they were so much more than bean counters. These sort of sums were beyond the comprehension and capabilities of later Greek and Roman mathematics prodigies. (Ceram, C. W. Gods, Graves and Scholars, p. 219).

1541 - As depicted in Magic in the Middle Ages and Ancient Hindu Astrology - for the western astrologer.

- 1542 The cause of which is explained in Part I, Chapter V and Part II.
- 1543 The World of Islam, p. 184.
- 1544 Encyclopedia Britannica: Macropedia, Mapping and Surveying p. 475, Cosmography and The World of Islam, p. 198
- 1545 This method (as described in *Shayast La-Shayast XXI*) enabled a traveller to calculate their latitude by the length of their shadow. Accuracy might be out by either 1 or 2 degrees latitude depending on the time of year.
- 1546 Stott, C. Celestial Charts Antique Maps of the Heavens
- 1547 Encyclopedia Britannica, p. 213
- 1548 The Rise of Magic in Early Mediaeval Europe
- 1549 Chapter 6 of Flint's book is entitled "The rescuing of magic" and a very interesting read I might add.
- 1550 Flint. The Rise of Magic in Early Mediaeval Europe, p. 137
- 1551 Natural History XXXVII:196
- 1552 Natural History XXXVII:64
- 1553 Mark Smith, A. Ptolemy's Theory of Visual Perception An English translation of the Optics with introduction and commentary, p. 77 Optika Book II 19
- 1554- Natural History XXXVII:25
- 1555 Flint, V. The Rise of Magic in Early Mediaeval Europe, p. 137.
- 1556 Encyclopedia Britannica
- 1557 Mark Smith, A. Ptolemy's Theory of Visual Perception An English translation of the Optics with introduction and commentary
- 1558 Ibid., p. 230, 4n
- 1559 Ibid., p. 216 Optika Book IV: 151
- 1560 Ibid., p. 216 Optika Book IV: 154
- 1561 Lozko, G. Ukrains'ke Yazichnitstvo, p. 9
- 1562 In his Istoki Yazichestva Rusi . 1990
- 1563 Lozko, G. Ukrains'ke Yazichnitstvo, p. 9-10
- 1564 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 128
- 1565 Ibid., Vol I, p. 297
- 1566 Mark Smith, A. Ptolemy's Theory of Visual Perception An English translation of the Optics with introduction and commentary, pp. 55-56
- 1567 Ibid., p. 58
- 1568 The Slavs, p. 57
- 1569 Lozko, G. Ukrains'ke Yazichnitstvo, p. 10
- 1570 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 395
- 1571 Ibid., Vol II, p. 95
- 1572 Ibid., Vol II, p. 105-106
- 1573 Ibid., Vol II, p. 105
- 1574 Ibid., Vol II, p. 81
- 1575 Lozko, G. Ukrains'ke Yazichnitstvo, p. 23
- 1576 See Archaeology in the USSR
- 1577 The Encyclopedia of Mythology p. 244
- 1578 The Other Bible, p. 5
- 1579 The Mysteries of Mithra
- 1580 Vernadsky, G. The Origins of Russia, p. 110, 124, 125 and Ukrains'ke Yazichnitstvo p. 9, 10
- 1581 As iillustrated in Britannica Macro Encyclopedia Stars and Clusters p. 211
- 1582 The Fihrist of Al-Nadim
- 1583 Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka
- 1584 Ibid., Vol II, p. 85-86
- 1585 Ibid., Vol I, p. 94
- 1586 Ibid., Vol III, p. 273

- 1587 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 118
- 1588 Mongait. Archaeology in the USSR, p. 259-260
- 1589 Sikand-Gumanik Vigar IV: 6-10 and Sikand-Gumanik Vigar IV: 24
- 1590 Sikand-Gumanik Vigar IV: 30-36
- 1591 Sikand-Gumanik Vigar IV: 12
- 1592 Vernadsky, G. The Origins of Russia
- 1593 The Nag Hammadi Library, Asclepius, p. 336-338
- 1594 Lozko, G. Ukrains'ke Yazichnitstvo, G. Lozko, p. 99
- 1595 The Hidden Tradition in Europe, p. 113
- 1596 Summers, M. Malleus Maleficarum, Part I, Question 5, p. 94
- 1597 Ibid., Part I, Question 2, p. 61
- 1598 Ibid., Part I, Question 5, p. 103
- 1599 Encyclopedia of Religion
- 1600 Shayast La-shayast VII:3-6
- 1601 The Song of the Wise Oleg
- 1602 Flint, V. The Rise of Magic in Early Medieval Europe, p. 222
- 1603 West, E. The Pahlavi Texts Part IV, Dinkard VII:II:61
- 1604 Vernadsky, G. The Origins of Russia and Ginzburg, C. Ecstasies Decipherment of the Witches Sabbath
- 1605 Lozko, G. Ukrains'ke Yazichnitstvo, p. 17
- 1606 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka Vol III, p. 716-717
- 1607 Flint, V. The Rise of Magic in Early Medieval Europe, p. 219 and The Encyclopedia of Religion
- 1608 Lozko, G. Ukrains'ke Yazichnitstvo, p. 17
- 1609 Lozko, G. Ukrains'ke Yazichnitstvo, p. 11
- 1610 Flint, V. The Rise of Magic in Early Medieval Europe and Malleus Maleficarum
- 1611 Flint, V. The Rise of Magic in Early Medieval Europe
- 1612 The Natural History XXX:3
- 1613 West, W. The Pahlavi Texts Part I, Bundahishn XXVIII: 4
- 1614 West, W. The Pahlavi Texts Part I, Bundahishn XXVIII: 43-46
- 1615 Zad Sparam 3: 3
- 1616 West, W. The Pahlavi Texts Part I, Bundahishn XXVIII: 40
- 1617 Summers, M. Malleus Maleficarum, Part I, Question 5, p. 92-93
- 1618 Ibid., p. 107
- 1619 Ibid., Part I, Question 2, p. 69
- 1620 Dodge, B. The Fihrist of Al-Nadim
- 1621 The Pythagorean Sourcebook and Library
- 1622 In relation to the Alphabet of the Kings I would like to single out the diligent compilation of magical symbols put together by Gettings in *The Dictionary of Occult, Hermetic and Alchemical Symbols*. The author of this tome has gone to great pains, combing through manuscripts of a magical nature. All the examples he provides have their date and source listed. This book traces (amongst other things) the propagation of the Alphabet of the Kings from the 2nd Century AD through to the Middle Ages, then the Rennaissance, then throughout the 16th, 17th, 18th, 19th and 20th Centuries.
- 1623 The Alphabetic Labyrinth, J. Drucker p. 123-124.
- 1624 Three Books of Occult Philosophy, H. C. Agrippa (trans) D. Tyson, p. 321-328
- 1625 Ibid., p. 409-411, p. 408
- 1626 Ibid., p. 560-563
- 1627 Ibid., p. 743-751
- 1628 King C. The Gnostics and their Remains, Appendixes
- 1629 The Alphabetic Labyrinth p. 8, 123-124, 137, 153, 193, 288
- 1630 The Three Books of Occult Philosophy, p. 409-411.

- 1631 Three Books of Occult Philosophy, p. 559
- 1632 Secrets of the Alchemists, p. 21
- 1633 Ibid., p. 23-31
- 1634 The Alphabetic Labyrinth p. 123
- 1635 The Alphabetic Labyrinth
- 1636 The Life of Pythagorus:11
- 1637 The Pythagorean Sourcebook and Library
- 1638 Encyclopedia of Man, Myth and Magic.
- 1639 Russkiy Risovanniy Lubok (Russian Popular Prints) p. 111, 130, 131.
- 1640 Mongait. Archaeology in the USSR.
- 1641 Encyclopedia Britannica
- 1642 The Reader's Digest Book of Facts
- 1643 Vernadsky, G. The Origins of Russia, p. 126
- 1644 The Three Books of Occult Philosophy, C. Agrippa, p. 108-109
- 1645 http://www.findarticles.com/p/articles/mi_m2386/is_v109/ai_21250632 Seamas Heany 1991
- 1646 Flint, V.
- 1647 Thorpe, L. The History of the Franks IV:42, p. 238
- 1648 The Discourse of the 8th and 9th: VI:6
- 1649 The Gospel of the Egyptians III:2
- 1650 Bibl.: R.W. Daniel, "P. Mich. Inv. 6666: Magic," Zeitschrift für Papyrologie und Epigraphik 50 (1983), pp. 147-154.6.
- 1651 Magic in the Middle Ages, and Runes
- 1652 For explanations of Pagan Gnostic incantations see *The Nag Hammadi Library Trimorphic Protennoia 38:30, Zostrianos 118:10, The Gospel of the Egyptians 40: 1-9, The Discourse of the 8th and 9th 56:15-23 & 61: 10-15 (the 8th and 9th were supposedly written by Hermes Trismegistus), and Marsanes 21-40*
- 1653 The Alphabetic Labyrinthe, p. 67
- 1654 Magic in Ancient Egypt, pp. 12, 29
- 1655 Ibid.
- 1656 The History of the Vikings, p. 174-177 and The Northern World
- 1657 The Rise of Magic in early Medieval Europe, p. 338-344
- 1658 Williamson, G. The History of the Church, Eusebius
- 1659 The Other Bible, The History of the Church, The Three Books of Occult Philosophy and The Rise of Magic in Early Medieval Europe
- 1660 Berresford-Ellis. The Druids, p. 50-69
- 1661 The Nag Hammadi Library. The Gospel of the Egyptians 68: 13
- 1662 The Nag Hammadi Library.
- 1663 Bonner, C. Studies in Magical Amulets, Chiefly Graeco-Egyptian, Ann Arbor: University of Michigan Press, 1950.
- 1664 This table is a compilation of information contained in the Manichaean texts found in The Other Bible..
- 1665 Williamson, G. The History of the Church, Eusebius, p. 66
- 1666 The Gnostics and their Remains
- 1667 Archaeology in the USSR, p. 230
- 1668 The Hidden Tradition in Europe, p. 127, 135-136, 280
- 1669 Mihir Yast I:2
- 1670 Mihir Yast I:4
- 1671 Mihir Yast II:7
- 1672 Mihir Yast V:17
- 1673 Mihir Yast IX:35
- 1674 Mihir Yast IX:43
- 1675 Mihir Yast XVIII:70

- 1676 Mihir Yast XIX:77
- 1677 Mihir Yast XXIII:91
- 1678 Mihir Yast XXX:121
- 1679 Mihir Yast XXXI:124
- 1680 Mihir Yast XXXI:135
- 1681 Selections of Zad Sparam:IX:3
- 1682 The Hidden Tradition in Europe, p. 66
- 1683 The Papyrus of Ani, p. 112
- 1684 The Hidden Tradition of Europe, Yuri Stoyanov p. 66
- 1685 Moralia V De Iside et Osiride: 46
- 1686 Stoyanov, Y. The Hidden Tradition in Europe, p. 59-67
- 1687 Cumont, F. The Mysteries of Mithra, p. 159-160
- 1688 Encyclopedia Britannica, Great Books of the Western World, Pompey
- 1689 Great Books of the Western World, Pompey and Ukrains'ka Mifologiya
- 1690 Cross, Sherbowitz-wetzor. The Primary Chronicle p. 54
- 1691 Vernadsky, G. The Origins of Russia
- 1692 King, C. The Gnostics and their Remains, p. 126-128, 256
- 1693 King, C. The Gnostics and their Remains, The Hidden Tradition in Europe and Forerunners and Rivals of Christianity
- 1694 Rawlinson, G. The Histories (Vol 4)
- 1695 Christian, D A History of Russia, Central Asia and Mongolia, p. 312
- 1696 Roebuck . The World of Ancient Times, p. 498
- 1697 Frazer, J The Golden Bough, p. 383
- 1698 Ibid., p. 386
- 1699 Ibid., p. 384
- 1700 Ibid., p. 387
- 1701 Stoyanov. The Hidden Tradition in Europe
- 1702 Krishchuk, M. Ukrains'ka Mifologiya, p. 124
- 1703 Rawlinson, G.The Histories IV:18
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- 1705 Rawlinson, G. The Histories I:216
- 1706 Prarodina Ariev and Civilization of the Goddess, p. 336
- 1707 Baring-Gould, S.
- 1708 Murray, M. The Witch Cult in Western Europe
- 1709 A BBC Documentary The Crusades
- 1710 Stalin and the shaping of the Soviet Union, p. 149-150, 290-291.
- 1711 This information was taken from a TV documentary "The Donner Party" Steeplechase Films 1992.
- 1712 Blood and Iron
- 1713 The Vinland Map and the Tartar Relation, p. 60
- 1714 Sikand Gumanik Vigar IV:88
- 1715 The Archbishops of Hamburg Bremen, p. 201
- 1716 The Life and Death of a Druid Prince, p. 128
- 1717 Fargard VII, IV:23
- 1718 Darmesteter, J. The Zend-Avesta Part I Vendidad, Fargard VII, V:25-27
- 1719 Ibid. Vendidad Fargard VIII:103
- 1720 Cohn. Europe's Inner Demons, pp. 107,115
- 1721 The Three Books of Occult Philosophy
- 1722 The Rise of Magic in Early Medieval Europe, p. 52
- 1723 The Rise of Magic in Early Medieval Europe, p. 62
- 1724 Aspects of Maritime Scandinavia AD 200-1200, p. 183

- 1725 The Rise of Magic in Early Medieval Europe, p. 65
- 1726 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 648
- 1727 The City of God, p. 81-85
- 1728 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 147-148
- 1729 The Responses of Pope Nicholas I to the Questions of the Bulgars A.D. 866 (Letter 99): Chapter XXXIII
- Translated by W. L. North from the edition of Ernest Perels, in MGH Epistolae VI, Berlin, 1925, pp.568-600.
- 1730 The problems that arose from time to time as the philosophers wandered back into Eastern Christian communities to perform divine comedies is well illustrated in an Eastern European movie, *Two Suns in the Sky*.
- 1731 The Life of Pythagorus:4
- 1732 Encyclopedia Britannica and The Natural History
- 1733 For information on the harmonics of music and the spheres read The Pythagorean Sourcebook and Library, Three
- Books on Occult Philosophy, C. Agrippa Book II Ch XXVI
- <mark>1734 V</mark>lasova, M. Novaya Abevega Russkikh Sueverii, p. 109
- 1735 The Rise of Magic in Early Medieval Europe, p. 111
- 1736 Lozko, G. Ukrains'ke Yazichnitstvo
- 1737 Vernadsky, G. The Origins of Russia, p. 157-159
- 1738 Vasmer, M. Etimologicheskiy slovar' Russkovo Yazyka
- 1739 Berresford-Ellis. The Druids, p. 210-212
- 1740 Vernadsky, G. The Origins of Russia, p. 51, 154-161
- 1741 Vernadsky, G. The Origins of Russia
- 1742 Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol I, p. 347
- 1743 Ibid., Vol III, p. 40
- 1744 The Archaeology of Novgorod, Russia, p. 207
- 1745 Ibid., p. 218
- 1746 Ibid., p. 219
- 1747 Ibid., p. 215
- 1748 Metropolit Ilarion, Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 338
- 1749 The Archaeology of Novgorod, Russia, p. 207
- 1750 Thus, the sun was orbited by the planets which rotated out from it at various distances. The Magi therefore understood that the sun was orbited by Mercury, Venus, Jupiter and Saturn in roughly that order.
- 1751 Vernadsky, G. The Origins of Russia
- 1752 Other information on knot spells can be found in The Three Books of Occult Philosophy, p. 121, 150, 152, 221, 249
- 1753 Lozko, G. Ukrains'ke Yazichnitstvo
- 1754 Vernadsky, G. The Origins of Russia
- 1755 Vernadsky obtained this information from Zagovory (Incantations), N Poznansky, Petrograd 1917. Unfortunately I have not been able to find a copy of Zagovory to see the exact material form of the Greek and Babylonian incantations, and assess the implications of their content.
- 1756 Dodge, B. The Fihrist of Al-Nadim
- 1757 Ancient Inventions
- 1758 Palsson, H. and Edwards, P. Vikings in Russia, p. 36
- 1759 Vlasova, M. and Vasmer, M.
- 1760 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 353
- 1761 Cross Sherbowitz-Wetzor The Primary Chronicle, p. 153
- 1762 Todd, M. The Early Germans,
- 1763- The Rise of Magic in Early Medieval Europe
- 1764 Lozko, G. Ukrains'ke Yazichnitstvo, p. 11-12
- 1765 On the Mysteries of the Egyptians, Assyrians and Chaldeans, The Magus, and The Three Books of Occult Philosophy.
- 1766 From Viking to Crusader, Catalogue item 313
- 1767 Summers. Malleus Maleficarum, Part I, Q5, p.92

1768 - The Three Books of Occult Philosophy I, XXXIV

1769 - Freake's translation of Agrippa is a super-tome of almost 1,000 pages, containing anything you ever needed to know about the ancient occult traditions of the Classical, Mediaeval and Renaissance worlds, plus a sumptuous range of footnotes that explain any and all terms unfamiliar to the modern reader. Some would call it a masterpiece. Although it contains much invaluable information, it does lack the incantations which would have accompanied these operations. We might presume that the incantations were especially sacred, and only ever passed down orally.

1770 - The Three Books of Occult Philosophy I, XXVI

1771 - The Three Books of Occult Philosophy I, XXIV

1772 - The Three Books of Occult Philosophy I, XXVII

1773 - The Three Books of Occult Philosophy I, XXIX

1774 - The Three Books of Occult Philosophy I, XXV

1775-The Three Books of Occult Philosophy I, XXIII

1776 - The Three Books of Occult Philosophy I, XXVIII

1778 - The Three Books of Occult Philosophy, p. 143-144

1779 - Things used in the compilation of this Lithica were *The Magus, F. Barrett, Dictionary of Symbolism, H. Biedermann, Encyclopedia of the Occult, the Standard Dictionary of Folklore, Mythology and Legend, The Three Books of Occult Philosophy,* plus other loose historical accounts. Only zodiac and planetary affinities are listed here in association with diverse gemstones. I have underlined those entries which were drawn from *The Three Books of Occult Philosophy,* because they are likely to be more reliable astral assignations than many that are in circulation in New Age circles.

1780 - The locations where each variety of gem forms naturally was sourced from *Minerals of the World, R. Duga & L. Rejl,*

1781-Cosmography

1782 - The Bush Tucker Man, screened on ABC (Australia) TV (1.00 PM on 21/8/95)

1783 - The Times Atlas of World History, pp. 314, 316

1784 - Terrestrial Astrology - Divination by Geomancy - Routledge and Kegan Paul 1980, pp. 7,72

1785 - The Three Books of Occult Philosophy, p. 734

1786 - Great Books of the Western World - The Almagest, Book VIII, Stars of the Southern Hemisphere

1787 - Quest for the Past, p. 51-53

1788 - West, W. The Pahlavi Texts Part I, Bundahishn XXVIII:36

1789 - Glob, P. V. The Bog People, p. 102-115

1790 - Vernadsky, G. The Origins of Russia, p. 121

1791 - Tkach, Y. History of Ukrianian Costume, p. 22

1792 - Vernadsky, Medieval Russian Laws

1793 - Etimologichesckii Slovar' Russkovo Yazyka (Vol I), p. 342-343, 344

1794 - Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 109

1795 - Christian. A History of Russia, Central Asia and Mongolia

1796 - Mallory, J. P. In Search of the Indo-Europeans

1797 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 146

1798 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 513

1799 - Prarodina Ariev

1800 - Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 339

1801 - Oxford Dictionary of Superstitions, p. 184

1802 - Pahlavi Texts Part II, p. 408

1803 - Vlasova, M. Novaya Abevega Russkikh Sueverii

1804 - Vasmer, M

1805 - Shayast La-Shayast XII: 32

1806 - West, W. The Pahlavi Texts Part III, Sad Dar VII:1

- 1807 Vernadsky, G. The Origins of Russia
- 1808 Cross, Sherbowitz-wetzor. The Primary Chronicle
- 1809 The Edificatory Prose of Kievan Rus', p. 32
- 1810 The Middle Ages A Concise Encyclopedia, p. 345
- 1811 Murray, M. The Witch Cult in Western Europe, p. 21-23
- 1812 Daniel H. Kaiser's translation of the statute. http://www.grinnell.edu/individuals/kaiser/Trans.html
- 1813 O'Flaherty, W. The Rig Veda, p. 119-137
- 1814 The Puranas, Part I, Introduction xvi
- 1815 Vasmer, M., Vol I, p. 285
- 1816 Ibid. , Vol I, p. 285
- 1817 Zoega, p. 496
- <mark>1818 A</mark>gni Purana II, p. 566-567. Agni Purana 218
- 1819 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I and IV
- 1820 O'Flaherty, W. The Rig Veda. Rig Veda 10.94
- 1821 Speaking of Siva
- 1822 Krishchuk, M. Ukrains'ka Mifologiya, p. 8
- 1823 Chand. D. Yajur Veda. Yajur Veda XIX
- 1824 O'Flaherty, W. The Rig Veda, p. 124. Rig Veda 10.94.3
- 1825 O'Flaherty, W. The Rig Veda. Rig Veda 10.119: 2,8,11,12
- 1826 O'Flaherty, W. The Rig Veda. Rig Veda 10.28:1-3,10
- 1827 O'Flaherty, W. The Rig Veda. Rig Veda 9.74:1,9
- 1828 O'Flaherty, W. The Rig Veda. Rig Veda 10.94:4,5,9,14
- 1829 O'Flaherty, W. The Rig Veda. Rig Veda 8.48:1,3
- 1830 Frazer, J. G. The Golden Bough, p. 692
- 1831 The Larousse Dictionary of World Folklore, p. 376
- 1832 Hutton, R The Stations of the Sun, p. 224
- 1833 Ibid., p. 231
- 1834 Frazer, J. G. The Golden Bough, p. 117-118
- 1835 Hutton, R The Stations of the Sun, p. 225
- 1836 Bosley, K. The Kalevala, p. 11
- 1837 Ibid., p. 304
- 1838-Ibid., p. 232-233
- 1839 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 466
- 1840 During his visit to the lands of the Scythian "barbarians" Herodotus mentioned that any man could muster a large groups of kinsmen to aid him in a feud, or for the purpose of conducting war in general, via the agency of a very simple ceremony. He slaughtered a cow, and having spread its hide on the ground, sat down on it with his hands bound tightly behind him. Upon seeing this, many were eager and ready to bear arms for his cause.
- 1841 Doniger-O'flaherty, W Rig Veda 8.48:5
- 1842 Mattingly, H. The Agricola and the Germania, p. 134. The Germania: 39
- 1843 Chand, D. Yajur Veda
- 1844 Bosley, K. The Kalevala, p. 16
- 1845 O'Flaherty, W. The Rig Veda. Rig Veda 1:162-163 and 10:56
- 1846 Ginzburg, C. Ecstasies, p. 215
- 1847 Gimbutas, M. The Civilization of the Goddess, p. 353
- 1848 Rawlinson, G. The Histories IV:61, p. 325
- 1849 The History and Topography of Ireland: 102
- 1850 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 466
- 1851 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 155
- 1852 Yasna XLII: 1

1853 - Fields of Gold

1854 - Vasmer, M., Vol I

1855 - Atlas of the Ancient World

1856 - Exploring the World of the Bible Lands, p. 148. Jewish funerary customs at the beginning of the Christian era were much closer to those practiced by medieval Christians. The corpse was rolled up in a cloth and placed in a stone niche. Once the flesh had rotted away, the bone-filled cloth was removed, and emptied into an charnel ossuary, or placed inside a bone box.

1857 - Harris, R. L. - Exploring the World of the Bible Lands, p. 89.

1858 - (OT) The Book of Ezra

1859 - Ginzburg, C. Ecstasies, p. 263 and Eliade, M. Shamanism

1860 - Darmesteter, J. The Zend-Avesta Part I Vendidad, Fargard V, VI:35-36

1861 - Ibid. Vendidad V: VIII: 62

1862 - Zend Avesta Part I, p. 65, Sad Dar XII

1863 - Dadistan-i dinik XVIII: 3

1864 - Darmesteter, J. The Zend-Avesta Part I Vendidad Fargard VI, V:44-46, 50-51

1865 - Ibid. Vendidad V: III:13

1866 - Olmstead. History of the Persian Empire, p.17

1867 - West, W. Pahlavi Text Part I, Shayast La-Shayast II:11

1868 - West, W. The Pahlavi Texts Part III, Sad Dar XXXIII: 2-3

1869 - Atlas of the Ancient World, p. 237

1870 - Mongait. Archaeology in the USSR

1871 - Darmesteter, J. The Zend-Avesta Part I Vendidad, Fargard VIII,II: 8

1872 - Ibid. *Vendidad, Fargard VII:VI:28-31*. This practice might have given rise to ice tombs of a sort found in various parts of Siberia. Mummified bodies are preserved from decay.

1873 - Ibid. Vendidad, Fargard VII, VIII:49-57

1874 - Gimbutas, M. The Civilisation of the Goddess, p. 105-123

1875 - Jones, H. L. Geography, Strabo 15:20

1876 - Mallory, J. P. - In Search of the Indo-Europeans, p. 54

1877 - Roux. Ancient Iraq, p. 137

1878 - Mongait. Archaeology in the USSR, p. 266-268

1879 - Ibid., p. 165-167

1880 - Ibid., p. 268

1881 - Vasmer. Vol III, p.717.

1882 - Mongait. Archaeology in the USSR, p. 265-266

1883 - V. S. Olkhovskiy. Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History p. 33

1884 - V. S. Olkhovskiy. Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History p. 35

1885 - V. S. Olkhovskiy. Ancient Sanctuaries of the Aral and Caspian Regions - A reconstruction of their History p. 36

1886 - Dyachenko, Skripkin, Klepikov and Kubyshkin. Excavations of the Aksai Kurgans in the Volga-Don region, p.43

1887 - Dyachenko, Skripkin, Klepikov and Kubyshkin. Excavations of the Aksai Kurgans in the Volga-Don region, p.44

1888 - Dyachenko, Skripkin, Klepikov and Kubyshkin. Excavations of the Aksai Kurgans in the Volga-Don region, p.46

1889 - Koryakova and Daire. Burials and Settlements at the Eurasian Crossroads: Joint Franco-Russian Project, p.66

1890 - Chang and Tourtellotte. *The Kazakh-American Archaeological Field Surveys in the Talgar and Turgen Asi Areas of Southeastern Kazakhstan*: 1997-1999, p.83

1891 - Murphy. E. Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia, p.279

1892 - Murphy. E. Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia, p.280

1893 - Murphy. E. Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia, p.282

1894 - Murphy. E. Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia, p.283

1895 - Murphy. E. Mummification and Body Processing: Evidence from the Iron Age in Southern Siberia, p.282

1896 - Rawlinson, G. The Histories, p. 104

1897 - Ginzburg, C. Ecstasies.

1898 - Ginzburg, C. Ecstasies, p. 263 and Eliade, M. Shamanism

1899- Gimbutas, M. The Balts

1900 - Ukrainian-English Dictionary

1901 - Mongait. Archaeology in the USSR

1902 - Vasmer, Vol II, p. 654

1903 - Ibid. Vol II, p. 424

1904 - Olmstead, p.30

1905 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I

1906 - Vasmer, M., Vol I, p. 526

1907 - Petrukhin. Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p. 271

1908 - The Risala

1909 - Turville-Petrie, E. O. G. Myth and Religion of the North, p. 60

1910 - Ibid., p. 54

1911 - Ibid., p. 53

1912 - Norwegian Archaeological Review Vol 33, No 1, 2000. Article by James Barrett, Roelf Beukens, Ian Simpson, Patrick Ashmore, Sandra Poaps and Jacqui Huntley "What was the Viking Age and When did it Happen? A view from Orkney", p. 6-7

1913 - Norwegian Archaeological Review Vol 33, No 1, 2000. Sacrifices of cooked, raw and burnt humans, p. 43

1914 - Norwegian Archaeological Review Vol 33, No 1, 2000. Sacrifices of cooked, raw and burnt humans, p.47-48

1915 - Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms, pp. 162, 164

<mark>1916 - Dawood. The Qur'an . The Cow. Surah 2:142-143,</mark> p. 24

1917 - Arnold.., p. 163

1918 - Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987.

The Jewish Talmud, codified in 4th Century AD Babylon, appears to mention similar re-usable graves. VOLUME VIII.—EBEL RABBATHI. CHAPTER XIII.

A. One who gathers or guards the bones is exempt from reading Shema, prayer, and all the precepts commanded in the Torah, and if he desires to be rigorous with himself, he must not do so, for the honor of the dead. R. Johanan b. Nuri, however, said: He should step outside a distance of four ells and read. Ben Azai said: If they were with him in a boat he should remove them to another place and read. R. Itzhak said: Only from the bones of relatives he is exempt; from strangers, however, he is not. R. Simeon said: He is exempt only on week-days, but not on Sabbath. R. Nathan, however, said: He is exempt only when the bundle (of the bones) is on his shoulders, because the duty of guarding it is on him, but not of prayer.

B. One who removes bones or the Scriptures from one place to another, must not place them in a wagon, a boat, nor on a beast under his seat: however, in order to preserve them from thieves or robbers, he may.

C. It is not allowed to pass through a cemetery with the phylacteries on, nor the Scriptures in the hand, as it is considered disrespectful to the dead.

D. One finding a corpse in a grave must not move it, unless he is certain that the place was only borrowed for him. One finding bones on marshy ground, must put them in a grave. Such is the decree of R. Aqiba. The sages, however, say: He must not move them. One who finds bones in a grotto or a cavity must not move them. A corpse or his bones must not be moved from one place to another, even if they are equal in esteem, much less if the other place is lower; he may, however, do so from a lower to a higher place. However, if he moves them to a place on his estate, he is allowed to do so, even if the former place is more esteemed. D1

Two corpses must not be buried in one grave, nor a corpse with bones, and vice versa. R. Jehudah, however, said: If they used to sleep together when alive, they may be buried together.

