

opposition to the blinding light of their Elect.<sup>528</sup>

In this age, politics and religion were so deeply related, that an ideological attack on the Church became an attack on the state political apparatus. As defender of the faith, the state refused to sit idly by while such an unmottley crew of dissenters forged on unabated. State responses to such spiritual rebellion varied depending on the level of relations enjoyed between a given monarch and their Holy See.

As time went by both sides turned to violence to defend their rights of belief and worship. It was a religious war rarely fought on the streets, but which proceeded with renewed atrocity, time without end, partitioning whole communities wherever heresy had taken root. The pyres of heretical martyrs, a growing conflagration, provided the eternal fuel for anti-Church sentiment. It seems the more who died, the bigger that hate became. What started out as a fight over the penetration of dualistic dogmas into Europe, ended up a protracted conflict over the execution of heretics by the state.

For hundreds of years heresy and astrology had been cut out of Western Europe like a gangrenous sore and all but ceased to exist. But from the 10th Century AD, the timetable for the re-introduction of dualistic heresy, astrology and high magic was going ahead at some pace, the invasion had begun, with Magi, Manichees, Neo-Manichees, Magian-Christians, and pagan gnostics pitting themselves against the Byzantine and Roman inquisitors and heresiographers. The latter officers played lead roles in the war of attrition, as the battle to save the teachings of the Roman and Byzantine churches from the corruption of practical dualism mutated into a vortex of incendiaries and wafting smoke.

The first canon released by the 4th Lateran Council in 1215 AD amounted to a frontal assault on the dualistic doctrine of 'the Good God' and 'the Evil God'.<sup>530</sup> It deemed the teaching forever heretical. The council's message was simple; there only ever was one God. Far from being a God, Satan was really a devil, a deceiving force who prompted man to commit evil acts and engage in the worship of all things false and non-existent.

MAGIC RETURNED TO  
EUROPE IN FULL  
MEASURE

DUALISM CONDEMNED  
DURING THE 4TH  
LATERAN COUNCIL



## Pagan holy war in the balkans

EVIDENCE FOR A PAGAN  
HOLY WAR AIMING TO  
RE-INSTAL THE OLD WAYS

Aside from these Norse activities one wonders if the west-east, Arnulf-Vladimir-rasate pact ever really get off the ground in the west? During the 10th Century Franks and Saxons became embroiled in several anti-Church conflicts (esp. in 1075 AD). From that century onwards, the city of Rome (and in particular the Vatican) was repeatedly invaded by several power factions, especially the Franks, who on more than one occasion dethroned popes and flung them into prison, only to install their own anti-Popes in their place. Such were the predations visited on the papacy during those times that *a number of Popes had a life expectancy of just 20-30 days once they had been elected*, that's if they were elected at all!<sup>531</sup> Just how much of this was attributable to political gesturing, and how much was due to the machinations of Magi inside the royal courts is likely to remain a mystery. Nevertheless this topic will be covered in greater detail later in the book.

PAGANISM REVITALISED  
IN THE BALKANS

In the Balkans though, there is every reason to believe the pagan resurgence was *well and truly under way*. Although dualist pagans (who believed in the divine forces of light and darkness, and in some cases worshiped demons) had firmly entrenched themselves in Bulgaria at least since the time of Krum, the renewed Bulgar pagan offensive (of the late 10th Century AD) seized virtually the entire Balkans, including Albania, Macedonia and Greece! Byzantium had lost the Balkans.

BULGARS SEEN AS  
NOTORIOUS APOSTLES  
FOR DUALISTIC DOGMAS

The situation there was extremely confusing for the Byzantine Emperors. Not only was there an unwelcome presence of hostile pagan troops, but heretical pagan-Christian and Manichee dualists were running the place under the noses of the struggling Bulgarian Church, an unbearable situation made even worse by the 975 AD resettlement of 200,000 Paulician dualist heretics from Anatolia to Philippopolis in Greece.<sup>532</sup>

As you will read the attacking pagan armies were the least of their worries. The dawn of the 10th Century AD saw the core teachings of the Magisterium (a Roman Catholic term denoting the essential teachings of the Church) besieged by Dualism - "the Great Heresy". Bulgar heretical preachers made their way into Europe from the Balkans, into both Germany and France.<sup>533</sup>

RENEWED INTEREST IN  
DUALISTIC THEOLOGY  
PROVED DISTURBING FOR  
THE CHURCH  
AUTHORITIES

In the east, the indefatigable Bulgar Bogomil heretics were infiltrating and taking over whole Byzantine monasteries. For both Rome and Constantinople these preachers were more insidious and devastating than any military attack could ever be, because they demolished the traditional teachings of the Church, which unlike razed churches, were much harder to rebuild. If the Norsemen caused Christianity much grief during this period, it would be nothing compared with the heathen Bulgars, which eastern and western Christendom saw as the ultimate enemies of the Christian faith, the forces of the Antichrist.<sup>534</sup> In the east, uprisings against the Church were by no means confined to the Balkans. The year 1030 AD saw catastrophic attacks on the Polish church, facilitated by the widespread murder of clergy from the lowest to the highest. Following the conversion of Russia in 989 AD, rebellions against the Rus' Church broke out in 1071 AD, at Kiev, Rostov and other places, which led to church burnings and the assassination of clergy. Suzdal experienced the re-emergence of the Volkhyv in force during the year 1024 AD.<sup>535</sup> In Rus' there were real security problems for the bishops, so much so that they had to dwell inside palisaded enclosures within the cities themselves; behind a wall within a wall.

And where can we read of the reasons for the unceasing warfare between the Russians, Bulgarians and Byzantium? Just why were they all fighting? The Bulgar offensive against the Roman and Byzantine Churches were much more subtle than these military adventures, focusing on attempts to destabilise Christendom by infiltrating the priesthood, and by exporting the pagan sciences into Europe.

But wouldn't something as important as a viking and Franco-Bulgar holy war against Rome and Byzantium be amply recorded, or spelled out in bold black and white throughout most mediaeval texts? Surely? As astounding and important as this information may be to the understanding of mediaeval history, politics and religion, it is still something that was never broadcasted openly, perhaps for reasons of internal security, if no other. Certainly many aspects of this religious conflict are to be found in Mediaeval sources. If the level of pagan impenitence was as deep-seated as history suggests, the authorities in Byzantium and Rome would have been loathe to release news of plans for a full pagan revival by a pagan army then amassing in Russia and the Balkans during the 9th-10th Centuries AD, and repeatedly laying siege to Constantinople, the largest city in the "known world". Any broadcast of that nature would have been absolute insanity, and could have sparked panic or riots in many places.

Rome would have no respite from this pressure, for from this time it would appear that large numbers of pagans were again coming back into Europe; many of these would be the very people who the Church labelled

heretics, Manichaeans and Bogomils.

In time the Bulgar Bogomil heretics became quite brazen in their attempts to enter the halls of power, including a “winner-takes-all” attempt to convert the Byzantine Emperor himself!<sup>536</sup> What was unveiled during the Bogomil conversion mission to the Emperor was never publicly released, and considered “classified information”, to use a modern term. In this way, anyone found with it could not claim that they were only studying the heretics. Much rather, they could be directly jailed or burned as politically subversive cult members, a danger to the existing community and the faith. And not only that. As I perceive it the transcripts of the Bogomil attempt to convert the Emperor (which contained all the essential doctrines of the dualists) were held under lock and key because their release into the Christian society of the Middle Ages would have been damaging to the social order, and might have undone centuries of Christian missionary work. Try as they may, there was no way of stopping these teachings from finding their way out into the suburban streets of Constantinople or the Anatolian monasteries. Concerning all Orthodox and Imperial findings on the Bogomil movement, there was an air of sombre reticence about “the whole sorry affair”. Both Anna Comnena (daughter of Emperor Alexius) and the Byzantine inquisitorial figure Zigabenus had declared openly, that their exposure to the heretics had unsettled them to the point that they *no longer wished to desecrate their tongues with another word on the subject.*<sup>537</sup> For Zigabenus, his tussle with the Bogomils’ *Babylonian thought processes*<sup>538</sup> had pained him deeply. It was perhaps in this same “pristine tongue” that “Nestor” wrote *The Primary Chronicle*, deliberately omitting some of the key information. We know that this sanitisation process occurred because of the types of things the Church encountered in Rus’ and yet chose to bury so deeply that it would never see the light of day.

There is compelling evidence that the hierarchy of the highly political Eastern Dualist pagans and heathen Gnostics were, from c. 800 AD onwards, waging a holy war against apostolic Christianity in Byzantium and Rome, by conducting military campaigns, and more especially by re-introducing astrology, magic, and the natural sciences into Europe, with which they could regain the allegiance of Europe’s recently converted pagans.

After the Christianisation of Russia in the year 989 AD, and the subsequent repression that followed, these Magian and pagan Gnostic sages went underground, and via the agency of secret brotherhoods, such as the “Rotu”, the “Imperishable Monastery”<sup>539</sup> and the Bogomils, re-entered Europe with the aim of ensuring that occultism and the old faith survived for future generations. This led to a kind of pagan revival one might say; the desired aim of the venture. As a consequence of their arrival an intense war erupted between them and the Church, a fight which for many ended on the flaming pyres of the Inquisitions. The story of the Mediaeval ideological battles between the heretical/pagan pedagogues and the Roman and Byzantine Churches is elaborately explained throughout Part II.

In the early stages of the pagan revival, Svyatoslav, the son of a raped nun, invaded Bulgaria perhaps to discipline the “Christian traitors”, and try and expel them from the Bulgaria. He chose to remain there in Pereslavets, together with his Slav army, maybe to stabilise the area, and to keep his finger on the pulse of Balkan sentiment. He remained there until dislodged by John Zimescus (the Armenian usurper of the Byzantine Imperial throne) after a war lasting three long years. Catching wind of their plans, Byzantium used every opportunity to cause strife, and wage war against them before they could loom into an even bigger threat. And loom they did, for it wasn’t long before the victorious Bulgar Cometopuli renegades had recaptured the Balkans and Olympus, beloved of the Rus’ pagans!

And the sabre-rattling continued.<sup>540</sup> Anything Bulgarian began drawing flak from the Roman and Byzantine Church. They were singled out as being a race like Sodom and Gomorrah, and “Bulgarian” became a synonym for “poisonous to the faith”. In the Mediaeval west their very name became the new terminology to denote a heretic (in French *Bulgares*: meant “a heretic”).

## Emperor Alexius I. The Sword of Byzantium

During the rule of Emperor Manuel, the problem of heretics in Byzantium had become so perilously critical that the bishops had (despite great effort), failed to stem the tide of heresy, and lost control of the situation. From that time, only Imperial military intervention would prove sufficient. In the Holy Roman Empire of the 10th-11th century, the ‘heatwave’ of heretics had not yet begun arriving *en masse*, but throughout Byzantium and the whole of eastern Europe it was a vastly different story, an image of what was yet to come in the West. During the reign of Emperor Alexius I Comnenus, right up until the time of Bohemund I’s antics in Antioch, the relationship between Constantinople and the Vatican was slowly on the mend. Pope Urban II mustered and dispatched loyal Christians

A BULGAR BOGOMIL  
TRIED TO CONVERT THE  
BYZANTINE EMPEROR

EMPEROR ALEXIUS  
WAGED HIS OWN  
PERSONAL WAR  
AGAINST THE HERETICS

from other parts of Europe to rid the East of the unwanted Mohammedans and free Antioch, Jerusalem and the Holy Sepulchre.<sup>541</sup>

With the visible Muslim enemy gone, Alexius now directed his anger toward the invisible heretical enemy who was spawning everywhere, declaring war on all heresy within the bounds of his domain.<sup>542</sup> Singled out for more intense scrutiny was Philippopolis,<sup>543</sup> then widely regarded as a nursery of evil, and a blot on the face of his empire. Paulicianism was consigned to the pages of history by this campaign. In that same region Bogomils too felt the sting of the Orthodox state.

For the most part Alexis' reign was characterised by waves of denunciations against heretics and trials that hoped to weed out ancient philosophies and heterodoxies that were again coming to public attention.<sup>544</sup> These were to some extent intertwined, something obvious to Orthodox onlookers in the trial of John Italus, in the year 1082 AD.<sup>545</sup>

Next Alexius attempted the eradication of the bold and exceedingly evasive Bogomils, who had 'weazeled' their way into every conceivable level of society, including the highest aristocratic families (through marrying their daughters to Bulgarian nobility, notably the not-so-repentant Cometopuli brothers).<sup>546</sup> Even at this early stage, the highest strata of Byzantine clergy was being infiltrated by the 'snakes', as they called them.<sup>547</sup>

Eventually Alexius finally got his hands on Basil (whose name is derived from the Greek word *Basileuo* 'a king'), at that time thought to be the supreme Bogomil pontiff. After putting him under house arrest (the domicile was recorded as having suffered repeated ghostly attacks), Emperor Alexius himself laboured long nights to make the Arch-heretic 'recant', through debate.<sup>548</sup> Finally, in 1111 AD, he was burned at the stake, one very happy man. Though by now, his 12 apostles, his reigning successor and a small army of adherents were very much at large, and hopping mad. Where would it all end? Where indeed! Whilst Alexius' dragnet managed to pull more than a few Byzantine heretics out of circulation, the Balkan frontiers were experiencing a heretical *tour de force*. For the emperor, the patriarch and the pope this was surely the mouth of Hades, for in Albania and Bosnia, the churches (both Roman and Byzantine) had begun lapsing so far into dualist heresy that they were deemed unrecoverable for a very long time indeed!<sup>548</sup>

THE BOGOMIL  
PATRIARCH BASIL WAS  
BURNED TO DEATH IN  
1111 AD

# Chapter

## Medieval intrusions of the oriental traditions

### Europe on the Brink – the onset of disaster

The 'dangerous re-emergence' of the 'new-breed' heresy, Neo-Manichaeism, exploded out into Western Europe in a way that took European reformist clerics largely by surprise, a philosophy that proved to be the Church's and prevailing authorities' worst nightmare come true. It had all the hallmarks of a 'second-coming' of the Manichees, and was profoundly linked with millenarianism, the belief that Christ's reign was soon to be established on earth. The year 1,000 AD was fertile ground for many end of the world stories. Wandering preachers stirred up small communities whenever signs appeared in the sky, concurrent with wars or the outbreak of plagues.<sup>549</sup>

Among heretics, a revival of the long-disappeared Manichee doctrines figured heavily at the dawn of the 12th Century, especially intent on destroying the prevailing medieval 'world order'. As we know, beliefs of this nature had already spread rapidly from the East into the heartlands of the continent. These movements stayed true to one of the basic tenets of Manichaeism, namely that the 'evil-powers of the evil material world', in which ruled Yaweh, the Jews, royalty, the rich and the Church, had to be overthrown by a new spiritual kingdom of light, an egalitarian society, free of classes, distinctions, personal ownership of land or wealth.<sup>550</sup> The principal means by which they proposed to achieve this aim was by resorting to anarchy in various ingenious forms. This manifested itself in incidents of civil disobedience and hysteria. They almost universally seem to have been organised and prodded along by robed monk-like figures (perhaps of the variety recorded as thronging in the Baltic, the Balkans and Rus') and not a few de-frocked and excommunicated clergy.<sup>551</sup> The most daring and infamous of these anarchistic plans was the well poisonings, a scheme in which bags of poison were to have been placed in the water supplies of major cities and when most of the cities' inhabitants had dropped dead, the new regime, and people sympathetic to it, could then take over Europe. The intended scale of this conspiracy sent shockwaves around Europe, with the alleged plot rumoured on a street level to have been masterminded by Jews and lepers. Once news of this got out it provoked a massive anti-Jewish backlash which took direct papal intervention to stop, but only after many people had been killed.<sup>552</sup> And later, during the 'Black Death' of the 14th Century, Jews were being blamed for causing the outbreak of the plague,<sup>553</sup> something which touched off further waves of violence against them, and which only came to an end once the Church hierarchy finally managed to convince the people that Jews were dying of the plague just like everybody else. So serious had the situation become that many Jews were placed under the direct protection of the Holy Roman Emperor.<sup>552</sup>

Of interest was the emergence of several Messiah figures from the Low Countries (ie; Holland and Belgium) in the 12th Century, men of flesh and blood worshiped as living gods, figures such as Eon, Adelbert, and Tanchelm of Antwerp, only some of many whose names were never recorded.<sup>553</sup> While there are accounts of such figures dating

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THEY INCITED CIVIL  
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MONKS

THE BIGGEST PLOT  
ENTAILED THE  
POISONING OF WATER  
SUPPLIES

JEWS WERE BLAMED

THE CHURCH CALLED THEM ANTICHRISTS

SOME OF THEM FORCED BISHOPS TO WORSHIP THEM

THEY WERE ABLE TO MUSTER BANDS OF PEOPLE, AND LED THEM ON LOOTING SPREES

THEY CAME LIKE THIEVES IN THE NIGHT

JUST SOME OF THE MORE INFLUENTIAL ANARCHISTS

BOHM COULD GATHER UP TO 70,000 PEOPLE

THE HERETICS PERFORMED WELL ON THE BATTLEFIELD

THE ADAMITES

AND SO WAR CAME

back to the 6th Century, from 1100 AD onwards there appears to have been an escalation in the number of mortal deities appearing around Europe, particularly among the Franks.<sup>554</sup> Most importantly they were widely credited with remarkable powers of prophecy and healing (in other words they were heathen god-priests or demi-Christian saints). These figures began by gathering large followings, which generally made a living from donations and the proceeds of misappropriated loot. It was often the case that these monies were redistributed back to the poor. There are recorded instances where these 'Christs' were seen as serious rivals to the clergy, and at times required bishops to pay homage to them before their large entourage of followers, by force if necessary.<sup>555</sup>

Who were these men the Church called Antichrists or false-Christs? While we might think that Eon Jesus Christ<sup>556</sup> was a corruption of the Greek pagan gnostic Time God Aion, the appending of 'Jesus Christ' to the end of his name perhaps signifies that he might have been, as unbelievable as it may sound, a biblical gnostic. Other peasant uprisings were forged by charismatics and gifted fakes desiring personal popularity and financial gain. Most of these 13-16th Century arch-heretics (predominantly of Slavic origin) hailed from the East, and could be traced back to Poland and more especially to Bohemia, from whence they could reach out into and 'blight' Bavaria and the German heartlands.

The Adamites, Hussites and Taborite Brethren, were all led by apocalyptic visionaries and their Elect. These associations of 'Enthusiasts' in very many cases demanded that their haughty followers start killing everyone not a member of their organisation, viewing them all as 'servants of the Antichrist'; they were the instruments of God's wrathful justice, who came 'like a thief in the night'. And come they did, in the form of guerrilla bands which ransacked and torched every settlement in raiding distance, ready to make sure that the blood of the children of the Antichrist (ie; everyone who was not part of their sect) 'flowed deeply' over the face of the earth.<sup>555</sup> As time went by there were more and more Messiahs who drew their followers into open conflict with the Church and the prevailing order. Men like the resurrected pretender, the Pseudo-Baldwin, John Milich, Matthew of Janov, Joss Fritz, Thomas Muntzer, Matthys, Hans Hut, Bockelson, the *loom-worker* Niklas Storch (the Bohemian), Janko Wirsberg (under an unnamed Franciscan absconder claiming to be the Messiah), 'The Master of Hungary' and Emico of Leiningen.<sup>555</sup> As in the case of Hans Bohm (the Piper), robed figures (usually termed fugitive monks) could often be discerned loitering somewhere in the background, in an advisory capacity.<sup>557</sup> Bohm (perhaps meaning that he was of Bohemian extraction), was so skilled at manipulating the masses that he could muster eager crowds in the order of 70,000.<sup>558</sup> His charisma might be traced back to the fact that he was both a piper and a drummer, a performer who knew how to captivate crowds of people. This might simply have been one of his natural skills, but then again, taking into account his poetic and oratory prowess, it may indicate that he was a descendant of the *Skomorokhi* (pagan Slavic bards, actors, and musical magicians), or gypsy players. I say this because he was also tried on charges of working magic<sup>559</sup> and preaching heresy against the body of the Church.

The heretics had many astounding military successes, predominantly because they had acquired substantial military backing from bands of roving mercenaries. Termed *Brabancons*, these warriors (who loitered in the area of Brabant) made a profitable living by conducting large scale military conquests inside Europe which were little more than looting operations, and orgies of destruction. From their Frisian homeland the raiding cartel descended upon the various rural provinces of France like a '*plague of locust*', wrecking fields and particularly the manufacturing capacity of the artisans.<sup>560</sup>

In the early 1400's there were the Adamites,<sup>561</sup> who, like the Mazdakites, adhered to a communist-like lifestyle, sharing all property, and the women folk amongst each other. Under their spiritual leader (and *sect match-maker*) Adam-Moses, the Adamites focused on Christ's words to the Pharisees, '*Harlots will enter heaven before you do*'.<sup>561</sup> Accordingly, this happy band based their whole life around the 'deep wisdom' of this one biblical line, falling into the category of a free-love nudist colony, captivated by naked romps around the communal bonfire, to the tune of hymns.<sup>561</sup>

From 1520 AD onwards, Niklas Storch in particular, and his collegiate Elect, mobilised enough of the peasantry to enable them to conduct open warfare against the Church.<sup>562</sup> The religious hierarchy of Storch's cult was comprised of twelve primary apostles, and a further seventy-two apostles (an organisational structure similar to

that of the Manichaeans). A Manichaean connection might also be discerned in comments such those of Muntzer which derided the eating and drinking of the upper class as beastly. The Manichee Elect required strict abstinence from wine and meat, but there are no records that I have read which portray the prophetic elect of the Middle Ages as vegetarians. It was either not the case, or simply went unrecorded.

By the 16th Century, the level of insurrection against the Church and the authorities in Germany had reached such a crescendo that an undetermined number of militia and clergy, and roughly one hundred thousand peasants, had died during the battles, raids, sieges and reprisals that characterised this phase of German history.<sup>563</sup> The war-bands of the heretics were not always of inferior quality either. From the pages of one illuminated Church manuscript, penned during the Hussite Wars in Germany, there is a picture of a commando saboteur dressed in a diving suit. This apparatus consisted of flippers, and a hood (complete with transparent eye-holes) which was connected to the surface by a breathing tube. The insurrectionist is seen to be carrying crates, which were either victuals for a besieged heretical commune, or even gunpowder as some have suggested.<sup>564</sup>

Another anarchistic method was the hijacking of peasant crusades. Some of the saddest stories to emerge from the period of the Crusades in the Middle-East concern the formation of the later 'peasant crusades' which were conjured up by 'wandering-monks', who, by skillful oration, succeeded in mustering large numbers of pious farmers and the lowly, all armed with threshing sticks, scythes and work tools.<sup>565</sup> These cumbersome and unruly bands set off thinking that they were heading towards the holy lands, but, not too far from home, they found themselves succumbing to seductive sermons made by the robed 'wandering-Elect', the 'Pure ones' (best equated with the Manichaean term 'Cathar') who assured them that they too could take part in the building Christ's kingdom on Earth if only they would start by destroying the present order throughout Europe. Riding high on the crest of the wave, the 'Elect' diverted the pilgrim serf-warriors towards churches, manors and monasteries where they dragged the petrified friars out into the streets to be slain (which the Elect claimed was the ultimate act of piety), and then set about torching the countryside and Church property. Some of these not-infrequent incidents most assuredly stemmed from people's reactions to new interpretations of the Bible gaining currency at the time (on account of unprecedented access to vernacular translations of the Bible).

However, the belief that the Manichaeans were directly responsible for causing many of these civil disturbances, and the spreading of 'heresies' (as discovered by the inquisitors), was discredited (by past and modern scholars) and pushed very much into the background from the 16th Century onwards. The Inquisitors' accounts were refuted between the 16th-20th Centuries, almost solely on the basis that there were supposedly no Manichees on the continent at the time whatsoever. Not so! It is *definitively known* that the long-expelled Manichaeans were living not only in Bolgar, Siberia and Central Asia, but on the steppes of Rus', among the Pecheneg hordes; hordes squashed into the Balkan bottle-neck due to population pressures created by the arrival of Silver Bulgars, Magyars, and Kipchaqs.

Regarding the 10th Century emergence of Neo-Manichaeism, its origins are traceable to the six main Bulgar 'churches' once located in the Macedonian/ Balkan region. From there, these heretics began radiating outwards into Germany, Italy and France, giving rise to a number of dissident Protestant Christian groups like the Cathars, Albigenses and so on. And wherever they sprouted, the inquisitors had to scrape the cobwebs off *Acta Archelai*, 'the tried and true weapon' first used by the Church Fathers against the Manichees many centuries prior, leaving a vapour trail wending from Bulgaria to Languedoc and the Lowlands.<sup>566a</sup>

## A world ripe for the picking – The dawn of a new pagan era

By considering sundry evidence that supports Pliny's account that the druids of Gaul and the British Isles were Magi,<sup>566</sup> and numerous anecdotes of the Church's ongoing problems with handling the resident blood-Magi of Europe,<sup>567</sup> we can appreciate how the Slavic lands, the Balkans, Hungary, Britain, France and especially Germany, which had once been part of the original Slav homeland, were already pregnant with white and black Magian views concerning the heavens, creation and the underworld. Over the past two to three centuries, academics and Protestant theologians have normally credited the widespread portrayal of malicious demons during the Middle

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MAGIAN FIRE AND  
BRIMSTONE SERMONS

THE WITCHES WERE NOT  
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PRIESTS

MANY CLERICS THOUGHT  
THAT THESE WERE  
SATANIC PREACHERS,  
BRINGING AN INFERNAL  
VERSION OF THE GOSPEL

HERESY WAS PAINFUL TO  
INVESTIGATE, NOT  
BECAUSE IT ENTAILED  
LISTENING TO OTHER  
PEOPLE'S VIEWS, BUT  
BECAUSE IT MIGHT HAVE  
ENTAILED VIEWING  
INFORMATION WHICH  
HAD DISTURBING  
CONSEQUENCES

INQUISITORS CONDUCTED  
ENQUIRIES INTO THEIR  
BELIEFS AND ACTIVITIES

THERE MAY BE LOGICAL  
REASONS WHY THE  
HERETICS 'MIMICKED' THE  
CHURCH

Ages to the inventive and repressive 'fire and brimstone' mind of the Church. On the contrary. These visages were merely representations of beliefs that had been there all along, long before the advent of Christianity. For within the pagan psyche, they earnestly believed that stinking and inglorious wretches would rush up and seize upon the fearfully distressed soul in gangs as it arrived in the underworld, all ravenous in their intent to cause affliction to the malefactor who, not having confessed the heinousness of his death sin, remained still in an even more fallen state. And it was into this hyper-fertile field of recently converted Poles and Saxons, a land where powerful magus-Princes once wielded power (and continued to do so), that the Magi, Magian-Christians and their followers chose to wander in the centuries following the conversion of Rus', to once again re-sow the seeds of their most ancient culture. In the Late Middle Ages and Renaissance period, these adventuresome bands, very often Slavs and Scandinavians, gave rise to covens of 'white' and 'black' witches and warlocks; those who healed and those who harmed, some of whom followed Christianity.

## The first Discovery of the Heretics

*Malleus Maleficarum* stated that the heretics were not an entirely new phenomenon; they had always been there;

*'I have explained all this at length that the reader may understand that these evil arts did not suddenly burst upon the world, but rather were developed in the process of time...'*<sup>568</sup>

When the German clergy first began to encounter the Magi (and perhaps even Chaldean sorcerers) in Hungary and other such places (meeting on a scale not seen since the time of the apostles and those first few hundred years of Church history), they initially thought they were Christian priests. These clergy (and the later inquisitors) were genuinely, deeply and profoundly disturbed by the manner in which the 'sorcerous heretics' sought to 'mock' the Church by 'mimicking' the Church's hierarchy, the sacraments, holy water, candles and confession. The Church saw these 'copy-cat' sacraments<sup>569</sup> as rituals needed to 'placate their Satanic master'. In their medieval minds, this newly encountered pagan priesthood was nothing less than the 'Church of Satan'; even more especially so when the magical ordinances and devil-worship of the infernal devotees came to light. Inquisitors were most anxious to uncover further revelations concerning their movements, their infra-structure and beliefs.

In the life of the Church, the Middle Ages was the unfurling of an apocalyptic doom, for in those tumultuous centuries the many-faced beast of the apocalypse had begun to crawl out of its eastern lair after a thousand-year absence. From each of its necks sprouted newer heresies, which once decapitated, allowed others to freely grow in their place.<sup>570</sup> In their mind the power of that beast grew even stronger, numerous and skilled at devouring souls.

Perhaps the greatest beast of all was a realisation of what probably occurred during the earliest years of the Apostolic Church, clues that must finally have dawned upon the Patriarchate of Constantinople and the papacy. What they collectively learned of the Magi, Manichees and Chaldees and their customs during the 10th to 16th Centuries, must have hinted at a range of possible scenarios for the genesis of Christianity, some of which did not look terribly good from a Judaeo-Christian perspective, and none of which could be proven or disproved with any absolute certainty. Thus began the Holy Inquisitions, a formal series of inquiries that sought to determine the source of the heretics. From intelligence the inquisitors managed to gather through diverse means, they discovered one major finding. From their crude observations, it appeared to them that the heretics sought to mock the Church and her sacraments, mimicry through which they gained the power to perform false-miracles.<sup>571</sup> In an undetermined number of instances they were probably witnessing white Magians conducting their own fertility ceremonies. However some of their detainees may well have been black witches and warlocks. Since dualist sorcerers had as their one fundamental philosophy the catch-cry '*as it is above, so shall it be below*'<sup>572</sup> dark warlocks and witches anarchistically destabilised many aspects of Christian and pre-Christian society, with recourse to inverted behaviour and ritualism. It's a repeating theme.

At first inquisitors may have seen actual or so-called mockery by witnessing or recording details of pagan rituals such as the *dron* or *Haoma* consecrations and desecrations. But later (according to *Malleus Maleficarum*) there was a change in the habits of the heretics, and they sought to get their hands on the Eucharist itself, to cause it defilement



and harm, in a perverse variant of the mass. However, on account of these *rudimentary* similarities between Church and white Magian ritualism, the Church was even more vulnerable to infiltration by the Magian-Christians in areas prone to the old ways, a scenario demanding the constant surveillance of the entire clergy in an endeavour to seize upon heretics as soon as they started operating in a given area. And, no one, but no one, was above suspicion. If news came to the attention of the inquisitors concerning the complicity, trial, suspicion or conviction of bishops *and the highborn* in the 'crime of heresy', or the sheltering of 'white' heretics, then the Holy See in Rome was to be informed without further delay.<sup>573</sup> *Failure to do so drew the immediate penalty of excommunication.*

The study of the stars had been eradicated from Europe for many hundreds of years, without as much as basic celestial reckoners surviving the purges.<sup>573a</sup> But by the early Middle Ages the situation had changed drastically, when Muslims in nearby Spain, and elements within the Benedictine monastery at Salzburg Bavaria began pumping out highly specialised works on astronomy into monastic communes and the surrounding populace.<sup>573a</sup> These were books detailing the relationship between celestial harmonics and music, singing psalms by the stars, advanced flipped-image astronomical maps (evidently formed by projection onto paper through lenses) and treatises, *pythagorean* lunar spheres, lunar leech books and assorted lunaria (titles explaining the effects of the moon on fate, worldly activity and matter); plus an assortment of *necromantic treatises*. Modifying or planning the performance of one's daily activities with constant reference to the phase of the moon was known in the Orient, and can be found in the *Agni Purana*. It was assiduously followed by the Slavs and Bulgars, who recorded the effects of the lunar phases in books known as *Lunniki*.

In the fullness of time, this snowballed into an irreversible occult revival amongst the secretly pagan believers of Europe, people hungry for anything faintly to do with advanced divinatory practices and astrology.<sup>573a</sup> Is this evidence of the infiltration of the Catholic Church as much as *1,000 years ago* by discrete bands of Bogomils and dissident Volkhvy who had their own agenda to re-paganise Europe? Orthodoxy had been hit hard by them in the east, so why not the western Church?

Just the same, a certain proportion of the Neo-Pythagorean presence inside the monasteries might only have been a side-effect of academic interaction then occurring between Western Muslim and Christian researchers into the sciences. In these instances, the 'mathematicians' were simply clergy whose curiosity got the better of them, leading them further and further into the arts of the philosophers and mathematicians.

The mass distribution of astrolabes which reversed the de-astrologising of "Catholic" Europe, also occurred in the Muslim countries, as stated in the *Fihrist of Al-Nadim*. The impact of their continual presence within Islamic society is not mentioned, but it might have helped spur on the production of so many other Islamic works on both astronomy and astrology. With the crafting of astrolabes being such a specialised art, the Muslims took no chances and developed apprenticeships (open to males and females) in astrolabe making.<sup>573b</sup>

## The 'infiltration' of the Church by the Magi

The very moment the Roman Pontiffs heard news that the 'witches', Magi and pagan gnostic philosopher-astronomers were coming back into Europe (especially from the 12th Century AD onwards), they knew that very drastic measures were needed to halt their progress. The Magi and their pagan revival had to be nipped in the bud, especially those operating inside the clergy, and consorting with the nobility. If they were to gain a footing in Europe, it would only add to their twin woe of endemic demi-paganism.

The winds of change blew through the medieval Roman Catholic Church like a gale, chilling wayward elements of the priesthood to the core. It all came to a head during the 1st and 2nd Lateran Councils (in 1123 and 1139 AD respectively). Gone were the discussions on the simony and concubinage (see chapter I) then rife among disobedient segments of the clergy. Now came papal edicts demanding the overthrow of any priest found guilty of these practices.<sup>574</sup> The time of reckoning had come, and eventually these canonical regulations became heavily codified. Just some of the more important changes to canon law formalised during the 3rd Lateran council (of 1179 AD) included measures to ensure that elected popes were installed with 66% or greater backing among the cardinal bishops.<sup>575</sup> In this way he sought to remedy the debacles caused by the number-crunching minions of the Frankish emperors, and their usurper anti-popes, who ravished the integrity of the papacy throughout the previous century.

ROME WAS TO BE KEPT  
CONSTANTLY INFORMED  
OF THE MOVEMENTS OF  
THE HERETICS,  
ESPECIALLY ANY  
CONNECTION BETWEEN  
THEM AND BISHOPS OR  
NOBLES

PEOPLE WERE NOT TO  
MIX WITH THE HERETICS

It was decreed that bishops were prohibited from ordaining priests unless they provided them with satisfactory upkeep; one very major initiative designed to alleviate the temptation to pursue simony. And besides, the formerly widespread poverty of small time parish priests could no longer provide a shield for simoniacal Magian-Christian priests, who would no doubt have continued to accept sin payments, not because they needed the money, but on strictly Magian theological grounds. This would really flush them out into the open. Pope Alexander III went on to censure any clergyman who requested fees for performing marriages, funerals or any other Church sacrament for that matter. *Whichever priest levied or received monies from his parishioners unbeknownst to the bishop was to be excommunicated if found guilty.*<sup>576</sup> *To impose personal fees of this nature, in this fashion, amounted to simony.*

EUROPEAN ROYALS WERE  
CONSTANTLY FOUND IN  
THEIR COMPANY

Clergy were not allowed to meet with women, and fraternisation with nuns was banned. It was a simple yet effective ploy calculated to deconstruct the elaborate web of hereditary benefices then extant in Europe, and to prevent next-of-kin marriages and concubinage. Now convents came to resemble places of worship and chastity instead of royal harems.

NOBLES WERE VERY  
OFTEN ACCUSED OF  
WITCHCRAFT

*Malleus Maleficarum* decreed that anyone who had contact with witches and heretics ought to be classified according to the frequency of their liaisons with the said groups. *Receptores* were those who enjoyed their company only infrequently (and who may or may not be suspected as complicit in their 'crimes'), whereas *receptatores* were those who had deep, intimate and regular contact with them. The 'Hammer of the Witches' further specified that *'those temporal Princes are always receptatores who simply will not or cannot drive away such heretics. But receptores may be quite innocent.'*<sup>577</sup> The latter emphatic observation was highly predictable considering that pagan priests in Western Europe fulfilled important roles within the pre-Christian civil administration.<sup>578</sup> And *'In the Italian cities of the 12th and early 13th Centuries it was tacitly accepted that highly respected noblemen and women were 'heretics'; indeed, in Italy at this time 'nobile' was synonymous with 'heretic.'*<sup>579</sup>

DRASTIC MEASURES WERE  
NEEDED TO CURTAIL THE  
INFLUENCE OF THE  
HERETICS

IF THE ROYALS DIDN'T  
RENOUNCE THE  
HERETICS, THEY TOO  
WOULD BE  
EXCOMMUNICATED

Since a number of nobles were implicated in white witchcraft, some researchers have gravitated towards a view that the conviction of so many high born was merely the result of mischievously lethal power plays invoked by their adversaries. No doubt dishonourable aristocrats realised in the Inquisitions their best opportunity yet to mount serious attacks not only on the life, but the credibility of their opponents. As in Islamic jurisdictions relatives could seize the wealth of 'spiritually wayward' kin, which would come to them at their death. Norman Cohn tends to make the grabbing of the accused's wealth a primary motivating force behind the continuity and scale of the Inquisitions.<sup>580</sup> But one point he has totally overlooked is that in certain cases, heretics such as the Waldensians and Cathars were spiritualist, pietist sects, which required their followers to live a life of austere poverty. What wealth and estates could someone have ever hoped to confiscate from any genuine Waldensian or Cathar? So in my estimation money-grabbing was rarely a major motivating factor behind someone making depositions implicating an individual as a Cathar or Waldensian. Where Magian, rather than Neo-Manichaeian heretics were concerned, money would probably have been there in abundance, and likely to be confiscated. In any case, I have yet to see somebody provide a statistical study of the amount of property confiscated following sentencing in a number of countries.

EUROPEAN ROYALS WHO  
DIDN'T TOE THE LINE  
WERE IN FOR A ROUGH  
RIDE FROM THE VATICAN

It is also equally plausible that many nobles were in truth, practitioners of the magical arts (as the accounts so often allege). This would make a lot of sense, mainly because the Magi and Magian-Christian priests possessed royal bloodlines, and in both pagan and medieval times (where Magi were present) would have constituted a certain, if not sizeable, portion of the nobility.

WAYWARD ROYALS  
COULD LOOSE THEIR  
ROYAL STATUS

Rome remained adamant. Under pain of excommunication, kings and European royals were forsworn to uphold the faith of the Catholic Church and eradicate the lively serpent of 'heresy' wherever it be found. For some European royals this was a hard line to follow, because it meant going against the Magi, who in many cases, were their relatives by blood. A devastatingly new mechanism was put in place by the Church whereby naughty, uncatholic royals could fast become unroyal, lower than peasants. Any heretic manifestly impenitent;

*'can be degraded by a bishop or by an Inquisitor, declared deprived of all titles, possessions, honours and ecclesiastical benefits, in fine of all public offices whatsoever. ... this is to be understood only of the descendants on the father's side, and not on the mother's.'*<sup>581</sup>

In practice the high-born could only have their illustrious peerage confirmed by certification issued by a Catholic bishop. This was without doubt Rome's ultimate weapon to ensure at least the public obedience of the European royal houses, a war-hammer more feared than any threat of excommunication. Otherwise they, and every succeeding generation, lost public acceptance of their status, and their royal blood. From that time the lineage faded into poverty and obscurity, unable to be confirmed. Claims to royal ancestry by later generations of dispossessed blue bloods were probably regarded as dubious, greeted with a disbelieving wink (ie; where's the evidence?), except among those royal circles who actually knew which of their kinfolk had gone under, and were still willing to provide them with discreet means of support. Relatives on a heretical father's side were singled out for punishment in the last line above. Note well that Aryan blood was patrilineal, whereas Jewish and Chaldean blood passed down the line matrilineally. Considering the main thrust of the papal reforms it becomes clearer what sort of people were being suppressed in the above-mentioned clause from the *Malleus*. Magian Christians were severely caned, taking the full brunt of the Inquisitions rage. This sort of legislation only succeeded in paving the way for Jews, Jewish magicians, heretical Chaldeanised Christians and Neo-Manichees, over the charred corpses of Magian Christians.

The alleged close-connections between the royals and pagans may have lasted some time. In his *De la Demonomanie des Sorciers* of 1580, Jean Bodin,<sup>382</sup> a witch-hater of the old school directed the following indictment against the high born, for their leniency, if not complicity with the light and dark witches:

*'Now it is not within the power of princes to pardon a crime which the law of God punishes with the penalty of death - such as are the crimes of witches. Moreover, princes do gravely insult God in pardoning such horrible crimes ... Those too who let the witches escape ... rest assured that they will be abandoned by God'.<sup>382</sup>*

The penalties prescribed by the inquisitors were severe, even where the offender was royal: *'it is clear that all Bishops and Rulers who do not essay their utmost to suppress crimes of this sort (maintaining wizards in their employ), with their authors and patrons, are themselves to be judged as evident abettors of the crime, and are manifestly to be punished in the prescribed manner'.<sup>382</sup>*

Bearing these points in mind, the late Middle Ages and Renaissance was certainly a precarious age for devotees of the magical art. Not quite knowing who they could trust, wizards had to be circumspect in their dealings with others. They needed to be around folk they could trust with their lives. Very often they attempted to lob themselves on royalty. As you have seen it was a custom fraught with dangers for all parties involved, and one might guess a source of tainted joy and logistical migraine headaches for the nobility, especially where the Church had placed watchful Catholic spiritual directors in their midst.

In his preamble letter to Prince Hermannus, Earl of Wyda, Duke of Westphalia and Angaria, Agrippa makes known the extent of the persecution being directed against him. They were hot on his heels. With the level of attrition against magical writings being so great in the Renaissance, Agrippa's correspondence is particularly important from an historian's perspective, allowing us to visualise fraternal networking in action. In this very way Agrippa, and many wise folk before him, hoped to be invited into the safe sanctuary of an illustrious royal court. In such a prince they might find a courageous defender, bankroller, or steward for companies of other wizards.

*"the wickedness of some pulpit sycophants, and of some school sophisters incessantly raging against me for a declamation ... and contending against me continually with bitter hatred, envy, malice ... hindered me from putting it forth (ie; publishing his latest work)". ... Others with corner whispering from house to house, street by street, did fill the ears of the ignorant with my infamy; others in public and private assemblies did instigate prelates, princes, and Caesar (the German Christian Holy Roman Emperor) himself against me".<sup>383</sup>*

He describes how his life's work ground to a halt on account of this undue attention. He further indicated he was introducing to the Duke a relatively new exposition of the art, entailing matters previously disregarded by the greatest philosophical pedagogues of his time. One can only guess the deep foreboding in Hermannus upon reading that Agrippa had drawn Caesar's scornful gaze. Tucking the occult writer under his royal wing could end up being a catastrophic mistake. It might destroy his dominion, wealth and holdings, plus negatively effect public perceptions

BODIN CONDEMNS THE  
NOBILITY FOR  
HARBOURING WITCHES  
AND WIZARDS

SPIRITUAL DIRECTORS  
INSIDE THE ROYAL  
COURTS MONITORED  
DEVELOPMENTS

AGRIPPA WAS ON THE  
RUN

HE HOPED PRINCE  
HERMANNUS WOULD  
GIVE HIM SANCTUARY

of his entire family lineage.

In his letter to prince Hermannus, Agrippa hopes to curry favour with the famed royal recipient. To be sure his penmanship possessed a shamelessly fawning aspect, and this in itself might have been sufficient to achieve his ends. But his mere mention of Parthian customs was a masterful technique for gaining the prince's ear and favour, for in doing so he identified himself, by letter, as one versed in the ancient history of the royal houses.

*"Such is the greatness of your renowned fame (most reverend and illustrious Prince), such is the greatness of your virtues, and splendor of learning ... knowledge of many things, constant religion ... with which you are endowed beyond the common custom of others; I say nothing of those ancient monuments to your eminent nobility (ie; the landmark origins of) ... I also am resolved that your favour shall be obtained by me, but after the manner of the people of Parthia, ie; not without a present, which custom of saluting princes, is indeed derived from the ages of the ancients, unto these very times, and still we see it observed".*<sup>584</sup>

AGRIPPA GAVE THE PRINCE A COPY OF HIS WRITINGS AS A GIFT

The gift he proposes to lavish upon the Duke, is a copy of his philosophical writings. The ball was now rolling. All the Duke had to do was enquire among notable sages about this Agrippa fellow's *bona fides*. Was he worth the risk?

AGRIPPA WAS ON FRIENDLY TERMS WITH CERTAIN CHRISTIAN PRIESTS

Agrippa also seems to have liaised with believers serving inside the clergy. In his letter to John Tritemius, the abbot of Saint James, Agrippa writes an apologetic and explanation for the practice magic in their era, and the reasons for its fall from grace, and accumulation of such considerable prohibitions. The cleric in this case seems wayward by reformist standards, but no less representative of old-time priests and religious, who maintained fruitful interaction with the heathen and demi-Christian intelligentsia;

*"and then there was one great question amongst the rest, why magic, whereas it was accounted by all ancient philosophers the chiefest science, and by the ancient wise men, and priests was always held in great veneration, came at last after the beginning of the Catholic Church to be always odious to, and suspected by the holy Fathers and then ... condemned by sacred canons, and moreover by all laws. Now the cause, as I conceive is ... many false philosophers crept in, and these under the name of magicians, heaping together through various sorts of errors and factions of false religions, many cursed superstitions and dangerous rites, and many wicked sacrileges, out of orthodox religion, even to the persecution of nature, and destruction of men, and injury of God, set forth very many wicked, and unlawful books (which he also terms 'very reprobate books of darkness'), such as we see carried about in these days, to which they have by stealth prefixed the most honest name, and title of magic".*<sup>585</sup>

AGRIPPA ATTRIBUTES MANY OF HIS TROUBLES TO DEVIL-WORSHIPPERS WHO CALL THEMSELVES MAGI, THUS TARNISHING THE NAME BEYOND ALL HOPE

Undoubtedly Agrippa speaks ill of demoniacs for openly calling themselves Magi, all the while entertaining a wrongful fondness for black magic and infernal demonolatriy. Sinking the boot into the dark art would likely gain Agrippa friends among receptive clergymen at best. At worst it might keep the inquisitors at bay for a while. Rather than leave them wonder about his philosophical allegiances, Agrippa of Nettesheim, dispelled any potential doubts up front ... he was a white practitioner. Being himself a magician Agrippa's writings provide additional non-clerical confirmation of the maelific arts in Europe, and a thriving infernal sub-culture.

AGRIPPA PRESERVED JEWISH AND CHALDEAN MAGICAL LORE IN HIS TEXTS

Most of Agrippa's public writings drew upon classical sources, many instances of which never survived the period. The greater part of his tomes were a judicious compilation of high magical operations, readily classifiable as Chaldean and Jewish sorcery (Kabbalism). He probably included token retractions and condemnations against certain magical colleges in his texts, hoping to lessen the suspicions of the inquisitors, and for this reason he snipes at every form of sorcery save Jewish. To do otherwise, in the contemporary Church's reformist, judaising atmosphere, may have been to court disaster. And so he states *"because the old magicians and those who were the authors of this art amongst the ancients, have been Chaldeans, Egyptians, Assyrians, Persians and Arabians, all whose religion was perverse and polluted idolatry, we must very much take heed, lest we should permit their errors to war against the grounds of the Catholic religion; for this was blasphemous, and subject to the curse (of excommunication)".*<sup>586</sup> Here Agrippa magnifies the acceptability of the Kabbala, to the detriment of other schools, perhaps to establish his catholicity or fealty to the *magisterium*.

Does this mean Agrippa was a Kabbalistic wizard, to the exclusion of all other arts? Portions of text interspersed throughout his three tomes suggest appearances may be deceiving. Agrippa explains to his readership that religion

is an integral and indispensable part of the secret, sacred mysteries, and of science too. Just as Jesus Christ refrained from divulging diverse secrets to prospective converts in plain language, to preserve their sanctity from the profane, gawking gaze of the unholy, so too would he desist from recording in his work the best part of the magical craft.

