evangelists' weapon of choice. Modern bible translations roundly condemn witches, sorcerers and magicians. As you are about to see, ill-informed translation practices put a very different spin on the words found in the original texts, probably deliberately contrived to make the *New Testament* faithfully emulate a pentateuchal exegesis.

For example *Goes* (from the word *goao*), meant 'a wizard', 'an impostor' or 'a seducer'. From this also comes the term *Goetia*, a form of sorcery employing ritual inversion to procure the allegiance of devils. This style of black sorcery was otherwise known as the condemned system of demonolatry, achieved through perversion, filthiness and love of demons. The Goetian art differed from ancient Chaldean demon-summoning in that it utilized sordid anti-ritualism to achieve its ends rather than high moral purity (of a sort allegedly known to King David), as in the latter case. To a certain extent the art of *Goetia* is akin to *Yatukih*, an art of black wizardry (as found among the heathen Chaldees) which the white Magi wanted stricken from the face of the earth. Its practitioners were, in their eyes, children born to the great demon himself, not created, but much rather miscreated as incarnate devils. It should be noted that western inquisitorial bodies in the medieval period encountered both *Goetia* and Chaldean interplay with demons on an ever-increasing basis, in addition to white magic. Collectively *Goes* represents a blunt attack only on black witchcraft, warlocks and maelific witches.

Manteuomai ('to divine', 'to utter spells', with the insinuation that raving is an integral part of this art) is also found in the *New Testament*. This term is related to *mao*, or *mainomai*, meaning 'to rave like a madman'. Evidently this form of divination took place during a disorderly, raving hyper-trance, perhaps to the recital of mantras. I will shortly discuss the inveighed rituals that promoted this particular style of prophesying.

To do so we must first examine the word *pharmakon* ⁷⁴³ ('a physician who dispenses remedies', or alternatively 'a poisoner'), which, somewhat incredulously, is nowadays translated in the bible as 'sorcerer' or 'magician'. *Pharmakeia* ('medication') in turn becomes 'witchcraft' or 'sorcery' whereas it should better relate to plants and medicines dispensed by a druggist, whether a chemist or poisoner. Having said that various white witches, sorcerers and magicians were esteemed apothecars who healed a great many throughout antiquity with their ingenious natural cures, yet it is improper to apply *pharmakon* to the latter on a general basis. Are we then to believe that physicians and holistic herbalists are condemned to hell, or is the Bible attempting to decry certain practices known some two thousand years ago, but unknown today?

I believe the Bible is alluding to several drugs used by certain factions of Magi, in ritual libations; namely *ephedra* (from whence comes 'speed'), *hemp* (marijuana) and *bisina* (aconite). The mystical *bisina* rite effectively induced a form of near death experience, with the drug poisoning the mortal body so grievously that one's soul was catapulted into the

ether, to see heaven or indeed the darkest nether regions. Depending on the dosage received a practitioner might have raved incoherently, and suffered convulsions and even premature death.

As a point of origin for this drug-induced necromancy we need look no further than Eurasia. Professor O'Flaherty examined the use of the drug in the Hindu world. She equated the use of *visa*⁷⁴⁴ (*bisina*) with the drink Brahmin ascetics gulped from the poisoned cup of Rudra. It drove Brahmins into a delusional state, allowing their soul to drift up into the etheric winds, on a wind-horse, to walk amongst the Gods. But, the treacherous God Rudra, the poisoner, was both good and bad - he could take the voyager's life en-route to the heavens. So on the strength of this it would appear that *bisina* could potentially cause the drinker to prophesy and chatter incessantly, in a state of ecstasy, blurting out conversation from the hereafter.

Magian scripture speaks of certain devil worshipers in their part of the world, the 'raving ones with dishevelled hair', the servants of 'the Serpent', the fury-drinking Ashemaogha (as mentioned in the Avesta and Pahlavi texts).

In the 4th Century AD Bishop Eusebius⁷⁴⁵ recorded a fresh harvest of 'false-prophets' in Pontus Turkey, Christian heretics who 'raved and chattered' uncontrollably in a state of disturbing ecstasy.

Bisina was known to Arabs too, further testifying to its Eastern origin. Al-Masudi records one instance of *bish* poisoning. In the cited case it was administered in wine. By his account *bish* is to be taxonomically identified with monkshood (aconite) and normally grew on the Indian sub-continent, as well as in Tibet or in Turkish areas.⁷⁴⁶

Evidently it was being cultivated and used in pagan Russia too, just as it had been in India and Iran. According to Lozko, the heathen Russes drank a magical libation called *bisina*, made from *bis*, a highly toxic plant extract easily able to kill the drinker. As it happens *bis* is mentioned in the Vedic and Avestan scriptures of the Hindu Brahmins and Iranian Magi, and there it is equated with the plant *Napellus moysis* - the very poisonous plant aconite. Magi held that *bis* was 'the height of hemp' in potency, well used to converse with spirits, or as a necromantic substance that facilitated the summoning of demons and angels. It was as if a door to the other side were suddenly wrenched opened, leaving the practitioner open to commerce with good and evil spiritual beings.

The *Primary Chronicle* mentions a pagan Russian magician calling demons while lying on the ground. We do not know what empowered him to do so. Perhaps it was a gift imparted to him at birth through his bloodline, or a facet of shamanism, but it might also have been prompted by *bisina*. In Old Russian, *bes* meant 'a demon', and *besedovat*' meant 'to talk or chat with something'. Perhaps *bisina* allowed the pagan Russes to talk with demons. For all we know *bisina* users may also have utilized additional equipment in their arts mirrors, crystals

or cauldrons of oil or water, in conjunction with the *bisina* infusion. ⁷⁴⁹ This inference is all the more reasonable considering that pagan Russians possessed books on mirror and crystal divination, though we are none the wiser as to the contents of these texts.

These rituals seem to have percolated into Europe from the Asian fringe. So not surprisingly aconite is commonly associated with medieval witches, and appears repeatedly in a number of European witch trials.⁷⁵⁰ Prosecution documentation indicates that monkshood was not typically drunk during their sabbaths, but absorbed into a witch's bloodstream through the skin in a controlled manner, after the application of an unguent laced with aconite. After this the witches mystically flew to the other world.

Similar methods were supposedly used by Nostradamus during the Renaissance. He reportedly used an unidentified substance to help him reach heightened states of alternative consciousness, as he peered into a bowl or cauldron of water. The substance he relied on was dangerous, perhaps the highly toxic *bisina*.

We are most fortunate that an original *bisina* ceremony (as performed by witches and magicians) was preserved in the Magian *Book of Arda Viraf*, at a time when their religion was at the point of collapse under Islamic domination. It provides glimpses of the *bis* ceremony, the abject fear associated with the laced tincture, and the spiritual ecstasy and flight accompanying the rite. What you are about to read is an amazing tale about a gathering of wizards at a fire shrine in the highlands of Islamic Iran. Similar clandestine assemblies took place under the nose of Church authorities in medieval and renaissance Europe. There they were vigorously suppressed by witch-hunting authorities especially where witches were discovered flying by the power of aconite-based ointments.

'there were other Magi and Dasturs of the religion; and some of their number (clearly not all) were loyal and apprehensive (probably signifying that the bisina ceremony was officially frowned upon by the Zoroastrian priesthood, and here conducted only under the gravest of circumstances).⁷⁵¹

The Dastur high priest commanded 'it is necessary for us to seek a means, so that one of us may go, and bring intelligence from the spirits' as to whether the Magi's elaborate rituals, prayers and customs 'attain unto God, or unto the demons, and come to the relief of our souls, or not.' ⁷⁵¹ In other words to obtain spiritual proofs as to whether the Magian faith was, at that time, good or evil.

Magian believers were summoned from outlying regions to muster at the glorious Frobag fire temple, thought to have been situated in Fars Persia, or Afghanistan. Seven men were selected from among the congregation, seven men good, blameless, respected and true. From this group they singled out one man, a very reluctant Arda Viraf from the Iranian city of Nishapur.

'Viraf, as he heard that decision, stood upon his feet, joined his hands on his breast, and spoke thus: 'If it please you, then give me not the undesired narcotic till you cast lots for the Mazdayasnians and me'.\(^{752}\) The very thought of taking the brew and participating in the spiritual journey left him petrified. He felt comfortable participating in the rite only if they 'drew straws', so to speak, thereby mitigating whatever sin might originally have been associated with the ritual); and if the lot come to me, I shall go willingly to that place of the pious and the wicked, and carry this message correctly, and bring an answer truly.' \(^{752}\)

Viraf lived with his seven sisters as though they were his wives. Contrary to Parsee practice Viraf seems to have married within his nuclear family. Perhaps this was once acceptable, however catastrophic losses among the faithful, whether through migration, conversion or other forms of attrition, may have left them with no other option but to tie the knot with immediate family. So his sisters were understandably upset at the thought of him undergoing such a dangerous ordeal.

They said to the high priests 'Should you send him, before his time, from this realm of the living to that of the dead, you will commit an injustice on us without cause.' 753 (ie; if he dies on the other side, our lives will be destroyed). The priests promised that he would return to them seven days hence in good health.

Viraf assented to the conclave's request, and made ready for the mystical odyssey stating; 'It is the custom that I should pray to the departed souls, and eat food, and make a will (ie; by imbibing the aconite there was every expectation of death); afterward, you will give me the wine and narcotic (ie; the bisina).' The Dasturs directed thus: 'Act accordingly.' ⁷⁵⁴ (Here the ritual is not only authorized by the high wizards, but ordered to proceed). The recipient of the narcotic had to be a safe distance from the congregation to prevent spiritual contamination. 'And afterward, those Dasturs of the religion selected, in the dwelling of the spirit, a place which was thirty footsteps from the good'. ⁷⁵⁵

'And Viraf washed his head and body, and put on new clothes; he fumigated himself with sweet scent and spread a carpet, new and clean, on a prepared couch. He sat down on the clean carpet of the couch, and consecrated the Dron, and remembered the departed souls, and ate food'. TSS

Here he performs the three-day dron ritual, normally done at funerals to invoke Sraosha the Redeemer's protection on the other side. 'And then those Dasturs of the religion filled three golden cups with wine and narcotic of Vishtasp (here aconite is mythically associated with the legendary King Vishtasp); and they gave one cup over to Viraf with the word 'well-thought,' and the second cup with the word 'well-said,' and the third cup with the word 'well-done'; and he swallowed the wine and narcotic, and said grace whilst conscious (it probably took effect rather quickly), and slept upon the carpet'. TSS

Throughout his absence of spirit, a crew of magicians, deacons and Viraf's own next-of-kin stood watch over his inert remains, tending the holy fire, burning incense, reading prayers, chanting. The rite lasted a full week, leaving Viraf comatose for the entire period.

'And the soul of Viraf went, from the body, to the Chinwad bridge of Chakat-i-Daitik, and came back the seventh day, and went into the body. Viraf rose up, as if he arose from a pleasant sleep, thinking of Vohuman and joyful'. 756

All the onlookers were extremely happy to see him return from the other side alive and in one piece. The Dasturs asked Artay to recount whatsoever he had seen on the other side, his bizarre visions of angels and demons. But before they set to work they ordered he be properly nourished.

The Dastur summoned a scribe to make a faithful record of his spiritual journey 'and he wrote correctly, clearly, and explicitly'. The remainder of the Book of Arda Viraf is composed of surreal imagery from the kingdoms of light and darkness, so vivid that they would do justice to any of Bosch's paintings.

In short the Bible's condemnation of *pharmakon* most likely refers to the ritual use of narcotics (such as those employed in Magian war libations), poisoning in general, and the controversial ceremonial use of aconite in particular. The only other interpretation is that doctors, healers, herbalists and chemists rank amongst the damned. White witches, it seems, aren't specifically mentioned at all.

As part of its spectrum of boogey-man terminology, the New Testament also employs the words mageia ('magic') mageuo ('to practice magic'), which come from Magos, and which means, in the Greek, 'a wise man', 'a Magian' or 'a scientist', 'the three wise men who came to Bethlehem for Christ's Epiphany'.743 By no small sleight of hand, the word term Magoi, as used in the Book of Matthew is mysteriously expanded in English translations as 'kings', or 'astrologers' when it should really read 'Magi'. Three Wise Kings in turn becomes Three Wise Magi (ie; white wizards). As a result the lay reader remains oblivious to the true identity and likely religious practices of Christ's most distinguished guests. In this biblical episode the Magi are not condemned in any way by Mary or Joseph. Evidently certain Magi were acceptable to the holy family. Magos now becomes a complicated issue for Christians because the term is found twice elsewhere in the New Testament, but unfavourably so. The first refers to one Elimas (one of the Jewish Magi), and then there was Simon the Samaritan (a gnostic sorcerer). 'Simon magus' is castigated as bound for perdition in no uncertain terms. Later Christian apocrypha⁷⁵⁷ (eg; the Acts of Peter), the writings of the Church's first heresiographers (eg; Irenaeus and Hippolytus), plus Eusebius record enough of Simon's teachings to uncontestably prove that his art was unrelated to Magian ceremonials.

Now we must probe the issue still further to ascertain what sort of Magi Elimas and

Simon magus may have been. Many philosophical camps of Magi existed throughout antiquity. Not only did many not agree with each other's teachings, some were repulsed and outright antithetical to the magical practices of other philosophers, and especially to the enforcement of the new Sassanian orthodox vision instituted in the 4th Century AD. The Persian Emperor Shapur II's royal edict for the entrenchment of Orthodox Zoroastrian religious teachings meant royal backing for a repressive crackdown. Insofar as the Magi are concerned not everyone found the changes tolerable. Now 'different groups, schools and sects' ⁷⁸⁸ had fallen on the King's bad side.

Panning back several hundred years, from Persia to Judah, we can see some of the unusual philosophical forms adopted by Magians in the far-flung reaches of the former Persian Empire. Professor Thiering describes Simon magus as a prominent head-magus immersed in Graeco-Jewish gnostic magical traditions. Such a scenario is barely surprising. After all Judah had long been under Persian sway in times past. Vestiges of the former civilization never entirely died away, dwelling, as it were, in Samaria, among the Magian Samaritans of West Manasseh. Simon's Magianism may have been of a more unorthodox kind, a cross-synthesis of Jewish kabbalism and Hellenic pagan gnosticism, liberally immersed in *legerdemain* (the performance of stunning illusions through chicanery and an enhanced knowledge of science), which though marvels, were not considered miraculous in the true sense, though having their outward appearance.

Biblical and pagan gnostics held the spiritual world as superior to the physical. It necessarily followed that Christ's human incarnation was an insolent lie, theoretically impossible since deities and inviolate spiritual beings could never enter the base state of flesh, only daemones. Gods could and did come to earth but only in the spirit. Elsewhere in the pagan world incarnate deities are more familiar to the likes of Hindus, Buddhists and Magians.

Gnostic spiritualism and its gloomy contempt for the physical world, was definitely on the outer with the apostles, something alluded to by St Paul when he said 'every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist' 760 What he is really doing here is giving gnosticism a silver bullet. By default Manichaeism takes the same round to the back of the head.

So Simon Magus is an improper epithet. He is more properly Simon the Samaritan or, as can be demonstrated, Simon the gnostic sorcerer. But in contradiction to this, Simon was supposedly worshiped in the flesh at his temple on the Tiber River in Rome, called *Sanco Deo*, the Holy God.

Nor indeed do we find extensive Christian anti-Magian texts in those formative years. I for one find this very surprising, particularly when you consider that Magi were a Persian priesthood, serving a state enemy of Rome. It seems only certain types of Magi drew the

negative attention of the apostles.

Despite these many similarities and theological inconsistencies one thing can be emphatically stated. If the Apostolic Church and Christianity really did owe *part* of their genesis to an admixture of Jewish, Chaldean and Iranian religious thought, resulting from the mass conversion of Chaldeans, Zoroastrians and Zurvanites and their white Magi during the very first years of Christianity, the truth of it had long been forgotten, seemingly lost without a trace. It might have been a very fearful discovery during the Middle Ages, if indeed it was not already known within the inner sanctum. So I will now examine compelling explanations for these similarities.

- 1. The Church priesthood was a long lost branch of the Mithraic brotherhood or the wise white Magi. This argument simply doesn't hold water, mainly because there are just so many fundamental differences in points of doctrine and ritual, unacceptable to conventional Magians. Neither Zoroaster's name, nor the name of any Iranian angel or fravashi is represented in the New Testament.
- 2. The Church was a freak of history, resulting from an accidental fusion of Jewish and 'pagan' religion. The process of conversion is a very haphazard thing, especially where it takes place over a broad expanse of the earth's surface across an incredibly long period of time. So this is a very distinct possibility. Nonetheless there are just too many biblical references regarding extremely important concepts found in 'pagan' scripture to deny that there was not at least a formal acquisition of important elements of Zoroastrian dogma by the Apostles no less, and at the highest levels of the Church, during its earliest period. These things were so important that they decided to formally incorporate them into the Church's magisterium (articles of faith). Magian converts were the most likely cause of any accidental fusion of Christianity and Magianism. Looking at the Armenian or Anglo-Saxon conversion experience yields valuable clues as to how the Christianization of the Magian pagans occurred in Britain and the Caucuses. In Armenia and England the pagan priests and flamens swapped straight over as Christian clergymen.⁷⁶¹
- 3. After discovering that the Jews were hardly interested in Christ's message, the Church might have chosen to use pagan 'stage-props', as well as prayers and doctrines that were similarly worded to Magian writings, as a missionary ploy to opportunistically cash in on the Middle East's residual Zoroastrians more easily. Again a possibility, but if the oriental traditions found in the Gospel were merely ideological putty to be played with freely, why were they adopted to the point of constituting an official 'dogma' or amendment to Christian scripture with Magian phraseology. Magian philosophical concepts and certain portions of Iranian scripture appear to have been reproduced in the *New Testament*. Occasionally these were things recorded in the Bible as being uttered by Christ himself.