E. A building over a grave which was vacated, no benefit may be derived from it; if, however, it was excavated in a rock, and also the grave itself, when it was vacated a benefit may be derived from it; nevertheless, it must not be used for low purposes, such as a cow-house, straw-barn, etc. A grave which was dug for a person who was yet alive may be sold; but if for one who was already dead, it may not. The same is the case with monumental stones.

No benefit may be derived from a vacated coffin. If it is made of stone or clay, it must be broken, and if of wood—burned. Boards of the cemetery must not be moved from their place.

1919 - Ibid., p. 156

1920 - Ibid., p. 163

1921 - Murphy, G. R. - The Saxon Saviour, p.23

1922 - Sutton Hoo ***

1923 - Care Evans. The Sutton Hoo Ship Burial

1924 - As found in the *Balts*, p. 53, 72 and more especially in the *Civilization of the Goddess - The World of Old Europe*, p. 283-296.

1925 - Atharva-Veda VIII, VII:64.

1926 - Atharva Veda VII, XI:2.2

1927 - Atharva Veda VII, XI:2,11

1928 - http://www.btinternet.com/~ron.wilcox/onlinetexts/onlinetexts-chap5.htm

1929 - www.soilheap.co.uk/burintr.htm 14/12/2004

1930 - Archaeology Ireland, p. 15-17

1931 - Pre-Christian Ireland, p. 154-156

1932 - Pre-Christian Ireland, p. 154-156

1933 - Ginzburg, C. Ecstasies, p. 106.

1934 - http://www.nevsky.net/~wacfund/

1935 - Gimbutas - The Balts and the Civilization of the Goddess

1936 - Darmesteter, J. The Zend-Avesta Part I Vendidad VII:16

1937 - Zend-Avesta Part I. Vendidad Fargard VIII: II:13

1938 - Agni Purana, Part III, 292:12-13a. p. 799.

1939 - Talbot, C. H. The Life of St Sturm, p. 186

1940 - Heer, F. The Holy Roman Empire

1941 - Vasmer, M. Vol II, p. 666.

1942 - Vasmer. *Vol III*, p. 26. The Old Russian word *mov'* (meaning 'a bath house') was derived from the verb *myt'* ('to wash'), and other Slavic variants with similar meanings; *miti, muti, muti, muti.* It is also apparently related to the Irish word *mun* ('urine'). The earliest antecedents for these words might have been the Old Indian *mutram*, or the Avestan Persian *muthrem* ('uncleaness' and 'filth').

1943 - Cross and Sherbowitz-wetzor. The Primary Chronicle

1944 - The Oxford Dictionary of Superstitions, p. 417. See also Baley, Jesch and Morris.

1945 - The Viking Age in Caithness, Orkney and the North Atlantic. Select papers from the 11th Viking Congress 22 Aug-13th Sept 1989. Edinburgh University Press 1995, p. 517.

1946 - The Vikings, p. 238

 $1947\operatorname{-Stead}, J.\ Uses\ of\ Urine\ (Part\ 1\ and\ 2), 1981, 1982$

1948 - Portable Medieval Reader, p. 429, Source: Ordensritter und Kirchenfursten - Trans H. F. Schwarz, Insel-Verlag 1927 Portable Medieval Reader, p. 429

1949 - Macalister. The Archaeology of Ireland, p. 365

1950 - Jones, H. L. Geography, Strabo 15:16

1951 - AD 1,000 - Living on the brink of Apocalypse, p. 98

1952 - Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 411

1953 - West, W. The Pahlavi Texts Part III, Sad Dar 36: 4

1954 - West, W. The Pahlavi Texts Part III, Sad Dar 36: 7

1955 - West, W. The Pahlavi Texts Part III, Sad Dar 36: 1-8 & 75:77:79. The full design of the Bareshnum ground is listed

in Darmesteter, J. The Zend-Avesta Part I Vendidad Fargard IX.

1956 - Epistles of Manuskihar IX: 9n

1957 - West, W. The Pahlavi Texts Part III, Sad Dar IV:1

1958 - Ibid., Sad Dar XXVI

1959 - http://www.payvand.com/news/04/dec/1220.html

1960 - Sources: The Avesta and Pahlavi texts, Encyclopedia Britannica, New Larousse Encyclopedia of Mythology.

1961 - West, W. The Pahlavi Texts Part I, Bundahishn XXX

1962 - West, E. The Pahlavi Texts Part IV, Dinkard Book VII, X:15

1963 - West, W. The Pahlavi Texts Part I, Bundahishn XII:7

1964 - West, W. The Pahlavi Texts Part III, Sad Dar LXXXVII:11

1965 - Dadistan i Dinik : XXI

1966 - Eliade, M. Shamanism, pp. 483,485. This was a view also held by the dualistic Shamans of the Finns and indeed

the Celts.

1967 - West, E. The Pahlavi Texts Part IV, Dinkard IX:XVII:4-7

1968 - Ibid., Dinkard XXXII

1969 - The Oxford Illustrated History of Christianity, p. 136

1970 - Darmesteter, J. The Zend-Avesta Part I Vendidad, Fargard IV: 137 & V: 25, 31

1971 - West, W. The Pahlavi Texts Part I, Bundahishn XXVIII:47-48

1972 - Ibid., Dinkard IX:XXII:4

1973 - Warner. Heroes, monsters and Other Worlds from Russian Mythology, p. 52

1974 - Darmesteter, J. The Zend-Avesta Part I Vendidad, Fargard II:22

1975 - West, W. The Pahlavi Texts Part I, Bundahishn XXIX:4

1976 - Ibid., Bundahishn XXIX:14

1977 - Ibid., Bundahishn XXXII:5

1978 - Darmesteter, J. The Zend-Avesta Part I Vendidad, Fargard II.

1979 - Sources: New Larousse Encyclopedia of Mythology, Standard Dictionary of Myth, Folklore and Legend.

1980 - Bosley, K. The Kalevala, p. 7

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1982 - Buhler , G . The Laws of Manu I: 5-13

1983 - Ibid. The Laws of Manu I: 22-28

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1985 - Ibid. The Laws of Manu I: 47

1986 - Ibid. The Laws of Manu I: 49-50

1987 - Sikand Gumanik Vigar XLIV:7-10

1988 - Sources: New Larousse Encyclopedia of Mythology, Standard Dictionary of Myth, Folklore and Legend.

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1993 - Sources: New Larousse Encyclopedia of Mythology, Standard Dictionary of Myth, Folklore and Legend, Heroes,

Monsters and Other Worlds from Russian Mythology, The Origins of Russia

1994 - Sylvan Guthrie. The Pythagorean Sourcebook and Library

1995 - Plutarch's *Moralia* (*Vol V*), pp. 403, 405

1996 - Khinvat is explained more fully on p. 470.

1997 - Petrukhin. Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p. 267

1998 - If we apply Iranian lore concerning Ahriman's control of the celestial bodies, then the Great Judges of the

Pagan Russians were probably controlled by Chernobog (in other words Ahriman). The Magian holy books depict the planets as the henchmen of Ahriman, who daily crashed into the celestial sphere of the zodiacs in order to sow grief in the world.

1999 - Not only did the auroras tend Khors' chariot, steeds and every whim, but they ensured that the "Great Hound" remained in firm bondage within the celestial realm of the Little Bear. If it should ever free itself from its fetters, all of existence would be devoured by its awesome jaws.

2000 - The Obsolescence of Oracles:18

2001 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka

2002 - Zoega, p. 186

2003 - Ibid., Vol I

2004 - Ibid., Vol IV

2005 - Ibid. , Vol I

2006 - Petrukhin. Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov

2007 - Novgorod the Great- Excavations at the Medieval City

2008 - Culican, W. The Medes and Persians, p. 29

2009 - Rawlinson, G. The History Book 4, Lozko, G.

2010 - Asov, A. Mify i Legendy Drevnikh Slavyan, p. 129. Also mentioned by Lozko.

2011 - Other Magian rites seem to have been known in Scythia. See the picture of a Scythian Magus with a clutch of Barsom twigs in hand, as shown in *First Civilisations, Erica Hunter* p. 90.

2012 - First Civilisations

2013 - Culican, W. The Medes and Persians, p. 138

2014 - New Larousse Encyclopedia of Mythology

2015 - Shayast La-Shayast II:43

2016 - Vasmer, M. Vol II

2017 - Ibid. Vol IV, p. 122

2018 - Ibid. Vol II

2019 - West, E. The Pahlavi Texts Part IV, Dinkard VIII:XXXIX:6

2020 - Ibid., Dinkard IX:XLV:6

2021 - As mentioned in Yasna X:4.

2022 - West, W. The Pahlavi Texts Part I, Bundahishn XXVII: 7

2023 - Yasna X:1-17

2024 - Yasna X:2

2025 - West, E. The Pahlavi Texts Part IV, Dinkard VII: II:22

2026 - West, E. The Pahlavi Texts Part IV, Dinkard VII: II:23

2027 - Yasna X:4

2028 - Yasna X:5. See also Vistasp Yast III: 23.

2029 - Yasna X:11

2030 - Yasna X:12

2031 - Yasna X:1-17

2032 - Yasna X:21

2033 - Yasna XLII:5

2034 - Yasna X:3

2035 - A second plant was added to the *Haoma*, which the Magi called *Hadhanaepata*. Cf. *Yasnas XXIV:1, XXII:1, III:* 3, LXV:9, LXVI:, Visparad IX:2

2036 - Yasna X:13

2037 - Yasna X:17

2038 - Yasna IX:11

2039 - Yasna X:15

2040 - Yasna IX:30, XVI: 8

2041 - Yasna IX:30

2042 - Yasna IX: 30

2043 - Yasna IX: 32

2044 - Yasna XV

2045 - Macquarie Dictionary of Trees and Shrubs. Macquarie Library 1986 and Royal Horticultural Society Gardeners

Encyclopedia of Plants and Flowers. Dorling Kindersley 1989

2046 - Microsoft (R) Encarta(R) 97 Encyclopedia. (c) 1993-1996. In 2005 I encountered a brilliant article at

http://www.musaios.com/ash.htm. It is basically of the same opinion as myself with respect to identifying these ashes as the ancient Aryan *Haoma* or *Soma*.

2047 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 564

2048 - The Larousse Dictionary of World Folklore, p. 36

2049 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 139

2050 - Frazer, J.G. The Golden Bough, p. 651

2051 - Ibid., p. 692

2052 - Ibid., p. 652

2053 - Ibid., p. 653

2054 - Ibid.

2055 - Ibid., p. 653

2056 - Ibid., p. 692

2057 - Korinfskiy, A. A Narodnaya Rus', p. 634

2058 - Frazer, J. The Golden Bough

2059 - Vasmer

2060 - Korinfskiy, A. A Narodnaya Rus', p. 634

2061 - West, E. The Pahlavi Texts Part IV, Dinkard VII:II:33-34

2062 - Ibid., Dinkard VII: II: 26

2063 - Ibid., Dinkard VII:II:28

2064 - Ibid., Dinkard VII:II:30-43

2065 - West, E. The Pahlavi Texts Part IV, Dinkard VII:II:30

2066 - Ibid., Dinkard VII:II

2067 - Ibid., Dinkard VII:II

2068 - Bundhishn XVI

2069 - West, E. The Pahlavi Texts Part IV, Dinkard VII:II:3

2070 - Ibid., Dinkard VII:II:17

2071 - Ibid., Dinkard VII:II:17

2072 - Ibid., Dinkard VII:II:36-37

2073 - Ibid. , Dinkard VII:II:38-42

2074 - Ibid., Dinkard VII:II:43

2075 - Ibid. , Dinkard VII:III:34-37

2076 - Agni Purana Vol I, p. 118. Agni Purana 43:25

2077 - West, W. The Pahlavi Texts Part III, Sad Dar XXXVIII: 1

2078 - The Encyclopedia of Religion, p. 195

2079 - Ecstasies, C. Ginzburg, p. 305. See also Ukrains'ke Yazichmitstvo, and the Histories for references on hemp usage in ancient Scythia.

2080 - Christian, D. A History of Russia, Central Asia and Mongolia, p. 130, 133

2081 - Vasmer, M.

2082 - Zoega, p. 371

2083 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Voll, p. 352

2084 - Zoega, p. 127

2085 - Vasmer, M., Vol I

- 2086 Turville-Petrie, E. O. G. Myth and Religion of the North, p. 61
- 2087 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 332
- 2088 Ellis Davidson, H. R. Gods and Myths of Northern Europe
- 2089 Taken from Gesta Danorum On-line Medieval Sourcebook: Raven Song
- 2090 Fell, C. Egil's Saga.
- 2091 Ellis Davidson, H. R. Gods and Myths of Northern Europe, p. 68
- 2092 The Hidden Tradition in Europe and Moralia
- 2093 Ellis Davidson, H. R. Gods and Myths of Northern Europe
- 2094 Lozko, G. Ukrains'ke Yazichnitstvo
- 2095 Tschan. The History of the Archbishops of Hamburg-Bremen, IV:18 (p. 198)
- 2096 See Zoega and Vasmer
- 2097 Lozko, G. Ukrains'ke Yazichnitstvo, p. 11. pagan Slavs gathered water from local holy springs.
- 2098 All these objects were mentioned by M. Krishchuk as burned offerings in Russia.
- 2099 West, W. The Pahlavi Texts Part I, Bundahishn XXVII:25
- 2100 Thus Spake Zarathustra (107, 108, 109).
- 2101 (The Avesta Gathas) Yasna XXIX: 1
- 2102 Jones and Pennick. A History of Pagan Europe, p. 176
- 2103 Visparad XI:1-7
- 2104 Offering up the water appears in Yasnas XXIV:1, XXII:1, III: 3, LXV:9, LXVI:, Visparad IX:2
- 2105 Lozko, G. Ukrains'ke Yazichnitstvo, p. 27
- 2106 Visparad XI:1
- 2107 The Laws of Manu III: 76
- 2108 Jones, H. L. Geography 15:19
- 2109 Food in Russian History and Culture, p. 3
- 2110 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 588-589
- 2111 Bosley, K. The Kalevala, p. 176
- 2112 Ibid., p. 179-181
- 2113 Ibid., p. 182
- 2114 Ibid., p. 454
- 2115 Ibid., p. 99-10
- 2116 Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol IV, p. 249-250
- 2117 Bosley, K. The Kalevala, p. 255-265
- 2118 Ibid., p. 253-254
- 2119 Ibid., pp. 133,135
- 2120 Food in Russian History and Culture, p. 24
- 2121 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, IV, p. 137
- 2122 Flint, V. The Rise of Magic in Early Medieval Europe
- 2123 Ginzburg. Ecstasies
- 2124 Darmesteter, J. The Zend-Avesta Part I Vendidad Fargard III:32
- 2125 Ibid. Vendidad Fargard III: 33
- 2126 Ibid. Vendidad Fargard III: 35
- 2127 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 87
- 2128 Ibid., Vol I, p. 254
- 2129 Ibid., Vol I, p. 182
- 2130 Ibid., Vol I, p. 101
- 2131 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 373
- 2132 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, pp. 52, 57
- 2133 Ibid. Vol III, p. 578
- 2134 Ibid. Vol II

- 2135 Mallory, J. P. In Search of the Indo-Europeans
- 2136 For a description of their manufacture see Shayast La-Shayast III:32 Footnotes
- 2137- Frazer, J. The Golden Bough, p. 611
- 2138 Cross and Sherbowitz-wetzor
- 2139 See W. West. Pahlavi Texts Part V, Introduction, for an in depth commentaries concerning the Zoroastrian /
- Zurvanite time cycles.
- 2140 West, E. The Pahlavi Texts Part IV, Dinkard Book VII: X-XI
- 2141 De Iside et Osiride: 46 "There are also those who call the better one a god and the other a daemon, as, for example, Zoroaster the sage, who, they record, lived five thousand years before the time of the Trojan War".
- 2142 West, E. The Pahlavi Texts Part IV, Dinkard IX: LXIX:32
- 2143 Ibid., Dinkard IX:XLI:3
- 2144 Ibid., Dinkard IX:XXXIII:1
- 2145 See West's table of discrepancies in Pahlavi Texts Part V Inro XXXIII
- 2146 Vernadskiy, G. The Origins of Russia
- 2147 A photograph and translation of the original manuscript in The Origins of Russia, G. Vernadskiy, p. 310.
- 2148 See Dadistan i Dinik: XXXVII
- 2149 West, E. The Pahlavi Texts Part IV, Dinkard V: III:4-5
- 2150 Roebuck, C. The World of Ancient Times, p. 23
- 2151 Taqizadeh, S. H. Old Iranian Calendars. Royal Asiatic Society 1938
- 2152 The list of Pagan Russian feast days shown on the next few pages was recreated by Mikhail Krishchuk in his book Ukrains'ka Mifologiya, and by G. Lozko in *Ukrains'ke Yazichnitstvo*.
- 2153 Olmstead, p.28
- 2154 Pahlavi texts Part II, p. 67
- 2155 In England there is a cheese rolling festival of some antiquity, during which round disks of cheese are taken to a hill top and rolled down. I wonder if this ceremony is in any way related to the Slavic fire wheel. Only a closer examination of past documentation on the custom will yield the required evidence needed to allow us to make such a judgement.
- 2156 Lozko, G. Ukrains'ke Yazichnitstvo and Ukrains'ka Mifologiya
- 2157 Flint, V. The Rise of Magic in Early Medieval Europe, p. 209
- 2158 The Reader's Digest Book of Facts, p. 362-363
- 2159 Brisbane, Judelson and Huggins. The Archaeology of Novgorod, Russia, p. 171-172
- 2160 Novaya Abevega Russkikh Sueverii, Nechistaya, Nevedomaya i Krestnaya Sila and Ukrains'ka Mifologiya
- 2161 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 93
- 2162 Dewing, H. B. Procopius VI: xiv:2
- 2163 Dina-i Mainog-i Khirad XXXVI
- 2164 West, E. The Pahlavi Texts Part IV, Dinkard VIII:XIX:64-65
- 2165 Ceram, C. W. Gods, Graves and Scholars, p. 219.
- 2166 The Laws of Manu IX: 290
- 2167 The Laws of Manu XI: 198
- 2168 Frazer, J.G. The Golden Bough, p. 553-554
- 2169 Frazer, J.G. The Golden Bough, p. 553
- 2170 Frazer, J.G. The Golden Bough, p. 554
- 2171 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXXII:24
- 2172 West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:39
- 2173 As contained in Farh Oim II:3-5, see Pahlavi Texts Part IV, p. 40
- 2174 Novaya Abevega Russkikh Sueverii, p. 167
- 2175 Vernadskiy, G. The Origins of Russia
- 2176 Metropolit Ilarion Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu
- 2177 West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:97

2178 - West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:116

2179 - Pahlavi Texts Part I, Bundahishn XV: 1-24

2180 - Ibid., Intro XXVI, XXVII

2181 - Ibid., Dinkard VII: II:63-64

2182 - The Gathas - Yasna XXXII: 4-11

2183 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 346

2183 - West, W. The Pahlavi Texts Part I, Bahman Yast II:24-27

2184 - West, E. The Pahlavi Texts Part IV, Dinkard VII, VIII:19

2185 - West, W. The Pahlavi Texts Part I, Bundahishn

2186 - Yasna LXII 3-4

2187 - Pahlavi Texts Part III, p. 72

2188 - Pahlavi Texts Part IV, p. 225

2189 - West, E. The Pahlavi Texts Part IV, Dinkard VIII: XLIII and Dinkard VIII: Nikadum Nask XXVI:1

2190 - Stoyanov, Y. The Hidden Tradition in Europe

2191 - Pahlavi texts Part IV, introduction

2192 - Pahlavi texts Part I

2193 - Christian, D. A History of Russia, Central Asia and Mongolia, p. 256

2194 - Mierow. The Origins and Deeds of the Goths

2195 - Stoyanov. The Hidden Tradition in Europe, p. 276

2196 - Pahlavi Texts Part I, p. 220-224. Bahman Yast III: 12-22

219<mark>7 - (Pahlavi Part I) Bahman Yast III:41</mark>

2198 - (Pahlavi Texts Part V) Dinkard V:II:8

2199 - Stoyanov, Y. The Hidden Tradition in Europe

2200 - See Vernadsky, G. The Origins of Russia

2201 - Jones and Pennick. A History of Pagan Europe, p. 187

2202 - European Mythology, p. 99-100

2203 - Eliade, M. Shamanism, p. 225

2204 - These words are to be found in L. Cherenkov, Gypsy-Russian / Russian-Gypsy Dictionary (Kalderash dialect)

2205- Vasmer, M. Etymologicheskii Slovar' Russkovo Yazyka Vol I, p. 449-450

2206 - Jones and Pennick. A History of Pagan Europe, p. 166

2207 - Eliade, M. Shamanism, p. 225

2208 - Ibid., p. 225

2209 - Cohn N. In Pursuit of the Millennium

2210 - Volsungs Saga

2211 - Laing. The Ynglinga Saga:4

2211a - Zoega, p. 170

2212 - Taube, Litvinova, Miller and Daglish. Russko-Angliiskii Slovar'

2213 - Bronsted, J. The Vikings, p. 188-189

2214 - The Sermons and Rhetoric of Kievan Rus'

2215 - Stoyanov, Y. The Hidden Tradition in Europe, and the Zoroastrian holy texts.

2216 - Yasna IX:32, Yasna X:15 Haoma was the enemy of the Great Harlot (of the witches and sorcerers), and in Yasna

XVI: 8, her companion the great dragon (which was an eschatological form of Ahriman (a dog/goat) or the serpentine Azi-Dahaka). It would seem that this Great Harlot also receives a mention in the *Book of Revelation* (a book of the New Testament).

2217 - See Stoyanov.Y. The Hidden Tradition in Europe

2218 - West, E. The Pahlavi Texts Part IV, Dinkard IX, XXIV:16

2219 - Ibid., Dsinkard IX, XXXII: 4-8

2220 - Ibid., Dinkard VIII, XXXV: 13

2221- Dadistan-i Dinik LXXII:7-8

- 2222 West, E. The Pahlavi Texts Part IV, Dinkard IX, XXXII: 11
- 2223 Source: Traditions of Magic in Ancient Antiquity Gideon Bohak The Michigan Society of Fellows and Department of

Classical Studies, December 1995. Bibl.: Unpublished. The translation and notes for Kelsey Museum exhibit 19504 were provided by Timothy La Vallee, who is preparing these bowls for publication.

- 2224 The Gathas, Yasna XXVIII
- 2225 Baigent. From the Omens of Babylon Astrology and Ancient Mesopotamia, p. 119-121
- 2226 West, W. The Pahlavi Texts Part I, Bundahishn XV:17-19
- 2227 Frazer, J. The Golden Bough Vol 6 (1913 edition), p. 92
- 2228 Warner, E. Heroes, Monsters and Other Worlds from Russian Mythology, p. 19-20
- 2229 This point is also mention in the Primary Chronicle
- 2230 Bunahishn XXX
- 2231 Murray, M. The Witch Cult of Western Europe
- 2232 Agni Purana IV, p. 1039
- 2233 Harris, Lynda. The Secret Heresy of Hieronymus Bosch, p. 226
- 2234 Stoyanov, Y. The Hidden Tradition in Europe, p. 59-60 and Moralia Vol V by Plutarch.
- 2235 Great Books of the Western World, Pompey Plutarch
- 2235a Diodorus XX: 19
- 2236 Quest for the Past, p. 129-130.
- 2237 The Death of a Druid Prince, p. 139
- 2238 The Laws of Manu V: 36-42
- 2239 Agni Purana III:311:31-36
- 2240 Jones, H. L. Geography 15: 1: 73, Volume VII, pp. 127, 129
- 2241 The Death of a Druid Prince, p. 37
- 2242 Cross, Sherbowitz-wetzor. *The Primary Chronicle*. It may or may not be a coincidence that the Volkhvy chose the child of a Varangian Christian living in Kiev for sacrifice.
- 2243 Lake Peipus 1242 Battle of the Ice, p. 7
- 2244 Law Book of Manu I: 37
- 2245 Agni Purana II:181:1
- 2246 Lake Peipus 1242 Battle of the Ice, p. 9-10
- 2247 West, W. The Pahlavi Texts Part I, Bundahishn XXIII:2
- 2248 Vernadsky, G. The Origins of Russia, p. 187
- 2249 Ibid., p. 191
- 2250 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 93
- 2251 Berresford Ellis. The Druids
- 2252 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 95-96
- 2253 See Herodotus, The Histories
- 2254- For a translation of the event see Erdoes, R. AD 1,000 Living on the brink of Apocalypse or Jones, Gwyn. History of the Vikings.
- 2256 West, W. The Pahlavi Texts Part I, Bundahishn.
- 2257 Flint, V. The Rise of Magic in Early Medieval Europe, p. 220
- 2258 Encyclopedia of Religion
- 2259 From Vikings to Crusader Scandinavia and Europe. Numerous dice have been found throughout Europe and Scandinavia, which are outwardly similar to Roman examples. Sets of white and black dice are the standard forms that these took.
- 2260 The Death of a Druid Prince, p. 36
- 2261 Murray, M. The God of the Witches, p. 94-95
- 2262 Laing. The Ynglinga Saga:18
- 2263 The Death of a Druid Prince, p. 139-141
- 2264 Flint, V. The Rise of Magic in Early Medieval Europe, p. 220

- 2265 Gimbutas, M. The Balts
- 2266 Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p. 10
- 2267 Murray, M. The Witch Cult in Western Europe
- 2268 The Death of a Druid Prince, p. 129
- 2269 The Natural History
- 2270 Agni Purana II
- 2271 The Golden Bough (abridged version), J. G. Frazer, p. 275
- 2272 Frazer, J. G. The Golden Bough, pp. 272, 273, 275
- 2273 Ibid., p. 272
- 2274 War in Ancient India
- 2275 Natural History VI: 66.
- 2276 The Death of a Druid Prince, p. 139
- 2277 Gimbutas, M. The Balts
- 2278 The Witch Cult of Western Europe and The God of the Witches, p. 122-154
- 2279 Frazer, J. G. The Golden Bough
- 2280 Petrukhin. Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p. 263
- 2281 The Laws of Manu IX: 323
- 2282 The Laws of Manu IX: 303-305
- 2283 Lunde. The Meadows of Gold
- 2284 Lunde. The Meadow of Gold, p. 218-221
- 2285 Frazer, J. G. The Golden Bough
- 2286 Atlas of the Ancient World
- 2287 Dewing, H. B. Procopius VI: xiv:3-7
- 2288 Frazer, J. G. The Golden Bough, p. 271
- 2289 Wolfram, H. History of the Goths, p. 147
- 2290 Ibid., p. 111
- 2291 Jones, H. L. Geography 15: 1: 68, Volume VII, p. 119
- 2292 Ellis Davidson, H. R. Gods and Myths of Northern Europe, p. 54
- 2293 Portable Medieval Reader, p. 428, Source: Ordensritter und Kirchenfursten Trans H. F. Schwarz, Insel-Verlag 1927
- 2294 Gimbutas. The Balts
- 2295 Tschan. History of the Archbishops of Hamburg-Bremen IV:6
- 2296 Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms
- 2297 AD 1,000 Living on the brink of Apocalypse, p. 151 and Jones, G. History of the Vikings.
- 2298 Agni Purana II, p. 578. Agni Purana 222:22
- 2299 Ellis Davidson. Gods and Myths of Northern Europe, p. 71
- 2300 Ibid., p. 88
- 2301 Ibid., p. 70
- 2302 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 95
- 2303 War in Ancient India
- 2304 The Laws of Manu VII: 89
- 2305 Berresford Ellis. The Druids
- 2306 Ellis Davidson. Gods and Myths of Northern Europe, p. 87
- 2307 Milovsky, A. Ancient Russian Cities: A travel guide to the Historical and Architectural Monuments and fine Art Museum.
- 2308 Towns in the Viking Age, p. 113-115
- 2309 Vasmer, M. Etimologichesckii Slovar' Russkovo Yazyka Vol IV, p. 273
- 2310 Ibid., Vol IV, p. 265
- 2311 Agni Purana I:64:2, p. 178
- 2312 Agni Purana II:104:11-12, p. 314

- 2313 Agni Purana I, 61:6-14, p. 165
- 2314 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 244
- 2315 Ibid., Vol III, p. 765
- 2316 Agni Purana I: 60: 2
- 2317 Wolfram, H. History of the Goths, p. 108
- 2318 Agni Purana I:61:14
- 2319 Daniel, G. The Slavs, p. 154
- 2320 Agni Purana I, 61:28-48, p. 167-168
- 2321 Agni Purana I: 61-50, p. 169
- 2322 Agni Purana I: 65: 1 and 14, p. 178-179
- 2323 Agni Purana I, 64, p. 178-179
- 2324 Tschan, F. J. The Chronicle of the Slavs, p. 50
- 2325 Daniel, G. The Slavs, p. 153
- 2326 Novgorod the Great, The Northern World, The Origins of Russia
- 2327 New Larousse Encyclopedia of Mythology
- 2328 Agni Purana II, p. 314
- 2329 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 480
- 2330 Lozko, G. Ukrains'ke Yazichnitstvo, p. 22, Origins of Russia, p. 5
- 2331 The Wooden Architecture of Russia, p. 16
- 2332 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 413
- 2333 Cotterell, A. (Ed), Cuyler Young, T. The Penguin Encyclopedia of Classical Civilisations, p. 161
- 2334 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 285
- 2335 The Encyclopedia of Religion
- 2336 Ilarion, Metrapolit. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 159-160.
- 2337 Flint. The Rise of Magic in Early Medieval Europe, p. 210
- 2338 Vernadsky, G. The Origins of Russia, p. 293
- 2339 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 47
- 2340 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, p. 818
- 2341 Vasmer, M. Vol IV
- 2342 The Penguin Encyclopedia of Classical Civilisations, p. 185.
- 2343 Lozko, G. Ukrains'ke Yazichnitstvo, p. 22
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- 2345 The Encyclopedia of Religion.
- 2346 Darmesteter, the Avesta Part II, p.191 Farvardin Yast XII:45.
- 2347 Turville-Petrie, E. O. G. Myth and Religion of the North, p. 59-60
- 2348 Ibid., p. 59.
- 2349 Vermes, G. The Complete Dead Sea Scrolls in English, p.60
- 2350 Vernadsky. The Origins of Russia
- 2351 The Northern Crusades
- 2352 Boyce. The Zoroastrians. Boyce mentions historical incidents of fire rescues and relocations.
- 2353 Lozko, G. Ukrains'ke Yazichnitstvo, p. 10
- 2354 Like those depicted in Ancient Russian Cities.
- 2355 Moulton The Treasure of the Magi, p. 145
- 2356 Ibid., p. 144
- 2357 Boyce, p. 147
- 2358 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, pp. 336, 348
- 2359 Lozko, G. Ukrains'ke Yazichnitstvo, p. 22-23 and The Origins of Russia
- 2360 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 188
- 2361 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 111-112

2362 - Ibid., Vol II, p. 294

2363 - Lozko, G. Ukrains'ke Yazichnitstvo

2364 - The Wooden Architecture of Russia, p. 16 and Vernadsky

2365 - Moulton. The Treasure of the Magi, p. 149

2366 - See Lozko and Metroplitan Ilarion.