*"Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publicly written. Wherefore you will pardon me, if I pass over in silence many and the chiefest secret mysteries of ceremonial magic. I suppose I shall do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries".<sup>587</sup>*

OTHER THINGS, THE  
MOST IMPORTANT  
THINGS, HE FELT  
SHOULD NOT BE PUT IN  
WRITING

Freake, the translator of Agrippa's works into English, warns the reader that Agrippa masked a certain proportion of his writings by varied means, so as to shade the higher truths and art from unwise eyes.

*"mysterious truths do not presently shine like rays of the Sun as soon as they are recovered from a long darkness, but are clouded with obscurity. Nay I will not say but this Agrippa might obscure these mysteries like an Hermetical philosopher, on purpose, that only the sons of art might understand them. He perhaps might mix chaff with his wheat, that quick sighted birds only might find it out, and not swine trample it underfoot".<sup>588</sup>*

Wizards were of immense value to the royal houses, and it seems slavishly employed to breach besieged enemy fortifications in wartime through ingenious means. They excelled in arts the Christian priests knew nothing of. The *Malleus* declares the act of patronising wizards a pernicious and punishable crime, decrying their employment during a just war an unfair advantage:

*"for the leader, with his counsellors and advisers, must be considered to have aided and abetted such witchcraft, and they are by law implicated in the aforesaid penalties, when, after being warned by their spiritual advisers (ie; their priestly minders), they have persisted in their bad course; and then they are to be judged protectors and patrons, and are to be punished".<sup>589</sup>*

The army, unlike the prince or commander who enlisted a wizard's assistance, was said to be held innocent of the whole affair but *"must receive a solemn warning to hold all such practices for ever in detestation, and as far as they are able drive from their land all such wizards".<sup>589</sup>*

Heretical sorcerers were by no means a new phenomena in Germany, and had been present there from earliest times. This was probably widely believed, for at various points in *Malleus Maleficarum* witches are termed 'modern witches'.<sup>590</sup> This naturally indicates that trial bodies understood that these folk were practicing a more recent form of popular witchery, which had evolved out of earlier ceremonial observances. It is my contention that between the 13th-18th Centuries this modernity led to the craft being barely a pale image of what it once was, degenerate if you like. Time only diluted the homogeneous purity of what was once core Indo-Iranian and Indo-European ritualism. Still, by interpolating what we can from the trials, with linguistic, historical and folkloric sources, a reconstruction of the purer beliefs becomes much more feasible, and with this comes a better understanding of those times. Until now only a bare handful of academic researchers have ever been granted permission to access the Vatican and inquisitorial archives. Thankfully, Cardinal Ratzinger has recently eased access restrictions to these prodigious untapped archives. This will effectively permit a greater understanding of witchcraft as it was once practiced, in different parts of Europe, throughout various periods.

Inquisitors, as distinct from parish priests, only sought to investigate certain types of suspects, mostly the aristocracy and clergy.<sup>590</sup> This in itself probably shows that the 'real witches' who operated within a factual and still functional underground movement were far fewer in number than the many who practiced looser forms of the arts, picked up from village superstition and lore. The Inquisitors were tasked with bringing the former to trial. For a long time Rome was in no position to challenge them. For example, centuries before the compilation of *Malleus Maleficarum*, the Bishop of Winchester received disturbing news from his dear friend Boniface around 742 AD. In his letter Boniface spoke lamentably of the many 'false priests' in Germany,<sup>591</sup> who lived 'on milk and honey',<sup>591</sup> and who had a wide range of food taboos, including the consumption of bread.<sup>591</sup> These priests allegedly applauded the ordination of practicing criminals, including murderers,<sup>591</sup> and freely interacted with local pagans. If true, the implications

FALSE-PRIESTS  
REPORTED IN GERMANY

THEY SUPPOSEDLY  
ORDAINED PRACTICING  
CRIMINALS

BONIFACE SEEKS ADVICE  
FROM ENGLAND

SOME KINGS SUPPORTED  
ROME

OTHERS DIDN'T

LOUIS' COURT WAS WELL  
STOCKED WITH  
PRACTITIONERS OF THE  
ART

PHOTIUS INFORMS THE  
EMPEROR HE IS RELATED  
TO THE PERSIAN KINGS.  
THE EMPEROR CLAIMED  
NOT TO KNOW THIS

THE GERMANIC  
KINGSHIP

PRINCES ELECTED TO  
REGIONAL COUNCILS IN  
RUSSIA

of this were grim for the apostolic missions, and even the Magians. You see, black Magian necromancers (or at the very least pagan sacrificers) were evidently being ordained as parish priests, and finding their way into the presence or service of the Teutonic kings.

Greatly troubled, Boniface sought guidance from an English bishop on the subject, especially concerning the rigid ecclesiastical oath he had made to Rome, according to which he was not permitted to fraternise with heretics. Boniface's dilemma was that in order to organise Catholic affairs in Germany (ie; protection for clergy and nuns, the security of Church buildings, and the enforced prohibition of pagan rituals and idolatry), he needed to have free access to the Frankish Merovingian Prince. Paradoxically, this oath was the one thing prohibiting him from gaining an audience in the throne-room. You see, if he adhered strictly to the oath, Boniface would never get a chance to see the Prince, owing to the multiplying number of 'false-priests' frequenting the illustrious Merovingian royal court. The distraught Boniface lamentably adds ... *'if I refrain from seeking their advice, from agreeing with their views and from taking part with them in the services of the Church, I shall have done enough'*.<sup>591</sup>

Speaking disdainfully of King Louis' 'spiritually reprobate' advisory body at court, the Christian writer Radbertus detailed *'witchcraft everywhere ... lot casters, seers ... dream mediums ... and a whole crowd of other initiates in the malefic arts'*,<sup>592</sup> which Christians felt compelled to eject from Louis' royal company.

## Frankish rogals - successors to the Merovingians

The Franks and their princes, the successors of the Merovingian kingship, were firm adherents of the old ways, even though they had formally entered the medieval Christian era, and not only them, but their Bulgar friends to the East<sup>593</sup> who, in the 9th-11th Centuries, were giving the Byzantine emperor and patriarchs a very hard time in relation to paganism and heresy.<sup>593</sup>

In the mid 9th Century the exiled Patriarch Photius managed to stage his return to Constantinople by planting a document divulging that the Emperor, Basil the Macedonian, was a blood descendant of the Persian (magus) kings.<sup>594</sup> Apparently Basil seemed quite unaware of this and wanted the implications of it further explained to him by Photius. Photius only too willingly obliged.<sup>594</sup>

For obvious reasons the magus-kings stood in direct opposition to the Church's highest prelates; they had blood which entitled them to be not only temporal rulers, but religious leaders in their own right.<sup>595</sup> The primary aim of the medieval Christian clergy (loyal to Rome) appears to have been to win over these magus-kings to the apostolic faith, and thus abandon paganism or the demi-paganism which so characterised their era, and the old ways.<sup>595</sup>

Back in the age of the heathen, the German kings could only ever be drawn from specific blood stock.<sup>596</sup> It was the custom, say, of the Heruli and Burgundians that they choose their kings from among the royal family bloodlines.<sup>596</sup> As a rule, these bloodlines were regarded as coming from the God Woden or from a serpent (in the case of the Merovingians).<sup>596</sup> The favoured candidate was selected on the basis of his overall suitability for kingship, and in particular due to his battlefield skills and courage; in short his warrior acumen.<sup>596</sup> They might also throw down any lacklustre king in order to replace him with a candidate more highly regarded by the people. The outgoing royal figure was normally slain by his successor. Magian scripture tells us that the slaughter of a deposed ruler was traditionally carried out among the brigantine war bands of the Zurvanite magus wizards, or by white Magians, but only if the ruler was a bloody tyrant.

In Olden Russia princes were subjected to regional councils, and had to be elected by a majority of the free citizenry. In that part of the world they assumed the guise of modern politicians, doing house calls, and whatever else might enhance their community standing.<sup>597</sup>

There were two streams of thought about kingship among the German Franks. One group considered that it must be hereditary, others an office obtainable only via democratic popular mandate.<sup>598</sup> The papacy and a number of princes worked furiously to suppress the custom of hereditary rulership.<sup>598</sup> Not that medieval hereditary rulers were bad, it's what lay behind it all that was a cause for concern at the Vatican.<sup>598</sup> Not that having magus blood (also called fairy blood in that age) was of itself detestable to Rome, but it was the penchant of certain members of a given house to subvert Rome's reformation cause that the Vatican treated with great disdain.<sup>598</sup> If they acted in line

with Rome, then I suspect their ultimately Persian or Turkic lineage was of little concern to a reformist pontiff.

In the main, the 'infamous' Gallic royal bloodlines were accused by the papacy of being supplicants and abettors of the Antichrist, which it was the German people's duty to repel at any cost.<sup>599</sup> This appears to have been a shrewd ploy to splinter ties between the Franks, which once existed on a pagan level. Some Germans heeded their call, many did not, with the result that the path towards promoting the magisterium among the Franks was an extremely arduous process.<sup>599</sup>

Louis the Pious entertained the presence of numerous diviners, including ones who performed pantomimes.<sup>600</sup> I guess this is a reference to actors playing roles, such as in the divine comedies once enacted by the Magi, Mathematicians and pagan gnostic philosophers. Musicians of high birth found a surge of popularity around 1080 AD, and gained considerable reputations playing music in the royal courts.<sup>601</sup> As a rule their poetry and songs were especially tailored to suite the occasion.<sup>601</sup> Frequently compositions contained references to past events and ancestries, not to mention that bygone age, the pre-Christian epoch of heroes and fantastical beings.<sup>601</sup> It was counter-schooling of a different kind. The Church branded their tales false histories.

Apparently clergymen also recognised the people's interest in epic folklore. During mass, a dozing congregation would become invigorated at the very mention of the old ways during homilies issued from the pulpit.<sup>602</sup> With all this happening the papacy became very isolated from the halls of European power, and had to redouble its efforts to gain any sort of influence over the Franks, Lombards, Spaniards, Scandinavians, Slavs, Italians, as well as the Greeks.<sup>603</sup> Inevitably it required the financial and secular support of the mighty emperors if it was to prosper and operate effectively in its missions of conversion.<sup>603</sup>

The Franks were not the only ones the papacy had to worry about, for to the East lay an equally great menace. Slavic and Prussian royal brides were highly sought after in Germany and Scandinavia.<sup>604</sup> In the period between the late 10th Century AD and the 1230's repeated denunciations were issued regarding the level of intermarriage between German nobility and Slavic royals.<sup>604</sup> This was merely a manifestation of the close ties which existed between German and Slav, and were current throughout medieval German society at that time. Western (and perhaps Eastern) Slavs from every walk of life lived side by side with the Germans until the anti-pagan crusades destroyed the close cultural and inter-familial bonds that once existed between them. Until then Germans thought nothing of offering lodgings to the Slavs.

Across in Ireland, in County Armagh especially, kingship was hereditary, and unusually unorthodox marital customs prevailed there.<sup>605</sup>

Major Frankish royal bloodlines were the Salians, the Angevins and lastly the 'accursed' Hohenstaufens (under whose patronage the Gothic cathedrals were erected).<sup>606</sup>

Another medieval bloodline was that of the Welfs (lit. 'the Wolfs', signifying it probably originated in Gothic royal bloodlines), which, together with blended Magianism and Christianised heathen Chaldeanism extended into the English, Russian and German royal families through intermarriage. The Salian emperors, who reigned from the years 1024 AD to 1125 AD, probably carried Frankish royal blood that arose from the line of the Ottos.<sup>607</sup>

The papacy and such emperors did not always find common ground, with the result that the popes often fought against their designs. It is no secret that the papacy reserved the right to depose any ruler who conspired against the teachings of the Church.<sup>608</sup> Try as they may, the Church was in no position to achieve this for some time. For instance the office of Holy Roman Emperor rose to special prominence through the emergence of the royal German (Swabian) House of Hohenstaufen, which the papal fathers deemed to be a very great enemy of the Church.<sup>609</sup> The Hohenstaufens had extensive ties with French bloodlines, and were regarded not only as of royal blood, but of *divine descent*.<sup>609</sup> Henry IV attracted the detestation of the Pope (Paschal II), who regarded him as a heretic of immense magnitude, a problem that only swords could fix.<sup>610</sup>

In time the German kings came to see themselves as the hammer and armour which the Church needed in its battle against the forces of the Antichrist, which were assailing the Church of Christ every which way.<sup>611</sup> Others followed suite. The Bulgars, Croats and Serbs offered their loyalties to the papacy too,<sup>611</sup> and the Russian prince Isyaslav sought out closer links with the Vatican around the year 1075 AD.<sup>612</sup>

MUSICIAN POETS  
PERPETUATED ANCIENT  
KNOWLEDGE AND  
STORIES AT COURT

THE PAPACY WAS  
ANGERED BY THE LEVEL  
OF INTERMARRIAGE  
TAKING PLACE  
BETWEEN THE SLAVS,  
GERMANS AND  
SCANDINAVIANS

THE WELFS

When it came to interaction between popes and emperors the friction gauge was often set on red. Kings were a two-edged sword. Some rulers were so magnanimously receptive to the pontif's vision for the Church that they ended up being canonised as defenders of the faith, the greatest asset Rome could ever have hoped for.

THE CLERICAL CELIBACY  
EDICT

State paganism only came to an end once kings refused to consort with the wizards of old. The demise of Irish druidism was signalled once the paschal fire was lit in the Church at Slane.<sup>613</sup> Those druids (Magi) still in attendance at Loiguire's court no doubt sensed the imminent end of their teachings and usefulness to the king.<sup>613</sup> As elsewhere in Europe, the Irish monks were compelled to administer the demanding functions once attended to by the druids; health care, education, religious benedictions and mingling with the high born. In doing so they put an end to the people's reliance on the pagan priests, healers and academics, and this greatly improved their chances of gaining converts.

POPES AND ROYALS  
FREQUENTLY AT EACH  
OTHERS THROATS

Many non-compliant royals still had to be subjugated. For this reason reformist popes threw their mitres into the ring with recalcitrant monarchs, increasingly so as more and more blue bloods cleaved to their version of the faith. The 12th Century author Gerard of Evermord petitioned the high born for aid in defending the Church against the beast that was soon to arrive, warning them not to act against the Church through schismatic precepts and activities:

CLERICS BEGGED FOR  
ROYAL SUPPORPT

*'I then ask, supplicate, and beg you to meet with Margrave Albert before the conference of the princes at 'The Wood' and carefully to persuade him to show himself a spokesman of Christ and defender of the monasteries'.<sup>614</sup>*

INCEST WAS ABSOLUTELY  
FORBIDDEN

In a manner somewhat similar to the Muslims, Christian authorities combated heathenism by controlling the types of marriages permitted in society. During the earliest years of the pagan conversions in Europe, the Church countered the growth of Magian families by expressly forbidding marriage within close degrees of kinship. What Magi there were, might be spotted around the community by incestuous nuptials, or by people organising strange custodial and intra-family adoption arrangements for their children. Others might have avoided the close scrutiny of the Church by loitering with Gypsies or other nomads, and moving on to other towns if they encountered too many problems in certain areas.

WITCHES HAD TO SWEAR  
ON THE BIBLE, AND WERE  
QUESTIONED ABOUT  
THEIR FAMILY HISTORY

For example the initial examination of a witch or wizard required them to swear by the four gospels.<sup>615</sup> Now if they passed that test, they were then asked a variety of questions focussing on the bloodlineage of their parents,<sup>615</sup> former places of abode,<sup>615</sup> and in particular if the accused *'had lived in foreign districts, especially in such places as are most frequented by witches'.<sup>615</sup>*

GYPSIES

The Gypsies (Tsigany) were a nomadic race that entered Europe in the 10th century from the East, via Rus'. They are believed to have originally migrated from India. Gypsies are said to have been endogamous, forming relationships with their nieces. Nor would they let their relatives be buried in the ground, and exhibited many overt signs of being Magi, or initially of partial Magian origin. Consider the similarity between the Persian word Ahriman (the Prince of Evil) and the following Gypsy words: *Arman* - 'an oath' or 'an evil curse'; *Armandino* - 'the damned'. Their remarkable prophetic powers were likewise noted.

If the most part of them were not exclusively Magian, some must have been pagan gnostics. Many Gypsies regarded themselves as the descendants of the Egyptian priests and Pharaohs.<sup>616</sup> Belonging, as it were, to a thriving counter-culture, it is more than reasonable to suspect that during their westward passage through Rus' and Easter Europe, they were picking up Magian passengers and transporting them all over the continent. Probably for this very reason Gypsies were subjected to horrendous persecution throughout the Middle Ages, and even into modern times. Armed militia remained vigilant for the unexpected arrival of Gypsy caravans and wanderers in their dioceses. Some towns (particularly in the Holy Roman Empire) erected signs showing Gypsies hanging from a noose. It was an obvious clue that local authorities were not keen to have them come and live in their neck of the woods.<sup>617</sup> Despite this, the harsh European anti-Gypsy legislation of the early modern era, which provided for capital punishment, was sometimes designed to make them settle down permanently, or get out of the area altogether.



Later, following the Council of Trent in 1547 AD, every Roman Catholic parish and diocese was ordered to keep formal genealogical documentation on their parishioners. Back in those days we may presume that parish priests fastidiously scrutinised these genealogical records over generations, and tens of generations, and asking an age-long question to couples petitioning to be joined at the altar (which is still asked even today!). 'Are you related to each other *in any way*'? In Russia they were less tactful. Before marriages were solemnised, Orthodox priests bluntly asked prospective couples if they possessed heretical grandfathers, and *Volkivny* (ie; Magian) grandmothers.<sup>618</sup> Only by these means could they pinpoint those families suspected of Magian or Chaldean heritage. They were then prevented from ever being married or ordained, should they attempt it. As it turns out, this happens to have been one of the primary focuses of the Inquisitorial authorities, the desire to allow the continuity of the Catholic/Orthodox Christian priesthoods free from the interference of Magian-Christians.

### Reformist Christian priests versus the Magian Christians

According to Church documentation, some priests and monks were known to have been mixing in with the heathen Magi, even joining in their rites, something which sent tempers well past boiling point at the Vatican.<sup>619</sup> Priests were not permitted to fraternise with the Magi in any way, and those that did, did so under pain of excommunication from the Church.<sup>620</sup> This all stemmed back to the Church's desire to provide visible differences between the Magi and the Christian priests. Some clergymen were doing nothing to help Rome's cause, in fact they only served to amplify growing fears of the true extent of the Magi's presence inside the Church.

Incest was banned during the Middle Ages.<sup>621</sup> This is not only an admission that endogamy was occurring in the wider community, but that in prior times a next-of-kin marriage was most likely acceptable; hence the need for a ban.

In Germany there were rumours that marriage within the third degree of consanguinity (ie; the great grandchildren of a common ancestor) was sanctioned by Gregory I's correspondence to Augustine, yet the same paperwork was never discovered in Rome or anywhere else.<sup>622</sup> Since the alleged papal dispensation had for all intents and purposes vanished, it created a diplomatic impasse in Germany, for foreign Churchmen were eager to rescind such unions, if indeed they had been validated in the first instance.<sup>622</sup>

In Cyrill's text *Life*, the saint upbraided the German clergy for allowing the old pagan marital customs to thrive, which included 'illegitimate unions', meaning unions within close degrees of kinship.<sup>623</sup> Cyrill records that King Ragnachar of the Franks 'was so sunk in debauchery that he could not even keep his hands off the women of his own family. He had an adviser called Farro who was given to the same filthy habits'.<sup>624</sup>

Heretics, we are told, were supposed to have bred with relatives even in the first and second degrees. This was a very common allegation against them across numerous countries, *so much so that it was seen as an indispensable part of their religion*.<sup>625</sup> Many academics regard these accusations as slander, plain and simple, but considering the overwhelming weight of Magian data throughout Europe, it is more than likely that these heretics were Magi and Magian Christians observing next-of-kin marital obligations; and in some cases black Magi. So prevalent were cases in which clergy were implicated as magical practitioners that in 1318 AD, Pope John XXII convoked an assembly to enquire yet further into the matter, and to take steps to remedy the situation.<sup>626</sup> As a result of investigations into the simony and prohibited sexual liaisons of suspect clerics, many Christian priests were found to be resorting to the forbidden arts,<sup>627</sup> and punished accordingly. Once apprehended they might be thrown into jail on bread and water *for the rest of their natural life, or even executed if they remained obstinate*, refusing to abjure the rites and customs accompanying the old faith. During the same period *Byzantine authorities were more lenient*, but still demanded nothing less than the formal expulsion of any priest found conducting the ceremonies of the magicians.<sup>628</sup>

The level of disobedience and misconduct was so widespread that every clergyman was automatically suspect, even those who had nothing to do with the Magi and other sorcerers. We might think that these innocent clergy were grieved by the incidents occurring around them, and perhaps maddened by the impact that it was having on their lives, especially those who were happily married. Although the Middle Ages can be regarded as an age of Christian miracles, there was a level of deep suspicion concerning alleged marvels, which were rigorously

RECORDS OF FAMILIES  
WERE TO BE KEPT IN  
PARISHES

PAGAN PRIESTS INSIDE  
THE MONASTARIES

MARRIAGE BANNED  
WITHIN THE THIRD  
DEGREE

SOME CLERGY WERE  
COLLABORATING WITH  
THE MAGI

MOST OF THE HERETICS  
WERE SAID TO SLEEP  
WITH THEIR RELATIVES

CATHOLIC  
INVESTIGATORS  
DISCOVERED OTHER  
FORBIDDEN PRACTICES

EVERY CLERGYMAN  
WAS UNDER SUSPICION

SOME KEPT HAWKS AND DOGS

investigated. So deep rooted was the level of official scepticism that some Christian saints who lived during the Middle Ages were suspected of being heretics, and suffered vilification on account of their miraculous powers.<sup>629</sup>

THIS WAS BANNED

And what about the case of an archdeacon in the diocese of Richmond in England, who, on his visits to wealthy estates, dragged along such an unwieldy retinue that it gluttonously ate his hosts out of house and home, sending some into virtual bankruptcy. Not only did he require over ninety horses, but was accompanied by just over *twenty dogs and several hawks*. Instances such as these might have been more common than you think, for in 1179 the Third Lateran Council saw fit to prohibit clergy from ever keeping dogs and hawks.<sup>630</sup> It is perhaps only natural that these accounts conjure up images of such extravagance that the pope ended up banning them, but there is another plausible reason. If a number of Magian-Christian clergy kept hawks and dogs for funerary purposes, after the manner of the Magi, and the scale of this was discovered by Rome, this may have led them to immediately proscribed them as canonically unlawful.

THE MAGI KEPT DOGS

As strange as it may seem, clerical hairstyles were another important area which fell under the gaze of the reform Papists. Since old-style magus priests were required to grow beards and their hair quite long, and uncut (like Jesus), the Church demanded that Christian priests wear short hair, tonsured on the crown.<sup>631</sup> Tonsuring was practiced in both the Eastern and Western Church, once again to provide medieval Christians who were still in the twilight zone between Christianity and paganism, with clear boundaries between the Church priests and the Christian Magus wizards and wise women.

CHRISTIAN PRIESTS HAD TO WEAR THEIR HAIR A CERTAIN WAY, TO DISTINGUISH THEM FROM THE MAGI

The eastern Church still permitted its clergy to wear beards and long, though tonsured hair, whereas Rome was more fastidious. Catholic priests were almost always to be clean shaven, and their hair close-cropped and tonsured.

THE BULGAR "POPE OF HERESIES"

That the Magi were responsible for these many transgressions against Rome is well supported when one considers the emergence of isolated reports during the early Middle Ages, of an untunsured 'Pope of Heresies' in Bulgaria,<sup>632</sup> and unseemly marital behaviour by priests in more remote places (such as Wales). Well we are all human, and of course prone to human frailties, especially of a sexual nature. No one, even clergy, can be thought incapable of acting upon 'pressing temptations' as they arose. As in the general populace it would be only natural that from time to time incidents would arise within the married priesthood such as adultery, or even homosexuality, and these shortcomings most assuredly attracted strong condemnation, especially in those times, for they were seen as grave affronts to the faith. But word had begun to arrive in Rome of happenings in certain parishes whereby priests were maintaining a wife and one or more illegal concubines<sup>633</sup> (described as *Focaria*<sup>633</sup> - hearth girls ie; fire tenders). That they were kept with the full blessing, connivance and financial support of the congregation made these cases scandalous beyond words. Perhaps some or most of these incidents were genuine cases of 'Christian charity' at the parish level, shown to the shamed parties of relationships that went horribly wrong; however it should be stressed that in some cases the ongoing nature of the illegal liaison was utterly sanctioned by these parishes, which can be suspected of unapostolic leanings. The Magian character of these little set-ups cannot escape comment, for we see not only further evidence of simony (Magian sin-payments) but a means by which ingenious Magi wandered into the area, gained ordination by marrying a local girl free of 'dubious' lineage and then had another woman out in the community who, being of Magian extraction, could bear him children and keep the bloodline alive.

SOME PRIESTS HAD MANY CONCUBINES, WHICH THEIR PARISHIONERS HELPED FINANCE

IN 10TH CENTURY ENGLAND THE OLD FAITH WAS MUCH MORE POPULAR THAN ROME'S VERSION OF CHRISTIANITY

In the 10th Century AD, the Anglo-Saxon King Edgar (who inclined towards Rome) stressed that *adherents of the old faith still far outnumbered those loyal to the Church*, and consequently this paganism had penetrated into the priesthood.<sup>634</sup> Later, in 1282 AD, there were more dangerous outbreaks of witchcraft among the English clergy, which culminated in the embarrassing conviction of the Bishop of Coventry in 1303 AD for performing 'unhallowed' rites dressed as an animal with horns.<sup>635</sup>

MAGI NEEDED TO BREED, TO KEEP THEIR RELIGION ALIVE

Because Magi could only propagate, and even multiply their priestly bloodline through endogamous pregnancy, the papacy decided it was imperative that they not be allowed to remain breeding inside the Church. If they and their children had 'gone to seed' and begun to comander the priesthood through a series of very

### *The marriage ban*

damaging ordinations, it could lead to the formation of Magian ecclesiastical sub-dynasties over a few centuries. Accounts from England, to name but one place, show that the sons of priests in some dioceses were inheriting parishes from their fathers, so that the Church in those regions fell into the hands of certain families.<sup>636</sup> This arrangement eventually attracted the scorn of the papacy. Despite anathema after anathema, a number of parish priests on the British mainland still continued to keep their hearth girls, in addition to their wives.

Roman pontiffs (like Pope Innocent II) employed diverse measures to combat heretics, the foremost being a decision to seal off the Roman clergy for eternity, by a formal decree demanding ecclesiastical celibacy. In this way the bloodline of any Magian or Magian-Christian joining the Catholic church would be snuffed out by an inability to breed via the next-of-kin marriage. Whereas the Byzantine ecclesiastical hierarchy adopted a different stance, advancing the promotion of emasculated priests to major offices. It was a drastic measure to be sure, but nonetheless highly effective against white Magians.<sup>637</sup> In this way the Byzantines were assured that their eunuch bishops were more likely to be apostolic in their understanding.

By enforcing a blanket ban on priestly offspring, the papacy could sit back and take note of who was defying it. The most likely transgressors would have been Magians or disgruntled clergy, unhappy about the impact that the decision had on their lives. This served to shield the Church from the large numbers of Magi and Magian-Christians present in, or coming back into, Europe. But this in itself was not enough to guarantee their exclusion from the priesthood. There needed to be the strictest possible vigilance as to the activities, whereabouts and the sorts of ties the clergy were having within the community.

Medieval Ireland too experienced kin-based sponsorship for the position of parish priest, as well as control of the monastic system. Postings of this nature assumed the nature of hereditary entitlements,<sup>638</sup> though I have not read whether or not the same sort of matrimonial practices displayed by British clergy, were existent in 10th Century AD Ireland. As in Britain, medieval Frankish clergy were being found guilty of fathering illegitimate children, often to women of noble stock.<sup>639</sup>

In Bruno of Segni's treatise *On Simoniacs*, the simoniacs are portrayed as holding *immense sway* in the medieval Church, peccable priests who freely entered marital bonds that reformist Rome could only deem unholy.<sup>640</sup> It was also noted that one could barely find a normal, non-simoniactal priest, owing to the fact that many had been ordained by simoniactal bishops.<sup>640</sup> Simony (the buying of holy things, including payments of money to have sins forgiven) was widely attacked by the Church hierarchy once its true dimensions were discovered, and it became a centrepiece for the papacy's package of reforms, which aimed to totally eradicate such practices.<sup>641</sup> But in doing so, they had unwittingly waded into a theological battle of such ferocity that kings did everything in their power to prevent the new reforms germinating in their kingdoms, or in the lay invested parishes of their nobles. In more than one instance this led to scenarios where a given pope was held under house arrest or deposed by anti-popes loyal to the Frankish monarchy.

Simony had been part of Church life from Roman occupied Gaul right through to the coming of the Franks.<sup>642</sup> Henceforth simony reached endemic proportions in the 6th Century, contemporaneously with the explosion of 'false-christs' (who were in reality pagan saints) in that area, as documented by Gregory of Tours.<sup>642</sup>

Farther afield, and in an earlier time, we find a 'false-bishop' procuring a parish in the North African city of Cirba by bribery, much to the abhorrence of local Coptic Christians.<sup>643</sup> We are told that factional disputation was the inevitable result, with parishioners angered by the many hooligans, prostitutes and miners that congregated around the usurper.<sup>643</sup> But the weightier cult imprisoned the locals so that the unprincipled candidate could take the role of bishop there unopposed.<sup>643</sup>

In the West, the many cases of concubinage and priestly offspring directly contravened Rome's long-standing prohibitions. In the thousand years before 1079 AD a Roman Catholic priest could freely marry unless he was already ordained, though he was not to have children under any circumstances, but was to live in conjugal harmony with his spouse. This simple Church celibacy law was the most ingenious way of ensuring that any Magi who had originally converted to Christianity would be the last of their generation, thus subtly eliminating the purity of the Magian bloodlines. If accounts are to be believed, the *Focaria* concubines kept by the English clergy sought to give

THE PRIESTHOOD IN MOST PARISHES WAS THE PRESERVED DOMAIN OF CERTAIN CLERICAL FAMILIES

SONS OF CLERGY INHERITED THE PARISH FROM THEIR FATHER

ROME'S BATTLE TO ERADICATE SIN PAYMENTS AND CONCUBINAGE LED TO A CLASH OF IDEALS BETWEEN THE PAPACY, THE ROYALS AND THE NOBILITY

THE PROBLEM IS, PRIESTS WERE NOT SUPPOSED TO HAVE CHILDREN

EVENTUALLY PRIESTS WERE BANNED FROM MARRYING AT ALL

CATHOLIC PRIESTS HAD  
TO BE CELIBATE

these 'priests' not just one child, but many, many children.<sup>644</sup>

These many factors proved to be *the issues which prompted Pope Gregory VII's historic priestly celibacy edict in the first place, issued in 1079 AD*. As a result of this, no Roman Catholic clergyman was permitted to marry, or to have children; ever! Siring heirs, especially heirs destined to inherit parishes was regarded by the papacy as an abomination, not because the act of procreating in the priesthood was wrongful, but what lay behind it, an unholy triad of simony, concubinage and of course magic.<sup>645</sup> Catholic priests had to be celibate, whereas the white Magi thought it wholly improper not to breed, and what is more, that celibacy was an atrocious act against the Creator. Yes Magian-Christian priests evidently continued with the old ways in defiance of Rome, but by then they would have been visible to the discerning eye. Collectively these varied prohibitions helped distinguish Magians within the priesthood, wrenching away their camouflage. All that remained was to process the suspect, by interrogating them for further information about their heretical affiliates and placing them on trial. Afterwards they were jailed for life, or executed where they could not be ideologically reclaimed to Judaeo-Christianity.

A CLOSE EYE WAS KEPT  
ON CLERGY

FRANKISH PRIESTS BROKE  
THE PAPACY'S RULES ON  
MANY OCCASSIONS

More studies need to be done by modern academics in an attempt to recover from medieval manuscripts the fullest extent of 'devious' matrimonial customs and simoniacal practices in continental Europe, and in particular the dates and locations for such events.

AN ARCHBISHOP  
REPRIMANDS REBEL  
PRIESTS IN GERMANY

Late November 1119, following the Rheims synod, Archbishop Geoffrey descended on the city of Rouen (a French city formerly known in Gaulish times as *Rotomagus*.<sup>646</sup>) ready to hand out remedial punishments to the dissenters.<sup>648</sup> There the petulant priest threateningly brandished the sword of excommunication before them, as the prize for opposing his reforms.<sup>648</sup> But in the eyes of the pertinacious clerics mustered before him, he saw reflected the bluntness of that sword, to his stark horror. The defaulters remonstrated repeatedly, and were heedless and contemptuous of his authority. Like impish schoolboys before their headmaster, sighs and groans of non-compliance grew loud among them. The most vocal denouncer of the new reforms was arrested then and there, sending a clear message to all present that the issue was not negotiable. The reformists were about to make their power play. Defiance filled the air as he was dragged away to share a prison cell with common criminals. Filled with uncontrollable anger, Geoffrey hurriedly vacated their company and ordered that his retinue of men-at-arms should venture back inside the building and flog the rebel priests with rods.<sup>648</sup> The battered clergymen made off into the streets, armed themselves, and set out to give battle to the archbishop's men.<sup>648</sup> A rolling melee ensued which saw the anti-reformists gain the upper hand, and then lose it as onlookers came to the archbishop's aid.

A FIGHT BROKE OUT

REFORMISTS MAKE THEIR  
MOVE ON THE OLD  
GUARD

*'They (the rebel priests) carried the sorrowful tidings to their parishioners and concubines, and, to prove the truth of their reports, exhibited the wounds and livid bruises on their persons. The archdeacons, and canons, and all quiet citizens, were afflicted at this cruel onslaught ... such unheard-of insults.'*<sup>648</sup>

But very little changed. It was in the November of 1266 that Archbishop Odo of Rigaud had reason to investigate Rouen yet again. Reports hastening from there were a cause for grave concern. Incidents of heresy supposedly resolved up to a century before were again on the rise.<sup>646</sup> St Stephen's parish priest, Lord Gilbert, a man of the royal blood, had overstepped all bounds.<sup>646</sup> Multiple canonical crimes mired his record.<sup>646</sup> The lacklustre and improper manner in which he performed his priestly function were unmistakable clues that his ministry was not what it ought to be.<sup>646</sup> First of all there was no evidence that he had ever been ordained, and few could verify his whereabouts or daily doings. Secondly there was that scandalous matter of his own niece, who he maintained as a concubine, and who carried his child.

Other lesser indiscretions could be pinned on priests in that parish; pawning holy books, gambling, drunkenness, sexual incontinence (whether with adulterers, or concubines or by casual carousal), brawling, pastoral sloth.<sup>647</sup> Repeat offenders could expect to surrender their parish to the Church authorities, willingly or unwillingly. Either way they would never be in charge of a parish again.<sup>647</sup>

Frankish priests were renowned for their flagrant disobedience towards papal authority.<sup>648</sup> Even so their rejection of the reformist agenda did not constitute the same level of disloyalty displayed by Merovingian clerics.<sup>648</sup>

Consequently the mere release of the papal encyclical *Ordericus Vitalis* in their region was by no means a guarantee that it would be observed.<sup>648</sup> As the new canonical laws became better promulgated the hiatus in ecclesiastical discipline was more evident. In such a circumstance loyal factions within the Catholic clergy blasted the recalcitrants, handling the matter in whatever way they saw fit. Some saw rash and violent methods as pleasing.<sup>648</sup>

One Brother Berthold of Regensburg earned considerable repute as a public orator on apocalyptic themes, thematic indeed under the circumstances.<sup>662</sup> All over Germany he travelled gathering many townsfolk to his meetings.<sup>649</sup> At each destination his assistants raised a towered belfry, surmounted by a wind-banner. From its cupola he schooled attendees about the dangers of the Antichrist, and explained the roles of the seven Asian bishops as angelic heralds of the end time.<sup>649</sup>

These reappraisals of canonical policy, and their implementation might also have had an unwanted side-effect; preparing the way for the emergence of Chaldeanism and neo-Manichaean heresies within the priesthood; the second wave of heresy. For no sooner had they managed to eliminate Magian-Christian heretics than another, different breed of heterodoxy mustered strength; in the case of the Manichees anti-Jewish, anti-royal, anti-Church.

Despite the stern level of oppression fielded against the heretics, and the attendant seriousness of the varied happenings, one comical episode stands out above all others, appearing in the annals of Jordan of Giano.<sup>650</sup> In 1219 AD a sixty-man delegation of Italian Fransiscan brothers turned up in Germany knowing virtually nothing of the German language.<sup>650</sup> As strangers in a foreign land they soon found that one word above all others gained them hospitality and good cheer - 'Ya' (German: 'yes'). In fact they liked the word so much the brothers chose to answer questions in the same way; a smile, a nod, a 'Ya'. Well that was until the day someone asked them '*whether they were heretics, come now to infect Germany after the same fashion wherewith they had already perverted Lombardy*'.<sup>650</sup> As they were being dragged off to prison, divested of their clerical robes, or held for derision in the public stocks one cannot help feeling that each and every one of them lamented that poor choice of words, which so tarnished and destroyed an entire Fransiscan missionary venture.

As amusing as the event may seem, behind it can be found yet another cause for frantic finger pointing and ubiquitous heresy allegations, namely cultural and linguistic misunderstandings. For this reason it is natural that chinks appeared in the unity of the Greek, Roman and Eastern European churches, not to mention the Armenians, Copts, Antiochans and so on. Hence it came to be that these various subdivisions of the same flock eyed each other with increasing suspicion.

## Magian-Christian churches

Earlier in Part II, I spoke of medieval writings which helped concretise the mythos of Prester John, a descendant of the Three Wise Kings (and supreme ruler of the Magian-Christians). In an attempt to resolve an ancient theological rift within the Church, the legendary ruler threatened to advance into Europe intent on capturing and annexing many realms by force. Indeed he hoped to bequeath these same realms (including Rome, Germany, France and Britain) to his future son. Did he not claim, that as a warrior-priest, he was Christ's true representative on earth, a Magian-Christian, the King of Kings to whom many nations gave homage?<sup>651</sup> John's letters condemned Rome and Constantinople for adulterating the faith, something which he would soon remedy, militarily. Pope Alexander was dismayed if not angered by the smug claims of Prester John, to which he responded by dispatching a letter reinforcing papal primacy.

Are these instances evidence that Magians were seizing control of traditional Catholic parishes in some areas, or were the rebel clergymen establishing new churches from scratch, built or sponsored by nobles sympathetic to their cause?

For much of the preceding thousand years the Magian Christians were out to win converts, unconverted local populations of closet pagans and Magian-Christians where possible. Even so there is just cause to suggest that a *certain proportion of this rival clergy were the leaders of Magian congregations who, like the Goths, Celts, Bulgars and Hungarians, just walked into Europe from the East, in their thousands!*

ITALIAN FRANSISCANS  
TREATED AS HERETICS

IT WAS ALL DUE TO A  
MISUNDERSTANDING

TO WHAT EXTENT DID  
THE SUSPECT CLERGY  
CONTROL PARISHES?

OR COULD IT BE THAT  
THESE WERE NOT  
STRICTLY ROMAN  
CATHOLIC PARISHES,  
BUT MAGIAN-CHRISTIAN  
PARISHES SPONSORED  
BY THE NOBILITY?

DID PRESTER-JOHN, THE  
LEADER OF THE MAGIAN-  
CHRISTIANS INVADE  
EUROPE, AS HE HAD  
THREATENED?

The latter proposition, if it did actually take place, was on a scale that boggles the mind, yet not beyond the realms of possibility. You see between the 7th to 10th Centuries AD the European populace doubled in size to approximately 22.6 million, but this figure is only an estimate. The urbanisation of Europe and advances in agricultural technologies are normally credited with being the cause of this population explosion,<sup>652</sup> however I would like to add a large migration of Easterners and Scandinavians into Europe as an additional, if not significant catalyst for this demographic outburst. Indeed the leaps in agricultural ingenuity and the formation of more advanced urban models might easily have been attributable to these newcomers and the esteemed learning of the Magians who accompanied them.

The most likely scenario is that some, if not many of, the suspect parishes were not strictly Magian temples, but Magian-Christian and Chaldeanised churches. And the priests who served in them were expanding and fortifying their ancient versions of the faith throughout Europe, something which riled the Catholic popes and Orthodox Catholic patriarchs to no end. In both *Malleus Maleficarum* and Eymeric's *Directorium Inquisitorium*, it was alleged that the magicians sought to re-baptise infants lost to their religion.<sup>653</sup> Baptism was never a feature of Manichaeism, so white Magianism and Chaldeanism seem to be a much sounder source for the practice. And if it was, then, in a Prester-John-like scenario, the witches and heretics were assuredly hoping to unconvert Europe, and bring the children back into their fold. For their part medieval reformist clerics thought this infernal.

### Building on pagan holy sites

In the post-conversion era chapels and churches retained many features commonly associated with pagan temples. Religious and historical commentators normally attribute these unusual stylistic embellishments and architecture to the finishing touches of a converted master wood-engraver or ex-temple-builder.

Some places of worship were renovated pagan temples, steered towards serving the needs of Christian congregations, and therefore provide physical evidence of the pre-existing pagan religion's form. Priests of the early Gaulish missions felt that reclaiming pagan holy sites for Christian usage (by sanctifying the area with crosses, holy water and prayers) was inherently dangerous.<sup>654</sup> Building on them could be even more spiritually risky. By their estimation the ancient paganism apparently still contaminated the site.<sup>654</sup>

CHRISTIANS SOMETIMES  
REFITTED PAGAN TEMPLES  
FOR CHRISTIAN USAGE

Others held a contrary view. They took a chance, hoping to see whether converts might be reaped in greater numbers by meeting them half way, bearing a fistful of concessions.<sup>654</sup> In 6th Century AD Cornwall, a Welsh cleric by the name of Samson came across a pagan ceremony being performed before an 'unholy idol'.<sup>654</sup> Though some present hurled abuse at the clergymen, others explained that the proceedings were simply a theatrical performance. In retribution the cleric cut two crosses into the southern, eastern and western faces of the idol (which was in the form of a standing stone), and a single cross on the north.<sup>654</sup> It is believed that he did this to permit the idol's resident demon a northerly escape route. In such a way had Samson recycled the pagan cult site as a place of Christian significance.

Even more ambitious projects lay ahead for the like-minded. In a letter to the Anglo-Saxon bishops, Pope Gregory informed them that the conversion of the pagans was an arduous process, destined to take centuries.<sup>655</sup> In his opinion preachers had to be flexible and non-dogmatic to win over their confidence.<sup>655</sup> Concerning the pagan temples and shrines on the British mainland, Gregory authorised their refurbishment as Christian churches, if their design and layout allowed for it. It was a provisional dispensation, valid only after the idols and pagan religious trappings housed within them were torn down.<sup>655</sup> Pagan sites of an utterly dubious nature were, as ever, to be demolished, and the site of the cleared ruins used as the foundation for a Church.<sup>655</sup>

Feast days could likewise be renovated. The ancient heathen custom of religious banqueting, during which cattle were killed and feasted upon, was permitted to continue, but solemnised as Christian festivals.<sup>656</sup> Pagan rites were prohibited during the killing and butchering of livestock.<sup>656</sup> Instead meat was blessed in the name of Christ.<sup>656</sup> In Scandinavia we even hear of laws demanding the brewing and blessing of beer in Jesus' name. Heathen libations were now hallowed for the new faith.

The astonishing practice of renovating heathen temples or building churches on pagan sites actually provides further valuable clues about the mechanisms of the conversion process. Any suggestion that erecting parishes on the smashed and gutted debris of pagan holy sites automatically made them holy to the heathen mind, seems ridiculous. This long-touted explanation is far from incontestable. Would a Buddhist pagoda built over a destroyed St Peter's Basilica make Catholics any keener to become Buddhists? Does the Islamic 'Dome of the Rock' (built on the razed Jewish temple) in Jerusalem make Jews want to become Muslim? I don't think so! It was one of the greatest causes of medieval Jewish-Muslim hostilities in Jerusalem, and still a sore point today.

However, if Christianity and the paganism known to European heathenry were interlaced to the point where the pagans perceived that Christianity was an extension of their creed, then this custom makes complete sense. It would have been a very helpful measure, perhaps fully expected, even demanded by converts under the circumstances. That is not to say that Christianity was incapable of spreading of its own accord among peoples whose religious beliefs were not even faintly related to those of the Church. For instance, Christianity has thrived in places as culturally diverse as South Africa, Nigeria, South America, Vietnam, the Philippines, and just about anywhere else you care to name. Nevertheless, the fact that the pagan Slavs were predominantly of the Magian faith ensured that the conversion (renovation) of their religion to Christianity was a whole lot easier once churches were built on the foundations of defunct temples and fire houses.

One school of thought is that Russian and Scandinavian stave and cupola churches represent excellent survivals of pagan temple-building methods.<sup>657</sup> Such architecture is quite unique to these areas, but not without comparable precedent. The Slavic linguistic sub-family harbours a gamut of architectural terms once used during the Christian era, but which originated in asiatic paganism. Earlier you were greeted with a wealth of linguistic data suggesting that Slavic temples were formerly associated with the Magian religion, or, as it happens, the faith of the Magian Christians. Quite apart from that, the nearest most comparable architectural style to the Norwegian stave churches can be found in the Buddhist world, in far off Thailand (p. 257). This analogy is far from wildly speculative, since there is evidence of a Germanic Gothic Buddhist presence, indicated variously by linguistics, and second century inscriptions in Poona India, not to mention Buddhist artifacts in Scandinavia.<sup>658</sup>

Whether the Church in Rus' and Scandinavia followed the lead of British clerics, by redecorating pagan temples as Christian churches escaped the historical record. If they did, then in some regions priests were demonstrably tasked with gutting and decorating Magian fire temples and Buddhist-style pagodas. Norwegian stave churches seemingly amalgamated Buddhist building design, but incorporated facets of Magian and Assyrian imagery. Central Asia is a likely point of origin for stylistic hybridisations of this nature, for it is in such places, like Parthia, that Buddhism, Chaldeanism and Magianism happily co-existed in the pre-Islamic age.

Panning forward from the initial centuries of the first millennium, into the early medieval period, the design of major churches at senior episcopal seats becomes a good deal stranger. Magian-Christians seem to have purposefully built their own churches and cathedrals inside Europe, using exceedingly advanced architectural techniques and contraptions. For this reason Romanesque architectural examples of the Middle Ages exhibit carved imagery largely of eastern beginnings, arising out of Anatolia, the Caucasus and *Ancient Sumeria*.<sup>659</sup> Consequently it seems inconceivable that the builders introduced their unusual craft from the holy lands. Having said that the crusaders did have a presence in Edessa, which might account for at least some of these features.<sup>660</sup> As you will have read in Part I, orientalism, in its many forms, had been in Europe since the Bronze Age. Whatever crafts arrived home with the crusaders were only secondary to the greater part, arcane traditions that hung over the continent like fog.

Over the next few pages you will indulge in a curious array of medieval Christian art, placed in juxtaposition with their earlier pagan counterpart. Comparing these styles allows one to see that many medieval churches were decorated with Persian and Assyrian angels, sphinxes and griffons. This strongly suggests a Magian and Chaldean presence in Europe, one sufficiently well placed to be decorating churches and cathedrals in oriental fashion. It also tells us something about the original religious affiliations of the stonecutters who designed and built these ingeniously complex monuments, the pride and joy of the royal houses. And the Roman Mithraic motifs (p. 824)? They tell a story all of their own.