- **4.** Perhaps *Christianity itself was an offshoot heresy of the Magian religion*, though I consider this most unlikely. Christianity, or at least a major faction of clerics (including apostles) spent the first couple of hundred years trying to keep the Magi out of the priesthood. For them, the magus, his stars, his floggings and fire temples were in no way fitting intercessors before God, and nothing whatsoever to do with the faith. *At every stage of its history powers within the Church pursued and destroyed the Magi.* If Christianity was a Magian heresy of the first magnitude (which is what the Sassanians saw it as), it seems strange that the Church directed its every efforts toward the unthinkable, the destruction of their groves, fire temples, prayers, and the all-important priestly family bloodlines, who were burned at the stake. In short Christianity, in unison with Islam, dismantled Magianism through public humiliation, introducing laws favouring the new order, all artfully designed to elicit conversions lest they suffer social isolation, poverty and physical attack.⁷⁰²
- 5. Perhaps the Christian priesthood had been infiltrated by the white Magian-Christians at some time during the early Middle Ages, and the original message of the Church hijacked and obscured by a mist of Magian traditions imported by the usurpers. While there is some evidence for serious Magian incursions into the Church between the 6th and 12th Centuries AD, it should be noted that many of the Magian parallels had been there from the beginning of the Church, enshrined within the scriptures. Unless of course one was to speculate that these 'heretics' had rewritten the Bible to suite their tastes. Yet if this scenario were true we would expect to see a validation of Magian views and customs by an brazen mention of Zoroaster's name, and an even deeper revelling in Zoroastrian thought and religiosity, which is lacking. For instance, where are kustik belts, sacred shirts, holy porridge, Haoma libations, penitential whippings, and sin payments mentioned in the Bible? The answer is you won't find them. Accordingly there is absolutely no chance that such hypothetical textual falsifications ever took place, much less went unnoticed until this very day. If they had done so, these Magians would logically have done far more damage, so to speak, to the texts, rendering them far more Magian in nature.
- 6. Some fundamentalists will see the Zoroastrian scriptures are 'a plant by the Devil' sent to deceive Christians, and vice versa the Bible a vessel of Ahriman sent to decimate the Zoroastrian flock (or what's left of it).
- 7. It's all a coincidence, a product of universal consciousness. I'm not going to even bother commenting on this option. Could this ever be a convincing argument for such a broad cross-section of corroborative material?
- 8. *Sraosha* and the Jewish Messiah were one and the same person, and as a result, Christianity was carefully designed to cater for the sensibilities of both Jews and pagans

(Magians). The Bible tells us that Christ hoped to bring the Gentiles into the Father's faith. This option is a purely philosophical argument.

9. The Christian faith was a totally new religious vision, resulting from an official fusion of carefully selected elements of the Jewish and the Zoroastrian faiths, a fusion which ultimately stemmed from the Messianic beliefs of both religions, fundamental links which may or may not have been apparent to the apostles before they set out on their first missions in the East. What is more certain is the overwhelming reception they did receive once they arrived. For proofs as to whether this occurred during the first two hundred years of the Church, we can look to official Church teachings, historical documents and the New Testament, and then compare them with the Old Testament, the Avesta and Pahlavi books. In doing so we find very many things that are almost identical, yet witness the absence of crucially important Magian doctrines and practices (from the Avesta and Pahlavi writings), which the apostles decided not to include in the New Testament, jettisoned as being unacceptable to Christianity, especially their dearest rituals.

Only the final option appears capable of withstanding sustained scrutiny. Evidence for such a methodology in the formation of the *New Testament* can be found in the *Book of Jude*. In it the apostles had no qualms incorporating a select quotation from the *Book of Enoch*, though the full book of Jewish apocrypha was considered heretical. It conclusively proves that the infant Apostolic Church was willing to authorize portions of nominally heretical sources as part of the Church's beliefs, but beyond that the further acquisition of customs and scriptures from those same sources was deemed heretical and very unholy. If the apostles did so with the *Book of Enoch*, it is equally plausible that they adopted a similar stance in relation to certain aspects of Magian scripture. Hence the countless elements of Zoroastrian thought in the gospel, and analogous sacramental observances in the primitive and medieval Church. And as for why the name Zoroaster does not appear at any time in the *New Testament*; this might be directly attributed to false assertions made by Plutarch and the Greek philosophers that Zoroaster recommended sacrificing to God and the Devil.⁷⁶³

The *New Testament* provides written proof for a new way of thinking, a sort of fellowship between the pagans and the Jews. Jesus evidently did not treat the nearby Samaritans with the same open contempt as mainstream Jewry. On the contrary. The parable of the Good Samaritan is a particularly fine example of how magnanimously good a Samaritan might be to his neighbors. Elsewhere, in *John IV*, Jesus runs into a Samaritan. At first meeting the Samaritan woman recoils in shock. Jesus is clearly signposted as a Jew, and this demanded little or no contact between them. Instead of being elitist Christ asks her for a drink, and chatted about their common ancestor Jacob. Following Jesus' supernatural visions about her multiple live-in male partners, the woman ran back to her village and returned with a vast

throng of potential converts. In a short time many were convinced that Jesus was 'the Saviour of the world', or as I see it one with a role every bit similar to that of Sraosha. With respect to the Samaritan nation, Jesus explains to his disciples that, ''One man sows, another man reaps.' I have sent you to reap a harvest in a paddock where you did not work (ie; where you never preached); others worked there (ie; the Magi), and you profit from their work.' **

What he is really saying, I believe, is that the Magi had sown the seeds of their Iranian apocalyptic and messianic doctrines throughout Samaria in the past, and it was Jesus and his disciples who would reap the full benefit of their crop. Jesus concludes the parable by saying 'the man who sows and the man who reaps will be glad together'. St Paul wades even deeper into the heart of the matter.

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles (ie; the non-Jewish heathens).765

'Which in other ages was not made known unto the sons of men, as it is now (in the form now) revealed unto his holy apostles and prophets by the Spirit; That the heathens should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister ... that I should preach among the heathens the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus ... to the intent that now unto the principalities (heavenly kings, departed princes, magistrates and so forth) and powers in heavenly places (archangels) might be known by the church the manifold wisdom of God'.766

That is not to say that everything ran smoothly, or that the apostles were magnanimously in agreeance. We get a glimpse of this jockeying for political and theological control of the nascent Church in the *New Testament*.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions (divisions and arguments) among you. Now this I say, that every one of you saith, I am of Paul (St Paul); and I of Apollos (St Apollos); and I of Cephas (St Peter); and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' (NT) 1 Corinthians I:10

St Paul was the rookie apostle, a Jew by birth, and a Roman citizen, deputized in a divine vision to preach the Gospel among the *goyem*, the heathen gentiles. In some of his writings he explains his mission.

'But I certify you, brethren, that the gospel which was preached of me is not after man (ie; not a single apostle conveyed this to me). For I neither received it of man, neither was I taught it, but by the revelation of Jesus christ. For ye have heard of my conversation, in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mothers' womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen'. (NT) Galatians I: 11-16

To begin with Paul didn't spend much time in Jerusalem, he was busy trekking about the northern countryside talking to pagans of varied traditions - Greek pagan gnostics, Chaldeans and Zoroastrians. His travel itinery included Arabia and Syria, then back to Jerusalem, where he touched base with Peter and James. There was not another apostle to be seen; all of them, with the exception of these two, had departed the Holy City, and were out preaching to the pagans. 'Now the things which I write unto you, behold, before God, I lie not'. Peter and James hadn't even left the city! It was as if their Gospel belonged only in Jerusalem. Paul proceeded on his way once again, venturing up into Syria and Cilicia for a very long time, and on account of this 'was unknown by face unto the churches of Judaea which were in Christ'

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also And I went up by revelation, and communicated unto them that gospel which I preached among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcized; and that because of false (judaizing) brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage'. (NT) Galatians II: 1-4

This private council was, as it were, a debriefing, where the rough and ready Paul brought Peter up to speed about what had happened far outside Jerusalem's sway throughout the previous fourteen years, his latest and busiest round of missionary work. Already, with impeccable insight, he could sense the Jewish brethren were trying to exert a controlling interest in how things were to unfold.

"And when James, Cephas and John, who seemed to be pillars (of Christ's faith), perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship;

that we should go unto the heathen, and they unto the circumcision (Jews)'. Galatians II:9

Appearances were deceiving, as Paul was soon to discover in Antioch. His fellow apostles treated him and his associates differently in public than in private. It was as though he and the other preachers to the Gentiles were being double crossed about the future direction of the Church (qv. *Galatians II:11-14*).

But when Peter was come up to Antioch, I withstood him to his face, because he was to be blamed. For before that certain (apostle) came from James (back in Jerusalem), he did eat with the Gentiles; but when they were come (the Jewish brethren), he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas (a preacher to gentiles) also was carried away with their dissimulation. But when I saw they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

You can almost hear him speak, his testy, terse words reverberating throughout 2,000 years of Church history. What in the hell's going on Peter? Are the heathens part of our Church or not? What are you playing at? Where are you taking us? This is not what Jesus wanted from his ministers, converting the Church into a Jewish clone. That's the past. Although we are born Jews we're supposed to live like heathen Gentiles! The concept of a Catholic (ie; universal) church was on the line.

What this scripture collectively describes is the makings of a major division in the early Church. It was small at first, but as time progressed, some time between the 2nd and 3rd Century AD, it grew into a schism of dire proportions, so much so that by the time you reach the first universal synod in Byzantium, the Arian, or as I believe Aryan Christians, were in the absolute minority, and could be picked off at will. The very existence of this synod was permitted by the cessation of Roman persecution against Christians, but parodoxically it arose during the period of Sassanian repression against followers of Jesus. So it is doubtful that Persian prelates were able to attend in any significant numbers. If they did the whole event may have turned out very differently. In that first apostolic generation it was like a snowball rolling down hill, picking up more mass and volume as it gained momentum, rolling on and on, until Judaeo-Christianity prevailed, until at last it comes to an abrupt stop ... in the burning times of medieval Europe.

Paul warned the like; 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed'. Galatians I: 8

From the New Testament and bishop Eusebius' writings it becomes clear that Jews were widely seen as a powerful minority group in the ancient Universal Church, by far the greater

bulk of believers drawn from converted heathens. As if to convince a disbelieving audience, Eusebius states 'Thave received documentary proof of this, that up to Hadrian's siege of the Jews there had been a series of fifteen bishops there'. These particular prelates were all ethnic Jews, and their religious reign in Jerusalem, however brief, lasted until they were wiped out during the Roman assault. By his testimony the apostles deemed them appropriate for the position of bishop. Here the very presence of a Church in Jerusalem seems to have required persuasive arguments on Eusebius' part. The notional existence of scripture with an overly Jewish flavour seems to have been bitterly unpalatable in certain quarters too. Eusebius tells us that '...some have found a place in the list (of accepted scripture) for the 'Gospel of the Hebrews', a book which has a special appeal for those Hebrews who have accepted Christ'. Eusebius went on to say that this particular gospel was familiar within ecclesiastical circles, but by no means used by all, yet not considered heretical.

Some biblical passages assumed a whole new meaning when viewed from a Manichaean or Magian Christian position. To them, aspects of Christ's teachings could only appear riddled with Magian tradition, expounding the advent of the 'Deliverer'.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them. Though I bear record of myself, yet my record is true: for I know whence I came and whither I go; but ye cannot tell whence I come and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgement is true: for I am not alone, but I and the father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.' To this the rabbis replied 'Where is thy father'? Jesus said 'Ye neither know me, nor my Father'."

Two points emerge in this passage. Firstly Jesus speaks of rabbinical law as 'your law', just as he spoke of synagogues as 'your synagogues'. Christ then divulges that the Jewish priests didn't know the identity of the Father in heaven. If they did, they would have realized who Jesus was. So far Jesus doesn't sound very rabbinical, especially in his fierce anger toward the temple authorities. In Magian rhetorical speech serpents are mightily associated with apostasy, for it is into snakes that apostates transformed after death, upon their arrival in the abyss. Christ's condemnation of the Rabbis 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell', might therefore be interpreted as 'You apostates, you nest of apostates, how can you escape the damnation of hell'.

After listeners at the Temple refused to embrace Christ's message, Jesus said to these Jews, who claimed to be descendants of Abraham:

'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

He that is of God heareth God's words: ye therefore hear them not, because <u>ye are not of God</u>. And because I tell you the truth ye believe me not ... He that is of God heareth God's words: ye therefore hear them not, because <u>ye are not of God'.⁷⁷⁰</u>

Jesus retorted that the Jews belonged only to this world. They replied with the comment 'Say we not well that thou art a Samaritan, and hast a devil?'

Jesus' often agricultural parables (eg; (NT) Matthew 13) were clearly intended to reach a certain target audience, 'children of God' who were in all likelihood folk familiar with eastern dualistic traditions. Those who were not his children would understand nothing of the parable of the weeds and the sower, or the sheep and the goats. In fact Christ refused to elaborate upon the full meaning of the parables, for the benefit of his disciples until the many confused listeners had disbanded.71 It could be argued that he was only preaching to certain segments of the Jewish community (perhaps Essenes), the remainder finding his teachings too esoteric and unintelligible. The sort of phraseology found in Jesus' sermon seems to reflect Magian ideas about khrafstras, or to put it more simply, the children of the devil. Magian scripture alerts us that not every being or creature in this world was born of God. The earth was simply a stage where light and dark forces intermingled, much like a great chess board. The Avestan Persian word khrafstras (ie; whatsoever beings and creatures were sired by Ahriman in the Abyss) represented an entirely different range of created species ... the demon-born who stood in direct opposition to everything good. Their role, their very reason for being, was to bring vexation to the world of agriculture, mankind and the animal kingdom in general. For this reason the Magi were said to 'kill everything with their own hands, except a dog or a man, and they think they do a meritorious thing when they kill ants, serpents, and other reptiles and birds'. In practice only certain breeds of fowl were killed. Gnats, flies, cockroaches, spiders, mice, moths, snakes, scorpions, toads, lizards, centipedes, worms and the like were all fair game, to be crushed under foot with glee.

Debates between Magi and Rabbis took place infrequently. A hitherto unknown Magus seals his theological dispute with a Jew by discussing the existence of *khrafstras*, enquiring whether or not Jews felt Yaweh was responsible for creating *'vermin and creeping things'*. His listener answers in the affirmative. Such replies must have left nervously incredulous Magi worriedly shaking their heads. Jesus appears to use a *khrafstras* example from the plant kingdom to explain the origin of good and evil, and their respective fates on Judgement Day, the final reckoning.

The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed weeds among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the weeds also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it weeds? He said unto them, an enemy hath done this. The servants said unto him. Wilt thou then that we go and gather them up? But he said, Nay; lest ye gather up the weeds, ye root up also the wheat with them. Let them both grow together until the harvest (ie; permit them to mingle in the material world), and in the time of harvest I will say to the reapers, gather ye together first the weeds (the devil's children), and bind them in bundles to burn them: but gather the wheat into my barn'.74

He went on to explain that 'the field is the world; the good seed are the children of the kingdom; but the weeds are the children of the wicked one. The enemy that sowed them (the weeds) is the devil; the harvest is the end of the world and the reapers are the angels. As therefore the weeds are gathered and burned in the fire; so shall it be in the end of this world'.775

The text has an unmistakably dualistic feel; the existence of a creator-devil, the enemy of god the creator, is clearly attested. Note that the devil doesn't tempt wheat into becoming a weed. Wheat is wheat and weed is weed. The devil sows the weeds directly, a very different crop to wheat, baleful growths hated by God.

And I think this is fairly born out in *Revelations XXII*, where listners are unable to change their nature, but to stay just as they are; 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still'. In the end everything would be sorted out, not on any earthly day, but on Judgement Day. God's children and the khnafstras were like alien life forms staring at each other over a chasmic void.

You may recall that Iran's ritual intercessors included fire priests (Arthravan) and sacrificers (Magi). It was the role of magus sacrificers to execute all ritual, and indeed penal killings. The more of the devil's creatures a Magian killed, the more greatly heaven blessed them. Rich boons rained down by God's light in answer to their zeal. With each fly squashed, with every serpent crushed, with every criminal executed, the universal reign of the devil's miscreants grew less and less. Light increased in the world. Likewise, in the plant kingdom, agriculture improved the verdant, abundant growth of crops and medicinal plantstuffs, at the expense of weeds and poisonous growths, each ruthlessly weeded out of the ground with a similar level of vengeance. Some schools of Magi (we know not how many, but probably in the minority), felt that all khrafstras, even those in human guise should be exterminated as a favour to the creator. Human khrafstras fell into the category of

incarnate-devils: homosexuals, negroes, whores, atheists, criminals, evil witches and demon worshipers, including Manichees and (by virtue of the deity's antics) devotees of Yaweh. Having said that we are only talking about fringe elements, for if it were widely accepted that this is proper conduct, not a single Jew would have made it back from Babylon alive. As it stands the Aryan Persian kings had many dark-skinned subjects, and helped the Jews return home to Jerusalem.

While Christ employs *khrafstras*-style phraseology, not once does he recommend exterminating Jews, prostitutes or criminals, or anybody else for that matter. On the contrary. He reached out to them, hoping to spread his wings about them like a mother chicken. Jesus earlier reiterated that he had not come into the world to destroy it, but to give everybody a chance to live again after they had died. Vengeful repercussions of this kind would only come to the fore at his second coming, at his spiritual praesidium in the afterlife. Then the casting away, and the burning, would truly begin. The power of his mercy will be great for those who showed mercy in this lifetime. Even prostitutes and criminals could be plucked from the certainty of hell if their faith in him were great enough, for example Mary Magdalene or the criminal crucified beside him. Sin or compliance with the divine will were merely symptoms of whether or not God had his mark on you, of whether the father had given one to Jesus prior to their birth.

Christ himself may have believed in the existence of incarnate demons, a teaching well known to the Magi. Consider (NT) *John 7:70*, in which Jesus exclaims the following about Judas 'Have I not chosen you twelve, and one of you is a devil'!

Upon the resurrection of Lazarus Christ announced, 'Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die'. Here, and from other portions of scripture, Christ portrays himself as the pre-ordained resurrector, the enemy of death sent down from heaven to save the world from the grip of his tyrannical, chthonic nemesis.

He expounded the portentous signs of his second coming:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory'. 778

In all, this passage apparently encapsulates features of Magian eschatological lore. As stated previously, John's *Revelations* seems to have prevented the Persian version of Christianity achieving even greater heights of popularity and Church endorsement. Be that as it may, certain clergy throughout various periods felt that this prophecy did not properly

belong in the canon. We know this through the writings of Eusebius, himself a former believer in the Arian Christian code. Remembering that the New and *Old Testament* were simply compilations of separate books of Jewish and Christian texts, Christians in different regions didn't always agree on the full number of texts to be included in the canon. In the *History of the Church III:*25 the bishop recorded what were then the essential components of the *New Testament*, according to 4th Century practice:

'To these (the four gospels, the Acts of the Apostles, 1 John, 1 Peter) may be added, <u>if it is</u> thought proper, the Revelation of John' 779 ... Clearly an unspecified number of churchmen felt uneasy about including the final revelation, which they held to be 'spurious'.