2367 - The following locations are just some of the places where Mithraea have been found;

RUMANIA

Brucla, Protaissa, Sacidava and Sarmizegetusa.

EGYPT

Memphis and Alexandria.

GERMANY (GAUL)

Durnomagus, Vetera, Friedberg, Osterburken, Magont, Pons Saravi, Bourg St Andeol and St Wendel.

ITAL

Aquileia, Scarbantia, Brigetio, Milan, Naples, Rome, and Vienne.

ENGLAND

Vindobala, Borcovicium and Londinium.

2368 - The Hagiography of Kievan Rus', p. 171

2369- Lozko, G. Ukrains'ke Yazichnitstvo, p. 19

2370- Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 147

2371 - Vasmer, Vol I, p. 184

2372 - Zoega

2373 - Olmstead, p.66

2374 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 205, 208

2375 - The Balts and A History of Pagan Europe (from Adam of Bremen)

2376 - Boyce. The Zoroastrians, p. 66, 137.

2377 - Agni Purana, Vol II, p. 326

2378 - The Carolingian Empire, H. Fichtenau, p. 153-154

2379 - Christiansen, E. The Northern Crusades, p. 33

2380 - Agni Purana I:70:1-9, p. 188-189

2381 - Agni Purana I:70:1-9, p. 188-189

2382 - Agni Purana I:66:27, p. 183

2383 - Agni Purana I, 70, p. 188-189

2384 - Portable Medieval Reader, p. 428, Source: Ordensritter und Kirchenfursten - Trans H. F. Schwarz, Insel-Verlag 1927

2385 - Tschan. The Chronicle of the Slavs, p. 219

2386 - Daniel, G The Slavs, p. 155

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be Beginning of the End

oreword

In the closing decade of the 16th Century, an enterprising Dutch scholar named Callidius sent the Catholic Church apparatus reeling in dire panic. Foreboding news had reached them. Somebody was trying to publish and circulate a book that drew a clear distinction between Magi and devil-worshippers. Someone was about to break the silence.

Motivated by a desire to rectify a perceived legal travesty in his day, Callidius boldly advocated that the death penalty due to maelific witches ought not fall upon certain Magi. These particular Magi were, more properly, white witches, many of whom were also devout Christians. As a result of the inquisitorial process they were being improperly branded as dark or 'satanic' witches, and sentenced accordingly. By his estimation the Inquisition was out of control.

What was even more troubling, is that Callidius managed to ferry his writings to Cologne, to be run through the print presses ... destined for mass circulation. Sensing the grave urgency of the situation they apprehended the author, and interdicted his work before it could ever be made public. Still they could not rest easy. Some remained deeply concerned that copies had somehow vanished out into the urban sprawl. In 1593 AD, after his subsequent arrest and imprisonment, Callidius was hauled before the courts, and there renounced his detested articles. In the main, onlookers were oblivious to the magnitude of what was being ideologically buried that day.

Who could have guessed another 412 years would have to elapse, before the general thrust of Callidius' repressed book can finally be made known to a lay readership. *The Forbidden History of Europe* tears the lid from an enigmatic historical sepulchre, to reveal what is arguably the most willfully-abandoned era of European and Islamic history. Over all, the plot line bests that of any fantasy novel, all the more so because the following events actually took place. Witness a time quite alien to ours; an age of kings and wizards, when a dying religion found refuge in Europe.

Two thousand years ago a brown-haired, blue-eyed child was born of royal Jewish stock, who came to change the face of the world in untold ways. Rarely in history do single individuals affect not only centuries of human experience, but millennia. Jesus of Nazareth, the Virgin-born, was one such person, who, we are told, was God, and

AntroSuction

at the same time a man of flesh and blood. In this book, we will examine the formation of the Christian Church, the 'Mystical Body of Christ', tracing it from its earliest years, through to the Middle Ages.

According to the teachings of the Church, initially gathered and formalised at the First Holy Council of Nicaea (325 AD), Christianity is a monotheistic religion based on a belief in 'the Holy Trinity', one God consisting of three indivisible persons - The Father, Son and Holy Spirit. Each part may be described as follows.

The Father is the Creator of all things, from whom nothing evil comes. He is omniscient, omnipresent, omnipotent and eternal. He is love, mercy, goodness, light and truth. He does not tolerate darkness or evil, and judges them swiftly and righteously.

God the Gon

Christians are taught that God impregnated the Virgin Mary by virtue of the power of His Holy spirit, and gave birth to Himself in the flesh, thus becoming the Messiah, the once-off earthly manifestation of the creator himself. This entailed the fertilisation of a human ovum (within a sealed womb) with the divine spirit, a supposedly historical event which, in theory, meant that Jesus was that part of god which for 33 years existed in the flesh. Jewish prophecy foretold that the Messianic saviour of their people would be born into the world to walk amongst us and share our humanity. The greater part of Christ's life is however largely unknown, which seems strange indeed. On Good Friday He suffered death and was buried. He descended into the world of the dead for three days and revealed Himself to the souls who had long awaited his coming, yet had been unfortunate enough to have been born in an earlier age. He then returned from beyond the grave to instruct his twelve apostles about further mysteries concerning himself, following which he ascended up into Heaven, where now He is said to sit at the right hand of the Father, until he returns again to judge the living and the dead. Jesus is also referred to as the "Second Adam", who undid the sins of the first, by alighting upon the world, to be sacrificed for the sins of humanity throughout all ages. His coming as the long awaited Jewish messiah of David's line caused much conflict. He fulfiled every past prophecy concerning this "anointed one" and travelled about performing miracles so compelling that blind, lame, diseased and possessed people were healed. He is recorded as displaying control over the forces of nature, plants and animals, and on several occasions raised the dead. His remarkable and chilling prophecy about the destruction of the Jewish temple found fulfilment in 70 AD under the legions of Titus. The destruction of the Jewish genealogical records at the command of the despotic Herod, and the Roman programme for the liquidation of the royal house of David' further complicated the messianic expectations of the Jews. If Jewish royals with Davidic blood were no longer verifiable, how could the Messiah belong to a future time?

Christians believe eternal life is only possible through repentance and belief in Jesus, as Christ himself emphatically declared that he was the one and only gateway to the Father, the tool of redemption so to speak. He was going ahead of us to build a new kingdom with his own body, and mansions for his flock, each member of which he already knew by name. Christ's mission did not herald an overturning of the current Aryan or Jewish strata of society, for to do so would have been to destroy the very things the Father created; a denial of the goodness of His creations. Instead, he would build on and reinforce the order of society by reiterating the powers of authorities. His coming was not so much to change the world, but to make humanity stop sustaining Satan, His Adversary, by feeding him the food of sin. Inherent in His great mission was the desire to kill the supremacy of sorcery and the people's belief in inescapable fate, which was governed by the cosmic rulers of the universe.



The Holy Spirit is "The Helper", that part of God which is said to have been sent into the world as a sign of his seal on the souls of His people, on the prophets more so. God's life-bringing spirit would come to dwell within our temples (bodies), sanctifying us and teaching us God's laws. Appearing as a raging fire, or a white dove, the Holy Spirit, the divine sanctifying force, reached unto the farthest reaches of the cosmos, and giving life to God's many creations.



Fig 1. Gargoyles over Rouen Cathedral, France.



CHRISTMAS CELEBRATES
THE DIVINE
INCARNATION OF JESUS
CHRIST

COLOGNE CATHEDRAL,
ALL THE MORE HOLY DUE
TO THE PRESENCE OF THE
THREE WISE KINGS'
RELICS

WHY AREN'T CHILDREN
TAUGHT ABOUT THE
IMPORTANCE OF THE
WIZARDS IN CHRISTIAN
HISTORY

WITH THE PRESENT
LEVELS OF JUDAISING IN
THE CHURCH THE
ARYAN WIZARD RELICS
ARE BECOMING A LITTLE
EMBARASSING

Every year, around the winter solstice, Christians all over the world gather to celebrate Christmas, the birth of Jesus Christ, God the Son in flesh. As they assemble for Christmas mass, most will notice the nativity scenes so characteristic of the festive season. Bored children often feel drawn to investigate the small statues which, in some small way, remind them of the toys they've just received from Santa Claus. They see sheep, a cow and a donkey, not to mention St Mary and St Joseph. They behold their saviour as a baby, laying in a common crib, over straw. To one side stand Jewish shepherds and the other an entourage of eastern kings with expensive presents for the prophesied Messiah. Very early copies of the Bible refer to the kings as Magi, the spiritual lords of the Orient. Generally these priests of the old Iranian religious order were held to be divine and incarnate archangels, possessing miraculous spiritual powers, and an impressive command of medicine and the sciences. The event itself was known throughout the early Church as the Epiphany (from the Greek *Epiphaneia*: brightness, manifestation).

Inside the grand imperial cathedral of Cologne, in Germany, one will be in the presence of what is alleged to be the mortal remains of these same Three Wise Kings. At other esteemed European cathedrals Christmas parishioners have the added bonus of staring up at gargoyles and weird engravings. Collectively these things point to an alternative Church history, one no longer to be discussed.

Children attending Sunday school will no doubt have been taught the significance of Mary, Joseph, baby Jesus, and the shepherds. But the meaning of last remaining elements of the scene, the Magi, remain obscure to them. They are, to be more precise, deliberately passed over in silence. Roughly 700-1,000 years ago, after a period of papal reform, the Magi became a topic of disdainful reflection, and the key subjects of medieval censors keen to rid the so-called nativity texts of their presence. This almost-extinct species of ancient and medieval literature referred to the 'lost years' of Jesus, and placed the Messiah in very unusual places; Egypt, India and Mesopotamia.³ All the fuss is hardly surprising, particularly considering that the Magi were wise men, the good wizards.

As youngsters look into the faces of the Three Wise Kings none will perceive in them Christianity's greatest controversy. In Part II you will explore the possible importance of this delegation of wizards at the birth of Christ. To achieve this you must be taken on a journey back some 2,000 years, to a celestial observatory somewhere inside

the Persian Empire. Later you will venture to Europe in the grip of genocidal fervour, with Christian wizards being burned to death across the face of the continent ...

It is night time and magus astronomers are busy adjusting a Greek-designed fixed astrolabe, examining certain constellations. Meanwhile other Magi are busy scanning the heavens for portends from the divine being Ahura Mazda. The desert air is chilly, so they rug up, and rub their hands to keep warm. A shrill shout is heard, as a nervously-excited astronomer points to a quadrant of the heavens, drawing his colleagues' attention to what he has observed. An unknown star has suddenly appeared, perhaps a comet. Intrigued astronomers look heavenward in awe, their straining eyes intently fixed on the event. All concur; stellar phenomenon of this kind represents the descent of khvarenah, an archangel bearing heavenly glory, signifying the birth of a divine prodigy. The sages consult the astrological almanacs and prognosticatory texts of the ancient fathers, their pages faintly lit by a torch, and flapping somewhat in the breeze. The verdict is beyond question; a great king is almost born. Since it is around the winter solstice it can only mean the birth of a Sun, a Sun-king. Who is this king that Ahura Mazda should light the sky in such a way?' Foreboding tones reply 'judging by its appearance a king who is in great danger'. They note its westward movement. Exhilarated by the star's importance, the astrologers enter into consultation with their monarch, who advises that a delegation be sent to this Lord whose earthly incarnation was imminent. Heading a small diplomatic retinue, the magus-kings, Lords Gaspar, Melchior and Belthazzar⁴ are dispatched in haste, bearing gifts and greetings, some on camels, others on swift white chargers. Some say another nine Magi accompanied them. They follow it far, over many lands, until at last they see it enter the land of the Jews. They ponder over how they will find the boy among Jerusalem's many houses and workshops. Perhaps the locals would know, and since most Jews spoke Aramaic they had but to ask. Everywhere they enquired:

'Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him'.5

News travelled fast that the Magi were in Jerusalem seeking out a Jewish king, and this greatly troubled the authorities. If such a thing were true the chief priests and scribes of the Jewish temple would surely know the child's identity. But since Herod had burned the tribal genealogical listings such a question may have been harder to answer than in prior centuries. So King Herod summoned them into his presence, enquiring where this birth might eventuate. They replied;

'In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel'.

His worst suspicions confirmed, Herod summoned the Magi and sought a private consultation with them, hoping to ascertain what significance they attached to the star. At the conclusion of the brief meeting, the Roman puppet Herod told them to seek this 'king' in Judea, but bade them return to his palace with news of the potential regal interloper with legitimate claim to his throne.

When they (the Magi) heard the king (Herod), they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy'.

'And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh'. 7

These three gifts had special spiritual and symbolic significance to the Magi, for in presenting them to prince Jesus the wizards had an opportunity to divine an omen from the heavenly lord. In a superficial way their attendance in Bethlehem resembled Buddhist monastic visitations, as monks wandered the countryside looking for a replacement Dalai Lama, the reincarnation of one just passed. By presenting children with a departed Dalai Lama's goods monks hoped to identify which infants recognised personal possessions from the Lama's life.

THEY CONVERTED TO CHRISTIANITY SOME TIME AFTER MEETING BABY JESUS

IT WAS A LONG TRIP TO JERUSALEM

THEY FOLLOWED A
STAR FROM PERSIA INTO
JUDEA

HEROD WAS VERY

THE MAGUS-KINGS SAW
A STAR THAT
INTRIGUED THEM

THE MAGI ASKED IF A
KING WAS TO BE BORN
IN JUDEA

NOBODY KNEW
ANYTHING ABOUT THE
KING THEY SPOKE OF

THE MAGI AVOIDED
RETURNING TO HEROD
ON THE STRENGTH OF A
PROPHETIC DREAM



Fig 2. Stefano da Zevio's "Adoration of the Magi".

JEWS BELIEVED A
MESSIAH WOULD ARRIVE
TO SAVE THEM FROM THE
STERN HAND OF THE
GENTILE

SOME FELT CHRIST WAS HE. THESE JEWISH CONVERTS WERE NAZARENES

NAZARENES BELIEVED THE NEW MESSIANIC FAITH WAS STRICTLY AN EXTENSION OF JUDAISM Jesus' birth was an incarnation rather than reincarnation, and so differed from the conceptually similar Buddhist tradition. In the comparable Magian custom by choosing gold the child was bound for earthly kingship, frankincense priesthood and myrrh the craft of physician. According to medieval lore Christ is said to have selected all three, and indicative of his station as king, priest and healer.

As the Magi chatted with the mother, adoring the swaddled new-born before them, they learned this was a virgin birth. They stared at each other in wonder. In Magian prophecy such a detail could only reveal the baby king's status as a divine saviour prophet. As these ostentatious proceedings unfolded, humble Jewish shepherds looked on quietly in the background, having made their way to the birthplace as well.

'And being warned by God in a dream that they should not return to Herod, they (the Magi) departed into their own country (Persia) another way.'8

Joseph too experienced a prophetic dream from God, advising him to escape to post-Ptolemaic Egypt. And so they left in haste, rushing the baby Jesus to safety until the death of Herod. In hindsight they must have been grateful for this spiritual insight, since within a short space of time Herod ordered the death of all infants two and under (the so-called 'Holy Innocents'), in the hope of slaying this potential royal adversary.

On that one starlit night Jews and pagan kings shared the cramped confines of the stable, looking down into the innocent face of Jesus Christ. Little could any of them know what marvels would occur through him in the years to follow. And so it all began, the unprecedented global worship of one

born to woman, unprecedented that is except for the Buddha, himself an Indian prince in his first incarnation. Was Jesus' far-reaching popularity due to an act of god, or were there additional extenuating political and religious factors that allowed for his worship on a world-wide scale, through the passage of two thousand years.

The ancient Jewish writings spoke of a Messiah (literally 'The Anointed One', and by inference a king, priest and prophet) who would one day appear and save them from the predations of their enemies. He was to be of King David's line. Many aspiring candidates surfaced throughout Jewish history to claim that title, usually with disastrous consequences for their followers. At the time of his ministry, the Sanhedrin typecast Jesus as a magician and false-messiah who duped swathes of Jerusalem into believing that he was God (infact an incarnation of the divine being himself), in an attempt to rip apart Judea. But in reading the accounts of Josephus (a Jewish traditionalist who sided with the Roman invasion force) concerning the siege of Jerusalem, it does not appear Christianity achieved any major successes among the Jews. Christ received only a cursory, though favourable mention. By and large mainstream Jewry simply ignored Christ. After all he had gone on a moral crusade throughout the holy city. He had overturned the tables of money lenders in the temple precincts, castigated the Rabbis as sons of perdition, teaching that the ten commandments were merely a sketchy outline of a more perfect law of goodness. He even prophesied the utter demolition of Solomon's temple, and slaughter such as they could never imagine (more than a million Jews are said to have died in the rebellion). Be that as it may, Josephus' writings suggest isolated segments of Jerusalem's populace, maybe several thousand strong, saw Jesus as a divine being.

From the very earliest pool of Jewish converts came the Judaeo-Christian Church of Nazareth, the Nazarenes. The sect maintained that Gentiles (Hebrew: *goyim* meaning 'heathens', 'locust') had to become Jews through circumcision before they could become Christians, an ideology found condemned in the *New Testament*. Following a formal council of the Apostles (held c. 49 AD in Jerusalem), members of this Church faction (whose original church building has been excavated by archaeologists in the Middle East)¹⁰ either withdrew back into mainstream

Jewish or Christian religions or stayed with their own Judaeo-Christian community. Considered heretics by the wider Catholic (ie; Universal, or Jewish/Gentile) Church, the cult suffered isolation and is thought to have died out over centuries.

As hateful as the Rabbis and temple priests may have been of Christ, it is noteworthy they did not proceed to claim his many miracles were a sham or non-event, but all too real. The list was considerable. Curing incurables, transmuting physical substances, walking on water, controlling the elements, expelling demons and, most importantly, resurrecting the dead, one of whom passed away days previously. Instead, according to a long-standing Jewish tradition, Christ went into Egypt and there learned the arts of the magicians, with which he then proceeded to deceive the people and trample the vineyard of Israel.

He was, by their estimation, a magus, a wizard. From that time Christians were regarded as *Minim*, the heretical servants of Balaam. Accordingly, Jesus' name was struck from the *Talmud* forever, and only in unexpurgated versions, which existed until 1645 AD, appeared as 'Na-Notzri', 'The Fool', 'The Hung', 'That Man', 'the so and so', 'He whom we may not name', 'Absolom', 'Ben Stada' and 'Ben Pandera'. The strongest attacks against Christ appear in the *Toldoth Jeshu*, a treatise formed from Jewish apocryphal legends and sayings concerning Christ.

If Jewish attempts to identify Jesus with the royal Magi are to be hypothetically believed, Jesus must have come to Jerusalem not merely as a reformer of contemporary Judaic religious inadequacies and malpractice, but to confront prevailing rabbinical notions about the divine being, centring on the worship of their tribal God Yaweh, their name for the supreme being.

And there is certainly evidence, not only for this, but a very ancient connection with the Far-East. You see the biblical patriarch Abraham (who had a special rapport with the Most High God) once lived in Harran, the prestigious holy city of the Chaldean wizards, the priests of ancient Ur in Mesopotamia (Iraq). Acting on spiritual locutions from the Most High, Abraham migrated, with his family, to Canaanite districts, then into Egypt to weather a famine in the former parts. Abraham then returned to find the promised land. It was there that Abraham first met King Melchizidek (literally the 'King of Righteousness'), who ruled at Salem (the old name for Jerusalem). Nothing further is mentioned of the king at that point. Later, in the book of Joshua, Jerusalem is said to be ruled by the Amorite King Adonizedek (possibly a descendant of Melchizidek). As with Abraham, the Amorites originated in Mesopotamia, but had resolved to colonise the geographical area of modern Israel. The inward easterly migration of Israelites from Egypt to such an agriculturally marginal zone inevitably brought war to the Amorites, Mesopotamian settlers spread throughout the area. After a great battle Adonizedek was hanged by Joshua, along with another four Amorite monarchs. It goes on to say 'As for the Jebusites the inhabitants of Jerusalem (presumably a sub-division of the Amorites), the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day'. Moving on to the second book of Samuel the Jebusites had regained control of Jerusalem. David recaptured the city and ordered the mass-killing of Jebusites. After this a temple was built for the God of Israel at Jerusalem, remaining forever more, the primary holy site of the Jewish people. Gone was the tented tabernacle. Now the home of the Israelitish God was immortalised and glorified in stone.

One could be forgiven for thinking that the Jebusites were entirely liquidated had it not been for the *New Testament*. The book of *Hebrews 5-7* explains that Jesus was proclaimed by the Most High God to be a priest 'after the order of Melchizidek', presumably a reference to the ritual order once practiced by the priest-king Melchizidek, and therefore the Amorites, and by extension some kind of eastern tradition. It goes on to say that Jesus came to re-teach the Jewish Levitical high priests, the 'first principles of the oracles (ie; ancient prophecies) of God'.

'If therefore perfection were by the Levitical priesthood, what further need was there that <u>another priest</u> should rise after the order of Melchizidek, and <u>not be called after the order of Aaron'</u>.

Jesus was from the tribe of Judah, a people unmentioned by Moses with respect to the priesthood. Being, as it were, drawn from the rubrics of Melchizidek, Jesus' priestly order belonged to a pre-existing nation, a pre-Mosaic nation then dwelling in Jerusalem, and not to Aaron's temple high-priesthood. As a priest-king, Melchizidek's office and power continued beyond death; and so everlasting.

THE RABBIS AND
TEMPLE PRIESTHOOD
REJECTED JESUS,
CALLING HIM AN
HERETICAL WIZARD

THEY HAD HIM CONDEMNED TO DEATH

JERUSALEM WAS NOT ORIGINALLY JEWISH

WHEN ABRAHAM
ARRIVED IT WAS RULED
BY THE GRACIOUS KING
MELCHIZIDEK

JOSHUA CAPTURED THE CITY

THEY SHARED THE CITY

TO BEGIN WITH, BUT

AFTERWARDS THEY

STARTED KILLING THE

JEBUSITES WHO LIVED

THERE PREVIOUSLY

JERUSALEM'S MOST
ANCIENT INHABITANTS
CONTINUED TO LIVE
THERE AFTER THE
JEWISH TAKEOVER

CHRIST DISDAINED THE LEVITICAL PRIESTHOOD

HE CALLED THEM A BROOD OF VIPERS

THE MAGI WERE WARY
OF CERTAIN ASPECTS OF
JUDAISM

BY THEIR RECKONING
YAWEH'S WAS TOUCHY,
UNPREDICTABLE, GIVEN
TO REVENGE AND THE
UNLEASHING OF
ATROCITIES

THEIR CONCERN OVER
THESE PHILOSOPHICAL
MATTERS WAS RECORDED
IN MAGIAN SCRIPTURE

MUCH OF WHAT THEY
SAID WAS UNFLATTERING

Christ fulminated against the Levitical priesthood in inflamed sermons, as graphically portrayed in the *New Testament*. Shortly before prophesying the desolation of Solomon's temple, Jesus launched his most vilifying salvo.

'Wherefore ye (the Rabbis) be witnesses unto yourselves, that ye are the children of them which killed the prophets (ie; those who performed miracles, and heard spiritual messages from the Most High). Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' 12

Jesus foresaw a continuation of this mutual animosity between the two camps. Speaking of His future missionaries Jesus said to the priests

'Wherefore behold, <u>I</u>send unto you <u>prophets</u>, and <u>wise men</u>, and <u>scribes</u>, and some of them ye shall kill and crucify; and some of them shall ye scourge in <u>your</u> synagogues, and persecute them from city to city'. ¹³

Christ was not the only one to crusade against Jewish religion. Jesus' florid, demonising invective closely resembles that found in Magian scripture, that openly linked Jewish teachings with the dark side. On account of the great demon's crushing retribution against Ahura Mazda's creations and devoted followers, the Magi saw the God of Israel as essentially demonic. His outlandish behaviour, and seemingly destructive and vindictive nature was hardly divine, matching that of the great demon, as these excerpts from Magian scripture testify. In the beginning there was only darkness. That the God of Israel uttered 'Let there be light' (to give rise to the light amid the darkness in which he lived) was, they believed, a sure sign that he was in reality a demon, even more so because he paused to consider the light that he had made, stating 'it was good'. Light was therefore a novelty to him at the moment of its creation ... he was simply mesmerised. According to the Magi, the Torah was full of 'iniquity and demonism', little more than 'twaddle'. Here the Magian texts probably allude to lines of Jewish scripture like;

"I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things". 15
"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel". 16

These must have been profoundly disturbing passages for your typical non-zurvanite Magian of Sassanian times, seen as empirical testimony for demonolatry.

The Magian refutation text begins with a summary of Jehovah's attributes

'I am the Lord, seeking vengeance and retaliating vengeance, and I retaliate vengeance sevenfold upon the children, and one does not forget my original vengeance'. It goes on to say; 'His charger, also, is the drying wind, and from the motion of his feet is the arising of a whirlwind of dust. When he walks the arising of fire is behind him'. It

Condemning his behaviour yet further, we hear 'he slew six hundred thousand men, besides women and young children, out of the Israelites in the wilderness; only two men escaped'. As if that wasn' t enough, 'he casts distressed worshippers who are reverent, listening to commands, and pure in action, together with others who are sinners, into eternal hell'. 17

The Magians were scathing of Jehovah's seething hatred of their religion: 'the sacred being (Jehovah), at the day of the resurrection, gives the sun and moon, together with others who are sinners, to hell for the reason that there are people who have offered homage to them'.'

His justice did not appear modelled on any reasonable standard of fairness; 'though Adam committed sin, the curse which was inflicted by Him (the Lord) reaches unlawfully over people of every kind at various periods'. 18 In summation the author of the Magian text Sikand-Gumanik Vigar states:

'Now if he be a sacred being of whom these are signs and tokens, that implies that truth is

far from him, forgiveness strange to him, and knowledge is not bestowed upon him. Because this itself is the fiend who is leader of the hell which is the den of the gloomy race, whom the devilish defiled ones and evil people glorify by the name of the Lord, and offer him homage. 19

In effect devotees of Yaweh were typecast as demon-worshippers. The Magi, like the Jews, also expected the coming of a Messiah, a final saviour. His primary function was to destroy the apparent victory of the Evil One through his power to resurrect everything from the eternal annihilation visited on creation by the devil. At the hand of the provident Redeemer, Death lost its horror for all time.

Whereas those beholden to a more Jewish monotheistic model saw the Magi as vile blasphemers, and retaliated with taunts of their own. During the Middle Ages it seems the radiant *Ahura Mazda* was dubbed Lucifer, the demon of the false light.

Having earlier compared Magian and Jewish conceptions of the divine being, we can now proceed to tackle the history of Europe's conversion from paganism to Christianity, armed with the most important tool of all, a basic understanding of several similar, and in once case radically different, monotheistic models.

THE MAGI ALSO EXPECTED A MESSIAH

HE WOULD SNATCH
THE FINAL VICTORY
FROM A SEEMINGLY
INVINCIBLE DEMON
RESPONSIBLE FOR THE
DESTRUCTION OF THE
COSMOS



CHRIST DIED ON THE CROSS AND SUPPOSEDLY ROSE INTO HEAVEN BODILY

JESUS'S MISSIONARIES
WASTED NO TIME
VENTURING AWAY FROM
JERUSALEM, INTO ASIA
MINOR

SOMEWHERE ALONG THE WAY DEVIL-SORSHIPPERS CAME TO BE MEMBERS OF THE PRIMITIVE CHRISTIAN COMMUNITY

PAGANS WERE ANGERED WHEN CHRISTIANS BEGAN TURNING ON THE GODS

SOME CHRISTIANS
PROPHESIED IN A STATE
OF HYSTERICAL FITS AND
CONVULSIONS

OTHER WIERD TALES
FOLLOWED CLOSE BEHIND

A traditional portragal of The ebureh's first years

With the bodily ascension of Christ to heaven after his crucifixion,²⁰ Jesus' apostles, greatly gifted by the Holy Spirit, dispersed to preach the Gospel in the East, in Asia Minor (formerly Anatolia and now called Turkey) the cradle of Christianity. Some apostolic preachers were to evangelise the Jews, with the remainder tasked with converting the pagan 'gentiles', who covered the remainder of the earth, as the sea engulfs the beach.