NORSE AND SLAVIC  
TEMPLE DESIGNS HAVE  
DIRECT EURASIAN  
COUNTERPARTS

# Church designs from Armenia, Russia, Britain

Fig 20. 1



Fig 20. 2

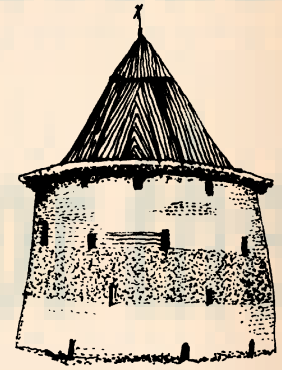


Fig 20. 3

Fig 20. 4



Fig 20. 5



Fig 20. 6



Fig 20.7. Yarpole bell tower, England 1200's AD

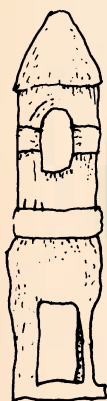


Fig 20. 8

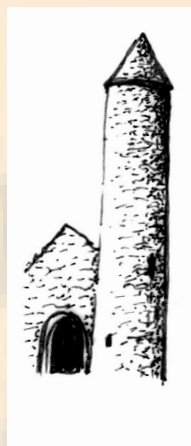


Fig 20. 9

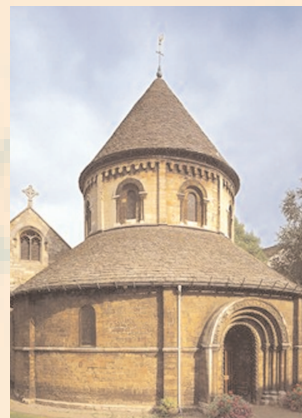


Fig 20. 10

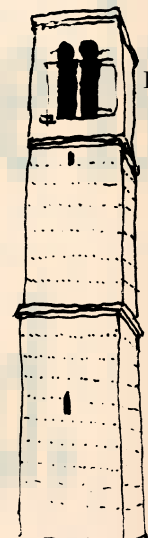
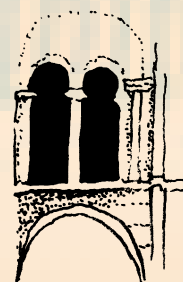


Fig 20. 12

Fig 20. 11



## CHRISTIAN CHURCH TOWERS

Fig 20.1. Fairy chimneys, Turkey.

Fig 20.2, 20.6. Medieval Armenian churches

Fig 20. 3 Circular Russian stone tower; Middle Ages

Fig 20.4, 20.5, 20.9. Church towers, medieval Ireland

Fig 20.7, 20.10, 20.11, 20.12

Fig 20.8. Russian architectural model of a tower. Medieval pagan Russia.



Persian influences on Catholic masonry

Fig 21. 1



Fig 21. 2



Fig 21. 3



Fig 21. 4



Fig 21. 5

Fig 21. 6

Fig 21. 7



Fig 21. 8



Fig 21. 9



Fig 21. 10



- Fig 21. 1 A decorative church relief showing a goat being set upon by two lions, early 1200's, Souillac, France.
- Fig 21. 2 Lion biting the flank of a bull, Persepolis, Achaemenid Persia. The lion represented the king, and the bull, his sacrifice.
- Fig 21. 3 A royal centaur as found on a Cathedral at Yurev, Russia, 12th C. AD.
- Fig 21. 4 A similar, but much earlier relief, Hamadan, Achaemenid Persia.
- Fig 21. 5 Winged beasts do battle on the walls of Germany's Freiburg cathedral.
- Fig 21. 6 Mesopotamian sphinx.
- Fig 21. 7 Greek sphinxine genii.
- Fig 21. 8 Assyrian scorpion archer c. 1100 BC.
- Fig 21. 9 Royal bird-man; Orthodox cathedral at Vladimir, Russia.
- Fig 21. 10 Egyptian soul-bird 100 BC-100 AD.

Mithraic influence on church masonry

Fig 22. 1



Fig 22. 2



Fig 22. 4



Fig 22. 5

Fig 22. 6



Fig 22. 3



Fig 22. 1. Relief from a 1204 AD baptistery, Parma, Italy. It is a Mithraic scene depicting Sol Invictus racing his magnificent chariot towards the enemy, who drives a rickety ox-drawn chariot. In its path can be seen a holy torch-bearer. In the midst of the combat can be seen a holy tree, in this case probably a pomegranate, leaves from which the Zoroastrians use in their bareshnum baptismal rite. The tree is being attacked by the dragon, no doubt a representation of Ahriman in this case. Mediaeval sources spoke of the many powerfully influential heretics in Rome, who frequented even St Peters Basilica. Such a relief may testify to the truth of these statements.

Fig 22. 2. Mithraic dualistic wall relief, depicting Mithra, flanked by Sol Invictus and one of the dadophori on his right side, and the moon on the left.  
 Fig 22. 3. Syrian dualistic wall relief. At the centre is the high god Baal-Shamin, in juxtaposition with Agli-bol and the expected saviour Malak-Bel.  
 Fig 22. 4. Mithraic dadophorus, or sacred torch bearer.  
 Fig 22. 5. Sol Invictus, from a Roman fire shovel.  
 Fig 22. 6. Image from a Swedish church trunk. The format of the image conforms to that of a Mithraic bull sacrifice, though in this case the victim is a deer.

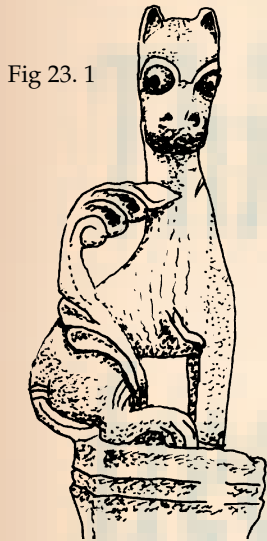


Fig 23. 1



Fig 23. 2



Fig 23. 3



Fig 23. 4

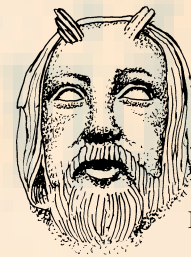


Fig 23. 7

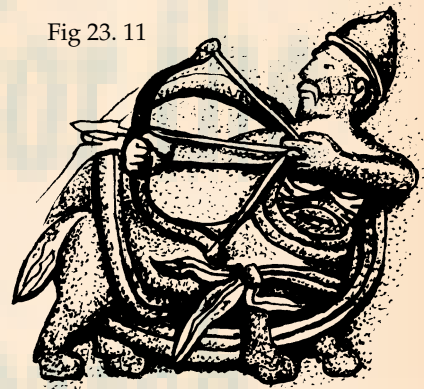


Fig 23. 11



Fig 23. 5



Fig 23. 6

Fig 23. 13



Fig 23. 12



Fig 23. 8



Fig 23. 9

Fig 23. 10



Fig 25.6. Leonine portal guardian, 1200 AD, Telemark, Norway.

Fig 25. 7. Bed post from a Pagan grave mound, 9th C. Norway.

Fig 25. 8. Bench pew; 1200 AD, Hallingdal, Norway. The ends have been interpreted as dragon heads, but I believe they are more likely to represent dogs.

Fig 25.9,11,12. Reliefs on the north wall of Lichfield Cathedral, Lichfield

Fig 25. 1.

Fig 25. 2.

Fig 25. 3.

Fig 25. 4. A cover for a Christian holy bell, of Nordo-Irish manufacture, 11th C. Co Tipperary, Ireland.

Fig 25. 5. Anglo-Scandinavian lintel decoration from Much Wenlock abbey, Shropshire England.

Fig 25.6. Leonine portal guardian, 1200 AD, Telemark, Norway.

Fig 25. 7. Bed post from a Pagan grave mound, 9th C. Norway.

Fig 25. 8. Bench pew; 1200 AD, Hallingdal, Norway. The ends have been interpreted as dragon heads, but I believe they are more likely to represent dogs.



Fig 24. 1 A demon with intertwined serpent legs, Cashel; Co Tipperary, Ireland.



Fig 24. 2 The Romanesque monastery of Cashel; Co. Tipperary, Ireland.



Fig 24. 3 Gargoyles peer down over onlookers; Chartres Cathedral, France.

Fig 24. 4 Zodiac column - Chartres Cathedral, France.



Fig 24. 5 Mediaeval depictions of the Evangelists Mark and Matthew, in zoomorphic angelic form. Cashel; Co. Tipperary, Ireland.



Fig 24. 6 Dragon relief, Cashel; Co. Tipperary, Ireland.

Fig 24. 7 Otters - Chartres Cathedral, France.



Fig 24. 8 Rosette window - Chartres Cathedral, France.

# Catholic Griffons and their Persian/Gothic origins

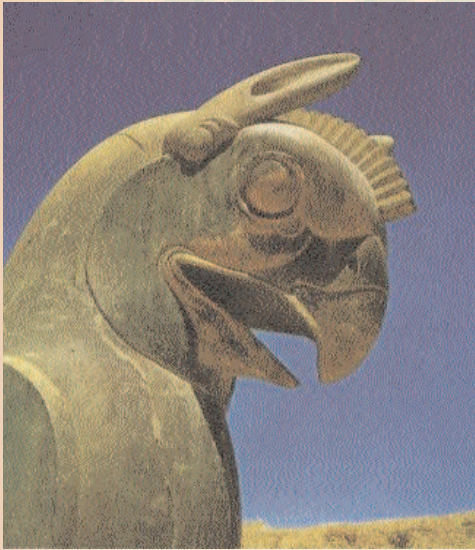


Fig 25. 1



Fig 25. 2



Fig 25. 3

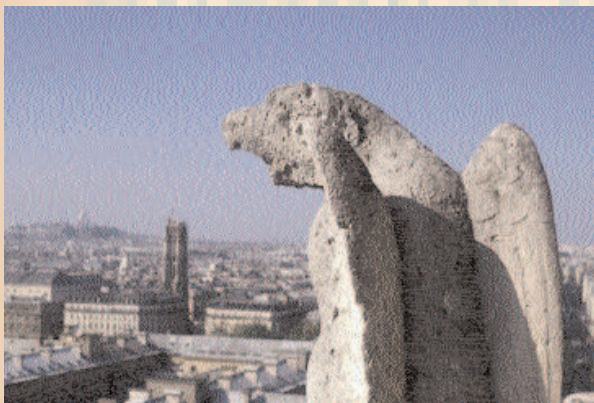


Fig 25. 4



Fig 25. 5



Fig 25. 6

Fig 25. 7



## CATHOLIC GRIFFONS

Fig 25.1. Griffon, Persepolis. Iran.

Fig 25.2. Scythian griffin, Siberia.

Fig 25.3. Mesopotamian sphinx.

Fig 25.4. Griffon, Cologne cathedral, Germany.

Fig 25.5. Griffon on a Church door, 12th C Pisa, Italy.

Fig 25.6. Portal Griffon, Navarra, Spain, mid-1100's AD.

Fig 25.7. Merovingian royal sepulchral masonry, France.

## Orthodox Christian swastikas

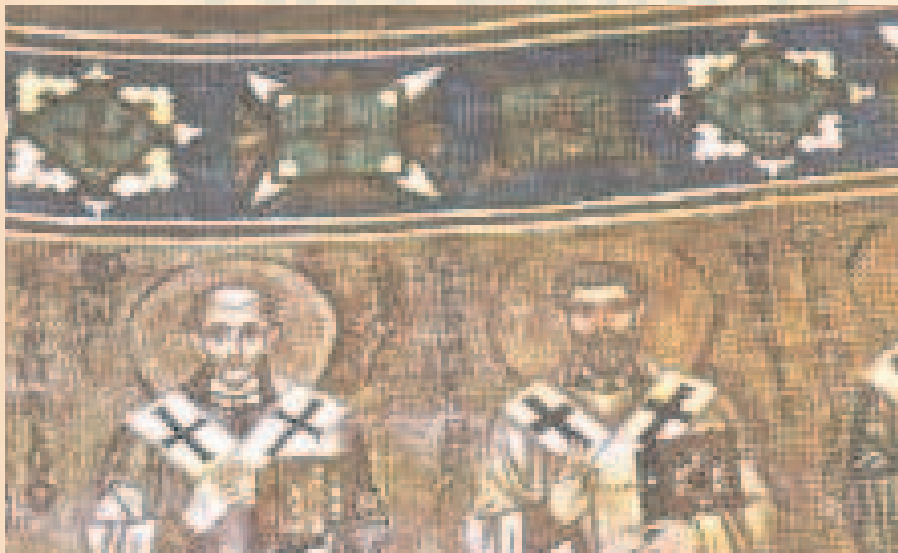


Fig 26.1



Fig 26.2

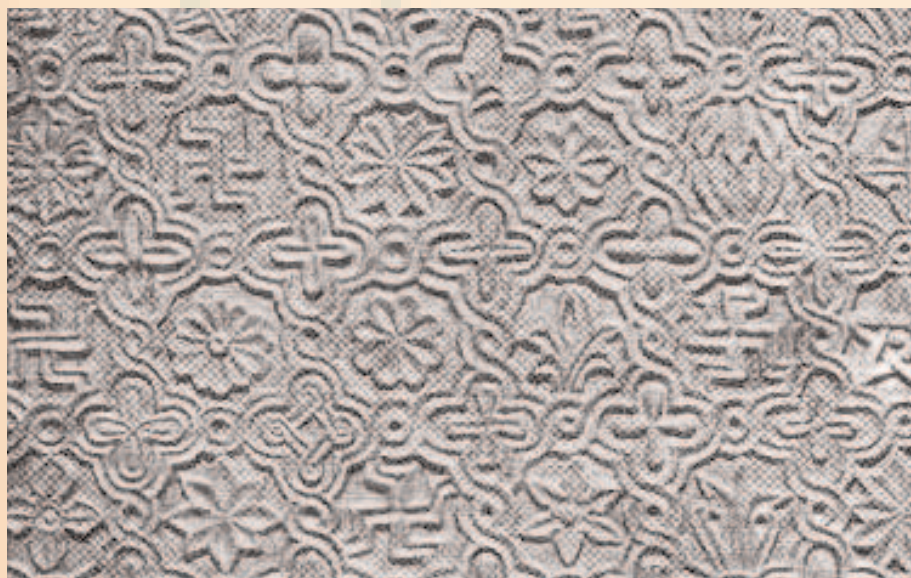


Fig 26.3



Fig 26.4

### ORTHODOX SWASTIKAS

Fig 26.1. The inside of \*\*\* cathedral, Kiev, the Ukraine. Interior band of the main cupola.

Fig 26.2. The inside of \*\*\* cathedral, Kiev, the Ukraine. External decorative work.

Fig 26.3. The inside of \*\*\* cathedral, Kiev, the Ukraine. Decorative panel featuring fleur-de-lis, swastikas, pentacles, diamonds, crosses and floral designs.

Fig 26.4. The inside of \*\*\* cathedral, Kiev, the Ukraine. Close up of Fig 26.3.

Catholic Christian swastikas

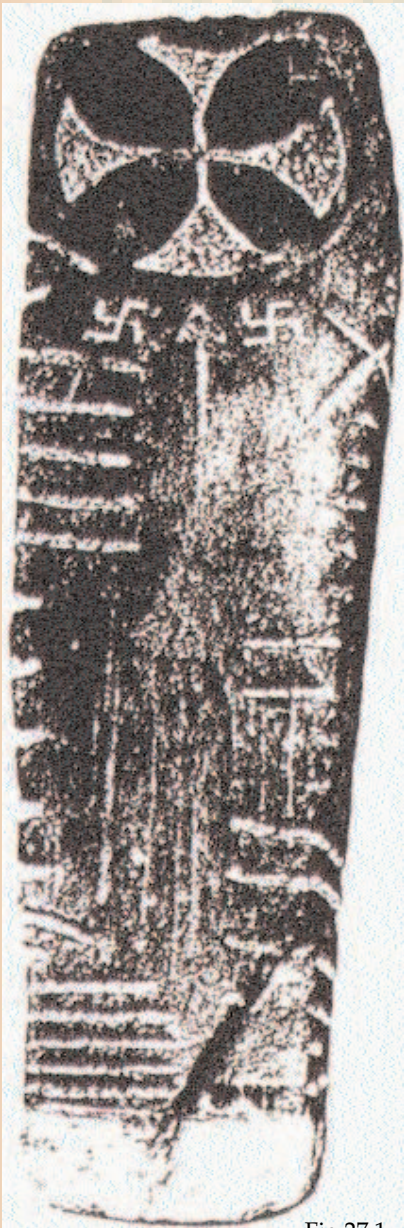


Fig 27.1



Fig 27.2



Fig 27.3



Fig 27.4

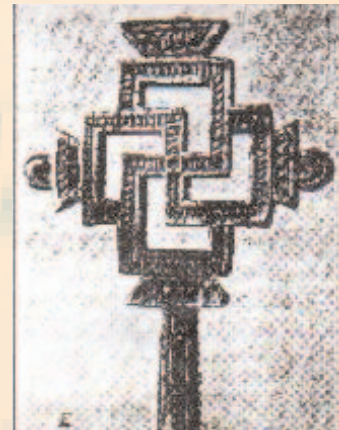


Fig 27.5

**CATHOLIC SWASTIKAS**

Fig 27.1. Celtic monumental stone incorporating the sign of the cross, swastikas and ogham script, a style of writing formerly used by the druids.

Fig 27.2. A rubbing from monumental metal work showing an Anglo-Saxon clergyman with swastikas around his collar.

Fig 27.3. Anglo-Scandinavian lintel decoration from Much Wenlock abbey, Shropshire England.

Fig 27.4. Pagan Saxon swastika amulet.

Fig 27.5. Hungarian swastika



Fig 28.1



Fig 28.2



Fig 28.3



Fig 28.4



Fig 28.5



Fig 28.6

ANGLO-SAXON MONUMENTAL WORK, \*\*\* CATHEDRAL





Fig 29.1



Fig 29.2



Fig 29.3



Fig 29.4



Fig 29.5



Fig 29.6

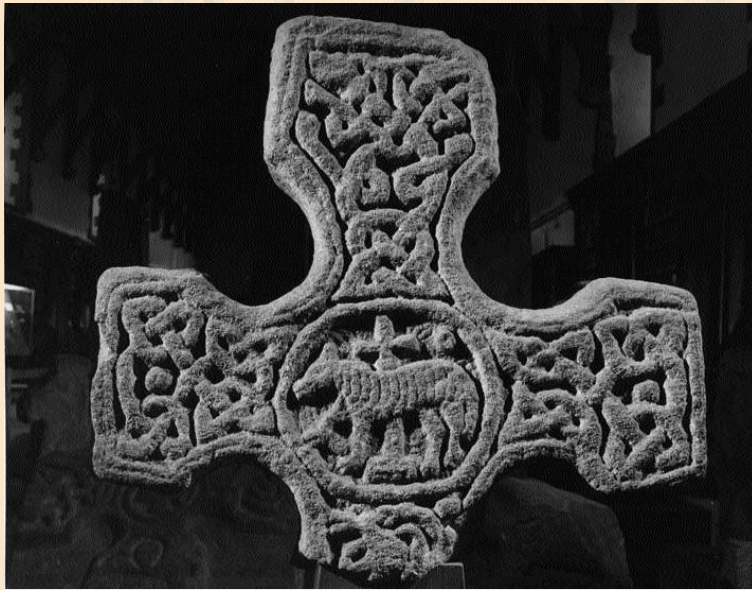


Fig 30.1

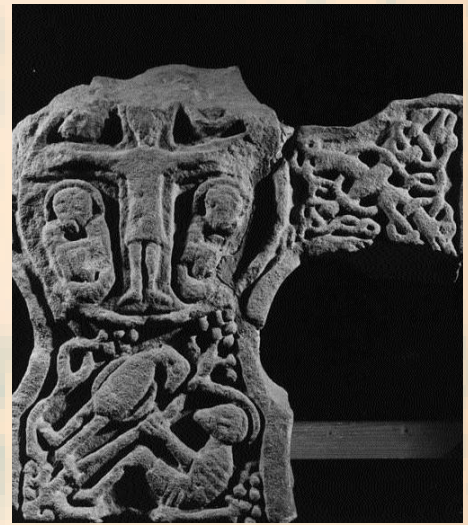


Fig 30.2

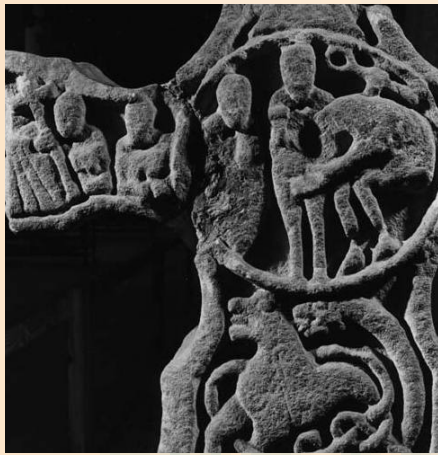


Fig 30.3



Fig 30.4



Fig 30.5



Fig 30.6

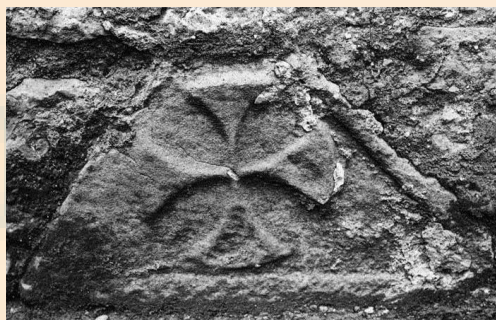


Fig 30.7



Fig 30.8

#### ANGLO-SAXON MONUMENTAL CROSSES

Fig 30.1. Wolf standing in front of the cross of calvary

Fig 30.2, 30.3, 30.5 Durham

Fig 30.6. Gainford

Fig 30.8. Billingham

Fig 31.1



Fig 31.3



Fig 31.2



Fig 31.4



Fig 31.5



Fig 31.6

**A COMPARISON OF ANGLO-SAXON AND RUSSIAN KNOTWORK**

Fig 31.1. Botched cover up job. Here an older Anglo-Saxon high cross is rendered with mortar to conceal the image beneath.

Fig 31.2 and 31.6. Anglo-Saxon knotwork on church masonry.

Fig 31.3, 31.4 and 31.5. Examples of excavated pagan Russian knotwork engraved into wood. Novgorod, Russia.

Fig 31.6. Anglo-Saxon church, Gainford



Fig 32.1. Gargoyle of Notre Dame Cathedral, France.



Fig 32.2. The apocryphal Jewish demoness Lilith tempts Adam and Eve.



Fig 32. 3

Fig 32. 4



#### BEASTS RENDERED IN MASONRY

Fig 32. 3. A winged pelican-headed demon, Notre Dame Cathedral.

Fig 32.4. The Colchester Sphinx perched over a hacked body, Roman Britain 1st C. AD.

Fig 32. 5. A ravenous gargoyle, Notre Dame Cathedral, France.

Fig 32. 5



Catholic baptismal fonts



Fig 33.1



Fig 33.2



Fig 33.3



Fig 33.4

Fig 33.1. Monumental pedestal bearing a stylistic resemblance to the base of Charlemagne's baptismal font in 33.4. Edessa.

Fig 33.2. Baptismal font depicting the three wise kings; 12th Century Ostergotland, Sweden.

Fig 33.3. Holy Roman baptismal font dating to the 9th century AD reign of Charlemagne.

Fig 33.4. Baptismal fonts; end of the 12th Century Medelpad, Sweden.



Fig 34.1. Death, holding an hour glass, awaits his time to collect us. England

Fig 34.2. A cover for a Christian holy bell, of Nordo-Irish manufacture, 11th C. Co

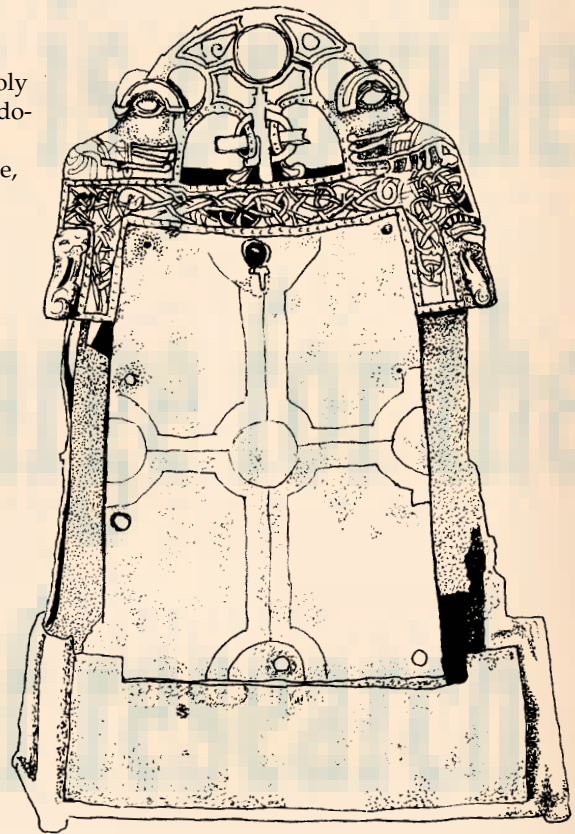


Fig 34.3. Scottish cathedral with stained glass windows and flying buttresses.

Mazdaean influence in Catholic masonry



Fig 35.1. Anglo-Saxon winged sun disk.



Fig 35.3. Sculptured Catholic angel from Europe



Fig 35.2. The dynastic winged sun disk of Xerxes I, king of Achaemenid Persia.

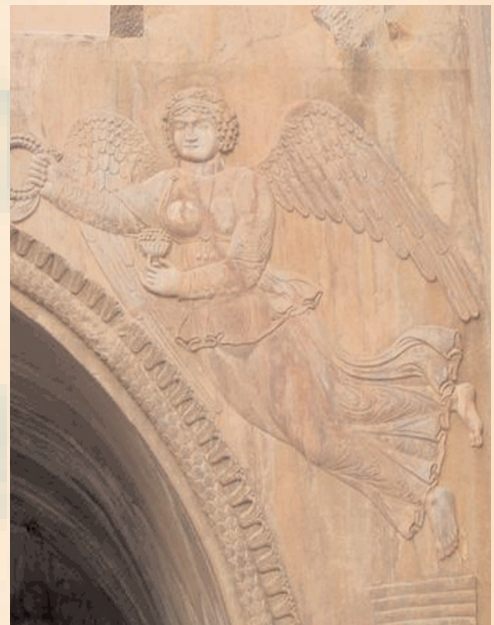


Fig 35.4. Persian Magian angel from the Cave of Victory

## The Three Wise Kings in Catholic religious artwork



Fig 36.1

Depictions of the the Three Wise Kings typically conform to several styles. One variety shows them with sunny halos at least as lustrous as those of the solar coronas of the holy family, and indeed Jesus himself. Another format depicts them without halos of any kind, rendering them less divine. Others show Gaspar as an Ethiopic negro.



Fig 36.2



Holy places became somewhat taller than they used to be, now incorporating steepled or flat-topped towers and belfries as an integral part of their design. The will and know-how to construct them blossomed in Europe during the 12th Century AD in all its glory. In very many ways they resembled Magian temple towers and belfries once found in Slavia prior to its conversion, and in Persia before that. I devoted a small portion of Part I to exploring the types of holy towers and belfries situated around heathendom. Compare the illustration of the pagan Slavic tower (reconstructed from Islamic accounts, archeological reconstructions and an excavated architectural model) with British belfries (p. 824), or the tower of the Persians situated in Edessa.

EUROPE'S  
ARCHITECTURE  
BECOMES STEADILY  
MORE COMPLEX

A certain song composed by a medieval Christian named Francis Petrarch seems to identify these towers with the heresies of distant Babylon, and so, quite possibly Chaldeanism or Manichaeism. Part of his chant reads *'Its idols will be scattered on the ground, and its high towers, enemies of heaven, and those who live in them will be burned inside and out'*.<sup>661</sup> Evidently Petrarch was a committed reformist.

The amazing scale of Magian and Chaldean penetration into Europe's churches can only be realised when you look at something as illustrious as Chartres Cathedral in France. There you will find ornamental columns decorated with the signs of the zodiac (p. 826), griffons (p. 827), gargoyles (p. 654, 826, 834), centaurs (p. 823, 825) and creatures similar to male *divas* (bird-men and women). Normally quite at home in Slavic pagan temples, these carvings now found pride of place in Christian churches. For example an excavated Roman sculpture (Fig 32.4, a Mithraic winged genii [ie; angel] perched over human remains), is conceptually similar to the pelican-headed multi-breasted creature found at Notre Dame (See fig 32.3).

PARISH BUILDINGS AND  
CATHEDRALS ENRICHED  
BY QUASI-PAGAN  
IMAGERY

Many view these items of heathen religious art as the handiwork of pagan craftsmen. This fancifully naive remedy fails to explain the scale and preeminence of the religious sites so decorated. How is it that gargoyles jutted out from the uppermost parts of cathedrals? They seem a little peculiar on such major places of Christian worship, and yet they are there. Considering their oriental origins, and the stature of these cathedrals, it seems fairly clear that such images were well received, not by the reformist camp, but by clerics of the old school.

Christianised Rus' does not miss out on the pagan-Christian trappings either, as is evidenced by the engravings incorporated into the design of Vladimir Cathedral, or at Yurev. Evidently in France, Russia, Germany and Britain, the papacy and eastern patriarchs had no degree of authority, even to the point of being unable to prevent the construction of cathedrals with dualistic pagan effigies and decorations from Asia Minor at the very least. The Church was besieged by friezes and sculptures that epitomised everything the reformists were trying to uproot and replace. Having said that, some believe they served instructional purpose.

RUSSIAN CATHEDRAL

Yes, there was something monumental happening in Europe. Dualistic Magian-Christians and Chaldeans were dabbling in constructs far exceeding sleepy country parishes. Now they turned their hand to imposing and seemingly immortal cathedrals in nerve centres of secular power! Their projects seems to have proceeded without let or hindrance; at least initially.

The same familiar theme appears time and again; the Three Wise Kings, arguably one of the most poignant Christian images of the Middle Ages (fig 36). Not to be overlooked is Cologne, a premier site for Christian pilgrims, whose sumptuous Imperial cathedral was made all the more famous by the 12th Century AD arrival of the holy relics of *Gaspar, Melchior and Belthazzar*,<sup>662</sup> the three astrologer magus-kings who travelled far to see the baby Jesus at Bethlehem. The Church of Chaldon in Surrey England indulged in a slightly different style of art. Its feature wall mural appears Mesopotamian or Babylonian.<sup>663</sup>

THREE WISE KINGS

Devoutly Catholic Ireland could not escape the new ways either. There the Romanesque phase was ushered in by the synods of 1111 and 1152, which veered the Irish church from its ancient style of primitive monasticism.<sup>664</sup> These earliest Romanesque buildings are thought traceable to Norman influences between the 9th and 12th Centuries AD.<sup>664</sup> Many strange creatures adorn their walls, some with weird facial masks and woven beards. Germany was probably a further source of inspiration.<sup>664</sup> The grandiose fortified monastery of Cashel, Co. Tipperary was expanded upon progressively over the centuries, beginning life as a castle for the monarchs of Munster.<sup>664</sup> Such lords financed the construction of Cormac's chapel, a notable feature within the complex. The monastery is an emboldened Frankish Romanesque style, strongly resembling a church at Ratisbon Germany,<sup>664</sup> perhaps owing to

connections between the Irish clergy, and those in mainland Europe. A five-story round tower was added to it c. 1011 AD, around the time it was confiscated from the nobility and handed over to Roman Church authorities.<sup>664</sup>

This was the dawn of the 11th Century AD. Despite the boundless impressiveness of the new monastic buildings, something unusual was happening to the faith in Ireland. It was going into a tail-spin. In 1183 AD Gerald of Wales wrote of an Ireland greatly at variance from St Patrick's Catholic legacy. Heathens frequented many districts. Religious objects found inside the churches also bore pagan features.<sup>665</sup> Intricate 'Irish' manuscript illuminations really only began to flower from the 7th Century AD onwards. Delicate interweaving and freakish images were just some of the artistic trends that had somehow found their way into Ireland, from, it would seem, such far off places as Greece, Egypt, Persia and Armenia.<sup>666</sup>

A certain whale-bone chest proves the Anglo-Saxon ability to weld heathen and Christian tradition together without flinching. On it we find extensively carved motifs including the Epiphany's 'Adoration of the Magi', unmistakable by the presence of a runic inscription that reads 'Magi'.<sup>665</sup> But on the same object Weyland the Smith can be seen making a skull-cup from the head of his enemy's dead son, not to mention him ravishing the same man's daughter as revenge.<sup>665</sup>

In Western Europe the ubiquitous pagan embellishments were probably due to the high level of support displayed by the aristocracy and Frankish princes towards the Magi and Magian-Christian priests. These were the very royals who bankrolled the costly cathedral projects in the first instance, and who would have liked things done their way. Royals spearheading the construction of early monasteries throughout Europe likewise felt the cold stare of the papal reformists.

Rather than being branded religious recalcitrants simply by virtue of their family line, Anglo-Saxon nobles were caustically referred to as being of 'that race'.<sup>667</sup> This same barbed comment likewise appears in European witch trials, where indicted witches were said to be 'of the race'.<sup>668</sup> Here European kings (and witches) are castigated not only for their bloodline, but for being part of a certain racial group (namely incarnate Aryan angels). As you shall see papal reformists hoped to exterminate this race wherever it be found, across the breadth of Europe.

Unless crowned heads (loyal to Rome's version of the faith) acted to halt these activities, then the papacy was powerless to stop them, unless of course they wanted to risk raising a papal army to storm into these countries and pull them down. This would have been exceedingly unlikely, and unwise too! Not that the papacy ever had an army of a required size. For muscle power it relied on kings sympathetic to its cause. They might be French, German or Italian. These varied kings, at various points in medieval and renaissance history were played off

against each other as circumstances dictated. It was power politics, pure and simple.

How else might something as enormous as quasi-Magian cathedrals have been built without attracting the immediate attention of Rome? Well we know that heretics had penetrated the halls of power in the Byzantine Church by the 10th-11th Century AD.<sup>669</sup> What of Rome? Could it be that in the Western Church, heretics managed to commandeer a number of key positions among the cardinals, thus preventing the pope from discovering what was actually happening in these areas? If one were to answer based on surviving historical documentation, parish ornamentation, or extant and authenticated written folklore from the Middle Ages, the answer must be an overwhelming 'yes'. Professor Heer sums up the situation in the following terms;

Fig 37. Le Mans Cathedral, 11th Century France. Also known as the cathedral of St Julien. The edifice consists of Gothic architecture superimposed over the original Romanesque structure, which was gutted by fire on two different occasions, the second being in 1134 contemporaneously with the destruction of Chartres Cathedral.



*'The Church was in fact becoming clericalised, a process hastened by the shocking discovery (circa 1200) that the whole of south-western Europe and western and southern Germany was riddled with 'heresy', heresy which in some places was so extreme that it led to the establishment of an opposition church. The church's answer was to erect a huge administrative machine, to establish new religious orders ... to intervene directly in the external and internal affairs of the nations'.<sup>670</sup>*

He added, *'The shock consisted in the realisation that Christendom, an indivisible unit, had suddenly become permeated and undermined by sects whose views on religion, the world, and sometimes also on politics, differed totally from those of the Church'.<sup>670</sup>*

Unless such 'errors' and 'misdemeanors' were reported to the reformist Holy Fathers by bishops and clergy in these localities, then Rome was probably none the wiser. Anyhow, the papacy did eventually find out. Drastic problems prompted drastic, often knee-jerk responses.

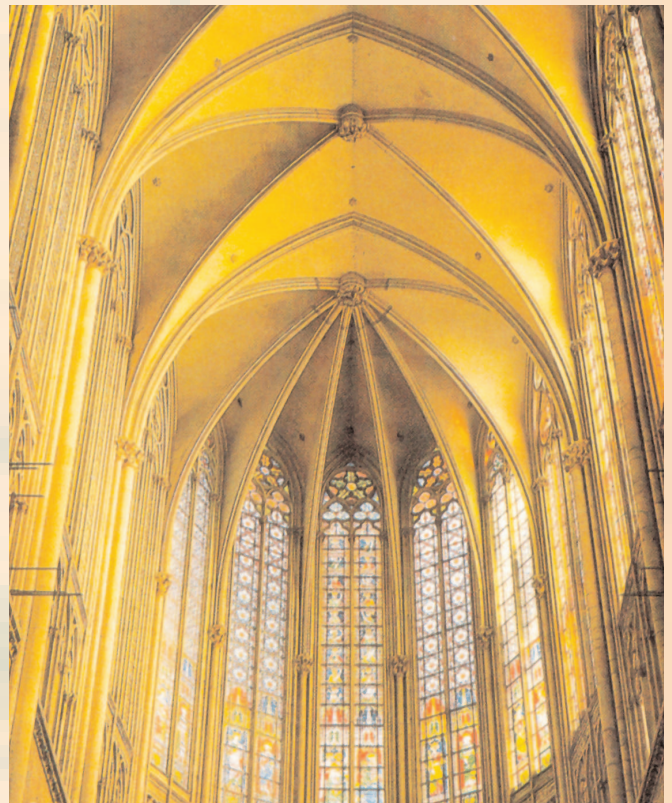
Earlier I examined the known process of tearing down pagan temples to build Christian churches where they once stood, and the role that this practice may have had in winning over the pagans. Yet, few readers will realise that the period of the papal reformists<sup>671</sup> saw the destruction of many important churches and cathedrals, usually by fire. On each occasion these places of Christian worship were rebuilt completely anew, even up to five times in the case of Chartres (and even then it still looks Magianised). Why demolish major church buildings that took years, even decades to build, especially those at the centre of a functional bishopric; an act which would have caused considerable disruption to the diocese? Was it to realise their dreams of owning a more prestigious icon of the faith than other nearby dioceses, and thereby attract larger numbers of pilgrims, and their fat purses? Or was it to demolish what were nothing less than than Magian-Christian churches, a practice found throughout Slavia, where Orthodox Christian authorities burned to the ground any monastery found to have been infected by heresy.<sup>672</sup> I believe they did so not only for spiritual reasons, but to eradicate unorthodox stylistic features.

Is it a coincidence that extremely old churches still stand in France and Germany (some dating as far back as the 4th Century AD), yet very few examples of Church architecture have survived dating to the time of the Merovingian magus-kings (481-751 AD),<sup>673</sup> and their *Adelskirche* (the Church of the nobility). Could it be that these later churches disappeared for a reason?

In Russia, the practice of fabricating churches from wood led to the disappearance of all early medieval examples, perhaps by fire. The oldest surviving wooden church there today, dates to the 14th Century AD. And yet, in Norway we still have Norse stave churches that have survived since the 12th Century AD, perfectly intact. Perhaps we are just lucky that fire had difficulty torching churches in Norway. Not so in Sweden. The Christian Church raised over the pagan temple at Uppsala was torn down in the 13th Century AD, only to be replaced by a bigger one. It may be that these buildings had to be rebuilt to accommodate growing numbers of parishioners, but alternatively they might have been superseded by less-paganised architecture, which Rome was much happier with, or, in other cases, buildings which cleaved to the old school. In England, Canterbury cathedral was built on the rubble of an earlier Saxon one, which met the unfortunate fate of accidentally burning down in 1067 (a year after the Norman invasion),<sup>674</sup> or suffered from arson. The original Cologne cathedral, extant between the 4th-13th Century AD (which later housed the very relics of the Three Wise Kings retrieved from Milan and brought back to Germany by force of Prussian arms) was also incinerated. One gets the impression that onlookers stood



Fig 38. Cologne cathedral, the greatest of all the Germanic religious collosae, was built to house the holy relics of Gaspar, Melchior and Belthasar, first acquired from the Milanese by Frederick I, Emperor of Prussia. It eventually took 500 years to complete, halting for 282 years from 1560 AD



by as it burned. The supposed reason for this was to construct a newer and more prestigious cathedral to shelter those same relics.<sup>675</sup>

How does a stone cathedral burn down anyway? Flames would have been hard pressed to reach their high vaulted ceilings. They had stone floors and walls, and usually there were no wooden pews to speak of during the Middle Ages, to fuel a blaze. And what about the parishioners sure to be inside, or priests and monks performing round-the-clock prayers during the daily and nightly offices? Wouldn't they be keen to put out a fire in their church or Cathedral if they saw one?

Although a certain number of churches were destroyed in a whirlwind of Slavic and Viking raids, many churches appear to have been demolished long after these attacks had subsided. One logical explanation is that devastating blazes were often caused by lightning strikes on the steeple, where shingles ignited, burning away most of the roof supports. But if lightning was a major culprit, some cathedrals appear to have been luckier than most. For almost 1,000 years the cathedral at Cologne avoided death by fire, but succumbed to the flames (coincidentally) during a period of papal reform. Either it was impervious to lightning strikes, extremely fortunate, or the victim of a deliberate fire-bug. If we discount the possibility of lightning strikes, then we are left with the need to explain why monumental feats of masonry just happened to burn down. The conventional explanation is that Cologne Cathedral's destruction was occasioned to build a grander, more fitting repository for the relics of the Three Wise Kings. But in the case of Chartres it was levelled and rebuilt a total of five times; *only on the last attempt it was bedecked with zodiac columns, gargoyles and others.*

Hardly any of this makes sense unless you admit that certain Church factions in France, Germany, Russia, Scandinavia and England were deliberately razing cathedrals and churches to the ground in order to rebuild on the same site, and rebuild their way. The undeniable fact is that they represent pre-existing heathen artistic styles from Scythia, Iran and Mesopotamia, entering Europe on grand and unprecedented scale. Knowing this enables one to make a number of inferences;

1. The churches in question were built by order of the nobility, who were already heavily steeped in the old ways, though under the guise of Christianity. Surviving historical sources admirably support this line.
2. The images were allowed by the apostolic church as a concession to pagan converts.
3. The affected apostolic buildings were merely renovated pagan temples.
4. These were Apostolic Churches built by pagan craftsmen, who couldn't resist dabbling in the old ornamentation, irrespective of what the local bishop or parish priest may say. I hazard a guess artisans were not invested with unilateral decision-making powers of this kind.
5. Magian-Christians were building their own parishes, in the manner they were accustomed to.
6. Magian-Christians were taking over extant apostolic Church buildings and renovating them in a way they saw pleasing.

In all they seem to constitute *physical evidence* the Apostolic Church, as we know it, was engulfed by non-Jewish influences, with a deep and abiding love of Christ. Some call it '*the period of Babylonian captivity*'.

The despised imagery persisted for some time. We find Renaissance murals showing Christ, Mary and Joseph seeking sanctuary from Herod in the Egyptian cult centre of Heliopolis (literally 'the City of the Sun').<sup>676</sup>

While they are not as durable as European monumental masonry, the surrealist works of the late medieval artist Hieronymus Bosch appear to contain important Manichean religious symbolism. They supply ageless proof for the additional existence of European Manichees, or at the very least Europeans exposed to their teachings. This form of demi-Christianity, also of Persian origin, is additional to the Magian Christian traditions. Oh how complicated those days must have seemed.

In the *Carrying of the Cross*, Christ is seen carrying his cross all the way to Golgotha, while in the foreground

REASONS WHY SO MANY  
OF THESE CHURCH  
BUILDINGS WERE  
DECORATED WITH  
PAGAN ARTWORK AND  
RELIGIOUS SYMBOLISM

heretics are being prepared for execution.<sup>677</sup> Here the heretics are likened to Christ, for in both cases they are being prepared for death at the hands of earthly authorities.<sup>677</sup>

Of note is the frequent absence of Christ's halo when he is depicted in his earthly state. St's Mary, Peter and others are similarly devoid of this traditional emblem of sanctity. This intimates that Bosch only regarded them as holy in their spiritual or risen state, or that they were not holy at all.

Christ can be seen dressed in black, standing in front of the altar and his own crucifix.<sup>679</sup> In this state he is shown with a halo. As in many of his paintings, demons have a triumphal grip on the world,<sup>679</sup> and in this particular painting Christ is barely perceptible in the background, standing in relative obscurity.

In *The Marriage at Cana*, Christ is again shown garbed in black, only this time he presides over a feast of wine and animal flesh.<sup>678</sup> These may be robes of mourning, and intended to signify Christ's displeasure about having to dispense wine to the wedding guests (these things being prohibited to Manichees).

In *Terrestrial Paradise of the Third Heaven*, a congregation of nudists is shown gathered, perhaps in some kind of religious assembly,<sup>680</sup> they are in company with a white-clad angel. But in front of them, what should we see but a figure in an elevated position, seemingly in charge of the gathering. Interestingly the not unhandsome figure holds aloft the cross, and is shown with black, perhaps even bat wings, though most of his body is obscured by trees.<sup>680</sup> Is this a depiction of Satan, and if so, does Bosch mean it to signify that Satan is the real leader of Christian worship, that Satan is actually the anointed Christ, or alternatively that even Satan will offer homage to Christ one day? Whatever the case, any of these alternatives were blatantly heretical in nature, though somewhat similar to questionable Islamic recollections of Manichaeism. Furthermore, if it is a rendition of Satan, it is the only one that I can make out in his paintings.

In a very Manichaean sort of way, Bosch's is a world assailed and corrupted by demons, from every direction. Animals are perverted, trees withered, and buildings ramshackle, if not in an utterly advanced stage of dereliction. He painted the world with subdued colours and hues, further sullied by lively and imaginative depictions of demons. We are left with the distinct impression that devils had overrun the landscape to such an extent that it was their world.

In *The Haywain*, God is shown casting the rebel demons down upon the earth when Adam and Eve ate of the forbidden fruit.<sup>681</sup> As is not uncommon for the rendering of kings and Christ, God is shown holding the orb (sphere) of the world in his left hand, *but curiously it is a black sphere*.<sup>681</sup> The morbid portrayal of the world as black represents a significant deviation from standard means of illustrating orbs, and might indicate that Bosch, in typically Manichaean fashion, saw the material world as black and morose in nature, when compared with the spiritual existence. In the eye which appears on the obverse of *St John of Patmos*, not only is Christ seen sprinting to calvary together with a large number of fleet-footed observers, led by a man blowing a horn, but he is shown crucified, and being laid out for the tomb. For a Manichee or Neo-manichee these are unlikely depictions since Manichaeism does not adhere to a belief in the reality of Christ's material body, and for that reason the crucifixion also.

In all, I agree with Lynda Harris. Bosch was prone to portraying heretical concepts in his paintings. Although his beliefs seem to reflect Manichaean tenets, there are other facets of his art work which show that it was not traditional Bogomilism, but a curious melange of various heretical themes.

Fruit seems to be a central theme in Bosch's *Garden of Earthly Delights*, in the form of raspberries, gooseberries, blackberries, blackcurrants, cherries, peaches; vegetables do not appear to be present.<sup>682</sup> In this light-bathed etheric dreamscape, the animals appear in an uncorrupted state, unlike his other paintings. Angels carry items of fruit into the sky. The souls of the blessed are seen climbing out of the pieces of fruit, or still inside the fruit peering out. From a traditional Manichaean perspective, fruit carried immense stores of light particles, and became a receptacle for the souls of hearers who had left the world without the *endura* or *consolamentum*.<sup>682</sup> Once these pieces of fruit were eaten by the Elect the person's soul was freed from the fruit to enter heaven. Some figures are shown eating the fruit, others are shown gathering and carrying fruit, while yet others are shown crowned by berries or items of fruit.<sup>682</sup> Is it possible that those with fruit headdress are intended to be the Elect? Equally compelling is that there are no children shown in the painting. You see, Manichees did not pass on their religion by having children and teaching them their

MANICHAEAN THEMES  
PERMEATE THE ARTISTIC  
WORKS OF BOSCH

faith; instead they chose to convert others. In this way they succeeded in gathering together all the souls of light ensnared by the stifling evil of the material world. These blessed ones are shown naked, unencumbered by the music, dice, games, wine, meat and lavish clothing so typical of Bosch's depictions of the demon-choked earth. The *Garden of Earthly Delights* is a rare glimpse of happiness, a paradise. Some would call it a Manichaean paradise.