For many a reformist preacher the *Book of Revelation* was a very handy thing to have around. Together with Christian holy feasts like 'the circumcision' (which emphasized the Jewishness of 'the Redeemer'), it served a particular purpose, holding back the ancient rising tide of royal involvement within the greater Church. Under their formula Christ would oppose the kings in that final battle of the apocalypse. For the Old Believers though, *Revelations* might not have inherited a respectable place within accepted scripture. The power of kings therefore remained fully intact, as also the libation rites that gave rise to the Arthurian grail legend, so immensely popular around Europe. Elsewhere in the *New Testament*, the reign of kings is amply defended. (*NT*) 1 Peter 2:13-17 reiterates Jesus' earlier teachings about obedience to the authorities, stating;

'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers (ie; magistrates, soldiers and officers of the king), and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. honour all men. Love the brotherhood, Fear God. Honour the king'.

Miraculous powers, a man-God, a beard, long hair, a sacrificed king, lover of the poor, enemy of demons; some might ask the obvious question 'Was Christ a magus, as the Rabbis alleged?' Well the Magi might not have thought so, he simply didn't have the bloodline. Having said that the last great redeemer *Sraosha* was to be without bloodline, born of a virgin.

Magus-blood was patrilineal. In other words it came from the father's side, but it might also come from the mother if, and only if, her husband had the blood. Jewish blood was matrilineal; you inherited your Jewish blood from your mother. Such was also the case in Chaldeanism.

The issue of Christ's genealogy became of utmost importance, in determining exactly who he was, and who he claimed to be. Eusebius wrote on the genealogy of Jesus, so as to

clarify any misconceptions that were present in his day, as to the source of the Saviour's blood. Much later, in medieval Kievan Rus', the same topic also emerged in the *Epistle of Klim Smolyatich*, a Russian preacher. We might think that there was some need to defend Christ's Jewish genealogy in olden Rus', and this is exactly the sort of Christian preaching that one should expect from the apostolic reformists in a Magian-Christian environment.

With respect to Christ's bloodline, and especially in the case of the Kings of Judah, it is traceable to Abraham (born near Ur), patriarchally speaking, yet in a matrilineal sense it takes us back to Solomon, son of King David by Bathsheba (the former wife of the slain Hittite Urias). Bathsheba's genealogy is not spelled out besides her being the daughter of Eliam. If it should happen that Bathsheba's ancestry was Aryan Hittite, as in the case of her late husband Urias, then it was at this point that the Jewish kingship came to share the blood inheritance of the Aryan kings. Such a possibility might help explain why Jesus supposedly had blue eyes, an unusual genetic trait for Semitic Jewry.

On the subject of marriage Christ says very little, apart from a brief discourse to some Rabbis about the irrelevance of marriage in the afterlife. So it becomes difficult to assess what Jesus felt about next-of-kin marriage. Only Paul speaks about the topic (within one's own nuclear family), and in the most vehemently condemnatory manner. All things considered this points us in the direction of Chaldeanism, but a form of Chaldeanism heavily steeped in the teachings of the white Magi.

The Jewish kingships of Israel and Judah experienced mixed fortunes with respect to the general populace, and the prophets and priests in particular, with whom they were frequently at loggerheads. They initially arose during the era of the Judges, when the seer Samuel installed Saul as the first king of the Israelites.

Current theories suggest that the Jews were descended from nomadic desert people known as the Habiru, some of whom entered the service of the Egyptian pharaohs, but later returned to their homeland. One line of thought is that they were originally Caananites, Mesopotamian settlers. This might account for their very early observance of Caananite traditions. As a conglomeration of tribal entities they colonized, or indeed resettled in the region of modern Israel, during the two centuries prior to the first millennium BC. Independent confirmation of their existence comes by way of Egyptian monumental masonry, which made them of Caananite stock. At long last they had settled down, establishing some six different ritual shrines, often sporting horned altar pedestals. Throughout much of the pagan world practically identical pedestals were associated with fire-worship, with sacred woods and incenses burned in legless metal bowls mounted upon the altar 'horns'. A similar kind of altar may have been used by the father of John the Baptist, who had been inducted into the priestly order of Abia.

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense ... the angel said unto him fear not, Zacharias: for thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John'. The

From time to time a prophet emerged among one tribe or other. Samuel was both prophet and Judge, an especially great Seer of precognitive visions from the supreme God, among the Jewish peoples. His mother Hannah had given him to the Sons of Eli, who served as priests. As in the case of the Magi, he wore a sacred white robe, and apron.

Like the Magi, the Jewish kings, such as David and Solomon, from whom Jesus was descended, were reputed to be priest-kings, and skilled magicians, at least according to traditions extant in the Islamic world during the Middle Ages. *Psalms* and the *Book of Kings* were mightily connected with the wise men of the Jewish monarchy, David especially. Consequently they became preferred *Old Testament* reading in medieval western Europe. Al-Nadim recounts that 'Solomon son of David, for both of whom may there be peace, was the first person to enslave the jinn and the devils and to use them as menials' ... 'a Persian Jew named Al-Hurmazan ibn al-Kurdul used to write for Solomon the son of David'. 'The first person, according to the doctrines of the Persians, who made slaves of them (the genii and devils) was (the Iranian king) Jamshid ibn Tahmurath (aka Hushang)'. 783

It went on to say 'Solomon, son of David ... sat in audience and summoned the chief of the jimn and the devils, whose name was Fuqtus (or Quftus)'. 'Fuqtus taught him to know the name of each demon, one by one, and also its influence over the sons of Adam'." These Solomon then bound to his service. The Fihrist goes on to list some 71 demonic servitors by name, amongst whom was Satan, a demon very low on the pile. This should not be confused with devil-worship however.

Whether the Muslim testimony reflects an historical reality is another matter, especially since David spent most of his early years shepherding his father's flock. If he did acquire these arts, it would have been through Chaldean mentors attached to the royal court. You see Al Nadim is describing a system of belief closely resembling ancient Mesopotamian Chaldeanism, inevitably found in the region of ancient Israel. Through their faith and goodness in everyday affairs the kings and magistrates became close to the Most High God, and being in his favour, had the power to command demons. Practically speaking one could order demons to leave a host, freeing a person of possession, curing one of plague, blindness, or any other malady brought on by demons. Being of David and Solomon's blood, Christ may have had similar powers. Again this should not be confused with devil-worship. With the exception of bloody sacrifices and blood-letting, Chaldean rites were made manifest in

the following spectrum of familiar 'medieval' ritualism;

'there are also sacred rites and holy observations, which are made for the reverencing of the gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of holy water, perfumes, exterior expiations, humble processions, and exterior ornaments for divine praises, as musical harmony, burning of wax candles and lights, ringing of bells, the adorning of temples, altars and images, in all which there is required a supreme and special reverence and comeliness; wherefore they are used for these things, the most excellent, most beautiful and precious things, as gold, silver, precious stones, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for obtaining the bounty of the gods'. 784

This might lead one to speculate that Christ's ritual order, that of Lord Melchizidek, possessed a quasi-Chaldean nature, but had a highly significant substrata, or foundation of Magianism. Orthodox Zoroastrian texts speak of such wizards though pejoratively. It might also explain why Jesus refrains from using the Hebrew word Yaweh, instead choosing the *Abba*. While the Chaldean art required the spilling of blood to bring about miraculous events, the priests of the *New Testament* no longer performed blood sacrifices, since Christ himself was the last sacrifice, the perfect unblemished lamb. A mighty king's blood had gushed out, a king who had offered himself freely into the arms of death, so as to rise high in the heavens. As it said in (*NT*) 1 Peter 1, 'Forasmuch as ye know that ye were not redeemed with the corruptible things, as silver and gold ... but with the precious blood of Christ, as of a lamb without blemish and without spot'.

This notion of a last great sacrifice may have had some appeal to eastern Chaldees, with the result that even more conversions could be achieved, beyond those of the Magians, Jews and pagan gnostics.

However, under the new order Chaldean converts were no longer permitted to ritually interact with demons, whether through personal purity and godliness, or via the more ancient condemned system of demonolatry. Clergymen now encountered a problem all too familiar to the white Magi, the unwanted and worrying presence of devilish warlocks.

As Jesus hung there on the cross, preparing to stare into the face of death, he must have felt very alone. The Rabbis, the Elders, the Roman soldiers, Mary, John and his few followers in attendance were beginning to slip from view as he lapsed in and out of consciousness. Now there was only him, God and death. And it is at such a private moment, in the lives of all men, that we are one on one with the supreme being; everything that we are, everything that we were. It may come as some surprise then that Jesus cried out to his father not in Hebrew (the religious language of the Jews), nor in Pahlavi (the tongue of the Orthodox Zoroastrians), but in Aramaic, a common tongue known throughout Mesopotamia,

Chaldea and Persia. Such then is the significance of the untranslated Chaldean biblical sentence in *Matthew 27:46*, some of the last mortal words of Jesus *Eli. Eli. lama sabachthani. 'My Lord!, My Lord! Why has't thou left me'*. At that, life passed from Christ's earthly body into the hereafter. Grim omens and miracles followed;

'the sun was darkened, and the veil of the temple was rent in its midst'.786
'And the earth did quake and the rocks rent. And the graves were
opened; and many bodies of the saints which slept arose, and came out of the graves after his
resurrection, and went into the Holy City, and appeared unto many'.787

Perhaps the greatest virtue of the Gospel story is that its many eclectic features allowed it to overwhelm an area of the world amply immersed in spirituality and religion. This syncretic creed had all the makings of a super-religion, if only teachers from these rival faiths would back away, and desist from eulogising the peculiarities of their respective teachings to new converts, because in such a forum one risked alienating varied members of the Church. For the Christian apostles the coming of *pseudoapostolos* (false teachers/ false apostles) must have seemed inevitable and impending, as in fact it was. From this came a sort of siege mentality, which has accompanied the Church until this very day. Being an institution it was always vulnerable to the politicking of powerful competing forces, namely the Jews, Chaldeans and Magi. At various periods each of these parties took their chance to grab the papal throne and control of the Church.

But the story doesn't end there, becoming stranger still. Earlier in this book I described the Magi's uncompromisingly harsh attitude towards the God of Israel.

Now in the *Book of Ezra* we learn of the Jewish emancipation from Babylonian captivity, at the command of Cyrus, King of the Persians. Every nation held in Babylonian bondage was repatriated to their former homelands. As with most of the pagan kings, Cyrus was eager to patronize the tribal and national gods of other people, so as not to offend any celestial powers that could bring trouble to their dominion. Persian kings had an awesome reverence for prophecies, especially of a holy nature, deeming them to have originated in heaven. For this reason they surrounded themselves with wizards (ie; wise men) of varied schools and ethnicity, including Magi, Chaldeans and Jews. Perhaps due to the miracles, precognitive visions and dream interpretations of Jewish prophets like Daniel, the Achaemenid dynasty seems to have taken a particular interest in the Hebrew God. And so the king financed the reconstruction of Solomon's demolished temple from the Persian exchequer. This should not be misinterpreted as an act of conversion to Judaism, simply ecumenism in its finest form, by one of the greatest Aryan kings. After all he had given a small fortune in reward money to the Egyptian who found a replacement for their deceased Apis bull.

With Sheshbazzar (a prince of Judah) at their head, the Jews made it home to Jerusalem, not only materially and financially prepared to rebuild the temple anew, but equipped with eastern philosophies, learned during their exile abroad. Whereas previously their souls were destined for Gehenna, the pit of the underworld (a more Babylonian expectation for postmortem existence), now Jewish theologians had acquired firm ideas about the notion of a future resurrection, partly through their prophets (eg; Ezekiel), partly due to an accumulation of oriental ideology.

Some of the greatest philosophical mysteries were answered by the discovery of the Dead Sea Scrolls by Bedouin tribesmen in 1947. Evidently a rival Jewish priesthood called Essenes existed outside the walls of Jerusalem. They were party to a dualistic cosmology somewhat similar to early Zoroastrianism. Their traditions were somehow related to those of Melchizidek (briefly mentioned in their scrolls), but more especially to the sons of Zadok, a Jewish priestly line no longer serving in the temple. A candidate for entry into the Essene sect;

'swears to them terrifying oaths, that he will reverence the Deity, that he will observe justice toward other human beings ... that he will always hate the wicked and struggle with the upright, that he will always keep faith with all others, especially with authorities, since no ruler comes to rule apart from the will of God'. 788

Dressed in clean white linen they ate a common meal, after having said grace, giving 'homage to God as the sustainer of life'. 788

'From the God of knowledge comes all that is and will be... He put in (humanity) two spirits that they should walk according to them until the time of His visitation: they are the spirits of truth and of iniquity (also referred to as the 'angel of darkness').'⁷⁸⁹

The dualistic *Manual of Discipline* proceeds to describe the behaviour attributed to either of these spirits, behaviour symptomatic of one's proclivity to one of the spiritual powers.

'for God has set these two spirits with equal influence until the end-time and has put eternal hatred between their division. The deeds of iniquity are an abomination to truth, and an abomination of iniquity are all the paths of truth ... At the time of His (God's) visitation He will destroy the spirit of iniquity forever ... Then God will purge by his truth all the deeds of human beings, refining for himself some of mankind in order to remove every evil spirit from the midst of their flesh'. 30

As for the species of Jewish dualism espoused by the Essenes, it seems to have resembled early Magianism in certain respects. Their monotheistic godhead appears as follows;



YAWEH (THE MOST HIGH)

THE SPIRIT OF TRUTH

THE SPIRIT OF INIQUITY

This can be compared with

AHURA MAZDA (SUPREME GOD)

SPENTA MAINYU ANGRA MAINYU

Also called the Holy Spirit, Also called The Spirit of Wickedness,

begetter of Asha ('the Truth') begetter of Druj ('Lies')

The Magian model had two variants; where the spirit of wickedness was the direct creation of the High God (a sort of Zurvanite philosophical bent), and one where it was a sentient unspiritual evil altogether unrelated to the Supreme God.

In the scroll of *Melchizidek 10:7*, found in cave 11, Melchizidek is said to have 'atoned ... for all the sons of (light and) the (men of the l)ot of Mel(chizidek)', taking 'his stand in the assembly of El (God), in the midst of the gods'. As I have already explained monotheism takes different forms. Where angels and holy beings (some of whom have taken on human form, such as prophets and judges) are emanations of the divine being, they share in part (if not fully) that divinity, but are not separate deities. Angels and genii, are spiritual aspects of the divine being, yet not gods, although they might have powers equivalent to that of a 'heathen' God, with respect to altering courses of events, or communicating between the celestial and terrestrial worlds. Heaven was therefore a very busy place, bustling with countless angels and divine beings, none of whom subtracted from the oneness of the 'One God', or of the Supreme God (as in a God above all other Gods). At first glance Melchizidek seems to have been incorporated into a scripturally-based Jewish monotheistic, polytheistic pantheon, which included angels, judges, kings (eg; Melchizidek, David) and princes. Under Christianity Jesus Christ joined their esteemed numbers, seated at the right hand of the deity, and serves as the heavenly high priest (See the *Book of Hebreus*).

In the Melchizidek text 'gods' is denoted by the term Elohiym (Hebrew: 'gods', 'magistrates', 'the very great', and 'angels') being the plural of Eloahh (Hebrew: 'God', 'the Deity'). This same philosophy appears to have been reflected in the Greek teachings, in words such as Arche and Archon, which are laterally related to Theos.

αρχη (arche 'magistrate', 'power', 'principality', 'rule')⁷⁹²

αρχηγοζ (archegos 'author', 'captain', 'prince')⁷⁹²

αρχο (archo 'to reign or rule over')⁷⁹²

αρχων (archon 'chief:, 'magistrate', 'ruler', 'prince')⁷⁹²

θεοζ (theos 'God', 'the Supreme God', 'magistrate').⁷⁹²

This startling information has a direct relevance to Jesus Christ, the historical person. Jews confronted Jesus with that great burning issue, what they saw as Christ's foremost blasphemy and crime against Yaweh, 'thou, being a man, makest thyself God' (NT) John X: 33-36.

'Jesus answered them, Is it not written in <u>your law</u>, I said, Ye are Gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

'Ye are Gods' is a direct allusion to (OT) Psalm LXXXII 'I have said, Ye (the judges) are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes'. The psalm ends with David's petition 'Come O God, and rule the world; all the nations are yours'.

Jesus draws on Davidic Jewish scripture to explain his divinity. In so doing he is identifying himself not only as one of the divinely angelic judges dispatched from heaven to bring a true form of law over the earth, but God himself, the ultimate judge. In (NT) *John VIII*: 23 Jesus further explains his heavenly origin and destination to a Jewish audience.

'Whither I go ye cannot come ... And he said unto them, Ye are from beneath; I am from above: ye are of this world, I am not of this world'.

As for the royal house of David, there was definitely more to it than met the eye, if the highly-regarded King Hezekiah's seal is anything to go by. As in Egypt, Persia and Assyria the royal seal of Hezekiah, the 13th linear ancestor of Jesus Christ, took the form of a winged sun disk. He also used a second variant, a typically Egyptian winged scarab. It should be noted that these seals were employed during his period of independent rule, on supplies to help withstand Sennacherib's Assyrian invasion of 701 BC. This suggests an ideological, political, or even familial connection between the royal house of Judah, and those of Egypt, Persia and Assyria. In the ancient world these images signified a dynastic symbolic portrait, and were also representative of a given king or ruler's *fravashi* or soul bird. The precise form of Hezekiah's seal seems closer to Assyrian variants of the image.

Fig 15.1 Seal of Hezekiah, Judah 8th C. BC

Fig 15.2 Darius' seal, 512 BC

Fig 15.3 Egyptian

Fig 15.4 Aramaic King Kapara, 9th C. BC

Fig 15.5 Cyrus' palace, Persepolis, Iran 550 BC

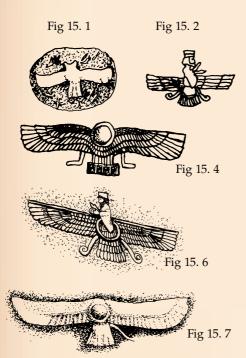
Fig 15.6 Cyrus' palace, Persepolis, Iran 550 BC

Fig 15.7 Xerxes

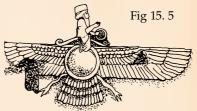
Fig 15.8 Menkhepere Thutmoses III

Fig 15.9 Assyrian

Fig 15.10 From the royal palace of Darius, Susa Iran













Accommodating information found in the scroll of Melchizidek, one sees the Essene vision of heaven, a markedly different proposition to the unencumbered monolithic monotheism of the Sadducees. It can be seen in the following terms;

YAWEH (THE MOST HIGH)

THE SPIRIT OF TRUTH

Gods (divine beings such as magistrates, Essenes, Melchizidek), Angels

THE SPIRIT OF INIOUITY

Murderers, fallen angels and devils

The Zoroastrian model is very similar indeed.