The first missions took place in Asia Minor primarily (Ss Peter, Paul, John and most of the apostles), then Greece, the lower Balkans, the whole of the Middle East, Egypt and Africa (St Mark), the North (St Andrew), also spreading to Rome in the West (St's Peter and Paul), and even as far away as the Caucuses and India (St's Thomas and Bartholomew). Then came a series of deadly reversals. Disturbing reports emerged concerning this new sect of the Christians, who conducted their ceremonies behind closed doors. Christian priests saw these affairs as arising from a persecution devised by the devil himself, to thwart the spread of Jesus' Gospel. 'The demon who hates the good, sworn enemy of truth and inveterate foe of man's salvation, turned ... against the church'. To this extent the Demon used 'impostors as ... ministers of destruction ... cloaking themselves with the same name as our religion, should ... bring to the abyss of destruction every believer they could entrap'. Their brand of Christianity allegedly required their preachers to 'teach that the vilest things must be done' for admission to 'these "mysteries" or rather abominations', and 'rendering to them all the due performance of unspeakable rites'.

The pagans were a very pious lot, deeming it imperative that local and state gods receive their proper dues, so as not to offend them. What full-blooded patriotic Roman did not have a kind thought for Romulus? By patronising the state gods families and the Empire only stood to gain.

In Asia Minor's far-eastern provinces a Christian preacher, Polycarp of Smyrna, was harangued as 'the destroyer of our gods, who teaches ... people not to sacrifice or even worship'. Consequently Polycarp was executed by the Roman authorities at the behest of a conglomerate of pagans and Jews, affronted by what they saw as sacrilegious doctrines, 'the Jews as usual joining in with more enthusiasm than anyone'.

Allegedly Christians were beholden to 'a sham spirit' babbling 'crazily, inopportunely, and wildly'. In defense of the nascent faith Christians condemned maverick sectarians among them for 'prophesying in a way that conflicted with the practice of the Church'. Pursuant to an enquiry about these eastern prophets Catholic authorities 'pronounced them profane and ejected the heresy'. Such were the early beginnings of the apostasy, which followed on from the dire schism between the apostolic hierarchy and implacable Judaeo-Christian converts.

Then there were tales of their orgies, cannibalism, and incest within one's own immediate family. Roman pagans were truly incensed at what they were hearing. It had all the tell-tale signs of the dark art, the condemned system of demonolatry long banned under Roman law. From within and without it seemed the faith was being

gnawed away by a spiritual necrosis of *pseudoadelphos* (false brethren), *pseudoapostolos* (false apostles) and *pseudoprophetes* (false prophets). As a consequence of these sordid happenings early Christians suffered persecution under Nero and his successors, which continued unabated for 200 years, when Christian-hunting was halted by the Spaniard, Emperor Marcus Trajan.

St John was the last of the apostles to pass from this world, and with his passing came a realization that Christ had not yet returned, as was alluded to in the Lord's sermons. As a consequence of this the world's bishops had to formally arrange themselves into an earthly Church capable of taking the Gospel into the future and keeping watch over the flock until such time as He did return.

In the wake of Christ's execution, it appears there were no formal plans to speedily compile a single volume of holy writings, but instead do most of the preaching face to face, via the agency of apostolically empowered preachers. However, the demi-Christian ministrations of gnostic heretics over the next 60 years demanded the compilation of a complete holy book, in the form of the New Testament (NT). Nowadays it consists of four separate Gospels (stories of Christ's life) and some 23 letters entitled to the Christians of ancient times (mostly from St Paul). Amounting to 27 different versions of apostolic writing in loose circulation, plus the Clementine Epistles, few people probably even knew the sum total of authentic documentation, or indeed if there were others that had been destroyed during the persecutions. The penning of these highly significant apostolic memoirs began as early as 27 years after the death of Christ and lasted until about 100-120 AD. Bearing in mind the almost haphazard formation of the New Testament and its release during a later rather than earlier period, the Christian Bible hardly seems to be the product of a focused and specially commissioned team of authors, intending to place the absolute and undivided focus of the religion into the holy books alone (sola scriptura), such as is the case with the Qur'an. The mere fact that they had to be compiled into a book by bishops of the early Church²⁴ further illustrates this. Indeed Christ, who was literate enough in Hebrew to read to the Rabbis in the temple could have written a handful of Gospels Himself.²⁵ And yet He never did. He saw the people face to face, just like the apostles who He sent out into the world after him. Moreover, Christ had sufficient literate followers to enable at least a small band of scribes to attend His public meetings, and record His every word. St Paul had his own scribe. St Mark the Evangelist was St Peter's writing clerk. Later, Origen (a pre-eminent theologian from the See of Alexandria, and a professional Christian scholar of the 4th Century) used scribes during his orations. Teams of shorthand clerks were on hand to record his speeches and lectures verbatim, churning out volumes of theological discourse. When they did write, it was in Ancient Greek, signifying their mission to heathenry rather than jewry.

Most importantly, the writings of the *New Testament* were only to include the writings of the apostles. For example the prime accounts of the games in which the Christians were fed to the lions are found in the *History of the Church* by Eusebius, bishop of Caesarea (in the See of Jerusalem), though these same events are not specifically mentioned in the *Bible*. This serves to show that the *Bible* was first and foremost a compilation dating only to the apostolic era, a time capsule of the first Christian generation. The writings of Church figureheads from succeeding generations automatically fell under the umbrella of apocrypha, not due to any admission that they were flawed works, but simply that they were not written by one of the apostles or their learned assistants such as the evangelists.

In assembling the current *Bible*, bishops were faced with an unruly assemblage of purported Christian books and letters, in circulation throughout the Christian world. Upon closer examination it was found that many were totally unacceptable to the faith. These they termed false gospels. Surviving examples show them to represent a broad cross-section of Gnostic expositions decrying the physical world as an evil abomination created by a lying demonic force, and jewish apocrypha.

An example from the Paraphrase of Shem reads "But the winds, which are demons from water and fire and darkness and light had intercourse unto perdition. And through this intercourse the winds conceived in their womb foam from the penis of the demons". 25

In the heretical Gospel of Philip we become acquainted with Gnostic traditions on the Holy Spirit; "Some said. 'Mary conceived by the Holy Spirit'. They are in error, They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews". In this Gospel the Holy Spirit is

ST JOHN WAS THE LAST APOSTLE TO DIE

THE NEW TESTAMENT
IS SIMPLY A
COLLECTION OF LETTERS
AND GOSPELS, MOST OF
THE FORMER WRITTEN
BY ST PAUL

CHRIST NEVER WROTE A
SINGLE PART OF THE
CANON

ONLY APOSTOLIC
WRITINGS WERE TO BE
INCLUDED

SOME CHRISTIAN TEXTS
WERE HELD TO BE FAKE

EARLY BISHOPS
EXCLUDED THEM FROM
THE BIBLE

GNOSTICS WERE
RESPONSIBLE FOR MANY
OF THESE WRITINGS

declared female in gender in line with Gnostic teaching.

Spurious texts were condemned and excluded from the Canon, where clear evidence of 'heresy' was shown.²⁸ In analysing these texts the Church Fathers based their decisions on Church writings extant during the 3rd Century and inherited personal knowledge that a given work received credence in apostolic times. In his *History of the Church*,²⁸ Eusebius covered at length the vetting process used by the Church fathers, which books passed their scrutiny, and which flunked miserably. The acceptable writings in turn became the Old and *New Testaments*, which are in use until this day, with great reverence.

In many places that were evangelised, parishes sprang up. Later, these became centres of religious power (Sees), the greatest being (in order of seniority at the time) Rome, Alexandria, Antioch and Jerusalem. The See of Rome was established first, and its bishop, a linear successor of St Peter (later, in the 6th Century AD to be renamed as the pope) became the senior bishop of the Universal Church, jointly ruled by his peers, the blessed patriarchs of the other Sees. In their unity, the faith of the apostles solidified, going from strength to strength.

In 311 AD bitter political and military dissension tore as under the beleaguered Roman Empire. This came to a head on Milvian bridge upon the Tiber river. There, in 312 AD, the Mithrasian Caesar Constantine did battle with Maxentius for control of the capital, and the ideological dominance of Christianity.²⁹ With Constantine's victory came power and prestige, which he used to good effect. As a consequence he ended the persecution and martyrdom of Christians throughout the empire. In the years that followed Constantine brokered a power-sharing arrangement with Licinius, but later turned on him. Licinius' execution in 326 AD effectively made Constantine Emperor.²⁹ The year 330 AD saw the Emperor establish a new city, far from the Italian mainland. It was named Constantinople, in honor of its founder, and was to be regarded as the New Rome, the capital of his eastern Roman Empire. His ambitious construction project was intended to be an earthly mirror of 'the Lord's heavenly realm', with the magnificent Hagia Sofia Basilica, and monuments to the apostles on top of the hill, overshadowing the entire city. It was grand, well protected, and located on the Bosphorus Strait at the nexus of crucial and highly profitable east-west trade routes. This new city, the headquarters of the Patriarchate of Constantinople, was elevated to the status of the second most important See and would eventually became a rallying point for the eastern Patriarchates in a world fast becoming Muslim. The freshness of this Hellenistic-Latin renaissance succeeded in eclipsing a declining Rome in the west, both militarily and culturally. Such was the birth of Byzantium.

Councils or synods of bishops (impossible to conduct for the first 300 years of the Church's history for security reasons) were held annually to try and standardise articles of ritual and doctrine, which had begun to diversify on account of the considerable distances separating parishes. Bishops from bishoprics throughout Christian lands converged on some pre-arranged place for extensive discussions about the nature of the faith and the progress of evangelisation missions occurring in many and varied places. Goths, Armenians and Georgians all embraced Christianity during the 2nd and 3rd Centuries AD. One to two hundred years later the Church breached the walls of paganism in Britain and Gaul. As you will later see, many of the Germanic nations, the Saxons and Goths in particular, had a staunch adherence to Arian Christian traditions.

Forth-Century historical records relating to the first synodal decrees of Nicaea on the nature of God, described an almost unanimous understanding throughout the four original Holy Sees, that God was made of one Holy Trinity. The controversial non-trinitarian views of Arius were widely condemned at this synod and received the endorsement of only two bishops (one of which was Eusebius, though he later recanted this 'heresy') throughout the episcopal college.

This congenial ecumenical solidarity was shattered in a very short time. The first split of the Church came at the 4th Ecumenical Council at Chalcedon, in the year 451 AD, over the degree of Christ's humanity, and from the 5th Century, the churches in Armenia, Ethiopia, Egypt and Syria peeled away from the others. These five Churches were cut off by the forces of Islam over the following centuries; contact between the varied Churches becoming almost non-existent. Never was there a more profound commonality of belief than that which existed between the eastern churches (which prided themselves on not changing anything), and Rome in the West, which was tirelessly

BASILICAS WERE BUILT SEVERAL CENTURIES LATER

CONSTANTINE
EMBROILED IN THE
ROMAN CIVIL WAR OF
312 AD

HE BECAME THE NEW EMPEROR

WITH CONSTANTINE
FAVOURABLY DISPOSED
TOWARD CHRISTIANITY,
MANY PRELATES
ATTENDED SYNODS IN
CONSTANTINOPLE

THE CHALCEDON
COUNCIL EXPOSED MAJOR
CHINKS IN CHRISTIAN
THEOLOGY

innovative. Though the Church was one, a plethora of legitimate individual regional customs often became a source of constant mistrust. So, the forest became obscured by the trees. Even as early as the year 158 AD some particularly divisive issues arose between East and West, such as when Easter was supposed to be celebrated, how baptisms should be carried out, and so forth. Since the eastern churches espoused doctrines and rites inherited from a number of apostles (especially St John), they could not accept Roman rulings that contradicted their inheritance. According to Eusebius although Victor, the bishop of Rome knew his See's customs where inherited from St's Peter and Paul, he did not consider excommunicating all of the Asian churches over the issue, since they were only observing the customs of the Church fathers in that part of the world, John foremost.³⁰

Epristianity & Church Siversity

What emerged out of these earliest missions, and more especially from the Council of Nicaea, was a number of regional churches. Mediaeval European politics was in a state of flux. To the East and West, Christian Kings and Emperors ruled supreme. In Eastern Europe princes made the often political decision to convert their peoples to Christianity, in order to acquire for them some sort of international standing or prestige. Converted pagan nations, once looked upon as a mass of uncouth, sub-human barbarians, soon acquired respectability in the eyes of these distant monarchs and their (supposedly loyal Christian) subjects. Throughout Christendom though, talk of unity was cheap. Though Christians were technically linked by common apostolic beliefs such as those numbered below, they were paradoxically bogged down in petty political in-fighting over the seniority of Sees, allegiances to secular authorities, possession of valued relics and holy sites, and some doctrinal view points. In dealings between Christians, anyone belonging to a different group was viewed with deep mistrust and loathing. For instance travellers such as crusaders, relic-hunters, mercenaries, merchants, pilgrims or tourists had considerable trouble dealing with the Arab-friendly Churches of the Middle-East! After the Crusades, many belonging to the See of Antioch enjoined with Rome.

THE CHURCH BEGAN
TO FALL APART AS
IDEOLOGICAL
DISAGREEMENTS TOOK
CENTRE STAGE

THE COMMON TEACHINGS OF THE CHURCH, IN ALL SEES

- There was a common ecclesiastical infra-structure. Priests in every part of Christendom were called Father, recounting St Paul's claim that those who brought you the Gospel were your fathers. The Church's 12 foundation stones, the apostles, and the most important early Church figures were called "Church Fathers".
- 2. The sacraments, morality, penance and abstinence were viewed similarly.
- 3. The veneration of Saints, and use of holy images and relics was universal.
- 4. All maintained a belief in the actual presence of Christ in the form of bread and wine at the Eucharistic celebration.

THE STATE OF THE CHURCH CIRCA 900-1000AD

I have separated the Mediaeval Christian Churches into four distinct groups, and included the rough geographical boundaries of their religious jurisdiction. "In Schism" is a term which I have used loosely here to denote views at variance with the decrees of the 1st Council of Nicaea; this provided the basis for dividing the Churches four ways.

GROUP 1	Followers of the view of god promoted at Nicaea I
See of Rome	Northern and Western Europe, Scandinavia, Britain and Ireland
See of Constantinople	Byzantium, The Caucuses, The Middle East
- Georgian Church*	The Caucuses
- Cyprian Church	Cyprus and other nearby Aegean islands
- Bulgarian Church	Bulgaria and its environs
-Rus' Church	Kievan Rus'
See of Alexandria (Melchites)	Egypt and North Africa
See of Jerusalem	Jerusalem and the Middle East
"St Thomas Christians"	Malabar in India**

CERTAIN COMMON
THREADS ARE
CERTAINLY FEATURES
OF THE UNIVERSAL
CHURCH IN ITS
EMBRYONIC PHASE

"In Schism". Christ seen as God, with no human aspect. GROUP 2

Ethiopia and North-east Africa)

Egypt and North Africa

See of Alexandria

- Coptic Church

- Ethiopian Church

GROUP 3

The Armenian Church

GROUP 4 "In Schism". Christ was seen as God, also with the separate

The Caucuses

nature of a Man. They refused to use the term Theotokos (Mother of God)

"In Schism". Christ was seen as the adopted Son of God.

See of Antioch

- Nestorian Church

- Assyrian/ Chaldean Church

- East Syrian Church

- "St Thomas Christians"

The Middle East (Syria, Asia-Minor)

The Middle East, Caucuses and Babylon

The Middle East, Caucuses and Asia-Minor

Malabar in India**

* Once part of the See of Antioch.

** Historically speaking the pre-Nestorian years in India were very hazy, meaning that the allegiances of the Malabar Church (during the first few hundred years after Christ) are still unclear. When Jesuit Roman Catholic missionaries came to India they were surprised to find Christians there, claiming that their Church was founded by the doubting Thomas. At that time the Malabar Church exhibited Nestorian characteristics and affiliations. But what form of Christianity prevailed in India between the time of Thomas' alleged arrival, and the advent of Nestorianism (5th Century AD)?

Church and State

In the Gospels Christ expressed the importance of obeying the governing authorities. Since any sovereign ruler's right to rule was pre-ordained by God, for better or worse, they were to be loyally served by their subjects, and paid their rightful taxes. Such views were adequately stated for Russians in the Izbornik of 1076;

"So too he who fears God fears also the prince who punishes transgressors, for the prince is the servant of God before men, both in mercy and in the punishment of the wicked" ... ""Be afraid to speak a lie before the prince, for the Lord will cause those who utter a lie to perish, but obediently give honest account to him as to the Lord Himself'.31

Slaves were urged to be particularly obedient towards their masters, especially when their owner was deemed a good and fair man. Despite being enemies of the Jewish people, even the conquering Roman Emperors were entitled to Christian respect under this system, which he received as long as he didn't require them to worship him

as the god Jupiter. Many Christians were martyred because of their refusal to do this.

From time to time this "law of civil obedience" would regretfully require them to partake of military service, and bloodshed in the defence of their fatherland, friends and loved ones, just as it had in Jewish and Aryan times. Cowardice and desertion were deemed the worst of evils. As was true under Aryanism, anarchy, rebellion and treason were forms of chaos which came from Satan. Secular authorities imposed harsh penalties for those whose aim it was to destabilise the order of their society.

Any state was fully entitled to receive taxes from its citizens, especially heavy taxes, which were seen by the Church as a stabilising and binding force within society. Not only were they good for funding the material needs of the community (assuming they were spent properly), but they installed a system of order. Consider a person running through a town and giving everyone a horse and a hundred pieces of gold; what would happen? Prices would rise, many would just walk away from their jobs and livelihoods. Having "hit the big time", many would go and live somewhere else, where that amount of money would last them the rest of their life. They would never have to work again, leaving society to crumble! Invariably, the place would disintegrate into anarchy.

It was the Khagan's authority as ruler of all the Rus' that compelled the masses to be converted from the pagan rituals so long a part of their lives. Thus refusal of baptism could be deemed a civil offense against their ordained

CHRISTIANITY WAS **DEEPLY INTERTWINED** WITH THE ROYAL HOUSES

JESUS WAS NOT A LEFT-WING POLITICAL REFORMER

SOME EARLY CHRISTIANS AGONISED OVER WHETHER THEY SHOULD SERVE THE EMPEROR MILITARILY

CHRIST PREACHED THAT WE SHOULD OBEY **AUTHORITIES INSTALLED** BY DIVINE FAVOUR

ruler and was probably a punishable offense. Whether you lived in Germany, Britain, France, or Russia, under mediaeval Christian law (as under the old pagan laws), the message given to the peasantry by the authorities (royalty) was plain; transgressions of the law would be severely dealt with.

Rulers, war and expansion

Very often kings hoped to expand their kingdoms. In so doing they acquired more subjects, more soldiers, more land, more resources and food.

The Old Prussians, Lithuanians, Latvians and Finns were freedom-loving people, and good at heart, but when it came to accepting foreign domination, it really was time to pick up their swords. For, as their eyes scoured the lands around them, they realised that the coming of Christianity, in a material sense, meant one thing, and one thing only; Franks (the ancestors of modern day French and Germans), plenty of them. To the Old Prussians and their resilient pagan Baltic neighbours, these foreign powers were all hell bent on defiling their springs and groves, hacking their idols apart, and installing a nicely paying feudal overlordship, on their land. They resisted these attempts to enslave them to the last. Even though they were assailed on every side by a storm of German (Christian) military orders, such as the Knights of the Sword, it took several hundred years to break the Prussians, some of the hardest of all pagans to crack. But, the endurance record must surely go to the eastern Finns, whose formal evangelisation began in the 13th Century, and continued without hope of success until the beginning of the 20th Century, a good 800 years later! This I attribute to the fact that they lived in such sparsely populated wilderness areas, which allowed them to maintain the purity of their groves and springs. Their paganism lived on!

Similar political observations were not lost on eastern pagan rulers. Simon of Bulgaria and Vladimir saw that the adoption of Christianity would place them under the Byzantine Patriarchate's sphere of political and economic influence. Since their realms were situated within the eastern precincts of Christendom, they would naturally fall under the jurisdiction of Constantinople. How much of the pie would they want? What say did the Greeks and Romans want over *their* kingdoms? How much tax would they want?... Now? .. In ten years? Both of these rulers decided against handing their people over to foreign powers piecemeal. In time theirs would be autocephalous

Churches, self-governing, with the monarch as personal head of the Church, ordained to rule over their people "by the hand of God" (as in pagan times), and answerable to no foreign power. So great would be the degree of freedom exercised by them as religious leaders, that the Rus' maintained ongoing, mutually respectful ecumenical dialogue with the Papacy until the 1500's, whereas the Greeks did not, especially hateful because of the 4th Crusade's orgy of destruction, and relic pilfering.

As in ancient Jewish times, war was considered a divine instrument of righteous retribution, a scourging that God allowed. When two rival states met each other on the battlefield, it was seen as a trial by combat between two rulers, with the side of the more just ruler winning the day. Combatants suffered or enjoyed the fortunes of their liege, sieved by God, who separated the "chaff from the wheat" in battle. Armies took their own priests, and their best and most suitable relics to the battlefield to celebrate mass, hear confessions and petition God's good favour for their leader. This happened even during the bloody civil wars between the Russian principalities.

During the time of the First Crusade, for instance, the Emperor, Alexis, asked the Papacy to raise an army to help the beleaguered Byzantine forces expel the Muslim Seljuk Turks from their lands. News of the Pope's call for the raising of a multi-national Christian army spread like wildfire, for this war was a penitential rite, a redemptory penance which would atone for their most grievous sins. To be sure, there were many rich and powerful lords amongst that band of soldiery which worked its way through Byzantium and Syria, expelling the Mohammedans before them, and yes, they got rid of the Emperor's enemy, much to his delight. Relations between Byzantium and Rome even started to look good, with mutual overtures of Church reconciliation. But, as usual, there are always some who had other plans. A Norman lord, one Bohemund I, after liberating Antioch from the grip of Islam, liked it so much that he thought he and his army should stay on there, with him as the self-styled, self-appointed ruler of Antioch. "Victorious under God" (and greatly out of pocket after going there in the first place), he felt that as the new ruler, he was more than entitled to receive taxes, misappropriate relics from other people's Churches and install his own sponsored clergy, after the old

CHRISTIAN KINGS
EXPANDED THEIR
DOMAINS INTO PAGAN
REGIONS

RELIGION BECAME THE
PRETEXT FOR MILITARY
CONQUEST AGAINST
THEIR NEIGHBOURS

ROYALS WERE NOT ONLY SPONSORS OF THE CHURCH, BUT SPIRITUAL HEADS



Church custom. He and his men (the uninvited overlords of Antioch) then set about tax-collecting, shamelessly fleecing the locals of the silver and goods they sweated so hard to earn, and evicted all of the local Greek bishops. For Bohemund I, Christian theology was manipulated to line his own coffers with pure and lustrous metals, or at the very least recoup his out of pocket expenses. The Emperor naturally fumed. Isn't it funny how it only takes one or two people to cause irreparable damage to the way whole nations perceive each other!

The Church believed that all people in authority would be judged according to the way they used or abused their civic powers. Perhaps for this reason the Khagan Vladimir I was quick to institute a regular series of feasts to which the lame, infirm, foreigners and the poor were welcomed. This was like the old Christian *Agape*, ^{19a} but Russian-style. He devised a whole host of charities that provided extra clothing, rations and small goods to his more needy subjects. These goods and victuals were distributed directly from churches and the few monastic communes, or from wagons and sleds that reached some of the more remote areas of Rus'. Likewise, these vehicles were used to bring the seriously ill back to the churches for medical treatment and care, whenever possible. Whilst he gathered a frightening weight of taxes from the masses, he was certainly not adverse to redistributing this wealth back to the poor. His attempts at changing the heathens into Christians was done with fervent zeal for his new faith and the sword was only used in more serious cases. This vision of St Vladimir is greatly at variance with the imagery conjured by pagan rumours of his abandoning the faith shortly afterwards only to finance a heathen monastery in Albania. Intrigues such as these were part and parcel of the ongoing battle between Rome and Byzantium versus the Magi and the heretics which held great sway over the royal families.

BACK WHEN WELFARE SYSTEMS DID NOT EXIST, THE CHURCH FREQUENTLY AIDED THE NEEDY IN A VARIETY OF WAYS

NOVICES BECAME PRIESTS

AFTER THE RECEPTION OF

A SACRED RITUAL CALLED

HOLY ORDERS

Ordained ministers

Anyhow, to convert people you needed priests. Since Heaven was said to be composed of choirs of angelic beings, each ranked according to its own power and authority, the earthly Church, like the church buildings they served in, were designed to emulate the heavenly kingdom in splendour; it too was hierarchical.

Throughout christendom the multi-tiered Christian priesthood was formed by single and married men specially empowered by the ancient sacrament known as Holy Orders. In this sacrament three bishops called down a special charism (gift) of the Holy spirit and imparted the unbroken touch that the apostles passed down through each successive generation.

Whilst the person was still a human being, they were now regarded as a special mystical channel for the Holy Spirit. This was a major point of divergence from the Judaeo-Aryan-structured priesthood the Church appears to closely resemble. By the Church's authority, bloodline was no longer the criterion for the reception of priestly powers, but an act of God channeled through bishops who wielded the power of the apostles. Thus the priesthood was open to any male who wished to follow in the footsteps of Christ, rather than the members of just a few families. Nonetheless these other high-born clerics existed side by side with the others, known by such titles as

CHURCH REFORMISTS

MAINTAINED THE POWER

OF THE PRIESTHOOD LAY

prince-bishops.

OF THE PRIESTHOOD LAY
IN THE APOSTOLIC TOUCH
OF SUCCESSORSHIP AND

NOT BLOODLINE

The secular ehurch

The secular clergy, also known as the white clergy, were Church ministers whose vocation it was to administer parishe. They consisted of married or unmarried deacons, pops and svyashchenniki, many of whom were themselves the children of clergymen. A prospective priest or deacon had to consider the essential issue of celibacy. Those who chose marriage had to receive that sacrament before becoming a deacon, otherwise they would not be permitted to marry once ordained. Those already preferring celibacy were channeled into monasticism where such austerities were their bread and butter. We might guess the early Church hoped to draw many sons of the high born into the priesthood. It might have been better to do this, than release them from their church schooling back into the wider society. In those early years they would have been subjected to the incessant pressure of aunties, uncles and grandparents who reproved the things taught to them by the monks. Those who succumbed to the relatives might easily revert to the old ways, and undertake their pagan sacral functions instead.

During the 10th Century, both Rome and Byzantium allowed married men to serve as parish priests, but soon after 1073 AD, Rome demanded celibacy for all its clergy for political reasons outlined later.

In Russia the hierarchical clergy was arranged as follows;

ONCE UPON A TIME
CATHOLIC PRIESTS
COULD MARRY AND HAVE
CHILDREN. THIS CUSTOM
WAS BANNED IN THE
11TH CENTURY AD

SECULAR CHURCH HIERARCHY

THE POPE Senior shepherd until 1054 AD.

METROPOLIT

SVYASHCHENNIK

EPISKOP

DEACON

PATRIARCH OF CONSTANTINOPLE Regional leader of the Church. Later the supreme Orthodox bishop.

A Greek-appointed Archbishop, often of foreign extraction.

A Bishop; successor to the apostles.

An educated priest trained by the Greeks.

A country priest; Russian-trained.

A non-ordained parish helper.

Bishops

It is difficult to understand the politics of Christianity, and the nature of the priesthood, without grasping the precise meaning of a bishop, his rights and duties. Eusebius detailed the first lines of bishops arising from the apostles, who ruled the four main Sees during apostolic times. In each succeeding generation this continuity of episcopal office was conferred by ordination of successors by preceding bishops, which helped to ensure the teachings of the Church, and the power of the apostles, was handed on from one generation to the next, from each bishop to his next successor. This continuity was like the umbilicae of successive generations of daughters, connecting to their mothers, back to the beginning; in this case the apostles, the mother Church.

Full apostolic authority was said to be granted by virtue of the Holy Spirit, whose wisdom and lordship the pope, patriarchs, metropolitans and bishops were said to embody. In the East the sign of their office was a staff surmounted by a bronze snake (like the one Moses made), and in the West a crozier, or shepherds crook.

It was the ancient custom in Byzantium that bishops were to be selected by the parishioners of their diocese Once the priestly candidates seeking the post of bishop were assembled before them the people cheered "Axios" which meant they esteemed a certain priest as worthy of the bishop's post. <u>In theory the selection of Apostolic bishops had nothing whatsoever to do with bloodline</u>, yet during the Middle Ages this custom lay in tatters.

In accordance with Church doctrine, bishops and more senior figures within the Church were seen as apostles of the present age. Parish priests only gained their office, or became empowered to act as confessors by virtue of their deputisation by their local bishop, within whose diocese they operated.

Bishops had special duties. Only bishops were empowered by the Church to confirm others (ie; to place the fire/gift of the Holy Spirit in a person), to make the oil of chrism (vital in so many sacraments), or to ordain priests under training in their area. Only bishops were said to be sufficiently empowered by the Holy Spirit to make executive decisions relating to new and unforeseen problems facing the Church in their diocese.

Bishops had the right to conduct missionary work outside of their own dioceses, as long as it didn't impinge upon the rights of another bishop. The kidnapping of English missionaries by the Germans during an early Scandinavian mission, was just one method of dealing with "spiritual poachers".