Fig 39. Bosch's  
Garden of Earthly  
Delights



In Arne Jönsson's *Tractatus de summis pontificibus*, it records that in the mid-1300's the Roman Catholic Swedish visionary St Bridget (while on a pilgrimage to the Vatican at plague time, and where she would later live) lamented that even the holy city of Rome itself had fallen into a deplorable state, wherein the churches were diverted from congregational worship, only to see service as urinals, kennels and stables. Contrary to our misguided view of a high and mighty medieval Catholic Church (which controlled the hearts and minds of Europe with an iron rod and fire and brimstone sermons), the Vatican was literally fighting for its very survival against a large number of parishioners and clergy, in various parts of Europe, who were indulging in heretical forms of the faith, or no longer cared. But in time Rome succeeded in clawing its way above the quagmire of heterodoxy so rampant throughout the medieval countryside. Only via the agency of the Dominican and Fransiscan friars, and in particular the Inquisition (which was truly the 'hammer of the heretics') did they come to achieve this. Inevitably Rome (and Orthodoxy) was left with a whole range of monumental Church architecture (which still survives) that still carried the scars of those heady days, when the magisterium was kissed by Chaldeanism and Magianised Aryan

IN THE 1300's AD A  
LARGE PART OF THE  
CHURCH IN ROME HAD  
BECOME VIRTUALLY NON-  
FUNCTIONAL

Christianity.

These many traumatic events (for both sides) soon came to a fiery end, due to a change in internal Church methodology concerning the treatment of apostates and heretics inside the clergy, and in the community at large. From that time on there was a clandestine war going on within the Roman Catholic Church, as the reformist popes attempted to regain control of an exceedingly desperate situation. If Rome was to succeed in this venture the first thing it had to do was win the monarchs over to its judaised version of the faith, rather than the Chaldean, Magian, or Magian-Christian philosophies they so openly adhered to.

The overt and covert implantation of Magians and Chaldeans into monastic communes, and those schooled in the ancient philosophies, with their astronomy, philosophy, the ancient sciences, bull-sacrifices and classical mythology, would not have been as difficult an achievement as one might think, especially in Western Europe, where clergy (and Magi) freely wandered the countryside seeking the patronage of Lords and Barons. These 'heretics' were not adverse to climbing abbey walls either. In Rus' <sup>683</sup> and the West monasteries had to post formal sentry watches in an effort to detect any illicit movement of the so-called 'snakes' in and out of the communes. These were religious brothers rostered to prevent criminal activity on those 'holy precincts' (ie; the pilfering of stores), and committed to stopping the so-called 'serpent of apostasy' from entering their orders at nightfall to snatch away impressionable young novices 'with their deceptions'.

Soon Rome prohibited the formation of parishes as a result of special deals done between 'wandering priests' and secular lords, instead of solemnised and authorised by bishops. From this quarter was said to emanate decadence beyond knowing, wrongdoing and heresy as a matter of course. Those parishes formed in this manner *were utterly disowned by the papacy*.

And so it came to be that the clergy, and the monks especially, came under ever increasing internal scrutiny to discover the true extent of the heathen penetration of the Apostolic Church. To effect this, the pope countenanced the order of the Dominicans, the equivalent of the Roman Catholic Church's elite internal security forces. These mendicant friars, in company with troops, moved out into the countryside, where the real action was happening. At parishes and monasteries where they stopped over, staying for even up to a year, they scoured the cloisters aiming to get their hands on any heretic who should cross their path.

Though widespread, the perception that clerics always preferred a 'seek and destroy' approach for converting pagans and Magian-Christians is flawed. Many open minded priests trod the tightrope between the pagan and the Christian faith in order to 'save souls'. There were complex reasons for this. Professor Flint's assertion that the Church was only using miracles, intricate prayers and exotic relics to declare war on the resoundingly-popular magical arts is sound, particularly when viewed in light of the examples she provides.<sup>684</sup> But, in addition to this, it is possible to discern, through the haze of these obscure traditions, the existence of a certain number of clergy who had once been Chaldeans or Magi, and who had converted to Christianity and become priests. These ex-Magi, Christian sorcerers and practicing Magian-Christians believed that magic and astrology wasn't just a way to draw converts, but integral to the Christian faith. They knew well the way the pagans thought, and perhaps even in reformist times, took the initiative to step in with Christian substitutes for paganisms. In the end they only succeeded in creating Christianised observances barely separable from the old ways, a micron-thin wall partitioning the varied creeds. Often these attempts to provide Christian alternatives for the pagan ordinances were so borderline that they attracted howls of disapproval from fellow clergymen during the Middle Ages. For instance, growing forces within the clergy sought to utilise signs of the zodiac for Church purposes, and make them holy by giving them biblical explanations, or assigning an apostle to each sign. These practices were prohibited by the papacy, especially where Jesus was depicted as the sun, positioned at the centre of his zodiacal kingdom.<sup>685</sup>

If it happened that there was a widespread, yet unsanctioned, public perception during the Middle Ages, that the process of conversion to Christianity was merely the 'Time of Renovation' foretold in the Magian scriptures, then the degree to which paganism and Christianity remained fused together may have seemed perfectly acceptable. An aggregate amalgam of paganism and Christianity can be found on much of the monumental masonry dating to the Middle Ages. The Gosford Cross (which freely synthesises scenes from the Norse Ragnarok and Christian

ANY PARISH FOUNDED BY A KING OR NOBLE WAS DISOWNED BY THE PAPACY UNLESS THEY WERE HANDED OVER TO BISHOPS LOYAL TO ROME'S VERSION OF THE FAITH

THE DOMINICANS FORMED REFORMIST ROME'S IDEOLOGICAL VANGUARD

SOME PREACHING METHODS WERE BORDERLINE, BY CHURCH STANDARDS

CHRISTIAN AND PAGAN IMAGES OF RAGNAROK APPEARED IN UNISON ON THE GOSFORD CROSS



Above: Wizard-like master masons discussing business. Below: Architectural sketch for Laon Cathedral, France.



MEDIEVAL CLERGY UNDERSTOOD THE DIFFERENCES BETWEEN THE VARIED SCHOOLS OF MAGI

#### THE EPIPHANY

Armageddon) is but one of many examples. This marriage of ideas is, once again, interpreted as the dabblings and embellishments of ex-pagan craftsmen rather than the (intentional or unintentional) intermingling of the faith of the Magi, with Rome and Constantinople's version of progressively-more-judaised Christianity. The pagan craftsman theories must be seen as wholly unsatisfying. Let's firstly take a look at what was involved with producing your typical gargoyle or architectural beast. The stonecutter probably visited a quarry to select a suitable piece of stone of the required dimensions, or placed an order for the same, for quarrymen to retrieve. Long before this the architect, probably a master mason, initially drafted a sketch of his proposed design and presented it to his aristocratic financiers for consideration and hopefully approval. Perhaps at this point the earthly lords made their feelings known, or suggested stylistic alterations, depending on whether they could be accommodated, in a technical sense. It is difficult to imagine clergy were not involved with this decision-making process. This master design probably included embellishments such as gargoyles. Only in this way could the overall cost of the project be assessed. Once approved the master converted his architectural designs into templates and sketches for workmen to follow. From that moment fantastical visions were converted into tangible physical reality.<sup>65a</sup>

Cathedral construction was a very time-consuming, costly and serious business. England's Norwich cathedral had a quarrying to building cost ratio of 1:4. Whether such a cost ratio was typical across all of Europe is doubtful, fluctuating with economic circumstances, the quantity of stone available, and the distances over which stone was transported. For example the arch of a bridge built by the French in 1412 cost a total of 132 florins (60 of which was for transportation), a princely sum, even before stonemasons at the building site lay their hands on it.<sup>65a</sup> So when it comes to reliefs, sculptures and similar architectural expressions, there is zero possibility the gargoyles and beasts were produced without ideological endorsement, or the financial trail associated with masonic endeavour.

Once carved the piece was raised to the cathedral's heights using scaffolding and hoists driven by ingenious contraptions and pulley systems. There, 100-200 feet above the ground below, a mason fixed the gargoyle in place with mortar, perhaps securing it even more firmly with other techniques.

There is every indication the moneyed aristocracy knew exactly what their finished cathedral would look like upon completion, from the very first. The 1459 statute of Germany's Strasbourg stonecutters expressly states that "If a master mason has agreed to build a work and has made a drawing of the work as it is to be executed, he must not change this original design. But he must carry out the work according to the plan that he has presented to the lords, towns or villages in such a way that the work will not be diminished or lessened in value".<sup>65a</sup>

It is, I believe, no longer possible to assert that craftsmen had free reign to style a Church in whatever manner they felt like. And by the 1400's it is no longer possible to assert that semi-heathen, non-jewish artwork was the product of renovating pagan religious sites. Moreover, the quasi-pagan imagery on many Church buildings of the time is so widespread that, for the most part, there was little or no perceptible distinction between both faiths.

Clergy in paganised areas acquired the nature of trail-blazing frontiersmen, ready, willing and able to experiment with new ways to divert and convert the pagans away from the Magians and Chaldeans, the pagan priesthoods still milling about under the eaves of the Church, and by no means crushed. Their methods did not always receive Church consent, and more than once were regarded by ecclesiastical authorities as mixing the holy name of Christ with practices which, according to some commentators, bordered on the spiritually profane.<sup>66</sup> Official Church denunciations of these ventures into unchartered waters reached a cacophony in the early Middle Ages. Some Church leechbooks were probably written by white Magians or philosophers. So blatant was the nature of the remedies they recommended to the reader, that other interpretations seem less likely. The Church aimed to weed out these practitioners and eject them from the flock. On one hand you had blurry pagan-Christian treatments formulated either knowingly or unknowingly, or, on the other hand, unabashed pagan rites.<sup>66</sup>

### Medieval Catholic views on the Magi

The tussle between the pro and anti reformists was so widespread and intense that some Church writers felt compelled to write treatises and sermons about the Magi, adding their weight to what Rome put forward on the subject.



The Magi in the *New Testament Book of Matthew* were looked upon somewhat differently from the Magi of medieval Europe. In no way were they termed *Maleficii* (magicians who used harm magic), but simply astrologers. This might lead one to believe that they were best likened to Zoroaster's white priesthood, and not the Zurvanite or black Magian variants which appear to have been the more prevalent in Europe. Nor does the royal nature of Matthew's Magi begin to be stressed until the 12th Century AD. These white Magi were seen as kind, helpful and basically good in nature, as the Magi were. The laudable and principled natures of these particular Magi was stressed by more than one Church writer.<sup>657</sup>

Anxieties in the community over the customary intermingling of Magian and Church rites were particularly obvious during the Church's Epiphany celebrations, on the feast day of the 'Three Kings', which remembers the joint adoration of Christ the child by both the Magi and secular Jewish shepherds. As with every mass, the officiating priest gave a homily (sermon) to the congregation on topics that were of concern to the Church in connection with doctrine, or to the relevance of scripture, and the way it should be applied in one's daily life. We are most fortunate that historical records have been preserved concerning feedback offered by parishioners in response to medieval homilies on the Epiphany. *Such inquiries in essence focused on whether or not it was truly necessary for the Magi to abandon astrology and magical practices.*<sup>658</sup> At the dawn of the Middle Ages the Church was united in its response: the arts of the Magi were anachronistic and of no (further) use to the faith, and yet *before too long figures were already beginning to surface* who spoke contrary to this view, deeming magic and astrology to be of *immeasurable benefit* to the Christian faith.<sup>658</sup>

Medieval congregations were well disposed towards some priests and not towards others.<sup>659</sup> Parishioners reviled the reception of communion from the hand of disliked priests, and one may wonder what the criteria for their perception of an unfitting clergyman was.<sup>659</sup> Was it that they didn't tell enough old stories? or weren't dispensing charms and wards against evil, like they're 'supposed to'? Were they shunned for openly supporting the Church reforms of the papacy? Was it because their Christianity was a little too Jewish for their liking? The answers to these question would be just as linked with the era and place in which the priest spiritually raised his parishioners.

Bearing in mind the level of patronage offered to the priesthood by the nobility, might the high born have placed certain pressures on *their* clergy, to make them behave in a certain way. If so, what problems arose between a priest and his sponsor, when clergymen were being compelled to accept Rome's package of ecclesiastical reforms, reforms wholly or partly unpalatable to the benefactors who controlled their purse strings?

Several early and medieval Christian theological writers went to great lengths to contrast Matthew's Magi (typecast as men of exceptional piety, virtue and ethics, who received prophecies of a truly divine nature), with the *Maleficii* Magi (who were dualistic wizards, many of whom toyed with the dark side).<sup>660</sup> Some Churchmen clearly understood the various delineations within the magus priesthoods. It seems strange they knew that traditional Magi (of Zoroaster's original priesthood) took no part in black wizardry, whereas the classical world's academia was widely divided on the subject. They saw Magi as practitioners of magical arts cognisant of, and bristling with, demonology. Clearly reputable Catholic clerics had a better overall understanding of the Magi than Greek or Roman writers on the subject. Far from being better educated in the old ways, some priests may have been covert Magi engaging in a surreptitious public relations exercise.

The white Magi barely attracted the same level of scornful revulsion that the wizards did. They were already widely mythologised in medieval lore, and deeply loved by the people. So much so that the resting place of the relics of the 'Three Wise Kings', in Frankish Cologne, was the premier destination for medieval Christian pilgrims in Western Europe. They were seen as astrologers, but not sorcerers, something amply stressed in the Persian Avesta.

Their 'infringement of the divine majesty' could not go unavenged forever. The reformists saw witchcraft, in its diverse forms, as a significant, sentient doctrinal embolism. In various regions at varied times it threatened to end the life of the Church, as we know it today. So the reformist authorities prepared to excise this offending wound to the body of the church. With mailed fist and sharpened sword in hand, the new guard stood ready to sever, once and for all, the gordian knot of unorthodoxy.

REFORMISTS WANTED  
TO DISTANCE THE  
CHURCH FROM ITS  
PAGAN HERITAGE,  
BRINGING IT MORE INTO  
LINE WITH JEWISH  
ORIGINS

## Chapter Desperate measures

### The 'final solution' to the Great Heresy

*'Desiring with the most heartfelt anxiety, even as Our Apostleship requires, that the Catholic Faith should especially in this Our day increase and flourish everywhere, and that all heretical depravity should be driven far from the frontiers and bournes of the Faithful ... when all errors are uprooted by Our diligent avocation as by the hoe of a provident husbandman'.<sup>691</sup>*

#### THE EXTERMINATION PROGRAM



And so, in the 13th Century AD, began Rome's 'final solution' to the problem of the Aryan Christian ecclesiastical infrastructure throughout Germany and France. This new way of thinking was firmly rooted in the writings of St Augustine and later St Thomas Aquinas ('Let them come home'). According to this policy, the heathens and heretics were to convert to the required form of the Catholic faith, or die. Clergy were to spare no amount of effort promoting the Gospel and accepted Catholic practices. They were to persist with their efforts at all costs, even if it required lengthy periods of time. But in the end, if subjects persistently rejected 'the redeeming message' the secular authorities were henceforth commanded to bring in the troops and begin their grotesque handiwork. It was seen as an act of love.

The sentencing procedure was as follows. Those gravely suspected of heresy were made to publicly recant their errors, the bishop stating:

*'Wherefore, and not without reason, holding you gravely suspect of such heresy (naming it), we have caused you as one so suspected publicly to abjure all heresy in general, as the canonical sanctions bid us'.<sup>692</sup>*

#### SENTENCING PROCEDURES FOR HERETICS AND WITCHES

*'And if with true heart and faith unfeigned you have returned to the unity of the Church, you shall be reckoned from henceforth among the penitent, and as from now are received back into the merciful bosom of the Holy Church'.<sup>693</sup>*

And it was said to them,

*'You shall put on over all the garments which you wear a grey-blue garment after the manner of a monk's scapulary, made without a hood either before or behind, and having upon it crosses of yellow cloth'.<sup>694</sup>*

This penitential garb was to be worn at all times for a prescribed period.<sup>694</sup> Whereafter such a penitent was required to show himself outside the door of a church on certain holy Catholic feast days, in default of which the penitent might have the entire terms of their penance re-assessed, or even overturned.<sup>694</sup> These vistas of a long-

forgotten Europe conjure the unsettling images of the *Juden* from beyond the grave, who, during the Nazi holocaust, shambled about, with yellow stars of David sewn on their clothing, hated by greater society for their bloodline and beliefs, and lamenting an uncertain future. Condemned prisoners, whether clerics or laypersons were 'set on a high place in the presence of the secular authorities'.<sup>694</sup>

Where the heretic was an ordained minister, his fellow, though apostolic, brethren were called to gather around and witness his defrocking;

*'the bishop shall don his pontifical robes, together with the other prelates of his diocese in their vestments and copes, and the prisoner shall be clothed and robed as if he were to minister his office; and the bishop shall degrade him from his orders ... so in degrading him he shall take off his chasuble and stole, and so with the other vestments'.<sup>695</sup>*

This having been done a relapsed heretical priest was handed over to the secular arm for the commission of the death sentence. But that was not before publicly recounting the extreme lengths they went to to assess the truth of their judgement of the accused's guilt. From this moment priests stood constant vigil over the condemned heretic. News came from the court, 'let them inform him of the sentence to come and of his death, and strengthen him in the faith ... console him and pray with him'. They should 'beware and be on their guard not to do or say anything which may enable the prisoner to anticipate his death'.<sup>696</sup> Accordingly the detainee waited an uncertain amount of time, fidgeting, praying in the manner accustomed to their faith, until at last soldiers came. Their hands tightly trussed, and the lead clasped firmly in the militiaman's hand, the condemned heretic or witch was led off. They walked down a street lined with hecklers and jeerers. Their mind is numb, their throat parched, their lips trembling, the pulse of their heart resounding in their ears. Through the sea of faces they sometimes see someone they know, the local baker, an uncle, the innkeeper, their neighbour, their accusers. Some countenances cause them to smile inwardly for there they see a member of their group, one they refused to betray to the authorities. They know their beliefs will live on, their people. And so they mount the pyre and die, engulfed by crackling fire and smoke. European cities were often 'cleansed' of paganism and heresy in just this fashion (p. 850).

Throughout the length and breadth of Germany, the likes of Conrad of Marburg and his team of Dominican Inquisitors were up to their ears in surprise investigative raids and often arbitrary sentencing and capital punishment, summary frontier justice which severely shocked the pope once news of it eventually reached him. It was also commonplace to see the Dominicans sentence 'corrupted' priests and nuns, to burn on the pyres as witches and heretics, a point seldom if ever mentioned nowadays when talking about the anti-witchcraft inquisitions. This was and is evidence of a war for control of the Church of Rome during the Middle Ages, far more gruesome and historic than the later 'Great Reformation', with the reformist papacy directing everything at its fingertips against heathens and alternative Christians within the clergy, and the general community.

The severity of the methods employed to repress heathenism and the craft no doubt varied as circumstances dictated, and continued for many centuries. In August 1628, extreme measures were brought to bear on the city of Wurzburg, Germany. The Chancellor's correspondence reflects his shock, disbelief and dismay concerning the alleged extent of the witch infestation, which evidently took the form of Magian-Christianity or Mithraism.<sup>697</sup>

*'As to the affair of the witches, which Your Grace thinks brought to an end before this, it has started up afresh, and no words can do justice to it ... The richest, most attractive, most prominent, of the clergy are already executed'.<sup>697</sup>*

In it the reeling official described the horrors enveloping Wurzburg as the 17th Century round-up fanned out around the city. He mentions what groups of citizens were yet to be executed or taken into custody as a result of information gathered during the operation, and in the weeks that followed.<sup>697</sup> The Chancellor seemed taken aback by the suddenness of the event. Perhaps the troops had been specially brought in from further afield to accomplish the task. Thus one avoided alerting local suspects to the planned raids. As the fateful moment approached, men-at-arms probably mustered at staging areas about the city after nightfall and, at an appointed time, speedily entered targeted premises simultaneously, right across the city. Until then Wurzburg's inhabitants continued their daily

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THE RAID ON  
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Fig 40.1

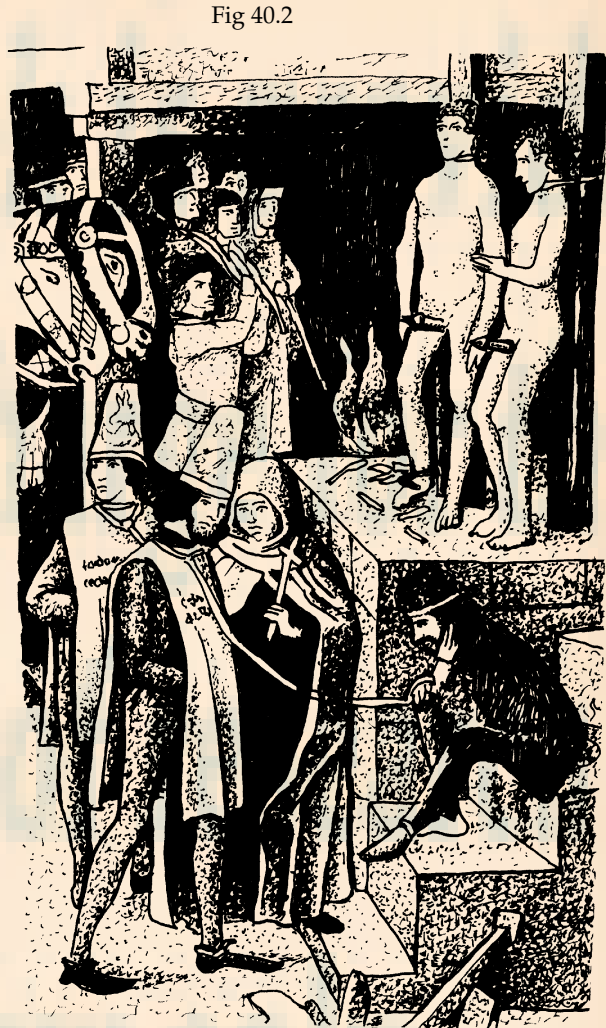


Fig 40.2



Fig 40.3



Fig 40.4

Fig 40.5



Fig 40.6

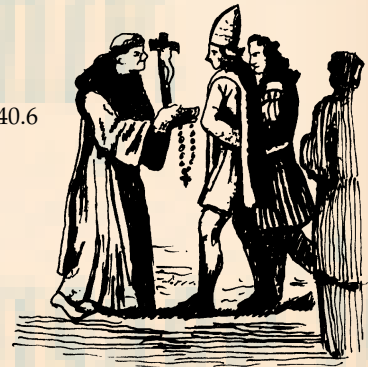


Fig 40.1. A heretic is shown wearing a mitre, and a chasuble decorated with demons and the face of the Antichrist.

Fig 40.2. White mitred heretics being led from the "Act of Faith" to their impending death. France, Late Middle Ages.

Fig 40.3. Spanish inquisitorial procession. Witness the large number of heretics taken for execution.

Fig 40.4. These recanters escaped the pyre during a 1559 AD Act of Faith at Valladolid. Elsewhere in the same woodcut, dozens upon dozens of suspects were sat on bench seating, all wearing the same style of dress, awaiting the moment of their sentencing. Those who stood by the old teachings were taken to a nearby burning ground, forced to ride donkeys so as to mock them in their final moments. Their tragic incineration continued amid an almost carnival atmosphere.

Fig 40.5. The Parthian King Antiochus. Since the heretical mitres in 124.3 resemble that of Antiochus it would seem that we must add a wardrobe department and artists to our expanded list of conspirators who helped make the alleged show trials possible. A more likely proposition is that the indicted heretics traditionally wore Persian garb of a sort shown in 16th Century illustrations.

Fig 40.6. A Portuguese heretic is led to the wooden stake.

Fig 40.7. Another Portuguese heretic; this one being strangled prior to his burning.

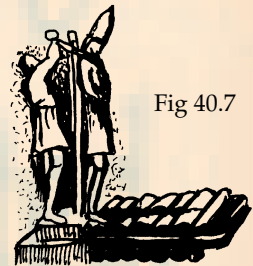


Fig 40.7

routines blissfully unaware of the punishment about to befall them. What is clear is that well-placed clergy were some of the first rounded up by the secular arm. This suggests that the soldiers and militia knew exactly who they were looking for, and once detained the accused appear to have been speedily sentenced. The mere fact that the Chancellor had to give the local bishop the bad news about his priests, means that they were probably summarily executed, before the bishop even had a chance to arrive at the scene. Still others remained at large, either taking flight, or shuddering in their homes, fully expecting a death blow to rain down on them any moment ... members of the judiciary and legal profession, 30% of the prince-bishop's seminarians, government officials, physicians, the high born, and individuals so highly placed that one would 'marvel' or 'scarcely believe it'.<sup>697</sup> The Chancellor appeared especially traumatised after seeing many sons of the nobility incinerated. Their ages ranged from 9 through to 14.<sup>697</sup> The cases against some suspects may have been damning, for he states that certain officials 'must be executed'.<sup>697</sup> Their fate appeared already sealed. No reprieve, no need for a trial, no escape. As a post script to his letter the Chancellor mentions that an 8,000-strong outdoor gathering of Christian witches had recently been conducted, somewhere near Fraw-Regenberg. At one juncture in the proceedings the officiating devil (at least that is the term used in the text) had the name of the attendees recorded in a book. The Chancellor adds; 'We hope, too, that the book in which they are enrolled will yet be found, and there is no little search being made for it'.<sup>697</sup>

You may ask why key elements of the legal system were culled by the inquisition with some relish, in this incident. That is because in former times the Magi were widely employed as magistrates throughout the ancient world. This continued to be the case for some time.

The white Magian-Christian 'heretics' no doubt held witch trials of their own, something I will now expand upon. In the closing years of the 16th Century Nicholas Remy wrote that the poisons of black witches were highly lethal to all manner of beast and man, whereas magistrates were impervious to these toxins.<sup>698</sup> For God had 'made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (ps lxxxii) ... they are sacrosanct and, by virtue of their duty and their office, invulnerable even to the spells of witches'.<sup>698</sup> Here Remy uses one of the Psalms to reinforce the validity of his comments about the divine nature of the judiciary. This very psalm, derived from King David, begins 'God standeth in the congregation of the mighty; he judgeth among the gods.'. In all, it savours of the old believers, though to be fair, Remy has not misquoted or twisted the written substance or context of the psalm, which goes on to read: 'I have said, Ye (the Judges) are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes'.<sup>699</sup> Here God's earthly judges are not only living gods, but sons of his. For the power of God included judging all things under heaven. The same concepts are found in the Greek word *theos*, which meant both 'a God' and 'a magistrate'. Just the same, judges armed themselves with additional sacred armaments to be doubly sure of protection.

*"the judge should wear round his neck consecrated salt and other matters, with the seven words which Christ uttered on the Cross written in a schedule, and all bound together, And he should, if he conveniently can, wear these ... and bind other holy things about him."<sup>700</sup>*

The Ordeal was a trial mechanism known especially to Aryans, Hindus and Magi, during which an accused was placed before the scrutiny of the divine being and justice gods rather than the judgements of a mere jury. Under Vedic and Magian law, defendants and accusers could undergo bizarre ordeals to prove their innocence, or the truth of their claims. No jury was required, for this trial method relied solely on the belief that God would pronounce judgement during the trial ordeal. It was believed that nobody false could survive the ordeal without damage to themselves. In Magian society ordeals were witnessed by the high priest, a sort of bishop who stood near the place of ordeal uttering prayers and spells for the efficacy of the event. The most common Magian ordeals were the 'Ordeal of the Sacred Twig', the 'Ordeal of Heat',<sup>701</sup> the 'Ordeal of Over-eating',<sup>702</sup> 'Ordeal by walking on a water-filled bladder containing instruments of wounding',<sup>703</sup> and the 'Ordeal of Cold'.<sup>704</sup> The barsom or heat ordeals were recorded in the *Nikadum nask*.<sup>705</sup> To this can also be added ordeals of poison and the outpouring of molten brass over the chest. The Magian trial of hot iron is better described in the Aryan law codes. A ball of metal was heated by a smith, leaves were placed on the defendant's hands, and he was to carry the incandescent iron a full nine metres.<sup>706</sup> By some coincidence the Old Norse trial of hot iron was roughly similar, and required the person to carry the iron

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JUDGES IMPERVIOUS TO  
SPELLS

ORDEALS TO  
ASCERTAIN GUILT OR  
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UNDER THE OLD WAYS  
NOBODY FALSE COULD  
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WITHOUT PHYSICAL  
HARM TO THEMSELVES

MANY WITCHES AND  
WIZARDS PASSED THE  
ORDEAL OF HOT IRON  
WITH FLYING COLOURS

ONE WITCH ENDURED  
THE IRON ORDEAL,  
FOLLOWED BY THE WATER  
ORDEAL AND SURVIVED  
BOTH. A CHARM WAS  
DISCOVERED AND  
REMOVED, AFTER WHICH  
TIME SHE WAS BURNED  
AT THE STAKE

THE KILLINGS WENT ON  
WITHOUT PROPER  
RECORDS IN MANY CASES

nine paces.<sup>707</sup> The hands were examined for scarring, which served as God's verdict.

Aryans held that one who is unjust, or untrue could not win in battle. To this extent an ordeal of arms might be sought as a remedy for injustice. During a trial by arms the plaintiff and the accused faced each other in mortal combat, at a place predetermined. The winner was assumed to be the one who was victorious, since God had judged in their favour. It was also a Magian custom that a man could take the goods of another, and proclaim to be the new owner of those goods if he underwent an ordeal of combat and came through unscathed.<sup>708</sup> This is reminiscent of the Norse duellers who made a living seizing other people's goods and then meeting them during an ordeal of trial by arms. If they won, they legally got to keep whatever was at stake. In such a way the acquisition of those goods was not illegal, though perhaps morally questionable.

The white Magi maintained the heat ordeal was best suited to trials concerning witchcraft, or circumstances in which a person was gravely suspected of a crime, for which his accusers had no compelling evidence.<sup>709</sup> And what should we find in Christian Europe, but the application of ordeals during witch trials! Similar fire ordeals survived the transition to Christianity, and continued to be happily used by medieval Christian authorities. However *Malleus Maleficarum*, the witch trial manual, cautions judges not to rely on the outcome of fire ordeals, saying that witches have some way of coming through unscathed.<sup>710</sup>

*"for in the (German) territory of the Counts of Furstenberg and the Black Forest there was a notorious witch who had been the subject of much public complaint. At last, as the result of a general demand, she was seized by the Count and accused of various evil works of witchcraft. When she was being tortured and questioned, wishing to escape from their hands, she appealed to the trial by red-hot iron; and the Count, being young and inexperienced, allowed it. And she then carried the red-hot iron not only for the stipulated three paces, but for six, and offered to carry it even further. Then, although they ought to have taken this as a manifest proof that she was a witch (since none of the Saints dared to tempt the help of God in this manner), she was released from her chains and lives to the present time, not without grave scandal to the Faith in those parts".<sup>711</sup>*

This could not have been an isolated example. Speaking of a witch burning in the German Diocese of Ratisbon *Malleus* tells us that;

*"Certain heretics were convicted by their own confession not only as impenitent but as open advocates of that perfidy; and when they were condemned to death it happened that they remained unharmed in the fire. At length their sentence was altered to death by drowning, but this was no more effective. All were astonished, and some even began to say that their heresy must be true, and the Bishop, in great anxiety for his flock, ordered a three days' fast. When this had been devoutly fulfilled, it came to the knowledge of someone that those heretics had a magic charm sewed between the skin and the flesh under one arm". Only then were they successfully burned to death.<sup>712</sup>*

In the West, during the Christian era, consecrated baptismal water was employed in trials,<sup>713</sup> where the water itself declared the drinker guilty or innocent. If guilty the water condemned the accused (perhaps by afflicting the offender with misfortune or sickness). The notion that holy water was capable of dealing out punishment to wayward elements of society can be found engrained into the Magian psyche.<sup>714</sup> Dunking was another ordeal found in medieval Europe, but ultimately the original Aryan 'Ordeal of Water' followed a different format. The accused entered a body of water. Next an archer fired 3 arrows into the distance, and at that moment the accused submerged himself beneath the water. The archer promptly dropped his bow, ran off to find the second arrow, then ran back to where he fired the shot, with the arrow in hand. If the person was still submerged in the same spot by the time the runner returned, then he was innocent.<sup>715</sup> Much the same rationale applied during witch dunkings. If water, which is pure, rejected the witch due to her unholiness, then she was guilty.

Without onlookers to objectively record the turbulent happenings of de-paganisation, major events passed with hardly a word preserved for posterity. The Islamicisation of Central Asia and Persia affords a striking parallel. There we hear of mass-killings (especially of the Magians), but no names, no body counts, no trial records.<sup>716</sup> Still we are fortunate in the extreme that medieval Christian annalists did leave a trail of evidence for the future, albeit one that has been sieved and diluted, till it represented but a watery tincture of what was once known.

In other places sketchy details continued. It was in the year 1555 that a Father Nunez received important correspondence from St Ignatius of Loyola in Rome. Nunez's missionary outpost (situated in Ethiopia, a place famed for frankincense and other rare and pure aromatics) was said to harbour a colony of Christian heretics, devotees of Prester John the Priest-king. In this instructive letter Rome provided advice about how to persuade these heretics to the Catholic cause. Ceremonially speaking the Jesuits recommended replacing their *'baptisms and other ceremonies'* with a spectrum of festivals known in Catholic Europe. Ignatius expressed some regret about *'the exaggerated esteem they have for bodily mortifications* (penitential floggings being the intended meaning here)<sup>717</sup>.

There were important reasons why a great many Manichees, Magian-Christians and white witches would rather burn than convert to Apostolic Christianity, Judaism or Islam. What led them to choose this path? What was the crux of their disagreement with Rome, one so irreconcilable that it was better die than concede to Rome's version of the faith? In attempting to answer this we happen across a gargantuan philosophical dispute that had dogged the Apostolic Church since its very inception. You see behind reformist Apostolic Christianity lay the God of Israel, who was very far removed from the Magian perception of the divine being. Their view of God more closely resembled the Father of the *New Testament*, a loving, generous creator who did everything in his power to nurture and protect the world. Such was the Father who so loved the world that he sent his only son to redeem it from death. No amount of preaching by Christian missionaries could make them think of their creator as one who hated them, or birds and trees. Not even the life or death choice of the *auto da fe* (the public denunciation of heretics, otherwise known as the 'Act of Faith') could guarantee a conversion.

To become a Jew, Muslim, Catholic or Orthodox Christian was therefore akin to becoming a devil-worshipper, according to the oriental thought process. For this very reason anti-Semitism was probably seen as virtuous by a broad cross-section of pagan and demi-pagan society throughout much of Europe and Russia. Only after the burnings, only after sermons repeated over generations, only after the church schooling would the anti-Semitism begin retracting ... ever so slowly.

As neo-Manichees, Chaldeans and Magian Christian heretics stood helplessly before the bishops, clerics and inquisitors presiding over the *auto da fe*, their life hanging in the balance, one cannot help feeling that it was a spine chilling experience for them. Their minds were disturbed by the implications of the choice. Would they buckle and become Christian, after the manner of the Jews ... and in so doing embrace demon-worship? Would they become sons and daughters of this fiend of the pit? Or would they die a martyr? Whatever the case, these views would disappear from society, one way or another ... the inquisitors would see to that.

Yet Rome's position on the Jews themselves stood perched on the edge of a precipice, tottering in the breeze. In areas where the old believers were strong in numbers, and persecuting Jews, the Church and certain Catholic kings hoped to protect the latter. Yet during the Spanish Inquisitions Jews and Muslims found themselves the focal point of the inquisitorial purges. It was a yawning chasm that threatened to swallow them up. In a Catholic state they were considered among the damned ... cut off from the sacraments ... cut off from the Most High. There was no room for them but to convert or die. The matter of the persecutions against Spanish Muslims was particularly fuelled by a desire to pay them back for the persecutions which Christians endured from the Moorish authorities. During the 16th Century especially, the scales were tipping a different way.

To effectively ensure the eradication of 'witches' from Christian society, it was necessary to uproot the nests of heresy and paganism still rampant throughout the east, and to destroy certain families lest they breed and so ensure the continuity of the bloodline. Military force was required. Though this amounted to just minor police actions and counter-insurgency operations in the West, the only manner in which they could successfully rid themselves of the magicians was to go straight for the source; Poland, Scandinavia, Finland, the Balkans, the Baltic zone and the Russian fringe.<sup>718</sup> This was a grave priority for Rome at this late stage, and in the East, Byzantium's regional assets had been literally overrun during their confrontation with the Great Heresy, leaving their forces stretched to the limit, particularly after the debacle at Manzikert, where much of the Byzantine army was wiped out by the Turks.

Despite this shortcoming, Emperor Alexius Comnenus sought to rule over an Eastern Roman Empire free of heretics, by formulating a military stratagem that succeeded in severely eroding the free-ranging heresy of the

DEVOTEES OF PRESTER-  
JOHN FOUND IN  
ETHIOPIA

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GROUP TO TASTE THE  
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MILITARY INVASIONS  
OF THE BALTIC REGION  
HOPED TO UPROOT  
HEATHENS FROM THEIR  
SAFE ENCLAVES

ORTHODOX CHRISTIAN  
MILITARY OPERATIONS  
AGAINST THE HERETICS

Balkans.<sup>719</sup> By this time though, Anatolia had been consumed by Islam, and over that way the pockets of heretics no doubt happily slotted in amongst the many dualists now largely tolerated by the Muslims. Having firmly entrenched themselves as the primary faith of the region, Muslims entered a period of extreme religious tolerance, which allowed for the presence Magians and other dualists, as long as they were loyal to the Islamic authorities.<sup>720</sup>

In the West, the Germans (many of which sided with the pope by that time), and some Crusaders (who had been withdrawn from service in the Holy lands), formed the battle-hardened nucleus of a strike force projected into these 'trouble areas' from the 12th Century onwards. In truth the zealous northern Crusade that was unleashed on the last of the animists, witches and wizards was only partly to do with conversion, but was equally concerned with the political objectives of the papacy and the acquisition of land in the East by the German nobility. Even so they dearly hoped to penetrate right across the north of Russia, and reach Bolgar in the Urals (a former Magian centre). This arrangement between the pope and now-loyal members of the German aristocracy permitted a formal occupation of the Baltic by the Teutonic Knights, to act as a buffer zone against further incursions by Slavic Magi, and/or allow Catholic priests to operate in the Baltic without fearing for their lives.

THE NORTHERN  
CRUSADES WERE VERY  
BLOODY INDEED

During the 11-1200's the Balts prepared for the onslaught of the German crusaders by erecting defensive constructions in many places, and generally arming Baltic society.<sup>721</sup> In this way they hoped to maintain their freedom, both political and religious. The majority of the work done on the fortifications coincided with the demise of pagan Slavic unity under Christianisation, but began initially with the rise of the eastern princes between the years 800-1000 AD. *By and large Western Slav fortifications were built in the middle of lakes which were joined to the mainland by causeways.*<sup>722</sup> Originally, medieval Western Slav housing was laid down in a fairly chaotic manner, devoid of any uniformity. But as they began work on the forts they saw a need to make use of all available space, with the result that their housing was built in a more organised fashion. Archaeologists have thus far discovered several thousand Wendish hill forts dating to this period of the northern crusades, and less than 1000 in Bohemia and its environs.<sup>723</sup> Due to the relatively high level of preservation of medieval artifacts, the magnitude of the destruction inflicted on the last of these Eastern pagan enclaves is repeatedly discernible within the archeological record.<sup>724</sup> Many settlements and fortifications were obliterated with their inhabitants once taken by the German invaders and their Saxon side-kicks.

The initial penetration of the Baltic zone was led by troops representing the trading interests of powerful Nordo-Germanic mercantile groups.<sup>725</sup> But before long the opportunity to convert the pagans to Catholicism (before the Orthodox priests did) became the motive for sending in the Germanic military orders.

CHRISTIAN DANES  
PARTICIPATED

Danish expeditionary forces under King Waldemar departed from their coastal raids on the Balts (which so characterised the late 12th Century AD), and probed deep into Latvia during the 1200's.<sup>726</sup> There he found support from the local Archbishop who, sensing an encroaching Russian Orthodox presence in the area, gave them the authority to grab whatever nearby territory still lay in the hands of pagans.<sup>726</sup> This land-grabbing spree by the Danes started a mad free for all, as the Germans, and Germanic settlers in the area took matters into their own hands, and started annexing as much pagan land as possible.<sup>726</sup> This 'we've got to get there first' attitude accounts for the rapidity with which Baltic lands were snapped up by the western marauders.

German clergymen accompanied the forces eastward, and were employed in the process of conversion. Yet this was only one, albeit small, face of the Baltic Crusades. As the German warriors devastated resistance within the Baltic zone, in readiness for their new overlords, the local bishop, and papal emissaries (sent to the area to report back to the pope concerning political developments in the area) ended up as little more than back-seat passengers.<sup>727</sup> As the pope had feared, pecuniary interests and power-quests had got the better of the situation, as heedless aristocrats forged ahead unchecked, with clear designs on establishing their own petty kingdoms.<sup>727</sup>

With well honed swords the devout warriors of Western Christendom rode off into the East to convert the Slav pagans to the faith of Christ, 'through the teachings of the Holy Fathers', or wipe them from the face of the earth for all eternity. Knighted gentry from all over Europe gathered in Germany, mounted up in raiding parties and, together with their retainers, rode into the 'monstrous' Baltic and Slavonic nations to go 'Slav-hunting'. No doubt some frivolously regarded these expeditions as a kind of warriors' jaunt, a boys weekend with a little bit of



spectator sport thrown into the bargain.

Under Eric IX (c. 1150 AD), the newly-converted Swedes, the sons of the very Vikings who not too many centuries earlier had been laying waste to monasteries, were out there with Christendom's finest, fighting hard for the Cross in the Church's war against the Mohammedans, pagan Finns and heretics. This campaign again saw Scandinavian youth prepare for war like their forefathers, travelling considerable distances in search of adventure and a worthy foe, whose demise helped build many a man's reputation for gallantry. They were in there boots and all; from the deserts of the Middle East where their martial blood raged against the Crescent, to the frosty northern reaches of Scandinavia where they hunted down and slew the Lappish sorcerers in their camps, and into the Upper Baltic and the Russian fringe where they sought to crush the last of the heathen (and gain a bit of Finnish real estate). At home, much later in the Middle Ages, they stoked the fires with witches most numerous.

In the East, the German crusading campaigns proved to be counter-productive to cordial Slav-West relations, for the Slavs themselves were struggling to implement their own Christianisation missions, under difficult circumstances and against overwhelming odds. These 'anti-pagan' border incursions proved to be an unwelcome and added stress to local Russian authorities. Russian, and to a lesser extent Greek Christians did not have time to go crusading in the Middle East; their crusade lay all around them every day of their lives. Ultimately though, the pagans did not go down without a fight, especially the Prussians; it was a protracted and very bloody affair for the Germans. The Anti-Prussian military campaigns succeeded in giving the Catholic Church a permanent presence in the Baltic. Church dioceses were founded in in the Baltic zone in 1230 AD, at Reval, Fischausen (1243), Dorpat (1224), Uxkul (1184), Riga (1201), Heilsberg (1243), and Culm (1243).<sup>728</sup>

The task of totally eradicating the Magi from the Baltic proved an impossible dream though; too many Balts were willing to stick their necks out to save them.<sup>728</sup> In Adam of Bremen's day (the 11th Century AD), before the Northern Crusades, countless pagan priests lived in Latvia and similar Baltic locations; houses were teeming with them. But by the time these areas had been under sustained Teutonic occupation their numbers must have dwindled significantly as they were captured by the authorities, or escaped further abroad, perhaps to live with relatives in foreign royal courts, or discrete rural locations. Yet they still continued to exist with relative impunity in major Baltic cities (despite the risk of apprehension), in safe houses which the faithful provided for them. So, Baltic cities were a real godsend to the fugitive Magi. Though under siege, the pagan priests could emerge from hiding to launch hit and run attacks on the invaders. Using their sacred authority they whipped up a spirit of defiance against the Germans, rousing contingents of Semogallians for battle at short notice.<sup>728</sup> With so many Germans in the area they had to keep constantly moving to avoid detection, unable to build permanent shelters of their own. Those that tried their luck living out in the forests found the going much tougher, and many probably starved or even froze to death during winter, that is unless their followers kept them supplied with sustenance and shelter. In one surviving case a pagan priest was grabbed by a military patrol of Teutonic knights in a very famished and sorry condition, having lived on nuts and poor nourishment too long.<sup>728</sup>

Meanwhile, the Balkan Crusades (c. 1227 AD), centred on the occupation of Bosnia and the much hoped for invasion of Bulgaria to be spearheaded by King Bela IV, his Hungarian army, and the Croats (under the watchful guidance of the Dominican Friars).<sup>729</sup> However the whole operation came into less than unexpected hitches. So soon after the senseless sacking of Orthodox Constantinople by the 4th Crusade, Bulgaria, the heartland of the heretics, was in no mood to have its sovereign borders violated by Roman vassals. Heretics or no heretics, this was Bulgaria, it was their land, their Church, and their heretics, a Bulgarian problem which they and they alone had the right to solve without foreign interference. Bulgarian brinkmanship thus averted the invasion, but it still took centuries before they succeeded in weeding out the heretical dualist sorcerers.

Unfortunately for the Holy See of Rome, these Bulgarian offensives against the heretics had one very unhappy side-effect; large numbers of displaced heretics and their families began crossing into Italy, Austria and Germany. And so the self-perpetuating story went on and on.

CHRISTIANISED SWEDES  
GO TO WAR IN DEFENCE  
OF THE CROSS

CATHOLIC DIOCESES  
ESTABLISHED  
THROUGHOUT LATVIA  
AND PRUSSIA

THE BALKAN  
CRUSADES

# Chapter 222

## The mediaeval and later witches

SOME SAY THAT A CULT OF WITCHES NEVER ACTUALLY EXISTED

THEY BELIEVE THE CHRISTIANS INVENTED WITCHES JUST TO KEEP SOCIETY UNDER CONTROL

ONLY A SMALL AND CONDEMNED MINORITY OF RESEARCHERS BELIEVE THAT A RELIGION OF WITCHCRAFT ONCE EXISTED IN EUROPE

THE FOREMOST OF THEM WAS MARGARET MURRAY

COMMON NOTIONS OF FOLK WITCHCRAFT IN CHRISTIAN AND ISLAMIC COUNTRIES

MOST RESEARCHERS PAY ONLY CURSORY ATTENTION TO INCIDENTS OF WITCHCRAFT PRIOR TO 1500 AD

There are a jumbled menagerie of theories concerning the mediaeval and later witches. Ones with the widest currency at this time are those that are under-supported by historical anecdotal information, and based on an assumption that historical accounts generated by clerics (both Catholic and Protestant) and the Inquisitions are flawed, bursting at the seams with lies and slander. Another theory is that the witchcraze arose from accretions of mass fantasy which consumed the oppressed minds of Europe's superstitious peasantry. They contend that these ruder folk had been spoon-fed a fictitious literary tradition of Gothic "Satanism" and witchcraft, ingeniously pre-fabricated by a Church intent on casting itself as the good guy, or by misguided theologians and writers on demonology. Others regard the trials as gendercide, with a male chauvinist Church misogynistically frying some of the world's first feminists. Believe it or not, a great many researchers in this field are, for want of a better term, conspiracy theorists. By their reckoning Church and State were directly implicated in a plot to control Europe, a plot facilitated by the establishment of the Inquisitions, who acted in response to a bogus crime, which they used as a trigger mechanism to legitimise the mass killing of dissident elements within the community, many of which were little old ladies. To achieve respectability for such a stance they gleefully ignore Eastern European and Muslim sources, which mention the presence of witches in their respective communities.

The opposing theory, of the so-called "Murrayite tradition", is that witchcraft was actually the survival of an ancient sect (which she had figured was in some way linked to the cult of Diana, though I am not convinced that Diana was the central deity of witchcraft). In her books she provided translations from the Late Mediaeval and Renaissance period, across most of Europe, and what is more they show a startling degree of uniformity, an almost religious degree of uniformity. Such unusual features are found in trial excerpts revealed by other researchers too.