AHURA MAZDA (THE SUPREME GOD)

SPENTA MAINYU (THE HOLY SPIRIT)

The Holy Immortals (kings, princes, magi, saints), yazata genii and angels

ANGRA MAINYU (THE SPIRIT OF WICKEDNESS)

Criminals, whores, killers, warlocks and witches of the dark power and devils

The opening words of the King James Bible, bear witness to the primeval connection between Christianity and the great Sun-kings, even into the Early Modern era, and became emblematic of a rift between kings and Vatican reformists. It may also have occassioned the death of Tundale, its author, by fire.

Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star (ie; the death of), Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known who was to direct the unsettled State; the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding case of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquility.

I once had it said to me that the Catholic and Orthodox priesthoods are 'all magicians and witches', or 'the closest thing to pagan priests that you'll ever see'. From the information presented in this book, you probably realize that such perceptions are not supported by the

evidence, though it outwardly appears to be so. Christianity is, after all, a 2,000-year old religion. One point really needs to be stressed: the present Roman Catholic and Orthodox Church priesthoods were not in any way officially allied or affiliated with the Magi. Nor have they ever formally recognized a connection between the two religions. Sure there was a honeymoon period. During the Middle Ages a certain unknown number of clergy were Magian-Christian, Chaldeans or Manichees, but, by the time of the Inquisitions, these were the very 'heretics' the medieval reformist papacy sought to totally eliminate by complete allegiance to the magisterium, life imprisonment, or death at the stake. Especially since the reforms of Vatican II it would be true to say that Catholic priests are the closest things to Rabbis you'll ever see, without actually being Rabbis. Like Islam, which also contains folkcustoms that are remaining vestiges of this elder pagan faith (eg; the epithet Allah comes from the Chaldean term 'elah' 'the Deity', 'the Most High'), the Church actively worked against the white priests, magicians, their next-of-kin marriage, and in the end exterminated paganism and this other demi-pagan intermediate form of Christianity from the face of the earth. In all of Magian history, rarely had the Magi met a more formidable adversaries than the Christian and Muslim hierarchies, who reduced them to little more than a nifty word for a magician, its true meaning lost.

In conclusion, the centuries following the death of Jesus Christ generated an unbelievable level of controversy and religious upheaval. On one hand we have converted religious figures like the Rabbi Joseph of Arimathea (who resettled in Roman Britain), a staunch follower of Jesus, and the Three Wise Magi, who promoted the infant Christian Church throughout the Orient. On the other hand we see Jewish and Persian authorities undertaking their own waves of repression against Christian dissidents. During the late Middle Ages times had changed, permitting Catholics and Orthodox believers to go on the rampage in their turn.

Even in our own time, death seems to have had the ultimate victory. The true significance of Jesus Christ, it would seem, finds its greatest fulfilment only on Judgement day, when he presides over a mass-resurrection, turning up to claim his own. At that event he is a sword to the unrighteous, the flock-splitter who leaves the remainder to their father, the demon of the left-hand path. And so the devout hoped;

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

And the final destination for the 'saved'? A weakening Jesus lets the cat out of the bag as he hanged on the Cross. In labored breathing the Saviour musters enough strength to succour the condemned criminal, to squeeze out the Aramaic "Today you will be with me in Paradise". The precise word found in the New Testament, as used by Jesus, is παραδεισοζ, a Greek word appearing some three times in the Christian bible.795 It was drawn from the ancient Aramaic Persian term pairadaeza, which is a reference to the holy, forested groves, in which the Aryan faithful once worshiped the divine being (see the True History of Wizards and Witches), and in heavenly gardens too, a sort of Garden of Eden if you like. This seems in accordance with what Revelations tells us about the luminous god's heavenly city and its gardens, which possess a stream of life-giving water, and the trees of life which dispense their fruits twelve times per year. 'And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it, and the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of life'. The kings would be there too, unaccused by prelates of wild heresy allegations, the mortal suns taking their inherited place, resting from the tribulations of providing rightful and adequate governance to their earthly subjects. Neither sun nor moon is needed to illuminate the celestial city of massive dimensions, only the golden aura, the white, pure light of god (God is a shining light) and his holy spirit. The holy city of the Magian righteous is briefly described in Farvardin Yast I:3 'It looks like a palace, that stands built of a heavenly substance, firmly established, with ends that lie afar, shining in its body of ruby over three-thirds; it is like a garment inlaid with stars, made of heavenly substance'. Such was paradise lost. Looking at things objectively it certainly seems that Christ, King of the Davidic line, and his apostles, were attempting to reinstall the Jewish kingship, a kingship party to Magian teachings. But the priests of that day would have none of it. Not that having their own king was politically disastrous during Roman rule. It's just that they preferred the false king Herod and a bandit to their resplendant Sun Christ. And so they crucified their brown-haired, blue-eyed king, leaving a suicidal Pontius Pilate to absolve himself by presenting a case to Emperor Tiberius, to have Jesus declared a god before the Roman Senate.

TIVOQUE Spe Soun-side of religious fervour

Politics, racial supremacy and religious fanaticism have all taken such a heavy toll on humanity; who is free from blame? Pagans conducted their human sacrifices (whether as a beatification or penal killing). Jews suffered the destruction of Jerusalem which saw one of the worst single massacres to have ever occurred in the history of warfare, with the legions of Titus slaughtering most of the population; supposedly around 1,100,000 people according to Josephus (this is probably not a reliable figure, given the size of the original city). Though if you could sum up their collective suffering over every preceding century, you could not even come close to understanding the grief caused by the annihilation of an estimated 6,000,000 Jewish men, women and children by the swastikered Nazis during WW2, Nazis who, to a certain degree, misread what Aryan religion was really about. And during the first centuries after the birth of Islam, Muslim armies had by far become the most accomplished religious threshing machine ever to walk the planet, devastating cultures in Africa, Asia Minor and India.

Early Christians were martyred on a large scale by Romans, vindictive Rabbis and others. A millennium later many pseudo-Muslims were executed in early medieval Cordoba, that is secret Christians who pretended to observe the Islamic devotions of their overlords, but later decided to come out of the closet. They fully expected to greet the executioner's sword for apostacising from Islam, but a good many made the leap toward martyrdom as a matter of principle. But in time the Church, secular authorities and over-zealous medieval Christian peasantry had a fair amount of blood on their hands, all centerd in this regrettable phase of Church history. For the past failings of these ancient members of the Church, a mitred Pope John Paul II sought atonement before God in March 2000, during mass at St Peter's Basilica, and again in 2004. Some say these gestures are insufficient, yet by the same token the events are up to a thousand years old, and it is difficult to embrace the notion of corporate blame for those happenings. Likewise modern Germans cannot be held responsible for the holocaust. Most weren't even born.

In talking of the killings of witches, Jews and heretics it is vital that we also keep them in perspective though, for at that time they were only the tip of the iceberg when it came to the summary execution of criminals; rebels, conspirators, thieves, counterfeiters, rapists could all be hung on the spot if caught in the act, or, as we know from western accounts, taken for sentencing at the *private gallows* of some landed baron. We should spare a thought for the pagans, and what happened to them. For it stands as a plain warning to us as to what can happen when society turns against segments of its own community, who have fallen from

favour, punished for even being born. Despite everything that has happened to the Jewish race, it certainly seems they are the second most persecuted of the major religions. The unfortunate honour of being the most vilified creed belongs to a certain component of the Aryan nations, the Magians, Zoroastrians, and their descendants the Parsees. The sum total of devastation directed towards them throughout history has reduced them to a mere 130,000 survivors and the number of staunch adherents is rapidly diminishing, bordering on extinction. The original demographic dimensions of the religion is unquantifiable, but in the millions, and reaching a good part of the earth's surface. Even so it is not fair to claim that the demise of Zoroastrianism was entirely attributable to killings. Many abandoned what they once held sacred, whether willingly or to enhance their social standing in the new world ushered in by the Christians, Jews and Muslims.

Europe's royal houses were especially vulnerable to the spectre of chaos too. Driven by the revolutionary zeal of their formerly-adoring subjects, the social pyramid turned upside down. Living in a state of ideological captivity between pro and anti-reformists, besieged by their own subjects, Persian and European royals were herded from their thrones like wild beasts, sometimes living on the run. By the Renaissance young nobles were spied on, or burned alive by the inquisition, even little children. The chilling events flowed on into recent times, with the abdication of Kaiser Willhelm and the depraved murders of Emperor Franz Ferdinand and Czar Nicholas II, their wives and children by anarchistic agitators and Communists. The sickening, punishable and demonic act of regicide.

The most perplexing phenomenon of all is the widespread abandonment of European kingship, which hastened in the decades following the first world war. While it is true that imperial aspirations were the primary cause of the Great War, the Second World War proved that you did not need royals to bring us over the edge, into the abyss of war. Twentieth century royals, the very descendants of historical monarchs found in this book, are of varied faiths, whether Catholic, Orthodox, Church of England or Lutheran. They are noticeably in the forefront of international charity and aid efforts, visiting victims of calamities. They foster environmental programmes designed to save both flora and fauna, which is a pressing issue for our planet. In speaking of the Australian situation the caveat "royal" can only be used under certain circumstances. We have royal zoos, royal hospitals, royal penitentiaries, a royal society for the prevention of cruelty to animals, royal wildlife funds, royal charities, royal military and police forces, and royal commissions into legal impropriety, especially where politicians are concerned. And who can forget the royal agricultural shows where adjudicators get to walk around and judge the most impressive wool, livestock and garden produce, awarding prizes for pumpkins big enough to be carted in wheelbarrows. Royalty endorses and embodies notions of truth, justice, care for the sick, care for the needy and unfortunate, and the discovery of falsehood, especially where it has come to roost in

government circles. Despite representing something good in society, royalty has been increasingly subjected to gutter-press attacks which intrude upon their very busy philanthropic lives in a most vile way. For at least a century Marxist interpretations have prevailed, portraying them as nefarious, exploitative, blood-sucking parasites who bleed the public purse. Could it be that these same comments came from atheistic pedagogues whose mostly-Jewish secret police crushed religion and infamously liquidated over 20 million Russian citizens as though they were mere insects?

Even so, the age of kings appears to have been drawing to a close for some time now, the beginning of the end coming with the French revolution, and the storming of the Bastille. Ecstatic crowds watched on as Sun King Louis XVI and his queen were guillotined, leaving their 10-year-old son to die a lonely and miserable death in a light-starved, solitary prison cell. Thence came the English civil war of bitter memory, which saw English kingship enter a state of virtual captivity, Charles I beheaded, and their ultimate powers of discretion in many ways neutered by the parliament. Across Europe it was as though King Arthur's subjects conspired to kill him off bodily and ideologically, together with Merlin and the old ways. Then we have the American Revolution which saw the colonials oust British rule in 1776 (for political and economic reasons), plus a host of hispanic uprisings.

The final years of Czarist rule in Russia saw justifiable paranoia emerge in royal circles, reprisals against saboteurs, particularly after the assassination of Alexander II, not to mention flourishing anti-semitism. Religion clearly featured in the battle. 76 Jews such as Lenin, Marx and Trotsky orchestrated the new upbeat Communist illuminati, mobilizing the impoverished masses for revolution and mob rule against Europe's ancient Aryan social matrix. The death of the Russian royal family was not wholly politically inspired. This is proven by a slogan daubed on the wall of the cellar in which Czar Nicholas and his beloved seed were shot to death and bayoneted in cold blood by Jewish executioners. It did not read "Long live the revolution", or "Proletariats of the world unite". Instead it made reference to the murder of Belshazzar, the last king of Babylon, who had offended the god of Israel. Throughout these harrowing ordeals there were those who stood ready to defend their kings to the death, just as Harald's men once did at the battle of Hastings, where each, to the last, fell. Loyalist warriors of the Czarist White Guard fell very much into this category, fighting a rear-guard action against the Bolsheviks from Europe to Vladivostok. Yet there has been no shortage of those racing to bear arms against the royal houses. The ultimate cause of the demise of royal power was, I believe, an upswing of secularising and judaizing within Christian society, coinciding with the medieval Church reform process and the great protestant reformation. With it came the millennia-long contempt of monarchy so central to Judaism and rejection of 'divine right'. The rabbinical Talmudic books of Zohar are quite clear on the matter. They call for the destruction of the gentile princes, and a rejoicing in this,

so that Israel can be freed of their influence. Be that as it may such subliminal ideologies were kept in check by frequent *New Testament* references to kings as agents of the divine being, tasked with bringing law, order and peace to the world. Evidently royalty had a place in the old order, and the new.

At functions in Australia, until comparatively recent times, it was not uncommon to see the average party-goer charge their glasses and drink to the health, reign and long life of the Queen. Now you are hard pressed to see this, other than among the most devoted royalists. Republican moves are afoot to abandon our monarch as head of state, but were thwarted in a national referendum on the matter. Nevertheless forces are again remustering for another crack at Her Majesty, both here and back in England, where attempts to remove the House of Lords met with failure.

It goes without saying that human beings will disagree on important matters of faith and doctrine until the end of time. And that's perfectly OK. As an Australian, I am privileged to live in a free society where Buddhists, Hindus, Muslims, Jews, Christians, Taoists and a countless number of sects (yes, even witches!) live side by side, working and living together in relative harmony. Irrespective of the religion, well-stoked pyres, nooses, incendiaries, high explosives, and high velocity rounds have never been good preachers, for a creed is more likely to be lauded for its good order, words, manner and charity. Peace must be a goal that we strive towards.

With so many irreconcilable forces at work this book reads like a horror story, a testament to human intolerance at its very worse. Having said that, it is impossible to record the sum total of good deeds performed by folk faithful to these creeds. For the ordinary person, they assuage the unrelenting vicissitudes of an otherwise unforgiving world. Healing of the sick, comfort to the dying, mercy to the guilty, care to the mad, learning to the young, parenting to the orphan, companionship to the incurable.



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Fig 1.1 Persian Mythology, p. 53

Fig 1.2 New Larousse Encyclopedia of Mythology, p. 317.

Fig 1.3 The Barbarian Kings, p. 123.

Fig 1.4 An Archaeology of the early Anglo-Saxon Kingdoms, fig 4.9, p. 82.

Fig 1.5 Kiivs'ka Rus'.

Fig 2 Kiivs'ka Rus'.

Fig 3.1 The Wooden Architecture of Russia.

Fig 3.2 European Mythology, p. 42-43.

Fig 4.1 Kiivs'ka Rus'.

Fig 4.2 An artisitic reconstruction made by the author.

Fig 4.3 Scandinavian Mythology, p. 54.

Fig 4.4 Scandinavian Mythology, p. 54

Fig 4.5 The Medes and Persians, fig 39, p. 138.

Fig 4.6 Viking Mythology, p. 53.

Fig 4.7. Civilization of the Goddess.

Fig 4.8 Death in the Middle Ages

Fig 5.1 Novgorod the Great - Excavations at the Medieval City, p. 11

Fig 5.2 The Wooden Architecture of Russia.

Fig 5.3 Author's photograph

Fig Fig 5.4 Lake Peipus 1242.

Fig 5.5 Timber Castles.

Fig 5.6 Magi - The quest for a secret Tradition

Fig 5.7 Cathedrals, p. 10

Fig 5.8 ***

Fig 5.9 After www.bamjam.net/iran/bam.html bam05.jpg

Fig 6.1 The Lion Handbook to the Bible.

Fig 6.2 The Barbarian Kings, p. 19.

Fig 6.3 Encyclopedia of World Art, plate 24.

Fig 6.4 Persian Mythology, p. 10

Fig 6.5 From Viking to Crusader, fig 234, p. 302.

Fig 6.6 Encyclopedia of World Art, plate 251.

Fig 6.7 Encyclopedia of World Art, plate 257.

Fig 7.1 Encyclopedia of World Art, plate 178.

Fig 7.2 Encyclopedia of World Art, plate 132.

Fig 7.3 Mifi i Legendy Drevnikh Slavyan, p. 79.

Fig 7.4 A motif carved into floor paving from Hamadan, Achaemenid Iran. *The world of the Persians*, p. 94.

Fig 7.6 After church reliefs shown in Lake Peipus 1242. Battle of the Ice. pp. 43, 70

Fig 7.7 New Larousse Encyclopedia of Mythology, p. 189.

Fig 7.8. Lion Handbook of the Bible, p.253

Fig 7.9 Gods, Demons and Symbols of Ancient Mesopotamia

Fig 7.10 Magic in Ancient Egypt, fig 78, p. 148

Fig 7.11 After church reliefs shown in Lake Peipus 1242. Battle of the Ice. pp. 43,70

Fig 7.12 Persian Mythology, p.106

Fig 8.1 Cosmic Duality

Fig 8.2 Yazata genii statue

Fig 8.3 From Viking to Crusader, fig 430, p. 340.

Fig 8.4 Cosmic Duality

Fig 9.1 European Mythology, p. 109.

Fig 9.2 Encyclopedia of World Art, plate 178

Fig 9.3 Mify i Legendy Drevnikh Slavyan, p. 80.

Fig 9.4 From Viking to Crusader, Fig 5, p. 207.

Fig 9.5 Mify i Legendy Drevnikh Slavyan, p. 81.

Fig 9.6 From Viking to Crusader, Fig 1, p. 210.

Fig 10.1 Fine Books, p. 16

Fig 10.2 The Encyclopedia of World Art

Fig 10.3 From Viking to Crusader, fig 430, p. 340.

Fig 10.4 From Viking to Crusader, fig 443, p. 344.

Fig 10.5 From Viking to Crusader, fig 167, p. 272.

Fig 10.6 Philip's Illustrated Atlas, p. 92

Fig 10.7 From Viking to Crusader, fig 459, p. 348.

Fig 11.1. Encyclopedia of World Art, plate 252.

Fig 11.2. Mithras, Mysteries and Ititiation Rediscovered, fig 34, p. 110.

Fig 11.3. Encyclopedia of World Art, plate 54.

Fig 11.4 The Mysteries of Mithra, fig 43, p. 186.

Fig 11.5 From Vikingto Crusader, fig 458, p. 348.

Fig 12.1 Author's photo

Fig 12.2 Courtesy of Pia Coviello.

Fig 12.3 Author's photo

Fig 13.1 Author's photo

Fig 13.2 Courtesy of Pia Coviello.

Fig 13.3 Courtesy of Pia Coviello.

Fig 13.4 Courtesy of Pia Coviello.