One of the most atrocious cases of inter-jurisdictional rivalry saw Methodius, the Apostle of the Slavs, imprisoned, flogged and tortured by Bavarian clerics for a considerable time, with blatant disregard for the papal correspondence regularly arriving, demanding his emancipation. Once freed Methodius trained somewhere in the vicinity of 200 ordained priests and novices, sending the German priesthood into a fit of rage. So they captured his students, subjected them to similar treatment, then sold them off to Jewish traffickers in human chattels.

Bishops had the power to run their dioceses in a manner that suited the blend of local pagan customs, which were tolerated where possible, as long as they didn't interfere with the apostolicity of the Church. For example the priests of the "St Thomas Christians" in India were classified as part of the Brahman caste, and dressed in a similar style. Though they were later censured for this. Bishops determined the number, dates and forms of the feast days which were to take place in *their* bishopric, during a given liturgical year.

Generally the validity of their deliberation on religious matters was beyond question. Just as the apostles were 12 in number, bishops also wielded power as part of a group, or college as it was called. It was possible, though, for a mere handful of bishops to err in their judgements, so when



Fig 3.1. Bishop's mitre,
England.
Fig 3.2. Bishop's
crozier, medieval
Ireland
Fig 3.3. Bishop's
crozier, medieval
Ireland





WESTERN CHRISTIANS
PROFESSED THAT THE
POPE WAS THE HIGHEST
PRELATE ON EARTH, THE
VICAR OF CHRIST ... THE
PONTIFEX MAXIMUS

RUSSIAN CLERGY AND ROYALTY LEVIED TAXES FROM THE MASSES TO UNDERTAKE PUBLIC WORKS

PRIESTS PAID A SPECIAL TAX TO THEIR LOCAL BISHOP

BISHOPS BECAME
INVOLVED IN
MERCANTILE MATTERS

MANY WERE RICH AND POWERFUL INDIVIDUALS

perplexing issues of widespread importance needed discussing throughout Christendom, they were addressed on a scale commensurate with the importance of the question. The largest of these collegial gatherings were called Holy Councils. Smaller scale regional synods were also convened by patriarchs.

On the question of the pope, the West saw him as the supreme bishop, with the final say in any and all matters religious, whereas the East viewed him as an ecumenical icon, occupying a post of significant power or seniority in the world college of bishops, but not as the supreme ruler capable of making his own decisions on doctrinal matters without any type of collegial consultation with his fellow patriarchs.

The Christian world was full of bishoprics, also known as dioceses (spiritual kingdoms), each of which was composed of a number of parish church buildings. The epicentre of any bishopric was the Cathedral, the church building in which the bishop has his throne.

Although money was not seen as inherently evil, just its misuse and the lust for it, some bishops were not above growing fat of pocket by means of the bishop's tax, their due income. However in a number of areas, bishops began to abuse the system, and lived affluent lifestyles far in excess of the peasants and priests who gave money to support them. This in turn greatly destabilized the standing of the Church among the masses in many places, especially with the emergence of the Neo-Manichee heretics.

During the Christian era, when the Russian Church received the backing of the Russian royal family, it was permitted to gather its own taxes, which were needed to build monasteries, schools and parishes, and to pay for the upkeep of the clergy, orphans and the disabled.

IMMORALITY TAX

The immorality tax was incumbent upon "women of ill-repute", prostitutes, "merry widows" and those possessing bastard children. This tax was in their mind necessarily heavy to prevent the local women from lapsing back into the heathen ways.

BISHOP'S TAX

The Bishop's tax was collected from a bishop's subordinate clergy and their parish congregations and used to finance religious works in the diocese. The amount of money levied was relative to diocesan needs (very heavy indeed), and accordingly the parishioners had to work hard to supply this tithe.

Another levy was the scales tax, which guaranteed that bishops would get caught up in the financial sector, administering weights and measures. It came to pass that *certain* bishops had become more greatly tainted by this interaction with financiers and merchants than their fellow-bishops, and were beginning to rip into the Church coffers for their own gain. They were paying far more attention to their account books than their hagiographies or Bible readings to put it that simply. Power does corrupt, and it is only natural that the odd bishop or priest here and there (like magistrates and other secular officials) would succumb to the allure of the many powers and privileges imparted by their appointments. Earthly splendour to match the heavenly was their desired intention one would suspect.

As in Western Europe, bishops were said to be surprisingly wealthy when compared with the average monk or parish priest (who were often exceedingly poor). I have had some difficulty pinpointing historical accounts of the excesses of the Russian bishops (as mentioned by Basil Dmytryshyn), but to illustrate the point, a Mediaeval social commentator in the West, called William of Newburgh, mentioned that financial corruption was rampant among the bishops. Bishop Longchamp was recorded as having an army of personal retainers so large that it would bankrupt for months any estate, parish or monastery at which it chose to stay for only a few days. He took with him almost 100 horses, 20 or so dogs and several hawks. Many priests and monks were so incensed by these extravagances they wrote to Rome hoping these individuals would be reprimanded or removed by the holy father. Consequently the 11th Century 3rd Lateran Council prohibited the clergy from keeping dogs and birds of prey and severely limited the number of retainers they were permitted to keep.

This may seem like a small point, but the activities of the greedy bishops greatly destabilised the standing of the Church in the Middle Ages and provided a back drop against which the Neo-Manichaean heretics, the "Poor men" could gain large numbers of converts from among the irate general public.

Educated Russian parish priests (svyashchenniki) typically obtained disbursements from their congregations to

cover the costs of baptisms, weddings and funerals. The bishop was entitled to a portion of these earnings, while the priest retained the remainder.

Country priests (*popi*) received <u>only a very meagre stipend</u> from the Grand Prince himself, as an incentive to lure ethnic Russians into the priesthood, and out into the wider countryside. The Velikiy Knyaz' issued laws making them exempt from the payment of all civil taxes. The bishops tax was however payable in full, something which helped ensure that the bulk of the Russian priesthood was financially little better off than the people they preached their sermons to.

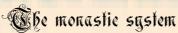
Parish priests

In Russia parish priests were termed *Svyashchenniki* and *popi. Svyashchenniki* were better educated than the average village pop. Frequently they began their priestly vocation by attending an informal seminary, or their training was simply sponsored by a priest or noble in Tsargrad or Kiev, and who knows, maybe even in Rome during the period before the schism. In Kiev or Byzantium they were schooled in the Byzantine rites of the Holy See of Constantinople and thereafter left on missions of conversion within the cities. Those that could be spared, which were few, fanned out into the farthest regions of Rus'. Such well educated clergy were the very people who entered the politico-religious limelight once the time of the conversion arrived, for they had to seize power from the pagan priests and priestesses in many areas, and step in to fill the vacuum left behind by the pagan priests who fled.

Christian priests in Iceland earned their ordination only after completing exhaustive studies. This would have been typical of most Roman Catholic ordainees. Often they did not attend seminaries though. Prospective priests usually began their career as a priestling, a lad of 16 years old who was given over to the custody of a priest, who acted as his teacher.³⁹ The child was required to fulfil all his study obligations, such as becoming fluent in Latin.³⁹ During the initial conversion missions to Scandinavia, priests acquired children from the

races they hoped to convert, sometimes purchasing them in the slave markets and emancipating the boys to begin their studies.⁴⁰ These young men applied themselves to the tasks assigned to them by their mentor, whether it be household tasks, or their tuition. Slackness was in no way tolerated.⁴⁰

In Rus' of the early period, there was some considerable difficulty finding enough ordained clergy to celebrate mass and other vital sacraments outside the hussle and bustle of the cities. The promise of no civil taxes and a small wage proved sufficient to convince enough peasant males to seek the robes of priesthood, though they formed the nucleus of a far less cultured clergy, with only the most basic level of education. These candidates, who were usually family men, were originally found among the farmers, ex-warriors and artisans of the lower social strata, who in addition to their priestly duties were just as likely to work out in the fields, make footwear or pump the smithy's bellows, and then, after work, go down to the place where everyone flocked for a beer or two with the locals. Unlike the monks and *svyashchenniki*, they were not required to undergo any extensive theological training, just simply the ability to conduct the indispensable sacraments, "the spiritual treasures of Christ". Others received tuition in reading and writing, allowing them to understand scripture well enough to do the readings, and figure out their homilies (sermons).



In Russia monks were termed black clergy. This was probably a reference to the style of habit they wore, but might also be related to the fact that the secular arm of the Church viewed them with disdain on account of the many penitent heretics who lived concealed among them. A *monakh* (monk) or *monakhinya* (monastic nun) lived in a religious community with other brothers and sisters, serving Christ and the Church, by pursuing good works, hard work, severe regimes of prayer, and obedience to ecclesiastical authority. Orders, which was the general term for Christian brother and sisterhoods, were usually named after the founding cleric. There were two types of monks and nuns; those that were ordained, or had taken vows, and those that had donned the habit as a form of penance



AROUND 1,000 YEARS
AGO THE CHURCH IN
RUSSIA HAD DIFFICULTY
RECRUITING
CLERGYMEN

THE LOWER CLASS
VILLAGE PRIESTS WERE
VERY MUCH A PART OF
THEIR COMMUNITY

MONKS LIVED A
SECLUDED LIFESTYLE

for very severe sins. Ordained monks were exactly the same as a *svyashchemik* each fully able to celebrate mass, and perform every other priestly office. Monks and nuns had to remain celibate throughout their religious life. As in the West, monks were tonsured and wore a black cloak, a fundamental part of their habit.

THE MONASTIC HIERARCHY

ABBAT Abbot (Head of a monastery)

MONAKH Monk
MONAKHINYA Nun

Monastie life

In Russian monasticism there were two areas of monastic service;

1 COMMUNAL LIFE

The *monakh/imya* settled down in a place needy of spiritual cleansing and hard work, and set about forming a small religious community by attracting lay settlers and new converts. These communes centred around providing services for the sick and poor, as well as establishing cottage industries, whose wares were sold in nearby villages and towns. A typical commune attracted many and varied characters; foreigners, travellers, scholars, pilgrims, widows, orphans, the blind, the sick, artisans, musicians, craftsmen, peasants, the elderly, people who had been the subject of miracles, not to mention the mentally or physically disabled. As we saw in Part I, *koldumy* sorcerers wishing to avoid being drawn into the old ways by militantly pagan relatives would turn themselves into the monasteries, fearful of the consequences of engaging in their family's long-standing tradition of sorcery. At other times banished criminals being pursued by vigilantes (hoping to take vengeance upon them in accordance with the law), would have appealed to the monks for sanctuary. For this reason one might find penitent criminals and sorcerers inside the monasteries also, as incongruous as it may seem.

2 HERMITIC LIFE

The Eastern Church has a very lengthy tradition of hermits from the earliest years of the Church. In places like Mt Athos (where they lived on the peaks of mountains) and Cappadocia (where they camped in caves), large numbers of hermits sought every possible avenue to find complete solitude, to be alone with god. In other instances they were dubbed wandering priests, who trekked far out into the wilderness, where they met the pagans and other non-believers eye to eye. The movements of these monks are for the most part undocumented, though they were probably efficacious in bringing Christianity to the country side, little by little.

Occasional historical references from throughout christendom note that the poverty of the country side provided little inducement for city preachers. It's a small point, but it had a very real relevance to the spread of Christianity. Those that did make it into the forests would have been implored to provide charity to poorer regional inhabitants. Accordingly they were left out of pocket giving aid to unfinancial parishioners, and in the end were drained of whatever resources they had. For this reason many clergymen were content to mill around the cities where they could at least make a basic living. That the Russian Grand Prince paid stipends to the village priests no doubt helped the promotion of Christianity. Without this royal safety net many frontier ministers would have lived at near starvation levels, or be forced into secular roles such as craftsmen or agriculturalists.

Enter the penniless monk, bound by a vow of poverty, and a sustained church presence in remote regions automatically becomes possible. They need little to live on, and poor peasants could not cajole them as hypocrites for not befriending the poor with money.

In Rus', monastic hermits were termed clergy of the "Great Habit", which was a reference to the heavy robes which they wore about them. These monks and sometimes nuns lived a life of total seclusion, on rugged mountains, or in the remote forests deprived of all human company. Their only activities were prayer and austere penance in the form of exposure to beasts and the elements, not to mention thirst and hunger. These often mystical monks were usually of the ordained type.

During the later Middle Ages the monastic vocation fell under the intense scrutiny of the secular Church, for it proved to be a haven for heresy, and provided an aperture through which heretics were able to enter the Church.

MONKS HAD A VARIETY
OF DUTIES

Some were hermits

OTHERS WERE PENITENTS

Spristian ehurehes

In the Bible the pagans were encouraged to continue with their communal gatherings, as they always had done, though understandably this was to worship Christ rather than pay homage to idols or sacrifice beasts, upon which heathen banqueters later dined. In those earliest years many therefore proceeded to meet in former pagan temples, or buildings roughly similar to them, but to hold Christian church services rather than heathen ordinances.

During this earliest phase of Christianisation there is, archaeologically speaking, a relative absence of specifically Christian church buildings.⁴¹ This is largely because believers conducted their services in the domiciles of wealthier Christians, who from time to time were forced to expand the dimensions of their premises to meet the growing needs of a maturing Christian community.⁴¹

Many of Christianity's earliest churches were destroyed by successive Roman and Persian leaders, leaving us with few examples of Christianity's primitive religious architecture. It may interest you that the oldest existing Christian church parish building on the face of the planet is situated along the Euphrates River (but I am unsure of whether it is actually in Iraq or Syria).⁴² The Dura-Europus epitomised these earliest chapels, and probably allowed for no more than 60 worshippers at a time.

It wasn't until Constantine's era that ostentatious Christian basilicas first appeared in various lands subjected to the Romans. Church buildings world-wide encapsulated the flavour of the area in which they were found. In Babylon, they were humble stone rectangular buildings, with the sanctuary partitioned by the tanned hide of an ass, and where believers sat on large mats and rugs instead of pews. In Ethiopia they were carved out of single rocks, in Byzantium as in Rome, they were grand domed buildings, resplendent with iconography and relics.

In Scandinavia they were the impressive stave Churches. There farmers traditionally maintained churches on their properties, and were expected to oversee their ongoing maintenance. Amongst the Russes, parishes were an adaptation of their pagan *khrami*, re-designed to form new houses of Christian worship

So with Rus' undergoing its earliest years of Christianisation, the Church was understandably more concerned with missionary activity than setting up lavish buildings. A parish without parishioners is rather pointless. Svyashchenniki and popi probably held religious services in the homes of the faithful, or in small chapels (izba's of log construction) designed to shelter members of the congregation from the harsh weather during services.

The establishment of more complex cathedrals, churches and monasteries in Russia only began in the early 11th Century. It still took several hundred years for monastic communes and parishes to spread out and multiply, thus giving rise to many of the most famous Russian churches, very few of which still standing today. By that stage however, the Golden Horde had utterly annihilated Kievan Rus' and many diocese in a whelter of blood and gore.

Each Church possessed a sanctuary, a sanctified area wherein the Holy Eucharist was consecrated and celebrated during the mass. The laity were barred from entering this holy place, especially women.

Christian churches all contained holy lamps, whose flickering flames signified the presence of God within the building. Like the Zoroastrian/Zurvanite flames (which were temporarily doused during the last few days of the year), these lamps were extinguished on one day annually, but for Christians, this occurred on Good Friday, when Christ, the "Lord of the Resurrection" was slain for the iniquities of the world.

"In the year of the Lord 988, and the 6496th year after creation", Vladimir I ordered that chapels (mainly of wood) be built over the elder pagan temple ruins. In every major city of Rus' where heathen cult sites once stood, a church was built. The following Russian Church buildings were noteworthy sites in Mediaeval Rus', since they were constructed from stone.

St Elias' Church (Kiev)
Church of the Holy Virgin (Kiev)
Church of the Holy Virgin (Tmutorokan)
Cathedral of St Sophia (Kiev) and library
Cathedral of St Sophia (Novgorod)
Church of St Michael (Pereslavl)
Church of the Holy Apostles (Berestvo)
Church of St Basil (Vyshgorod)

completed 944 AD completed 1004 AD completed 1022 AD completed 1037 AD completed 1043 AD completed 1070 AD PRIMITIVE CHRISTIAN
PLACES OF WORSHIP
WERE OFTEN PRIVATE
DWELLINGS

THE EMPEROR PLANNED

MASSIVE RELIGIOUS

BUILDINGS FOR THE

NEW FAITH

WITHIN A DECADE OF VLADIMIR'S CONVERSION, KIEV HAD ROUGHLY 40 PARISH CHURCHES

IT TOOK AT LEAST
ANOTHER TWO
CENTURIES BEFORE THEY
PENETRATED INTO
FINNISH AREAS

LAY INVESTURE
ENTAILED THE
ORDINATION OF PRIESTS
BY ROYAL COMMAND
RATHER THAN THROUGH
CENTRALISED AUTHORITY
IN ROME OR
CONSTANTINOPLE

EARLY CHRISTIANS ARE
KNOWN TO HAVE
EMPLOYED THREEDIMENSIONAL CHRISTIAN
ARTWORK IN THEIR
DEVOTIONS AND SERVICES

By 1000 AD Kiev had 40 parish churches. Outside of the cities there were few Church buildings to speak of. The Kievan Cave crypt was the largest of the monastic communes. This popular modern tourist attraction in Kiev consists of grottoes and passageways stretching down some 900 or so metres, possessing numerous offshoot galleries, many of which are blocked off to the public for safety reasons. Along its walkways there are niches containing the remains of long dead clergymen, still dressed in their priestly robes, their faces draped in paten covers (symbolising Christ's burial shroud). This site must surely be of a high priority for archaeologists, though I am unaware of whether any excavations or surveys have ever been conducted there. In surveying such a site, one might discern valuable information on early Russian Christianity, or perhaps even find that it had been used by the pagans before them. In a land where Mithraism once flourished I find in inconceivable it had not been used by them at some stage for the performance of their underground rites. Interestingly, in the 11th-12th Century monastery situated at the crypt, one can see panel friezes depicting the pagan gods Hercules and Dionysius.⁴³

During the 12th-15th Century missions among the Finns, the Russian Orthodox Church built many northern monasteries, which provided an infrastructure for these arduous evangelisation journeys.

Sag investiture

During the Middle Ages priests were not automatically granted a parish by their bishop upon completion of their theological studies. Instead, they wandered the countryside looking for a benefactor who would finance a new parish in their local area. In the Holy Roman Empire and the western Church (during the Christian era) the private sponsoring of priests by secular lords continued to be the practice, with relic-laden clergy scouring the countryside seeking more charitable nobles, a grant of land and a steady flow of funds. Once such a financier was found, the priest established a parish, and stayed on there to service the needs of the local Christian community. This was known as lay investiture, a method of parish formation which relied on the generosity of chieftains, nobles and other eminent persons, rather than bishops and the orchestrations of a centralised Church hierarchy.

Lay investiture was most likely the predominant form of parish formation used by the indigenous Rusian clergy. We do know that Vladimir took his own retinue of Greek priests back up to Rus' to undertake the conversion, many of which stayed on there. Among their number was Anastasius of Cherson, who first caught Vladimir's eye and trust by telling him how to seize Cherson. Following this Anastasius became Vladimir's personal confidant and was granted a large sum of money to help build a church and undertake other missionary programmes. But, this custom also had dire religious and political ramifications, which in the end weighed heavily against it, and saw it outlawed by the Papacy. Not only did it prove to be the means by which the Magian-Christians could set up their own "parishes" by winning over to their cause the princes and highborn, but it caused big headaches in their dealings with other Holy Sees. When Bohemund I evicted all the Greek priests and bishops from Antioch and installed his own, he was merely enacting a fairly standard custom, yet one which well and truly helped de-rail Church unity.

Christian statues

As you should now be aware, the 'religious science' which formed the basis of the telestic arts (see p. 573) guaranteed that idols and religious images would be directly linked with the deity it represented. According to Iamblichus, at no time did the pagan Gnostics regard a slab of engraved rock or wood as the deity itself, but an earthbound image or reflection of that which resided in the heavens or the underworld. By paying respect to an idol or fresco one was paying direct homage to that god, for this act of worship transcended physical space and time, reaching heaven through the agency of the said image. By destroying the heathen idols, the Church robbed pagans of contact with these deities. It was like cutting a phone line.

These customs seem to have spilled over into the Christian era, but were directed towards the depiction of Christ and all the saints, to the exclusion of every other pagan effigy. For Christians the affection shown toward the image of their Saviour, the Virgin Mary and the saints was believed to pass directly to Jesus and the mother of god, or to the holy saint displayed in a given religious image. Similarly the harming or defilement of these prized renditions was believed to cause affliction to God.

Christian statues were present from earliest times. The Christian citizens of Rome once erected monuments to the memory of St's Peter, Paul and the other apostles on the Osstian way and Vatican hill, where their mortal remains were said to rest. A marble statue of St Peter was unearthed at the Vatican a few years ago by workmen, perhaps the very one mentioned by Eusebius in the *History of the Church II:* 25. Some of these may also have been taken to Constantinople by Constantine to adorn his "New Rome", the capitol of the Eastern Roman Empire. Another early account by Eusebius relates that he was heartened by the way in which some people in the Holy See of Jerusalem had chosen to represent their saviour in a memorial caste bronze statue, where many miracles occurred.

But did this transgress the first commandment against the worship of false gods and idolatry? Looking for precedents one finds that the Jews made three-dimensional and painted images; the bronze snake, the holy angels perched atop the ark of the Covenants, the fantastical creatures and bronze bulls inside Solomon's temple. It would seem that these were not idols in the true sense, but holy images of Yaweh's angels.

Icons and paintings were the prevailing form of religious imagery in the east and west, but in the west the continued use of three-dimensional holy statues provoked cries of idolatry from the other Sees. But Rome could always appeal to a section of scripture which stated that an idol was a depiction of something that did not really exist. Therefore the portrayal of Christ, the Virgin and the Saints was, in their minds, not in any way idolatrous. For them, the Saviour most assuredly did exist, and was the very foundation of the faith. That god himself had come down to walk among us in human form made it imperative they depict him as he once was, for 33 years portrayed in the flesh as the face of Jesus Christ. Nor were parishioners to worship these images but treat them with due reverence, and as a prayer aid. Similarly Jews did not worship Solomon's holy images, and most certainly did not smash them asunder as evil idols.

The early Russian church seems to have made use of three-dimensional religious art., from its very inception Following the fall of the pagan "demonic" idols there came a steady flow of relics into Rus', and somewhat strangely, two statues and a set of four horses, all of which were shaped in bronze, and shipped in from their original site in the Crimean city of Cherson. ⁴⁵ These were then placed somewhere to the rear of Kiev's Church of the Theotokos (St Mary). This is a highly revealing story, yielding three possible interpretations.

- Vladimir dethroned the very pagan pantheon he installed and replaced them with several other pagan idols, which he decided to place in juxtaposition with his newest and most prestigious church. This seemingly incongruous option would only have been the case if Vladimir was a member of both faiths at the same time (as was stated in a document seized during a raid on a pagan monastery in Albania). Vernadsky speculates that these may have been idols of Zeus or something similar. If they were pagan idols I believe it would most likely have been of Khors, a Magian Christian rendition of Jesus Christ.
- Vladimir imported Christian statues to be venerated by the locals. I am inclined to think that these statues were in reality Christian religious statues maybe of Christ, St Mary, the apostles, or one of the saints, and, perhaps most fittingly, the four horsemen of the apocalypse. Christian statues (most likely those of the apostles) and horses were originally brought from Rome to Constantinople after Constantine's nominal conversion in the 4th Century. Though it is not mentioned whether or not the statues were venerated by the Kievan parishioners, it is interesting that this Chronicle entry is located after he makes mention of Vladimir's selection of religious objects, so it is probable the two issues are linked.
- These idols were of historical, sentimental or aesthetic significance to Vladimir and he felt that they would give added prestige to the newly founded Church if they could be positioned within the church grounds.

That 11th Century Russian Christians had religious statues appears to be confirmed by the *Izbornik of 1076*, in which the faithful are urged to;

"Reflect on the statues of the Lord and meditate on His commandments at all times; He will strengthen your heart, and your desire for wisdom will be granted"."

AN ANCIENT STATUE OF ST PETER WAS FOUND IN ROME

SOME THEORISTS
BELIEVE THIS
CONSTITUTES A FORM
OF IDOLATRY UNDER
THE GUISE OF
CHRISTIANITY

CHRISTIAN IDOLS
REPLACED PAGAN IDOLS

These are not the only account of Christian statues in far eastern Europe either. During the 15th-16th Centuries the Estonians were discovered venerating the wax effigies of Pekko, Tonnis, Katri and Juri. These are believed to be the images of St Peter, St Anthony, St Katherine and St George respectively. Was this only a later development prompted by the German annexation of their lands under the Teutonic knights and the Hanseatic League, or was it a continuation of more ancient practices regarding the veneration of three-dimensional Christian religious imagery?

Spristian sehooling

VLADIMIR ORDERED THE FORCED RE-EDUCATION OF THE NOBILITY Following the expulsion of the pagan priests, Vladimir ordered that the progeny of every Russian nobleman be taken from their families and brought to the Christian priests for schooling. In the classes of their new mentors they learned the art of writing and reading Cyrillics and the fundamental tenets of the Christian faith. The mothers that had borne these youths cried bitterly for them in such a way as it was likened to the wailing of mourners.⁴⁹

The amount of birchbark scrolls unearthed at Novgorod by archaeologists (dating to the 11th-12th Centuries) shows fairly graphically that there was a high level of literacy among the early Russians as a result of schooling which was supplied by the Russian Church. The ability to read and write was by no means confined to the nobility, but in every day use, allowing <u>ordinary people</u> (for the first time) to record the deals they had made, or to send away for supplies. Many of the scrolls that have been unearthed show just how mundane their writings were, and

Fig 4.1. and 4.2. Writing implements from a medieval Russian school, unearthed in Novgorod. 10th-11th C. AD.





prove beyond doubt that the Church had greatly contributed to the basic education of most Russians.⁵⁰

Since archaeologists have found instruction boards displaying rows of inscribed cyrillic characters we know that most Novgoroders learned to write in a class room environment, the students writing on wax tablets (tsery) with styli. Since it is difficult to identify a classroom in an archaeological context, we are unlikely to know the size of these classes. Certainly the conversion was spurred along by the education of all noble children, taken from their parents against their consent, and re-indoctrinated in the Church schools. Considering the role of the royals and nobility in the administration of the old faith, this act was particularly devastating to the old faith. We might think that the education programmes in Kievan Rus' assumed epic proportions in order to break the back of paganism, to re-programmme an ardently heathen society to think along Christian lines.

Having said this, one of the most common misperceptions is that the Church turned back the clock on scientific discovery by destroying pagan knowledge (which was highly evolved). As you will read in Part I, having seen the remarkable academic achievements of the Arabs in utilising the learning of the ancient philosophers, the papacy was very keen to modernise the demi-sciences of antiquity, and propagating that same knowledge. The factors which helped cause the dark ages centred around the fact that knowledge was no longer in circulation. The reasons for this were two-fold, namely the Church's destruction or concealment of unknown pagan treatises (we will never know what went up in flames), and most importantly, the lack of willingness on the part of the pre-Christian

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intelligentsia to share their knowledge outside of their select group.

The Church's most major achievement was eradicating the notion that knowledge was the exclusive domain of a privileged priestly class and the nobility. Moreover, in western Europe it made amends by founding the universities, at which the sciences were studied and de-occultised. The fruits of this sifting process gave rise to the modern sciences. As in every age, the highest levels of education were accessible to anyone with enough money to spend. If one were to identify a precise point for the destruction of the wizards' power, it would not be a battlefield in Central Asia. It would be in the halls of Oxford, Cambridge, Paris and Bologna, or Islam's Bayt-Al-Hikhma. For it was there that the new order strived to distill pure, natural science from the scientific quagmire left by the Magi, heavily impregnated as it was with the Magianism of its former custodians.

The eventual formation of compulsory schooling by the Russian state (during the 19th-20th Centuries) was, I believe, one of the main factors behind the ultimate demise of paganism, for not only did it serve to modify and reeducate the heathen mind, but it caused the eventual defilement of everyone who attended class, through mixing with unbelievers.

A typical Church library contained hand written copies of the separate books within the Old and New Testaments, plus prayer books and Psalters (*Litourgion*), hymn books (*Octoekkos / Menaia*), service books (*Triodion / Pentekostarion*), apocrypha, apologetics, hagiographies (works detailing the lives of the saints and the miraculous happenings associated with them), secular works, historical documentation, and articles pertaining to law, taxation and commerce.

Considering that the Mongols razed the entire city of Kiev to the ground in the early 13th Century, it is absolutely certain that much, if not most, of the Russian Church's earliest documentary treasures, suffered a fate similar to that they themselves inflicted on the heathen texts. As the rapacious Asiatic horsemen burned the city, laying waste to homes and human life, there is little reason to guess they spared the monastic libraries and scriptoriums. As a result there are very few extant historical texts, pertaining to the transition period from paganism to Christianity. Based upon the immense quantity of birch papyri found in Novgorod we can infer that the greatest of the Kievan libraries contained an extensive range of written material.

In short we cannot be entirely certain that every Russian monk hoped to avoid speaking of the past in their writings, but the works of those that did perished in the Mongol conflagration. Those that came after them directed their efforts toward penning scripture and the many other varieties of text needed to run Christian society, rather than turning their minds toward the 'murky' past.

Psalters contained psalms, and were known by the Greek terms *Antiphons, Stichera, Troparia, Kathism.* During mass and the main prayer vigils (which were held at midnight, 6 am, 7 am, 9 am, noon, 3 pm, 6 pm, and 9 pm, psalms and beatitudes were sung to the glory of God. Clergy regarded it as a derilection of duty to avoid attending these prayer sessions. At midnight prayer, priests, nuns, monks and some of the faithful maintained a prayerful watch over the world, as darkness, 'the hours of Satan', fully enshrouded the earth. Nocturns (the midnight office) was akin to manning the heavenly battlements; falling asleep during it was viewed as a very serious misdemeanour.