Murray's thesis did have a major achilles heal though. While on one hand she hoped to explain the concurrences in the surviving data by postulating that it was the residue of an ancient religion (as a number of witches themselves confessed in their depositions), she did not do the additional ground work which could have enabled her to make such a supposition. To do so she would have needed to identify the witch cult's identity with a reasonable degree of certainty (if indeed it was a single group). Next she had to show that such practices were present during the pagan era, and even before that; ie, some degree of continuity. And she needed to explain why witch-trials were not a feature of early Mediaeval documentation. Because she neglected to do this, successive waves of scholars burst through the saloon doors with guns blazing, laying low any and all sitting at Murray's table. Academia had shut the door which Murray had opened, and braced themselves hard up against it, with their fullest might. As far as they were concerned, witches were pure fable. Yet their evaluations are jailed within a sheltered cocoon that fails to consider common folk beliefs about witchcraft, witches, devils and magic, found in both Christian and Islamic countries.

The ancient cult theory was, I believe, to a degree supported by Margaret Murray, who looked at the historical accounts of witchcraft not from a religious point of view, but an anthropological one. Though the scale of her work

could not possibly hope to determine how prevalent the indictment of factual cult members was, among the diverse European trials. Yet her vociferous opponents mostly concentrate their research efforts on periods later than the 1500's. They leave us with a dark, unstudied period, a phase of European history they regard as so unimportant, that one may as well erase it from the question of witchcraft. For this reason *The Forbidden History of Europe* should be seen as illuminating the no-man's-land that, until now, many scholars have refused to touch.

One of the main arguments against Murray's work is that scholars consider it preposterous that a cult dedicated to the worship of the evil principle, could ever have existed. Moreover, they assuredly assert that elder pagan religions were incapable of surviving into the Mediaeval period intact. To subscribe to this view is to ignore or discount a great deal of evidence to the contrary. In the last few chapters we have repeatedly accessed information concerning devil-worshippers. In this chapter I zero in on further supporting evidence for such creeds in Europe. As for their survivability, you can still find somewhat less than 10,000 Zoroastrians in today's radically Shi'ite state of Iran, and you can barely get more ancient than that. And what about Hinduism! Most Indians are adherents of a religion *that was first born during the Aryan invasion of their civilisation*, though it has greatly evolved since then. Moreover, pockets of the Prussian Galinda tribe (first mentioned by Ptolemy c. 150 AD), living deep inside Russia, managed to survive for 900 years before falling to Izyaslav's Rus' troops, having fought tooth and nail to retain their racial homogeneity that whole time. Without question ancient ethno-cultural units can survive lengthy periods of time, even in juxtaposition with larger cultures, that threaten to swallow them up.

My theory, which is very much supportive of Murray's, is largely based on primary trial sources, but incorporates folkloric and sundry primary historical references from England, Russia, Finland, Scandinavia, the Baltic, Scotland, France, Flanders, Spain, and many other countries. Often the data shows direct correlations with what is known of the black Magus wizards and Chaldeans (see Part I, Chapter III), and by inference the Slav Volkhvy, and the *Garabancias*, the black priests who once served Chernobog, the horned god of the Slavs. As you will see throughout this book, there are shreds of evidence which provide vital clues that allow us to identify a certain proportion of suspected witches, as the inheritors of dualistic pre-Christian magico-religious traditions which continued to be practiced in the forests and steppes of Eastern Europe.

From what you will have read in the preceding chapter, it is obvious that many academics specialising in witchcraft studies have been asking the wrong questions for a very long time. For it is not a question of whether or not the witches ever existed; too much data from Rome, India, Mesopotamia and Persia tells us they did. What is at stake is whether or not these more ancient witches could have carried their bloodlines and traditions into the future, once again coming to our attention in Europe, especially from the Middle Ages onwards.

In this chapter we will attempt to unravel certain elements within the exceedingly complex array of surviving witch trial data. As a consequence of this I intend to show you that an undetermined number of mediaeval witches belonged to a variety of cults, which practiced a diversity of eastern pagan traditions. Some of the accused were the descendants of the Chaldeans, white Magi and the Aryan Brahmins. Others were black Magus priests and priestesses who, during the course of their lives, devoted themselves to the horned god, the Destructive Principle, that ancient goat/dog Ahriman, who existed on the flip-side of creation. Yet others perpetuated the Dionysian rites extant in the Iranian East from at least 300 BC. And finally, as you will see in Chapters XV and XVI, a substantial number of witches considered themselves to be Christians, albeit practitioners of a form of Christianity that developed inside Iran. These were more properly heretics. Still others were suspects entirely innocent of the charges, nabbed over some inopportune comment they made perhaps years previous to their arrest. Such was the emotional atmosphere that prevailed in a deeply vigilant and suspicious Mediaeval Europe.

## The Inquisitions

According to statistics unveiled by the analysis of archival legal documents produced during the Spanish witch trials, the "infamous" Spanish Inquisitions turned out to be little more than a side-show, with the real action taking place elsewhere.<sup>730</sup> The Scandinavians, French and Germans eclipsed the 5,000 executed in Spain by immolating or strangling a supposed 150,000 witches,<sup>731</sup> heretics not being counted in these figures.

Those were very brutal times when compared with today's world. People could be disembowelled, hung and quartered for what some would see as trivial offenses, such as stock theft, robberies, or other comparable civil crimes.

THE PARSEE AND  
HINDU RELIGIONS ARE  
VERY ANCIENT

GENUINE EUROPEAN  
WITCHES HAD  
INHERITED EASTERN  
DUALISTIC TRADITIONS

WITCHES WERE PART OF  
FOLK CULTURE IN  
INDIA, ROME,  
MESOPOTAMIA AND  
PERSIA, AMONGST  
OTHER PLACES

MANY PAGAN  
TRADITIONS WERE  
LABELLED WITCHCRAFT  
BY THOSE UNFAMILIAR  
WITH THEM

PERHAPS AROUND  
150,000 WITCHES WERE  
EXECUTED

CAPITAL PUNISHMENT  
WAS FREQUENTLY  
INFLECTED FOR A  
VARIETY OF CRIMES

THE CATHOLIC CHURCH  
CONVENED A NUMBER OF  
COUNCILS TO DISCUSS  
THE PROBLEM OF  
SORCERY IN THE WIDER  
CHRISTIAN COMMUNITY

Their heinousness was rooted in paganism. The corruption or debasing of a monarch's currency was another misdeed worthy of the death penalty, just as was the forging of the monarch's faith; a wrong-doing pursued at length.

The Inquisitions, or Holy Tribunals (such as Laodicea, Ancyra, Toledo, to name a few) as they were known, were religious legal bodies seldom heard of before 1000 AD, *specialy licensed* to conduct trials against heresy, and whose sacred duty was to expunge 'evil' from the community. Accordingly, they only ever really raised their heads in times or places where their presence was gravely warranted by the discovery of unusually 'unholy' activities. Just some of the holy councils convened to discuss the presence of magic and magicians are as follows:<sup>732</sup>

9th Century	Aachen, Mainz
8th Century	Clovesho, Leptinnes, Rome
7th Century	Braga, Merida, Toledo x4
6th Century	Agde, Aoxerre, Lyons, Narbonne, Orleans x2, Braga x2
5th Century	Rome
4th Century	Elvira

Thus inquisitory bodies were never the "public face" of the Church, and not even a permanent fixture. Between 500 and 1000 AD Inquisitors had been exceedingly efficient, destroying the last vestiges of astrology, magic and the occult, so much so that their councils faded from common thought for a time. But this was soon to change.

During the Middle Ages, Western Inquisitors were fairly new at tackling magicians, heretics and sorcerers, and still stood to learn a thing or two about the treatment of insurrectionist heretics from their Orthodox counterparts in the East. Byzantium had grown weary of the eastern problem of heresy, which had at times reached plague proportions there. As the menace of the heretics shifted through Byzantium and headlong into the Kingdoms of Western Europe, the Papacy mobilised the Dominican Inquisitors against the 'enemies of Christ'. These were clergy who had truly found their niche in life, and proved to be most successful in their assigned task of killing off heresy.

Many fables are attached to the Inquisition. Inquisitors were not, as is commonly believed, indiscriminate in their regime of persecution. On the contrary they were rather picky about the kinds of suspects they investigated. Regulations demanded that cases fulfil certain criteria before the Holy Office could become involved. For want of a modern analogy, there had to be a damn good reason why the presence of an FBI agent was warranted in investigations normally handled by the county sheriff. The Church understood that the magic arts were practiced by sundry individuals, yet among them were heretics who they were most keen to discover, as the following excerpts from the witch trial handbook *Malleus Maleficarum* stress;

*"Inquisitors deputed by the Apostolic See to inquire into the pest of heresy should manifestly not have to concern themselves with diviners and soothsayers, unless these are also heretics, nor should it be their business to punish such, but they may leave them to be punished by their own judges".<sup>733</sup>*

*"For it is the same with those who worship and sacrifice to the devil. For if they do this in the belief that there is any divinity in devils, or that they ought to be worshiped and that, by reason of such worship, they can obtain from the devil what they desire in spite of the prohibition or permission of God, then they are heretics".<sup>734</sup>*

Some cases were too hot to handle. Only the hand-picked were appointed to delve into them:

*"The Inquisitors of the sin of heresy deputed by the Apostolic See or by any other authority have no power to try such offenders (schismatic Bishops and other high dignitaries) on this sort of charge, or to proceed against them under pretext of their office, unless it is expressly stated in the letters of commission from the Apostolic See".<sup>735</sup>*

*"an Inquisitor need not interfere in the case of a man who is to be punished as a malefactor, but not as a heretic, but may leave him to be tried by the Judges of his own Province".<sup>736</sup>*

*"Let the bishops and their representatives strive by every means to rid their parishes entirely of the pernicious art of soothsaying and magic derived from Zoroaster (NB: this reference to Magian ritualism)" ... We strictly forbid the temporal lords and rulers and their officers in any way to try or judge this crime, since it is purely an ecclesiastical matter; and it speaks of the crime of*

THE INQUISITION

MANY FABLES SURROUND  
THE INQUISITOR, JUST AS  
THEY DO THE WITCH

THE INQUISITION WAS  
ONLY INTERESTED IN  
CERTAIN TYPES OF CASES

BISHOPS AND HIGH  
DIGNITARIES REQUIRED  
SPECIAL INVESTIGATORS

THE ARTS OF ZOROASTER  
FORBIDDEN

heresy". But if it happened that suspects had caused injuries by their magic, then "it must be punished by the Civil and not by the Ecclesiastical Court".<sup>737</sup>

For the purpose of satisfying the Malleus' legal definitions pertaining to the crime of witchcraft, it was important to establish the nature of the offense, the accused's motives and interior disposition, their level of belief in the Catholic faith and so on. This probably required a certain level of sophistication in their interrogation techniques ... offering subtle questions, and attentively listening to the accused's responses. For example astrology probably wouldn't constitute a matter of witchcraft for:

"Such as contend that witchcraft has its origin in the influence of the stars stand convicted of three errors. In the first place, it is not possible that it originated from astrancers and casters of horoscopes and fortune-tellers".<sup>738</sup>

"In astrology there is no compact, and therefore there is no invocation, unless by chance there be some kind of tacit invocation, since the figures of demons and their names sometimes appear in astrological charts".<sup>739</sup>

An ultra-sacrilegious ceremony might not necessarily be witchcraft either:

"For when they stamp into the mud the Body of Christ, although this is a most horrible crime, yet it may be done without any error in the understanding, and therefore without heresy".<sup>740</sup>

Yet if the same desecration was performed in an heretical manner, with an heretical intent, or by the rites of the heretics, then there was a visible error in faith, which in turn brought the suspect under the jurisdiction of the Inquisitorial courts. Some inquisitors were more devastating than others. The many 'victories' of the 'ace' Dominican, Robert, *the Bulgar*,<sup>741</sup> are attributable to him being a reformed Bulgar heretic, and obviously a man who knew names, and the right questions to ask. Much of the cat and mouse game between heretic and Inquisitor was conducted "in-house", with many of the official findings being kept under wraps. In the Far-East, protracted wars against stubborn heretics had been a feature of Byzantine military activity; their units fought a standing army of Paulician Magian-Christian heretics at Theprice, Anatolia,<sup>742</sup> for instance. Over centuries, several hundred thousand had been tried and imprisoned, or executed where the subject proved impenitent, or was 'overly seditious', or likely to 'infect' large portions of the community upon release. Those imprisoned were normally held in solitary confinement. While these eastern and western tribunals had been intervening in cases of heresy and witchcraft throughout the early Middle Ages, it was not until the 15th Century that the first Papal Bull was issued on the matter, indicating a rapid escalation in the situation. In the West the fullest might of the Inquisition was unleashed in 1484 AD, beginning with Pope Innocent VIII's opening declaration of war on heresy and witchcraft.

"It has indeed lately come to Our ears, not without afflicting Us with bitter sorrow, that in some parts of Northern Germany, as well as in the provinces, townships, territories, districts, and dioceses of Mainz, Cologne, Treves, Salzburg and Bremen, many persons of both sexes, unmindful of their own salvation, and straying from the Catholic Faith have abandoned themselves to devils, incubi and succubi, and by their incantations, spells, conjurations, and other accursed charms and crafts, enormities and horrid offenses have slain infants yet in the mother's womb, as also the offspring of cattle, have blasted the produce of the earth, the grapes of the vine, the fruits of trees, nay, men and women, beasts of burden, herd-beasts, as well as animals of other kinds, vineyard, orchards, meadows, pastureland, corn, wheat, as well as animals of other kinds, with terrible and piteous pains and sore diseases, both internal and external; they hinder men from performing the sexual act and women from conceiving, whence husbands cannot know their wives nor wives receive their husbands; over and above this, they blasphemously renounce that Faith which is theirs by the Sacrament of Baptism, and at the instigation of the Enemy of Mankind they do not shrink from committing and perpetrating the foulest abominations and filthiest excesses to the deadly peril of their own souls, whereby they outrage the Divine Majesty and are a cause of scandal and danger to very many ... Accordingly in the aforesaid provinces, townships, dioceses, and districts, the abominations and enormities in question remain unpunished not without open danger to the souls of many and peril of eternal damnation. Wherefore We, as is Our duty, being wholly desirous of removing all hindrances and obstacles by which the good work of the Inquisitors may be let and tarried, as also of applying potent remedies to prevent the disease of heresy and other turpitudes diffusing their poison to the destruction of many innocent souls, since Our zeal for the Faith especially incites us, lest that the provinces, townships, dioceses, districts, and territories of Germany, which We have specified, be deprived of the benefits of the Holy Office thereto assigned, by the tenor of these presents in virtue of Our Apostolic authority. We decree and enjoin that the aforesaid

THE FINER POINTS OF  
DETECTING HERESY

ROBERT THE BULGAR

THE PAPAL BULL OF  
POPE INNOCENT VIII

INQUISITORIAL  
INVESTIGATIONS  
LAUNCHED IN  
GERMANY

*Inquisitors be empowered to proceed to the just correction, imprisonment, and punishment of any persons, without let or hindrance, in every way.....*"<sup>743</sup>

BY THE 1400'S THE  
PROBLEM OF WITCHES  
WAS GETTING OUT OF  
HAND IN GERMANY

The balloon of heresy and pagan witchcraft was about to burst. One part of *Malleus Maleficarum* explained that the super-abundance of witches during the 14th Century and the preceding few centuries could only have been due to unforeseen factors. Apparently a fair number of witches and heretics had always been present there in the past, but during the 1400's AD the seepage of astrological and astronomical pursuits, runes, necromancy, mystical images engraved on magical gems (Magian and pagan Gnostic), gem rings, and disks of precious metals (talismans) into Germany was starting to get out of hand. The whole thing had turned into a virtual explosion.<sup>744</sup> My guess is that much of this can be attributed to the arrival of immigrants from the east and north bringing their amulets with them, and the mass distribution of astrolabe kits into the community, something which brought all the witches out into the open, facilitating the crafting of magical apparatus, and a general revival of paganism.

DEMON-MAPS WERE  
FOUND

Now the Church was faced with having to suppress *devil-worship which had gone absolutely haywire in Germany*. According to Church sources, some types of scrolls and star maps were said to contain effigies of demons in the place of the standard planetary inscriptions normally encountered. My belief is they were depictions of constellations drawn from pagan mythology, or demonic planetary archons summoned by certain families or individuals, and which were profoundly linked with the pagan Gnostic cults of the Greeks and Egyptians, and the Chaldean arts, in the form of aerie demons.

If we tally the numbers of people that probably took part in the steady migration of Magi and Magian-Christian heretics into Moravia, Northern Germany, the Balkans, Carpathians, Italy, Byzantium and France beginning in the mid-ninth Century, and ranging right through to the 14th and 15th Centuries, we can conceptualise how Western authorities ended up executing approximately 150,000 sorcerers throughout the Middle Ages. The combined weight of witches and heretics put to death in the East is almost impossible to gauge, but could well have exceeded the 200-300,000 mark, in total. If we then consider the number of heathen Prussians, Finns, Latvians and Lithuanians dispatched during the campaigns of the Teutonic knights, together with their priests and priestesses, the ultimate number of militant pagans killed may have approached half a million throughout Europe and the Balkans. Are these numbers too inflated? Well, just think of it this way.

You will already have read about the possible numbers of Magi in Rus' in Part I. The total number of blood Magi in 10th Century Rus' might have been between 8,000-120,000 depending on the number of pagan Slav ic Magi required to perform the *Yasna* ceremonies during the same period. If only half of each succeeding generation formed couples, and had a like amount of children, and then we multiply this figure on the same scale over only nine generations (let's say 450 years) you end up with figures which dazzle the mind. If the same rate continued between the 10th and the 16th Century, the potential number of Magi residing in eastern and western Europe throughout that entire period could have been astronomical. No doubt the overall scale of this would have been drastically reduced by the large number of conversions to Catholicism, Orthodoxy and Islam. Even so, that left a certain remainder which had to be tackled in the anti-pagan crusades of Northern Europe, or via witch-trials that steadily picked them off year by year.

FIRST TIME OFFENDERS  
WERE SUPPOSED TO BE  
RELEASED IF THEY WERE  
PENITENT

The "crime of witchcraft" was chiefly prosecuted by the civil authorities, whereas charges of heresy could only ever be heard by ecclesiastical tribunals. In either case the death penalty was pronounced on the accused only where they refused to "confess and repent" the "grievous nature of their crime". If they confessed, they were safe, but if they returned to the ranks of the *relapsae*, or people falling back into the ways of the witches and heretics, then they were putting their lives in serious peril. If one lapsed after a second acquittal they were dead!

Ultimately, the burning of 150,000 witches in Western Europe throughout the entire Middle Ages *would have made only a small dent in their numbers*. Over 500 years, 150,000 executions amounted to about 300 per annum, spread across 5 countries, or on a crude average, 60 per year in each kingdom. The bloodlines of the witches and heretics must have survived intact, but whether the purity of their bloodlines, faith, books, holy sites and ceremonial life remained untarnished by defilement is a totally different matter. As Europe became more and more Christianised, the old faith was progressively eroded as ever growing bands of travellers, woodsmen and shepherds "polluted" the constantly dwindling number of undefiled groves and springs.

What is not commonly known nowadays is that one major feature of the Inquisitions was the inward-pointing

sword, figuratively speaking, that weeded out and took supreme vengeance upon any clergy who were discovered to have fallen in with the heretics, and become traitors to the apostolic faith. The magistrate's trusty handbook, *Malleus Maleficarum*, was quite explicit in its assertion that no one should be above the scrutiny of the tribunals of the Holy Office; after all, the Manichaeans and other Bulgar heretics had already entered France and Germany via the monasteries. And, from the 10th to the 12th Centuries AD, it was from this quarter that all the Church's main problems stem, in both the east and west. Monks were in a state of revolt, often seen as fuelling the march towards heresy, whereas in ages past they had been "obedient" to the ways of the faith. The Middle Ages was a time when people could look towards the friars, and find secreted among their number figureheads preaching hatred of the hierarchy and the Mass.<sup>745</sup> The penalty rogue clergy could expect varied, but the *Malleus* states:

*"the Canon prescribes that a cleric is to be degraded and that a layman is to be handed over to the power of the secular courts who are admonished to punish him as his offense deserves".<sup>746</sup>*

This may explain why some or even many witches flocked to join the priesthoods and convents, to avoid the horrors of secular law. In any case such designs were ill-conceived, and only attracted frontal attacks from the Papal reformists, who pulled the Church apart at the seams looking for them. These turbulent events are covered throughout this and the final chapters.

In 1592 AD a Dutchman named Cornelius Callidius published a controversial text aiming to publicly de-fuse the tenacity of the witch persecutions.<sup>747</sup> He was soundly reprimanded by the Church for his efforts which, it was claimed, were "suspected of heresy and smacking of the crime of treason, as being seditious and foolhardy".<sup>747</sup> He was compelled to rescind a number of his articles in a signed testimony, amongst which was the assertion that "*Magia* (magic) ought not to be called *maleficium* (black witchcraft), nor *Magi* (magicians) *malefici* (witches)".<sup>747</sup> He argued that scripture recommending capital punishment for witches cannot and should not be applicable to the Magi.<sup>747</sup> What Cornelius was attempting to do was educate the masses about the differences between white (Magi) and black sorcerers (witches).<sup>747</sup> It is my considered opinion that Callidius was far wiser to the truth than could ever be admitted, especially during the Renaissance, for at that time white witches were being unfairly lumped together with the black, each and every one of them an enemy of the Church, and God. This marks a change in the status of white witches, who until the 12th Century enjoyed cordial relations with Catholic parish priests in a number of areas.

Other like-minded social commentators persisted with the risky business of putting pen to paper, such as the medieval Faust cum doctor, natural scientist, wizard and inventor, Cornelius Agrippa. Unlike Callidius, Agrippa was no mere onlooker hollering cliches from the sidelines, he was preaching from ground zero.

*"Some will come to hear what I can say, who by their rash ignorance may take the name of magic in the worse sense, and ... cry out that I teach forbidden arts, sow the seed of heresies, offend pious ears, and scandalize excellent wits; that I am a sorcerer, and superstitious, and devilish, who indeed am a magician. To whom I answer that a magician doth not amongst learned men signify a sorcerer, or one that is superstitious, or devilish; but a wise man, a priest, a prophet; and that the sybils were magicianesses, and therefore prophesied most clearly of Christ; and that magicians, as wise men, by the wonderful secrets the world, knew Christ the author of the world to be born, and came first of all to worship him; and that the name of magic was received by philosophers commended by divines, and not unacceptable to the Gospel. I believe that the supercilious (inquisitorial) censors will object against the sybils, holy magicians, and the Gospel itself sooner than receive the name of magic into favour; so conscientious are they, that neither Apollo, nor all the Muses, nor an angel from heaven can redeem me from their curse. Whom therefore I advise, that they read not our writings, nor understand them, nor remember them. For they are pernicious, and full of poison".<sup>748</sup>*

The fact of the matter is the Aryan white priests and priestesses ended up caught in the cross-fire between the Church and the black witches, equally enshrouded by the convenient blanket term "witch", though more properly they were either apostates (ie; pagan religious mentors), or heretics (in cases where the white witch was also a believer in Jesus). The more jingoistic theologians saw the white arts as even more dangerous than the black, doubly so since ordinary folk were more inclined to seek them out, thereafter falling into the devil's clutches in a most insidious way. Still others espoused pagan Gnostic or Chaldean-style teachings. Yet, some time before this, *Malleus*

ON AVERAGE 300  
WITCHES DIED PER  
ANNUM ACROSS EUROPE

WITCH TRIALS WERE  
VERY LEGALISTIC

DISOBEDIENT MONKS

WAYWARD CLERGY  
WERE TRIED BY CHURCH  
RATHER THAN SECULAR  
BODIES

CALLIDIUS SAID THAT  
THE MAGI WERE NOT  
WITCHES IN THE TRUE  
SENSE

HE SAID THE MAGI, THE  
WISE MEN, SHOULD NOT  
BE EXECUTED

MALLEUS MALEFICARUM  
HELPED TO DEFINE WHAT  
A WITCH WAS

*Malleficarum* ventured to drive home a similar delineation to that provided by Callidius, stating;

*"We must observe that this heresy, witchcraft, not only differs from all other heresy in this, that not merely by a tacit compact, but by a compact which is exactly defined and expressed it blasphemous the Creator and endeavours to the utmost to profane him and to harm his creatures, for all other simple heresies have made no open compact with the devil ... although their errors and misbelief are directly to be attributed to the Father of errors and lies".<sup>749</sup>*

The form of black witchcraft enunciated in the *Malleus* sounds distinctly like the "condemned system" of demonolatry recorded by Al-Nadim, for it adds that the witch must of necessity:

BLACK WITCHES  
DIFFERED FROM  
ORDINARY HERETICS

1. Abjure their faith.
2. Harness themselves in the pursuit of evil doings.
3. Offer children to the devil.
4. Revel in lustful over-indulgence.
5. Revel in "all manner of filthy delights".

Here the *Malleus* drew a very real distinction between (black) witchcraft and just about every other heresy. It is an important point - not all magic was witchcraft, except that which followed the precepts of the devil by virtue of a pact forswearing them to his service, by the above-mentioned duties. It was an inverted system of worship, intrinsically the same as the "condemned system" of the black Magi.

WITCH RITES WERE AN  
INVERTED SYSTEM OF  
WORSHIP

Witch trials were variously convened by inquisitors, secular lords and magistrates whether Catholic or Protestant. Surprisingly there were a number of cases in which magistrates were themselves the subject of investigations into witchcraft. I am at a loss to know how widespread this is alleged to have been, but in Scotland, Justices of the Peace were openly implicated in the infernal arts.<sup>750</sup>

PROTESTANT  
AUTHORITIES ALSO HELD  
WITCH TRIALS

The white Magian-Christian "heretics" probably held witch trials of their own, something I will now expand upon. In the closing years of the 16th Century Nicholas Remy wrote that witch poisons were highly lethal to all manner of beast and man, whereas magistrates were impervious to these toxins.<sup>751</sup> For God had "made them (the judges) partakers of His prerogative and honour, calling them Gods even as himself (ps lxxxii) ... they are sacrosanct and, by virtue of their duty and their office, invulnerable even to the spells of witches".<sup>751</sup> Here Remy uses one of the Psalms to reinforce the validity of his comments about the divine nature of the judiciary. In all, it savours of the old believers, though to be fair, Remy has not misquoted or twisted the written substance or context of the psalm, which reads: "I (Jehovah) have said, Ye (the Judges) are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes".<sup>752</sup> Here Jehovah's earthly judges are not only living gods, but sons of his.

JUDGES WERE THOUGHT  
TO BE IMPERVIOUS TO THE  
SPELLS AND POISONS OF  
WITCHES

THEY WERE GODS

Owing to numerous trial testimonies stating that certain devil-worshipping witches met in synagogues, Catholic anti-semitism is thought to have been a feature of many cases. This may be so, but there is an alternative explanation. In *Sikand Gumanik Vigar*, we find (non-Zurvanite) Magian refutations of Apostolic Christianity, Judaism and Islam. Magian polemicists railed against these three faiths for one principal reason, namely that their supreme "one god" (ie; Jehovah or Allah) was, in their eyes, the face of Ahriman, a vainglorious, cantankerous creator-destroyer that slew those who displeased him irrespective of who they were (with old age, disease, war), while at the same time lavishing mercy and favours upon those who pandered to his whims, or to those he took a liking to at a given moment, even if they were the enemies of his chosen people. Unlike the Good Sun, from whence only good things came, this other god was one to be feared on account of what he might do next. Magians would therefore have seen Churches, Mosques and Synagogues as havens for the worship of the penultimate demon of the ages - devilish synagogues. If the demonic synagogues mentioned in trial documentation were so-called on account of this, then it is possible that the accused in these *particular* cases were Catholics (ie; Christians that adhered to Rome's heavily judaised version of Christianity) and Jews, or less likely Muslims since there were so few of them in Europe outside of Moorish Spain.

THE MAGI BELIEVED  
THAT CHRISTIANS  
MUSLIMS AND JEWS WERE  
DEVIL-WORSHIPPERS

MAGIAN-CHRISTIANS  
MAY HAVE CONDUCTED  
THEIR OWN WITCH TRIALS

PANTHEONS OF DEMONS  
WERE KNOWN IN THE  
ANCIENT WORLD

Anyhow, there are enough Zoroastrian and Classical Roman sources to help us visualise that devil worship was far from a whimsical psychosis devised by the Church, but a burgeoning spectrum of infernal deities well known in Babylon and the Orient, which complemented their dualistic perception of the cosmos. They had been transported to many and varied geographical locations in the West by autonomous black Magi, or by those who



served in the subterranean hideouts, caves and temples of the Roman Mithraic legionaries and piratical Cilicians. Many of their infernal haunts could be found at places annexed by the Romans, and therefore where Mithraic communes had settled. In some cases these sites match former locations for pagan Gnostic observatories during Ptolemy's age. So quite possibly these black gods had been worshiped for millennia in these places, by a religion headed by astronomer-astrologers. One Roman, the highly respected natural scientist Pliny the Elder, had the following to say;

*"Frail, toiling men, mindful of their own weakness, have separated these deities into groups in order to worship them piecemeal - each person worshipping the deity he most needs. Thus different races have different names for the same deities, and we find innumerable gods in the same races. Even the Gods of the lower world, together with diseases and many kinds of plagues are listed in groups in our fearful anxiety to appease them. For this reason there is a Temple of Fever, on the Palatine, dedicated by the state, one of Bereavement, at the Temple of the Household Gods, and an Altar of Bad Luck, on the Esquiline. One could take this to mean that there are more heavenly beings than men, since individuals also make as many gods, by adopting Junos and Genii for themselves. Some nations have animals - even repulsive creatures - as gods, and many things more disgraceful to relate: they swear by rotten food and other such things.... But the invention of adulterous acts between gods and goddesses themselves, as well as quarrels and hatred, and the invention of gods of theft and crime, surpasses all shamelessness" .... "They wait upon gods with foreign rituals, they wear their images on their fingers (a reference to engraved gem rings); they pass sentence on the monsters they worship and invent food for them; they inflict dire tyrannies on themselves, resting only fitfully even when asleep..."<sup>753</sup>*

IN ROME TEMPLES WERE  
DEDICATED TO THEM  
WORSHIPPING HORRID  
CREATURES, AND  
SWEARING BY ROTTEN  
FOOD

Concerning the dualistic animal killings of the white and black Magi, Plutarch wrote;

*"In fact, they believe that some of the plants belong to the good god and others to the evil daemon; so also of the animals they think that dogs, fowls, and hedgehogs, for example belong to the good god, but that water-rats belong to the evil one; therefore the man who has killed the most of these they hold to be fortunate"<sup>754</sup>*

Combining both accounts we might guess the black Magi worshiped water-rats and other loathesome creatures. Regarding the Iron Age Druids, Pliny, in his inimically anti-Magian style, expressed the following;

*"Magic continued to be practiced in the two Gallic provinces within living memory. The principate of Tiberius saw the removal of the Druids and the whole pack of soothsayers (ie; those who prognosticated by means of animal sacrifice) and doctors. But these remarks are of little interest when one considers that magic has crossed the ocean and reached Nature's empty wastes. Today even Britain, in awe, practices magic with such impressive rites that one might think that she had given the Persians the art of Magic.... An incalculable debt is owed to the Romans who destroyed these monstrous practices, in which human sacrifice was considered an act pleasing to the gods and eating the victim was thought to be beneficial to one's health"<sup>755</sup>*

ROMANS UNDERSTOOD  
CERTAIN ASPECTS OF  
THE MAGIAN RELIGION

ROMANS REPORTED THE  
PREVALENCE OF THE  
MAGIC ARTS AMONG  
THE DRUIDS

Roman academics like Pliny the Elder, Lucian and Plutarch, tell us that Ancient Rome, and the Celtic lands (under the Druids) were admirably acquainted with the practices of devil-worship in some quarters. In Rome this was no doubt due to the influence of dualistic Iranian Mithraism and the Etruscan black magicians from the east. The down-trodden, unfortunate or impoverished could make the trip up to the Esquiline and alleviate the anxiety of their melancholy and woe, by placing offerings to the devil-gods at formal altars, which if we consider the Mithraic subterranean temples, were probably located in underground caves and diggings. In Pliny's words *the Romans had formally partitioned the Gods into two camps*; the harmful black deities and the white nature deities, both of which were liable to receive appeasement at appropriate times. These so-called devils were regarded as snubbed and disowned gods of considerable potency responsible not so much for creation in the world, but destruction of every conceivable kind. By offering them homage it was hoped that the devotee would receive protection from the very forces that these deities unleashed, and in so doing become prosperous in the world.

THE PAGAN GODS WERE  
DIVIDED INTO TWO  
GROUPS: THE GOOD  
GODS AND THE EVIL  
GODS

With two possible destinations for the soul after death, the underworld could conceivably be enjoyed if one had built up sufficient rapport with the subterranean deities in this lifetime. Traditional Zoroastrian views differed somewhat from this happy-ever-after view. In their texts the black god wished to strangle them with his own bare hands. Everything depended upon the way a person looked at these issues. There can be little doubt that the proliferation of witches during the Middle Ages and Renaissance period was overwhelmingly linked in with the

THE ABILITY TO PERFORM  
WITCHCRAFT WAS  
USUALLY INHERITED

MANY RESEARCHERS  
DISMISS THE POSSIBILITY  
THAT WITCHCRAFT  
ORIGINATED IN  
PAGANISM

FEW OF THEM HAVE EVEN  
BOTHERED TO LOOK AT  
SURVIVING INFORMATION  
ON THE PAGANS

THE DEVIL AS A GOAT OR  
DOG

SCANDINAVIANS  
ENVISAGED THE DEVIL AS  
A DOG

THESE IMAGES HAD PRE-  
CHRISTIAN ROOTS

THE ANTICHRIST WAS  
SUPPOSED TO BE A MAGUS

WITCHES WOULD FLOCK  
TO HIM ONCE HE  
ARRIVED IN THIS WORLD

ANTICHRIST WOULD  
COME TO INVERT EVERY  
ASPECT OF EVERYDAY  
LIFE, EVEN NATURE ITSELF

NAMES FOR THE  
ANTICHRIST IN PERMIA

migratory movements of the Zurvanite Magi who had been in Europe since Roman times. Although it is tempting to view the explosion of witchcraft as resulting merely from the miraculous re-emergence of ancient occult knowledge (which was nonetheless still a major factor), the fact remains that *witchcraft was predominantly passed on via the family bloodline*.<sup>756</sup> This being the case the sheer weight and suddenness of the arrival of the witches, to my way of thinking, *can only be linked to new arrivals of black (and white) families onto the continent*.

One marvels to think just how many writers disregard a pagan origin for witchcraft, with a single sweep of the hand, without ever having evaluated sources on European paganism. Don't take my word for it, check out their many witchcraft bibliographies, you'll find very few items dedicated to European paganism. How unscholarly is it to rashly presume that there was no connection between witchcraft and paganism, without a proper study that would allow one to make such a definitive statement? It's like formulating theories about the lunar surface without ever bothering to pull out your telescope and take a look. It defies belief that something so academically degenerate has gone mostly unquestioned by scholars for at least twenty years! Whether there is or is not a factual inter-relationship between the two is irrelevant. That scholars, until recently, never cared to adequately examine the proposition is. Thankfully some academics are beginning to devote their efforts to this area. Such is the impact of Post-Modernism upon the discipline of history, something given belated treatment by Windschuttle.<sup>757</sup>

## The Antiebrist

No picture of the mediaeval black witch would be complete without a look at the devil, the being who was for many, the alleged focal point of their religion; the one they loved so much that they based their life around him, or would undergo martyrdom for his faith. Chernobog the infernal lord of the pagan Slavs, was a black goat or dog, and in either form he was described as having large horns, wings and a tail. This is unmistakable Ahrimanic imagery, and yet another key to linking the black witches of Europe with the black Magi who once hailed from Central Asia, Iran and the East. In Sweden Satan was normally portrayed as a dog,<sup>758</sup> as for instance in the scene of Christ's temptation by the Evil One in the desert, as depicted in the Church at Ejsing. Remember, at no stage does the New Testament portray Satan as a winged goat or dog. Therefore the a connection between witches and a dog or goat-devil has non-Christian roots, though by the time various Inquisitory bodies were established, witchcraft had become synonymous with the worship of Satan, the enemy of Christ.

Christian authorities traditionally associated witchcraft with the religion of the Antichrist. By their estimation witches and warlocks were the Antichrist's servants. Although their perceptions of the devil's son, the devil incarnate, changed with time, many commentators on demonolatrly held that Antichrist would be a Magus, an Arch-Magus, nay one of the most powerful Magi the world had ever seen.<sup>759</sup> Nostradamus referred to him as Mabus, perhaps a garbled reference to Magus, and the biblical Simon Magus was but an amateur alongside him.<sup>759</sup> The witches (both white and black), the sorcerers, the diviners, they were his satellites, and would all flock to him upon his arrival, to school the Antichrist in the finer details of the arts.<sup>759</sup> And he would fully absorb their tuition, accruing the highest possible level of occult power and understanding.<sup>759</sup> Yet even from the outset, he was well versed in the teachings. Soon thereafter, as his doctrines and power became known, he would reintroduce the arts of devil-worship to the wider world. In time his thoroughly tyrannical nature would emerge.<sup>759</sup> Just as the demonic Antichrist came to invert the world, to reverse or upturn the accepted nature of things (like the weather, or the flow of rivers, or the position of land masses), to wreck families and society at large, by destroying the discipline of these institutions, by perverting rituals, installing tyrants, and casting down religion, so too would the witches carry out his designs in like manner.

One 12th Century Russian Chronicle entry (which is contemporaneous with, or even predates, the large scale appearance of devil-worshippers in Western Europe) concerns encounters with at least one group of Russian magicians who, during the early 11th Century, worshiped not only devils, but their Chief of Chiefs called "*the Antichrist*", a malignant devil who had his residence deep within the Abyss.<sup>760</sup>

In distant Russia, far from the centres of western Christian higher learning, the deeply pagan Finnish Permiaks knew of the Antichrist, calling him *Antip* or *Antipka*, the great devil or anti-god.<sup>761</sup> In Pskov, Russia, there is a tradition that the Antichrist (*Antikrist*) would be only half demon,<sup>761</sup> so presumably he was half something else, man perhaps.

In Scandinavia we find the word *Antikristr* (Old Icelandic: “Antichrist”),<sup>762</sup> but am at a loss to know if it applied to a devil there or not. By inference the shady *Antikristr* was probably the enemy of *Hvita-krister* (Old Icelandic: “the white Christ”).<sup>763</sup> Here again, dualistic symbolism is found in a Christian context.

Hilarion, Russia’s first Archbishop further clarified the issue calling this supreme devil the Antichrist. So according to the Mediaeval Rus’ Church’s reasoning, Chernobog, the black, horned god (a winged goat/dog) and the Antichrist were one and the same.<sup>764</sup> Although it is possible to view this admission as a *fairly standard missionary polemic against any pagan deity*, it is noteworthy that Chernobog, the Black God, is regarded not merely as some devil, nor is he regarded as an Antichrist, but much rather *the Antichrist*, the potent Adversary who made war against Christ himself. In the pagan view Chernobog, the blackened Billygoat God of the Slavs was also the enemy of the nature-loving, prosperity-giving celestial deities. Strangely Chernobog is also *the life-long foe of the Good Sun, the pagan White God Khors, who in Rus’ was also known as Keresá (which comes from an Iranian appellation for Jesus)*. A coincidence? This ideological coalescence proved to be the primary basis for mediaeval dualistic Christian heresy.

In Rus’ the devil was known by nicknames,<sup>765</sup> mainly because they believed that the mere mention of his name would cause affliction, somewhere, somehow! It was far easier and safer to use nicknames, names like *Nechistii* (“the unclean or defiled one”), *Kutsii* (perhaps a corruption of Kot, the Russian word for “cat”), *Lukovii* (a colloquialism born from the word *Lukaviiy* which means “sly, cunning or bloody”. This is in itself a link with the word *Luka*, which means “a bent or twisted”), *Kat* (From the Slav word *Kot* - Cat!), *Did’ko* (Pa or Pop!), *Okh* (from the Slav exclamation *Akh*, or *Okhi* - pains, moans and gasping), *Mel’nik* (“the dear one”?), *Nimchik*, *Lyak* (of uncertain meaning, but perhaps it came from *Lyagushka* meaning “a frog”, or a reference to the Polish Lyakh tribe), *Lisii* (fox-like), *Vin* (from the root word for guilt, perhaps meaning “the guilty one”, or the blamer or accuser), *Likhii* (from *Likho* “the daring-one”, or *Likhoi*, “the evil-one”), *Pan* (obviously a reference to Pan, the silvan divinity of the ancient Greeks).

A little further eastward the situation becomes clearer still. There we find *Eman* (“a wild goat”), *Iman* (Mongolian for “a goat”) or *Yaman* (a word with a two-fold meaning, which in is related to Uighur, Turkic and Tatar words meaning “a goat”, and “bad” or “evil”).<sup>766</sup> Such words are to be found in Eastern Russia, and over the range into Central and Western Siberia. They are evidently survivals of the name Ahriman, as is *Arkhimandra*, the great demon of Russia’s Tul’ region.<sup>767</sup> Related to *Yaman* is *Yaman Tau* (literally “evil mountain”), the Bashkir name for a certain peak in the Urals.<sup>767</sup> Perhaps the region’s diverse inhabitants traditionally associated Ahriman with this northern peak.

Chernobog’s nicknames hold valuable clues for later Mediaeval witch trials, possibly clarifying the devil’s true form in situations where he was supposed to have appeared as a cat. How could Chernobog, the goat lord of the underworld, be described as both a cat and a goat? While Ahriman could assume varied forms, the portrayal of the devil as a cat (known as *Kat* or *Kutsii* in Russia), may have been a later iconographical gliche originating from a misrepresentation of other terms for “goat” formerly used amongst the various groups of former Turkic invaders then living in Eastern Europe and Russia during the Middle Ages.

According to Vasmer, the universal Slavic word for a nanny-goat *koza* (Old Slavic, Bulgarian, Serbo-croat, Slovenian, Czech, Polish) is apparently not (as was suggested by at least five linguists) linked with other eastern words meaning “goat”, such as *keth* or (Albanian), *katsi* (Middle Turkic, Crimean Tartar), *kadza* (Irtyshtsk), *kasaga* (Chuvash),<sup>768</sup> though I personally cannot see why such a link is implausible. Is the Russian demonic nickname *Kat* really the Albanian *keth*, and *kutsii* the Middle Turkic *katsi*, which in either case mean “a goat”? Well the word *koza* is feminine in gender and Chernobog was a masculine demon, but then again *kozyol* (the Slavic word for “a billy goat”) is interlinked with the basic form *koza*, so the gender issue might not be significant. It has been further suggested that *koza* (goat) is related to the Middle Romny (ie; Gypsy) word *katts*.<sup>768</sup>

Murray mentions that Satan’s name among the Basques of Spain was Janicot or Cot.<sup>769</sup> Perhaps this was related to the local Rus’ folk name for Chernobog, *Kat*, and therefore these other Turkic correlations. While one would think this an implausible association, Spaniards (and one might suspect Basques) and Greeks were known to have made pagan pilgrimages to the Baltic area to consult necromancers and diviners who wore cowled robes, which probably resembled those of Mediaeval monks. Not only that, but Frisian and British traders frequently came to Russia and the Baltic too.

Alternatively the devil’s adoption of feline visage might reside in Mithraism, the Persian mystery cult that took

ANTIKRISTR

THE DEVIL ASSOCIATED  
WITH ANTICHRIST

RUSSIAN ICONOGRAPHY  
FOR THE DEVIL IS THE  
SAME AS THE IRANIAN

WHEN SPEAKING OF  
HIM THEY USED  
NICKNAMES

THE BLACK GOD

EVIDENCE FOR IRANIAN  
NOTIONS OF THE DEVIL  
CAN BE FOUND IN  
BRITAIN, SCANDINAVIA  
AND SLAVIA

OTHER POSSIBLE NAMES  
FOR AHRIMAN



Fig 41. Kronos, supreme god of the cult of Mithra, originally a variant of the Iranian Zurvan. Alias Ahriman.

root throughout Europe under Roman patronage. Ahriman (or Kronos) was sometimes portrayed as a lion,<sup>70</sup> or in other words, a big cat. Several statues of the winged lion (commonly thought to be Kronos) have been found in underground Mithraea temples found in Europe,<sup>70</sup> engraved with the name *Deus Arimanius* (Ahriman).<sup>71</sup> This confirms that Roman Mithraism had a dark side, and what is more, cult members were worshipping Ahriman in Europe. While some Mediaeval European witch celebrations may have originated in the Mithraic mysteries that had been present in Europe for at least a thousand years, I am disinclined to ascribe this second possibility to the greater part of European witchery. That is because Mithraism was originally a male only cult and Mediaeval witches were well-stocked with the fairer sex. Unless of course the residual Mithraic rites had become less gender-conscious. Thus the linguistic correlations of which I have spoken are more likely to have come from the Iranian with black Magian demonolators.

Even so it could be a later Christian development related to the Biblical account (NT) *1 Peter 5:8*, which likens Satan to a Lion who walks the earth seeking to devour people. However it should be stated that this feline attire was more often than not linked with the worship of Lucifer (who was seen as half shining-man, half-cat) rather than Satan.

There is some reason to accept an Iranian origin for goat-worship in Russia, and elsewhere. Not only does Chernobog's general appearance and nature conform to the Magian found in pagan Russian society, but the Slav word for "a god" is *bog* (pron. bok), the plural, gods, is *bogy* (pron. bogey).<sup>72</sup> The Slavic *bog*, originated in the Avestan *baga* meaning "a god".<sup>73</sup> In other words the Russians were schooled in Magian notions regarding the gods; this you already know from Chapters III and IV. Accordingly Chernobog was pronounced *cherno* (black) *bok* (god), and was therefore equivalent to 'the evil one' of ancient Iran.

That such a linguistic correlation can be found in the British Isles, is cause for amazement, and demands explanation. In Britain, the Gaelic word for the Devil was *Bouca*, and the Celtic word for the Devil was *Puck* (who appeared as a goat). According to Murray both of these words entered Britain as *bok* phonetically (the Slavic word for God), but underwent minute linguistic alteration. Therefore *puck* and *bouca* can be equated with the Slavic Chernobog. Even so the Celtic is especially close to the Avestan *Baga*, even more so than the Russian. Thus *puck*, *bouca* or *bok*, whatever you want to call him, was a demon-goat known to all three groups, and his linguistic origin was Iranian, whether through a direct Iranian infusion, or through the Slavic linguistic intermediary *bog* (pron. bok).

It is equally plausible that the Norse rather than Russian *Al-Madjus* brought knowledge of him into Ireland and greater Britain. In Scandinavia the word for "a billy-goat" is *bok*, and goats known as *ged*, which seems close to *got* meaning "a god". Ultimately the words *bok*, *bog*, *bouca*, *puck* come from the Iranian word *baga*, which means "a God". Does this intimate that the horned god of the witches had an Iranian provenance? Coupled with many other shreds of information, I believe it does. The term *puck* is also found in France perhaps attributable to Norman Scandinavian settlers, or perhaps to residue from Gallic Celtic paganism.

The goat demon of Britain is, like Chernobog, evidently one and the same as Ahriman. In Wales we find an excellent parallel between *Ahriman* (the Black God of the Magi) and *Arawn* (The Lord of Winter and the Welsh underworld).<sup>74</sup> And in Ireland there was *Amadan*<sup>75</sup> (Ahriman?) who could bring great harm to those who wandered about at night, particularly in the vicinity of the fairy mounds. God alone was capable of providing protection against so formidable an essence. *Amadan* loved to punish people for their crimes. Unless these last two dark gods were repatriated into Britain with settlers from Germany, Denmark or Scandinavia, between the 5th and 10th Century, they had probably been there since Roman times. Back then he was simply a part of the popular Mithraic mysteries; *Deus Arimanius*. The excavation of Mithraic vaults in England from time to time enable one to suggest the latter association with a fair degree of confidence.