Fig 13.5 Author's photo

Fig 14.1. The Spanish Inquisition, plate 2.

Fig 14.2. The Spanish Inquisition, plate 3.

Fig 14.3 The Parthians, fig 30.

Fig 14.4 The Spanish Inquisition, plate 4.

Fig 14.5 The Spanish Inquisition, plate 4.

Fig 14.6 The Spanish Inquisition, plate 5.

Fig 14.7 The Parthians, fig 31.

Fig 14.8 The Orthodox Church

Fig 14.9 The Oxford Illustrated History of Christianity, p. 230

Fig 14.10 The Oxford Illustrated History of Christianity, p. 226

Fig15.1Exploring the World of the Bible Lands, p.90

Fig15.2 The Penguin Encyclopedia of Classical Civilizations, p. 153.

Fig15.3 The Mystery of the Egyptians, GSP Reference Library

Fig15.4 Ancient Iraq

Fig15.5 Persian Mythology, p.103

Fig15.6 The Penguin Encyclopedia of Classical Civilizations, p. 188.

Fig15.7 Near Eastern Seals.

Fig 15.8 The Mystery of the Egyptians, GSP Reference Library

Fig15.9 Near Eastern Seals.

Fig15.10 Persian Mythology, p.103



- 1 St Luke allegedly painted Jesus with blue eyes.
- 1a Gilbert, A. Magi The Quest for a Secret Tradition
- 1b Alternative spellings are Caspar, Mechior and Balthasar, said to be from Tarsus, Persia and Saba respectively. In legend Balthasar was a black Ethiopian.
- 2 (NT) Matthew 2:2
- 3 (NT) Matthew 2:5-6
- 4 (NT) Matthew 2:9-12
- 5 (NT) Matthew 2:13. To help cement his rule over the Jewish people, Herod torched all of the Jewish genealogical archives, which showed the bloodline of each and every family, including which of them were descended from Ammonite and Moabite stock (The History of the Church 1:7). From that time identifying the family origins of a potential Messiah became difficult. According to the writings of Hegesippus (a Jew who had adopted the Christian faith), which are recounted in The History of the Church III:20, Emperor Domitian sought to exterminate every Davidian Jew, in order to put an end to the threat of a future Messiah among their people. Hegesippus mentions during the 2nd Century AD, that two of St Jude's grandchildren, who were perhaps the last of their bloodline (he does not mention any other survivors of the House of David), were apprehended and taken before Domitian. They were interrogated about their earthly wealth (which on account of Roman predations was meagre), whereupon the Emperor decided that they were of no threat to Roman secular power. He then proceeded to ask them about the Kingdom of Christ, to which they replied that it was to come about only once the world had ended, and that it would not be in this world. Upon discovering that they were not planning an earthly kingdom, Domitian decided to cease destroying the Christian Church, and the two brothers were released. Thereafter these two figures went on to become leading figures in the Church until they passed into the next world during the reign of Marcus Trajan. It is not mentioned whether they had any offspring, but the survival of these personages might have given rise to the Mediaeval Christian myth that some of the Knights Templar were actually supposed to have been descendants of Christ's family line.
- 6 Josephus. Thrones of Blood, p. 61 Josephus may have placed some store in Jesus as the Messiah stating 'There was about this time a wise man named Jesus if it is lawful to call him a man, for he was a doer of wonderful works ... He was the Christ'.

- 7 Fr. J Briand. The Judaeo-Christian Church of Nazareth
- 8 The Life of Christ, p. 655-666
- 9 (NT) Matthew 23: 31-33. See also West Pahlavi Text Part III, p.241. This same scripture is retold to Magian audiences in Sikand-Gumanik Vigar XV, with Jesus' wording appearing as "How is it possible for you to do good works when you are Jewish evil-doers?" And it was not his (Jesus') own father he called an evil-doer'. In the lead up to Christ's baptism in the Jordan, John the Baptist before him bore similar animousity toward the Jewish priestly establishment of that day. As John cleansed away peoples sins in the river, and heard their confessions, a group of Pharisees and Sadducees turned up, possibly to see what was going on, possibly to participate. John, the son of Zacharias, a fire priest and incenser of the order of Abia, addressed them with unabashed insolence 'O generation of vipers, who hath warned you to flee from the wrath to come'? (NT) Matthew III:7
- 10 (NT) Matthew 23: 34
- 11 I compiled this schematic from information found in the *Fibrist of Al-Nadim*, tempered by Magian scripture and the teachings of Iamblichus on the matter.
- 12 The 'Spirit of Wickedness' was said to be a timeless evil, which in the later Zurvanite view was thought to perpetuate the aims of the Evil One throughout every age. This concept became Christianized, thereafter being immortalized in medieval apocalyptic literature as the 'Mystical Antichrist'.
- 13 See a broad range of Zoroastrian texts, as found in the bibliography.
- 14 Stoyanov, Yuri . *The Hidden Tradition in Europe*, p. 27-32. Stoyanov gives a good run-down on Zurvanism in his book. See also Culican, W. *The Medes and Persians*, p. 27
- 15 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXX:4
- 16 See Cumont and Stoyanov.
- 17 Pliny the Elder. Natural History II:15,16,21
- 18 Sikand-Gumanik Vigar XIV:4-8.
- 19 Sikand-Gumanik Vigar XIV:38
- 20 Sikand-Gumanik Vigar XIII:148
- 21 Sikand-Gumanik Vigar XIV82-86
- 22 (NT) Mark 16:19, Luke 24:50
- 23 The History of the Church, p. 108-109 the History of the Church 4:7.
- **24 -** *The History of the Church,* p. 121 , 4:15.
- 25 The History of the Church, p. 161, 5:16.
- 26 The History of the Church, p. 86-89
- 27 Mark I:21. But his teachings deviated from those of traditional rabbinical Judaism. 'they (the rabbis) were astonished ... what new teaching is this?' Whatever Hebrew Jesus had masterfully acquired, may not have been gained within the Jewish religious community,

culminating in your typical *Bar Mitzvah*. For during a feast in which Christ taught in the temple 'the Jews marvelled, saying, How knoweth this man letters, having never learned?' (John VII:15)

- 28 Roebuck. The World of Ancient Times. p. 699-701
- 29 In *The History of the Church V:* 23-25 you will find historical references to the events of the big confrontation over the Easter controversy, and both sides of the argument.
- 30 (NT) Acts 2
- 31 Robin Lane Fox pagans and Christians, p. 278-279
- 32 Williamson, G. A. The History of the Church I:13 and II:1, p. 31-33
- 33 Lane Fox, R. Pagans and Christians, p.587
- 34 The full extract was taken from the translation of Abercius' obituary monument, as found in Comby, J. *How to Read Church History*, p. 60
- 35a Williamson, G. A. The History of the Church, VIII:11. p. 268
- 35 Lane Fox, R. Pagans and Christians, p.587
- 36 Ibid. p.278-279, and Augustine's The City of God
- 37 Lane Fox, R. Pagans and Christians, p. 269
- 38 Ibid. p. 290
- 39 Nock, Conversion
- 40 Baring-Gould, S. Myths of the Middle Ages, p. 11
- 41 Ibid., p. 12
- 42 Ibid., p. 9-12
- 43 Ibid., p. 11-12
- 44 Ibid., p. 11
- 45 Ibid., p. 12
- 46 Ibid., p. 12-13
- 47 Ibid., p. 11
- 48 The Penguin Encyclopedia of Classical Civilization, p. 182. Having said that, the Magi, according to one theory, suspected Chosroes of being a closet Christian. While in Jerusalem Chosroes inflicted a great deal of damage, but was visibly moved upon entering the Church of the Nativity, where he saw for himself imagery of the three wise Magi worshiping baby Jesus. If true, Chosroes may have wanted the True Cross for himself.
- 49 Baring-Gould, S. p. 10
- 51 Ibid., p. 16
- 52 Ibid., p. 11
- 53 See Baring-Gould and Vernadsky
- 54 See Vernadsky. The Origins of Russia
- 55 Baring-Gould, S. Myths of the Middle Ages, p. 13

- 56 Baring-Gould, S., p. 12
- 57 Pahlavi texts Part I, Bahman Yast III:10, p. 218
- 58 Warner, E. Heroes, Gods and Other Worlds from Russian Mythology
- 59 Baring-Gould, S., p. 12-13
- 60 Ibid. p. 12-15
- 61 Ibid., p. 11
- 62 Ibid., p. 14
- 63 Lozko, G. Ukrains'ke Yazichnitstvo
- 64 Baring-Gould, S., p. 13
- 65 Skelton and Painter. The Vinland Map and the Tartar Relation, p. 68
- 66 Ibid., p. 70
- 67 Thorpe, p.226-231. See also the Vinland Saga and the Primary Chronicle.
- 68 Information on the Nestorian missions can be found in *The Oxford Illustrated History of Christianity, The New Catholic Encyclopedia* and *How to Understand the History of Church Mission,* just to name a few books.
- 69 The World Atlas of Archaeology. In that early phase of conversion Magian converts seem to have dispensed with holy fires after adopting Christianity, a normally unthinkable proposition. The rational may be contained in their own scriptures, which state 'be ever without fail in flame; be all ashine within this house; be on thy growth within this house; for a long time be thou thus to the furtherance of the heroic renovation, to the completion of all progress, yea, even till the good heroic millennial time when the renovation (of the divine Saviour Sraosha) shall have become complete' (Yasna LXII:1-5).
- 70 Lane Fox, R. Pagans and Christians, p. 623
- 71 Heer. The Holy Roman Empire, p. 4
- 72 Cathedrals, p.82-83
- 73 Krishchuk, M. Ukrain'ska Mifologiya, p. 8. See also Lozko, G. Ukrains'ke Yazichnitstoo
- 74 Flint, V. The Rise of Magic in Early Medieval Europe
- 75 Wolfram, H. History of the Goths, p. 49
- 76 Ibid. and Lane-Fox Pagans and Christians
- 77 Stoyanov, Y. The Hidden Tradition in Europe
- 78 Skelton, Marston and Painter. The Vinland Map and the Tartar Relation, p. 100-101
- 79 In the *Origins of Russia* Vernadsky examines various terminologies for the Volga, drawing attention to the antiquity of this one.
- 80 The Oxford Illustrated History of Christianity, p. 88
- 81 West, E. The Pahlavi Texts Part IV, Dinkard VIII:XIV:14
- 82 (Avesta) Srosh Yast IV
- 83 Vasmer, M. Vol IV

- 84 Bundashisn II:10-11
- 85 A point also raised in The History of the Church III:20, 28).
- 86 See Eusebius' the *History of the Church* for St John's confrontation with Cerinthus, the originator of the so-called Cerinthian millenarian heresy. Eusebius also discusses the quest to exterminate the remaining members of the House of David. Only two nameless men survived and were personally freed by Emperor Domitian after admitting that Christ's kingdom never was or will be situated in this world.
- 87 (Pahlavi) Bundahishn VI: 1,4
- 88 (Avesta) Yasna LVII, XI: 27

Sraosha would lead a great army of Holy Immortals, the heavenly host, in the apocalyptic war against the demons. Farvardin Yast I:17 'In fearful battles they are the wisest for help, the Fravashis (sainted souls) of the faithful. The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the primitive law or those of the Saoshayants not yet born, who are to restore the world'.

- 89 (Avesta) Yasna LVII, V:11-12
- 90 (Pahlavi) Srosh Yast Hadholkht I: 3
- 91 (Avesta) Yasna LVII, XIII:33
- 92 Macalister. The Archaeology of Ireland, p. 357
- 93 Elliot, R. W. V. Runes An Introduction, p. 93
- 94 Fletcher, R. The Conversion of Europe, p. 266
- 95 Ibid., p. 267
- 96 Zoega, p. 96
- 97 Murphy, G. R. The Saxon Saviour, p.51-52.

This might be what is described in scripture when Jesus says; 'For I tell you, that many prophets and kings (both Jewish and Pagan) have desired to see those things which ye see (Jesus and his miracles), and have not seen them' (Luke X:24). What I believe to be an example of an Anglo-Saxon Sraosha cross can be found in Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms, p. 82

- 98 Barnstone, W. (Ed). The Other Bible
- 99 Magi The Quest for a Secret Tradition, p.189
- 100 Those wanting to trace back the sources for these images should look in the Figures after the bibliography.
- 101 New Larousse Encyclopedia of Mythology, p.317
- 102 The Great Constroversy Between Christ and Satan, p. 294. At the 337 AD episcopal Council of Laodicia, Canon 29 was passed to reinforce Sunday as the Christian Sabbath, and not the Saturday, as in the case of Judaism. It states 'Christians shall not Judaize and be idle on Saturday ... but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work

on that day. If however they are found Judaizing (the Sabbath) they shall be excommunicated from Christ'. (Hefele, 'A History of the Councils of the Church'). To some extent eastern traditions helped carve this law. As I explained in the True History of Wizards and Witches, the Chaldees assigned one of the planetary bodies to each day of the week, as its guardian, and object of veneration. This being the case Saturn (the 'Great Maelific', causer of grief, from which we get the term Satan) was allocated Saturday (ie; Saturnsday), whereas the Sunday was governed by Helios (ie; Sunday). For this reason a Saturday Sabbath was regarded as a black Sabbath in many quarters; effectively an act of demonolatry and apostasy.

103 - The Oxford Dictionary of Superstitions, p.131-132

104 - Zoega, G. A Concise Dictionary of Old Icelandic

105 - Portable Medieval Reader, p.450 Source: Memoirs of Usamah - Trans P. K. Hitti, Columbia University Press 1929

106 - West, E. The Pahlavi Texts Part IV, Dinkard IX:XXXIII:1

107- (NT) 2 Peter 3: 3-7

108 - (NT) Revelation 19: 11-21 and 20: 1-3

109 - Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p.500

110 - Dadistan-i Dinik II: 13

111 - (NT) *Matthew* 17: 2-5

112 - (NT) Luke 22: 44

113 - The Virgin Mary was an unexpected stumbling block for the potential Jewish and Gentile convert, a topic freely exploited by antichristian rabbis and Magian conservatives alike. Mary is spoken of in the *Toldoth Jeschu* only in the most defamatory terms (eg; 'whore'). To help stem the flow of Magians to Christianity Magian polemicists wrote passages like; 'And there are some even who say that the Messiah is the sacred being himself. Now this is very strange, when the mighty sacred being, the maintainer and cherisher of the two existences, became of human naure, and went into the womb of a woman who was a Jew. ... into a polluted and straightened place'. (West Pahlavi Texts Part III, p. 231-232 Sikand Gumanik Vigar XV:31-33). Whereas the Church has, from its earliest beginnings, the greatest imaginable veneration of the Holy virgin.

114 - Strong's Concordance - the appended Hebrew-Chaldean and Ancient Greek dictionaries.
 115 - Strong's Concordance and Trenchard. A Complete Vocabulary Guide to the Greek New Testament

116 - Consider also the following Kievan Rus' sermon on Our Lady. Eastern Sun symbolism is clearly apparent in it; 'Who will proclaim the power of our Lady? ... Through her our salvation flourished, through her we were raised from our first fall. She broke the curse of our first mother, she poured forth blessing for us. From her did the Sun of Righteousness shine forth for us, dispersing the darkness of ignorance and enlightening us with the light of the knowledge of God. From her and for her sake was the true Light revealed to us, for she is the mother of life, she is the source of immortality'. (The

Edificatory Prose of Kievan Rus', p.137. Homily 4, for Wednesday: On the Most Pure and Ever Virginal Mother of God, Mary)

117 - The Life of Christ, p.689

118 - Archaeology in Ireland, p. 355

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

120 - The History and Topography of Ireland: 69

121 - The History and Topography of Ireland: 69

122 - Hutton, R The Stations of the Sun, p. 135

123 - Palsson and Edwards. Vikings in Russia, p. 51

124 - Thorpe, L. The History of the Franks IV:40, p. 235

125 - For example the Russian word for something 'sacred' or 'holy', or 'a saint' (svyatoi, svet, sveta, sveto) comes from the Avestan language of the Magi, rather than the Latin {sanctus} or Greek (hagios). The Old Russian and Old Slavonic was svyat'. The same saintly terminology was common to other Slavs also; svet, sveta, sveto (Bulgarian, Serbo-Croat, Slovenian), svatu (Czech), swietu and sventa (Polish), sventas (Lithuanian), swenta (Old Prussian). They come directly from the Avestan words spenta (meaning "holy" or "saintly") or spanah (meaning "sanctity"). Svyat' is also connected with the Old Indian word svantas meaning "thriving" or "prosperous", but clearly the meaning is much closer in the Avestan (Vasmer, M., Vol III, p. 585).

126 - Kievs'ka Rus', p.336-337

127 - Flint, V. The Rise of Magic in Early Medieval Europe, p.264

128 - The History of Witchraft, p.52

129 - Thorpe, L. The History of the Franks X:25 - The Bogus Christ of Bourges, p. 585-586

130 - Ibid., p.585-586

131 - The Cathedral Builders of the Middle Ages, p.63, The Medieval World

132 - Hollingsworth. The Hagiography of Kievan Rus'

It is fascinating that several medieval hagiographies reveal noble birds of prey, or carrion eating ravens shepherding the corpse of a dead or martyred Christian saint, preventing it from being devoured, especially by dogs and other birds. The meaning of these tales is crystal clear to my mind; God no longer countenanced excarnation (a funeral method preferred by the Magians), and that any true follower of Christ was to desist from defleshing rites for the dead.^a

In Chapter X of *The Life of Saint Cuthbert*, we find the story of Cuthbert praying to God while standing in the ocean, up to his neck in water. According to the recollections of the young monk who spied him leave the water, two otters becampered up the beach to where Cuthbert was drying off. There they lay at his feet, and in adoration of his piety dried the water from him with their bodies. If this incident is viewed through Magian eyes, we find that the Sea Otters (the *extremely holy* 'sea-dogs' as the Magi called them) gave adoration to

him. And yet his immersion in seawater is a little un-Magian in that any true magus would have had to undergo a *Bareshnum* cleansing for doing so. On this basis we might say that Cuthbert was portrayed to his readers as a holy saint (in a Magian sort of way), but performing acts which Magians are less likely to have done.

In Chapter II of the same text, Cuthbert is crippled by a tumor on his leg, but saved from his affliction through the intervention of an angel mounted on a white horse. The angel tended his wound with a healing mixture of milk and milled wheat. Again we find Magian parallels in this hagiographical account, but as current wisdom has it, this heavenly horseman was one of the riders out of the (OT) Book of Maccabees.