The sanilised ehronicle

Reading the greatest written treasure of old Rus', the *Primary Chronicle*, one senses historical discrepancies. Chronicle entries concerning the conversion polemic at Kiev do not seem to reveal the full story, for the writer of the *Primary Chronicle* at some points appears to avoid telling the whole truth. Ever so keen to present an image of a Catholic Church revelling in evil and heresy, "Nestor" drove the nails into Rome's coffin yet further. He records that Vladimir was sternly warned against becoming part of the German Church, which was said to be riddled with simoniacal priests who demanded that their parishioners pay money in order to have their sins forgiven - "they absolve sins against money payment, which is the worst abuse of all". "God guard you from this evil, oh Prince" so is the dire warning given to Vladimir. There is much truth in what he said, and yet it is what he does not say that gives us cause to question the objectivity and motives for the Chronicle.

If the Magi were largely present within the clergy and general populaces of Germany, France and Britain, then how is it that in Rus', a land once ruled by Magians who gave homage to Iranian idols, that the Chronicler could not muster the courage to mention that simony had to have been present in Rus' also. I personally believe that this is a little

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SOMEWHAT STRANGELY
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CATHOLIC
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IN MEDIEVAL CHURCH
LITERATURE

WHAT IS THE DIFFERENCE BETWEEN MAGIC AND A MIRACLE?

SEERS AND DREAMERS

hard to swallow when you consider that Rus' constituted a de-facto Magian homeland during the Middle Ages! No, the Chronicler wanted Rus' to have a <u>squeaky clean image for later generations</u>, <u>something which testifies to the nature of the Chronicle</u>, <u>and the reason why it was written!</u> Now that the Volkhvy were crushed as a political entity, now that their idols and pagan temples were destroyed, the embarrassing heathen past could be swept under the carpet without a sigh.

What he also gleefully neglects to mention is that many Popes were not happy with the situation either, and were prepared to go to any lengths to eradicate the Magi and the simony that went with them. Pope Leo IX saw it as so horrifically evil that he ordered the re-ordination of any priest who had been ordained by a simoniacal bishop. This has been a cause of surprise for some, because according to canon law a person ordained by a bishop is technically ordained for life (unless defrocked and excommunicated). This being the case, how is it that the mere act of committing the sin of simony while a bishop could render a priest's ordination null and void? The answer is, that the offender might not be an apostolic bishop at all, but a Magian-Christian priest, and the ordination was therefore not of the Apostles, invalid and needing to be redone. Leo IX's reordination policy made a lot of sense, when viewed in this light. The wider implications of this are explained later.

Another glaring inconsistency lies in the Chronicle's mention of the Byzantine Church's alleged rejection of the papacy following the supposed reign of Peter the Stammerer, and yet it chose to quote the threat of excommunication made by the Pope as being binding and universal against whomsoever among the Christian flock denounced the Slavonic liturgy.

The age of Wiraeles

Rivers pouring from icons, crying Madonnas, saints sailing over raging seas on slabs of basalt carved with the cross, people halting rivers, or sleeping with groups of wild bears; Christian history is riddled with amazing tales of miracles given in answer to earthly prayers. Technically a miracle was a marvel in which physical substance was changed in some remarkable way. These were not normally made manifest in every day life, but rare and unusual manifestations of the Holy Spirit as outlined in *NT*; 1 Corinthians 12. By and large miracles exhibited spiritual, rather than physical power; a strong message against evil and the wiles of the Devil.

The mission of evangelisation was accompanied by miracles, but long before the Middle Ages, the Church had been torn apart by recurring bad experiences with "Holy Spirit-inspired preachers", starting with the highly seductive Montanist "doomsday cult" of Phyrgia. At an outward glance, the line between miracles and magic was all too fine. Sometimes the performance of mystical feats by clergy, and by lay persons especially, came under intense scrutiny to see whether the alleged miracle was "good" or "evil" in nature, for Satan was said to impart to his flock the ability to perform false-miracles, presumably granted to help strengthen the infernal kingdom on earth, and wage war against the cross. Whenever miracles were supposed to have occurred there was always a formal investigation by the local priest or bishop (whose final approval was required before a happening could be declared holy in nature). In Mediaeval Russia those who appeared to have been graced by a miracle ended up living in a monastery. Perhaps local Church authorities might have insisted they stay there for a while, so their activities could be closely monitored in an attempt to deduce whether heresy was involved or not.

In pagan eyes, miracles, saintly intervention and relics might have been seen as powerful magic, which could have raised cries of hypocrisy among their dissenters. Nonetheless many pagans eventually came to believe in their power during the conversion era, and beyond. Clearly the Church deplored magical objects forged by witchcraft or the celestial powers of the planets, rather than 'the sanctity of the Holy Spirit'. Believers were exhorted to use prayers and relics instead of things fashioned by *magia*.

While the Church was firmly against dream interpretation and night augries, there were instances where holy dreams brought portends and news so clear they needed no interpreting. Nuns were virgins spiritually wedded to Christ, and although there are many instances in which they were credited with miracles, there is no evidence to suggest that they performed a role in any way similar to the sybills or virgins of the white Magi, who were exceptional prophetesses. However almost every one of St Philip's (the apostle's) daughters were endowed with prophetic gifts, though this was supposed to have been due to divine ministrations from the Father and Son

through the Holy Spirit rather than the arts of divination.53

Hesychastic prayer was a Byzantine prayer method which used inner peace and "The Jesus Prayer" to ultimately attain a vision of the divine light. From c. 922 AD St Symeon the New Theologian's style of prayer gained new adherents, especially among the monks, and this became known as the Hesychast movement. A whole new era of Byzantine mysticism sprang up around this. The Hesychastic movement, rightly or wrongly, eventually felt the sting of official scepticism, disapproval and denunciation.

The history of relies

While pagans had recourse to magical objects, the early Christians made use of holy relics and blessed items able, by virtue of a person's faith, and the linkage of the object to a certain saint, to provoke miraculous occurrences. Merely touching a handkerchief or <u>apron</u> worn by one of the apostles was believed enough to eject demons or cure diseases;

"And God wrought special miracles by the hands of Paul; So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them". 54

It was these relics that turned the newly converted Gentiles from their devout use of planetary produce, the magical objects, amulets, talismans, charms of the age. Relics, however, were relatively few in number when compared with the ubiquitous and iconic magicked articles of that age.

One might think that by the time the Mongol "Golden Horde" had finished with the Rus', several hundred years later, very many of these holy objects had been lost for all time. Moreover, the rapid expansion of Islam in the south saw the desecration of many Christian holy sites and further destruction of relics.



Icons began at the hand of St Luke (St Paul's companion), and in his own right a skilled physician and artist. The theory behind icons was that since the boundless almighty God had come into the world in the flesh, and become the knowable, the definite, the portrayable, it was encumbent upon the Church to depict him in his glory. Through Luke's colour portraits, and descriptions of Christ recorded by Nicephorus and St John Damascene, we know today what Christ looked like. In the early 4th Century, Eusebius tells us he saw other saintly icons of some antiquity, especially those of St Peter and Paul, as well as a statue of Christ. The deep veneration displayed by Christians towards sacred images was often mistaken for homage toward the object itself. The Iconoclasts, an heretical intra-Byzantine religious movement which advocated that people must abandon the use of holy images in worship were forcefully stamped out and regarded as heretical. Influenced by Islamic (and most likely Orthodox Zoroastrian) thinking these believers defaced and mangled any kind of holy icon, until their spree of destruction was halted.

Eusebius tells us that the bodies of the Saints were venerated during the earliest anti-Christian persecutions. To combat the strengthening presence of Christianity, the persecutors of the faith hit upon ingenious ways of robbing believers of the martyr-relics. One technique was to immerse their holy bodies in quicklime to dissolve them away. In life these remains were temples of the Holy Spirit, serving as receptacles for god's active power, and the powerful divine presence and inspiration that fuelled their martyrdom or saintdom. With the cessation of the Roman and Jewish persecutions, the faithful could at last rest easy, knowing saintly relics were no longer on the hit list of Rabbis or the Roman state.

While each and every Christian could hypothetically become a saint, rather few did, with the result that saintly relics were a finite resource in the spiritual inventory of the

Mystical Body of Christ. As a result the various, Holy Sees kept relics within their safe walls, preserving them for prosperity as best they could. They needed to control or monitor the private ownership of them, since, being of a limited number, they would be sorely needed far in the future beneath the altars of other newly consecrated churches.

Relics were to be treated with utmost respect, to this end they were stored in relic chests or caskets known as reliquaries.

THE MORTAL REMAINS
OF THE HOLY SAINTS
WERE VENERATED BY
THE FAITHFUL

THINGS TOUCHED BY
THE APOSTLES EXUDED
MYSTICAL POWERS

ICONS AND ICONOCLASM

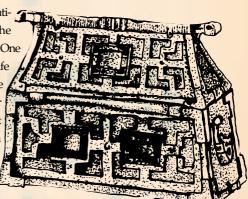


Fig 5. A Norwegian reliquary chest. It seems to have asiatic stylistic features.

We can classify relics as major and minor;

MAJOR RELICS

Major relics were body parts, blood or indeed the uncorrupted full corpse of a saint! They could only be officially obtained through the Church or perhaps in the Middle-East, where Mohammedans (especially the Seljuks) were committing the wholesale destruction of the more ancient saintly burial places. Other major relics were articles owned by the saint during their lifetime. More often than not these were only a slight fragment of the full object from whence it came. For example a patch or even a thread from a cloak owned by a saint would constitute a major relic. Besides the True Cross, one of the greatest relics of Constantinople was the Mantle and Girdle of the Holy Virgin, though I am unsure of their appearance and manufacture.

MINOR RELICS

Minor relics were things said to had been touched by the saint at some time during their life, or items touched or rubbed against a major relic. Often these had a family story attached to them, including how the saint was allegedly connected with the item and the miracles attributed to it in years gone by. This category must have been notorious for many forgeries.

According to the writings of the Western monk Ralph Glaber, the 10th-11th Centuries marked a new era in the history of relics, with an explosion of exotic religious objects appearing in Europe, as if by some miracle. This was owing to the unprecedented number of pilgrims making their way to Jerusalem and returning home with things they had bought or pilfered whilst overseas. No doubt a certain proportion of relics acquired in the holy lands were counterfeit items purchased from Arabs and Jews who saw gullible Europeans coming a mile away, in much the same way as modern Egyptians sell phoney ancient artifacts to eager tourists.

Official trading in icons and relics was not unknown in mediaeval Europe, and the rich paid exorbitant sums to get their hands on them. Not only was there a legal trade in them, but also an illicit one, with many charlatans peddling bogus relics, often with very sad consequences for sincerely devout villagers intent on getting a bit of extra spiritual aid for themselves against life's many privations and woes.

Rich Christians often sought to outdo each other, hoping to own bigger and better relics, perhaps to gain success for their earthly ventures, or to show off to family, friends, and business partners. In extreme examples, they organised expeditions to Tsargrad and the Holy Lands in search of more obscure and prestigious items.

Since Rus' had been newly evangelised, there was not yet a tradition of home-grown saints. Instead, many relics came from Eastern or Western saints, or much, much older ones, whose bodies and personal effects had been exhumed by grave robbers or enterprising Muslims. For this very reason, some relics were more easily encountered than others.

The acquisition of relics and icons always began with a trip to major city parishes, or at the estates of the rich and powerful. But, if you had enough money to fork out, anything was possible. Icons and mounted relics were fashioned by *monakhi* (ex-tradesmen), or specially commissioned craftsmen who spent a lot of time fasting and praying as they worked, producing items of distinction.

In the 20th Century, generals plan to overcome their foes with superior technology, and weapons of mass destruction like biological, chemical and nuclear weapons. But during the Middle Ages the relics of the saints and religious icons were the secret weapons, the keys to success in warfare. And so commanders deemed it necessary to have them on the battlefield when confronting the enemy. As two rival armies formed up preceding the battle, the holy relics were carted to the front lines, in relic chests borne by censer waving acolytes and deacons, and manoeuvered into position with all the confidence and surety of a cruise missile.

The Church has always seen warfare as most regrettable, since it resulted from an inherent flaw in the human nature, and was caused when those with power wished to exercise it unjustly, or to crush the weak and gain more vassal states. Nonetheless the Church would be there on the eve of battle, just as it was on either side of Omaha beach and the Somme, hearing confessions on both sides, and imploring god's aid for the soldiers under their chaplaincy, for they were so to speak their parishioners, or the militias of their secular sponsors. Most lords had their own military chaplains who went to the front with the troops to keep God on side. During Rus's civil wars, each army had its own Russian priests, as did their opponents. War was a time of great danger and excitement;

RELICS INCLUDED BODY PARTS OF THE SAINTS

MINOR RELICS WERE
OBJECTS SIMPLY TOUCHED
BY THE HOLY ONES

THE NUMBER OF RELICS FOUND THROUGHOUT EUROPE BLOSSOMED IN THE 10TH-11TH CENTURIES AD

PRESTIGIOUS RELICS WERE IMPORTANT STATUS SYMBOLS IN THE MIDDLE AGES

RELICS WERE PART OF A KINGS BATTLE ARSENAL, HOPEFULLY TURNING THE TIDE OF VICTORY IN THEIR FAVOUR

JUST WAR

perhaps the most traumatic time in any man or youth's life. And it was at these times that they probably felt most vulnerable and in need of God's help. Many soldiers carried their own "holy armaments" to ensure they left the field of battle safe and sound. Russian archaeologists sifting through the debris of the Rus' Mediaeval civil war battlefields have uncovered equipment bearing images of Christ and the saints. One particularly fine helmet had St Michael embossed in silver, and mounted on the plating above the nasal guard.

The True Cross is arguably the greatest of all Christian relics. The tale of its recovery is a story in itself. It was the Jewish custom that the cross on which the condemned soul was hanged should be buried before the sun of that execution day had set. According to legend, St Helen, the mother of Constantine, organised a mission to Jerusalem in the early 4th Century AD, to find Christ's cross. Golgotha, its original burial spot, was said to had been covered over by the earthworks Titus' legions used to besiege Jerusalem. Using the old Roman siege survey maps which Constantine had inherited from old Rome, they were said to had tracked down the place of the crucifixion, and with the help of a small army of workmen dug up the "True Cross". Relics of the true cross might also be pieces of wood or nails touched by the real.

By means of sanctifying prayers a priest was capable of blessing physical substances, converting them into holy things. A bishop mixed oil of Chrism once annually during *Paskha* (Easter), for use in unctions, or to fuel icon lamps. Holy water too was consecrated in this manner. Benedictions were also used to expel plagues of pests, rodents or sickness should there be an outbreak in a given area.

They could rid a portion of ground, a building, or some other area, of troublesome spirits, thereafter replacing them with the Holy Spirit. Usually the area was sprinkled with holy water as blessings were uttered, and purified with a censer of burning incense. In this fashion, the soil within a cemetery was sanctified, thus becoming hallowed ground. With Russian priests being as scarce as hen's teeth in most areas between the 10th-13th Centuries, many people who didn't expect to see one for some time (such as hunters, soldiers, and merchants), got the *svyashchennik* or *pop* to bless items which would hopefully guard them against the uncertain pitfalls of the open woods.

Holy weapons such as blessed crucifixes and crosses, foliage from "Palm Sunday" or any icon would confer blessings and protection upon the user or wearer. Holy oil (blessed once annually during *Paskha* (Easter), by a bishop), or holy water would bestow blessings if the user made the sign of the cross with them.

One Englishmen visiting Russia noted they were a people virtually addicted to lighting candles when seeking intercessions from heaven, and during the mass. The burning of blessed candles had long been a tradition in the Church, in both the Orient and Occident. When lit, the light of their flame, and the petitions attached to them, were seen from heaven itself. It was common for a person to retain their baptismal candle, to be burned in the future during cases of special need.

The holy Sacraments

According to the Church, Jesus instructed the apostles in a variety of sacramental mysteries, the spiritual treasures of Christ. From that time the divine authority to carry out these functions passed from the apostles, to the apostles of later ages, the bishops. By virtue of the apostolic sacrament of Holy Orders a man was empowered to carry out a variety of sacramental functions. Through their agency alone the sacraments enabled the reconciliation of sinners with the almighty father. Their power resided within the ritual itself, and was in many ways divorced from the celebrant's personal sanctity. In ancient times the sacraments were considered so sacred that the "unholy" could not look upon them. The Russian word *Tainstviye* ('Sacraments', literally "the secrets") conveys the hidden or once secret nature of the rites.

During the performance of any sacrament, a priest wore ecclesiastical apparel of differing colour and design, as well as the accompanying stoles and other vestments. The choice of vestments in any given ceremony were determined by tradition.

According to the four original apostolic sees, the sacraments were without question vital to the salvation of humanity; to have never heard of them was said to be pardonable, but to freely reject them, was unequivocally tantamount to rejecting Christ. Rus' Church ritual of the earliest times is difficult to study, owing to a lack of documentation from that period.

THE TRUE CROSS,
CHRISTIANITY'S
PREEMINENT RELIGIOUS
RELIC

PRIESTS PERFORMED
THE SACRED MYSTERIES
OF THE CHURCH

THEY WORE SPECIAL
ROBES WHILE
OFFICIATING
CEREMONIALLY

BAPTISM

The catechumenate

Anyone wishing to undergo conversion to Christianity entered into the Order of the Catechumenate, a one year probationary period, during which they were instructed in the faith by the parish priest, but still prohibited from viewing the Eucharistic sacrifice (the Christian holy meal). Having reached a suitable level of understanding they were inducted into the Church *community*, normally during the following Easter celebrations.

THE SACRAMENTS OF BAPTISM, COMMUNION AND CONFIRMATION(IN RUSSIA CALLED KRESHCHENIYE I MIRA POMAZOVANIYE)

In the East prospective parishioners joined the Church by receiving a single rite. Baptism (the washing away of sins by means of a triple, full-immersion in water), was followed by the consecration and sealing of the soul with the oil of Chrism (blessed by a bishop). This was the "sacramental fire", the anointing of the Holy Spirit. All the senses and main body parts were crossed with the oil. Lastly, the newborn child, or neophyte, was dressed in a white garment of purity and received the Eucharistic bread for the first time.

According to Church teaching, without baptism, you couldn't proceed into the highest Heaven. At the moment of baptism the baptisee was said to have entered into union or fellowship with God and begun the first step in their life's journey towards heaven. All that was left was to remain in that union. Adults undergoing conversion (catechumens) and children who had reached the age of reason verbally confirmed their faith at this time. Each person joining the Church received a spiritual parent or friend, who would aid them materially and spiritually wherever possible in times of misfortune. This special person usually took part in the ceremony, holding the neophyte's baptismal candle. All persons present verbally reaffirmed their baptismal vows to renounce Satan at every available opportunity.

During the Middle Ages a Roman baptismal celebration differed from the Eastern rites since baptism, communion and confirmation were held separately as three different sacraments. Baptism was achieved either by immersion or the pouring of blessed water over the forehead.

HOLY COMMUNION

THE SACRAMENT OF HOLY COMMUNION - THE EUCHARIST (IN RUSSIA CALLED PRICHASTIYE)

To understand the origins of the Christian Eucharist, we must look far back to the time of the Jewish exodus from Egypt. Following their emancipation from Egyptian slavery, the people of Israel wandered across the parched and unforgiving Sinai desert, led by their prophet Moses, a former Egyptian prince, but Jewish by blood. There they lamented their hunger, for the ground yielded not enough food for that distraught band of refugees in search of a home.

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel, At evening, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord: for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full: for that the Lord heareth you murmurings which ye murmur against him: and what are we?

Your murmurings are not against us, but against the Lord.....And it came to pass, as Aaron spake unto the whole congregation of the children of Israel: and they looked towards the wilderness, and, behold, the Glory of the Lord appeared in the cloud.

And the Lord spake unto Moses saying, I have heard the murmurings of the children of Israel: speak unto them saying, As even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God. And it came to pass, that as even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

And when the dew that lay was gone up, behold, upon the face of the wilderness, there lay a small round thing, as small as the hoar

frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was.

And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded; Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days;....And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an Omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt ..." ⁵⁶

MOSES TOLD THE
ISRAELITES GOD WOULD
SEND MANNA TO FEED
THEM IN THE DESERT

Following the miracles of the loaves and the fish, Jesus proceeded to give one of his most important sermons, but the meaning of it was lost on the many Jews present to hear it. In essence, Christ taught them he was like the manna which sustained their Jewish forebears, the manna proving whether or not they were obedient to God's laws. He proclaimed that he was both man and bread, the bread which, like the manna, had come down from heaven to give them life, when otherwise they would have died. The teaching was difficult for many Jews to accept, and so from that time they ceased to be followers of Jesus. The sermon went as follows;

"Verily, Verily, I say unto you, He that believeth in me hath everlasting life. <u>I am that bread of life</u>. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <u>I am the living bread which came down from heaven</u>: if any man eat of this bread, he shall live for ever: <u>and the bread that I will give is my flesh</u>; which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the father hast sent me, and I live by the Father: so <u>he that eateth me, even he shall live by me</u>. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.......

Many therefore of his disciples, when they had heard this, said, This is an hard saying: who can hear it?...From that time many of his disciples went back, and walked no more with him". 51

Later, on the eve of the betrayal which led to his crucifixion, Christ gathered his disciples in an inn to celebrate the passover of the Jewish people, the meal which represented their deliverance from oppression and their arrival in a homeland which god had specially put aside for them. But it would turn out to be a very different kind of passover meal, a meal which was the culmination of this earlier sermon.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins". "

Testament, which is shed for many for the remission of sins". "

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From that time, until this very day, Christians celebrated their deliverance from the shackles of death and sin, by attending the Eucharistic celebration, during which they feasted on bread and wine, the body and blood of their Saviour. So what form did this ceremonial meal take?

In the East, the precise order of the Eucharistic mass varied throughout the liturgical year. In Byzantium the feast of the bread and wine was celebrated in the manner of St John Chrysostom's liturgy, or the gruelling liturgy of St Germanus of Constantinople, which incorporated most facets of Christ's life in the sacramental feast. In Rome they used the Roman Rite (spoken in Latin), in Egypt the Liturgy of St Cyril of Jerusalem and in the Oriental East, the Chaldean Christians used the Liturgy of Addai and Mari, the Apostles. Nestorian and Chaldean liturgical

JESUS PROCLAIMED HE WAS THE BREAD OF LIFE

HIS BLOOD WAS WINE

CONSUMING THEM GRANTED IMMORTALITY

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EUCHARISTIC LITURGY
TOOK ITS OWN DISTINCT
FORM

ALL OF THE EARLIEST CHURCHES STILL CELEBRATE THIS RITUAL MEAL arrangements were based on the rites of St Theodore of Mopsuestia or St Nestorius, and were used throughout Persia, the far East and India. Armenians utilised their own rite.

The Eucharist was the single most important and common thread uniting *all of the original churches*, and which had always been the *focus* of the entire Church from the very beginning, allowing each eater to become fused into one single "mystical body of Christ". So solemn was it, that on the whole, this ceremonial mystery is essentially unchanged even 2,000 years later. All liturgical variants possessed the *Epiclesis*, the precise moment in ritual, when the Holy Spirit is called down by the priest to enact the transformation of the fruits of the earth, the water, the wine and the bread, into the actual body of Christ, the Redeemer. The 'timeless' mass, the pivotal celebration of the Church's unity and strength ceremonially transpired in two parts. The formal consecration ceremony took place in the sanctuary, which was partitioned from the nave because it was 'holy ground', the inner sanctum of God's presence. In Mediaeval Rus' the congregation stood in the Church nave during the mass, which was conducted as follows;

PART 1 THE SYNAXIS

When Russian and Byzantine parishioners first entered the chapel it was mandatory that they kiss the Cross. This would have been a powerful means of detecting heretics such as the Manichees, who considered it greatly sinful to perform this act.

According to the *Primary Chronicle*, the Western custom for entering Church during the 11th Century consisted of the parishioner kneeling down and blessing the ground with the sign of the cross. They could then stand upon this spot. In rhetoric true to the period, the Chronicler "Nestor" launched a tirade against the German Catholics for grinding the sign of the holy cross beneath their feet. If this account is reliable then apparently the Catholic church might not have adopted the practice of blessing themselves with holy water before attending mass at this point in its history.

Next came the procession of the *svyashchennik*, *deakon* and main party into the Church or Chapel; the Gospel was carried in and placed at the lector in readiness for the readings. Numerous hymns, litanies, the occasional psalms were recited and sung, followed by the Gospel readings and a sermon (homily), followed finally by the litanies for intercession on behalf of the living and the souls of the faithful departed. The catechumens were dismissed before stage two began.

PART 2 THE EUCHARIST

Next came the procession of the offerings to the altar, in the form of gifts to the Church, as well as water, bread and wine for consecration during the next part of the ritual.

Ordinary Jews once used barley loafs for passover, whereas the Rabbis of the temple employed flat wheat based loafs for their ritual consumption. It was a symbol of the divine providence God had displayed toward the people of Israel, in providing a leader such as Moses to lead them out of Egyptian bondage. In all both items of ritual fare differed remarkably little from that of the pagan Gentiles.

In time the Christians of the early Church utilised ordinary leavened loafs to celebrate the Eucharistic sacrifice, which they themselves had baked at home in their own ovens, and brought to church.⁶⁰ This continued to be the case for a number of centuries.⁶⁰

The officiating *svyashchemik*, *pop* or assistant *deakon* (if present) furnigated the sanctuary and altar area with a censer of purificatory incense, to burn away any evil essences likely to contaminate the area during the sacred celebration. Next came two brief litanies, a sign of peace, the recital of the apostolic creed, the thanksgiving, the "Last Supper" narration, the recollection of their sins, and the remembrance of all the faithful departed. Just prior to the Eucharistic ritual the celibrant's hands were washed in holy water, to cleanse away any sins the priest might have on their person. The water and wine were then mixed with a golden spoon, and the bread later blessed in the proper manner. Then came the raising, consecration and breaking of the bread. Bread with a drop of wine (which had by that stage become the blood of Jesus) was then given to each member of the congregation on a golden spoon.

It was common for church-goers to place all their requests on the altar, so that their hopes and dreams would be lifted up to heaven by the priest during the Ascension of the Host. Pardons were obtained on behalf of the dead, or

PROCESSION

LOAVES

INCENSING THE ALTAR AREA

WASHING THE HANDS

those living in sufferance.

According to the Church, the Eucharistic mass was like the last supper, the final Passover, when man gathered to celebrate, for the first time, his passage from death into eternal life. Jesus asked His disciples to commemorate His coming sacrifice by imitating the feast that they were to perform that night, with the breaking of the bread and the sharing of the wine. And so they came to the mass, to Christ's table. In their mind this Eucharist became "living bread" which had gone up to Heaven, where He continued to sit at the right hand of the Father, and pleaded our case. Once eaten He was capable of forgiving sins in great number, since Christ now lived in them. Through this meal all who ate of it become a Eucharistic brotherhood in Christ; immortal neighbours.

Communicants were required to fast before the sacred meal and this fast was seen as essential to the respectful reception of the Sacrament. In the West parishioners received the bread of life weekly or even daily. In the East the practice of accepting it only two or three times per year (at Christmas and Easter time) had developed, and even then only after a 40 day fast from meat and dairy products on each occasion. Only baptised people were allowed to receive it and heathens, heretics and Christians in an overly impoverished spiritual condition were forbidden from knowingly consuming the host.

In cases where an individual, through an act of apostasy, had fractured the nature of the Eucharistic brotherhood they were *cast outside* of *it*, and could not re-enter it without the need for redemptory penitence. The custom of the Church had always been that people who had not made a serious attempt to maintain their sanctity, or to live a holy life, should not partake of the meal without prior confession and penance; to do so was in many ways to condemn themselves.

Following Russia's surprise conversion, pagan libation makers and resident Magi developed a policy of locking out whoever was starting to attend Mass, considering them defiled. These were "excommunicated" from the local pagan community and only reluctantly re-admitted after completing gruelling purifications. Fearful of losing access to the time-honoured pagan libation, many Dvoeveriye (people stuck in a blurred spiritual state wherein occurred a 'fearful' blending of both faiths) limited the number of times they received Holy communion. For some, the shunning of the Eucharist was an intentional snubbing of the sacrament. For others, the moral conflict of their shadowy double-life may have influenced them to stay away from Church as a sign of reverence for the sacred meal. This sort of behaviour resulted from widespread, deep seated confusion in a newly-converted country haunted by spiritual dilemmas of every kind. The significance of singling out milk, dairy products and meat for the penitential pre-eucharistic fast may also had served to reinforce the Church's teaching that dvoeveriye had to abstain from pagan libations and holy meat, offerings which would have been made before the idols.

The forebodings and even loathing of the freshly converted pagans, are found in the writings of St Cuthbert. In 7th Century England a group of bystanders jeered some monks in danger of drowning. Refusing to render them any assistance they cried "Let no man pray for them and may God have mercy upon none of them, for they have taken the old religious observances away from men, and nobody knows how the new ones are to be observed". Again the inference here is that the pagans had formal sets of dearly-held beliefs and ritualism prior to their conversion, and the arrival of the Church sacraments caused unimaginable confusion and grief in their troubled hearts.

As had occurred in other nations with similarly large numbers of pagan-Christians, the Apostolic cross only continued to be carried and fortified by a sturdy band of saint-like, die-hard Russian parishioners. Like the English and Irish saints, these Russian Christians really were individuals ready to place their lives on the line in defence of the new faith. In the earliest phases of the missions, when Christians were a minority, it took a lot of guts to walk single-handedly into a grove of worshippers with an axe and start lopping the Holy trees. That's when people want to kill you, and martyrdom was maybe only moments away. Those Russians who actively supported the teachings of the Church would most likely have received Holy Communion far more frequently than the bi-annual Christmas and Easter Eucharistic celebrations experienced by the majority of the *dvoeveriye*. Who knows, some may even had communicated (received the Body of Christ) weekly.