Across the channel in Belgium the devil was called *Barrabon*, a name that appears connected with the *Brabancons*, a fraternity of thievish brigands from the Brabant region. This band caused unprovoked mass-destruction during the Middle Ages, living on the proceeds of loot which they had seized by force in all the surrounding regions. The term *Brabancons* resembles *Garabancias*, which applied the devil's priests in several regions of Slavia.

There is folkloric and ethnographic evidence for a former cult centred around such a goat devil in Ireland. It was

Murray who first brought to my attention the Puck Fair held annually at Killorglin, Co Clare Ireland.<sup>776</sup> This fair is a three-day festival centring around the crowning of a goat which is lauded as "The only King in Ireland". Special arrangements are in force in Killorglin during the fair, permitting extended drinking; a massive 72 hours in all. To cater for the sizeable influx of revellers, ordinary shops are converted into makeshift bars for those three days, turning the town into a large tavern if you like. The fair is enjoyed by drinkers and farmers who come to have their livestock judged and traded, and it continues to be a meeting place for gypsy travellers who converge their annually from all over Ireland. Stock trading appears to be the main reason why Gypsies come there, and this point should be stressed. There stock breeders buy and sell cattle, but more particularly horses. If the festival was in part originally a veneration of a goat-devil, it was one that also had a fertility aspect where bloodstock are concerned. In the last chapter we learned that Ahriman was both the creator and destroyer of life, so a genuine cult gathering of his would no doubt also enact fertility rites at certain times of the year. We know little of the Church's stance on the earliest Puck fairs, or indeed what measures it may or may not have taken to halt it. But as Patrick Houlihan (a local historian specialising in the Puck Fair) related to me in 1998, the Church has never held the Puck fair in high regard within living memory. A solid three days of inebriation did little to ingratiate it.

Puck fair was always held annually on the 10th, 11th and 12th of August,<sup>777</sup> dates which have been maintained since the earliest records were kept, stretching back some 250 years.<sup>778</sup> Therefore we cannot historically confirm or deny the existence of the cult prior to this time. Preparations for the fair began with the menfolk dispersing out into the surrounding mountains.<sup>779</sup> There they seize the best looking goat of all after a merry old chase.<sup>779</sup> Following this the beast is pampered, well fed, and brought back to Killorglin in preparation for the festival.<sup>779</sup> *At no stage is the Puck goat harmed in any way*, though some speculate that in antiquity it was sacrificed during the final stages of the fair. Come the 10th-12th of August large numbers of people converge on the township, a small to fair number in the rounded gypsy caravans that commonly frequented the fair, even until the 1950's and 60's.<sup>780</sup> Bandsmen head the procession playing pipes and drums, and are accompanied by flag bearers.<sup>781</sup> The goat is carried along behind them, held in its cage.<sup>781</sup> The procession moves onto a field adjacent to the former home of one William Crowley, who earlier this century presided over the customary court action against Puck.<sup>782</sup> Owing to the fact that Crowley's role was hereditary, the sentencing was carried out by his ancestors, and was to continue under his descendants.

After Puck's conviction the goat-king's cage is hoisted to the summit of a 20 foot scaffolded tower. The construction used for this purpose can be fully dismantled and is stowed away annually following the cessation of the festivities. The site for the erection of the scaffolding is called Puck gap,<sup>783</sup> though until 1875, the use of scaffolding was absent from the proceedings.<sup>784</sup> Until then Puck was traditionally hauled up to the heights of Castle Conway.<sup>784</sup> Perhaps the scaffold's design was intended to crudely emulate the appearance of Castle Conway, the previous time-honoured venue. Why the festivities moved away from the castle may be significant also. Perhaps the owners of Conway wanted to disassociate themselves from the festival. Anyhow, once Puck has reached his high station at the tower's summit, attendees break out into various forms of revelry. All the while the goat watches over the merriment from the vantage point of the three story scaffolding. The scaffolding consists of a lower stage area upon which addresses, poetry and songs are performed, plus dancing of course. Prose is recited to the goat while he looks on,<sup>785</sup> as onlookers exalt the only remaining King in Ireland,<sup>786</sup> albeit a horned one. About half to three-quarters of the stage is consumed by the tower which stretches up another two storeys. The second level consists of small boarded walkways upon which men stand as they hoist Puck's cage to the uppermost level, using ropes and pulleys.<sup>787</sup> The fair winds down on the 12th, sometimes ending with a mad race by gypsy boys on horseback, with blackened faces, and wearing paper hats.

Considering the linguistic connections just tabled, it is particularly important that we discover the origin of the Puck fair. Killorglin was only a sleepy rural hamlet in the 17th Century, and since a mediaeval census was never conducted there, one can only guess how many inhabitants it had in the 1200's, when the Normans first built their fort.<sup>788</sup> Before them, the vikings had probed into the area some time around 945 AD, but were beaten back along the river Laune.<sup>788</sup> So we don't know how many pagan Norsemen inhabited the region prior to the Norman invasion.

There is apparently a vaguely similar goat fair at Lambert in Bavaria, Germany.<sup>789</sup> However we cannot confirm that it belonged to traditional German folk tradition. Perhaps it was imported by Wends, other diverse Slavic groups, or even Norsemen.

THE PUCK FAIR

FEATURES OF THE  
FESTIVITIES INCLUDE  
STOCK SALES, SINGING,  
DANCING AND  
DRINKING

PUCK LIFTED TO THE  
TOP OF SCAFFOLDING

THERE IS A STAGE AT  
THE BOTTOM LEVEL OF  
THE SCAFFOLD

A GOAT FESTIVAL IN  
GERMANY

A GOAT FESTIVAL ONCE  
HELD IN BYELORUSSIA  
DURING THE WINTER  
SOLSTICE

During World War 1, a goat drama bearing some small resemblance to the Puck tradition, was recorded by Evreinov, a Russian folklorist, in Belorussia.<sup>780</sup> During their Winter Solstice Kolyada festivities, he noted that a staff-bearing elderly gentleman headed a procession, in front of a young man dressed as a goat.<sup>780</sup> The transformation was effected with the help of a goat skin, and face became that of a goat with the assistance of bark and other vegetation.<sup>780</sup> To the rear were musicians, as well as a pair of girls impersonating gypsies, dressed as males, their faces coloured black.<sup>780</sup> At a certain moment the goat falls down, at which the procession becomes visibly saddened. But after it is resurrected with a touch of the old man's staff, it rises up, and with that there is great rejoicing. This seems to have been the crucial part of the act, the rising up of the goat. There doesn't appear to have been anything sinister about the rite, in fact it was performed to procure fertility.

WHO ORIGINATED THE  
PUCK FAIR?

Moreover I have recently learned of a Spanish festival in which a goat is thrown from the top of a bell-tower, only to be caught by townsfolk waiting down below with a tarpaulin. As to its age, or the nature of the proceedings I am none the wiser. It is held annually in Mangeses de la Polvorosa but appears to have been halted by civic authorities with concerns about animal welfare.

As for who originated the Puck fair it remains largely a mystery, though I have pinpointed several groups. Only Gypsies could be found in all three locations.

	Ireland	Germany	Russia
Gypsies	Yes	Yes	Yes
Normans	Yes	No	No
Vikings	Yes	No	Yes
The Knights Templar	Yes	Yes	No

LINGUISTICALLY RELATED  
WORDS FOR "A GOAT"  
ARE FOUND AMONG THE  
SLAVIC, CELTIC AND  
GERMANIC PEOPLES

Since the Old Norse word for "a goat" was the same as that in the Gaelic and French, the Norsemen or Normans most likely introduced the fair to Ireland. Unless of course the Norsemen (and Normans), Celts and Slavs shared an extremely ancient tradition, in which case similar fairs had to have been present in all three regions. Because the tradition only appears to have survived in Ireland, Germany and Russia until this century it is difficult to guess how prevalent the custom once was.

Other words from Britain with an Iranian ancestry seem linked to infernal creatures. *Bogle*, *boggart*, *boggle*, *bogie* and *bug* (Welsh).<sup>781</sup> In the Old English, *bugge* is a word denoting "terror". *Bogeys* (England) were seen as demonic vitae, male essences of blackened image, who were a clear manifestation of evil in its many forms.<sup>781</sup> *Bogeys* danced with witches during the night and harmed little children, something parents had to be constantly watchful for.<sup>781</sup> The light of day robbed them of their power, with the result that they could only operate after sundown.<sup>781</sup> Based on these phonetic parallels it is conceivable that some of these terrifying gods (*Bogy*) lived in bogs, or swamps; desolate places. Eastern regional folklore records a natural association between demon gods, bogs and swamps in Russia and the Baltic, serving mainly as a dwelling place. The Old Russian word *bagno* (found also in Belarus and the Ukraine), means "a swamp" or "filth", and is therefore crudely similar to the English word *bog*.<sup>782</sup>

The similarity between these names suggest a possible level of religious uniformity between pagan Britons, Celts, Scandinavians, Slavs and the Magi, something which would normally be considered implausible in the light of our crude depiction of paganism, which has worshippers aimlessly frolicking around trees stark naked. No, pagans were probably a whole lot more organised than has previously been admitted, and what is more they had something else in common, namely a goat who you really had to watch out for. In these references we have evidence of two things:

1. That the religion of the black god was a common facet of the Celtic, Basque, Scandinavian and pagan Slav religions, and accordingly had existed spread over much of Europe and the Balkans since very ancient times. As a result of this organised religion, all these peoples still maintained contact with each other, even in the post-conversion era in Russia.
2. The other option is that Slav or Norse black Magi had acted as "missionaries" for the Black God and spread his religion to various other parts of Europe, places like Spain, Ireland and Britain.

RITUAL INVERSION

Having determined that Ahriman came to be known as the Devil during the Christian era, we will briefly explore another facet of his religion, namely ritual inversion. The basis for the ceremonial inversions which the Magian devil-worshippers practiced was similar to that codified in the Hermetic doctrine "as it is above, so shall it be below". As a result of these unholy misdemeanours the counterworld would reflect the realities of the upper world, but in a shady manner. And so the devil's acolytes strived to mirror those things that existed in the world above throughout their daily lives, by means of backward dancing, backward prayer, discordant music, eating rotten food, desecrations instead of purification, and swearing or blasphemies instead of blessings. These inversions, these fully-intentional ceremonial irregularities, are discussed more fully later in this chapter.

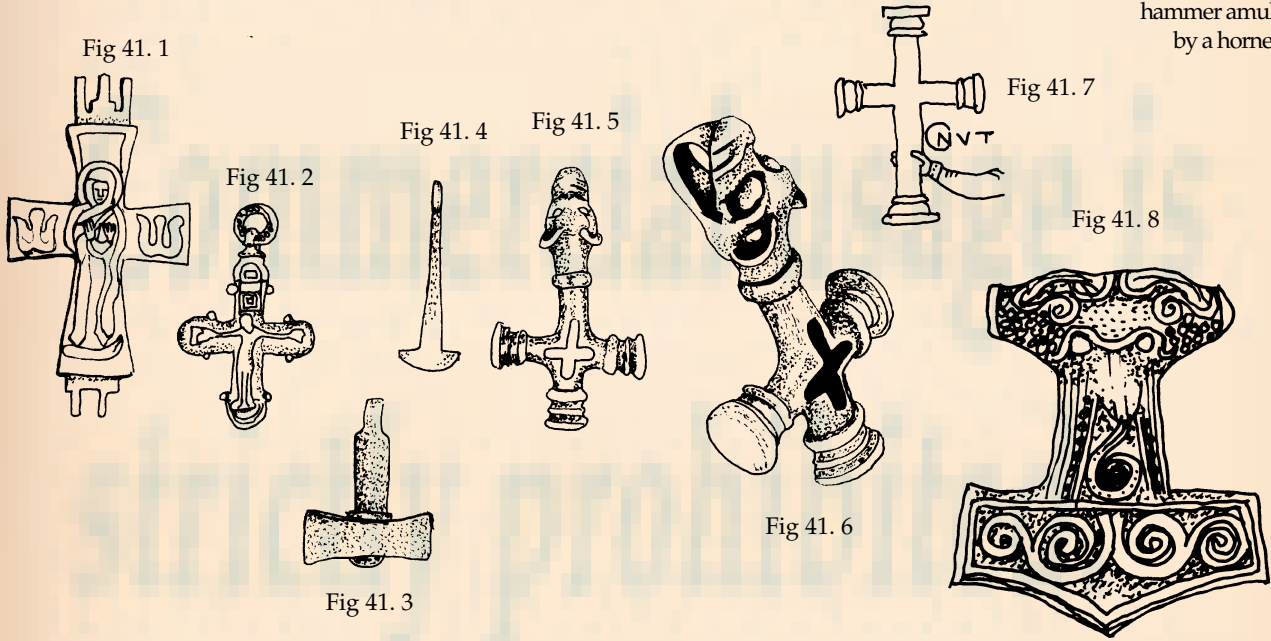
*"The Kaskisrobo (mask of the white Magi) contains particulars about the explanation of the ceremonial and ritual of the sacred beings, through what arises its conversion into demon-worship, and information as to cleanness and uncleanness".<sup>783</sup>*

Since seventy-five percent of the sub-division contained in this Persian nask was lost, and because it has not been translated into English, I cannot take further quotes from it, quotes that are obviously references to practical devil-worship by means of filthiness and the corruption of accepted religious rituals. Based on witch trial documentation we can infer that Ahriman's twisted rites made the transition into Christianity. By that time they were associated with Satan-worship, Luciferianism, and love of the Antichrist. The origin of the present day belief that Satan's (ie; the Antichrist's) emblem is an upside down cross is difficult to trace historically, but if it was an authentic tradition then most likely it came from the above mentioned doctrine of ritual inversion. Consider the viking amulet depicted (Figs 41.5 and 41.6). It is commonly interpreted as Thor's hammer, modified by the addition of a Christian cross. Taking into account that the thonging used to suspended it was fed through the mouth of the "beast's" (or dare I say "demon's") head, I think it is self-evident that this cross was normally worn upside down. Moreover the "hammer" design is a deviation in style from traditional Christian crosses (Figs 41.1 and 41.2), and other Norse amulets, which are clearly hammers (Figs 41.3 and 41.4). It does however closely resemble the Christian cross seen in the hand of the Danish Christian king Canute (Fig 41.7), with the exception that it ended in a 'demon's head', had an inverted cross carved in it, and was worn upside down. So was this pendant deliberately manufactured by the craftsman as an inverted cross slung from a demon's head? ... you be the judge! Unfortunately I know of no other such crosses from that early period when paganism gave way to Christianity, but we do hear of inverted crosses from an eminent written source during the 15th Century.

In the year 1437 AD, the Holy Father, Pope Eugenius IV, dispatched an encyclical to all Inquisitors occupied with pursuing heretics, alerting them to the presence of a devil-worshipping sect in Europe - *" Sometimes they make a reversal of the Holy Cross, upon which our Saviour hanged for us."*<sup>784</sup> Here he associates inverted crosses with the devil-worshippers.

THE BLACK MAGI  
PERVERTED STANDARD  
WHITE MAGIAN  
RITUALISM

Fig 41. 1 and 41.2.  
Christian crosses,  
Gotland, Sweden, 11-13th  
C. AD.  
Fig 41. 3. Plain "Thor's  
hammer" amulet.  
Fig 41. 4. Plain "Thor's  
hammer" amulet.  
Fig 41. 5. Inverted cross  
found in Iceland and  
dating to the Norse Pagan  
era, the 10th C. AD.  
Fig 41. 6. Side projection  
of 41. 5.  
Fig 41. 7. The Danish King  
Canute's cross.  
Fig 41. 8. Stylised Norse  
hammer amulet,  
headed by a horned creature.



## Against the god of heaven

*"On the evil-doing of Ahriman and the demons it says in revelation, that the evil which the evil spirit has produced for the creation of Ahura Mazda it is possible to tell by this winter; and his body is that of a lizard whose place is filth...so that which Ahura Mazda shall increase he will destroy;....I, who am Ahura Mazda, have not rested at ease, on account of providing protection for my own creatures".<sup>785</sup>*

Witchcraft is commonly seen as an anti-Christian cult, however it is noteworthy that many of their major oaths are not so much sworn against Christ (which do occur), but predominantly against the god of heaven; a vow which bestowed upon them the power needed to blast the fields.<sup>786</sup> Their Black God, and the oath that they made to him were the fountainhead of their many powers and unholy duties. These duties centred around the need to cause destruction - as much as possible. These deeds were so important to their religion that they were formally recorded in the warlock's book, a tome which could even be termed a 'Book of Crimes'.

From primary historical accounts these holy duties (or should I say unholy duties, because that is the term they would have preferred to use) included sinking ships,<sup>787</sup> crop trampling using wide soled footwear (which probably left trampled shapes in the wheat fields),<sup>788</sup> destroying bridges,<sup>789</sup> blasting the fields with storms and hail (through storm-raising magic), the destruction of both man and beast,<sup>790</sup> and the killing of Kings (one Grandmaster boasted that he had no greater enemy in the world than his King. Bear in mind that the drawing up and enforcement of law and order was a duty that belonged to the King, and order was often called the King's Peace). On storm-raising an unbelieving Reginald Scott stated that ;

*"they may at their pleasure send raine, haile, tempests, thunder, lightening: ... wetteth a broome sprig in water, and sprinketh the same in the aire; or diggeth a pit in the earth, and putting water therein, stirreth it about with hir finger; or ... burieth sage till it be rotten; all these things are confessed by witches".* To this repertoire of weather magic Wierus added *"stirring urine or water with their finger in a hole in the ground"*.<sup>791</sup>

The use of urine in a ritual context, as in the above case, parallels the white Magian bareshnum rite of purification.

In company with others, Janet Paton was supposed to have caused crop damage. She;

*"trampit down Thos. White's rie in the beginning of harvest, 1661, and she had broad soales and trampit down more"*.<sup>792</sup>

Due to the paucity of systematically translated witch confessions it is impossible to say on what scale such rites took place across Europe. In Norway between 1551-1760 only 2.4% of witches were convicted of field-blasting.

## Mediaeval covens

In the Middle Ages and Renaissance the witch coven consisted of thirteen figures, twelve subordinate devotees and a living man-god, who usually went by the name of Satan<sup>793</sup> (was this a mimicking or mirror-imaging of Christ and the twelve apostles, or of Khors and the twelve signs of the Zodiac?). In practice it is difficult to prove that thirteen coven members were the norm, since entire covens were only infrequently apprehended and convicted.

Even so, such assemblies might have been similar to those of the Hindu brahmin priests, who, like the witches, also met in groups of thirteen on ceremonial occasions: *"Then twelve Brahmins (representing) the twelve presiding deities of the months should be fed. The priest (would be) the thirteenth"*.<sup>794</sup>

Where man-demons headed a coven they were sometimes accompanied to the sabbaths by an equally evil female concubine, known in England as the Queen of Elphane.<sup>795</sup> Her harlotry pleased the menfolk present while "Satan" ravished whichever young witches had been diligent in their acts of destruction.<sup>795</sup> Meanwhile the slothful, who had reneged on their unholy duties, were soundly whipped for their impiety.

Bearing in mind the many similarities between the "black" witches and the black Magi that are beginning to emerge, I speculate that a male black Magus played the role of Satan (ie; Ahriman), whereas a female black Magus became the Queen of Elphane (perhaps the divine embodiment of Geh, the Great Harlot that featured as Ahriman's consort in Zoroastrian book of *Bundahislm*). This "man-Satan" was infrequently subordinate to a Chief Priest who serviced their area, and who probably served in a similar role to that of a dastur, except in an evil way.

OBSTRUCTING THE  
ROADS, SINKING SHIPS,  
DESTROYING LIVESTOCK  
AND CROPS

WITCHES, ENEMIES OF  
THE KING

CROP TRAMPLING

COVENS

THE MAN-DEMON AND  
QUEEN OF ELPHANE

A PARODY OF AHRIMAN  
AND THE GREAT WHORE?



On special occasions these covens met at even larger gatherings at remote and sometimes quite distant locations. Considering that these larger groupings were almost always divisible by 13 and that few attendees were acquainted with each other, we ought suspect an even larger organisational structure. As shall be discussed, one only has to look at the startling uniformity of dress and customs among the witches of Scandinavia, Britain and Europe to realise that many were members of a similar religion.

Despite an inability to determine the size of such a cult, one can deduce that its infrastructure may have been ingeniously well organised. In 17th Century England we learn of Palmer,<sup>796</sup> who was betrayed as the true head of the *world-wide religion* (college) of the infernal witches, a creed which for varied reasons, payed homage to the forces of destruction. If his statements were true then continental and British witch activities were being co-ordinated from England during the 1600's. According to Murray, Palmer confessed to knowing every major witch in England, though this might only have been a boast on his part. We do not know his ancestry or how long he or his forebears had lived in England. Perhaps they had migrated to Britain from the East some time between the 10th and 17th Centuries?

About 1659 at Fraw-Regenburg Germany "*the Devil in person, with eight thousand of his followers, held an assembly and celebrated (an infernal) mass before them all*".<sup>797</sup> The names of attendees were collected and given to him.

Though devil-worship appears to have been present in Europe from at least the Bronze Age, the practice experienced varied fortunes, more so with the advent of Christianity. Some of the earliest accounts of the witches are to be found in the writings of the Inquisitors. In the Balkan zone devil-worshipping witches were being encountered with an uncomfortable regularity, often initially mistaken for "Manichees".<sup>798</sup> It is to around this time that we can trace the emergence or re-emergence of the devil-shippers onto the continent, a movement destined to have a profound effect on the Byzantine and Catholic Churches. But it did not take long for the Inquisitors to make the surprising comment that the devil-worshippers weren't Manichaeian heretics as they had first thought, but "Luciferians" that patronised pagan ordinances not dissimilar to those of the Ancient Greeks (and I would add Iranians), a communal feast of libations like wine, a large bread bun and the roasted meat of a slaughtered ox), but also sorcery and devil-worship. More succinctly, they practiced a *deliberate inversion* of the "Light-worshipping" Manichaeian heresy, and/or black rites somehow related to the Neo-Pythagorean philosophy. But the commandments of Mani deplored the use of magical techniques, and Neo-Pythagorean philosophy positively encouraged physical, moral and spiritual purity. Evidently this Luciferian movement was *mixing in with* the "spiritualist" Manichaeian immigrants from Silver Bulgaria, the Magyars and the Pechenegs. But not exclusively so. In time they filtered into the Christian parishes too. Although the Inquisitors didn't realise it, these devil-lovers were black Magian devil worshippers of a type found in Arabia, Iran and parts of pagan Europe, rather than practitioners of a corrupt form of modernised Manichaeism.

In those early days, the Inquisitors had a certain uneducated naivety regarding such matters. The difference between Manichees and Luciferians may not have been obvious, but over the course of the following centuries they had ample opportunities to find out; the Luciferians were there to stay whether anyone liked it or not.

## Witchcraft was usually hereditary

The old Portugese saying "*Witches are born, sorcerers are made*"<sup>799</sup> highlights the traditional distinction between a sorcerer and witch. The former could make magic only as a result of extensive occult studies, *whereas the witch was born with the ability to enchant and curse*. With additional tuition in *ars magica*, witches were no doubt far more powerful. Just as Magus-priests were imbued with preternatural powers by a magical bloodline, which can be traced back to the Achaemenid royals and before, the witches were, as a rule of thumb, only a member of the coven by means of hereditary entitlement.<sup>800</sup> This saying also provides the rationale for witch burning. By burning a witch you prevent them from breeding, and giving rise to future generations of witches. During the Middle Ages we learn that witches, like many heretics and pagans were supposed to have been incestuous as a matter of course; that's what accounts tell us anyway. Parents would bring their children into the faith once they had reached the age of reason, and thus could willingly make the choice to serve the Black God.

For instance, Swedish covens of the 16th Century were some of the busiest in Europe by all accounts, with large numbers of people frequently travelling to far off towns to attend Sabbaths, and carting 15-16 children a piece to the

LARGER GATHERINGS  
OF COVENS WERE  
REPORTED

PALMER, LEADER OF  
THE WORLD-WIDE  
RELIGION OF THE  
WITCHES

8,000 ATTENDEES AT  
AN OUTDOOR BLACK  
MASS

LUCIFERIAN DEVIL-  
WORSHIPPERS INITIALLY  
WRONGLY IDENTIFIED  
AS MANICHEES

LUCIFERIAN DOCTRINES  
INCOMPATIBLE WITH  
TRUE MANICHAISM

INQUISITORS NOT  
TOTALLY SURE OF WHAT  
THEY WERE DEALING  
WITH

TRUE WITCHES WERE  
WITCHES BY BIRTHRIGHT

ALLEGATIONS OF  
INCEST

SWEDISH COVENS HAD  
MANY CHILDREN

coven meetings.<sup>801</sup> Whether the youngsters were all their own progeny, or whether they took turns doing the rounds of their neighbourhood, to take their friends' children to these meetings, is unclear. If it was commonplace for individual witches to have this many children in 16th Century Europe, then *we way well be looking at a religion that was re-populating*, and on a scale that may have surpassed that of the Christians.

CONRAD OF MARBURG  
COULD TELL A WITCH AT  
A GLANCE

During the Mediaeval German witch explosion, the Inquisitor Conrad of Marburg was believed to be able to tell a witch at a mere glance.<sup>802</sup> Conrad was so snowed under with white and black witches as he conducted investigations in those parts, that he took many short cuts attempting to locate, apprehend and sentence them.<sup>802</sup> With gusto Norman Cohn portrays Conrad as a cavalier vigilante who ruthlessly consigned poor guiltless wretches to the blazing pyres without recourse to proper judicial procedure. Be that as it may, when one considers the supposedly hereditary nature of the witch it is eminently plausible that one could indeed identify genuine suspects by their general appearance. This would be all the more likely if given cliques of witches ultimately traced their ancestry back to Iran and Central Asia. Perhaps they had different skin colouration, dress sense, hair colour, stature, accent, facial characteristics, and eye shape to the Mediaeval German population. This last point will only be vindicated by scrutinising court records for seemingly innocuous details about a defendant's various peculiarities in appearance beyond the stereotypical comments of "crone" or "has witch paps".<sup>803</sup> For instance there are cases in England and Russia where witches are described as black "like a moor".<sup>803</sup> They may have been Arab slaves, perhaps African Moors, but, considering the vedic origins of some gods being worshiped in Slavia, it is equally likely that they were expatriate Indians or even Gypsies. In Italy witches were widely regarded as red heads.

CONRAD BURNED THEM  
WITHOUT TRIAL

THE ESTONIANS, FRANKS,  
ENGLISH, FINNS AND  
RUSSIANS BELIEVED  
WITCHCRAFT WAS  
HEREDITARY

The Estonians believed witchcraft was hereditary.<sup>804</sup> So too the Russians.<sup>805</sup> The English evidently thought so as well. During English secular court trials for witchcraft (at least in the 15th-17th Centuries), witches were hardly ever convicted solely on the basis of a casual remark or threat. There had to be a convincing body of evidence pointing to their guilt. One of the points of proof needed to validate a case against a suspect was some sort of family history in the dark arts.<sup>806</sup> The accused's mother had to have been a witch and her mother before her. If such evidence was lacking, the case against the accused became a lot flimsier.<sup>806</sup> In France witchcraft was a blood inheritance. Take the case of a 60 year old French woman named Jennette Huart,<sup>807</sup> who claimed under oath that she didn't know why she was being detained. The following questions were put to her by the High Justice of Sugny in an open court room, and *no torture was used*. During the course of the proceedings she attempts to escape the allegations (whether true or false) by labelling her accusers story-tellers and liars. The questioning continued ...

Q2 *If for more than 35 years she hasn't been known as being a sorcerer, and if she is of the race (of the witches)?*

A *Knows that her mother was accused of being a witch, and that they killed her for it; doesn't know if it was true*<sup>807</sup>

Huart's demeanour throughout the trial bore not a little hint of temerity. In response to question 16 she "Replies in closing the eyes, mocking (the trial) and with the head thrown back, that she doesn't know what the said Pihart (a witness) is trying to say". A string of allegations followed ... poisoning, harming cattle, storm raising, association with other witches. To each she sarcastically replied that the accusations were prevarications, one and all.

A FRENCH WOMAN'S  
BLOODLINE ON TRIAL

But later on February 16, 1657, she was examined yet again (again without torture), and made seven minor alterations to her original statements, though her admissions were fundamentally as before. With the exception of two answers the modifications were simply a rewording of her first answers to make them sound less cocky. It would appear that in the intervening period she had developed a more serious attitude toward the trial. Two changes merit our particular attention.

Q2 *"If she hadn't been already apprehended for the same subject; under what conditions she was released."*

Old answer *"Says that everyone knows very well why."*

New answer *"Knows that she was apprehended for the crime of sortilege, then released and (a fine of) 90 by the Justics."*<sup>807</sup>

Q5 This question concerned whether she knew of the 1626 AD investigation into her mother's maiming of a person through witchcraft (for which the mother was executed). It follows

on from Q4 which attempts to establish whether or not Huart knew her mother was a witch.

Old answer     *“Declares that they (her mother’s accusers) lie like a dog”.*  
 New answer     *Knows indeed that Jaquette Leverd has charged her, but if she was sick, it is more herself who (?), she is of the race of the witches, like herself.*<sup>807</sup>

SHE WAS OF THE RACE  
OF THE WITCHES

Therefore the only significant alteration to her defence seems to be a confession that both she was of the “*race of the witches*”. What she is in fact admitting to is membership not only of a certain family, but a certain unspecified ethnic sub-group present in Mediaeval French society, whose ancestral homeland went undocumented.

FAIRY MOUNDS MAY  
HAVE BEEN A SORT OF  
HUT

## Witches and Fairies

An important connection between witches and fairies has, I believe, been established by the late Margaret Murray. She conducted a study of the faeries and discovered that the perception of them as tiny beings belongs wholly and solely to the Victorian era. By her reckoning they were actually a race of people who lived in semi-subterranean housing not unlike the *khati* of the Russian steppes, which so characterised Bronze Age dwellings.<sup>808</sup> If roofed by turf or straw these buildings outwardly seemed to be mounds or hills. Such an abode of the fairies is to be found in a 1555 woodcut, which clearly shows that it was in fact a man-made dwelling.<sup>808</sup> In support of the potential evidence supplied by this woodcut, she provided a number of witch accounts, two of which I will now present. According to the 1566 deposition of John Walsh there were more properly three kinds of Fairies;

VARIOUS TYPES OF  
FAIRIES

*“He being demanded how he knoweth when anye man is bewtyched: He sayth that he knew it partlye by the Feries, and saith that there be iii kindes of Feries, white, green and black. Which when his is disposed to vse, hee speaketh with them upon hyls, where as there is great heapes of earth, as namely in Dorsetshire. And betwene the houres of xii and one at noone, or at midnight he vseth them. Whereof (he sayth) the black Feries be the woorst”.*<sup>808</sup>

A similar thread emerged in Yorkshire, in the year 1653;

*There was (he saith) as I have heard the story credibly reported in this Country a Man apprehended for suspicion of Witchcraft, he was of that sort we call white Witches, which are such as do cures beyond the ordinary reasons and deductions of our usual practitioners, and are supposed (and most part of them truly) to do the same by ministration of spirits (from whence under their noble favours, most Sciences at first grow) and therefore are by good reason provided against by our Ciuil Lawes, as being ways full of danger and deceit, and scarce ever otherwise obtained than by a devilish compact of the exchange of ones soul to that assistant spirit, for the honour of its Mountebankery.*

EVIDENCE THAT THEY  
WERE ACTUAL PEOPLE,  
WITCHES

*What this man did was with a white powder which, he said, he received from the Fairies, and that going to a Hill he knocked three times, and the Hill opened, and he had access to, and conversed with a visible people; and offered, that if any Gentleman present would either go himself in person, or send his servant, he would conduct them thither, or shew them the place and the persons from whom he had this skill”.*<sup>808</sup>

GOOD AND BAD FAIRIES  
MAGICAL BLOOD

By the reckoning of others, fairies fell into two basic categories; the good and the bad fairies, who dispensed favours or curses according to their nature.<sup>809</sup> The *Feya* (their proper name) were supposed to have had magical blood (magus blood?), which was the vehicle for their many powers. Folk consulted them whenever they wished to obtain supernatural aid, and birth fairies arrived on the day of a baby’s birth, to prognosticate its future by natal auguries. This latter type of fairy sounds every bit like an astromancer, or pagan astrologer of the sort found in Slavia. Interestingly Murray points out that many of Europe’s Kings and royals were in some way endowed with this fairy blood, and not only them but many other people throughout late mediaeval society.

EUROPEAN ROYALS  
WITH FAIRY BLOOD

It was only in later times that fairies were viewed as minute gossamer-winged creatures endowed with the ability of flight and who were of mischievous temperament; quite fond of practical jokes. Fairies had a natural ability to vanish from sight at will, and spent their time at gatherings where they invisibly pranced among the daisy rings of the fields, riversides and forest clearings. Peasants discovering their hideouts left presents of mead, floral garlands, cloth and bread, in the hope that they would be showered with gifts of luck by the feya. Perhaps this was a form of financial support for the witches, who were living in isolation from the general community during the Middle Ages, perhaps for their own safety. Fairies were frequently found at games like hurling and football, perhaps the best

PEASANTS LEFT GIFTS  
FOR THEM

SPANISH AND ITALIAN  
TRADITIONS ABOUT  
FAIRIES

opportunity they had to mix with a large gathering of local villagers and townsfolk.

The Russian term *Feya* happens to be remarkably widespread, over geographically distant regions, which is suggestive that their kind had a more ancient origin. The Russian and Celtic words for fairies was one and the same; *Feya*. But, I hasten to add, it is difficult to trace the Russian ancestry of this word to earlier than last century, when Chekhov wrote of them. Accordingly fairies might have been a late development in Russia, or recorded late. In Estonia fairies were called *Fee*. In Iran, the Magian words for “a fairy” were *parik* or *pari*. Some Magian female names reflected associations with the fairies *Parin* (fairy-like), *Parindokht* (daughter of a fairy) or *Parizad* (born of a fairy).

FAIRIES IN IRELAND

FAIRY CIRCLES

Spaniards and Italians probably gave them a slightly different name; *dona de fuera* (Spain) and *donna di fuora* (Italy).<sup>810</sup> They too were implicated in witch trials in both countries. Therefore fairies were pagan witches known equally to Spaniards, Italians, Russians, Celts and Estonians rather than delusional flights of fancy.

STARVING IRISH  
PEASANTS MADE A LIVING  
BY SELLING BONES DUG  
FROM FAIRY RINGS

There is a degree of uniformity in what the Irish believed about fairies, whom they also termed “*The Good People*”. Fairy Rathes were commonly situated on many farms, but the more eminent raths in Ireland were found at Dundrom and Shaen Hill.<sup>811</sup> In form they were circular embankments surrounded by hedges and briars.<sup>811</sup> It was widely held that they should be left untouched for fear of the misfortune that would follow. Left to their own the raths became thickly overgrown with copses of trees and thorny plants.<sup>811</sup> Yet even so many had circles worn into the grassy areas contained within. Violating their precincts after sundown was almost the worst thing you could do; the penalty being a loss of cattle, haystacks and poultry. And that was just for starters. Trespassers could expect to be stricken by injuries and infirmities.<sup>811</sup> In spite of the elaborate taboos designed to prevent trespassing on Rathes, there are a number of recorded instances where farmers placed their earthly needs above superstition and began ploughing them away to make more room for crops.<sup>812</sup> Details recorded concerning the destruction of certain raths on a Kilkenny farm in the year 1850 are of utmost interest.<sup>812</sup> The labourers employed to toil on the site during the potato famine were paid not in money or food, but with excavated animal bones and artifacts unearthed inside the fosse perimeter.<sup>812</sup> These they sold to eager folk after work, and made their living accordingly.<sup>812</sup> During a catastrophic famine it is amazing that the ancient bones of deer and domesticated livestock fetched any sort of price. As it was many were simply living from day to day. Perhaps these artifacts were “holy”, perhaps one could gain intercessions from them, helping some poor soul survive the terrible hunger of the times. A bell, tools and farm implements were allegedly found there too, not to mention a book clasp. That couldn’t be right, could it? After all raths were pagan, they belonged to the fairies! To admit as much would mean saying fairies had books and bells. A more comfortable explanation is that these raths were the remains of Christian chapels, or the ruins of a monastery, which had been raised over the top of a pagan holy site, hence evidence for a bell and book. Alternatively they were druidic relics. In contrast to yesteryear, the business of ploughing away raths continues at a pace on a number of farms across Ireland. In their struggle to plant enough crops to make their farms viable, many modern Irish farmers pay scant regard to what the plough demolishes, to what their starving ancestors thought more of than food. The span of time between the last days of Irish paganism and the 20th Century is extensive. Even so the many superstitious taboos surrounding the raths continued until comparatively recent times.<sup>813</sup> Clearly the power that resided in them was metaphysical, active for what might seem to be an eternity.

WELSH FAIRIES

PEOPLE KIDNAPPED AND  
TAKEN TO FAIRY LAND

The Welsh also believed in the existence of fairies.<sup>814</sup> Until last century it was customary for Christian Welshmen to sell white cattle for bargain prices, just to get them off their property.<sup>814</sup> The rationale for this lay in the fact that they were too similar to the dairy cows of the fairies.<sup>814</sup> Thus, if Murray’s conclusions about the fairies are correct, then, coupled with this Welsh detail, we can guess that pagan priests and priestesses in Britain preferred sacred milk cows that were white in colour. Moreover Catholic Welshmen didn’t want to be seen as party to the old faith by having white cows on their land.

If Irish fairies were part of the pre-Christian religious hierarchy, they probably handed down their arts and religious functions from generation to generation. From this may have emerged a widely held folk belief that fairies kidnapped children and detained them for long periods, even up to a year. Youngsters who had gone wandering about the raths were particularly vulnerable to abduction. Not infrequently fairies permanently absconded with newly born infants, leaving changelings in their stead. So parents sometimes got stuck with changelings, that is, despicable, unlovable babies, twisted by deformity. Many were ravenous eaters, boorish and aggressive. Where

specific families had a bloodline favoured for this instructive training, but were Church attendees, the fairies might have stolen off with them contrary to a family's wishes, just to keep the old creed alive.

Evidently not everyone was happy with the practice. One Irish formula designed to release a fairy captive went;

*"You sprites and fays who pass your days in care, or milk or flood  
Or roam all night in the grim moonlight, through heath, or glen or wood;  
In your fairy cells, if my sister dwell or rides with your fairy band,  
Let her chain be broke and her fairy yolk, and restored from fairy land".*<sup>815</sup>

In one account this spell was efficacious, but the man's sister came back from her bondage, wearing long black hair, and lacerated from repeated beatings.

Building upon the notion of living fairies, the Norse term *Troll* might have meant a "black fairy". In Old-Icelandic a Troll was "an evil being", not of the human race, but it could also apply to "a person who was like unto a troll", perhaps even a living-troll.<sup>816</sup> *Troll-aukinn* meant "one possessed by a troll".<sup>816</sup> *Troll-domligr* was an adjective meaning "belonging to witchcraft", and *Troll-donnr* "witchcraft" itself. There witch sabbaths were seen as troll-gatherings.<sup>816</sup>

TROLLS

In Southern Europe witches were called *dona de fuera* (Spain) and *domna di fuora* (Italy),<sup>810</sup> and were associated with royalty. During March they rendezvoused with a prince in a certain grove, and were ordered to heal people. The persons involved were also shape-changers, though they often wore "black or white" and congregated to dance together as a male member of their group played a stringed instrument. Some of their band were "fortune-tellers".

White magical fairy rites in Italy required incense, water and bread,<sup>817</sup> elements that conform to Chaldean white ritualism. In opposition to the black witches these fairies were loving towards all children, and assisted the poor wherever they could, especially in matters of spinning.<sup>818</sup> They sacrificed various animals at their gatherings, which were in turn resurrected by means of a wand.<sup>819</sup> They did so to prevent the world ending.<sup>819</sup> Moreover the head matroness of one Milanese fairy group (*Madonna Oriente*) had the same degree of authority over her secret coven as Jesus had over humanity. This seems to be a reference to her divinity.<sup>819</sup> Such a fairy queen was also associated with other companies of Italian fairies, only there she was called *La Matriona*, *La Sabia Sibila* (ie; a wise sybil, or indeed a Sabeian Sybil).<sup>820</sup> The last appellation is interesting considering that an Italian fairy admitted "that they were the Wise Sybil's people who came from a cave that was in the Tower of Babylon, and that the Sybil was King Solomon's sister".<sup>820</sup>

FAIRIES USED WATER,  
WANDS, BREAD AND  
INCENSE DURING THEIR  
CEREMONIES

That the Italian fairies were particularly connected with Sicily may be significant. If they were Sabeian Chaldeans then Sicily would have been an expected entry point, since North African Arabs had militarily occupied the area during the early Middle Ages. This may account for similarities between certain forms of African and European witchcraft, which might ultimately have originated among the sizeable colony of Chaldeans which Al-Nadim tells us resided in Egypt.

WISE SYBILS

## Witches - learned scholars

Witches, like the Slavic *Volkhvy*, were supposed to have maintained spell books and displayed expertise in storm raising, poisons, herbal remedies, surgery, astrology and raising the souls of the dead.<sup>821</sup>

In Russia the pagans had their own library collections formerly known as the *Chernoknizhniki* ("the black books").<sup>822</sup> The title could well be a Christian gloss, symptomatic of the demonisation of pagan knowledge during the post-conversion era. But from a dualistic angle it is nonetheless plausible that the black witches themselves referred to their many books collectively by this same title.

PAGANS AND WITCHES  
KEPT BOOKS

It is ever so tempting to conclude that these Russian texts were merely Western copies imported there by exotic-book connoisseurs and traders during the 13th-15th Centuries AD. Yet, there is a certain amount of Old Russian linguistic data suggesting the factuality of a pre-Christian intellectual culture in Russia, something confirmed by early Mediaeval Arabs who viewed examples of pagan Rus' script, or saw them in the act of writing. In Part I this literary culture is identified as Magian. The existence of heathen treatises in Russia comparable to those known to late Mediaeval witches, mostly reinforces evidence that witches were beginning to wander out of their Slavic homelands and into Western Europe, bringing with them herbalism and astrology, amongst other things. Russia possessed another class of magician called the *znaxhar'*, and they were wrongly confused with sorcerers and witches at the village level on a regular basis.<sup>823</sup> This particular brand of magician had varied specialisations, serving as a

BOOKS ON HERBAL  
REMEDIES

healers, surgeons, poisoners and apothecars.<sup>823</sup> Accordingly they had three sub-classes the *tsvetnik*, the *travnik* and *lichebnik*.<sup>823</sup> As you have already seen, these terms were at one and the same time titles for books used by pagan priests, books containing not only the necessary spells to effect the desired aims of their clients, but presumably written texts and or herbals with pictorial taxonomic descriptions for diverse plants, not to mention the methods employed to extract useful chemical agents from plantstuffs. That they had specialised sub-classes indicates that each field of expertise was fairly comprehensive.

SPECIALISED HERBALISTS

The connection between herbalists and sorcerers is preserved in the Bulgarian word *vrač*, which meant “a sorcerer”, whereas in Russia and Slovenia the same word more properly meant “a folk physician”.<sup>824</sup> The situation was not too dissimilar in Western Europe. Remy recounted just how learned the witches were when it came to manufacturing and distilling a broad spectrum of poisons;

THEY MADE POISONS  
ALSO

*“It has... often been proved by experience that witches also have their own laboratories stuffed full of animals, plants and metals endowed with some natural poison”.*<sup>825</sup>

WITCHES SOUGHT  
KNOWLEDGE FROM DEAD  
ANCESTORS

Witches sought the council of other witches to obtain their knowledge, witches both living and dead. In 1588 Alison Peirson was convicted of summoning “*the spreitis of the Dewill ... “specialie in the visione and forme of ane Mr. William Sympsoune, hir cousing and moder-brotheris-sonne, quha sche affermit wes ane grit scoller and doctor of medicin”.*<sup>826</sup>

Their botanical knowledge was skillfully applied to prepare cures for people and livestock, or make floral wreaths which they draped on trees in adoration of the gods.<sup>827</sup>

Consider also the “witch” burned in Poland during the renaissance for growing fresh flowers during the height of winter! She probably achieved this remarkable feat through superior horticultural expertise than devilish miracles.

Succinctly the varied scholarly disciplines known to mediaeval witches were similar to fields of knowledge originally contained in the Russian pagan holy books.

*Malleus Maleficarum* also records that witches were accomplished jewellers, astrologers and astronomers. They were therefore learned in mathematics, for it is difficult to draft horoscopes without such know-how.

## Mortal-God

LIVING-DEMONS

Elements found in a number of witch trials show that coven heads were worshiped as living-gods, or, more properly, undeified as Satan or some other devil, to whom the witches offered their children, their wombs and dedicated their lives.<sup>828</sup> For instance in 1575 Danaeus wrote of a man-devil-worship stating;

*“biddeth he then that they fall down & worship him, after what maner and gesture of body he pleaseth, and best liketh of”.*<sup>829</sup>

MEN DRESSED AS DEVILS  
WERE WORSHIPPED BY  
THEIR FOLLOWERS

During some Sabbaths, the devil was evidently a man dressed to appear as the horned god. Even more importantly, the coven knew he was a man dressed as a goat and yet that did not in any way deter them from regarding him as an unholy divinity, indeed “Satan” himself. The officiating warlock could at one moment be a mortal, and then after having gone behind cover would emerge in his “unhallowed” costumery, as a Devil-God, a goat-man. When encountered by modern scholars such incidents are normally interpreted as inspired acts of knavery perpetrated on groups of local women. Apparently a rogue somehow convinces a group of women to worship him; an extraordinarily bad theory which cannot explain repeated instances of this kind. As we saw in my discussion of the European heathen saints, Magi professed that man-devils truly existed;

EQUAL TO MAGIAN ANTI-  
SAINTS

*“There are three kinds of man, one is man, one is demi-man, and one is demi-demon” ... “A demi-man is he who performs the affairs of the worldly and spiritual existences according to his own opinion, self-conceitedly and obstinately; be they duties and good works by the will of Ahura Mazda, or be they by the will of Aharman, they proceed from him”.*<sup>830</sup>

A demi-demon was human in name only;

*“but in his doing of every action he is then like unto a two-legged demon. He understands no worldly and no spiritual existence, he understands no good work and no sin, he understands no heaven and no hell, and even the account which is to be rendered by the soul he does not think of”.*<sup>830</sup>

Religious priest and priestess-worship of the sort found in Magianism is therefore a far more likely scenario. Consider the happenings at Avignon in the year 1581;

*“when hee comes to be adored, he appeareth not in a humane forme, but as the witches themselves deposed, as soone as they are agreed of the time that he is to mount upon the altar there to be worshiped by them, he instantly turneth himselfe into the forme of a great black Goate, although in all other occasions he useth to appeare in the shape of a man.”*<sup>831</sup>

A PRIEST DRESSED AS  
BLACK GOAT

Walking, living, breathing, demon-hags were known too. In 1506 AD, at Schwyz, there appeared a haggish crone clothed in filthy garments, with cloven hooves and an elaborate headdress.<sup>832</sup> The mere sight of her brought sheer terror to onlookers, petrified of the pestilence that was sure to follow.<sup>832</sup> Contagion did indeed erupt with her coming, just as they had feared. It's taken for granted that such details are historically dubious, after all how can you clarify events more than 400 years old without comparing the veracity of the information with another source? When it comes to fright-mongers ceremonially dressing as goats, linguistics, archaeology and folklore comes to the rescue. Interestingly the Old English word for “a goat” *hæcen* is connected with their words for “an overcoat” or “an overgarment” (*hæcele, hæcele*). Similarly connected is *hakuls* (the Gothic word for “a coat”), *hokull* (the Old Icelandic word for “a coat” or “an overgarment”), and *hokul* (Middle Low German for “a Billy-goat”).<sup>833</sup> For that matter the similarities between the word “goat” and “coat” are present even in modern English, the difference being a voiced and unvoiced initial letter.