In Chapter XX, St Cuthbert is depicted as a friend of the eagle, and discipliner of ravens that had been up to a little mischief. Once the ravens had stopped wrecking people's roofs, he developed a good relationship with them.

Some Frankish clergy might have identified themselves with the white *franklis*. Adam of Bremen spoke out against the Frankish clergy's use of marten fur to line their cloaks, which he regarded as a custom both wicked and unbecoming. Interestingly the disciples of the Sun-like *Sraosha*, the pagan world messiah were supposed to have worn black marten fur cloaks on the field of battle during the war against Ahriman;

'The illustrious Peshyotanu forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty'.

If some segments of the medieval clergy chose to wear marten fur for this reason, then they would have perceived themselves as the servants of Christ, the Sun of God. Since the portion of Magian scripture mentioning this belongs to a very early tradition, it might indicate that early Magianism was in some way linked with the forests of the North, rather than the scorched deserts of Central Asia.

But the comparison between Christian and Magian saints has to end there, for the Magi went a step further by *actually worshiping* the *fravashis* as a manifestation of the divine being (as shown in the passage below), and not only them, but each little bit of the creator's masterpieces such as the rocks, the trees, the wheat, the grass and all such things. In successive generations this was super-simplified by commentators as pagans who indulged in 'nature worship', which the Church regarded as serious heresy.

'We worship the fravashi of the holy Atarepats; We worship the fravashi of the holy Ataredata; We worship the fravashi of

the holy Atarekithra; We worship the fravashi of the holy Atarehvarenah......We worship the fravashi of the holy

Vohunemah, the son of Avaraostri, to withstand evil dreams, to withstand evil visions, to withstand evil, to withstand the evil

Ebristianily's Greatest Controversy - Probuse to Genecise

Pairikas (fairies).

We worship the fravashi of the holy Mathravaka, the son of Simaezi, the Aethrapati, the Hamidhpati, who was able to smite

down most of the evil, unfaithful Ashemaoghas (devil-worshipers), <u>that shout (yell?)</u> <u>the hymns</u>, and <u>acknowledge no lord</u>

and no master, the dreadful ones whose fravashis are to be broken'.

Misgivings about Christian saints later re-emerged during 'The Reformation', which saw many relics and images of the saints destroyed or defaced. From the Protestant perspective this meant dispensing with vestiges of idolatry, whereas Catholics (and the Orthodox Church which had resolved the issue of holy images during their war of nerves against the iconoclasts) regarded these acts as nothing less than unholy desecration, the profaning of saints who God held very dear and close to him. At no stage have the Catholic or Orthodox Church told their congregations to worship saints, only venerate them.

To illustrate the various points raised in this chapter, I include numerous individual examples where Christianity and paganism appears to have become intertwined in Ireland and England. As elsewhere the transition to Christianity did not always entail slaughter and widespread chaos, but went fairly smoothly.

Many Protestants would say that the synthesis of the two faiths was and is wrongful, however the intricate inter-connections between paganism and Christianity are far more complex than one would expect, so much so that value judgements of this kind may have entirely missed the essential clues which reveal the true origins and nature of Christianity. For instance, according to St Augustine, Christianity had existed in the ancient world, long before Christ came among us. ^e Is this an official Church reference to pagan expectations of a Messiah who turned out to be Jesus Christ, by one of Christianity's most famous theologians?

A similar confession was made by the renowned Welsh Bard Taliesin (of the 500's AD), who stated that there was never a time when the Druids did not hold to the teachings of the Christian Church. ^f This is perhaps a profound statement, a frank admission that the Old Faith had always loved Jesus (*Sraosha*), long before he had even been born. He was 'the Resurrector' and 'the Deliverer' foretold in ancient prophecy. One hagiography, the Life of Colmcille recounted the 6th Century exploits of St Columba, and contains references to Columba coming across men in Ireland who claimed to be Christian bishops, when in reality they were Druids. The theological climate of the age, evidently permitted Druids to claim with utmost conviction that they were Christian bishops, though I hasten to add, bishops that Rome was in no way happy with. ^g In some respects this parallels the Saxon/Germanic conversion experience, and for the very same reason ... the existence of Magi cognisant of their ancient messianic

expectations.

Nevertheless other slightly more orthodox Christians may have lived there too. The evangelization of Ireland went largely undocumented until St Patrick's mission, in the year 432 AD. What we do know about it was contained in *Apologia* and *Confessio Patricii* (which Patrick himself wrote), and a plethora of other quasi-legendary tales scribed by later generations of Irish monks. But, roughly a year before Patrick's arrival, one Palladius went ashore to convert Irish Christians to the Catholic faith. ^h Some have guessed that these even earlier Irish Christians were somehow linked with the See of Alexandria, who as a result of the schism at Chalcedon in the mid-5th Century, separated from most of 'Christendom'. ^h Perhaps they came there to escape Roman anti-Christian reprisals. Whatever the case, Christians (of whatever shade) lived in Ireland earlier than 431 AD. ^h

On the continent numerous Celtic saints were beheaded by the pagans, which to the Magian mind would have been a sure sign of their sanctity. Regarding the absolution of Magian mortal sinners 'if the high-priest orders the cutting off of his head he is righteous on the spot'.

St Keyne was described as a little girl whose body glistened like the sun. And in a story reminiscent of the raising of Zoroaster, St Ailbe of Co. Munster was left to die in the wilderness during the early 6th Century AD, but was shortly rescued and affectionately raised by a wolf, who he protected and fed in later life.

St Silyn's (an Irish saint) claim to fame was that he *protected a stag* from certain slaughter at the hands of huntsmen. ¹ Is this an allusion to the holiness of the stag, stags such as those found in Mesopotamia, or on the wall of a Slavic temple, the totemic icon of the Iranian Saka tribe, or those kept in the royal forests?

St Decumen was a Welsh saint *whose only sustenance was the milk of a cow*. He was decapitated by a brigand who then made off with his beloved dairy cow. Decumen stood up and carried his head to a well-spring, where his blood sanctified the water. ¹¹ Does Decumen's love of life-giving milk betray him as a white Magian saint?

And then there is the *Milking Song*. It implores the Virgin Mary (who it terms Jesus' milkmaiden) to bless the udders of a heifer. It then describes this heifer as black, and bound by a silken yoke. The singer likens the sorrow of this heifer whose calf had been lost, with the loss of Mary's son who lay underneath the sea. ⁿ

St Oswald, was a prince of the Angles who died in combat after converting to Christianity. Upon his death, his foes, the Northumbrians, cut his body into different parts, though his skull was later retrieved and interred at Lindisfarne. Was this a continuation of the Magian practice of dismembering the body, and spreading the royal remains about various places, as though they were relics?

St Sidwell was martyred by scythe-bearing pagan farmers to place fertility back into the soil.

Accordingly she was a saint invoked to give life to the fields. P Echoes of the old pagan sacrificial martyrdoms for the life of the land are all to clear in the death of this saint.

St Declan refused to eat some dog flesh given to him by a pagan, who told him it was from a sheep. Having sensed the deception, <u>Declan resurrected the dog</u>. ^q Did he do this to show Christ's powers of resurrection, because dogs were holy to the Magi, or because God had saved him from eating dog-flesh, an act, according to the Magi, capable of bringing one into the devil's kingdom for eternity, just as cannibalism would?

St Ninian taught that God was in everything from the least to the greatest, plant or animal. This saint was responsible for bringing the 'true Christian faith' to the idolworshiping Picts, ' which we think means he converted them to something altogether different from what they normally believed. But did he give them a totally new faith, or simply the Judaized, or corrected version of the faith as told by Rome?

Although the Catholic Church was vehemently opposed to the tenets of Magianism, they held a similar reverence for the living gifts which the Creator had made. The Church professed that we should be most thankful for the plants and animals, and every other good thing that God had provided for humanity, both for our use, our friendship and our enjoyment. This was more than fully illustrated in commentaries made by the Inquisitors' who classed the witchcraft-induced destruction of created nature, cattle and the fields as some of the more abominable achievements of the black witches, and gravely contrary to the magnificence of the Creator who had supplied all these things for the benefit of humanity. *Infernal witchcraft was truly a religion which pitted itself against the Creator God*.

- a Flint, V. The Rise of Magic in Early Medieval Europe, p.197-199
- b The Life of Saint Cuthbert. We also find a pair of otters carved into Chartres cathedral
- c (Pahlavi) Bahman Yast III:42
- d (Avesta) Farvardin Yast 101
- e The Celtic Year, p.1
- f Berresford-Ellis. The Druids
- g Berresford-Ellis. The Druids, p. 20
- h MacAlister, R. *The Archaeology of Ireland*, p.3 46-347
- i Shayast La-shayast VIII:6
- j Berresford-Ellis. *The Druids*, p. 233
- k Toulson, Shirley. The Celtic Year, p. 221
- 1 Ibid., p. 215
- m Ibid., p. 209
- n Ibid., p.174
- o Ibid., p.199-201

p - Ibid., p.198

q - Ibid., p.185

r - Ibid., p.208-209

s - Malleus Maleficarum

133 - West, E. The Pahlavi Texts Part IV, Dinkard IX, XLIV: 11

134 - Hollingsworth, P. The Hagiography of Kievan Rus'. intro lxxvi (n. 256)

135 - Srosh Yast

136 - Matthew 25: 31-41

137 - (NT) John 6:47-58,60,66

138 - At the risk of sounding like a botanist or naturalist Christ tells his followers not to worry about their earthly needs. He proceeds to explain how the Father lovingly cares for birds and plants also, and that god's children are somewhat higher in the overall scheme of things ... 'Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls? ... Consider the lilies how they grow; they toil not, they spoin not; and yet I say unto you, that (King) Solomon in all his glory was not arrayed like one of these (plants)'. (Luke XII)

139 - Atlas of the Ancient World

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

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

142 - (OT) The Book of Ezra

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

144 - Ibid. Vendidad V: VIII: 62

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

146 - Dadistan-i dinik XVIII: 3

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

148 - Ibid. Vendidad V: III:13

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

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

151 - Atlas of the Ancient World, p. 237

152 - Mongait. Archaeology in the USSR

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

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

154a - Ibid. Vendidad, Fargard VII, VIII:49-57

154b - Rawlinson, G. The Histories, p. 104

155 - Ginzburg, C. Ecstasies.

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

157 - Gimbutas, M. The Balts

158 - Ukrainian-English Dictionary

159 - Mongait. Archaeology in the USSR

160 - Vasmer, Vol II, p. 654

161 - Ibid. Vol II, p. 424

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

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

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

165 - The Risala

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

167 - Ibid., p. 54

168 - Ibid., p. 53

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

170 - Ibid., p. 163

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

172 - Ibid., p. 156

173 - Ibid., p. 163

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

176 - Care Evans. The Sutton Hoo Ship Burial

177 - Darmesteter, J. The Zend-Avesta Part I Vendidad, J. Darmesteter, p. 96

178 - As listed in The Hagiography of Kievan Rus'

179 - Vernadsky. The Origins of Russia

180 - Hollingsworth. The Hagiography of Kievan Rus'

181 - Slovo O Polku Igoreve

182 - Heer. The Holy Roman Empire, p. 15, and The Rise of Magic in Early Medieval Europe

183 - MacMullen, R. Christianity and paganism in the 4th-8th Century AD

184 - If some of the Druids were Magian dualists, and in any way connected with the dualistic Persian Cult of Mithra, so unanimously favourable to the Roman legions, then it is inevitable that they were seen as conspirators. They might have had contacts in Rome's military of uncertain magnitude, liaisons which could have been seen as a serious security risk to the Empire.

185 - The Natural History

186 - The Death of a Druid Prince

187 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 95

188 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 352

189 - Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families.

190 - Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families, p. 103-104

191 - Fletcher, R. The Conversion of Europe, p. 260

192 - Ibid., p. 259

193 - Ibid., p. 102

194 - Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families, p. 108

195 - Fletcher, R. The Conversion of Europe, p. 123

196 - Tschan. The History of the Archbishops of Hamburg-Bremen, p. 228

197 - Tschan. History of the Arch Bishops of Hamburg-Bremen, p. 228

198 - The History and Topography of Ireland: 39, p. 61

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

200 - Atharva-Veda VIII, VII:64.

201 - Atharva Veda VII, XI:2.2

202 - Atharva Veda VII, XI:2,11

203 - Archaeology Ireland, p. 15-17

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

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

206 - Ginzburg, C. Ecstasies, p. 106. Coincidentally nobody knows the origin of the Old French word for 'a carcass' (carcois), but, when read in conjunction with the existence of European Magi in druidic times, I believe it comes from the Persian karkas ('a vulture').

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

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

209 - Dennis, A., Foote, P., Perkins, R. Laws of Early Iceland - Gragas. K87, p. 146

210 - Dennis, A., Foote, P., Perkins, R. Laws of Early Iceland - Gragas. K3. p. 30-31

211 - Death in the Middle Ages, p. 113

212 - Ibid., p. 113

213 - Ibid. p. 104

214 - Ibid., p. 45

215 - Ibid., p. 86

216 - Ibid., p. 33

217 - Ibid., p. 100

- 218 Darmesteter, J. The Zend-Avesta Part I Vendidad VII:16
- 219 Zend-Avesta Part I. Vendidad Fargard VIII: II:13
- 220 Agni Purana, Part III, 292:12-13a. p. 799.
- 221 Talbot, C. H. The Life of St Sturm, p. 186
- 222 Heer, F. The Holy Roman Empire
- 223 Vasmer, M. Vol II, p. 666.
- 224 Vasmer. Vol III, p. 26. The Old Russian word mov' (meaning 'a bath house') was derived from the verb myt' ('to wash'), and other Slavic variants with similar meanings; miti, muti, muji. It is also apparently related to the Irish word mun ('urine'). The earliest antecedents for these words might have been the Old Indian mutram, or the Avestan Persian muthrem ('uncleaness' and 'filth').
- 225 Cross and Sherbowitz-wetzor. The Primary Chronicle
- 226 The Oxford Dictionary of Superstitions, p. 417. See also Baley, Jesch and Morris.
- 227 The Viking Age in Caithness, Orkney and the North Atlantic. Select papers from the 11th Viking Congress 22 Aug-13th Sept 1989. Edinburgh University Press 1995, p. 517.
- 228 The Vikings, p. 238
- 229 Stead, J. Uses of Urine (Part 1 and 2),1981,1982
- 230 Portable Medieval Reader, p. 429, Source: Ordensritter und Kirchenfursten Trans H. F. Schwarz, Insel-Verlag 1927 Portable Medieval Reader, p. 429
- 231 Macalister. The Archaeology of Ireland, p. 365
- 232 Jones, H. L. Geography, Strabo 15:16
- 233 AD 1,000 Living on the brink of Apocalypse, p. 98
- 234 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 411
- 235 West, W. The Pahlavi Texts Part III, Sad Dar 36: 4
- 236 West, W. The Pahlavi Texts Part III, Sad Dar 36: 7
- 237 West, W. The Pahlavi Texts Part III, Sad Dar 36: 1-8 & 75:77:79. The full design of the Bareshnum ground is listed in Darmesteter, J. The Zend-Avesta Part I Vendidad Fargard IX.
- 238 Epistles of Manuskihar IX: 9n
- 239 Bond, Janet and Colin Sacred Waters Holy Wells and Water Lore in Britain and Ireland, p.13
- 240 Ibid., p.34
- 241 Ibid., p.7
- 242 Ibid., p.7
- 243 Ibid., p.39
- 244 Ibid., p.7-8
- 245 Ibid., p.8
- 246 Dinkard VIII, XIV:8, Pahlavi texts Part IV, p.32

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

248 - Ibid., Sad Dar XXVI

249 - (NT) I John 1: 8-10

250 - As noted in (NT) John 20: 19-23

251 - Which was related to (NT) John 20: 19-23 and 1 John 1: 8-10)

252 - Ibid., Dinkard IX, XXXII: 3

253 - Ibid., Dinkard IX, XXXII:12

254 - Simon Magus was anathaematized by the apostles for offering money to gain the Holy Spirit's power of healing. This incident was traditionally used as a justification against simony. Even so other portions of the bible equate deeds with money, for example repaying sins 'to the last mite' (Luke XII:59). So too Christ's saying 'Pay to Caesar what is Caesar's, pay to me what belongs to me'. The latter wordings probably breathed extra life into the spiritual habits of the simoniacs.

255 - Reader's Digest - Quest for the Past, p.284, and Cohn, N. Pursuit of the Millennium, Chapter 7, p.127-147

256 - Cohn, N. Pursuit of the Millennium, Chapter 7

257 - On Simoniacs:9 Southern. R. W. - Western Society and the Church in the Middle Ages, p.226. Following an analysis of documentation from the Holy Council of Closhevo, it appears that simoniacal practices were emerging during the 8th Century. 'When priests impose a penance of many years ...they sometimes indicate the sum of money necessary for remission of the annual stint ... This money payment is not found in the ancient canons of the Fathers'.

258 - The New Catholic Encyclopedia, p.667-670

259 - Dadistan i dinik: LXXVIII:

260 - A portion of the transcript can be found in *Early Sources of the Liturgy*. See also *Early Christian Writings*

261 - Dadistan i Dinik LXXVIII:13

262 - West, E. The Pahlavi Texts Part IV, Dinkard IX, XLIV: 14.

263 - West, W. The Pahlavi Texts Part III, Sad Dar XVII:1

264 - Vasmer, Vol II, p.46

265 - Vernadsky, The Origins of Russia, p. 150-151

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

267 - Simonov, P. Essential Russian Mythology, p. 135

268 - Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p. 123

269 - Culican, W. The Medes and Persians

<mark>270 - Jolly. The Minor Law Books, Narada XII: 80-81</mark>

271 - Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 92-93

272 - The Hagiography of Kievan Rus', p. 98

273 - A History of Pagan Europe

274 - Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 91

275 - Ibid., p. 94

277 - Agni Purana II, p. 578. Agni Purana 222:15

278 - Jolly. The Minor Law Books, Narada XII: 54

279 - Deiss. Early sources of the Liturgy

280 - Shayast La-Shayast IV: 13-14

281 - Shayast La-Shayast IV: 10

282 - Cohn. Europe's Inner Demons, p. 28

283 - (NT) 1 Conrinthians 5:1-13

284 - Fletcher, R. The Conversion of Europe, p. 286

285 - (NT) John 10: 10-11, 14-16.

286 - (NT) Matthew 22

287 - Boyce, M. The Zoroastrians, p.119

288 - Comby. How to Understand the History of Christian Mission.

289 - Fletcher, R. The Conversion of Europe, p.135.

290 - Ibid., p. 133.