Based on historical sources from the Holy See of Rome, Constantinople, Alexandria, Antioch, Jerusalem and the Church in India, there is every reason to believe that Christianity started off not only as a philosophy or way of life, but as a meal which imparted "salvation" and a number of ritual ordinances which ensured the ongoing nature of that salvation. Deiss' book contains transcripts of Christianity's oldest surviving liturgical writings, revealing their

MASS CELEBRATES THE

LAST SUPPER, AND

CHRIST'S PERSONAL

SACRIFICE TO

ALLEVIATE THE BURDEN

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CHURCH AUTHORITIES

HAD THE POWER TO

DISOWN WAYWARD

PARISHIONERS

PRIESTS HATED
PARISHIONERS
ATTENDING PAGAN
CELEBRATIONS

deep love for the sacraments. Occasionally these texts employed allegories or phraseology linked with pagan libations and customs. At first these comments seem almost insignificant until you discover their real origin. You see in certain parts of Western Christendom, and the Eastern Church, the holy Trinity was likened to the sun. Take this example;

"To stand before the blessed and holy Trinity and clearly see its ineffable glory and by its unchangeable and overpowering light-the rays of the three Suns-be made resplendent and shine, and to receive the glow and the rays that emanate from there and to rejoice in them, trusting in Christ that if one dies by the law of nature, yet he shall live with Christ in the ages". 65

During the 13th Century AD anti-pagan Crusades in the Baltic, the Teutonic Knights were required to attend mass daily, be celibate, observe their strict rules on poverty (they didn't even own their clothing or swords!), all as part of their obedience to the charter of the Germanic Catholic military orders they served in. Such vows sometimes clashed with their duties as soldiers on active service. For example during the Winter months soldiers ideally needed to set off on patrols before daybreak in order to make as much of the available day light as they could. To facilitate such an early start, and at the same time allow them to receive holy communion in the mornings, the head of one Teutonic order wrote to the pope requesting his authorisation for them to celebrate the Eucharist before sunrise. The reply from the Holy Father was that they were in no way to consecrate the host during the hours of darkness. He allowed them to begin mass before sunrise, but the exact moment of the consecration, when transubstantiation took place, was to be timed in conjunction with the initial emergence of the rising sun's rays, at the very earliest. Is it a coincidence that, in this case, the Western Church celebrated morning mass to the rising sun, or that Christian altars pointed eastward, towards the rising sun? More will be said of this later.

ACCORDING TO ONE
TRADITION THE
EURCHARISTIC RITUAL
WAS ONLY TO BE
PERFORMED DURING THE
HOURS OF DAYLIGHT

THE MEDIAEVAL ROMAN CATHOLIC MASS

As in pagan times, it was commonplace that everyone from Mediaeval villagers to highest lords sought the assistance of magicians and diviners to have their ailments healed, rather than turning to the Eucharist, "the Body of Christ", which was the Church's most potent remedy for any form of illness.⁶⁴

In typically Aryan fashion European pagans very often hung items of (usually raw linen) cloth or clothing from the branches of grove trees. The current theory is that these customs were a form of sympathetic magic, in which the sacrificing a garment worn by a someone ill would take away their sickness. I believe one further explanation for these "superstitions" might be found in *Din-Vigirgard:7*, where it is explained that pious individuals had to consecrate items of clothing on behalf of departed souls, or the *Puranas* which describe the practice of adorning grove trees with cloth. These customs continued to be practiced throughout the Christian era of the Middle Ages. The sheer prevalence of these and many other pagan practices presented great difficulties for Rome concerning the Eurcharistic celebration.

With these and many other heathen devotions happening behind the scenes, the spiritual state of very many parishioners was such that, in the reformist mediaeval Roman Catholic Church's eyes, dispensing the consecrated host to them would have been akin to casting pearls before swine. By the Middle Ages, many changes were brought about in Eucharistic ritual of the Franks, in order to guard the sanctity of Christ's body and blood.⁶⁶ Firstly, the lay members of the parishes were no longer required (or permitted) to produce the bread and wine used during the mass,⁶⁵ as was the custom for pagan celebrations. Instead monastic brethren were solely entrusted with the production and pressing of the Eucharistic wine, as well as the baking of the hosts.⁶⁶

In superficial ways, the manner in which the eastern Eucharistic sacrifice was celebrated differed from Western liturgy, such as the type of bread used, and the exact moment of the bread's divine consecration, and tranformation into the body of Christ, but its essentials were almost identical. Interestingly this occurred because the Roman Catholic host took on a new appearance during the ninth Century AD, in a smaller form which allowed it to be placed on the tongue of the communicant.⁶⁵ The bread was no longer made with the use of yeast (the method still used by the orthodox Churches), the direct result of this being an extremely flat disk-shaped loaf.⁶⁵ Later, at the very beginning of the 11th Century, a change in recipe saw them assume the character of a wafer.⁶⁶ These wafers were what the Slavic Orthodox clergy called *Oplatki*, a pun that likened the Catholic Eucharistic wafer to a payment or coin. Yes, so prevalent was the Byzantine perception of a Roman church engaged in endemically avaricious

PARISHIONERS WERE
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WINE FOR THE MASS

CATHOLIC AUTHORITIES
CHANGED FROM THE USE
OF A LOAF TO A WAFER
IN THE 9TH CENTURY
AD

simony, that their propagandists portrayed Western Christians as eating coins during mass! The use of *Oplatki* during the Roman mass was slammed in the *Primary Chronicle* as unfitting when compared to the traditional raised loafs of the Eastern Church. The form of the holy bread still continues to be a point of divergence between the Orthodox and Catholic forms of Eucharistic celebration. But, with so many Magi finding positions inside the Mediaeval Christian communities, it was a very shrewd move on the part of Rome, to adopt the use of these wafers.

LAMBASTED THE NEW
CATHOLIC STYLE
WAFER AS COINAGE

RUSSIAN CLERGY

Firstly they were significantly different from the buns used by the Magi, and secondly they were an exact description of the manna which God sent down to the people of Israel, "And the house of Israel called the name thereof Manna: and it was like coriander seed, white: and the taste of it was like wafers made with honey". "56 This is yet one more instance where Rome went out of its way to seem substantially different from the Magi, not only in the appearance and teachings of their clergymen, but in the performance of the sacraments, which in some respects resembled the rituals of the white Magi too closely.

On the testimony of Emperor Charlemagne's personal clerical advisor Alcuin, the transformation in the form of the Eucharistic bread from a leavened loaf into a flattened or unleavened one, took place in the pre-wafer era to permit a return to the customs of bread making once practiced in the early Church. In those times they used bread stamps to flatten out the bread and leave an impression on the face of the loaf. The oldest surviving bread stamp belongs to a North African parish at Djebeniana (dated to the 6th Century AD) and may well have been Coptic. I was amazed to discover that it carried the image of a deer beneath a tree, surrounded by Christian Eucharistic phraseology (see the pagan nature of this image on p. 481). All of this might be prima facie evidence that the earliest methods for producing the Church's disk shaped bread were very close to those used in the making of Magian drons, though far from being the same as wheaten dron disks.

Changes to the Catholic mass happened in the 9th-10th Centuries AD, among the Franks, and occurred owing to a <u>sharp decline in the number of people attending mass</u>. Whereas in the past large numbers of people had gathered at mass, to see the produce of their very hands (bread and wine) carried to the altar in the offertory procession, the 9th and 10th Centuries saw so few people going to mass, that in many cases the procession could not even be conducted. One reason for this was the proliferation of private parishes (sponsored by secular rulers, merchants etc.), and the celebration of mass in peoples' houses, which were performed by wandering monks. Another reason was that people were not to encouraged to attend mass when they were in a spiritually impoverished or "unholy" state, for fear that their attendance would do more harm than good to the blessed host.

For this same reason the clergy began shielding the chalice from the laity in the 9th-10th Centuries AD, and were extremely fearful that communicants might deliberately spill some of the consecrated wine on the ground as they drank from the chalice during Mass. By the 1200's AD communion in both species was simply not on, and parishioners no longer partook of the chalice. Similarly the priests became reluctant to use bread and wine supplied by parishioners, apparently since there was a perception that many people were dubious in their everyday lives; very likely semi-pagans. In short there was a fear within Church circles that the danger of desecration of the blessed sacrament by parishioners during the mass was very real, continually present, and had to be guarded against. For example Catholics of the early Middle Ages originally received the sacrament in the hand, but at that point the Church brought about the custom of placing the host into the person's mouth. I am willing to suggest that this was to ensure that the Body of Christ was eaten by the person then and there in front of the celebrant priest, and not stealthfully placed in their pocket, and carted off elsewhere to an uncertain fate. Perhaps this was the other great merit of the wafer, for it dissolved fairly quickly and did not require chewing, as would normal bread. Indeed, in this 20th Century I have heard the occasional tale of a parishioner here or there who had been caught doing this very same thing, and when challenged by the outraged priest admitted that they could make good money from selling them! But such things were happening long before our day.

"Instead of eating the sacred bread like other communicants, they kept it in their mouths and went out (most likely clenched gingerly in their teeth). Then they walked round the Church outside nine times, and at the ninth time the Evil One came out from the Church wall in the form of a frog, to whom they gave the bread from their mouths, and by doing this wicked thing they were supposed to be selling themselves to Satan and become witches. There was an old man in North Pembrokeshire, who used to

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SOME RECALCITRANTS

USED THE BLESSED

WAFERS TO PERFORM
INFERNAL WITCHCRAFT

EUCHARISTIC

say that he obtained the power of bewitching in the following manner: The bread of his first Communion he pocketed. He made pretence at eating it first of all, and then put it in his pocket. When he went out from the service there was a dog meeting him by the gate, to which he gave the bread, thus selling his soul to the Devil. Ever after, he possessed the power to bewitch". ⁶⁹

The desecrations of the Eucharist in these preceding English accounts, necessitated that the Holy wafer be fed to an animal, perhaps the first animal seen upon leaving the Church. Toads and dogs would have been perfectly understandable recipients for the desecrated body of Christ from the black Magian perspective, mainly because toads were a personification of a certain group of demons evicted from Heaven, while the dog might have represented Ahriman himself.

The trend towards downsizing ritual equipment used during the mediaeval Roman Catholic mass was the inevitable result of the drastic fall in Church attendances. With the waning number of laity prevented from sipping the Blood of Christ, the chalice became reduced in size too. Patens shrank in diameter as the holy wafers too became smaller.⁶⁸

THE SACRAMENT OF HOLY MARRIAGE (IN RUSSIAN SVADBA)

I have been unable to find information on the precise year that marriage became a formal sacrament in Russia. Prior to that time, the typical Russian marriage began with songs and theatrical plays taking place in the houses of the couple's families and relatives, a right of passage from youth into married life. Two (usually baptised) people were joined by the blessing of parish priest, in whom resided the power of binding and loosing. For it to take place, the union had to first be authorised by a bishop, or failing that a priest, who ensured that the liaison was holy, and free of incestuous relations.

The exact wording for the ceremony may have varied from place to place, but usually consisted of a blessing, and an exchange of vows, plus several readings from the Old and New Testaments. Both the bride and groom were crowned with floral wreaths, or, if possible, with golden crowns signifying that they had not succumbed to the sins of the flesh prior to this day. Then they both drank from the same cup of wine to seal the covenant. It was customary to arrange marriages with other reputable families, as much for business or village politics as it was for love (and lust).

THE SACRAMENT OF THE ANOINTING OF THE SICK (IN RUSSIAN SOBOROVANIYE)

A ritual anointing was performed if the intended recipient was seriously ill, gravely wounded, unconscious or or in a near death state. This sacrament could be repeated as often in a person's lifetime as need be, as long as the criteria of gravity was observed. The sick person was anointed with olive oil blessed by a bishop (Oil of Chrism) as the rightful healing prayer was uttered. The eyes, ears, lips, hands and feet were each in turn marked with the sign of the cross beseeching the Lord to forgive any sins that may had evolved from these body parts. In an emergency, a single cross on the forehead would suffice.

Where the person was actually unconscious and dying, the svyashchennik spoke prayers of protection into their ear, so as to thwart Satan, who remained active even at this very late stage.

THE CHRISTIAN SACRAMENT OF REPENTANCE (IN RUSSIAN ISPOVED')
Jesus came into the world for the remission of sins;

'If we say that we have no sin, we deceive ourselves, and there is no truth in us. But if we confess our sins to God, (then) he will keep his promise and do what is right: he will forgive us our sins and purify us from all our wrongdoing. If we say that we have not sinned, we make a liar of God, and his word is not in us'. To

'It was late that Sunday evening, and the disciples (ie; the apostles) were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them 'Peace be with you,' he said. After saying this, he showed them his hands and his side (which bore the wounds which had killed him before he arose from death). The disciples were filled with joy at seeing the Lord (they thought he was

MARRIAGE

THE LAST RITES

CONFESSION

dead and gone forever). Jesus said to them again, 'Peace be with you. <u>As the Father sent</u> me, so I send you'.⁷¹

Then he breathed on them and said, 'Receive the Holy Spirit. If you forgive people's sins they are forgiven; If you do not forgive them, they are not forgiven'.

What the book of John the Evangelist speaks of here is a precise moment in time, when Jesus gave to his disciples the ability to forgive sins on his behalf. He didn't give it to just anybody, but to his disciples, the apostles.

In Rome and the East, the spoken confession of each major sin was commanded by the Church, although in the Nestorian church, only heretical felons needed to submit to this sacrament. The power to erase the punishment attached to someone's sins could not reside within man alone, and was the exclusive prerogative of God. To this end the Church believed its ministers were tasked with carrying out the mission of forgiving sin in the world, by acting as Christ's special helpers in this matter. Each successive generation of bishops passed on to the next this same charism of the Holy Spirit granted them by Christ. Parish priests took Christ's spiritual cleansing out into the world only once a bishop had passed this gift on to them; the office of Confessor. In truth however, no priest had the right to conduct the sacrament of confession without being deputised as a confessor by his bishop. Therefore the sacrament of confession⁷² obtained the forgiveness of one's sins, via an ordained and suitably empowered Church minister (through the power of the Holy Spirit), who was able to bind and loosen the sins from the person's soul. The bishops of the Roman Catholic Church regarded themselves as the principle dispensers of this gift (due to their belief that St Peter founded their Holy See, and personally ordained their stream of bishops), and that those portions of the Church that were no longer doctrinally united with the Bishop of Rome (later called Pope), no longer had the power or divine authority to carry out this task. This claim was based on (NT) Matthew 16: 13-19;

'When Jesus came into the coasts of Casesarea Phillipi (where Eusebius would later be bishop), he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter (St Peter) answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven'.

If we are to believe the historical accounts of the Church historian Eusebius, it would appear that there was a pan-Christian belief in the authority of the Bishop of Rome, but the other Holy Sees, once they had eventually broken off ties with Rome, no longer subscribed to this view. The Holy See of Constantinople considered that they too shared in the right to send forth confessors, since their city was the New Rome that Emperor Constantine had built. Thus it seemed that there were two Romes, one in the East and one in the West. Just who and where the authority to forgive sin resided, and who had the right to bind and loosen the flock through Church edicts (which would be honored in heaven) was the main thing that the fragmented Church squabbled over. During the Eastern Christian rite of confession (which the Russians called *Ispoved'*), the sinner walked before the priest who stood openly beside the person directly in front of the Gospel and the Cross. The *svyashchennik* (priest) recited a prayer, urging the person to confess everything openly. The Christian off-loaded every sin that could be honestly remembered, *nothing major was to be hidden*. Upon completion of the rite, the priest granted absolution and placed his stole upon the person's head as he did so. Thereafter the penitent was required to carry out an act of self-humiliation, normally in private, but perhaps even in public. These acts of penance, or deep contrition, could range from self denial (food, water,

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SINS

sleep, clothing), to severe penitence (self scourging, hair shirts, shaving of the head). It was customary for all Christians, as Christ mentioned, to fast (ie; to renounce or say no to the very things that the body craves for).

Ehristian burials

It was the Church's solemn teaching that the souls of the faithful should be respectfully laid to rest, allowing them to find slumber in the grave, until that final glorious moment arrived, the Resurrection and Judgement of all humanity, when the dead of history would rise and break free from their tombs. Thereafter they would be divided into two groups by Christ; a flock of billy goats destined for hell, and the lambs deserving everlasting bliss in the heavenly Jerusalem. The following Mediaeval Russian homily aptly explains this concept;

"they that have done good shall come forth unto the resurrection of life, and they that have done evil shall come forth unto the resurrection of damnation". 73

The exact location of a person's soul after their death was never adequately explained in the Bible, although the Church's teachings pointed to several things. Firstly the person's spirit, or essence separated from their body and left this world to undergo the trials which stemmed from their immediate first judgement. Following the funeral service, the soul, the person's immortal being was said to reside within the grave itself, awaiting the great and terrible day of Judgement. In Russia, these souls were known as the *usopchie*, or "the sleepers". The burial ceremony carried out by the priest put to rest the soul of the departed so that it could slumber peacefully. While there were numerous examples of Christians being visited by the souls of saints and martyrs, these visitations were unexpected and never a result of summoning up the dead. Spirit mediums and necromancers were seen as defilers of the sanctity of the resting soul, who were greeted not by the soul of the *usopchie*, but a demon masquerading as the dead person, hell bent on performing deceptions and wrecking havoc.

In the Christian era, Russian burial rites maintained their heathen flavour, especially with regard to mourners' behaviour. Whilst cremation was the subject of an ecclesiastical ban, many Christians could not resist having their sword, food and drink put into the plot. This would raise a few eyebrows amongst the clergy, who saw it as a stubborn adherence to pre-existing pagan beliefs about the Resurrection.

In addition to the formal funeral service, the mourners began a deeply moving mourning, wailing and series of chants known as the *panikhida*. Women were especially trained and even paid to carry out the predictable dirges. A grave-side vigil was maintained for the next 40 days. Annually, just after Easter, the deceased's relatives returned to the grave to eat, drink and make merry. Easter eggs were dyed and brought there for consumption, washed down with copious amounts of mead or later *shtof*. As has long been noted, many of these post funeral activities appear to be the survival of pagan customs, which might have originated in Aryan times. During the Christian era, the egg was, naturally, seen as a symbol of new life.

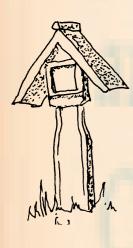
During the Russian easter (*Paskha*), the officiating *svyashchennik* wore white vestments during the funeral, and no mourning was permitted.⁷⁴ This was to imitate the joyous Ascension of Jesus. At other times of the year, it was carried out in black, made all the more sorrowful by the drama of the *panikhida* which usually followed bereavements.⁷⁴ The body was placed on a blanket spread upon the floor, bathed in clean water, *dressed in fresh clothing*⁷⁴ and laid down in its casket. Next it was taken to the chapel on a sled or cart dragged by friends and laid there for viewing prior to the funeral service. Relatives and friends came to kiss and view the deceased for the last time. A birch paper crown was placed upon the head of the corpse, signifying the "crown of glory" and a petition scroll was placed in the deceased's hand. This scroll contained an outline of their lifetime and good works, as well as a plea for the intercession of angels. These angels were to help the person's spirit make its way through many well-manned weighbridges of accusing daemones (each checkpoint entailed the weighing of a person for a certain species of vice), hopefully allowing the deceased's entrance into Heaven relatively unhindered.⁷⁵ This scroll (made by all who attended the funeral) was to be handed to St Peter at the pearly gates of Heaven upon arrival. The funeral service was presided over by an ordained clergyman with prayers hymns and blessings, followed by Holy Communion within the chapel, or at the grave side where churches were lacking.

The body of deceased clergy held a bible or a cross while slumbering in state, and in later centuries, after the

BURIAL IS THE ONLY
OFFICIALLY-SANCTIONED
FUNERARY METHOD
THESE DAYS



Fig 6. 1. Russian roofed cross. Fig 6. 2. Russian roofed burial post.



VERY OFTEN THE
DECEASED CARRIED A
PASSPORT SCROLL INTO
THE AFTERLIFE

anointing, it had the cloth paten-cover draped across the face. Holy oil and ashes from the funeral censer might be scattered over the coffin as it was lowered into the grave. Lastly, sods of earth were tossed in.

The body was transferred to the burial plot on a sled, or simply carried over the shoulders of kin, in a procession headed by candle-bearing mourners, in company with a priest or deacon waving about a smoking censer. A grave-side service was normally held, in which all present farewelled the deceased, signifying that not even the grip of death itself could shatter the eucharistic union between the living and the dead. The body was then interred. Next the rites of mourning took place, which began with everyone returning back to the family's house for a wake, or funeral banquet. Food and alms were then distributed to the poor.

Sometimes pagan rites sneakily rolled in over the top of the Christian service. To lay to rest souls not yet in a state of peace, the funeral dirge was sung loudly by a local woman, just to make sure the deceased knew it was dead. This appears to be a survival of a Finnish custom (formerly enacted by the local shaman, but which later became the sole responsibility of the *Tietaja*). If successful, this melancholy wail would automatically and miraculously lay to rest and banish from the earth any troubled soul which happened to be hanging around.

Epristian exearnation in the middle ages

Primary Chronicle accounts relating to the handling of Christian Russian princely corpses, reveal echoes of Zoroastrian/Magian funeral practices, and very close to the royal throne of the Eastern Slavs. According to Magian dogma, any corpse which could not be carried from the place of death by the corpse-bearers could be wrapped in a carpet, without fear of contamination to the carriers, but the carpet was seen as unclean unless washed several times with gomez (a consecrated mixture of water and cow's urine). If one of the faithful died at a height (say up a tree or on a roof), then the body could be lowered to the ground below by rope without fear of contamination. If the deceased expired near or touching the doorway, then the threshold was desecrated by the death demons, and so the bearers were unable to remove the corpse via that portal. Under these circumstances Magian corpse-bearers would have to make a new exit point from the building, by cutting a hole in the floor or wall. They could then exit the room using this impromptu portal, as mentioned in Vendidad, Fargard VIII, II:10. In relation to the latter custom, there are virtually identical folk superstitions in Germany, hough I am unaware how far these go back.

The Magi were adamant that no person was permitted to carry a body alone, for to do so meant one had taken the defilement of Nasus (the Demon of Death) into their body. Once contaminated in this way the grievously polluted individual had to be taken to the top of a mountain to live there for the rest of their life, and when old, they were cleansed, decapitated and flayed, to save their immortal soul.

In an illumination from the Radziwil codex (fig 7.2) the body of the seditiously murdered Russian prince Igor' is unceremoniously dragged away by two men who had looped his feet through a rope. This was a perfectly acceptable way for Magians to transport the bodies of the faithful. In doing so they avoided the contamination of the death demon. Although one person was capable of carting Igor's body, the use of two men might have been symptomatic of Magian prohibitions against singular corpse bearers.



EXCARNATION WAS
ALSO PRACTICED BY
CERTAIN MEDIEVAL
CHRISTIANS



Fig 7.1. The resting place of Archbishop de Gray, York Minster, 13th C. England. His stone effigy lies openly beneath a roof; evidently a representation of an earlier Saxon funerary method.

THE DEATH OF VLADIMIR

Two further historical anecdotes⁷⁷ show incidents in which the bodies of princes were rolled up in a carpet for cartage. Following his unexpected death, Vladimir's body was discretely spirited away, wrapped in a rug and lowered down through the hole in the floor boards by ropes. Perhaps he had died near an upper story doorway, and could only be removed from the premises in precisely the same manner as Magian custom. We can therefore infer the *Chronicle* account is an invaluable clue, suggesting that Magian-style funeral rites were being enacted inside the Rurikid royal household. The mere mention that Vladimir's body was ferried off in a carpet, also led to rumours that he had not died, but had relapsed and was living in the seclusion of some Albanian pagan occult monastery, having turned his back on Apostolic Christianity.⁷⁸ These legends acted as a rallying point for Russian pagan activists, who saw it as a cue for insurrection, and enacted the same. Professor Hollingsworth mentions that while the cults of Ss. Boris, Gleb and Ol'ga were an important part of the religious life of the Rus' Church from its earliest years, many scholars have been perplexed as to why the veneration of St Vladimir (the very person who converted Russia) was absent in their infant Church,⁷⁹ only emerging later on. Perhaps there were problems with his canonisation amid the many rumours of his alleged return to paganism and subsequent abdication?

And what can we discern in *Igor's tale* ⁸⁰ where the wounded and dying prince looks skyward to witness the eagles descending upon the bodies of his slain *druzhina* (members of the prince's personal bodyguard). The tone of the passage is more romanticised than riddled with horror. He seemed glad. The parallels between Magian funerary rites and those of the Russes may be a coincidence, but this is doubtful considering the immense Magian influences in Olden Rus'. They probably signify several things:

- 1. That only a few years after the conversion, vestiges of Magianism were still present in the community, at all levels. As much could be expected during a period of transition from paganism to Christianity. The continuation of customs espoused by one's parents through sheer force of habit remains the most likely explanation for these Magian-parallels in the Christian era.
- 2. That the servants of the princes were still pagans, or *dvoeveriye* (literally meaning 'Twin-Believers'), and not being corpse-bearers, felt uncomfortable about man-handling the dead or martyred Christian princes' corpses. So they handled their remains according to the old ways.
- 3. That stories revealing Vladimir as a closet pagan, may have had some foundation, and that the Princes wished their bodies to be treated according to the pagan Magian rites, following their deaths.



Fig 8. Merovingian mortuary masonry. Note the presence of griffons.

The 'French' Merovingian royal dynasty was formed by magus-kings, whose magus blood must inevitably have come from Iran. Since at least some druids (Gaelic-speaking Magi) were termed Magi by the Alexandrians, we might think that the Merovingians were blood descendants of the Gaulish druids and kings, against whom Julius Caesar once directed his legions. And why not, the supreme pagan druidic shrine of Gaul, at the time of its conversion, was called *Argentomagus*, and this is unlikely to be fortuitous. Caesar was only one of a number of Romans who saw the druids as the subversive enemies of Rome, not just on account of their bloody sacrificial rites, but because they carried immense political clout and were well able to stir the barbarian chieftains into undertaking punitive military actions, for their word was law. To kill the druids was to kill a

potent force able to raise consolidated Gaulish forces in but a short time, to rise up and strike Roman frontier garrisons with all the potency of a death adder. Perhaps they were intriguers, at least in the Roman mind. Pliny stated that if persons were caught in the city of Rome carrying druidic serpent eggs (crystal spheres and gems), they were executed without hesitation. Some believe the druids controlled the gold trade in Britain, and parts of Europe, and if they did, then I am willing to suggest that gold was very holy to them on account of its resemblance to the glittering halo of the sun, who the Magi worshiped as the face of God. Not only that, but druids would have

been military as well as economic power-brokers; the sorts of enemies that Rome didn't want while it was trying to rule the known world.

Merovingian lords had similar interests to the Magi. The magus-king Dagobert paid considerable attention to the art of astronomy. As with the Magi, the powers of the Merovingian magus-kings lay not only in their magical blood, but in their hair, which was purposefully grown long, and in the case of the Merovingians dyed red in colour. This was perhaps to impart the potent iron-wielding, blood-shedding capabilities of Mars, that most worrying of planets, for in Roman times these barbarians only grew lengthy hair preceding hostilities between them and the Roman state. Thus, I believe long hair was a feature of war, and their manly power.

Though the Merovingians have long gone, their royal cemetery at Kirkheim am Ries (France)** contains some very interesting features which hint that the Merovingian royal family were not Magian, but Magian-Christians, a form of 'primitive' Christianity discussed at length throughout this book. A more detailed examination of this site (which can even be called a Merovingian time capsule), such as is being conducted at the present time, might yield the necessary answers.

The Merovingian royal graveyard was founded between the 500-700's AD to house the remains of some five hundred or so people (of diverse age and gender), clustered into three separate areas. Without exception the graves were aligned along an East-West axis, and as time progressed, and the graveyard filled yet further, the plots were dug progressively more eastward, giving the impression that the graveyard was growing in the direction of the rising sun. While the plots were not specifically arranged in rows, the deliberate easterly grave alignments prove to be the primary element of uniformity in positioning.⁵⁰

Since there were no deviations from this practice over the space of some 200 years (beginning around 550 AD) we can consider the easterly alignment to have been of some importance, perhaps a religious observance rather than a fad, habit or custom.⁵⁰

In the past archaeologists felt inclined to associate the east-west graves with Christianity. Though nowadays it is seen as distinctly pagan. In Britain especially, a good many Christians chose to continue digging their plots according to the time-honoured tradition. Usually the skulls of the deceased are found facing into the rising sun. We find this in Gaul and Bavaria, as well as pagan Slavia and Finland too.

The Merovingian King Childeric's presumed grave site contained numerous interments of horses, quite possibly ritually sacrificed, but we can't say for certain. Anyhow these paganisms faded out with time.

In many instances at Kirkheim am Ries, graves deviate from true east by a few degrees,⁹⁰ which I believe may indicate the time of year the plot was dug, but that is assuming that the plot alignment was established by the direction of light emanating from the emerging sun (by a shadow cast by a stick stabbed into the ground?) at dawn on the day it was dug, rather than absolute east. If such a method was employed for each plot, then, in conjunction with the dating of grave goods, it might be possible to determine the day and span of years during which the plot was dug. By doing so we may discover the identities of the persons buried by matching this data against the historical records of burials, where the day of death/burial is recorded. Until this point, identifying the graves of specific historical personages has proved elusive, in the absence of inscribed grave markers.