A HAGGISH DEMONESS,  
DRESSED AS A GOAT

LINGUISTIC EVIDENCE  
FOR GOAT-SKIN  
OVERGARMENTS

Like the Teutonic sub-family speakers, the Slavs appear to have made a connection between goats and animal skins (which were no doubt worn by people). This is because the Slavic word for “a hide or skin” *Kozha* (Old Slavic, Bulgarian, Slovenian, Serbo-croat, Polish and Czech) is not derived from words meaning pigs, bears, sheep or cattle, but from a word which means a goat, or more specifically “a nanny-goat” (*koza*).<sup>834</sup> One might presume at first glance that this linguistic survival is very archaic, originating from one of mankind's most basic needs (ie; clothing). But, it is this special connection between goats, garments and skins that seems peculiar and universal to the Slavic and Teutonic sub-family. Perhaps they all just loved to wear goat skins, perhaps it was only a popular and widely-spread fashion shared by the Slavo-Teutonic nations.

SLAVIC WORDS SUGGEST  
THAT GOAT SKINS ARE  
TRACEABLE TO THE  
IRANIAN WORD AZ

The plot thickens once you examine the Old Slavonic, for here we trace the origin of the linguistic connection that bridges these concepts. The Old Slavonic *yazno* (meaning “a hide” or “a skin”) or *az'no* (“a goat skin”) are cross-linked with other Eastern European and Baltic words meaning “a nanny goat” or “a billy-goat”; the Lithuanian *ozys*, the Latvian *azis*, the Old Prussian *wosee*, the Old Persian *azak*, the New Persian *azy*, the Old Irish *ag*, and the Old Indian *ajas*.<sup>835</sup> These words began with an *az-* root, and, on the strength of its state of linguistic preservation, originated in the Old Persian. This *az-* root appears in two Iranian words integrally connected with black Magian demonolatry, namely *Az* (the infernal libation offered to Ahriman, the winged, horned goat of the underworld by the black Magi), and *azi* (which meant “serpents”). We might then satisfactorily conclude that there was once a ritual connection of some kind between nanny and billy goats, animal skins, *Az* (the libation of lawlessness offered to Ahriman), and Ahriman (who besides being a goat-dog, also appeared as a serpent). The connection was linguistically preserved in the Slavic and Germanic linguistic sub-families, and to a lesser extent the Baltic.

INQUISITORS COULD  
NOT HAVE FORGED THE  
IRANIAN LINGUISTIC  
CORRELATIONS

As stated in Part I, the Magian texts were not translated into European languages until the end of last century. Therefore Inquisitors could never have forged the aforementioned linguistic correlations, or the dualistic Magian theology attached to them. Unless of course the “Cohnish” conspiracy theorists wish to believe that the Inquisitors built this “fictitious literary tradition” from elements of Magian scripture then extant in the vernacular in Mediaeval Europe. While I don't discount the possibility that these texts were known there, I believe it is going beyond a balanced academic appraisal to seize on this as the cause of the witch rites, as the basis for portraying a false and seditiously forged Magian presence in Europe. I can just see it now, Islamic jurists called in by the Cardinals to help devise a broad-based conspiracy against seditious little old ladies. Their one demand is to make the conspiracy transparent to later generations, by making it as authentic as possible, by artfully assimilating everything the Arabs happened to know about the Magi. No, these word survivals suggest that diabolical rituals were taking place throughout Eastern Europe (in places like Rus', Latvia, Lithuania, and Old Prussia), and what is more, that they were carried out by black magicians clothed in a goat skin. This would corroborate witness depositions to the same effect, as supplied before many courts during Mediaeval and later witch trials.

AZ WAS CONNECTED  
WITH IRANIAN  
DEMONOLATRY



Fig 43. 1



Fig 43. 2

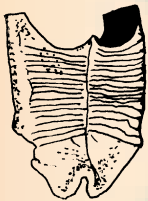


Fig 43. 3

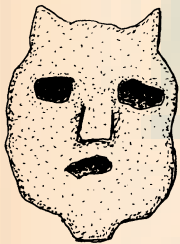


Fig 43. 4



Fig 43. 5

Fig 43.1. Leather face mask, Mediaeval Novgorod.

Fig 43. 2. Mummies mask, 19th Century Europe.

Fig 43. 3. Cloven half-shoe, Mediaeval Novgorod.

Fig 43. 4. Leather face mask, Mediaeval Novgorod, 12th C.

Fig 43. 5. A plausible artistic reconstruction of a Slavic, Baltic or Norse black Magus.

This Iranian religious concept, powerfully connected with the Baltic-Slavic region, had spread to Scandinavia, England, and over the Irish sea into Ireland during an undocumented historical period, and into Mediaeval Germany. And what is even more surprising, is that the phonetic similarity between "goat" and "coat" was preserved in the Modern English language. This is probably attributable to English folk "superstition" rather than accidental preservation.

Noteworthy indeed is Murray's assertion that Satan's cloven hooves were, in reality an overboot split-sewn at the front so as to appear cloven and "hoof-like".<sup>836</sup> This variety of shoe is actually detailed in a 1608 AD song from France. During excavations at the site of Mediaeval Novgorod, Russian archaeologists unearthed a large array of well preserved early mediaeval leather footwear - boots, mocassins and the like. And what should we find among them ... a strange half-boot lacking any heel whatsoever. It was cloven at the front<sup>837</sup> and treated by the leather worker in such a way as to give it the texture and striations one would normally expect to see on the horny outer surface of an animal's hoof. To call it a boot is a misnomer; this was a cosmetic shoe into which the wearer placed only the front part of their foot. Having done so, the wearer would have appeared to have cloven hooves. Moreover two leather face masks were found during the Novgorod excavations.<sup>838</sup> One had comical eye slits and a menacing, or even diabolical smile, lined with pointed teeth. The other had horns on it, but the facial expression is less threatening than the first. If these masks had ritual applications, as I believe they do, then they were probably devil-masks of the sort worn by coven leaders during sabbath assemblies, of the sort implied in witch trial documentation.

One trend of witchcraft and devil worship practiced in the East, gained its power not by calling on the might and goodness of God (as in Chaldeanism), but by doing evil. In his 10th Century AD Fihrist, Al-Nadim classified this form of devil worship as 'the condemned system'.

*"This system which is condemned (shameful) is the system of the magicians. Those informed about it claim that Binhuikh is the daughter of the Devil, or it is also said of the Devil's son, that she had a throne on the water. If he who seeks this affair comes to her after doing for her what she wishes, she makes a servant of whomever he desires and fulfils his purposes. He is not isolated from her nor from anyone who makes offerings to her from among humans and animals, if he renounces the ordinances of religion and employs that which is repugnant to the mind. It is also said that Binhuikh is the Devil himself. Another person has stated that Binhuikh is seated on her throne, and that whoever seeks to obey her is brought to her and worships her. Almighty is Allah and sanctified are His names! One of them (the magicians) told me that while asleep he saw her with an appearance as when awake, and that he saw around her a group resembling the Nabataeans, black, barefoot, with cloven heels".<sup>839</sup>*

The largest concentrations of this cult supposedly lived in swamplands somewhere in Southern Iraq, perhaps near Basra, and by some accounts had done so since at least the 4th Century BC. According to Al-Nadim this same group was literate. For example the cipher expert Ibn Wahshiya was one of the *Al-Kaldani* (Chaldeans), a Nabataean in fact. What is more, he was responsible for scribing many books about magic, Chaldean idol-making, talismans, agriculture, and medical tractates. Wahsih's were just some of the prized occult texts being eagerly snapped up by naughty Muslims. Residual paganism was as commonplace in Mediaeval Muslim countries, as it was in Christian Europe. Whether in North Africa, Central Asia, Persia or Iraq, many were still steeped in the shunned pre-Islamic pagan religious observances. There is moreover, a suspicious resemblance between the alleged customs of these Nabataeans and the European witches. Consider the Queen of Elphane, the goat costumes, the crime, the inverted ritualism, the black men, the black books. A little too close for comfort.

## The robes

Some primary accounts drawn upon by Murray show the devil as a mortal god dressed in goat-like attire, or long black robes with a special belt or sash. Some describe a short or tall (pointy or "chisel-tipped") black bonnet, sometimes with a veil draped down the back and sides and sporting two lengthy ribbons, one hanging down over each shoulder from the back of the headdress.<sup>840</sup> Such a bonnet would have resembled a certain style of Magian mitre (p. 244). On other ceremonial occasions the black robe was changed for a green, grey, brown or even snowy



white habit. In these instances we find possible evidence that they were Zurvanites, since most of the time they wore black (or grey/ash coloured) robes, and at other times (during "white" ceremonies?) they donned garments of white, or of various other colours. In changing their attire, they signalled a transition from light to dark worship. Compare these uniform descriptions of the coven leader spread across the British Isles, Scandinavia and Europe with the picture of a Magus shown in this rendition of a Persian wall painting.<sup>841</sup> There is a strong resemblance, so much so that one might suspect a factual inter-relatedness between the two modes of attire. Moreover, evidence of Iranian ceremonial dress elements can be found among the Russians and Volga Finns. Other forms of ceremonial dress were divulged during the trial of Agnes Sampson and her accomplices, at North Berwick England, in the year 1590. "*The dewell wes cled in ane blak gown with ane blak hat vpon his head ... His face was terrible, his noise lyk the bek of an egle, gret bournyng eyn; his handis and leggis wer herry, with clawes vpon his handis, and feit lyk the griffon.*"<sup>842</sup> A hypothetical reconstruction of such a person is shown in fig 44.1. A more ancient parallel for this sort of costumery can be found in Mesopotamia. Consider the genii in fig 44.2.

At the same series of trials in North Berwick we also hear;

*"the devil wes with them in likeness of ane black man ... the devil start up in the pulpit, like a mickle blak man, with ane black beard sticking out like ane goat's beard, clad in ane black tatie (tattered) gown and ane ewill favoured skull bormet on his heid; hauing ane black book in his hand"*.<sup>843</sup>

Unless both accounts refer to different meetings, convened on separate days, we could be looking at a transformation from a devious-looking black man, into a griffon "devil". This same "*dewell, cled in a blak gown with a blak hat vpon his head, preachit vnto a gret number of them*".<sup>844</sup> One Swedish witch of the year 1670 wore "*.. a grey coat, and red and blue stockings, he had a red beard, a high-crown'd hat, with limmen of divers colours wrapt about, and long garters vpon his stockings*".<sup>845</sup> At Torryburn the devil wore a pointed hat with flaps covering the nape and cheeks.<sup>846</sup>

In Part I you may recall that Ahriman gave his disciples the garment of Az, the black robe of unholy power that enabled his acolytes to perform maelific witchcraft. We have already determined that Slavic and Baltic terms for a ceremonial goat-skin garment of some kind were probably related to Az, the robe of witchcraft. Slavic and Scandinavian linguistic evidence seems to preserve notions normally attributed to Az, though the two parallel linguistic strains do not specifically connect them with a black robe. The pan-Slavic word *cherniy* (meaning "black") is related to another Slavia-wide term *chert* (pronounced chort), meaning "a devil" or "the devil".<sup>847</sup> From *chert* we get *chernoe slovo* ("swearing" or "blasphemy").<sup>847</sup> *Chert* is related to the Russian *chary* ("spells"), and therefore the Russian word for "a cauldron". Therefore, in Slavia there was a linguistic relationship between blackness, malediction, devils, spells and cauldrons. Now compare this with the Old Icelandic *Harma* "to bewail", "one is vexed", and *Harman-liga*.<sup>848</sup> These are related to the Norwegian *har*, meaning "black". Consider also the word *Hoerr* meaning "a cauldron". In the light of other evidence suggesting Magian-style traditions in Russia and Scandinavia, the prior-mentioned Old Icelandic words may possess a special significance, indicating that they might have originated from a variation of Ahriman, Aharman. Since we are unable to linguistically tie these Scandinavian and Slavic linguistic conceptual groupings to a black robe, we cannot ultimately confirm that the black robes of the Scandinavian and Russian witches were the robe of Az. Nonetheless they shared similar ideas about an inter-relatedness of blackness and the infernal arts, and in the case of the Norse, these words may have arisen from black Magian Ahriman-worship. I gravely doubt that these concepts are attributable to the Christian era, especially since Norse sagas set in pagan times repeatedly depict their use of maelific magic. But then again, the very existence of these 'negative references' in the sagas, has guaranteed that Snorri and other Saga writers would be branded as liars by those intent on fumigating the sagas, to purify away any perception that mischievous, if not abominable witchery was known and practiced by some segments of the Norse community. Save to say, many pagan Scandinavians and Slavs detested these practices also.

The belt or girdle often worn by European witches might have been the *kustik* belt of Magian fame, but could also have been a Chaldean or Brahminic version of the same.

In Christian Russia two notions prevailed concerning the origin of misfortune, one of which maintains that witches were responsible for vexation in the world. The first, as advocated by the Christian Church, was that god himself sent misfortune upon his creations, as a test for those whom he loves especially, or as a chastisement upon



Fig 44.1



Fig 44.2

Fig 44.1. Artistic reconstruction of the bird-man witch from North Berwick.

Fig 44.2. A Mesopotamian bird genii - a man dressed as a bird.

THE DEPICTION OF THE  
DEVIL AS A GOAT  
SPREADS THROUGHOUT  
EUROPE

those who have incurred his wrath.<sup>849</sup> The second stance presupposes that misfortune, and disease particularly, come from the devil, via his hexing-agents the *kolduny* and *ved'my*.<sup>849</sup> The source of this latter "superstition" is Eastern dualism, and mostly identifiable with the Magian thought process.

An objective glimpse of the black magicians and witches of Eastern Europe has (perhaps until now) been difficult to achieve. Is it possible to disentangle the factual basis of an account, from what could conceivably be slander by Christian onlookers, the very ones who accused the witches? Can we really believe that a certain number of witches deliberately uttered blasphemies and maledictions, and committed crimes. Can we lend any support whatsoever, to the *Treaty of Christburg's* anecdote concerning a certain Prussian pagan priest *congratulating people for their predatory behaviour; their many crimes and thefts*? The overwhelming implication of the supporting data presented thus far, is that we ought to abandon the common notion that European black witches (dedicated to the worship and service of evil) were purely fictitious.

CRIMES CONGRATULATED

Consider the following title that applied to priests of darkness from Eastern Europe. In the last chapter I discussed the *Garabancias* or *Garabancios*<sup>850</sup> (the black Magicians of the Magyars and Slavs). The key to understanding them lies in the Gypsy tongue. *Garabancios* is almost identical to the Gypsy word *Garambashimos*, which means "plundering", "banditry", "raiding" and "the unlawful acquisition of illicit wealth (preferably by force)". If these two words are connected (and I believe they are), then we can infer that the black magus priests of Eastern Europe acted as religious intercessors on behalf of all lawlessness, wantonness and crime, which, if I may say so, would have been meritorious in the eyes of Chernobog (ie; Ahriman) their lord and master. This also tallies with the account of the Prussian "black Priest", and his apparent reverencing of crime.

BLACK MAGICIANS IN  
SLAVIA

CRIMINALS AND RAIDERS

According to Adam of Bremen, the Baltic was a notorious haven for pirates, brigands and cut-throats of the worst possible kind. The linguistic correlations quietly concealed behind words for goats indicates that a certain proportion of Baltic piracy was attributable to the religion of Ahriman (the serpent/goat god) and the black witches. As in Rus' these black Magi were probably the ancestors of the "Race of Wrath" first mentioned in the Zoroastrian texts; a nation of "witches, devil-worshippers and bandits" expelled from Iran under Emperor Shapur (3rd-4th C. AD).

POSSIBLE ASSOCIATION  
WITH PIRACY IN THE  
BALTIC REGION

## Head-rings

HEAD RINGS

Margaret Murray provided one account of a warlock who wore an iron head-ring while reading his spell book. I am unaware of how prevalent the custom was among the European witches, but before their conversion to Christianity, head-rings were often worn by the Slavs and Alans (the Asii).

CRANIAL DEFORMATION

The use of head-rings, when combined with a host of other features listed throughout this title, will be of some use in detecting Slavic and Alanic witches in European trial documentation. You see, over time the prolonged wearing of head rings caused cranial deformation and elongation. Armed with this knowledge, it should be easy to identify the skulls of head-ring wearers in the archaeological context. Cranial deformation as a cultural practice has already been noticed in Eastern and Western Europe, though there is no common consensus about which race it should be attributed to. In Asia the Indo-European Tocharians deformed the heads of their infants with the aid of wooden planking.<sup>851</sup> Cranial deformations are routinely found in pagan Bulgar graves, and owing to the conical nature of the elongation, it was probably attributable to a head binding, perhaps a turban or mitre. In France it is noteworthy that cranial deformation seems clustered around such sites as Toulouse and Languedoc,<sup>852</sup> cities largely associated with the heretics.

In some witch accounts the coven's head devil wears a horned headdress, that was presumably intended to give the warlock the likeness of the horned god. Such practices are quite ancient. In the days of Babylon, genii, high-priests and gods were depicted wearing horns. These horns signified the divinity of the wearer, and the number of horns served to indicate the god's relative potency. In Scandinavia horned headwear can be seen on Bronze Age statuettes and Iron Age tapestries, all hand made by pagans. Moreover, a skull dating to 3,000 BC<sup>853</sup> has been found in Hungary (Fig 45.1) crowned by a copper head-ring with tiny horns protruding from the front, as in Near Eastern examples. Collectively these finds signify the penetration of the elder Mesopotamian traditions into olden Europe.

## Jabbing instruments

By Murray's reckoning bone jabbing instruments were once used by the witches for self-wounding, in order to draw blood<sup>854</sup> or make the 'witches mark'. The witches punctured and lacerated their flesh with them to feed their familiars, or sign the vow of allegiance made to the black god. Ceremonial blood effusion of this kind bears a strong resemblance to a comparable Chaldean ritual, which required the flow of blood as an energy source for their witchcraft. In the chapter on the Chaldean arts, I established not only the presence of Chaldeans and Chaldean ritualism in Eastern and Western Europe, but their theoretical identification as the black Magi.

India may have been a further source for ritual bleeding. *The Fihrist of Al-Nadim* recorded pagan sacrificial wound infliction current in Mediaeval India, which may have been conceptually similar to the European witch-bleedings. Though it is unclear whether he is referring to blood-letting or ritual suicides in this instance.

*"A (Muslim) man who has been an eyewitness of ... (certain Indian temples that attracted many pilgrims) told me that the amount of blood which is shed beside them is not small in quantity ... perhaps about fifty thousand or more might offer themselves".*<sup>855</sup>

Due to the fact that witch-marks were frequently described as being of a certain animal shape, Murray hypothesised that they were an identification tattoo executed with recourse to these metal/bone jabbing tools.<sup>856</sup> For want of an historical precedent, initiation marks were found in the cult of Mithra. Bone and metal objects were included among the equipment of the Russian Volkhy Magi, but we cannot confirm that these were jabbing instruments used in blood letting. They might also have been stylii for etching characters onto tablets and bark.<sup>857</sup>

## Scourging

Both the white and black Magi appear to have scourged devotees within their respective flocks when they had broken standing rules in matters of coven discipline. In Part I, you learned of the harsh disciplinary floggings inflicted by the white Magi, and how whippings were simultaneously a penitential rite.

If we lend credence to witch trial documents, the scourging of black witches was reserved for non-attendees, the disobedient, or lax cult members reluctant to commit crimes or destroy enough things.<sup>858</sup> Vicious blows were sometimes administered by the reigning warlock, wielding a metallic scourge or whip, as described in the following 1661 AD testimony from England.

*"We wold be beattin if we wer absent any time, or neglect any thing that wold be appointit to be done. Alexr Elder, in Earlsat, wold be werie often beattin. He is bot soft, and cowld never defend him self in the leist, bot greitt and cry, quahan he wold be scourging him. But Margaret Wiolson, in Auldearne, wold defend hir self fynelie, and cast up hir handis to keep the stroakis off from hir; ... He wold be beattin and scourging us all up and downe with cardis and other sharp scourges, like naked gwastis; and we wold still be cryeing, "Pittie! pittie! Mercie! mercie!, our Lord!" Bot he wold haue neither pittie nor mercie. When he wold be angrie at us, he wold gime at us lyk a dowge, as if he wold swallow us up".*<sup>859</sup>

The white Magus priests were required by *Vendidad* laws to punish sinners and wrongdoers, with either a leather whip or scourge (like a cat-o-nine-tails, only with more strands). These instruments were called the *Aspae-astra* and the *Sraosho-karana*. Beatings were also a standard token of Roman (and Mithraic) secular and military justice, a practice that probably gained currency owing to Mithraism's eastern roots. In those days they used scourges, whips, clubs and sturdy rods. Since Mithraism gained favour throughout Europe during Roman times, pagan penitential flagellation must necessarily have been found in England, Germany, the Balkans, Gaul and Italy, but went unrecorded. This being the case, the flogging rites of the witches, whether white or black might owe their origins to the former cult.

## The witch's broom

Along with the pointy black hat and cauldron, the witches broom constitutes an indispensable item of their stereo-typical paraphernalia. A broom is actually not the correct word for these implements, but a *besom* of heather or birth twigs.<sup>860</sup> You see *besom* is an English word denoting a hand broom crafted from twigs (such as were once used

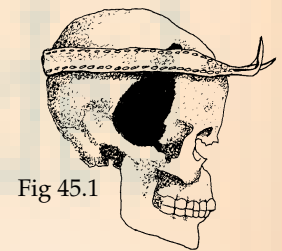


Fig 45.1



Fig 45.2



Fig 45.3

Fig 45.1. Horned headress found in Hungary.

Fig 45.2. A horned man. From a Medean ornament.

Fig 45.3. A horned man leads a group of robed figures. From the Scandinavian Oseburg tapestry.

FLOGGINGS FOR THE  
DISOBEDIENT

MAGICAL BROOMS  
USED BY THE MAGI

IRANIAN NAME FOR HOLY TWIG BUNDLES FOUND IN EUROPE

ARAB AND NORSE WITCHES RODE BROOMS AND STAFFS



Fig 46. Witches flying on brooms. From *Tractatus Contra Sectum Valdensium*, 15th Century. MAGICAL STAFFS

in the garden). The same word and this attendant meaning were present in Norway and Holland, but are absent in the Russian. Besoms, I believe, were more properly speaking *barsoms*, that is bound faggots of Barsom twigs. Barsom bundles were important ritual objects used by the Magi during the *Haoma* ceremony, and through their ritual handling by the Magians, magical events could occur, via the intervention of angels and the Good Sun.

In England witches are known to have used besoms during their sabbaths. Obviously their besoms also had a ritual context of some kind. So where witch trials display a proper Magian use of the besom, devoid of any features of desecration, we can reasonably identify the alleged offenders as white Magians. This also suggests that European Magians were using lengths of heather as barsoms, and not the traditional tamarisk, which may have had difficulty growing in Europe. On other occasions European witches reportedly carried *ash branches*.<sup>861</sup> Considering the ash's pride of place in the *Haoma* and *Soma* ceremonies, European witches might have gathered them into barsom bundles. Other varieties of besom are known from English folkloric sources. Those fashioned as birch switches had the powers of witch-expulsion in England, and if used to flog the deranged could unseat and exorcise the demon responsible for their mental illness.<sup>862</sup> *Rgiab* is the Irish term for "a broom" or "a besom", though I am unaware of its supposed etymology. In the same language we also find a term "besom of destruction", no doubt a magical broom imbued with powers of devastation.

The very notion that some witches rode staffed brooms to and from their witch assemblies strongly suggests an eastern origin for at least one version of European witchery.<sup>863</sup> Both Arab and European witches were alleged to have ridden (magical) wooden staffs during their Sabbatical assemblies.

*"In the time of Ibn Munkidh the witches rode about naked on a stick between the graves of the cemetery of Shaizar".*<sup>864</sup>

For argument's sake this can be compared with the 1664 AD case of Julian Cox, during which the accused admitted to encountering three practitioners of the arts, riding staffs ... "Two of them she formerly knew, which was a Witch and a Wizzard ... The third person she knew not. He came in the shape of a black man".<sup>865</sup> A similar practice was probably found in Scandinavia. In Old Icelandic *gandr* meant "a magical staff" and *gand-reith* meant "a witch-ride".<sup>866</sup> The term *renna gondum* meant "to ride a witch-ride",<sup>866</sup> or in other words to ride a magical staff. I'd be greatly surprised if the Inquisitors invented this correlation too.

## *Witch ceremonies* *Bonfire days*

BONFIRES

The prevailing view in many quarters is that witchcraft was a hybridised literary tradition formulated by the Church, a tradition which later gave rise to mass hysteria. The other view (which I subscribe to) is that witchcraft was merely a secret or public display of ceremonial ordinances integral to the old faith. A quick look at the bonfire rites of the pagan Celts, Russians and witches indicates that this latter view has far more substance to it. Let us now examine possible correlations between these major festive events to see what can be gleaned from the data.

BONFIRE FESTIVALS

RACE	DATE	FESTIVAL NAME	FEATURES
Witches	2 Feb	Candlemas	Bonfires
Russians	27 Jan - 3 Feb	Volos Festival	Bonfires
Celts	1 Feb	Imbolc	Bonfires and purification

SIMILARITIES BETWEEN CELTIC, RUSSIAN AND WITCH BONFIRE FESTIVALS

Witches	1 Nov	All Hallow E'en	Remembrance of the dead
Celts	1 Nov	Samain	Edible foodstuffs left out for the dead
Russians	22 Oct	Pryadko	Remembrance of the dead
Witches	1 May	May day	Bonfires
Celts	1 May	Beltain	Bonfires, human sacrifices to Belenos.
Russians	6 May	Volos Festival	Libations on bonfires
Witches	1 Aug	Lammas	Big gatherings of multiple covens
Celts	1 Aug	Lughnasa	Fertility rites and remembrance of the dead.
Russians	1 Aug	Saviour God festival	Cattle are slaughtered, and dead ancestors remembered. Fruits are shared and eaten

Academics in the field witchcraft (very often detractors of Margaret Murray) have said that the bonfire rituals of the witches contained elements of fertility rituals, but this might only seem to be the case. As Murray quite rightly points out, *the four main witch ceremonies do not have anything to do with the dawning of equinoxes or solstices* (as you should expect with fertility rituals, since the Sun was the principle emblem of fertility), nor do they coincide with the sowing, or reaping cycles of these phases. That is because witch congregations met in between harvest times, solstices and equinoxes.<sup>867</sup> Thus the witch ceremonies were probably not directed towards fertility gains in agriculture. Their rites were substantially enacted at times of the year quite distant from the equinoxes and solstices. Because herd beasts were frequently associated with these festivals Margaret Murray deduced, not unreasonably, that the witch bonfires were lit to cause increases in cattle herds, rather than enhanced levels of agricultural produce.<sup>868</sup> Nonetheless I tend to agree with her assumption that witch bonfires were a manifestation of cult activity, because of concurrences in Russian and Celtic feast days, that included the purification of livestock, specifically cattle. Not only that, but common feasts for the Remembrance of dead ancestors are yet another point of resemblance between the rites of the witches, Celts and Russians. In the Russian tradition these feasts for the dead fell under the patronage of Volos, who was the good shepherd of the underworld, and, among other things, lord of the flocks.

In many regions of Europe May day bonfires were kindled on the heights of hills, hillocks and similarly high ground. They were called *Tein-eigin* (need fires) by the happy throngs of Irish folk, who annually converged around the flaming Beltaine pyres, that consistently drew large crowds until last century.<sup>869</sup> Yet *tein-eigin* may divulge the ultimate origin of the rite, and explain its pan-European nature. The Irish *tein* or *ten* is apparently distantly related to the Slavic *teplyi*, which is derived from Old Indian words for warmth and heat (*tapati*, *tapyati* and *taptam*), or the Avestan *tapayēiti* "it is warming" or the New Persian *taftan* ("to give warmth", "to be on fire", "to shine").<sup>870</sup> The Latin *tepeo* "to be warm," and *tepidus* "warm" possesses the same ancient linguistic genealogy.<sup>870</sup> Therefore these rites were probably an Indo-European if not Indo-Iranian tradition. The latter option should be given added weight, considering the plausibility of direct Magian contact between Russia and Ireland, which is supported by linguistic and historical evidence (as shown in Chapter I). Beltain-like fire festivals were held in Bohemia, Russia, Germany, Scandinavia, Scotland, Wales, Ireland and Britain<sup>869</sup> but unfortunately practically all of them do not share an inter-relationship between *tein*. That is despite being equal recipients of Indo-European, and to a lesser extent Indo-Iranian traditions. From details associated with the prior-mentioned bonfire days we can perceive several things.

1. Firstly that the Slavs and Celts had common pagan traditions, especially when it came to bonfires. Various linguists postulated a number of linguistic correlations between words found in the Old Russian and Old Irish. One I myself have noted is the Celtic *Beltain* ("good fire"), which could easily have been an aggregate of the phonetically similar *beliy den'* (Russian "white day"). It's alluring, but unfortunately linguists don't correlate the Irish *tein* ("fire") with the Russian *den'* ("day"). Instead they believe *den'* was cognate with the Irish *denus* ("a space of time"). It is notable that Beltain was the feast day of *Belenos*, because the pagan Slavs also had a major deity called *Byelun* (which was another name for the white god, an embodiment of the fiery Sun).

There is an obvious relationship between the witch fires, and these two far more ancient traditions of heathen fire festival. That they took place on May Day might suggest the presence of Chaldean sun-worship, which took place on May day each year according to Muslim sources, as far away as Harran. In the Babylonian-Chaldean tradition the sun was called *Helios*, a term inherited from the ancient Greek philosophers, prior to which he was called *Shamash*. This detail calls to mind the brawl between St Patrick and some pagan Irishmen, which gave rise to the legendary origin of the Christian Celtic cross. During the fracas, the saint overcomes the power of the pagan sun of the Irish (recorded as *Helios* in the hagiography) by placing the cross of Jesus Christ up to the sky and obscuring it. He curses their sun-worship promising that no good shall come to those who do likewise. If the writers choice of *Helios* correctly reflected *Helios*-worship in Ireland, we might have a correlation with the Beltain May Day fires, and Chaldean sun-worship.

In Scotland and Scandinavia the fire rite had a north-south alignment, and attendees hoped to see the wind-swept flames incline towards the south. Whereas the coming years weather would be bleak if it licked towards the North. According to Magianism and Chaldeanism the North was the devil's quarters, and this might have given rise to such customs elsewhere in Europe. That *Beltaine* is also transcribed as *Balten*, could lead one to translate it as "a Bal fire", or "a Baal fire"; yet another potential correlation with Chaldeanism.

THE BELTAINE FIRES

SIMILAR BONFIRE  
FESTIVITIES FOUND IN  
GERMANY,  
SCANDINAVIA

MAY DAY

CHALDEANS  
WORSHIPPED THE SUN  
ON MAY DAY

BONFIRES ALLOWED  
PARTICIPANTS TO DIVINE  
FUTURE EVENTS

The Celts started their Beltain fires using a fire wheel, and in the East several weeks later, on 24th of June, the pagan Russians celebrated Kupala's Eve, during which a fire wheel was rolled down from the top of a hill. There they also generated holy fires using wheels and axles, or wheel spokes. In Part I, Chapter VIII, I identify the Russian practice with friction fires lit by the Magi each year. On both Kupala's Eve and Beltain straw effigies were burned. It has been suggested in both cases that a person or persons were formerly burned on the pyres during the pagan era. For this reason the fire-leaping found in both countries is perceived as a mock burning. However in the Russian festival many attendees jump the fire. I see it as a cleansing and protection rite, rather than a presumed act of human sacrifice.

FIRE WHEELS

FIRE LEAPING

The druids allegedly stuffed this basketry full of living victims, perhaps criminals mostly, though no such record of human kindling appears to have been linked with this feast day in pagan Rus'. It is conceivable that Caesar's account of the Druidic sacrificial burnings were politically motivated and essentially baseless, however a number of Roman authors long maintained that the Druids killed people as sacrificial offerings, penitential purifications, or attempting to divine the will of the gods. If Beltain was totally dedicated to a white god, then it is likely that the humans who were sacrificed would have been serious criminal offenders. But what if there weren't any criminal detainees? In Perthshire it was noted that young lads made the customary bannock bun in the midst of a swamp.<sup>871</sup> It was, according to the authentic tradition found throughout much of Britain, broken into portions, one deliberately blackened.<sup>871</sup> Whoever received the accursed morsel was, as was explained by a minister last century, formerly thrown into the flames as a sacrifice designed to ensure fertility and prosperity.<sup>871</sup> Forensic evidence retrieved from the corpse of the (Iron Age) "Lindow man" bog body confirms that persons were sacrificed in England, anointed for death by receiving a bannock-let.<sup>872</sup> Blackened bannock bun was the last meal eaten by the so-called "druid prince" ritually killed in the bogs at Lindow, England.<sup>872</sup> That he had been strangled and bled but not burned indicates that sacrifices were not always burned, as was the usual Chaldean custom. In Lindow man's case he was sunk in a bog,<sup>872</sup> dare I say a demon-infested bog. Another common practice shared by the Celts and the pagan Russians was a cattle drive, in which herds were guided between two fires in order to cleanse and purify them from disease.

HUMAN SACRIFICES MAY  
HAVE BEEN BURNED IN  
THE BONFIRES IN AGES  
PAST

2. Secondly, that the witch ceremonies were very likely survivals of pagan rites, not something seditiously invented by the Inquisition and disseminated to the gullible masses by means of a sham literary tradition.

3. Thirdly, that these ceremonies were not fertility feasts aimed at enhancing agricultural produce, but festivities during which the souls of the dead were revered or remembered, and during which certain gods were petitioned to give increases in flock and herd sizes through the blessing agency of fire.

## Esbats and sabbaths

The white Magi believed that holy fire;

MAGIAN BLACK WITCHES  
GATHERED NEAR WATER  
AFTER NIGHTFALL AND  
BEGAN THEIR  
WITCHCRAFT

*"...struggles with the spiritual fiend, it watches the forms of the witches - who walk up from the river, wear woven clothing, disturb the luminaries by the concealment of stench, and by witchcraft injure the creatures - and the occurrences of destruction, burning, and celebration of witchcraft, especially at night".<sup>873</sup>*

Such were the recollections of the Magi about their enemy the witches. Collecting together what the Magi recorded about them, we can infer that many Mediaeval and later witches attended ceremonies not dissimilar to those of the black Magi. The witches Sabbath and Esbat were the foremost of the regular religious gatherings attended by witch covens throughout Europe. It would seem that these were performed in Russia also.

RUSSIAN BLACK  
SABBATHS

Russian Sabbaths are described as having taken place at night, in forests, on mountains, in valleys and swamps, on Wednesdays, Fridays or Saturdays.<sup>874</sup> Devotees were said to arrive for their hours of debauchery on stolen horses, or bewitched brooms.<sup>874</sup> As in the West young women (sometimes wearing animal masks) were not under-represented, performing erotic parades or acts.<sup>874</sup> This frivolity was followed by the rending apart of a sacrifice (usually a goat), so that it was torn into the tiniest pieces.<sup>874</sup> These morsels of flesh were then strewn around the surrounding landscape, or maybe eaten. There was also much song, drinking and riotous orgy.<sup>874</sup> This description of a Russian witches Sabbath, therefore contains features with obvious Dionysian parallels, plus other elements

MASKS, ORGIES AND  
OTHER REVELRY

which featured in Late Mediaeval and Renaissance sabbaths in Western Europe.

In Finland witches no doubt converged on specific locations. In the *Kalevala* these were called “the grounds of wizards”.<sup>875</sup> In England witches gathered to perform rites in certain halls and houses, or at particular glens, or on hill tops, in certain woods, or near gallows.<sup>876</sup> In every case such areas would have been suitable assembly points for white or black witches, on appointed feast days.

At the Guernsey trial of 1617 AD it was divulged that Rocquaine Castle was “the usual place where the Devil kept his Sabbath”.<sup>877</sup> If it were true, the well-born personages involved would have been playing a very risky game indeed. Sure the castle gave them privacy, but should an apprehended coven member confess, news of their complicity in the ceremonies could have catastrophic consequences.

Elsewhere covens met at silvan locations, usually near water, where a large standing stone of special significance stood.<sup>878</sup> In France De Lancre observed that they very often performed their rites in the vicinity of some natural water source. According to one Françoise Secretain a certain French woman had “*une infinite de fois au Sabbat & assemblée des Sorciers*”. (trans: “gone to the Sabbath an infinite number of times, and the assemblies of sorcerers”).<sup>879</sup> Certain witch ceremonies were witnessed by a Miss de Demandouls in 1610 AD at Aix. She stated that at their ceremonies the hags and witches (who she described as “base” and “sordid”) prostrated themselves before Satan,<sup>880</sup> who was enthroned before them, whereas Sorcerers and Sorceresses (as opposed to witches) merely knelt.<sup>881</sup> The situation was similar in Russia, for according to their folklore *kolduny* sorcerers were thought to have frequently interacted with the *ved'ma* witches, and would sometimes be found attending the witch-gatherings.<sup>882</sup>

The following information will give you some idea of what took place during the stereo-typical European witches Sabbath, though in truth the precise nature and order of the events would have varied depending upon what form of witchcraft was being celebrated. The references do not necessarily appear in chronological or ritual order, but serve to illustrate some of the more interesting features associated with the sabbath. Just reiterating, only *black witch* ceremonies were convened for the purpose of causing harm and destruction in the world.<sup>883</sup> The rites of the white witches were the exact opposite, the promotion of fertility, prosperity, harmony and growth.

There appeared to be no pattern, or rhyme or reason for the black meetings, it was almost totally at the master’s whim and fancy<sup>884</sup> (perhaps for security reasons, or maybe to add to the chaotic, or disorderly nature of their ritualism).<sup>885</sup> Esbats occurred at least each week, but only the coven of witches and warlocks attended these particular ceremonies. On the other hand, Sabbaths were a grander affair, and attended by a great many others. They happened on Saturdays (the day of Saturn the Great Maelific), but at these gatherings the witches, warlock and other active coven members brought their families along.<sup>886</sup>

The devil often turned up in his excellent raiment of horns and tail. Sometimes his horns were three<sup>887</sup> in number, with the central horn formed by a lit candle positioned between the other two. A three-horned crown was found in Ireland,<sup>888</sup> or on the head of a figure that appears engraved into a Mithraic gem.

The witches Sabbaths (also called the black mass) and Esbats appeared to be a mirror image of the Christian mass, but with the rites performed backwards.<sup>889</sup> For example, the candles used by the witches were often a replica of ones used during the Christian mass,<sup>890</sup> and the desired flame for these was to be as dark as possible; blue instead of a glowing yellow. To this end the witches made their candles from substances which would *cause the flame to burn blue*; corpse fat if the sources are acceptable.

When witches turned up at Sabbaths during the 15th-16th Centuries it was the norm that strangers would be present, so much so that the names and faces could often be different on any given day.<sup>891</sup> Since witches became members of the coven only by virtue of hereditary entitlement, this account might tell us that there were large transitory populations of witches moving through Europe at this time. More work will need to be done in scrutinising the primary records to determine whether or not this was the case.

In 1617, Isabelle Bequitt’s testimony concerning her involvement in the Guernsey witch assemblies, she mentions that “*at the Sabbath the Devil used to summon the Wizards and Witches in regular order*”.<sup>892</sup> Coincidentally in the Magian ritual order, wizards assumed their proper ritual post after being summoned into position, in a specific order, by the officiating Magus.

Boasting of wrong-doings, was an all important part of the ceremonial order, and was first item on the agenda. Unlike the Christian mass where parishioners began the service by asking God to forgive and forget their sins,

FINNISH WITCHES MET  
AT THE GROUNDS OF  
WIZARDS

MEETING IN A CASTLE

FOREST GATHERINGS

SORCERERS SOMETIMES  
PARTICIPATED IN  
COVEN GATHERINGS

THE TIMING OF A  
SABBATH ASSEMBLY  
WAS NOT ALWAYS  
PREDICTABLE

PRAYERS AND OTHER  
RITES WERE PERFORMED  
BACKWARDS

SOME COVENS HAD A  
CERTAIN INTERNAL  
STRUCTURE

BOASTING OF ONE’S  
MISDEEDS

sabbath attendees had to detail whatever scandals they had caused, in front of everyone present, and in particular their most recent crimes. As the tales continued, often amid congratulatory applause, the Master (a black Magus personifying Satan), would record the best of these offenses for prosperity in his little black book,<sup>893</sup> which was a sort of honour roll of crime. Perhaps he did this to brag about his followers to colleagues in other provinces.

SOME COVEN  
GATHERINGS HELD IN  
CHURCHES

From Western accounts we learn that these groups sometimes rendezvoused to perform ceremonies inside a Church,<sup>893</sup> or Church graveyard. There they evidently performed desecration rites of some kind. Assemblies weren't always so secret either. Many Christian parishioners were incensed that witches should be meeting in their Church, and yet others might have involved themselves in the proceedings. It is difficult to say whether or not these events normally transpired with the full knowledge of the Parish priest, but in the notorious case of the Bishop of Coventry, he was a willing participant, if not ringleader of the event. If a typical parish priest lacked any involvement with such a group, and news of the nocturnal requisitioning of his church came to his ears, then he would have stepped up vigilance, with the aim of catching them. But if it was known that he was fully aware of what took place, and sanctioned their doings, then you would have been looking at collusion, a "punishable" heresy. If the priest was regarded as having complicity, it would have earned him a trip to the wooden stake, and certain immolation under the Dominicans, especially if this took place in Germany from the 13th Century onwards.

PRIESTS OFTEN UNAWARE  
OF THESE MEETINGS

OTHER PRIESTS JOINED IN  
THE CEREMONIES

Near the beginning and ending of any Mediaeval Sabbath was a frenetic dance, performed by all present. This dance took the form of a gyrating circle, a dance plausibly linked not only with the *Dance macabre* or "Dance of death", which became exceedingly popular across much of Europe during the Middle Ages,<sup>894</sup> but the *Smrtno Kolo*, the Dance of Death as performed by the Slavs, especially in the Balkans.<sup>895</sup> The Slav dance pre-dated that of the witches and the mediaeval variant of the death dance. Following the dance the coven leader cleansed his flock by mercilessly beating and scourging whomsoever had done good or insufficient evil toward others.

THE WITCHES' DANCE

THE RECITAL OF  
BLASPHEMIES

The liturgy which followed consisted not of holy words, but blasphemies and profanities from the very depths of the abyss.<sup>896</sup> Just some incantation used by the black witches were;

Basque: "*Har, Har, Diable, diable, saute icy, saute la, ioue icy, ioue la: Et les autres disoyent sabath sabath*"<sup>897</sup>

On Guernsey we find *Har, Har, Hou, Hou, danse ici ...*

They seem like gibberish, but they would have had some meaning to the initiated.

In one infernal sermon, the devil vowed that the servants of the Evil One would obtain even greater recompense in Satan's kingdom, than what Christians could ever expect.<sup>898</sup> In the year 1692 AD an English protestant Reverend was indicted for leading a coven;

A KING IN SATAN'S  
KINGDOM

"He was accused by Eight of the Confessing Witches, as being an Head Actor at some of their Hellish Rendezvouses, and one who had the promise of being a King in Satan's kingdom, now going to be Erected..."<sup>899</sup>

"In 1670 we heard that the Devil appeared in the shape of a Minister, in the copper mines of Sweden, and attempted the same villainous apery"<sup>900</sup>

WITCH FAMILIARS

Then there was another lapsed preacher "...a warlock who formerly had been admitted to the (Protestant) ministrie in the presbyterian tymes, and when the bishops came in, conformed with them. But being found flagitious and wicked, was deposed by them, and now he turnes a preacher under the devill of hellish doctrine; for the devill at this tyme preaches to his witches really (if I may so term it) the doctrine of the infernall pitt, viz. blasphemies against God and his son Christ"<sup>900</sup>

To perform the necessary ceremonies Satan habitually appeared before his coven in macabre regalia, often dressed as a horned black dog, or cat (in some cases described as a lion), but every so often appeared as a bull, or extremely rarely as a horse, bear or deer.<sup>901</sup> This might explain a preponderance of familiars with these forms. In 1646 AD Francis Moore of Huntingdonshire was given "a little blacke puppy" by a witch, who warned her that ;

"she must keep that dogge all her life time; and if she cursed any Cattell (cattle), and set the same dog upon them, they should presently dye"<sup>902</sup>

THE DEVIL AS A GOAT

According to Murray, the Devil normally appeared as a goat, but in the primary texts which she had used, this was confined only to France. The horned black dog of the witches (although lacking wings) can be associated not only with Ahriman, but Chernobog of the pagan Russians.



In France the title “*Master Persin*” applied to a head witch, a name frequently implicated by French detainees.<sup>903</sup> Rather often he appears as a ringleader, with a gloss of “the devil”.<sup>903</sup> Nevertheless Persin might really have signified “a Persian”. Thus Sabbatical assemblies in Lorraine and other such locales might have been led by a master Persian, probably a Magus of some kind. If the term originated in the Mithraic mysteries, then it applied to a high-ranking adept, who had reached the third highest level of initiation within the brotherhood.

MASTER PERSIN

While translating French and Italian witch trial documents researchers ought to exercise care upon finding the word *alano* (Old Italian), or the Old French and later Provencale *alan*, which meant “a dog” in both cases. I say this because the texts might actually be describing Alans appearing before witch assemblies, perhaps even as dog-men. The Alans (more properly known as Asii) originally hailed from Iran where they were considered a Royal race.<sup>904</sup> Being of Iranian stock their name probably originated from the Avestan word *Azi* (pron. *asi* meaning “a serpent”). If such an etymology is tenable they are identifiable as a faction of devil-worshippers found in Magian scripture. We know that Alans were devotees of the Iranian god of justice Mithra, and “sword-worshippers”. Despite the white nature of these beliefs, Ahriman-worship was a legitimate part of Mithraism. While serving in the Eastern Roman legions many joined the rank and file of the Mithraic warrior brotherhood, though they were probably members of the Mithraic cult long before enlisting. Alans might therefore have constituted some of Roman Mithraism’s most hardcore members.

THE DEVIL AS A DOG

At the end of their twenty years service, many Alans were settled in other regions of the Roman Empire, in areas we know as Scotland, England, Gaul and Bavaria. Vernadsky mentions that Scotland and Ireland were apparently big destinations, places where you’ll also find the common names Ross and Alan. A special fondness for these locations is traceable to their ties with the Celts and Picts that developed in remote antiquity. These Alans also lived in areas where Christians (by the testimony of Adam of Bremen) coincidentally subjected the corpses of their kin to defleshing by birds during funerals (Scotland), wore kilts (known in the East), observed rampant clan Aryanism, and played bagpipes like those played in the Balkans and India. Alanic colonies in Western Europe might also explain the similarity in shape-changing customs shared by Ossetian werewolf and the European witch shape-changers.

One thing is certain the Celts had a very special relationship with them. For this reason the Roman military in Britain developed a policy of stationing Alans along the testy Pictish frontier. And it would appear that they were able to dwell there relatively free from molestation. For instance a Alanic weapons manufacturing centre in Northern Britain was discovered to have been unfortified. This directly contrasts with level of fortification required by Roman settlements.

Accordingly trials in which covens were allegedly ruled by a devil in the form of a dog (Alan), might sometimes be better viewed as mithraic ceremonies, where the head man was an Alanic devil-priest, who may or may not have dressed as a dog.