291 - Thorpe, L. The History of the Franks II:29-30, p. 141-143.

292 - Foley. From Age to Age, p. 67.

293 - Comby. How to Understand the History of Christian Mission, p. 27.

294 - Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p. 140.

295 - Ibid., p. 199.

296 - Heer, F. The Holy Roman Empire, pp. 9, 10, 23

297 - Ibid., p. 6

298 - Ibid., pp. 17, 19

299 - Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p. 42

300 - Ibid., p. 45-47

301 - Ibid., p. 51-52.

302 - Ibid., p. 45-47

303 - Ibid., p. 109

304 - Ibid., p.70

305 - Ibid., p. 45-47

306 - Ibid.

307 - Ibid., p. 51-52

308 - Ibid., p. 73

309 - Ibid., p. 76-77

310 - Ibid., p.86

- 311 Ibid., p.80
- 312 Ibid., p.81
- 313 Ibid., p. 85
- 314 Ibid., p. 103
- 315 Ibid., p. 121
- 316 Ibid., p. 125
- 317 Ibid., p. 105-106
- 318 Christiansen, E. The Northern Crusades, p. 33
- 319 Thorpe, L. The History of the Franks I:48 The Bogus Christ of Bourges, p. 99
- 320 Tschan. History of the Archbishops of Hamburg-Bremen I:12
- 321 Ibid., p.35
- 322 Ibid. I:23
- 323 Ibid. I:54
- 324 Ibid. *I:57*
- 325 Ibid. II:40.
- 326 Ibid. III:42.
- 327 Flint, V. The Rise of Magic in Early Medieval Europe, p.142.
- 328 Heer, F. The Holy Roman Empire, pp. 27, 30, 35.
- 329 Ibid., p. 36.
- 330 Ibid., p. 36.
- 331 Lozko
- 332 Tschan. The Chronicle of the Slavs, p. 61.
- 333 Ibid., p. 15.
- 334 Ibid., p.64-65.
- 335 Ibid., p. 83.
- 336 Ibid., p. 16.
- 337 Ibid., p. 90.
- 338 Ibid., p. 90.
- 339 Tschan. The Chronicle of the Slavs, p. 93.
- 340 Ibid., p. 94.
- 341 Ibid., p. 125.
- 342 Ibid., p.92.
- 343 Ibid., p. 220.
- 344 Erdoes, R. AD 1,000 Living on the Brink of Apocalypse, Chapter 20.
- 345 Talbot, C. H. The Correspondence of St Boniface, p. 130.
- 347 Heer, F. The Holy Roman Empire, p 37.
- 348 Ibid., p.47.

- 349 Ibid.
- 350 Ibid., p. 35-36
- 351 Ibid., p. 48
- 352 Ibid., pp. 49, 52
- 353 Vasmer. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 347
- 354 How to Read Church History, p. 101
- 355 Comby. *How to Read church History*, p. 91. Taken from an extract of *The Life of Constantine*, by Eusebius
- 356 Oxford Dictionary of Popes, p. 53-54, 56
- 357 New Catholic Encyclopedia and Ware, Timothy
- 358 A History of Pagan Europe, p. 179
- 359 Stoyanov, The Hidden Tradition in Europe
- 360 Cross, Sherbowitz-wetzor. The Primary Chronicle
- 361 Dmytryshyn. A History of Russia and Lake Peipus
- 362 Ilarion, Metrapolit., p. 161
- 363 Tschan. History of the Archbishops of Hamburg-BremenIII:1
- 364 Oxford Dictionary of Popes, p. 153
- 365 Heer, The Medieval World and the New Catholic Encyclopedia
- 366 Summers, M. Malleus Maleficarum, p. 30
- 367 Tschan. History of the Archbishops of Hamburg-BremenIII:28
- 368 Tschan. History of the Archbishops of Hamburg-BremenIII:63
- 369 Cohn, N. Pursuit of the Millennium, and Death in the Middle Ages
- 370 Cohn, N. Europe's Inner Demons, p. 118-123. Dictionary of the popes, p. 209-210
- 371 Heer, F. The Holy Roman Empire, p.99
- 372 Erdoes, R. AD 1,000 Living on the brink of Apocalypse, p. 203
- 373 Erdoes, R. AD 1000 Living on the brink of Apocalypse
- 374 Dictionary of the popes, 209-210
- 375 Lenormant. Chaldean Magic, p.221
- 376 Dictionary of the Popes, pp. 52-54.
- 377 The History of the Church, p. 428-430
- 378 General Councils of the Church, p. 50
- 379 Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p.119
- 380 Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p.110
- 381 Compiled from the Dictionary of the popes, p. 113-154
- 382 Dictionary of the popes, p. 113
- 383 Ibid., p. 114
- 384 Stoyanov , Y. The Hidden Tradition in Europe, p. 123.

- 385 Ibid., p. 115
- 386 Ibid., p. 117
- 387 Ibid., p. 118
- 388 Ibid., p. 119
- 389 Ibid., p. 120
- 390 Ibid., p. 121
- 391 Ibid. , p. 122
- 392 Ibid., p. 123
- 393 Ibid., p. 124
- 394 Ibid., p. 1154
- 395 Williamson, G. A. The History of the Church, p. 249-250. The History of the Church VII: 31
- 396 When I make mention of the term Apostolic Church in an historical sense, I am particularly drawing upon Eusebius' accounts of the Church (as a historical entity) during the age before the period of the first schism at Chalcedon. His work is thus a vital picture of the early, unfragmented Church of the Apostles.
- 397 Early Christian Writings, (trans) Maxwell Staniforth.
- 398 Declared spurious by elements of the clergy in the History of the Church, p. 89
- 399 Baring-Gould, S., p. 36-37
- 400 The Hidden Tradition of Europe
- 401 Talbot, C. H. The Correspondence of St Boniface, p.110
- **402 (NT) 2 Thessalonians 1 :7-10**
- 403 (NT) 2 Thessalonians 2:2-12
- 404 Baring-Gould, S., p.41
- 405 (NT) 2 Thessalonians II: 7
- 406 The City of God by St Augustine XX:XXIV:, p. 945-947
- 407 Mc Ginn, B. Visions of the End, p. 182
- 408 Mc Ginn, B. Visions of the End, p. 132
- 409 Ibid., p. 70
- 410 Ibid., p. 70
- 411 Ibid., p. 119
- 412 Ibid., p. 120
- 413 Ibid., p. 121
- 414 Ibid., p. 19
- 415 Ibid., p. 84
- 416 Ibid., p. 114
- 417 Ibid., p. 115
- 418 Ibid., p. 100

- 419 Ibid., p. 182
- 420 Mc Ginn, B. Visions of the End, p. 217.
- 421 Clark, S. Thinking with Demons The Idea of Witchcraft in Early Modern Europe, p. 323
- 422 See the works of Margaret Murray, who includes recorded witch depositions to this effect.
- 423 Clark, S. Thinking with Demons The Idea of Witchcraft in Early Modern Europe
- 424 Ibid., p. 15
- 425 Ibid., p. 14
- 426 Ibid., p. 426
- 427 Ibid., p. 15
- 428 Ibid., p. 14
- 429 Ibid., pp. 23, 144, 385, 425-427, 429-430, 432
- 430 Ibid., p. 423
- 431 Ibid., p. 424
- 432 Ibid., p. 427
- 433 Ibid., p. 16. See also Sir James Frazer's Golden Bough
- 434 Stoyanov. The Hidden Tradition in Europe
- 435 New Catholic Encyclopedia, p. 193-194
- 436 Williamson, G. The History of the Church IV: 14
- 437 Dodge, B. The Fihrist of Al-Nadim, Vol II, Chapter IX, section II
- 438 Stoyanov, Y., p. 106
- 439 Stoyanov. The Other God, p.173
- 440 Ibid., p. 140-141
- 441 Ibid., p. 275
- 442 Ibid., p. 197-198
- 443 Stoyanov. The Hidden Tradition of Europe, p. 197
- 444 Ware. The Orthodox Church, p. 262.
- 445 Stoyanov. The Other God, p.151
- 446 Stoyanov, Y., p. 119
- 447 Ibid., p. 134
- 448 Ibid., p. 122-123
- 449 Ibid., p. 209
- 450 Williamson, G. The History of the Church VII: 29-30
- 451 New Catholic Encyclopedia, p. 27.
- 452 Stoyanov, Y. The Hidden Tradition in Europe, p. 104
- 453 Williamson, G. The History of the Church V:13
- 454 Ginzburg, C. Ecstasies, p. 75

- 455 Lunde. The Meadows of Gold, p. 319
- 456 As portrayed by Norman Cohn in Europe's Inner Demons
- 457 Stoyanov, Y. The Hidden Tradition in Europe, p. 119
- 458 Ibid., p. 122
- 459 Gilbert. Magi The Quest for a Secret Tradition
- 460 Ibid., p. 122
- 461 Lunde. The Meadows of Gold
- 462 Ware. The Philokalia, p. 204-205, Heer. The Medieval World, p. 202, and Fichtenau, H. The Carolingian Empire
- 463 Stoyanov, Y. The Hidden Tradition in Europe, p. 138-139
- 464 Fletcher, R. The Conversion of Europe, p. 366
- 465 Flint V. *The Rise of Magic in Early Medieval Europe*. Flint provided evidence showing that the level of occultism inside these monastaries was almost beyond credence.
- 466 Dennis, A., Foote, P., Perkins, R. Laws of Early Iceland Gragas. K6. p. 38
- 467 Preface to the Anti-Manichaean Writings, p. 1
- 468 Dodge. The Fihrist of Al-Nadim, Vol II, Chapter IX, section II
- 469 See Christian and Stoyanov. *The Hidden Tradition in Europe*. The Manichaeans were the most prodigious of all the heretics. Its earliest missions encompassed Northern Africa, parts of Southern Europe and eastwards into China (especially Fukien province). After waves of persecutions and mass executions by the Romans in the 3rd Century AD, their parishes were pushed back as far as the Balkans, the Middle-east, India, China, Tibet, Siberia and Central Asia. During the 8th-10th Centuries, they were only on friendly terms with gnostics, Buddhists and the city states of the Central Asian silk route. Many steppe peoples were of this creed.
- 470 As mentioned in *The Other Bible*, Stoyanov. *The Hidden Tradition in Europe* and *The New Catholic Encyclopedia*.
- 471 The Middle East, p. 136
- 472 Stoyanov. The Hidden Tradition in Europe. and Christian. A History of Russia, Central Asia and Mongolia
- 473 The Middle East, p. 79
- 474 Christian, D. A History of Russia, Central Asia and Mongolia, p. 265
- 475 Ibid., p. 267
- 476 Ibid. p. 267
- 477 Ibid., p. 271
- 478 Painter, G. D. The Tatar Relation:10, p. 62
- 479 Christian, D A History of Russia, Central Asia and Mongolia, p. 270
- 480 Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p. 72

- 481 Stoyanov, Y. The Hidden Tradition in Europe, p. 101-103
- 482 Stoyanov. The Other God, p. 115-117 and Dodge. The Fihrist of Al Nadim
- 483 Dodge, B. The Fihrist of Al-Nadim
- 484 Stoyanov, Y. The Hidden Tradition in Europe, p. 125
- 485 Stoyanov, Y. The Hidden Tradition in Europe
- 486 Sikand-Gumanik Vigar XVI
- 487 The New Catholic Encyclopedia, p. 156-157
- 488 Dodge, B. The Fihrist of Al-Nadim, Vol II, Chapter IX, section II
- 489 Sikand-Gumanik Vigar XVI
- 490 Dodge. The Fihrist of Al-Nadim, Vol II, Chapter IX, section II
- 491 Heer, F. The Medieval World, p. 211
- 492 Strange landscapes
- 493 De Moribus Manichaeorum XX
- 494 Gnosis, the Nature and History of gnosticism, p. 35-36
- 495 The Fihrist of Al-Nadim, Vol II, Chapter IX, section II
- 496 Gnosis, The Nature and History of gnosticism and Harris L. The Secret Heresy of Hieronymus Bosch
- 497 Augustine. De Moribus Manichaeorum
- 498 De Moribus Manichaeorum XVI:46
- 499 De Moribus Manichaeorum XVI:47
- 500 As mentioned by Marquart, Dodge and Stoyanov
- 501 Stoyanov. The Other God
- 502 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 139
- 504 Ibid., p. 110
- 505 Ibid., Vol I, p. 83
- 506 New Catholic Encyclopedia
- 507 The Other Bible, New Catholic Encyclopedia
- 508 De Moribus Manichaeorum XXIX
- 509 De Moribus Manichaeorum
- 510 Dinkard IX: XXXVIII
- 511 The New Catholic Encyclopedia
- 512 The Fihrist of Al-Nadim, Vol II, Chapter IX, sect II
- 513 Stoyanov, Y. The Hidden Tradition in Europe
- 514 Ibid., p. 139
- 515 Stoyanov. The Other God, p. 246
- 516 Metropolit Ilarion. Dokhristiyans'ki Viruvannya, Ukrains'kovo Narodu, p. 90-91
- 517 Before the Burning Times

- 518 Eusebius. The History of the Church, p. 158
- 519 Stoyanov, Y. The Hidden Tradition in Europe, p. 138
- 520 Stoyanov, Y. The Hidden Tradition in Europe
- 521 Stoyanov, Y. The Hidden Tradition in Europe
- 522 Stoyanov, Y. The Hidden Tradition in Europe, p. 208
- 523 Stoyanov. *The Other God*, p. 239, 260, 264
- 524 Ibid., p.256-257. See also Harris, L. The Secret Heresy of Hieronymus Bosch
- 525 Ibid., p. 139
- 526 Cosmic Dualism, p. 58. One example is depicted in the book.
- 527 O' Raicli, N Shanahoe A Rich Area, p. 107-110
- 528 Stoyanov. The Other God, p.171
- 529 Ibid., p. 139
- 530 Ibid., p. 147
- 531 Ibid., p. 148
- 532 Ibid., p. 149
- 533 Stoyanov, Y. The Hidden Tradition in Europe The Secret History of Medieval Christian heresy, p. 190-191
- 534 Stoyanov, Y. The Hidden Tradition in Europe The Secret History of Medieval Christian Heresy
- 535 Stoyanov, Y. The Hidden Tradition in Europe, Yuri Stoyanov, p. 212
- 536 As mentioned by Stoyanov and Heer
- 537 Ibid., p. 133
- 538 Austin and Alcock. From the Baltic to the Black Sea
- 539 Heer. The Medieval World, p. 206
- 540 Ibid., p. 206
- 541 Stoyanov. The Other God, p. 188-189 and Heer
- 542 Stoyanov, Y. The Hidden Tradition in Europe, p. 131-132
- 543 Ibid., p. 282
- 544 Ibid., p. 131
- 545 Vernadsky, G. The Origins of Russia, p. 313-314
- 546 Vernadsky, G. The Origins of Russia
- 547 Stoyanov. The Other God, p. 245
- 548 Heretical activity at both these locations is described by Stoyanov and Flint
- 549 Flint., p. 137
- 550 Stoyanov
- 551 Stoyanov. *The Other God*, p. 254-255
- 552 (NT) 1 Cor 12: 28-30
- 553 Stoyanov. The Other God, p.232-250. See also Flint, Heer, Kors and Peters.

554 - Kors and Peters. Witchcraft in Europe 1100-1700, p. 98

555 - Brisbane, Mark (Ed.) and Judelson, K (trans). The Archaeology of Novgorod Russia

556 - Thompson, M. W. Novgorod the Great, Excavations at the Medieval City. Directed by A. V. Artsikhovsky and B. A. Kolchin.

557 - Mentioned in the works of Margaret Murray.

558 - Stoyanov. The Other God

559 - Stoyanov. The Hidden Tradition in Europe

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

561 - Stoyanov. The Other God, p.176

562 - Stoyanov, Y. The Hidden Tradition in Europe, p. 142-148

563 - Stoyanov. The Other God, p. 162, 166, 175

564 - Ibid., p. 143

565 - Ibid., p. 142

566 - Ibid., p. 143

567 - Stoyanov, Y. The Hidden Tradition in Europe, p. 144

568 - Stoyanov. The Other God

569 - Erdoes. 1,000 AD. Living on the Brink of Apocalypse

570 - Cohn, N. In Pursuit of the Millennium

571 - Cohn, N. In Pursuit of the Millennium

572 - Zeigler. The Black Death. For more on the European Jewish situation see Heer. The Medieval World, p. 309-323, Cohn. Europe's Inner Demons as well as the Dictionary of the Popes

573 - Ibid., p. 41-50

574 - Ibid., p. 42

575 - Cohn, N. In Pursuit of the Millennium

576 - Ibid., p. 45

577 - Ibid., p. 232

578 - Ibid., p. 227-231, 226-227

579 - Ibid., p. 231

580 - Ibid.

581 - Ibid., p. 219-221

582 - Ibid., p. 235-236

583 - Ibid., p. 246

584 - Ancient Inventions, p. 101-103.

Thomas, K. Religion and the Decline of Magic, p. 237.

We again hear of diving apparatus during the trial of John Wildman on charges of sedition in the last years of the 1600's. He allegedly procured the equipment from a female seer who learned how to construct the devices from the angels. Being a resourceful chap addicted to

treasure hunting, Wildman used this novel gear to fossick offshore, where Spanish shipping had gone down.

585 - Cohn, N. In Pursuit of the Millennium

585a - Stoyanov, Y. The Hidden Tradition in Europe, p. 163-164

586 - Berresford-Ellis. *The Druids*. I am usure of whether or not the word used in the actual text is 'magus', because I have seen two different translations of the same passage, one of which does not use the term.

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

588 - Summers Malleus Maleficarum, p.61

589 - See Clark. Thinking with Demons, Murray. The Witch Cult in Western Europe, not to mention Stoyanov

590 - Stoyanov, Y. The Hidden Tradition in Europe

591 - Summers, M. Malleus Maleficarum

592 - The Three Books of Occult Philosophy, Agrippa

593 - Malleus Maleficarum Part III: General and Introductory

594 - Thomas, P. C. General Councils of the Church, p.67-74

595 - Thomas, P. C. General Councils of the Church, p.75-78

596 - Thomas, P. C. General Councils of the Church

597-Kors and Peters. Witchcraft in Europe 100-1700, p.187. See also Malleus Maleficarum.

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

599 - Heer, F. The Medieval World, p.150

600 - Cohn. Europe's Inner Demons

601 - Summers, M. - Malleus Maleficarum, p.328.

602 - Kors and Peters. Witchcraft in Europe 1100-1700, p. 215. The penalties were severe. Summers. Malleus Maleficarum, Part II, Q1, Ch 16, p.334 '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'.