That Merovingian rulers had links with Eastern Europe is evidenced by the existence of Eastern funeral goods in a number of the graves; things such as Eastern style single-edged swords. From historical sources we know that they entertained ties with the Bulgars who dwelled in the Balkans.

Merovingian graves show that they were a patriarchal family, with women having a lesser, though still important status within the family group. Historical sources tell us that a typical Merovingian household was kin-based, and it is believed that *fellow siblings lived together under the one roof, even during their adult years*. This might indicate endogamous royal unions within the Merovingian dynasty, which later commentators termed physically decrepit.

Merovingian Adelskirchemen (members of the royal Church) were not the only Western European royals implicated in the continuing fostering of the old faith under the guise of Christianity. Redwald of Kent 'was seduced by his wife and by certain evil teachers and perverted from the sincerity of his faith ... After the manner of the ancient Samaritans (the

THE MEROVINGIAN ROYAL CEMETARY

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OSSUARIES

Excarnation at Morvern

QUITE POSSIBLY IN IRELAND TOO

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BY BEASTS OR BIRDS WAS
A REASONABLY SERIOUS
CRIME IN ICELAND

REPTON

SOMETIMES BODIES WERE BOILED TO REMOVE THE SKELETON FOR A LONG tribe that Simon Magus belonged to), he seemed to be serving both Christ and the gods whom he had previously served; in the same temple he had one altar for the Christian sacrifice and another small altar on which to offer victims to devils. ⁵⁴

In spite of their prevalence, these customs were not a development of the Dark Ages or medieval period. Catacombs and ossuaries (bone collection places) are to be found in the very earliest Christian communities, where bodies were exposed in a rocky niche (wrapped in a grave shroud like Christ) or placed in a casket, rather than buried in the soil. Some of the oldest monasteries have fairly large ossuaries, where the bones of the monks were removed from the grottoes and heaped into one great pile. This gathering of the bones of the faithful was once common to the Magi, who retained skeletal material within the *dakhmas*, in a central pit, where they disintegrated with the passing of ages. From the 10th Century writings of the German cleric Adam of Bremen we hear that there was a group of Christians in a place called Morvern (in Scotland) using de-fleshing funerary practices.⁹⁵

According to the Morvern rites the bodies of commoners were left exposed in the pastures or roadways, or in the case of nobility lashed to the trunks of trees to be eaten by birds. The corpses of the rich were plunged into the water, weighed down with a weighty piece of stone, tied about the neck by rope. While the custom must have been sufficiently strange for him to make mention of it, he did not then proceed to condemn the Christians employing excarnation there.

The noticeably weird practice of corpse exposition was known in Ireland too.'... there is an island in the sea west of Connacht (Aran island)... In this island human corpses are not buried and do not putrefy, but are placed in the open and remain without corruption. Here men see with some wonder and recognise their grandfathers, great-grandfathers, and great-great grandfathers and a long line of ancestors'. As for how they might have avoided rotting to nothingness we are left with three options. Either it was a miracle (the island was said to have been blessed by St Brendan), or the bodies had been mummified with waxen unguent and embalming fluids (an ancient Magian and Scythian custom), and lastly the story may be untrue. But against the latter proposition, why would Gerald of Wales bother to fabricate such a story? That gulls and other carrion birds did not lift the flesh from their generations-old remains is problematic, unless of course the corpse-ground was manned by keepers tasked with scaring them off.

The comprehensive early medieval laws of Iceland, after the conversion of the vikings, contain provisions seemingly formulated to halt any and all instances of excarnation. If one were to kill a person 'he is to cover his corpse so that neither birds nor beasts may eat it', and if not 'the penalty is lesser outlawry'. *Evidently laws were promulgated to force people into burying their dead rather than leave them exposed to scavengers and the elements. It may be difficult to prove specific instances of de-fleshing in Christian Iceland. Whensoever an Icelandic Church fell into a state of ruin, through calamity, it is believed they relocated all the skeletal material from within the church yard to the newly consecrated cemetery, wherever that may be. 9 Upon arrival the bones were placed in a mass grave, or distributed over a number of plots.9 This naturally presents problems for any archaeologist attempting to discover excarnated bones in Iceland, where bone piles are datable to the post-conversion era. That is because cemeteries are frequently jumbled masses of skeletal material, consistent with excarnation sites. These graveyards need to be examined very, very closely indeed. For example at Repton, in England, a massive accumulation of disarticulated skeletal material was discovered in the yard of a Saxon Church. It has long been assumed they were the remains of invading Danish warriors historically known to have been in the area. Subsequent examination of the bones, which lack evidence of wounding, point to the remains being those of well-fed Anglo-Saxon Catholic monks rather than plague or battle victims, for they were deposited in the communal ossuary over a couple of centuries rather than at a single time as the result of some cataclysmic event.

Some scholars have attributed medieval skeletons showing signs of prolonged exposure and dislocation prior to the interment of the bones, as indicating the transportation of dead friend's mortal remains back to their home or settlement. This would have been more prevalent amongst merchants, travellers and soldiers, but few others, and no doubt did occur among those groups. To illustrate this, if a person was to pass away some distance from home (such as during the Crusades, or on a long journey), the body might be boiled in a cauldron to remove the fleshy parts. ¹⁰⁰ The bones were gathered, and placed in a clean funeral cloth to be transported home, while the rest of their soft remains were buried at the place where they died. Burying body parts, such as the heart, in different locations,

was also present in western Europe, a custom which raised the ire of the clergy. Such disarticulation customs failed to gain the approval of Pope Boniface the VIII, who proceeded to invoke laws aimed at banning the practice of defleshing or embalming.¹⁰¹ Sound evidence, to be sure, for high level ecclessiastical censuring of heathen funeral customs.

There were once a number of Christian charnel houses in Europe. At one site in Paris (the Church of the Holy Innocents) there was an ossuary, where piles of skeletal material stood piled up for all to see. ¹⁰² Surprisingly this was also a favourite meeting place for the locals. If such locations could be in any way linked with Magian de-fleshing in Europe, then the gatherings at the charnel houses inside some medieval churches would have been to perform prayers for the remembrance of the dead.

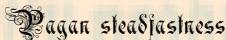
Much of the architecture and artwork of Europe during the high Middle Ages was exceedingly grim in nature. Almost exclusively they concentrated on the assault of demons dragging damned souls off to their Judgement at the hand of Christ and his angels, and thereafter an excruciating fate in the Abyss. Many items of exquisite monumental masonry created during the Middle Ages were very revealing, and help prove that Magianism was absolutely rampant within the nobility (the only people who could afford to commission such elaborate stonework), and perhaps even the general community. One 1400 AD tomb carving shows the body of the person interred there, riddled with worms, his face covered by toads. One can only wonder what the stone mason was trying to tell us in this particular work. Obviously it was not the way one would wish to be remembered for eternity, and not typical of standard tomb imagery. What was standard though, was the representation of one or more dogs sitting at the feet of the deceased (a custom that appears very Magian). Another popular motif was that of a man hanging from a tree, as serpents gnawed away at its roots¹⁰⁴ (yet another Magian image; that of the holy tree under attack by Ahriman's reptiles).

A detailed bass relief at Rhiems Cathedral clearly depicts clergy, royalty and other high born people being thrown into Hell's boiling cauldron. This frank representation of a Church administered by Magi and heretics' was by no means concealed from the public by the Church. Evidently it must have been common knowledge in those days, and only in later centuries have we lost contact with the events of that time, largely by haywire inquisitorial censorship. Magian Christians evidently occupied very important posts within the medieval Church. One French Cardinal named Lagrange specifically requested that his body be dismembered and de-fleshed with a boning knife following his death in 1402 AD, so that his bones and flesh could be interred at separate locations. He was most likely a Magian Christian operating among the Cardinals.

One would think that practitioners of primitive or alternative forms of Christianity had trouble keeping their identities a secret from the papal reformists, but then again they might have been numerous and brazenly open about their true nature. By the time the Dominicans (the so-called 'Hounds of the Lord') set the wheels of the Inquisitions in full motion however, these covert Magi needed to be very discrete, or else they would almost certainly have gone up in flames if they remained 'impenitent'.

Were medieval Christian de-fleshing practices merely a manifestation of Magian customs that had not fully died away following their conversion, and which the Church tolerated only until the 15th Century? Or were they being steadily imported from the East? Only further archeological examination across the breadth of Europe is likely to answer these questions.

Accounts of medieval Christians practicing excarnation yield two main interpretations. Either these were a continuation of older pagan practices, which the Church was trying to phase out. Or it was a habit that resulted from the importation (or renewal) of covert Magianism within the Church. The time frame for the penetration of Magianism back into Europe could easily be established by a thorough analysis of tomb masonry and skeletal remains stretching back throughout the first 1,000 years of Church history.



For many hundreds of years, Christianity had plenty of trouble genuinely breaking into the pagan heartlands of Europe, in both East and West. It was not until the Irish monks and the sword of Charlemagne were entered into the

JOURNEY HOME

CHARNEL HOUSES

PAGANS HUNG ON TO MANY OF THE OLD CUSTOMS

PAGANISM AND HERESY WERE ELEMENTS OF A THRIVING MEDIEVAL SUBCULTURE equation that the "impasse" was finally broken. With this last lot of conversions, all of Europe and Asia Minor could be considered nominally Christian, yet all the while "forbidden activities" continued in some quarters, on the underbelly of the Church. Once Christianity came to their lands, the *Soma*-drinking and *Haoma*-drinking European pagans of the ancient Aryan lineage found it very hard modifying the beliefs which lay behind their respective pagan communions. Unlike the Zoroastrians and Zurvanites, the vedic pagan substrata of Europe was utterly divorced from the concept of any such "messiah", making the Gospel message far less poignant to them.

In the Baltic zone and among the Rus' who knew of paganism's demise all around them, there was also an extra anti-Christian backlash. Many people simply refused to toss out their drink which gave them immortality and a place amongst the gods. Certainly from a purely clinical point of view, the Eucharist could never be as "funpacked" as something so highly laced with narcotics, alcohol, hallucinogens, and even *Ephedra*. Such potent cocktails easily launched drinkers into a festive mood, sending them merrily buzzing along in a carnival atmosphere of religious singing, dancing and revelry.

The staunch paganism of the Russes, the Baltic countries, the Franks, Frisians, Hunns, Goths, Germans and English, did not subside following the conversion of their nations. Many continued to live double lives, and pilgrims from Europe and Greece still visited the Baltic hinterlands, for a shot of nostalgia. Thus, the Church found it necessary to carefully grill so-called pilgrims en-route to holy sites, trying to gauge whether they were bone fide or not

Pagans in uncertain company wanting to obtain pagan communion might bring up "age old stories". "Did you ever hear the one about the lost water of immortality?. Oh you have!...Good...." A quite harmless way of pulling fellow pagans out of the woodwork. Then the people "in the know" could prepare a pagan ceremony or two, in some secluded spot. The phenomenon of double-believers elsewhere in Europe would not be anywhere near as pronounced as in old Rus'; but it was ever present. Such is the likely origin of the Grail legend, which has never been endorsed by the Catholic church. That churchmen shunned such a chalice of kings (which brings life to the land) is a sure sign that it was a pagan libation, and unlikely to be an allegorical reference to the Christian chalice, which contains the blood of Christ. To give you some idea of this so-called impenitence, we will look at the sorts of things you would find in a mediaeval garden.

Under Eastern influences, Europeans developed a love for fastidiously-designed symmetrical gardens during the Middle Ages. In a typical lay out there were specific areas for medicinal patches, vegetable plots, orchards, herb gardens and coppices.¹⁰⁷ A mediaeval English coppice was a stand of trees bordering the edge of a property, some might even call them groves. It was far from being a haphazard accumulation of various species of trees, cramped with wild entanglements of undergrowth and chaotic sproutings of saplings, weeds and suckers. Instead of being some primeval wood, coppices were scrupulously-maintained stands encircled by a hedge, which as a rule contained three types of tree, namely the oak, the hazel and the Golden Ash (Fraxinus Excelsior Aurea, the most likely contender for the title of the Haoma tree of the Magi). Many different varieties of beautiful flowers, such as the violet were grown beneath these trees.¹⁰⁷ During the Middle Ages these coppice trees were widely used to provide building materials for the construction of housing, or to provide hearth fuel. 107 At some time during a 5-25 year cycle, Mediaeval gardeners would sheer off the trunks of Ash and hazel tree some several feet off the ground, with the result that numerous straight poles or rod-like growths shot up from the stump, and these would be cut off later in the year. 107 Ashes and hazel were lopped in this manner with the precise aim of producing uniformly sized <u>rods</u> (golden rods or boughs in the case of *Fraxinus Excelsior*) which could be cut off (using a pruning sickle). ¹⁰⁷ If we could liken this to a typical heathen grove, the Magi might have left one Ash grow to full maturity, that was never to be cut, while other Ashes were pruned to produce barsom twigs made from ash rods specially grown in the manner outlined above. In Mediaeval England, Ash rods were sliced off every winter prior to the emergence of the sugary Ash sap, or gum, and this was the very reason for them doing so at that time. If, as I believe, these many Ash rods were being employed in Haoma ceremonies during the Middle Ages this would make a lot of sense, for it would have been sacrilegious to allow the holy gum to fall on the ground; it was destined to feed the (holy) fire (the son of god) instead. And as if these correlations aren't enough, the rods were collected up and bound into faggot bundles, or carried over the shoulder using two uniformly crescent-shaped forked branches. The parallels between these crescent-shaped rod-carriers and the moon-shaped barsom stands of the Magi (Mah-rui) is of some interest. It

is possible that some Ashes were left to grow to full size while the vast majority of saplings, which grew about the parent trees, were thinned by the constant fussing of gardeners. The Golden Ash, if treated and nurtured in this manner, is capable of surpassing its standard 200-year life cycle, to live to a ripe old age of 1,000 years.¹⁰⁷

Unless the infrequently-harvested, coppice-trunk timber was burned or fashioned straight away, then presumably it was stored away to season, perhaps for many years. It was used in England to make elaborately carved posts, housing beams, fence posts and trellises. ¹⁰⁷ Even the standard wattle and daub hut was built from them. If the Mediaeval Englishmen viewed the Ash in the same way as the Magi, then even their housing was holy, the holiest that could be, and a magnificent fortress against the powers of evil. ¹⁰⁷ It was noted by archaeologists in Novgorod that the typical northern Slav dwelling was made from pine wood, with ash only being used to make intricately painted eating utensils, which were fashioned on lathes during pagan and Christian times. I have not got archaeological data for construction materials in other parts of pagan and Mediaeval Rus', so I can't say whether or not it was the norm to use pine there.

These Mediaeval horticultural practices may well provide us with essential clues as to the form of activity that took place prior to the performance of a *Haoma* ceremony. *This may not have been gardening in the strictest sense, but the ritual harvesting of the Golden Ash*, and its Golden Boughs, before the foliage was taken by a Magus to pulverise in the mortar. Based on data gathered by folklorists until this century it is possible that the exact moment of the harvesting was all important during the Middle Ages, and linked to specific celestial conjunctions.

If Mediaeval Ash-cutting practices were observed in pagan times, then the thick sections of trunk cut from the tree in 5-25 years intervals (as distinct from the rods cut annually) might have been used to make idols.

And then there is the oak, the tree formerly associated with the Balto-Slavic thunder god, Perun (ie; Indra). According to Frazer, the oak is supposedly struck by lightning more than any other tree,¹⁰⁸ but I am unsure what statistical data he might have used to arrive at this conclusion, perhaps a common belief prevalent at the beginning of this century. Certainly the statistical probability of a specific tree being hit is minimal, perhaps even implausible within ones own lifetime. However the pattern of lightning strikes might have been vastly different during the Middle Ages when compared with today, mainly because of the sheer number of tall earthed metal structures that stud western civilisation. In those days oak groves might well have been struck with greater frequency.

There is some reason to believe that heathens wanted to draw down lightning from the sky, which would cause a spot fire upon striking the earth. As we know the Magi saw fire generated as a result of a lightning strike, as the divine spark which had come down from heaven, a divine gift in no way man made. In the form of lightning, the Holiest of all fires, the son of god, came down to man. The following two instances from ancient Slavia contain features suggestive of such a practice

In one case Perun's idol was described as having a sheet of iron wrapped around its legs. In a relatively metal-free society one might think that this idol would have been a particularly good lightning attractor. Consider also the Bronze Age Scythian "Ziggurats", mountainous constructions built from faggots of brushwood (perhaps the leftovers from generations of religious ceremonies). Each one had a large iron sword stabbed into the top; a perfect lightning rod. If it happened that any of these temples was hit by a lightning bolt, it is probable that they caught alight. Depending on the time of year they might only have smouldered, and at other times burned quite readily. Might it not also be possible that it was fully intended that they should go up in flames one day, and that there would have been no attempts to extinguish any blazes caused by lightning. If these ziggurats were only 300 metres tall (the base dimensions were 600×600 metres, but the height was somewhat less, perhaps as little as half the base width), this would have amounted to roughly 108 million cubic metres of combustible material. The result would have been a conflagration so enormous as to be unimaginable.

If Frazer's comments on the oak are correct, it is plausible the siting of numerous oaks in the Mediaeval English coppices, situated on a property's farthest boundaries, served to draw lightning away from the main household. If Magus wizards were present in some mediaeval manors (which historical and inquisitorial accounts constantly allude to), it may have presented them with an opportunity to view lightning at close proximity, and prognosticate future events or retrieve the holy fire from trees struck by the blow of a lightning bolt. According to Frazer oaks bludgeoned by lightning were regarded as extremely holy in various parts of Europe.

Moreover Magians required various species of fire for the annual relighting of the vahram fires, the foremost

MANY CHRISTIANS
KEPT ASH TREES IN
THEIR GARDENS

OAKS ATTRACTED
LIGHTNING

being heavenly-fire. So one might think that if a grove oak was hit by lightning, then the Magi would run out and capture the resulting divine fire using a torch. This might be another reason for keeping a coppice well cleared, to prevent major damage to other holy trees if a fire should take ahold inside the grove. Admittedly such a fire would be unlikely to spread out of hand in the inclement weather accompanying the lightning-strike, but based on Russian folklore, those who promptly arrived at the scene would have doused any uncontrolled flame with milk or kwas, and perhaps even mead, instead of water.

As it turns out the trees and flowers popularly chosen for a typical Mediaeval garden might have been selected for reasons beyond their pragmatic or aesthetic virtues. The violet, the Oak, the Golden Ash, and the Hazel were *all* once dedicated to the God of the Heavens (ie; Jupiter, Zeus, Ahura Mazda). These were just 3 out of some 13 trees so dedicated, including the Manna Ash.

Weeding was very important in such areas. One 10th Century monk considered weeding an almost religious duty. Once he had uprooted them, he hung them up <u>so that the sun could scorch their bitter roots</u>, and kill them for all eternity. ¹¹⁰ His loathing of the weeds can best be likened to the white Magi's weed hatred, for they were the corruptible and noxious debris of Ahriman's defilement of the plant kingdom.

There were many different English folk beliefs concerning the Ash tree (the so-called "snake-hater"), stretching down to the present day. In England the mere shadow of the tree was sufficient to cause serpents to flee, and even to crawl to their deaths in a nearby fire, merely by looking upon one. It provided security against the threat of witchcraft and maelstroms, plus cured bleeding and the effects of poisons, especially snake venom. If one drew a circle around a snake with a switch of ash bough, it could not leave these bounds. Ash trees were examined annually to determine the amount of seed on its branches. If it was less than in previous years it was a sign of impending calamity on a grand scale. The surviving superstition regarding the Ash is that Ash twigs had to be cut from the tree, not snapped, and what is more they had to be cut at a precise, and astrologically auspicious moment. Breaking the tree in any way was most unwise, and would cause misfortune. Bearing in mind the Ash's past affinity with the god who causes thunder and lightning, it is hardly surprising that it acted as a ward against lightning strike.

Ash trees promoted healing. Several folk customs surround the Ash, including passing the sick through a hole made by splitting and stretching open the trunk, or placing meat rubbed on a diseased body part under the bark. In both cases the disease would heal, as the wound to the tree healed. In Mediaeval England many gardens possessed flower-covered semi-circular lattice tunnels made from bent rods of ash and oak. Might passing through these ashes have procured healing?

WEEDING WAS A HOLY

ASH TREES WERE CLOSE TO THE PEOPLE'S HEART

The time of the conversion

For the Church in early Rus', the problems of truly converting someone's heart and mind was nothing compared to the logistics of trying to manage the religious life of a country which had become Christian almost *overnight*. Whilst Apostolic Christianity was not an entirely new concept to them (much of the "known world" was Christian), St Vladimir's decision to draft his subjects into the faith no doubt took a good many people by surprise.

The first acts of the conversion are largely unknown, especially the fate of the Volkhvy. The major thrust of Christian anti-pagan strategies brought the irrevocable destruction of the idols, groves, major temple fires, holy springs and most likely the imprisonment or execution of Magian dasturs, who alone were able to rekindle the divine fires of this magnitude. As with the druids, the eradication of the priests and priestesses rendered their religion extinct. The pagans retaliated by trying to assassinate Christian bishops, who in turn protected themselves by living inside fortified enclosures within the cities, forts within forts. We hear of one such slaying in the saga of the Norseman Arrow Odd.¹¹² The newly-converted Odd was travelling a certain route when he saw a small group of knife-wielding assailants attack a rider, kill and decapitate him.¹¹² Unconcerned by Odd's presence, they made off past him, carrying the man's head.¹¹² Clearly they were not brigands, or else they would have set upon Odd also. Odd felt morally obliged to avenge the victim, so he pursued them to a subterranean hideout.¹¹² There he battled and slew the waylayers, and brought all their heads back to the Church.¹¹² Odd hoped to discover the identity of the rider by asking the parish priest. He informed Odd that the victim had been their bishop.¹¹² How much of the tale is true is uncertain, but the anecdote is perfectly in keeping with similar events, described less graphically by Adam of Bremen.

During the Middle Ages there must have been a virtual war between the priests, heretics and Volkhvy. Only in the years when the Church had full royal backing could the clergy arrange for the incarceration of wandering heathen intercessors.

Owing to the sheer scale of paganism throughout Rus', clergy mingled freely with heathens and Christians alike back in those days, though if pagan and heretical "zealots" proved unwilling to convert or "repent", and still perpetuated "unsound beliefs" amongst settled Christian flocks, the priest could demand, where practicable, to had them slapped in irons, or banished from the area.

For protection *popi* and *svyashchemiki* engaged on missions engaged the services of Christian warriors and knights (who had pledged their swords to uphold the cross of the Redeemer), or royal officers (as was mentioned in the Chronicle). In Eastern and Western Europe, Bishops' retinues were especially well-manned with soldiers. In those uncertain times they were necessary for their personal safety, and to enforce their designs in the surrounding community if need be. With this stout backing they set out to defend the teachings of the apostles and spread the word of God in a world none too receptive. As with all major endeavours, joint expeditions by clergy and militia probably only occurred with episcopal (a bishop's) blessing.

In (OT) Deuteronomy 7: 1-6, 16, 25, 26 we discover a reading which demands that the enemies of God, their astrologers, soothsayers and sorcerers be slain, without mercy, and all of their pagan temples and idols destroyed. This message was much harsher than that of the New Testament, and perhaps not the ideal way to prompt speedy conversions. It was, nonetheless, in the often bloody manner of Deuteronomy, that some Kings, princes and Emperors chose to divert their pagan subjects from their "devilish ways".

Others preferred to avoid killing militant pagans (which would have been counterproductive), and instead chose to pull the heathen religious hierarchy apart at the seams, by destroying their books, groves, springs, fires and temples. We don't know how often mediaeval pagans were burned at the stake; perhaps dank prison holding pits, bread and water were the norm, perhaps not. But if St Avraamij of Smolensk had fellow clergymen wanting to burn him at the stake, then how much more certain is it that by the 12th-13th Centuries, many pagan priests and activists met a fiery end. Ironically none of these inevitable killings were recorded in any of the sources that I have encountered.

Once the eternal temple fires had been culled, home hearths were the last remaining source of repose for the Svarozhiches (the sons of god), which on important pagan observances were pooled, by flaming torch, for the construction of village bonfire, around which cleansing rituals and mead ceremonies were discretely conducted under cover of darkness. In both Rus' and Britain peasants ran their cattle between such fires to purify them against sickness and plague.

The official dismantling of the pagan priesthood promoted the demise of the <u>public continuity</u> of the old faith, for without them it could no longer be sustained on any large scale, no one else besides those of the Brahmana/Magian bloodlines could make the offerings on behalf of the people, or brew the sacred mead, beer or *Haoma*. No doubt whole families of Volkhvy and their knowledge survived the conversion, and melted into the surrounding populations, ferried to distant towns by the sworn brotherhood, who ensured their anonymity could be guaranteed in a new locale. Where they ended up, and how many survived was not a matter of public record.

Sometimes they wandered back into major cities. From one account in the *Primary Chronicle* it is self-evident that the Christian authorities felt extremely threatened by the miracles of the Magi, powers which helped ensure that they would continue to muster large followings, even though Russia itself had been converted for at least a hundred years. I would like to cite the case of the magician who came to Novgorod, and won much of the city over to his side, by claiming that he would walk on water to show all present that his faith was more powerful than that which the Church had brought to the Slavs. To prevent this spectacle from occuring Prince Gleb cut him down with an axe that he had concealed. Yet behind this mortal attack on the Magus, one can see that the local authorities were not keen to allow him to attempt the feat of walking on water, which is in itself not easy to do, I'm sure you'll agree. The point is this; if the princes believed that the Magus was incapable of fulfilling his boast it would have be far smarter to let him do it, fail in the attempt, make a public fool of himself, then kill him. Surely this would have lost the Magi large numbers of followers. And yet the prince's chosen response was to kill him before he had an a chance to try it.

JEWISH SCRIPTURE
OPENLY INCITES THE
SLAUGHTER OF

CHRISTIAN LEADERS
HOPED TO DRIVE THE
OLD FAITH
UNDERGROUND

MEMBERS OF THE
ARISTOCRACY WERE
SUPPORTING PAGAN
FIGUREHEADS DURING
THE CHRISTIAN ERA

Malleus Maleficarum also explains that the astrologer Magi and mathematicians very often accurately foretold future events, and for this reason many commoners placed a great deal of faith in them. This proved to be Gleb's rationale for killing the Volkhv when he did, to show his citizens that the pagan priest was oblivious to this own fate. As a result their arts of prophecy amounted to naught, when they could not see the death that was coming upon them.

The Church had big headaches from the very first. It did not have the full force of secular law behind it. Secondly, some princes were lending robust support to the Volkhvy, figures such as Igor (son of Yaroslav), and Sudislav. Thirdly, pops had to be recruited in the villages and cities, to administer the sacraments. These were ideally people who were fairly well liked, former pagans of good character who were trusted by the residents of the settlement. These new recruits were then taken to their bishop for training in the execution of the vital sacraments and eventual ordination. Everywhere besides the main cities, there was an acute shortage of priests, without whom Christ's sacrificial meal, the focus of Christian religiosity could not be enacted. For many years after the conversion, people hardly ever saw them. Perhaps a monk might drift their way to say Mass every now and again, but that was about it. Needless to say endemic heathenism was unofficially alive and well, though more subdued and covert than it once was. The lack of priests was merely symptomatic of the "unrepentant" paganism of the people and their total lack of faith in Christ.

Monks and heresiographers travelled the countryside, getting a feel for what was happening out in the forests, reporting their findings back to the bishop for his deliberation. Unlike quasi-paganism, the proven existence of organized heresy in a given locale was a genuine cause for concern and in extreme cases might have elicited an immediate response from the bishop. Many preachers were operating at this time; wandering rasputin-like monks who were said to be so prodigious that the Church was almost powerless to stop them. But who were they? Some must have been Magi, Bogomils, Manichaeans, Gnostics or Paulician converts, while others were people who had picked up a bit of theology here and there. In any case, many of them were very well received by the pagans. However, when it came to Manichees, there was one thing that apostolic Christianity had over the heretical Elect, a stout belief that physical creation was in itself good, and not evil. The gloomy contempt for the world, so strenuously espoused by the Manichees, was an alien concept to the Russes. Sure, life was a war zone, but it wasn't corrupt; on the contrary it was the deeds of humanity which were seen as the great corrupter of law, order and all things good. In both pagan and Church eyes alcohol was seen as *good*, but a lazy, layabout drunk, who wouldn't work and drank his family's food money into the bargain was wicked.

Religious communes found to have been infected by heresy were disbanded and burnt down (perhaps to torch any undiscovered "forbidden books" and erase heretical imagery), while the offending clergy were disciplined and placed under *extreme* penance.

Generally speaking, the infant Church had so many pressing issues on its plate that it was almost impossible to exert any kind of ecclesiastical discipline in a nation that had only recently been converted. According to Lozko, Bishops in the end became fairly frustrated and heavy handed with the local populations, especially where paganism was still known to be going on behind the scenes. Local restrictions determined by the bishop alone were brought into effect. Based on western accounts, controlling the movements of "pilgrims" and "torch-bearers" were probably favoured weapons in the fight against pagan Russian migrations to towns with healthy populations of practicing pagans and a functional secret priesthood. Lastly there were uprisings against the Church in some areas which had to be quelled militarily. These usually led to serious initial defeats for the Christian troops, who eventually won the day, but at great cost.¹¹⁴

The arguments of conversion

As in Bulgaria, the Russian boyars, (being close to the people of the land, or sensing some political mileage for themselves) came out swinging, favouring the continuation of paganism as an option for personal worship. But the Church would in no way countenance this, and strove to lead pagans away from the old faith through varied means. This included programmes for dispensing charity, and tasking gifted missionaries to evangelise certain areas.