When not garbed as Satan, the head warlock of a coven, appeared *resplendent in black robes complete with black conical mitre*. He was often *seated in a high place* (perhaps a high seated pillar), which could be either a rostrum or throne,<sup>906</sup> and, I believe, a manifestation of their conviction that he reigned in the heavens. In the Chaldean rites the head priest also ascended a rostrum.

THE DEVIL’S ROSTRUM

The food served at the Sabbath banquet which preceded the orgy, consisted of a libation most foul. For it reeked of rancid and fetid juices, perhaps derived from animal excrement, or corpse fluids.<sup>905</sup> Likewise the food was of a deliberately appalling nature, the meat rotten and black looking.<sup>905</sup> In many instances pies were said to have been made from the corpses of babies, or the putrefying remains of exhumed bodies.<sup>905</sup> Without too much difficulty these seem to be preposterous stories, concocted by people crazed by their religious zeal, but little could we know that these rites possessed an *actual religious basis* according to the scriptures of the Magi, which detailed, in caustic remarks, the damnable ceremonies of their foes, the black Magi. Aspects of the European witch pies for instance resemble those of the heathen Chaldees.

DISGUSTING,  
PUTREFYING FOODS

ABOMINABLE RITUALS

Consider the parallels between European witches and the black Magi found in the following Magian text;

DEFILING WATER WITH  
THE DEAD

*“The one who, with a godly intent, with a godly wish, goes astray from the ways of God; the one who with a godly intent falls into the ways of the Drug, is he who offers up for libation water defiled by the dead; or who offers up libations in the dead of the night.”*  
*O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcass of a dog or of the carcass of a man?*

*Ahura Mazda answered: "He cannot O holy Zarathustra! His burrow shall be dug out (the black Magi were supposed to have lived in burrows), his life shall be torn out, his bright eyes shall be put out: the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever".*<sup>907</sup>

One faction of European "Waldensian heretics" called "the People of the Little Keg" demand attention.

THE PEOPLE OF THE  
LITTLE KEG

*"And there are some of these people here in Piedmont, and five inquisitors already went there to remove this curse, and they have been done to death by these evil people. And no Inquisitor can be found who wants to go there and take care of it. And do you know what these people are called? They are called People of the Little Keg. And they have this name because once a year they take a small child, and throw it from one to the other until he is dead. When he is dead, they grind him into the dust and put the dust into small kegs, and then give every one to drink from this keg; and this they do because they say afterwards that nothing they do can be seen. We have a friar in our Order, who was one of them and has told me everything, that they also have the most dishonest ways that I think anyone could hear".*<sup>908</sup>

THE DEVIL'S BREAD

This "Luciferian" sect appears to have appended itself to the mediaeval pietist Waldensians, creating what was essentially a heresy of a heresy! In a ceremony resembling the Chaldean or Paulician rites they made pies and cakes which contained the flesh of an infant, often their own child. Of further interest was an admission by these Luciferian Waldensians, that once a person had eaten of these cakes, they were part of their cult for ever. In other words not only did the behaviour of these Luciferians conform to standard black Magian criminality, but they seem to have been cognisant of black Magian teachings regarding cannibalism. As stated in the above Magian scripture, eating human remains eternally consigned one to the infernal kingdom of Ahriman.

BLACK MAGI HATED THE  
SUN

The white Magi advocated that one's good deeds would not be remembered by god, if believers did not pay homage to the sun each day, whereas for black magians the sun was an object of unimaginable hate, "the worst thing that eye can see". In a more practical sense black Magians probably shunned the light, never daring to even look at it. Perhaps this explains why witches wore pointy wide-brimmed hats or dark cowed robes, to keep the sun out of their face, and shield their bodies from its shining rays.

MONGOLS SAW PAGANS  
GOING UNDERGROUND  
TO ESCAPE THE SUN

Take the Mongols (ie; predominantly Buddhists, Animists and Nestorian Christians), who recalled their strange encounter with a queer northern race, in the land of Gog and Magog (ie; Russia and its environs).<sup>909</sup> The inhabitants of an area near the mountains (the Urals?), *fearful of the rising sun*, habitually descended beneath the earth into caves so as to escape the noise which accompanied its rising, *and did not re-emerge until it had progressed onto the other side of the zodiac*.<sup>909</sup> While in their labyrinthine shelters, they made a cacophony of noise using drums and other musical instruments.<sup>909</sup> These troglodyte-like folk re-ascended to the surface only after sundown. Upon first reading the tale I felt that the Mongols had merely encountered heathen miners in the Urals. But news that these northern pagans hoped to escape the very sunshine that warmed an otherwise inhospitable Arctic landscape, *is only perfectly understandable within the dualistic philosophical framework*. Otherwise it is probably a fairy story.

THEY PLAYED MUSIC  
UNTIL THE SUN WENT  
AWAY

Strangely though, Russian peasants and woodsmen speak of the *Albastiy*, *Lopastik* or *Lobastiy*, evil forest beings who appeared after nightfall accompanied by gales and storms.<sup>910</sup> In the Urals these *Albastiy*, *Lopastik* or *Lobastiy* were called *Lopastiy*, which is a reference to them being diggers of the ground, perhaps miners.<sup>910</sup> Finns supposedly shared the same region with the *Mos-chum* wizards, who lived underground and were like gods.<sup>911</sup> Might these collective testimonies and folk recollections be evidence for a race of sun-hating nocturnal black magians and their underground cave dwellings?

WIZARDS WHO LIVED  
UNDERGROUND

The Old Russian *morochit'* ("to make things turn dark") is related to the Ukrainian *morochiti* ("to daze", "to stupefy", "to deprive someone of their mental faculties"), the Bulgarian *mracha* ("to bring gloom or clouds over something", or "to obscure", "to black out", "to darken"), and similar Polish, Czech and Slovenian words meaning "to become gloomier" or "to darken".<sup>912</sup> From these correlations come the Russian word *morokun* ("a sorcerer"). Since these terms come from *mrak* and *morok* they are therefore related to the name of the demon Morok (see p. 310). Thus a *morokun* was evidently a sorcerer who served and invoked the ungodly, sun-obscuring powers of Morok. Perhaps *morokun* was simply another name for the *mos-chum* and *lopastiye*.

SORCERERS WHO  
OBSCURED THE SUN

There is another more earthly explanations for their digging besides mining. One mediaeval Arab account tells us the more northerly Slavs made semi-subterranean housing, to escape the severity of the winter. These houses

consisted of an excavated living area roofed by turf to provide adequate insulation against the appalling cold. Therefore these dwellings outwardly resembled mounds.

The white Magi believed that dining was a ritual act. As holy as food was, one had to be clean, in a proper state of spiritual grace, and possess the correct interior disposition, in order to consume food. Food was never ever to be eaten without blessing it, nor was one to speak while chewing. Ravenously scoffing a meal was abominable, even more so if it was consumed in the dark. The maltreatment of food at meal time gave vitality to the demons. Succinctly what we call bad table manners, were for them an act of devil-worship. Contrary to this the black Magi would have wanted to sustain the demons, by eating unworthily, just as Masha (the precursor of the damned) had once done. In following European witch rite we find a version of black grace at meal time;

*"We eat this meat in the Divellis nam. With sorrow, and sych, and meikle shame; We sall destroy hows and hald; Both sheip and noat in till the fald. Little good sall come to the fore Of all the rest of the litle store".*<sup>913</sup>

Accordingly the witch-Satan consecrated (or should I say desecrated) beers or wines, meat (usually beef), milk, blood, and a baked loaf or cake which was normally blood red, but it might also be tough and black.<sup>914</sup> Meat was boiled in the cauldron, and all present ate of it. These cauldron rites may have been a variation of *Yasna IX:II* and *Yasna VIII*, the rite for sharing meat from the cauldron. At other times the cauldron was boiled by the black priest and tipped all over the ground. From Magian scripture we know that pouring the sacred *Haoma* or *Myazda* on the ground (even one precious drop of it) was one of the worst imaginable acts of defilement. It fed the demons, and unleashed the powers of Ahriman, the father of all demons.

During Sabbaths some mediaeval witches drank from a chalice, termed the "black chalice".<sup>915</sup> Magianism might be a point of origin for their ritual chalice. The white Magi drank blessed *Haoma* to the Creator from a golden chalice. But, conversely, Ahriman, is recorded as having his own special brew, which was the embodiment not of life, health and prosperity, but death, destruction and harlotry. The name of this evil libation was *Az*.

In Europe, there was at least one recorded incident in which witches emptied a whole cauldron of milk upon the earth. This was evidently a black Magian desecration rite in honour of the demons, actioned by a repugnant outpouring of milk, contrary to the due ceremonial. In typically white Magian fashion Finns believed that milk should be saved from harm. The *Kalevala* divulges Finnish attitudes toward the unholiness of milk-stealing or abuse:

*"Many they are, and evil, who make milk go lost ...the herd-gift going to waste". "Few they are, and good, who save milk from loss".*<sup>916</sup>

The Finns also recognised that cauldrons had infernal uses. Another line from the *Kalevala* read;

*"I'll shout for a pot from the Demon, in which the blood will be boiled, and the gore will be heated".*<sup>917</sup>

Throughout Estonia it was widely believed that vexing beer with noxious creatures and throwing the ale into a victim's residence brought on the malign power of witchcraft.<sup>918</sup> Among the indictable Finnish witchcraft offenses we also find shape-changing, the crippling or vexing of oxen, crop trampling, homicide and the extinguishing of hearths with beer.<sup>918</sup> As with the accounts of the Western European witches, the Russian witches ate the meat of cattle plus bread at their festivities.<sup>919</sup> Cattle sacrifices need not have been acts of black witchcraft either. In some trials the ceremonies of the white witches were probably mistaken for black rites, as in the following instance from Britain:

*"We killed an ox, in Burgie, about the dawning of the day, and we brought the ox with us hom to Aulderne, and did eat all amongst us, in an hows in Aulderne, and feasted on it".*<sup>920</sup>

In not a few cases, members of the devil's Russian and Western European congregations were banned from bringing salt to the Sabbath, nor was it to be eaten by them at any time. I think this prohibition can be traced back to the Magian eschatological view that humanity would not eat bread and salt (which if we draw a parallel with the Russian custom of *Khlebosol'stvo*, meaning hospitality) with their meals during the last times, before the destruction of the world. This could be prima facie evidence that black Magian witches were attempting to invoke the "millennial reign" of the Black God by putting an end to the white Magian (and Russian) food offerings that represented hospitality toward guests. By promoting those classic elements of Ahriman's rapacious destructiveness and defilement, which the Magi foretold would become universally widespread just before the end of the world,

THE WHITE MAGI  
PROFESSED THAT FOOD  
WAS HOLY, AND HAD  
TO BE EATEN IN A STATE  
OF GRACE

THE BLACK MAGIANS  
ATE UNWORTHILY

THE CHALICE

THOSE WHO LOST MILK  
WERE EVIL



Fig 47. A rider chances across a witch sabbath.

The aristocratic-looking witch hands him a drinking horn as demons congregate nearby.

ESTONIAN WITCHES  
HEXED BEER

they would be helping to bring on his kingdom. This might be the intended meaning of a statement connected with the 1692 AD indictment of a leading English coven member; *"who had the promise of being a King in Satan's kingdom, now going to be Erected..."*<sup>921</sup>

At the conclusion of the Christian mass the priest imparted a benediction (special blessing) on the parishioners urging them to be holy, whereas at the black mass the entire congregation had to "kiss Satan's arse", or diverse body parts of his choosing before disbanding.<sup>922</sup> Presumably if there was such a religion, we might find common religious terminology for the word "arse". Consider that the Russian word for an "arse" or "arsehole" is *zhopa*, which is connected with the word *zhupa* (meaning "a hole"). These are related to the Old Icelandic *gopi*, which meant "an orifice", or "a mouth", and the Anglo-Saxon word *cofa* ("a hole").<sup>923</sup>

Fig 48. 1. Waldensian heretics kiss the devil's rectum, who appears in the form of a goat. From *Tractatus Contra Sectum Valdensium*, 15th Century. Fig 48. 2. A devil guides other worshippers to kiss a familiar's anus. From the same manuscript.

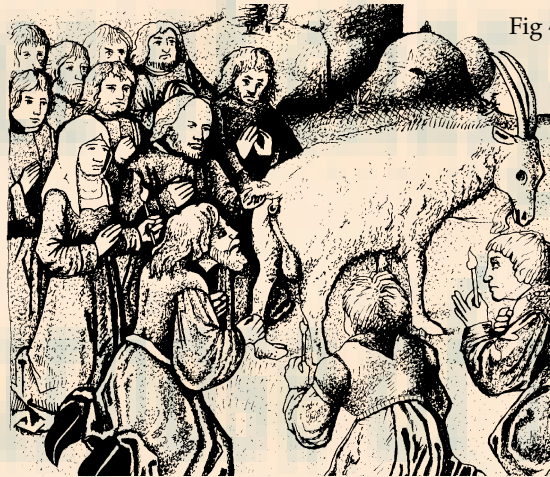


Fig 48. 1



Fig 48. 2

POISONS HANDED TO THE FAITHFUL

The sabbath's leading devil often dispensed poisons and herbal remedies to the faithful before the assembly parted. Armed with a veritable arsenal of death (in the form of packets of poison) they were well able to bring vexation upon the world. For example a Frenchwoman accused of witchcraft at roughly the same time as Jeanette Huart, gave the following replies to the High Justic of Sugny,<sup>923a</sup> free of torture (thus amounting to a free admission of guilt);

THE TRIAL OF A FRENCH WITCH

Q If it is true that the devil ... advised her to kill Nicolas Pierret, her husband?

A It's true

Q 23 If the devil didn't give her poison for killing her husband?

A Yes, in a little potion

SHE ADMITTED TO POISONING TWO VICTIMS

Q32 Following on from question 31 in which she admits poisoning one Bertholet by lacing his beer. "If besides she didn't kill the child of Bertholet, shortly after the mother?"

A Yes, but doesn't know anymore what kind of powder

The tried 14th Century Toulousian witch Catherine Delort confessed many things that conform to happenings purportedly enacted during Sabbatine assemblies - "she worshiped the he-goat and served his pleasure ... at that loathsome feat. Corpses ... were eaten" and "all manner of revolting liquids were drunk and there was no savour in any of the food".<sup>924</sup> Her statement, extracted by means of the torture, was supposedly corroborated by additional trustworthy witnesses. "She made hail fall on the fields of her enemies, caused their whet to rot by means of a pestilential fog, and damaged the vineyards with frost".<sup>924</sup> Additionally she is alleged to have slain some of her own relatives (to gain an inheritance), and many head of stock on adjoining properties.

THE DEVIL DRESSED AS A DOG OR GOAT

In Milan, Italy, in the year 1608 AD, Guaccio wrote of an Italian witch sabbath. The same classic features of demonic ritual inversion that one finds in the Magian texts, France, Finland, England and Russia are present. "The Devil presides over the meeting and is seated on a throne, clothed in fearful goat- or dog-skins".<sup>925</sup> After having adored him, the attendees were seated for a devilish banquet "so disgusting" that even a starving person would not eat it. "In a filthy cup the Devil pours out wine for his guests which is like black and rotten blood".<sup>925</sup> Human flesh was on the menu, and other fare, but this was not to include bread or salt. "Each meal is blessed by the Devil with blasphemous words, according

to which Beelzebub is declared to be he who creates, gives and conserves all things".<sup>925</sup> The Devil's guests always complained about the failed and unfulfilling nature of the meal,<sup>925</sup> which is not so surprising. Next they began "dancing in circles, always by the left (ie; the wrong way, or anti-sunwise)".<sup>925</sup> Lastly attendees stood with their backs facing each other to "sing very obscene chants" and "have intercourse in a filthy manner".<sup>925</sup> The filthy intercourse mentioned for this sabbath was a form of sexual inversion "copulation from behind or with demons, sodomy, promiscuity, incest and homosexuality".<sup>925</sup>

So sexual abuse was probably another feature of the witch rites. In accounts relating to copulation with the devil, Murray noted some common features that continually arose in witness depositions. The devil's penis never emitted semen, it was cold, and very painful because it was big, bigger than any man. Murray suggested the use of an artificial phallus, notable for its size and coldness. Therefore, she theorised, the man-devil had sex with the female witches using an inanimate object; perhaps a prosthetic penis.

We need look no further than ancient Mesopotamia and India for comparable cult objects. The stone phallus (Fig 49.2) is of Babylonian origin and was worn strapped to the body. It is unclear whether the Babylonian male in this ritual copulation effigy (fig 49.1) is using a prosthetic penis, or the real thing. I incline to the latter view.

For example two Aulderne women who allowed the devil to penetrate them, confessed that his erection was "heavie lyk a malt-sek; a hudge nature, verie cold, as yce".<sup>926</sup>

Meanwhile there was a religious custom in pagan Scandinavia, whereby the penis of a deceased horse was sliced off, and evidently used as a "dildo" to amuse slave-women, as evinced in an old poem, which reads: "Slave-girl, for you this volsi (horse's dick) will be none too sluggish between your thighs".<sup>927</sup> As bawdy as this saga account may be, we learn that the Norse phallae fulfilled a deeper religious need beyond simple eroticism; there was actual homage paid to it. This is reminiscent of the linga worship found in India, though there the phallae are made of polished stone. It would seem that Norsefolk revered these "big plonkers" not because they came from horses (whose flesh was holy and forbidden to Christians), but due to their respectable size. Norse penis-worship might be symptomatic of the *linga* rites expounded in the *Agni Purana*, though in the East, lingas were lengthy smoothed stones rather than fleshy ones pruned off with a knife. If the Norse Volsi and Indian *lingas* possessed a similar ancestry, pagan Norse phallus worship might have been the survival of an ancient custom first brought into Europe with the Indo-Europeans.

"(The votary) should worship the linga with this (formula) since Siva dwells in the Linga for the sake of conferring his favour ... he is the conferrer of virtues, desires, wealth and emancipation".<sup>928</sup>

Those ungraciously negligent of their duty to venerate stone phallae risked losing earthly boons.

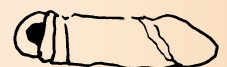
The witches mandatory spiritual state was unspirituality, a form of "civil and religious" apostasy that saw them severed from god and the general community.<sup>929</sup> A French woman from Savoy admitted to attending a sabbath in 1477, celebrated by persons of both sexes. There they renounced Christianity, danced "backwards" and feasted on wine, "bread and meat" in the Devil's name.<sup>930</sup> While he appeared as a black man (perhaps a negro), he later "changed his appearance from that of a man into a black dog".<sup>930</sup> At a certain junction in the ceremony the fires were extinguished and they departed well-schooled in causing harm to the greater community, as their master the devil required.

There is also linguistic and anecdotal Saga evidence (referring to the pre-Christian era) for the black rites in Scandinavia. These arts were referred to as *ergi* in the Old Icelandic, meaning "lewdness", "lust", "wickedness", and "devilry".<sup>931</sup>

One witchcraft researcher Robert Rowland states "More recently it has been argued that, particularly since at least some of the accused clearly did believe they had done what their confessions said they had done, we are faced with a system of belief that cannot be evaluated in terms of present-day standards of rationality".<sup>932</sup> Like Murray, Robert Rowland maintains that these features arise with some regularity in diverse trials across many European nations. He adds that since in these cases, the defendants admitted to the same, "the underlying uniformity demands some explanation".<sup>933</sup> Bravo!



Fig 49. 1. Effigy of a temple prostitute at work in Old Babylon.  
Fig 49. 2. A Babylonian artificial phallus.



## Desecrations

ERGI, RITUAL INVERSION

Desecration was a major religious ordinance not only for the Mediaeval European witches, but the Zandiks, the devil/daeva-worshipping astrologer scientists banished from Persia. The rationale behind ritual desecration is linked with the Iranian eschatological view, that the primary role of the denizens of the counterworld, was the destruction and defilement of all things holy, be they plants, animals, people or sacred objects. Through their desecrations they would strike punishing blows against the Creator. Polluting or molesting milk, *Haoma* or holy meals would be amongst their greatest victories whensoever performed.

*"Mashya (the first woman) went forth and milked a cow's milk and poured it out towards the northern quarter (Ahriman's lair); through that the demons became more powerful".<sup>934</sup>*

According to Zoroastrian law, if the *Haoma* or *dron* rituals were performed improperly in a temple or grove, it did not feed the gods their sustenance. Should serious errors be made in the execution of the ritual *outside of the Holy of Holies*, then the power of the entire meal was given over to the demons.<sup>935</sup> *Dinkard VII* highlighted the demonic nature of ceremonial irregularities.<sup>936</sup> Their precise form varied, but extrapolating upon Plutarch's commentary, we know that *Drons* were desecrated, and the holy *Haoma* poured into pits or bogs by the black Magi with the aim of giving vitality to the demons and their master, the prince of demons. Witches are known to have poured porridge into the

THE ROLE OF THE  
DEMONS WAS TO  
DESECRATE EVERY ASPECT  
OF LIFE



Fig 50. Medieval depiction of the devil and a hare stealing milk from a cow.

ground, stole milk (a major component of *Haoma*) and desecrated the Eucharist (which once consecrated was regarded in the Church's ancient teachings as the body of Christ himself).

Later Iranian witches bestowed demonic gifts on their masters, after the manner of Masha. Like a "hussy who spills anything after sunset, or who scatters a morsel of food to the north, at night."<sup>937</sup> In the district court of Parnu Estonia in the year 1641 AD, a peasant wife was accused of cursing wedding beer with snakes.<sup>938</sup> The breed of Estonian witchery she practiced involved the desecration of beer with serpents, toads and other noxious pests.<sup>938</sup> But in this particular instance it might be an especially vicious act of ritual inversion. This might harken back to Vainamoinen's steadfast oath "Never in this world, from this day forward, shall vipers drink our beer, worms our malt drinks".<sup>939</sup> The great Finnish hero Vainamoinen made this stern declaration after noting the world's loss of beer, for until his intervention the serpents were drinking up all the beer, and the goodness with it. In England and Ireland, according to folk superstition that has survived into the 19th Century, it is believed that trouble will arrive whenever milk is spilled.<sup>940</sup> Indeed the old saying "don't cry over spilt milk" probably harkens back to a time when a person would cry in grief for having done so accidentally.

Christian rites were also being desecrated by the devil-worshippers. The high-born dame, Lady Alice Kyteler was tried as a witch in 1324 AD. In her home investigators found;

*"a Wafer of sacramental bread, hauing the diuels name stamped thereon in stead of Jesus christ".<sup>941</sup>*

Concerning the devil-worshippers Pope Eugenius IV reported that;

*"... news has reached us ... that the prince of darkness makes many ... partakers in his own fall and damnation. ... They sacrifice to demons, adore them, seek out and accept responses from them, do homage to them. ... In their sorcery they are not afraid to use the materials of Baptism, the Eucharist, and other sacraments. ...".<sup>942</sup>*

PROFANING AND  
POLLUTING THE WHITE  
RITES WAS OF UTMOST  
IMPORTANCE

Centuries later we have the trial of Godfrey at Aix.<sup>943</sup> The magician allegedly poured consecrated wine on his followers in the name of Lucifer, in order to promote fertility among them.<sup>943</sup> Wine, beer, cakes, bread, and more especially milk, were foodstuffs shared by witch covens of the Late Middle Ages and Renaissance period, and even by their animal familiars which were kept at home, as in the following account from 16th Century Essex;

*"Elizabeth Bennet acknowledged that she had two "spirits, one called Suckin, being blacke like a Dogge, the other called Lierd, being red like a Lion. Suckin this examinat saith is a hee, and the other a shee. Many tymes they drinke of her milke bowle. And when, and as often as they did drinke of the mylke: The Examynate saith they went into the sayd earthen pot, and lay in the wooll".<sup>944</sup>*

THE DESECRATION OF  
CHRISTIAN SACRAMENTS

People took precautions against milk stealers very seriously. For instance archaeological excavations in Scandinavia have even yielded a well preserved wooden lug which was clamped over the teats of milking cows to prevent milk being stolen from their udders.

One Russian tradition maintained that witches suffered extreme torment the moment cow's milk started to boil.<sup>945</sup> It's a seemingly meaningless detail, but considering the existence of Magianism in Rus', and that one of the most glorious and victorious moments in the *Yasna* rite was the boiling of the sacred cow's milk in the cauldron to make *Haoma*, it is hardly surprising that black witches felt pain. In Russian folklore, Slav witches were as preoccupied as their Western counterparts with stealing milk and destroying nature.<sup>946</sup> Remembering that porridge was very holy to both the Magi and the Aryans, what then can we make of a story from Russia last century concerning a witch who sought to invoke a deathly frost designed to wither all of the surrounding vegetation. She suspended herself upside down as she recited a spell and then buried a container filled with porridge in the ground at the foot of a crucifix. The story recounts that the plants did verily die the next day.<sup>946</sup> An old tale it may be, but it is a tale that contains all the essential features of dualistic magical ritual. By suspending herself upside down she was inverting herself, and pointing herself in the direction of the counterworld, which was home to the subterranean demons. She then concealed the crucible beneath the earth, where presumably the beasts of the underworld gathered to feed on the offering, after having clamoured upward towards just below the surface, from the farthest recesses of the abyss. The earth would have been defiled by their very presence, hence the death of the plants. But the demons most likely acted in response to her incantation, and proceeded to kill off the plants growing in the vicinity by the agency of frost. Alternatively the raucous and knavish demons of the clouds descended from the heavens to exterminate the plants with their inventory of chilling winds and vortexes. Are these correlations a coincidence, an enduring folk superstition, or were there people in Russia who understood (and were performing) black Magian ritual lore even as late as last century?

Russian witches gathered in robes, *without a belt on*, and with dishevelled hair.<sup>947</sup> From the perspective of white Magianism, this was a forbidden mode of dress. Sometimes they wore nothing. The bellicose Lemminkainen confirms the lack of belt in Finland, saying; "*Witches have already bewitched me ... three Lapps ... naked upon an outcrop without belt or clothes*".<sup>948</sup> He also spoke of their wizards' knives and "*witch-arrows*".<sup>948</sup>

As in the West we know that Russian (black) witches not only held their own orgiastic ceremonies, but they entered into Churches at certain times of year to bring unholiness to that which was holy.<sup>947</sup> It is a common Russian folk tradition that during the Christian Orthodox Eucharistic service the witches did just about anything they could to disrupt mass, and especially sought to touch the priest as he was celebrating the service.<sup>947</sup> By outraging all present with these acts they gained magical powers. If we examine their behaviour in a dualistic context, the act of defiling a priest by their touch at such a solemn moment would have been a real bonus. Moreover during the Orthodox Easter mass (arguably the most important feast day of the Orthodox Christian calendar), witches slotted themselves in among the congregation with cheese in their mouth (it was and is forbidden for Orthodox believers to eat dairy products in the lead up to Easter).<sup>947</sup> At a crucial point in the mass, at the very instant the priest uttered *Khristos Voskres* (Christ has risen) the witches in the congregation turned their backs on the iconostasis (the panel of icons at the front of the Church) where the Eucharist was.<sup>947</sup> Amongst the faithful, who had undergone a solemn month-long fast, you could hardly get a more brazen act of defilement during a ceremony celebrating the resurrection of Christ.<sup>947</sup> As we know from Russian folk tradition they rarely attended Christian services, but saved their most outlandish efforts for the holiest of feast days.<sup>947</sup> It was at those times that they were not afraid to enter the nave in small to largish numbers. Desecrations could also be performed by word of mouth, by cursing and swearing, by maledictions and obscene language. The Russian word *rugat'* is found throughout much of Slavia.<sup>949</sup> It differs marginally in form, variously meaning "sneering" and "mockery", "profanity", "desecration", "blasphemy".<sup>949</sup> A pre-Slavic etymology is impossible to find in this case. Another verb meaning "to swear" was *chertykhat'sya*, which naturally arose from the word *chert* ("the devil").<sup>950</sup> This admirably illustrates a once widespread belief that obscenities were a demonic form of blasphemy and cursing.

MILK STEALERS

BOILING MILK CAUSED  
WITCHES TO SUFFERRUSSIAN WITCHES  
DESTROYED NATURE  
AND STOLE MILKONE Poured PORRIDGE  
UNDERGROUND WHILE  
HANGING UPSIDE DOWNVEGETATION DIED AS A  
RESULTWITCHES DISRUPTED  
CHURCH SERVICESTHEY DISTURBED  
RUSSIAN  
CONGREGATIONS  
DURING THE EASTER  
SOLEMNITIESBAD LANGUAGE WAS A  
FORM OF ORAL  
DESECRATION

## Grain stealing

WITCHES, VAMPIRES AND  
HAGS STOLE GRAIN

In the Caucasus, Russia and Scandinavia, grain stealing was a recurring theme, the glorious aim of the witches, warlocks (the black Magi), vampires and hags who made war on the werewolves, during the night battles.<sup>951</sup> They went to great lengths to steal grain, milk and sucklings, partly because the way of Ahriman dictated that it was right to plunder that which did not belong to you, to covet with great jealousy that which others had worked hard for, and make it your own. Goods misappropriated in this fashion became for Ahriman an unsurpassed delight. To achieve his robbing and vexation Ahriman had many agents in the world, both man, beast, insect and weed, who inflicted such untold misery upon the farmers who laboured in the fields, that he hoped that they would give up on life altogether, stop sowing and reaping, walk off the land, and swap over to his ways.

AHRIMAN SENT THIEVES  
INTO THE WORLD

With this end in mind, Ahriman had witches and blankets of evil pests savage the fields, rape the verdancy of the pastures and lusciousness of the crops, which the good farmers had toiled over on behalf of the people. Ants were some of the worst offenders;<sup>949</sup> white onlookers would have been mortified as they saw trails of them carrying the sunny, golden wheat grains down through holes into the underworld. It was the duty of the white families to eradicate these creatures, with utmost vengeance, wherever they were encountered. For instance killing a single mouse (who ate much grain, and defiled the remainder with their defecation), was considered as efficacious to their spiritual warfare against the devil as slaughtering four lions.<sup>952</sup>

INSECTS ROBBED THE  
FIELDS, AS DID MICE

For the devil's witches, it was absolutely crucial that grain be stolen, because of the number of demons that were slain by its very growth and milling. Consider the following Magian scripture, which is of utmost importance, not only in understanding the war between fertility and infertility, and the night battles, but man's relationship with food, which was a holy gift, to be consumed with all holiness;

GRAIN REAPED AND  
GROUND CAUSED  
TORMENT TO THE  
DEMONS

*When barley is coming forth, the Daevas start up; when the corn is growing rank, then faint the Daevas hearts; when the corn is being ground the Daevas groan; when wheat is coming forth, the Daevas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth. It is as though red hot iron were turned about in their throats, when there is plenty of corn".<sup>953</sup>*

So dire was the need to thwart grain or fertility stealing, that the shape-shifting white Magi, in the form of wolves and other animal guises went out into the fields each year to war against the witches and demons during the night battles, of which I shall shortly speak.

SOME WITCHES TRIED TO  
DESTROY A FLOUR MILL

Even more enterprising English witches were charged with trying to destroy flour mills.<sup>954</sup> My guess is they did this to prevent untold torment to the Daevas, to halt the grinding of grain on any large scale.

Another form of grain theft was achieved by a black magic rite, that resulted in the transference of a neighbour's well sown crops to a witch's paddock. In their stead, the neighbour's crops were to be replaced by noxious plants and weeds;

OTHERS PRAYED THAT  
BRIARS WOULD THRIVE  
AND CONSUME A  
NEIGHBOUR'S FIELDS

*"The devil held the plewgh, and Johne Younge in Mebestowne, our Officer, did dryve the plewgh... and all we of the Coeven went still up and downe with the plewgh, prayinge to the Diuell for the fruit of that land, and that thistles and brieris might grow there".<sup>955</sup>*

Stories of magical grain stealing are found even in ancient Rome. Sometimes accusations had more to do with jealousy than magic. There "*Gaius Furius Chresimus, a freed slave, obtained much greater returns from a smallish farm than his neighbours derived from vast estates. As a result he was very unpopular, as if he had been spiriting away other people's crops by magic. He was indicted ...*"<sup>956</sup> but escaped conviction by providing sufficient evidence that his success was due to his tireless labouring in the fields and good farm management, rather than witchery.



## Oboroten' Fights of the field battles

In Europe stories about shape-shifters have been in circulation for ages, at least since Herodotus first mentioned them in *The Histories* in the 5th Century BC. But just who were they, and what was their importance to the simple folk who kept their memory alive even until this century?

From the very outset, Christian priests had difficulty accepting the truth of claims made by witches, that they could physically transform into animals. Clerics and notaries thought it an impossibility, utterly illusory, and so they felt:

*"We must endeavour clearly to understand what actually happens when nowadays by the power of the devil, wizards and witches are changed into wolves and other savage beasts. The Canon, however, speaks of some bodily and lasting change, and does not discuss those extraordinary things which may be done by glamour".<sup>957</sup>*

Over the next few pages you'll discover what sort of things took place once a pagan adept began a career of shape-changing. The Latvians, Finns, Prussians, Norsemen, Lithuanians, Slavs, Serbs, Croats, Rumanians, Magyars, and Alans all identified persons capable of metamorphosing, who adopted the shape and mannerisms of animals, and on whose shoulders fell the inescapable duty to fight annually in a war between the demons of loss and infertility, and the guardians of the fields, spiritual soldiers of creation.<sup>958</sup> *Oboroten'* (the Slav word for shape-changers) fell into two distinct categories; the whites which championed creation, and the blacks which destroyed life and new growth.

During the time of the Winter solstice, and especially for the twelve days that followed, the souls of the revenant dead, the black sorcerers and witches were roused from the underneath lands. Emerging from their hideouts they interspersed throughout the surrounding settlements and countryside, to spill out into the fields where they hoped to destroy the crops and livestock for the coming year, especially cattle.

European shape-changers were very often werewolves, but this was not the only form they could take. In the Saratov region of Russia shape-changers are said to have become pigs, cattle, dogs, goats and "*monsters*".<sup>959</sup> Despite considerable intervening distances, many of these altered states also feature in Western European witch trials where evidence of shape-changing was tendered before the courts. In Russia men might appear as a bear, whereas women could mutate into a sow.<sup>960</sup> They could also become horses or birds.<sup>960</sup> Magpies were another favoured form for Russian shape-changing witches.<sup>961</sup>

In *Yngvar's Saga*, the Norse Christian Svein, encountered a sizeable group of heathens, led by a man who threw bewitched apples at him.<sup>962</sup> Fearing further acts of sorcery, Svein launched an arrow at him and it "*struck the man on the nose with a sound like the shattering of horn, and the heathen threw back his head, and they could see then that he had a beak like a bird*".<sup>962</sup> Here the saga seems to be describing a pagan of some standing, who wore a bird mask. Admittedly the saga in question does have a number of historically dubious features, though it is difficult to say that this necessarily invalidates the reference to a bird-headed pagan. Consider figs 52.2, 52.3 and 52.4. They were manufactured by heathen craftsmen, and depict bird-headed men. Clearly these were not the result of a conspiracy theory!

Sometimes these animalian forms could be ascribed to infernal powers. To effect a transformation Slav *Kolduny* allegedly held conversations with devils which, once harnessed, gave them preternatural abilities.<sup>963</sup> They could then metamorphosise into smoke, cats, dogs, horses, snakes, pigs and the like, and consequently gained power over nature and mankind.<sup>963</sup> In a typical field battle *oboroten'* warriors on the side of creation speedily pursued an array of harm-working demi-human combatants. Normally they did so astride animals and other devices such as broomsticks. With iron whiplashes or diverse armaments in hand, they sought to vanquish the "black" invaders during the night battles,<sup>964</sup> who in turn strived to slay those from the lands above.

Sometimes if the forces of good were strong and well prepared, they made the journey down into the underworld, in force, seeking to head off the infernal invasion of the fields and pastures before it snowballed into crop damage so severe that crushing famine would result.

There the forces of good and evil collided in mortal combat. Whether in the underworld, or on the plain of bounty, the white combatants wrestled flowers and grain from the hands and talons of the despoilers and foreign

WEREWOLVES

CHRISTIAN PRIESTS DID NOT INITIALLY BELIEVE THAT WITCHES COULD TURN INTO ANIMALS

SHAPE-CHANGER ACTIVITY HEIGHTENED JUST AFTER THE WINTER SOLSTICE

WITCHES TURNED INTO BIRDS, WOLVES AND PIGS

YNGVAR CLAIMS TO HAVE SEEN A BIRD-MAN IN RUS'

BY SPEAKING TO A DEVIL, RUSSIAN SORCERERS COULD CHANGE SHAPE

SHAPE-CHANGERS FOUGHT AGAINST THE WITCHES AND VAMPIRES

Fig 51. 1. A Mithraic feast showing participants dressed as a bird or lion.

Fig 51.2 and 51.3. Bronze Age effigies from Sweden that seem to depict bird-men.

Fig 51. 4. Carved wooden wand from Mediaeval Russia. When viewed from the front it appears to represent a man wearing a bird mask.

witches, then had to make their back to the safety of their village. All the while they were hunted down by groups of vengeful black troops, who frequently discharged their bows. If struck by an arrow, the white *oboroten'* were assaulted by disease.

At this point speed was of the essence; transport capable of carrying home the victor and armfuls of farm produce was crucial to the success of the operation, for their animal spirit had to make it back to the safety of their body in the lands above. Down in the slimy warrens, bogs and black forestry of the underworld, the upper world *oboroten'* fled for their lives on hounds, rams, billy-goats, swine, swans, sows, ducks, household implements, farm implements, hares, oxen, cauldrons, or mortar and pestles, carrying barley, buried wealth, calves, foals, fruit



Fig 51.

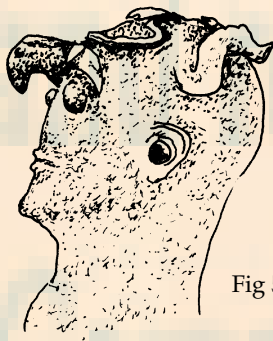


Fig 51. 2

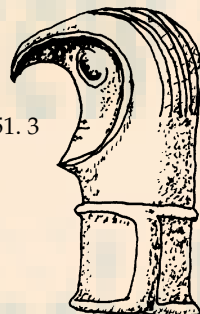


Fig 51. 3



Fig 51. 4

blossoms, fruit, lambs, millet, rye and wheat. The mortar, pestle and cauldron are interesting vehicles for the other worldly transportation, perhaps linking the journey with the drinking of *Haoma* or some other libation of similar efficacy. These points also link shape-changing with witchcraft, a point which has long been recorded in *Malleus Maleficarum*, which utterly condemns the belief that people actually undergo any form of physical transformation.

Consider at this point the night or field battles which are said to have taken place between the *Narobonchun* (black shamans who worshiped demons) and the *Milaraspa* (white shamans) of the Far-eastern Lamaistic shamanistic tradition.<sup>965</sup> There are substantial phonetic parallels here with the *Garabancias* (the black priests of Slavia) and *Rasdi* (white priests, most likely derived from the white Magian title *Raspi*) of the pagan Slavs. This probably indicates that the *Narobonchun* (Lamaistic Bon-po shamans,<sup>965</sup> who were party to the armies of demons that munched on the corpses of men) were the recipients of Iranian black religious practices, via the agency of fugitive white and black Magi who originally fled into their territories. Otherwise the Slavic *Garabancias* might be

ASPECTS OF EUROPEAN  
WITCHCRAFT RESEMBLE  
ASIATIC SHAMANIC  
PRACTICE

the ancestors of Turkic “black shamans” who had previously invaded Iran from Turkestan, bringing their devil worship with them, as was alluded to in *Bahman Yast*. Whatever the case there are compelling reasons to associate the European night battles with the Magian-shamanistic spiritual conflicts that took place throughout much of Inner and Outer Eurasia.

In Europe night battles particularly occurred wherever Slavs, Balts and Alans have lived, but they are also attested to in the Far-East. One of the most graphic and worldly descriptions of a night battle came from a geographer accompanying Turkish troops stationed in Ossetia (the homeland of the Asii) in the late 17th Century, who unwittingly saw hostilities conducted during the “Night of the Vampires”.<sup>966</sup> An “army of darkness” flew into the air riding on various objects or animals, and came to attack the crops of a particular Abkhazian village.<sup>966</sup> Most interesting of all was the appearance of these witches and vampires.<sup>966</sup> Each of them had fire issuing from their body orifices.<sup>966</sup> Each had menacing teeth and nails, as well as lengthy dishevelled hair.<sup>966</sup> According to his testimony (apparently many Turkish soldiers also saw it), the local Ossetian (ie; Alanic) villagers sent some of their people out to fight against them.<sup>966</sup> Several combatants began grappling with the vampires as the infernal beings attempted to suck blood from them.<sup>966</sup> The following morning the battleground was littered with the debris of the engagement; piles of corpses, both human and animal, plus the remains of the flying equipment used by those warriors who had fallen from the sky.<sup>966</sup>

Shape-changers are also recorded in Muslim countries, where their mystics often donned horned headdress.<sup>967</sup> A similar, though less phantasmal, tale is related by Al-Masudi concerning an army of 50,000 ruffians and brigands who entered into battle against the Caliph’s forces stark naked, or wearing only ridiculously inadequate armour made from woven grass and matting.<sup>968</sup> Whether or not this event was in any way connected with the field battles of pagan Europe is debatable. A portion of their army (presumably some of their leading fighters) were seen mounted for battle, riding on the backs of other men. I find it strange that elements of this *brigand army* chose to go into combat against well armoured and seasoned Islamic troops riding men as though they were horses.<sup>968</sup> The people in question were either clinically insane, on a suicide mission, or there was some other more elaborate reason for this behaviour. Familiar nonsensical tales are to be found in accounts of the witch trials of Europe where witnesses recalled having observed witches riding fellow-coven members like horses, complete with bridle in the mouth.<sup>969</sup>

Finnish epic mentions witch-horses presumably ridden at such heroic moments. They were either fiery chargers, or mounts crafted from inanimate objects.

The Kalevala speaks of the hero Vainamoinen riding a magical “stallion of straw”, and goes on to describe the method of its manufacture, including a mane of hemp. Having mounted up he rode off to Northland/Darkland where the “cabins of the dead” existed, and where *Louhi*, the hag of the North dwelt.<sup>970</sup> According to Finnish lore, “*man eating, the fellow-drowning places*” were to be found at those cabins.<sup>970</sup> This steed he addressed as “O good horse of *Demonland*”.<sup>971</sup> It wasn’t easy to reach these raucous assemblies, since a demon-made serpent blockaded the northern route to Darkland. Even so, it allowed Lemminkainen to pass so he could attend the “*Northland feast, the sly crowd’s revels*”. While there Lemminkainen asked if he could wed one of the hag’s daughters.<sup>972</sup> The answer was in the affirmative if only he could accomplish certain preposterous feats. And so he resolved to do her bidding. With reins in hand Lemminkainen went to capture a mystical horse. He went “to a green acre, a holy field’s edge: there he seeks the horse”.<sup>972</sup> But it was a steed all fiery, and he beseeched the Old Man of the sky to bring rain upon its fires.<sup>972</sup> After the rains fell he tamed the demon horse, and placed the bit in its mouth.<sup>972</sup> Later, after having been granted one of the hag’s daughters in marriage, Lemminkainen returned to the North astride “a black stallion, as on a ravening wolf, on a raven bearing prey, upon a flying griffin”.<sup>973</sup> To once again attend the gatherings, Lemminkainen dressed for battle, and ordered his underling to “harness up the battle foal for me to go to the feast, to the Devil-crowd’s revels”.<sup>974</sup>

Murray suggested the use of hallucinatory concoction to add a mystical dimension to their rather earthly gatherings. To embark on their witch-riding the sorceresses “made use of all sorts of Instruments, or Beasts, of Men, of Spits and Posts”.<sup>975</sup>

“Before they are carried to their meetings, they anoint their Foreheads, and Hand-wrists with an Oyl the Spirit brings them and then they are carried (off) in a very short time”.<sup>976</sup>

TURKISH TROOPS  
WITNESSED A BATTLE  
BETWEEN SHAPE-  
CHANGERS AND  
VAMPIRES

SHAPE-CHANGERS  
KNOWN IN MUSLIM  
LANDS

FINNISH WITCH HORSES

RIDING TO THE  
NORTHLAND FEAST

OINTMENTS

MAGIAN FRAVASHI  
ACTIVITY INCREASED AT  
THE END OF WINTER, FOR  
SOME TEN DAYS

A more than plausible reason for the mid-winter night battles can be found in the Magi's eighth book of *Dinkard*, for it mentions:

*"the coming of the righteous guardian spirits (white Fravashi saints) into the worldly existence occurs, in those ten days which are the end of the winter and termination of the year, because the five Gathic (intercalary) days, among them, are for that purpose; the cessation of that same, as well as its continuance. The great needfulness of the guardian spirits of the righteous in the ceremonial and obeisance of these ten days, and their abundant gratification therefrom; their vexation from want of welcome and want of obeisance; and their ascent from the worldly existences. The extreme importance of liberality and bounty at that season; and the proper duty of the priestly authority of a district in assisting and interceding for the poor, for the sake of teaching from the days devoted to the guardian spirits".*<sup>977</sup>

Accordingly, in those ten days after the solstice (or indeed Christmas) there was immense Fravashi activity. From witch-lore and trial documentation we can guess that some were obviously still mortal, while a great many others were spiritual emanations freshly arrived from heaven, to intercede for the righteous, and to participate in the ceremonies dedicated in their honour.

The religious pretext for field battles might also be discernible in Saint Augustine's *The City of God*. Allowing for the intrusive commentaries, they are still a veritable storehouse of information on the pagans.

EVERY SO OFTEN GODS  
FOUGHT BATTLES IN THIS  
WORLD

*"They (the pagan gods) were seen joining battle among themselves, in a wide plain in (Roman) Campania, shortly before the citizen armies fought their shameful battle in that very place (during the civil war) ... before long many people reported that they had seen two armies fighting for several days ... and found ... the tracks of men and horses".* During this incident the gods had displayed *"their battles before men's eyes not only in stage-plays but even by enacting them in person on the field of battle".*<sup>978</sup>

This anecdote reveals that Romans certainly believed that the gods came down to earth at certain times, to fight it out in the fields. It was a kind of spiritual drama. But Roman theatrical performances were more than just acts, they were religious offerings;

IT WAS PROBABLY A  
RITUAL DRAMA ACTED  
OUT, BUT PEOPLE MAY  
HAVE BEEN KILLED

*"... they (the gods) did not merely desire such plays to be acted, but to be dedicated and consecrated to them, and solemnly presented in their worship".*<sup>979</sup>

Thus field battles might have been an annual re-enactment of a former battle between the gods of light and darkness, or as is more likely the case, a contribution to the ongoing theatre of operations. Call it divine drama if you like, but participants were getting killed. Ritual dramas were not just specific to the Romans, but were conducted by the Greeks, shamans, Indians, Buddhists and Magians.

In the Orient it wasn't mass entertainment, but a religious event organised by a priestly class well able to alter the course of events in this world, by the estimation of their followers. For this reason the annual wolf battles of the witches might therefore be seen as engagements profoundly connected with the final apocalyptic event, with the black and white cosmic warriors standing shoulder to shoulder against the troops of their god's enemy.

In support of this there are certain aspects shared by Siberian shamans and the shamans of the following "witch cults" found in Southern and Eastern Europe, in particular the importance of the birth caul in determining one's shamanic calling.<sup>980</sup> Different races allotted varied names to the shape-changers.

DIFFERENT NAMES FOR  
SHAPE-CHANGERS

<i>Garabancias</i>	The Slavs
<i>Benandante</i>	Wolf-men in Italy
<i>Burkudzauta</i>	Ossetia in the Caucasus
<i>Kresniki</i>	The Balkans
<i>Zduhachi</i>	The Balkans
<i>Taltos</i>	Hungary
<i>Mazzeri</i>	Corsica

One group of pagan-Christians caught in the midst of the persecutions was the *benandanti*, who the inquisitors first encountered in Italy in the year 1575.<sup>981</sup> The *benandanti* believed they could shape-change at certain times of the