603 - Summers. Malleus Maleficarum

604 - Talbot, C. H. The Anglo-Saxon Missionaries in Germany, p. 116-118

605 - Ankarloo and Clark - Witchcraft and Magic in Europe, p.200

606 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 37

607 - Norwich, J. J. Byzantium - The Apogee, p. 94

608 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 354

609 - Ibid., p. 351

610 - Hollingsworth. Sermons and Rhetoric of Kievan Rus'

611 - Heer, F. The Holy Roman Empire, pp. 59, 65

- 612 Ibid., p. 74
- 613 Flint, V. The Rise of Magic in Early Medieval Europe, p. 63
- 614 Heer, F. The Medieval World, p. 176-177
- 615 Flint, V. The Rise of Magic in Early Medieval Europe
- 616 Heer, F. The Holy Roman Empire, p. 98
- 617 Heer, F. The Medieval World, p. 360
- 618 Poole, A. L. Domesday to Magna Carta, p. 304
- 619 Heer, F. The Holy Roman Empire, p. 67, 71
- 620 Ibid., p. 51
- 621 Ibid., p. 49
- 622 Ibid., pp. 67, 84, 90
- 623 Ibid., p. 58
- 624 Ibid., p. 68
- 625 Ibid., p. 57
- 626 Archaeology of Ireland, p.343
- 627 Mc Ginn, B. Visions of the End, p. 113
- 628 Summers, M. Malleus Maleficarum, Part III, Question 6, p.445
- 629 Standard Dictionary of Folklore, Mythology and Legend, p. 953-954
- 630 Jones and Pennick. A History of pagan Europe
- 631 Vlasova, M. Novaya Abevega Russkikh Sueverii, p.109
- 632 Flint, V. The Rise of Magic in Early Medieval Europe, p.207
- 633 Ibid., p.363-364
- 634 Ibid., p.293
- 635 Fletcher, R. The Conversion of Europe, p.282
- 636 Fletcher, R. The Conversion of Europe, p.355
- 637 Thorpe, L. The History of the Franks II:42, p.156
- 638 Cohn. Europe's Inner Demons, p.53
- 639 Heer, F. The Medieval World, p. 297
- 640 Flint, V. The Rise of Magic in Early Medieval Europe, p.355, 391
- 641 Ibid., p.363
- 642 Ibid., p.197-199
- 643 Poole, A. Domesday Book to Magna Carta, p. 223-224
- 644 Flint. The Rise of Magic in Early Medieval Europe, p. 352-353.
- 645 The Hidden Tradition in Europe
- 646 Poole, A. Domesday Book to Magna Carta, p. 224-225
- 647 Murray, M. The God of the Witches, pp. 5, 15
- 648 Murray, M. The God of the Witches

- 649 Poole, A. Domesday Book to Magna Carta
- 650 The Norman Achievement, p. 151
- 651 The Oxford Illustrated History of Medieval Europe, p.76
- 652 Heer, F. The Holy Roman Empire, p.56
- 653 On Simoniacs:1
- 654 Flint. The Rise of Magic in Early Medieval Europe, p. 362
- 655 Fletcher, R. The Conversion of Europe, p. 135
- 656 Lane-Fox, R. Pagans and Christians, p. 588
- 657 Poole, A. Domesday to Magna Carta
- 658 Flint, V. The Rise of Magic in Early Medieval Europe, p.363
- 659 Portable Medieval Reader, p. 81 Source: Regestrum visitationum Archiepiscopi Rothmagensis Le Brument 1852
- 660 Portable Medieval Reader, p.80
- 661 Portable Medieval Reader, p.75-78 Source Ecclessiastical History, Trans T. Forester, Bohn 1853-1856
- 662 Portable Medieval Reader, p.64-66 Source: Chronicle Ed. F. Bernini, Bari, Italy, 1942
- 663 Portable Medieval Reader, p.59 Source: Chronicle Trans G. G. Coulton, Social Life in Britain, Cambridge University Press 1918
- 664 Baring-Gould, S.
- 665 The Cathedral Builders of the Middle Ages, p.15-16
- 666 Kors and Peters. Witchcraft in Europe, p.122
- 667 Archaeology of Ireland, p. 356
- 668 Archaeology of Ireland, p. 356
- 669 Fletcher, R. The Conversion of Europe, p. 254
- 670 Vernadsky. The Origins of Russia and The Wooden Architecture of Russia
- 671 Vernadsky. The Origins of Russia, p.65
- 672 Heer. The Medieval World, pp. 377, 388
- 673 Gilbert. *Magi the Quest for a Secret Tradition*. Gilbert speaks of the ancient Gothic-style arches he saw there, pre-dating those of later medieval Europe.
- 674 Mc Ginn, B. Visions of the End, p. 244
- 675 During his eastern travels Marco Polo claims to have seen the remains of the Three Wise Kings laying in an incorruptible state, somewhere in Iran, among a community of fire-worshiping Zoroastrians. This is interesting considering that the Kings' remains were peacefully residing in Cologne cathedral during that same time frame. Eastern legends mention more than three Magi going to Bethlehem. Perhaps the Iranian relics belonged to the rumored larger retinue. Otherwise the authenticity of these or the Cologne remains are open to question. Examination of the Cologne relics have yielded a possible date almost

Christianily's Greatest Controversy - Prebuse to Conceide

1,700-2,000 years old.

676 - As shown in Death in the Middle Ages, p.49

677 - Guide to National and Historic Monuments of Ireland

678 - Fletcher, R. The Conversion of Europe, p. 268-269

679 - Irish Art, p.17

680 - Wilson, D. M. - The Archaeology of Anglo-Saxon England, p. 206

681 - A good example is mentioned in *L'Ardenne meridionale belge: une page de son histoire et son folklore, suivis du proces des sorcieres de Sugny en 1657*, Th. Delogne 1914, found on www.ladyoftheearth.com/witch/sugny.txt. The witchcraft poisoning accusations found in this trial, directed against the defendant Pihart (born to a family of known witches), allegedly happened to avenge a snub directed against their family. The deceased Jean Loison's family didn't want their son, Jean Lamblot marrying Pihart's niece, stating 'his mother ... didn't want Jean Lamblot of Sugny to mix with their (Pihart's) race (of the witches)'.

681a - The Hidden Tradition in Europe

682 - Heer, F. - The Medieval World, p.25

683 - Thomas, P. C. General Councils of the Church and The Oxford Illustrated History of Christianity. 1076-1122 AD, but extending into the 13th Century with a series of four scathingly reformist Lateran Councils, and two Councils at Lyons.

684 - Dmytryshn. A History of Russia

685 - Cathedrals, p. 19.

686 - Ibid., p. 39.

687 - Ibid., p. 57.

688 - Gilbert, A. G. Magi - The Quest for a Secret Tradition

689 - Harris, L. The Secret heresy of Hieronymus Bosch

690 - Hollingsworth, P. The Hagiography of Kievan Rus', p.68

691 - Harris, L., plate 45.

692 - Ibid., plate 38-39.

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

694 - Flint, V. The Rise of Magic in Early Medieval Europe, p.141-142.

695 - Ibid.

696 - Ibid., p. 365.

697 - Ibid., p. 367-368.

698 - Heer, F. The Medieval World, p. 203.

699 - Flint, V. The Rise of Magic in Early Medieval Europe, p. 370.

700 - Summers, M. Malleus Maleficarum, The opening lines of Innocent VIII's papal Bull, p. 29

701 - Ibid. Part III; Question 25, p.518

702 - Ibid. Part III; Question 25, p.518

703 - Ibid. Part III; Question 25, p. 519

704 - Ibid. Part III; Question 28, p. 529

705 - Ibid. Part III; Question 28, p. 531

706 - Kors and Peters. Witchcraft in Europe 1100-1700, p. 251-252

707 - Kors and Peters. Witchcraft in Europe 100-1700, p. 243

708 - Psalm LXXXII: 6

709 - West, E. The Pahlavi Texts Part IV, Dinkard VIII:38

710 - Ibid., Dinkard VIII: 33

711 - Ibid., Dinkard VIII: 58

712 - Ibid., Dinkard VIII: 55

713 - Ibid., Dinkard VIII:XVII:37

714 - Agni Purana Part III: 38-42, p. 665

715 - Dennis, Foote and Perkins. Laws of Early Iceland

716 - Ibid., Dinkard VIII: 67

717 - Ibid., Dinkard XLII: 1-3

718 - Summers. Malleus Maleficarum

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

720 - Yasna LXV:1

721 - Agni Purana

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

723 - Comby, J. How to Understand the History of Christian Mission, p.61

724 - The Northern Crusades

725 - Stoyanov, Y. The Hidden Tradition in Europe.

726 - See The Middle East and Boyce. The Zoroastrians

727 - Lake Peipus 1242 - Battle of the Ice, p.9

728 - The Ancient Slavs

729 - The Ancient Slavs, p. 21

730 - The Ancient Slavs, p. 37

731 - Nicolle, D. Lake Peipus 1242 - Battle of the Ice, p.10

732 - Ibid., p.11

733 - Ibid., p.12-14

734 - The Northern Crusades

735 - The Northern Crusades

736 - Stoyanov. The Hidden Tradition in Europe

737 - Bede, The Ecclesiastical History of the English People, p.44-54

738 - Vernadsky, G. The Origins of Russia, p.221. See also Sermons and Rhetoric of Kievan Rus'

739 - Stoyanov, Y. The Hidden Tradition in Europe

739a - St Augustine. The City of God

740 - See *Lake Peipus* for the slow spread of Russian Orthodox monastaries during the early Middle Ages.

741 - Malleus Maleficarum Part II, Q. 1, Chapter 16, p. 329

742 - (NT) 2 Corinthians II: 22-25

743 - Strong's Exhaustive Concordance of the Bible, Greek Dictionary

744 - O'Flaherty. The Rig Veda 10.136:7

745 - (The History of the Church V:16-18)

746 - Lunde. The Meadows of Gold, p. 327

747 - Lozko. Ukrain'ske Yazichnitstvo

748 - Cross and Sherbowitz-wetzor

749 - Lozko

750 - Murray

751 - Arda Viraf I: 19-27.

752 - Arda Viraf I: 33-41.

753 - Arda Viraf II: 1-16.

754 - Arda Viraf II: 21-23.

755 - Arda Viraf II: 24-31.

756 - Arda Viraf III: 1-4.

757 - See The Three Books of Occult Philosophy by Cornelius Agrippa

758 - Boyce, The Zoroastrians, p. 118

759 - Thiering. Jesus the Man, p. 105

760 - ((NT) I John IV: 4).

761 - How to Understand the History of Christian Mission, p. 13

762 - Whether in Islamic or Christian countries practitioners of the Old Faith experienced a downward social spiral or worse. For a glimpse of this see Boyce, Summers and Kors and Peters.

763 - The Natural History, p. 271. Aristotle said Zoroaster was a magician, whereas Herodotus advocated differently.

764 - John IV

765 - (NT) Collosians I: 26-27

766 - (NT) Ephesians III-IV: 4

767 - The History of the Church, p.107. The History of the Church IV:5

768 - The History of the Church, p.89. The History of the Church III:25

769 - (NT) John 8:12-19.

770 - (NT) John 8:31-59. The temple priests were again scripturally associated with the dark side, for when they sent guards to collect Jesus from the Garden, pending his trial in the thick

Christianily's Greatest Controversy - Probuse to Genocide

of night, Christ states 'but this is your hour, and the power of darkness' (Luke XXII:53). In Magian lore the devil's time begins after sundown.

771 - After a sermon on the growing of fruit and the mustard seed, the Gospel of Mark states; 'And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples'. (Mark IV:33-34) Clearly Christ's teachings were not intelligible to your average listener, and even had to be explained plainly to the apostles when nobody was around.

772 - Lenormant. Chaldean Magic, p. 229 re: Herodotus

773 - Boyce - Zoroastrians, p.120

774 - (Matthew XIII: 24-30)

775 - (Matthew XIII: 38-40). Jesus was especially inundated by curious natives of Jerusalem on another occassion, wanting to know if he was the Messiah, and hear it from Christ's own mouth. His reply to such an eager crowd is surprisingly blunt. "I told you and ye believed not ... the works that I do in my Father's name, they bear witness of me ... ye believe not, because <u>ye are not of my sheep</u>, as I said unto you. My sheep hear my voice, and I know them, and they follow me". (John X: 224-30).

776 - This dualistic phraseology allows us to delve inside Christ's mind, and by implication, the mind of the Father who sent him. Here Jesus openly admits that not everybody on earth is born of god ... some are children of the devil. Christ is in effect confessing the existence of another power beyond the "One God", a dark malevolence, also with the abilities of a creator.

Jesus gave his disciples the power to exorcise; 'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diesases'. (Luke IX:1). This gift is explained a little further in Luke X: 19-20 'Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy (ie; the Devil); and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven (ie; you have this gift only because you are sons and daughters of heaven). Now if rabbinical and Chaldean teachings on the Most High were inculcated into Christ's mind this same phrase should have read 'Behold I give unto you power to tread on serpents and scorpions, and to remove the harms that the Father has set against you for your wrongdoings; and he will resolve not to hurt you, and he won't send his servile devils after you'. To this end Christ's exorcisms may have been more white Magian in their underlying principle than Chaldean.

Or think of it this way. Jesus is repeatedly portrayed as an exorcist of unclean spirits and devils throughout the Gospels. If medieval legend is to be trusted Christ's powers of demonexpulsion were allied with David and Solomon's Chaldean-style rites of exorcism. In this case the demons were rebel powers, fallen creations who disobeyed God's will. Yet

enigmatically they are described as obediently under the Most High's direct control. In other words they are controlled rebel spirits with fallen natures, controlled by fear. Under this scheme if god wants to hurt you he says 'go afflict such and such', and the devils go and do his will. Next comes the inevitable sickness and infirmity. In white Chaldeanism it is only through the power of their god-given monarchy and spiritual purity that kings and graced devotees can undo a demonic infirmity sent by the Most High God.

Whereas in the Magian view God made everything perfect, and did nothing evil besides disown the devil's children on Judgement day, or send servants into the world to physically halt wrongdoing. But the Devil, the vexing antigod responsible for all calamity and misfortune desired to harm, kill and pollute God's magnificent creations. By the power of God Magian exorcists hoped to drive off the physical ailments and afflictions invoked by Ahriman the adversary, whether through certain spells, or their astonishing abilities as surgeons and physicians.

Now in the Gospel demons are driven off because they recognise Jesus' power, and are afraid of his ability to destroy them, just as flame applied to a weevil causes it to scamper and burrow deeper.

If, as the rabbis taught, demon-caused maladies were a just punishment, the wish and will of Yaweh, why is that Christ spends much of his mission combating devils and the worries they cause, which, based on current teaching, would have been sent upon the victim by himself anyway? If Jesus is the son of the Father (indeed one and the same as the father), and one who tirelessly vanquishes and banishes the demons responsible for leprosy and blindness, why does he do so, when, according to judaizing doctrines, he sent them in the first instance? Clearly Jesus' father and Yaweh may not be identical.

Christ met staunch opposition from the Rabbis for healing a woman incurable for almost two decades, on a Sabbath Saturday. In his own defense Jesus states "and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke XIII:16). Notice he doesn't say 'this vile sinner who the father has bound for good measure'. Christ felt genuine pity and hurt for god's children suffering in this prolonged manner. By extension the Father was also aggrieved at their state, far from being the demonic cause of their condition, as many have been taught to profess.

As in Magian tradition, Christ healed during the day. As for instance the healing of a congenitally blind man, where he states; 'I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world I am the light of the world' (John IX:4).

When it comes to demon smiting, Magian scripture portrayed *Sraosha* as the ultimate demon-killer.

777 - (NT) John 11:25 Christ also states 'Marvel not at this: for the hour is coming, in which all that

are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation' (John V:28-29)

778 - (NT) Luke 21:25-28.

779 - The History of the Church, p.89

780 - Williamson, G. The History of the Church I:7

781 - Franklin, Simon. Sermons and Rhetoric of Kievan Rus', Appendix II

782 - (NT) Luke I: 9-13

783- Dodge. The Fihrist of Al-Nadim

784 - The Three Books of Occult Philosophy

785 - See Iamblichus' On the Mysteries of the Egyptians, Babylonians and Assyrians

786 - (NT) Luke 24:45

787 - (NT) Matthew 27: 51-53

788 - Fitzmyer, J. A. 101 Questions on the Dead Sea Scrolls, p. 98

789 - Ibid., p. 67

790 - Ibid., p. 69

791 - Ibid., p. 132

792 - Words and meanings derived from *Strong's Concordance*, from the appended Hebrew-Chaldean and Ancient Greek dictionaries.

793 - Exploring the World of the Bible Lands, p.90

794 - The Edificatory Prose of Kievan Rus', The Homilies of Grigorii the Philosopher, p. 164. Homily 7 for the Seventh Day, for Saturday: On the Dead.

You will note Grigorii's reference to certain 'laws of nature' as the cause of mortality. Such phraseology advertises his adherence to pagan gnostic perceptions about aging and death. Rather than being demon-caused (strictly speaking), death came as one's triangles (ie; one's cells) lost their ability to replicate.

Plato, Timaeus and Critias, (trans. Sir Desomnd Lee) p. 111. Plato's Timaeus 43

'So the triangles composing the food and drink which it takes into itself from outside are older and weaker than those in itself, which are new and break them up and absorb them, feeding the creature on substances like its own and making it grow. But when the root of the triangles (ie; the stem of the cell) is loosened by the many trials they meet in the course of time, they can no longer cut up into their own likeness the triangles of the food taken in, but are themselves easily broken up ... and in the process the creature fails and declines into the condition which we call old age'. The text was a Platonic pagan gnostic scientific discourse, possibly written around 388 BC.

795 - Trenchard, Warren, C. Complete Vocabulary Guide to the Greek New Testament, p.178, 298

796 - Still if Jews were instrumental in initiating Communism, by Stalin's time, they were all washed up, ushering in a new round of anti-semitism, as the deck of soviet power was

reshuffled to factor out Jewish power brokers. Next Christianity faced the firing squad. During the Communist purges only a few hundred priests out of 51,100 were saved from incarceration, exile to Siberia, or liquidation, and the fate of 94,000 nuns remains uncertain. Nor would there be any monasteries, hospitals, convents or schools. Barely several hundred of the estimated 54,000 parishes escaped decimation, meaning that under comrade Stalin (the ex-Georgian Orthodox seminarian!) the Russian Church had almost ceased to exist by 1939. *The Orthodox Church, Timothy Ware*, p. 162.